

vs.1- "therefore"- anytime a chapter begins with this word, it is a continuation from the previous  
- "leaving the principles"- this is not an abandoning of fundamental truths, but rather a growing out from them

- the writer wants the readers to leave their immature state and, in a sense, to grow up

- "let us go on"- (pherometha) the verb here is passive and means to be carried or moved

- "perfection"- (teleiotes) a maturity or being fully grown

\*what the writer is getting at is the fact that we must let God grow us into perfection in our faith

- "not laying again"- there is no room for growth if one stops only with fundamental truths

\*the writer now reminds his readers of basic doctrines of Judaism

- "faith towards God"- in the New Testament, its repentance toward God and faith in Christ  
(Mark 1:15, Acts 20:21)

vs.2- "baptisms"- (baptismos) also used in 9:10- this means a ceremonial washing prescribed in the Mosaic Law (Ex.30:18-21, Leviticus 16)

(The plurality of this word is another indicator that this doesn't mean Christian Baptism)

- "laying on of hands"- in the Old Test., a person who brought a sacrifice placed his hands on it to symbolize his identification with as a substitute for sin (Lev.1:4, 3:8,13, 16:21)

- "resurrection of the dead"- this topic was a division within the Sanhedrin

(The Pharisees believed in this while the Sadducees did not- Matt.22:23, Acts 23:8)

\*all the doctrines listed in these 2 verses can be associated with the Pharisees as some of his readers probably belonged to them

Truth- the Old Test. laid the foundation for the coming of the Messiah and its time for the readers to acknowledge that and commit to Christ fully

vs.3- its through God Himself that carries us into maturing in our faith

(The writer is admonishing them on to maturity in order for them to understand deeper doctrinal truths that he's about to write to them)

(vs.4-6)- "for those"- notice how he doesn't mention his readers but writes it hypothetically

Truth- these verses are some of the most difficult to interpret

\*Could it mean a loss of salvation? John 10:28, Phil.1:6, II Thess 3:3 all contradict this  
(I John 2:19 talks about those who left the faith)

\* John is clear that they left because they were never truly a part of the body of Christ

- in the context of this, the readers are Jews who have "tasted" the things of Christ, but are not fully committed

- "once enlightened"- (photizo) to be imbued with saving knowledge, to be informed of a truth

- "tasted"- (geuomai) to experience something or to have a trial of something

- "made partakers"- they have received some of the same blessings that are received by the saved  
(They have even demonstrated some of the "new life" attributed to the Holy Spirit)

5- "tasted the good word"- this means that they have an understanding of the Gospel

- "powers"- meaning they have seen the power of God's transforming power in salvation

6- "fall away"- this means a conscious decision to return to Judaism

- "to renew again"- Can a Jew who has confessed Christ as Lord and repudiates Him and goes back to Judaism come back to repentance again? (Look closely at the commas in vs.4&5)  
- "it is impossible. . . to renew them again unto repentance"

- if they return to Judaism, they are renouncing Christ as Messiah and recrucifying Him and treating the Son of God contemptuously- Look at 10:28-29

- those who had treated Christ with such contempt had no hope of restoration

(This is because they have rejected Him having full knowledge and awareness and a conscious experience)

\* he concludes this because they couldn't possibly have more knowledge and understanding

Truth- if they return to Judaism, they are saying that it was right that He was crucified