

“FOR IT IS IMPOSSIBLE”

INTRODUCTION

The title of our lesson at this time comes from the first 4 words of Heb. 6:4-6, in the KJV. In this text, Paul uses the Greek word *gar*, translated “For” in the KJV. This word means that what has just been said is about to be explained. Paul had just talked about spiritual growth and going on to perfection or maturity, and now points out what might happen if one does not grow and go on to perfection, and may fall away and endanger his soul, and making it very difficult to be restored. Now let’s look at the passage carefully.

DISCUSSION

I. 1st, let’s study the words “POSSIBLE” and “IMPOSSIBLE.”

- A. With God, all things are possible in keeping with His nature and plan. Mark 10:27; cf Tit. 1:2
- B. NOW, with man some things are “possible” and some things are “impossible”, and both may vary if conditions change around the things under consideration.’
1. What may be impossible may depend on the circumstances and context of the matter under consideration.
 2. If conditions change, the possibilities may change.

II. 2nd, let’s consider the POSSIBILITIES and IMPOSSIBILITIES of our text.

- A. Paul speaks of those whose lives have been “enlightened”, or saved by the word of God. Heb.6:4; cf 2 Cor. 4:3-4; Heb. 10:32; 2 Pet. 2:20-21
1. The possibilities are that some may “fall away” (KJV, NKJ) or “then fell away” (ASV) or “then having fallen away” (NASB), as stated in verse 6. (Read)
 2. In such cases, some impossibility may occur.
 - a. It is not necessarily impossible to “renew” some to the truth IF they fall away.
 - b. It is impossible if certain conditions exist, as Paul states, “**seeing**” [*present tense, active verb*] they are doing 2 things: 1. Crucifying the Son of God afresh, and 2. Putting Him to an open shame.
 - c. The longer one remains in apostasy, the harder it gets to stimulate repentance. Cf Heb. 3:12-13
 - 1) Some say repentance may be absolutely **impossible** under all circumstances, based on Heb. 12:17. (Read)
 - 2) This passage is not speaking of one wanting to repent, but can’t find it in his heart to do so, because of it’s hardness.
 - 3) This passage in Heb. 12:17 is not talking about Esau not being able to repent when he really wanted to, but his finding his father Isaac being able to change HIS mind about the blessings bestowed on Jacob that Esau wants for himself. (Gen. 27:30-40)
 3. So, as long as one lives in rebellion, the harder it is to provoke him to repentance, especially under the conditions of one “**seeing**” him turning against Christ in his life, day in and day out.
- B. What may the fallen be **doing** in this text?
1. 1st, they are crucifying the Son of God afresh—living as an enemy to Christ, like those who crucified Him on the cross.
 2. 2nd, they are putting Christ and His teachings to an open shame by not respecting His teachings.

- a. As long s we SEE one doing these things, any pleading, prayers and tears will not cause God to forgive him.
- b. One must make up his own mind and STOP crucifying Christ afresh, and STOP putting Him to an open shame, by one who was once enlightened, but has now turned aside.

C. ALL sin, even including putting Christ to an open shame, and showing contempt for His teachings, **CAN be forgiven.** 1 John 1:7-9

CONCLUSION

I. In summation, **if the condition of an apostate's life changes, the possibilities also change.**

A. One can become so hardened sin that he will NOT repent and seek pardon, but up until that point, we strive to save those who have fallen away. Jas. 5:19-20

B. If one truly wants to be forgiven, he can be, if he meets the conditions set by the Lord.

- 1. We are promised forgiveness for "all sin." 1 John 1:7; Prov. 28:13; Acts 8:22
- 2. John does not say that all sins BUT "crucifying the Son of God afresh," and we must remember that all who literally crucified him **were forgiven** when they met the terms of pardon. Acts 2:36-38

II. Are you willing to turn from sin in obedience, right now?

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