

The Danger of Dullness

Hebrews 5:11-14

Sometimes preaching and teaching and instructing people in the Bible is amazingly hard work.

Sometimes it is hard because *there is much to say*. The simple truth is that Truth is not simple. Tozer reminds us that those who bleat for simplicity usually get fed error. So we have this massive body of Truth in 66 books written by numerous authors in two major languages all expressing the mind of God. The writer of Hebrews faced this. There is much to say.

Sometimes it is hard because *it is difficult to explain*. Literally, it is hard of interpretation. In other words, the author is proclaiming the truth of the Word by interpreting, explaining and applying what it means for Jesus to be our Priest in Melchizedek's order. Any of you who teach know how this is. You have what is so clear in your own mind, but it just doesn't come across. (Frankly, this is why I have followed the counsel of men I mentor under to write a manuscript- "Write yourself clear..." [Kent Hughes].) A great number of the nourishing truths of the Bible are not easy to explain.

The Author here faces an even more difficult situation. He has much to say and it is difficult to explain *because his readers and hearers are so dull of hearing*.

The author of the Book of Hebrews is deeply concerned about our response to the Word. His first warning was that we must not **drift** from the Word and neglect the greatness of our salvation. Now, he warns us about **dullness** in our hearing of the Word and our neglecting the importance of maturity. I have reflected much on these two terms in relation to Christian living – drift and dullness. I'll share some of that at the end.

Hebrews 5:11–14

¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

The Problem – Disease

(v.11)

The author has been laboring to exhort and warn his hearers. The promises of God are great because of the supremacy of Jesus. So, we must hear and hope and hold fast. We must believe them in an obeying way. And frankly, this has been argued, not because it is good for us or will make us into better people or even get us anything. No, it has mostly been argued because Jesus is superior.

But I hear the Author sort of sigh. He is like many preachers – what he has in mind and in his heart is going to simply not going to be as clear as it should. This is because people are slow to learn or dull in their hearing. This is what all the exhortations and admonitions have been about: Pay close attention! Consider! Don't harden your heart! Fear! Be diligent! Hold fast! All of these are the doctor's prescription for the disease of drift and dullness.

So I have an urgent question: Do you have this disease? If so, how do you cure it? Well before we cure something, we need to understand it as thoroughly as possible. So let's take the two key words here: dullness and hearing and see what they mean.

Dullness

The word itself means, "sluggish or slow". It is connected to the word lazy. It is used one other time in the New Testament and that is in Hebrews 6:11-12., "*We want each of you to show this same diligence to the very end in order to make your hope sure. We do not want to you to become lazy, but to imitate those who through faith and patience inherit what has been promised. We do not want you to become lazy.*" Same word.

The opposite of dullness or sluggishness, is diligence. The opposite of dullness of hearing is diligence in turning the message of faith into the assurance of hope. The problem is not with your physical ears but with your heart. You do not treasure nor prize nor value the Word and the promises it brings and so you do not give your time and energy to pay attention. And so, there is no faith and no patience. There is not a trusting obedience that looks like rest. And ultimately, there will also be no inheriting of eternal life—which is why the Author wrote this book and why I preach this sermon. It is an incredibly dangerous disease, this dullness of hearing—this slowness to learn.

Hearing

The second of these words used to describe this disease occurs one other time in Hebrews 4:2, "*For we also have had the gospel preached to us, just as they did; but the message they heard [same word] was of no value to them, because those who heard did not combine it with faith.*" The same problem there: a word of good news—the message of the promises of God, a hearing but no faith. The Scripture goes into the ears, and comes to the heart, and meets dullness and slowness and hardness. So the opposite of dullness of hearing is hearing with faith—believing in an obeying way.

We can see this same thing in Hebrews 3:18-19, "*And to whom did God swear that they would never enter His rest if not to those who **disobeyed**. So we see that they were not able to enter, because of their **unbelief**.*" See the switch from disobedient to disbelieving? The root of all disobedience is unbelief—a lack of trust in the promises and person of God.

So, whichever way you look at it—whether "dullness" or "hearing", you come to the same conclusion. "Dullness of hearing" is, "*hearing without faith and what faith produces.*" It's hearing the Bible or preaching of the Bible the way you hear the freeway noise of [I-75], or Muzak in the office or the recorded warnings at the airport. You do, but you don't." We all know this, those of us who have children. Children have a remarkable capacity to even acknowledge what you say to them without their truly hearing what you said. And so do Christians.

We have grown dull in our ears and in our hearts. The Word heard does cause a genuine response in the heart. At the end of the parable of the four soils in Luke 8, Jesus gives us this very serious warning in verse 18. "*Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken away from him.*" These are serious words. It means that if you hear the word with careful diligence to obey, then you will receive further grace for even greater believing obedience. But if you are dull and negligent you will find even what little you have taken away.

Listen to me loved ones. I beg of you to be diligent and earnest in how you hear. Lazy, drifting, passive – dull – listening is very dangerous. Jesus in the parable and the Author in this book are making the same point. If you want more grace to hear better, begin to listen with a poise to believe and to obey.

The Proof — Symptoms

(v.12-13)

How does the author know that they have this disease? What symptoms is he observing that causes him to make this diagnosis?

¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.

Their Lack of Sharing God's Word

(v.12a)

His meaning is quite clear. The symptoms are right there for all to see. There has been the proper passage of time for them to have become familiar enough with the Bible that they can comfortably share its truths. Careful now. He is not saying that at some point, every believer can mature into becoming a skilled, formal teacher of the Word. That is a spiritual gift. But every believer can reach a point of maturity in which he can comfortably instruct the lost and new believers in the basics of Christianity.

Now there are two possible failures that have led to this: they may have never been adequately taught or they have been slow to learn. The failure is quite evident. They have been adequately taught. But they have been dull and slow and sluggish in their hearing and learning of the Word.

Their Lack of Mastering God's Word

(v.12b)

They were unable to take the Word in and to master it. I am well aware that all of us are in different place on the line from ignorance to glory. But have we diligently applied ourselves to gain a working knowledge of the Bible? Do we have as an attainable goal the mastery of the Word? Do you even care to go on to the deep truths and the solid food?

Their Lack of Experience with God's Word

(v.13)

Someone may object that I have been comparing this to a disease when the Author compares it to being infants or immature. We would all recognize that anyone who was old enough to eat meat and was still being bottle fed *has a serious problem*. In other words, there is a disease that causes older believers not to mature and that disease is called *dullness of hearing*.

So we have a third symptom. They are “unskilled in the word of righteousness.” The idea here is that they have had no *experience* with the word or message [*logos*] of righteousness. This is easy to illustrate. I am trying to improve my golf game. I have a very good instructional book at home. I love to sit in the evening and read that book. It tells me all about the components of a good swing. It tells me how to hold to club, how to position my feet, to keep my knees bent and my eye on the ball. It gives all sorts of neat aides that can correct all sorts of nasty ruinations of a pleasant day on the course. I can hear Alister Begg, who is an avid golfer, say, “Let the club head do the work.” But when does all this really profit me? When I am sitting in my lounge chair dreaming of not double bogeying every hole on the course? NO. All of this is profitable to me only when I go out to the driving range or out to the course and begin to experience what all those wonderful techniques

really mean when a club head traveling at, in my case at best, 50 miles an hour, impacts a loaded golf ball on an effective surface of less than $\frac{1}{4}$ square inch. It is when that happens that I am acquainted with the word of instruction about golf.

So it is here. They had become arm chair believers. They were exposed to the Word and were being instructed in the Word. They just had not gone out onto the golf course and gotten some real experience with life. They were living on the milk.

I do not want this message to discourage those of you who are new to the faith or you who have been inadequately taught over the years. May this message challenge you to sharp and focused and obedient listening that hungers to move from milk to meat. But to many of you who have been believers for years and ought to be able to instruct others and ought to have a good mastery of the Word, I want this message to shake you to the depths of your soul—to so pierce hard, dull and slow hearts that the Word begins to awaken desire in you and begins to bear fruit in you.

You must not respond to this with such excuses as “I don’t have time. I am not well educated. I am a simple person.” Because as we will see next, being slow to learn is not a mental problem, but a moral issue.

The Prescription – Cure

(v.14)

So what is the remedy to this disease? Why are some Christians stuck at the baby stage of development with disease of “dullness of hearing” and what is the cure?

¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

The Way Healthy Christians Are

(v.14a)

The Author tells us what healthy Christians look like. They are mature in their experience and taking in the meat of the Word. There is a grown-up-ness to them. They regularly feast on difficult doctrines and can hear them with profit and share them with clarity and use them with confidence. So this is what we are striving for. Mature saints who hear the greatness of the promises of God and the glories of the person of Christ and love them, and embrace them and believe them in obeying ways.

So how do we get there?

How Christians Become Healthy

(v.14b)

Well, we do not get there by jumping immediately from milk to meat. This is a very common mistake. There is a bent to the old nature that thinks that education and information can solve everything. “The solution for immature Christians is to begin eating meat.” But that is not what this text says.

You become mature with milk. The question is, do you become mature with meat? Or do you become mature with milk so that you can eat meat?

The problem is not that milk is weak or that babes can’t eat steak. The problem is that the babes are not exercising with the milk they have. See in the verse? “The mature, *who by constant use* [of milk] have trained themselves [spiritual senses] to distinguish good from evil.” It is not that exercise with milk produces spiritual muscles. Exercise with milk produces spiritual minds: minds that can discern between good and evil.

This challenges the way we normally think about things. We think that going on to the deeper things of the Word of God is like an academic pursuit. You read more. You take better notes. You read deeper writers and commentaries. And we think that maturity comes with knowledge. That is not true. Maturity comes through using what you know. And you start with milk. You start with the basic truths. You engage with the primary texts of the Word. You read best of the simple books. In other words, you take in milk. And you use the milk you are taking in to begin to think and act with discernment. But if you don't use what you know to make better moral and wisdom choices, you will not go on to become maturity. Maturity comes through knowing *and* using the Word. If you want to eat the solid food of the Word, you must exercise your spiritual senses so as to develop a mind and heart that discerns between good and evil.

If you struggle understanding the harder things of the Bible, like Melchizedek, it may be because of the wisdom and moral choices you make. Maybe you watch TV programs or movies you know you shouldn't. If you struggle with the doctrine of election, it may be because you use some shady business practices. If you stumble over the God-centered work and supremacy of Christ in the cross, it may be because you love money and spend too much and give too little. The pathway to maturity and to solid Biblical food is not first becoming an intelligent person, but becoming an obedient person. What you do with alcohol and sex and money and leisure and food and computer have more to do with your capacity for solid food than with where you go or went to school or with what books you read. (Adapted from Hebrews, Piper)

Reflect and Respond

So the key to maturity and the remedy to dullness of hearing is the way you drink milk. This is the way it works.

You drink in the milk. That is, you listen to the milk of the Word—God's promises, principles and precepts in the Scriptures. You read them for yourself in the Bible and you sit regularly under the expository sermons and the systematic teaching of the Word. You give heed. You are alert and earnest and diligent to apply your heart and mind to what is being said. You are not passive or cavalier or indifferent. Babies long for milk and are incredibly focused when they are thirsty.

You think about the milk, you meditate. You work it over in your mind. You ponder its connections in the Bible and to your life. You wrestle with its message and its meaning. You desire it and you delight in it. You talk to God about it. You talk to others about it. You learn to profit from the milk you are tasting. Therefore, the Word begins to change your heart.

You begin thinking carefully about your life and discern good and evil. You have to make hundreds of decisions every day. Most are wisdom decisions. Many will be moral decisions. And you will begin to use the Word to make them. You will begin more and more to understand where the moral line is. You will know better which allowed, good decision is wiser. You will be able to make discerning decisions about money, food, possessions, cars, relationships, movies, music, time, ministry and so on.

How does this discernment, this ability to distinguish between good and evil come? It comes from habitually (by regular practice) nourishing and shaping your spiritual senses by the Word of God until that word is to you a discerning power, a word producing righteousness in the

mature. Discernment is what you do when the milk of God's Word begins to become the mind of Christ in your heart.

May God firmly anchor us that we will not drift from the Word and fully enable us that we will not be dull in our hearing of the Word.

Let us seek and savor the milk of the Word.

Let us become satisfied with God and His promises.

Let us regularly distinguish good from evil with the truth we know.

Let us become mature with milk of the Word so that we can enjoy and profit from the meat of the Word.