



BBC UPDATE

Excerpt from *The Word of Exhortation: A Commentary on The Epistle of Paul the Apostle to the Hebrews*

Dr. Thomas M. Strouse



Dr. Thomas Strouse

Hebrews 6:5-6

Verse 6:5

And have tasted the good word of God, and the powers of the world to come,

For the third and final time in *Hebrews* the Apostle employed the verb *geuomai* (“tasted” [2:9 and 6:4]) to refer to an actual and intentional experience. The Lord Jesus had experienced death and the Israelites had experienced the heavenly gift of manna/Christ. Using the same *aorist* participle (*geusamenous*) in this successive verse, the writer asserted that his audience experienced *kalon¹ theou rhema²* (“the good word of God”). Again, Nehemiah rehearsed the privileges of the Jews in the wilderness concerning “the good word of God,” saying, “Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant” (Neh. 9:13-14). The Greek noun *rhema³* refers to the spoken word coming from the mouth of the LORD, as He stated concerning Moses, saying, “With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?” (Num. 12:8). Also, the Lord promised to speak through His coming prophet, saying, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Dt. 18:18). Indeed, the nation of Israel had the privilege of being guardian of God’s words, as Paul revealed the Jews’ “advantage,” saying, “Much every way: chiefly, because that unto them were committed the oracles of God” (Rom. 3:2).

The Lord Jesus spoke “the good word of God” to the first century Israelites, many of whom rejected in unbelief His revelatory truth. John expressed this reality, saying, “This is that bread which came down from heaven: not as your fathers did eat **manna**, and are dead: he that eateth of **this bread** shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an **hard saying**; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he

1 See Heb. 5:14

2 Cf. note on Heb. 1:3

3 The equivalent Hebrew word is *‘imrah* (see Prov. 1:21).

EXCERPT FROM THE WORD OF EXHORTATION:

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was before? It is the spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, they are **spirit, and they are life**. But there are some of you that **believe not**. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time **many of his disciples went back, and walked no more with him**" (Jn. 6:58-66).

With the particle *te* ("and") the writer connected the second statement *dunameis⁴ mellontos⁵ aionos⁶* ("the powers of the world to come") to the first. The audience had tasted of "the good word" and also had tasted of "the powers" as well, the author asserted. The expression "the world to come" occurs five times in the KJV and refers to the Millennium (cf. Mt. 12:32; Mk. 10:30; Lk. 18:30; Heb. 2:5; 6:5).⁷ For instance, the Covenant Community experienced the LORD's supernatural power to heal the sick (Lev. 14:3; Isa. 38:1-5; Lk. 4:40, *et al*) which pre-figured the wellness of the Millennium (Isa. 35:5-6). In addition, the prophet Joel revealed the supernatural powers that would occur in "the world to come," saying, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters **shall prophesy, your old men shall dream dreams, your young men shall see visions**" (Joel 2:28). Both the first and the final generations of the Covenant Community experienced these supernatural powers of God, as Scripture stated concerning the Jews in the wilderness, saying, "And he said, Hear now my words: If there be a

⁴ Cf. Heb. 1:3 and 2:4

⁵ Paul used here the present participle of the verb *mello* which denoted reference to the coming of the Millennium in Heb. 2:5.

⁶ The root *aion* usually connotes an unspecified period of time according to context (cf. Heb. 1:8; 5:6), similar to *olam* (cf. Ps. 77:5).

⁷ See Isa. 2:2 and Rev. 20:2-7 for this glorious age pre-tasted by the Covenant Community.

prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6).

As well, the last generation of the Covenant Community experienced supernatural powers of prophecies (Mt. 13:14), visions (Lk. 1:22), and dreams (Mt. 27:19) pre-figuring the Millennium, even as Peter stated on Pentecost at the first outpouring of the coming of the Spirit which pre-figured the Spirit's second outpouring, saying, "But this is that which was spoken by the prophet Joel" (Acts 2:16; Joel 2:28-29).

The Apostle Paul knew by biblical history and personal experience that the Covenant Community, both the first and the last generations, had the privileged and blessed corporate and personal relationships with spiritual illumination, heavenly *manna*, the Holy Ghost, the word of God, and the supernatural powers of the coming Millennium. With all of this abundance of spiritual blessings many were like Saul of Tarsus, who rejected divine truth accompanied with signs, and were on the brink of spiritual ruin. His "word of exhortation" to Israel was their final warning of severe consequences to the Jews' apostasy. This was his official effort to put them on "written notice"!

Verse 6:6

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame

The Apostle began the conclusion of his warning with the first of three *hapax legomena* participles, the aorist participle *parapesontas*⁸ ("shall fall away"). The context seems to describe a contingency demanding the translation of the conditional "if" as employed in the KJV. Actually the TR Greek could be rendered

⁸ This masculine plural, aorist active participle from compound verb *parapipto* means "to fall beside" and denotes apostasy

"having fallen away" with no "if" statement. The translators of the KJV followed the *Tyndale* rendering "yf they faule" (1534), as did the *Geneva* (1560), the *RSV* (1952), the *NIV* (1973), and the *NKJV* (1982). Since the author interjected between the proposed impossibility and the main verb the condition of apostasy, the lengthy sentence demands the "if" contingency. With another rare word, this time the *hapax* present infinitive *anakainizein*⁹ ("to renew"), Paul warned about the impossibility "to renew" those who have fallen away. By grammatical emphasis the writer intensified the preposition *ana* ("again") in the compound verb with the adverb *palin* ("again") to stress the lack of any second chance. The direct object of the infinitive is the accusative noun *metanoia*¹⁰ ("repentance"). Judas was a past example of one in the Covenant Community who had so hardened his heart that he could not repent and be saved. Scripture revealed this tragic illustration, stating, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Mt. 27:3-5). No doubt Judas regretted his decision to betray the Lord, but he confessed and repented of his sin to the wrong audience—the chief priests and elders. He was beyond the veil of salvation and was doomed. He evinced his hardness of heart by the additional sin of suicide, murdering himself and going to "his own place" (cf. Acts 1:18, 25). Later in this Epistle the author will use Esau as another biblical example of the impossibility of apostates repenting, saying "for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).

Paul used the third *hapax legomena* in this

sentence, apparently coining the expression *anastaurountas*¹¹ ("seeing they crucify afresh"). All of the animal sacrifices pre-figured the final sacrifice of the Lamb of God on the "cross" (*stauros*)¹². John described the theological message of the cross, saying, "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (Jn. 19:19). Paul referenced the Lord's joyful obedience in submitting to the cross, saying, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:12).

For those in Paul's audience to offer more animal sacrifices, which they were doing (Heb. 10:11), the writer asserted that they were in effect re-crucifying the Son of God. Every animal sacrifice after the crucifixion of the Saviour was the hardened statement that Jesus deserved to die on a tree as the "accursed of God" (Dt. 21:22-23), and perpetuated the cry "crucify him, crucify him" (Mk. 15:13-14; Lk. 23:21; Jn. 19:6, 15). Since all of the animal sacrifices prefigured the final sacrifice of the Lamb of God, every sacrifice subsequent to the fulfillment of the figure was a hardened statement of the re-enactment of His crucifixion. The Jews that continued to offer animal sacrifices were deliberately "putting

⁹ The present infinitive from the compound verb *anakainizo* means "to make new again" or "to renew." The present tense connotes the continuous state of the verb

¹⁰ Cf. note on Heb. 6:1.

¹¹ This is the present participle from the compound verb *anastauroo* meaning "to crucify again."

¹² All 28x the noun *stauros* occurs in the NT it refers to the literal or figurative instrument of Christ's crucifixion (see Mt. 10:38-Heb. 12:2).

EXCERPT FROM THE WORD OF EXHORTATION:

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Exhortation:
Excerpt from The Word of

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him to an open shame¹³ (*paradeigmatizontas*)¹⁴ as they increased in their individual and collective hatred of Jesus of Nazareth. Paul warned the Jews of last generation of the Covenant Community that if they continued to show utter contempt for the crucified Saviour by continuing animal sacrifices, they would reach the point of no return, unable to repent of sins and be saved!

13 The cross was the instrument of shame as David predicted that the Messiah would so express, saying, “*But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him*” (Ps. 22:6-8). Furthermore, Isaiah predicted the supposed shame on the Messiah in His ministry culminating in the cross, saying, “*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted*” (Isa. 53:4).

14 This present active participle comes from *paradeigmatizo* and means “to make an alongside example.” It is the Greek source behind “paradigm.” This *dis legomena* verb also occurs in the Scripture detailing the case of Joseph who did not want “to make a public example” of “immoral” Mary (Mt. 1:19). The CT employed the weakened variant *deigmatisai* (“to disgrace” [NET]) in Matthew’s Gospel.

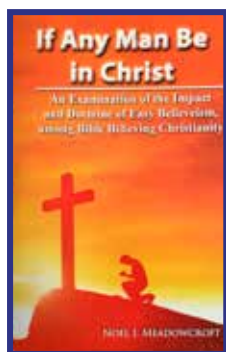


“I’ve been thinking about our church.”

*In honor of Father’s Day,
Pastor Strouse received
some nifty socks from his
grandson Jack.*

*BBC ladies choir sang “I
Will Sing the Wonderous
Story”.*





NEW BOOK!

The recent book, *If Any Man Be In Christ: An Examination and the Impact of the Doctrine of Superficial Easy Believe-ism among Bible Believing Christianity*, by Dr. Noel Meadowcroft, has put forth the biblical case for the teaching of the need for repentance in conversion, as well as for elucidating the biblical perspective of so-called "Lordship Salvation." Dr. Meadowcroft has been a student of the trends and movements in conservative Christianity for many decades, observing the faulty doctrine of easy believe-ism and its fruitless "conversions." Because of his heartbreak over the empty lives of many "unrepentant Christians" and because of his passion for truth, he has written *If Any Man Be In Christ*. It is my privilege to recommend this book as a defense of biblical soteriology, readable for both the babe in Christ as well the seasoned saint of the Lord. (\$8.00 each).

Dr. Thomas M. Strouse, Bible Baptist Church, Pastor

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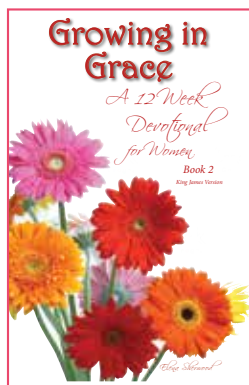
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This 12 Week Devotional is a ministry of Bible Baptist Church in Cromwell, CT. It is designed for women, and is meant as a support for victory in daily Christian living. Spiritual victory comes by having the Genuine Christ, Accurate Biblical Teaching, Applying the Infallible Word of God, and a Humble Heart.

Using this Devotional Each day you will be given a daily Scripture followed by thoughts upon which to reflect and a challenge for the day. To get the most out of this book, it is encouraged that you take the time each morning to reflect upon and apply each devotion.

Psalm 119:2 "Blessed are they that keep his testimonies, and that seek him with the whole heart."

Please contact Bible Baptist Church (Elenas6259@gmail.com) if you would like a complimentary copy of Book 1 or 2.

WHY DAVID WROTE PSALMS

DEVOTIONAL CORNER

Devotional Corner



Dr. Caswell A. Reeves

Why David Wrote Songs

Ps:28:7:

"The LORD is my strength and my shield; my heart trusted in him, and I am

helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

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Why David Wrote Psalms

In this Psalm, David, the great Psalmist of Israel, revealed why he wrote songs. He penned, "... with my songs will I praise him." Clearly, he wrote his songs to praise the LORD. The use of the word "praise" conveys one's confession toward God; that is, to confess the name of God with thanksgiving and lauding of praise.

David shared that the writing of his songs was born out of a heart that greatly rejoiced in the Lord. What the LORD personally meant to David brought great joy to him. It was a joy so overwhelming that it could not be contained; therefore, David wrote his songs.

The Psalmist knew the LORD in a very intimate way. He was able from experience to declare, "the LORD is my strength and my shield." David knew that his abilities, might and power came from the LORD and not from himself. He also knew that the LORD was his sole protector and preserver of his life, thus, he called Him his shield. David revealed that he fully trust in the LORD, wholly committing himself to the LORD, knowing He was his help when needed. For David this brought great personal joy, producing songs of praise to the LORD.

In this short little verse much is revealed to us today about the kind of music we should use in our churches, the kind of music we listen to privately, and the kind of authors who write the songs for today's music and the motives behind writing the songs we sing. Are the songs that we sing and listen to praiseworthy of the name of the LORD?

-CAR

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Quotes From the Past:

James Monroe

5th President of the USA

1758-1831



James Monroe

"A little flattery will support a man through great fatigue."

"I Want It!"

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Reflection: This verse is used to make this point: From the beginning, sin, many times begins at the point of the eyes...first we see, then we desire, and this is where we choose lust and gluttony over self-control and a godly response. This applies to children as well.

James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Children, without guidance, are very self-centered and self indulgent and wasteful, left to themselves they will not think of others. This is why parents must teach their children what is correct and godly behaviour. Let's take the example of gluttony. When a child sees a table full of dessert, it probably is their first inclination to begin to fill a plate. This is where a parent has an opportunity to teach with questions or direction such as this:

*Did you remember to leave some cookies

for others? Thoughtfulness

*Would you like this piece of cake or this cookie? **Moderation**

*Are you thinking of others when you take so much? **Consideration**

*Mary would like dessert also, can you ask her what she would like before you take yours? **Selflessness**

Young children need help learning selflessness, consideration, etc... This also need to be taught in **all areas of life**. It requires commitment and diligence to stay on top of these things but the rewards are great if you stay with it. It is very rewarding when a child now incorporates this thinking all by themselves!!

Challenge: Observe where you see this self-control or lack of it in yourself or your family. Do your children make demands or do they respectfully ask using manners? In what situations might you apply today's Grow in Grace to your parenting specifically?

Memorize this verse and other Scripture that will teach your child what the Lord's will is. Refer to them when appropriate:

2 Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Please email me at any time if you have comments or questions or you'd like to be added to the mailing list and receive a devotional like this each weekday: Elenas6259@gmail.com

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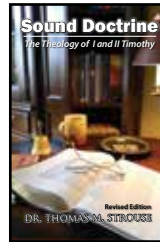
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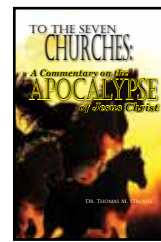
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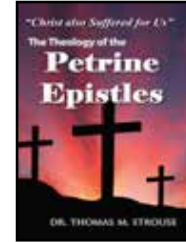
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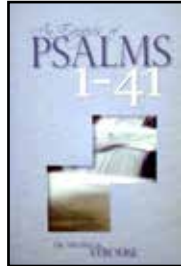
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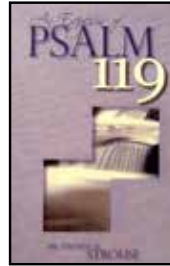
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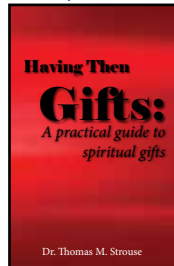
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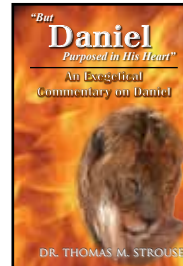
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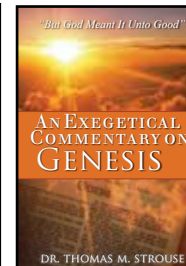
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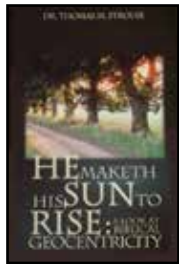
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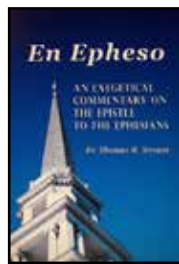
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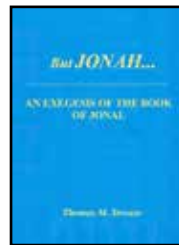
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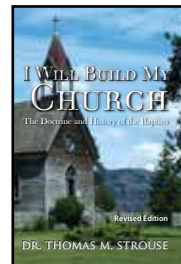
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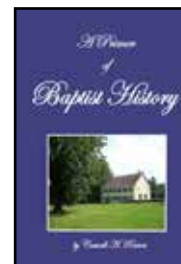
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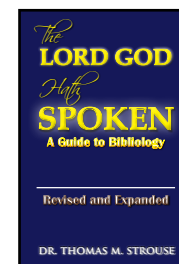
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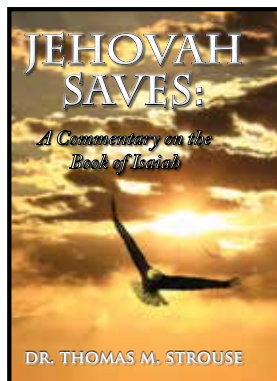
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NEW BOOK: JEHOVAH SAVES: A COMMENTARY ON THE BOOK OF ISAIAH

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