

4/7/24

Hebrews 6

Having declared Jesus as our great High Priest superior to Aaron and in fulfillment of the Melchizedek order, the author is going to deal with the spiritual condition of these Hebrew-Christians.

* This section continues the digression that began in chapter five and runs to the end of chapter six. Heb. 5:11-6:20

The author has rebuked these Hebrew-Christians for their spiritual degeneracy. Heb. 5:11-14

* Remember the second major division is dealing with “the work of Christ”. Heb. 4:14-10:18

Now he move on to exhort them to go forwards in the salvation provided for them by Christ.

6:1-3 The exhortation towards spiritual maturity.

6:1-2 The rule is to press forwards spiritually.

- 1) The word “Therefore”, refers to the conclusion about their arrested spiritual state, regarding their degenerated infant state. vs. 1a
- 2) First it is stated from the negative, “leaving the discussion of the elementary principles of Christ”, in other words, Let us put off the rudiments or ABC’s, by leaving the discussion of the teaching of Christ. vs. 1b

* They had heard the gospel from those who had received it from the Lord. Heb. 2:3

- a) They knew and had agreed Jesus was the Messiah.
 - b) They knew they had repented from their sins, trusted the One who purged them from their sins and sat down at the right hand of the Majesty on high. Heb. 1:3
 - c) They knew Jesus was the fulfillment of all the Old Testament prophecies Yahweh’s final revelation to man for salvation.
- 3) Second it is stated from the positive, “Let us go on to perfection.” vs. 1c
- a) The word perfection “teliootes” means mature and adult. Col. 3:14
 - 1)) Varied form is “full age”. Heb. 5:14
 - 2)) The tense is the aorist tense speaking of a once for all action.
 - b) Literally let us be carried to an adult state, as mature believers in the teachings about Christ.
 - * The proclamation implies the action of an outside agent, the Holy Spirit.
- 4) The ABC’s listed are six given in three pairs.
- a) The first two are, “Not laying again the foundation of repentance from dead works and faith towards God”. vs. 1d
 - 1)) “Repentance from dead works”, describes a change of mind of being able to earn salvation by the Law or

- personal works. Acts 15:10; Rom. 10:1-4; Gal. 3:11-12
- a)) Christ alone became man's representative. Heb. 2:9-10
- b)) "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" Heb. 9:14; 1Pet. 1:19-21
- 2)) "and of faith towards God."
- a)) This was the principle of the faith of Abraham, not the ordinances, feasts, sacrifices, etc. Rom. 4:6
- b)) Faith in the gospel message of the only righteousness God except for salvation, faith in Christ, their Great High Priest. Rom. 1:16-17
- c)) That is, that "God was in Christ **reconciling** the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation". 2Cor. 5:19
- d)) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. 10:22
- b) The second two are "Not laying again the foundation of the doctrine of baptisms, of laying on of hands". vs. 2a-b

- 1)) "of the doctrine of baptisms." vs. 2a
 * This is in the plural, washings.
- a)) The baptism of John. Lk. 7:29-30
- b)) The baptism of Jesus by His disciples. Jn. 4:2
- c)) The ritual of baptism is after repentance for the believer. Acts 2:38
 * Some believe this refers to the Jewish Old Testament rituals in Judaism, but their fulfillment are in Christ, the topic is Christ not Judaism.
- 2)) "Of the doctrine of laying on of hands." vs. 2b
- a)) As in the Old Testament for sin offerings, to anoint, commission and heal.
- b)) The same in the New Testament. Acts 5:12; 8:17-19; 9:41; 13:3; 28:8; 1Tim. 4:14; 2Tim. 1:6
- c) The third two are, "Of the doctrine of resurrection of the dead and eternal judgment." vs. 2c-d
- 1)) The general revelation of the Old Testament revealed the righteous and wicked would rise in the last days to be judged. Job. 19:25; Is. 26:19; Dan. 12:2
- 2)) The New Testament gives the specific revelation of the saints at the Bema-Seat of Christ and the sinner at the White Throne judgment.

3)) Eternal judgment clear. Matt. 25:41, 46; Jn. 5:22, 27; Acts 17:31; Rom. 14:10; 1Cor. 3:12-15; 2Cor. 5:10; Gal. 1:5; 1Tim. 1:17; 2Tim. 4:18; Heb. 13:21; 1Pet. 4:11; 5:11; Jude 25; Rev. 20:4, 10

- a)) Many believers are always arguing trying to persuade others in certain doctrines, but never go on to maturity.
- b)) These six principles are the very first ABC's of the doctrine of Christ!

6:3 The ability to obey is in God.

- 1) The author tells them that this is exactly what they are going to do, based on their human responsibility, leave the rudimentary principles and go on to maturity.
* "And this we will do."
- 2) The author tells them that it is God who will do it through them, this is the divine side, pressing the believer to maturity.
* "If God permits", not that God might not be willing, but affirming God will!
- 3) What is it that he desires them to press on to spiritual adults?
 - a) The High Priesthood of Christ after the order of Melchizedek. Heb. 5:11
 - b) And he is going to press them forward and return to the Melchizedek Priesthood type fulfilled in Christ. Heb. 7:1

* "I have written to you, fathers, Because you have known Him [who is] from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one." 1Jn. 2:14

6:4-8 The warning against falling away spiritually.

6:4-5 The proclamation regarding falling away.

- 1) Initial comments.
 - a) The next three verses are one of the most difficult passages in the Bible in their interpretation, and there are scholarly and godly men on both sides. vs. 4-6
 - b) These verses have caused more controversy and anxiety to Christians than any other, with Heb. 10:26-29.
- 2) Initial comments about the interpretation.
 - a) We must note the context, language, and cultural background, the hermeneutical method, the science of interpreting Scripture.
 - b) Allowing the text or passage to say what it meant to the people of that day, without preconceived ideas based on a systematic theology of man or a creed of denomination, stacking Scriptures to prove what we believe it means and says.

- c) Let us allow the text in its context to give us the biblical theology, then compare it to the full counsel of God in Scripture without removing the severe warnings.
- 3) The solemn privilege of salvation merits the severe warning to a particular group. vs. 4-5
 - a) The connecting word “For”, connects and depends on verse three.
 - 1)) He will take them to perfection, a mature state, not believing them to be in this fallen away condition, yet is a strong warning for each to judge their life, lest any fall and be doomed. vs. 1
 - 2)) If they were fallen away, to would be impossible to renew them again to repentance. vs. 4a, 6a-b
 - * This is evident as he expresses his confidence in them to go on! vs. 9
 - b) The word impossible “adunatos” appears 10 times in the New Testament, meaning without strength, powerless, unable.
 - * Four of these ten are found in Hebrews.
 - 1)) Impossible to renew them to repentance. Heb. 6:4
 - 2)) Impossible for God to lie. Heb. 6:18
 - 3)) Impossible that the blood of bulls and goats could take away sins. Heb. 10:4
 - 4)) Impossible to please Him without faith. Heb. 11:6
 - * Every case means the impossibility of what is stated, it does not change!

- c) The impossibility ascribed and limited is to those described under the participles.
 - 1)) The four participles are all aorist of fact, having one article “once”, all four, describe the same person, Lenski
 - 2)) The word “once” is in contrast to “again” renewed to repentance. vs. 6
 - 3)) The word appears six other times. Heb. 9:7, 26, 27, 28; 12:26, 27
- d) These individuals had been enlightened or illuminated about Jesus being the Messiah, “For it is impossible for those who were once enlightened.” vs. 4a
 - 1)) The word enlightened “photizo” means to give light to their minds and hearts that Jesus is the Messiah.
 - 2)) The same word is used later, “But recall the former days in which, after you were illuminated you endured a great struggle with sufferings.” Heb. 10:32
- e) The individuals had “once tasted of the heavenly gift.” vs. 4b
 - 1)) The gift can be nothing but, the free gift of salvation. Rom. 5:16-17; Eph. 2:8-9
 - 2)) Throughout the epistle they are called brothers, partaker of the heavenly calling, warned of departing from the living God, to hold fast and continue. Heb. 3:1, 6, 12, 14; 4:14; 10:23

- 3)) Some say these Hebrew only tasted, but never were saved, yet the same word is used for Jesus tasting death for all men, in the aorist tense, middle voice. Heb. 2:9
 * You cannot have them mean two different things; they mean the same!
- f) The individuals had “once become partakers of the Holy Spirit.” vs. 4c
 1)) The word partakers “metokos” means partners, participants. Heb. 3:1, 14
 2)) Being illuminated as to Jesus being Messiah and convicted of their sins and repented, they became partners, one with the Holy Spirit. Jn. 16:8-11
 3)) Gifts were witnessed by them. Heb. 2:4
- g) The individuals had “once tasted the good word of God and the power of the age to come.” vs. 5
 1)) The good word “kalos hrema” the useful and excellent, the spoken word.
 * They had heard the gospel from the one who heard it from Jesus. Heb. 2:3
 2)) The powers “dunamis” plural describing inherent power of the age to come, the Millennial Kingdom, referring to the operations of the Holy Spirit to reign supreme in Divine power, be it through gifts and spirit empowered life.

- 3)) These individuals are distinguished and distinct from the Hebrew Christian he is writing to, who had not come to the point of falling away and clearly stated. vs. 3, 9

6:6 The self-inflicted condition had no remedy for the warning to these particular individuals.

- 1) The reality of their condition is stated, “If they fall away”. vs. 6a
 a) The Greek says “having fallen away”, not if they fall away.
 * A participle aorist active, a fact in an active process, describing the final fact.
- b) The word fallen away “parapipto” is made up of two words and appears only this time in the New Testament.
 1)) The first word is “para” alongside.
 2)) The second word is peptein” to fall.
 3)) The word means to fall besides a person or thing, to deviate from the right path utterly.
- 4)) In Hebrew the word “mahal” corresponds to “parapipto” and used for a treacherous and unfaithful wife, treachery to Yahweh, for Achan and for falling away from the true worship of Yahweh. Nun. 5:12-27; Deut. 32:51; Jos. 7:1; Ezk. 14:13; 15:8

- c) The word does not refer to mere backsliding or falling into sin. 1Jn. 2:1
 - 1)) The word is not the common word for apostasy “apostasia” that is found only two times, once for abandoning Moses and the other from God to the Antichrist. Acts 21:21; 2Thess. 2:3
 - 2)) But the word describes the same thing, a willful, deliberate departure from the faith.
 - 3)) Since they are crucifying up again Christ and saying Jesus is deserving of the cross as an imposter to public shame, both are present active tenses.
- 2) The reality of the spiritual condition of these individuals remember is the aorist active, a fact and in the process, “having fallen away”, having a bleak hope. vs. 6b-d
 - a) The impossibility is to renew them again to repentance. vs. 6b
 - 1)) Lenski the Greek Scholar said, “How one who has once been enlightened can deliberately return into darkness is beyond explanation, but only because an unreasonable act admits of no reasonable explanation, and all explanations which explain must of necessity be reasonable.” Page 181
 - 2)) The super-natural miracle is going from darkness to light, going from light to darkness is natural! Xavier

- 3)) The Hebrew Christians were to apply the warning and potential danger.
- 4)) Calvinist say that these Hebrews were not born again, but merely tasted short of salvation.
 - * But the problem is that one has to explain the experiential descriptions of verse 4-5 ascribed only to saints!
- 5)) Some Calvinist will also say these are born again, but the warning is against a fruitless life and losing reward.
 - * But the context betrays this interpretation, reward is not the issue, but repentance, as a Calvinist he has to ask how is it that he can be a saint and crucify to himself the Son of God and put Him to open shame?
- 6)) The context and cultural background of these believers is that these were Hebrews going back to animal sacrifice and Jewish ritual, getting closer to the point of impossibility.
 - a)) And if they went back to the sacrifices for repentance, it was impossible, being ineffective, void!
 - b)) Now if they repented prior to reaching the point of “impossible” Jesus would forgive them.
 - c)) But if they had crossed that line that God alone knows, then it would be impossible, even if they repented.

- d)) Many people have returned to their old religion and later by God's grace repented seeing their error and sin and become incredible Christians?
- b) The reason for the impossibility to renew them to repentance is two-fold. vs. 6c-d
 - 1)) First, "Since they crucify again for themselves the Son of God." vs. 6c
 - a)) This is the internal witness of their hearts rejecting Jesus as Messiah, having been born again.
 - b)) The phrase, "crucify again for themselves" refers to their words, that Jesus was an impostor who deserved to die on the cross! A present active durative describing the fallen state.
 - 2)) Second, "And put Him to an open shame." vs. 6d
 - a)) This is the external witness of their conduct, public shame or disgrace voicing their ignominy or infamy by rejecting and mocking Jesus as Messiah!
 - b)) This is another present active durative describing the fallen state.
 - c)) There are different interpretations.
 - 1))) That this is blasphemy of the Holy Spirit.
 - 2))) That this is the sin unto death. 1Jn. 5:16

- 3))) Whatever you want to call it, it is the opposite of eternal life with Jesus!
- 3) The important observations.
 - a) Having said all this, we must be careful not to conclude this is just a hypothetical situation never able to happen or reached.
 - b) The reason being that the warning then would be useless and meaningless, accusing God of using scare tactics that have no real possibility.
 - c) The warning would also indicate the author exaggerated beyond truth destroying the Inspiration of the word.
 - d) The warning then is not only a warning against such danger, but a comfort and exhortation to the readers to know they are not beyond reach!
 - * Do not take the sting out of this warning, leave it alone!
- 4) The questions that need to be asked.
 - a) Can a person partake in all this and not be saved?
 - 1)) Jesus says No, but it implies the gifts can be duplicated, "I never knew you". Matt. 7:21-23
 - 2)) "They went out from us, but they were not of us: for if they had been of us, they would no doubt continued with us" the Gnostics. 1Jn. 2:19
 - 3)) Paul tells Timothy, "Now the **Spirit expressly** says that in latter times

- some will depart from the faith,**
giving heed to deceiving spirits and
doctrines of demons.” 1Tim. 4:1
- b) Can a person partake in all this and be
born again and fall away or depart?
- 1)) Calvinist say no and quickly stack the
Scriptures of eternal security.
 - 2)) But if there is no possibility then the
warning would be useless, there being
no possibility, in fact false.
 - 3)) It would be equivalent to saying there
was no possibility of Jesus failing in
his testing, if He could not have failed
then there was no real test or victory
over Satan and God lied to us. Matt. 4
- c) The Parable of the Sower. Matt. 13
- 1)) Some fell by the wayside; the birds
snatched up the seed sown in a hard
heart; the only one not born again.
 - 2)) Some fell on stony shallow ground;
others fell on thorns and thistles.
 - 3)) Some fell on good ground.
- d) Were #2 and #3 ever born again? Yes!
- 1)) They sprouted, if a woman has a
miscarriage, it does not mean she
never conceived!?
 - 2)) I don't think we can exclude the
possibility of one to walk away or
depart from the faith!
- e) These were Hebrews going back to
animal sacrifice and Jewish ritual, if they

- “having fallen away” as the text states
and once again depended on those Jewish
sacrifices for the basis of repentance, due
to the fact they were crucifying again for
themselves the Son of God, and putting
Him to an open shame.
- d) Then it would be impossible to “renew
them” present active, to repentance again
under the Jewish system they were
trusting for sure, but more important if
they had fallen away it would be
impossible for them to repentance!
- * But if they had **not** reached that point
of “having fallen away” and repented
they could be renewed again!
- 5) Though they were not believed to be in this
fallen condition, they were certainly on their
way there, evident by five sever warnings.
- a) Don't drift from what you have heard, the
warning is against disregarding the words
of Jesus, so great of salvation, the
consequences is eternal loss. Heb. 2:1
- b) Don't disbelieve or depart from the living
God, warning against unbelief of the
sufficiency of God for one's salvation,
exhort one another to not harden your
hearts through the deceitfulness of sin.
Heb. 3:12-13
- c) Don't degenerate in your spiritual growth,
warning against discrediting the Son of
God and falling away to another system,

the consequence is there is no repentance apart from Christ. Heb. 5:12; 6:4-8

- d) Don't despise the Spirit of Grace, the warning against blaspheme, the consequences are eternal punishment. Heb. 10:29
- e) Don't defy what you have heard, the warning is against disobeying the call of God. Heb. 12:25

6:7-8 The illustration for the warning of falling away.

* It is simple and cannot be misunderstood.

- 1) Those who abide in Christ are presented first, "For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God." vs. 7
 - a) The earth and rain represent the Divine side through the gospel, the conviction of the Spirit and conversion to bear fruit.
 - b) The cultivation is the human side of responsibility that receives the blessings of God, these are four present tenses.
 - * The exhortation to go on to perfection is exactly what this implies!
- 2) Those who do not abide in Christ are presented second, "But if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned."
 - 1)) The bearing of thorns and thistles is not God's doing, but man's. Is. 5:4

* "What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?"

- 2)) That person is rejected by God and near to being cursed.

* There is a distinction made, some are rejected by God being "**near**" to being cursed, but are not!

- 3)) That person who is cursed, has reached that impossible line to be renewed to repentance again, looking only to judgment, the severest warning to saints.

* "Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "**The LORD will judge His people.**" It is a fearful thing to fall into the hands of the living God. Heb. 10:29-31

- 3) The illustration is a parallel to the doctrinal section of those having fallen away in verse 4-6, not a life of having no fruit and losing reward, as Calvinist interpret it.

- a) We are neither Calvinist nor Arminianist.
 - b) There were no Calvinist the first four centuries, until Augustine taught the predestination of salvation at the end of the fourth century, Calvin did not appear till the early 16th century.
 - c) Twelve centuries separat Augustine and John Calvin.
- 4) The late Pastor Chuck Smith, founder of the Calvary Chapels said, “We neither are Five-Point Calvinists nor are we Arminian. We do believe in the security of the believer. We don’t believe that you can lose your salvation because you lost your temper or told a lie and, as a result, need to go forward next Sunday night to repent and get resaved. We believe in the security of the believer, but we also believe in the “perseverance of the saints.” We don’t believe that because you are a saint you will necessarily persevere—but that you need to persevere because you are a saint.” (Cal. Dist:115)
- a) The New Testament church and many through the centuries have understood the healthy balance of predestination and free-will presented in the Scriptures, as part of the whole council of God.
 - b) You should never question your salvation!
 - c) You should be assured of your salvation by the fruit in your life! Jn. 15:8

- d) Give diligence to make your calling and election sure. 2Pet. 1:10
- e) Grow up to maturity according to your spiritual age.
- f) Abide in Christ Jesus and His word, those not abiding in Jesus are cast out and burned in the fire. Jn. 15:5, 7

6:9-20 The assurance of the believer’s salvation.

- * The author is going to speak to them about things that accompany salvation on a positive note that will give them full assurance of hope to the end.

6:9-10-The assurance of salvation through faith and works.

- 6:9** The confidence assurance of their salvation expressed by the author.
- 1) The word “but” stands in sharp contrast to those who “having fallen away” and cannot be renewed to repentance. vs. 9a
 - 2) The author expresses the only tender affection in the entire letter calling them beloved “agapetos”. vs. 9b
 - a) Those who have received God’s agape love by and through His Son as Messiah.
 - b) Those who have a godly love for each other.
 - 3) He expresses his view of them, “we are confident of better things concerning you,

yes, things that accompany salvation, though we speak in this manner.” vs. 9c-f

- a) Better things than those in verse 6-8, even though they had warned them about their drifting and not resting in the finished work of their salvation in Christ.
- b) He was confident in them of better things than “those” who had fallen away.
- c) The word confident “peitho” literally means have been persuaded, an indicative present middle voice, the plural pronoun “we”, indicates the author and others that were with him at the time.
- d) The author will enumerate some of “these things that accompany salvation” in the following verses which provide evidence of a Christ-like life that is focused on others, not self, one mature and growing.
 - 1)) Faith and works. vs. 9-10
 - 2)) Faith and patience. vs. 11-12
 - 3)) Faith in God’s promises. vs. 13-15
 - 4)) Faith in God’s inability to lie. vs. 16-18c
 - 5)) Faith in God’s choice of great High Priest. vs. 18d-20

6:10 The confident assurance of the believer in view of their faith and works that accompany salvation. vs. 10

- 1) He refers to their past, “For God is not unjust to forget your work and labor of love which you have shown toward His name.” vs. 10a
 - a) Their faith in God is evident by their past works for God.
 - 1)) The word works “ergon” means business, industriousness.
 - 2)) The word labour “kopos” means fatigue to the point of exhaustion.
 - b) God is not unrighteous to forget their motives behind these works or let them go unnoticed!
 - 1)) They were done in love “agape”.
 - 2)) The Christian life is a life of faith. Heb. 11:6; 10:38
 - c) Their works of faith were done in the Name of Jesus.
- 2) He refers to their present, “in that you have ministered to the saints, and do minister.” vs. 10b-c
 - a) The word minister “diakoneo” means to be an attendant, to wait on tables.
 - b) The word is used for the deacons chosen in Acts. Acts 6:2; 1Tim. 3:10
- 3) We must understand the author is not saying salvation is earned by works, but salvation is of faith manifesting works as a result of being saved. Eph. 2:8-9
 - a) Paul uses Abraham as the Father of faith, apart from works to merit salvation. Rom. 4:1-5

- b) James uses Abraham as the Father of faith, who gave evidence of salvation by his works. Ja. 2:14-26
- c) Jesus said, “When you do it to the least, you do it unto Me”. Matt. 25:40
- d) Paul says, “Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.” 1Cor. 15:58

6:11-12 The *assurance of salvation through* faith and patience.

6:11 The personal plead to each individual.

- 1) The author stated that he and others longing desire was for them to continue this conduct of servants, “And we desire that each one of you show the same diligence.”
 - a) The process is individual and personal.
 - b) The author desires everyone of them make evident in their ministering to other in the future, what they have made evident in the past and present.
 - c) The word diligence “spoude” means dispatch, make haste, be earnestness, with the idea of speed.
- 2) The ministering to others would be each person’s assurance of salvation, “to the full assurance of hope until the end.”.

- a. The phrase “to the full assurance “plerophoria” means entire confidence.
- b. The word is used of a ship in full sail or tree full of fruit.
- c. In other words, their eagerness to be used by God’s love in works would produce full confidence assurance of hope in their future expectation of joyous salvation untill the end.

6:12 The personal warning and exhortation to continue about ministering fruitfully would give them assurance of salvation.

- 1) The warning comes first as a preventative measure, “that you do not become sluggish.” vs. 12a
 - a) The word sluggish “nothros” is the same one used for, “dull of hearing”. Heb. 5:11
* The word is used of a numbed limb or ill animal.
 - b) They had once keenness of hearing, but had fallen into a dulled condition, they were to exercise their faculties and develop them to the full potential.
- 2) The exhortation comes second, “but imitate those who through faith and patience inherit the promises.” vs. 12b
 - a) This type of obedience will serve as to make them spiritual, instead of degenerate, to become more carnal.

- b) The word “but” reveal the sharp contrast between being sluggish and diligent.
- c) They were to imitate those whose lives were characterized through faith and patience.
 - 1)) The word imitate “mimetes” means to emulate following spiritual examples.
 - 2)) Those who are obedient to live their lives through faith and patience.
 - 3)) Faith and patience will accompany salvation and in turn will manifest faith and works.
 - 4)) The testing of our faith works patience and patience brings about a complete work that in turn brings about maturity in us. Ja. 1:2-4
 - c)) The fruitfulness of Christian virtues. 2Pet. 1:5-11
 - 5)) The fruitfulness of good works. Tit. 3:8
 - 6)) Predestinated to be conformed to the image of his son. Rom. 8:29
 - 7)) Does not the Scripture tell us faith, hope and love are abiding virtues, yet the greatest is love agape! 1Cor. 13:13
- d) This type of obedience will serve as a preventative measure.
 - 1)) To not become sluggish or falling back.
 - 2)) To make them spiritual.
- e) They would also inherit the promises.

- 1)) The promises that are given to us in Christ Jesus. 2Pet. 1:3-4
- 2)) The promises as being children of God. 2Cor. 1:20
- 3)) So again we have assurance of our salvation by faith and patience!

6:13-15-The assurance of salvation through faith in the promises of God.

- 1) Abraham is used as an illustration of all that has been said resulting in the blessing of God’s promise, “For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself.” vs. 13
 - a) He is quoting Genesis after Abraham had offered Isaac. Gen. 22:16-18
 - b) God is the greatest authority and trustworthy.
- 2) Faith and works was evident when Abraham offered Isaac in obedience, “saying, “Surely blessing I will bless you, and multiplying I will multiply you.” vs. 14
- 3) Faith in God’s promise was Abraham’s confidence, that He would bless and provide the lineage of Messiah. vs. 14
- 4) Faith and patience was demonstrated by Abraham for he knew God was even able to raise Isaac from the dead, but God provided a substitute, “And so, after he had patiently endured, he obtained the promise.” vs.15

- 5) So we have assurance of our salvation by faith in God's promises!
 - a) So we have assurance of our salvation by faith and works!
 - b) The Christian life is a life of faith, Heb.11:6; 10:38

6:16-18-The assurance of salvation through faith in God's ability not to lie.

6:16 The manner of man's assurance.

- 1) This is illustrated from the lesser to the greater, "For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute." vs. 16
- 2) Most men take an oath by something greater than themselves to confirm their truthfulness and honest intent settling any doubt.
- 3) Witnesses are asked to take an oath on the Bible in court, at least it is to be the case.
- 4) People will swear on their mother's grave.
- 5) God is not a man... Num. 23:17

6:17 The manner of God's assurance to man.

- 1) God having no need to take an oath because He is unable to lie, He was more willing and beyond what was necessary to interpose Himself by an oath to demonstrate His unchangeableness, immutability, "Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath." vs. 17

- 2) God condescended to hold Himself responsible to bring to pass what He promised as confirmation.

6:18 The certainty of God's promises.

- 1) Two unchangeable things guarantee the reliable faithfulness of God, "that by two immutable things, in which it is impossible for God to lie." vs. 18a-b
 - a) The promise.
 - b) The oath.
- 2) God used these for the purpose that the believer might have great comfort, "we might have strong consolation." vs. 18c
 - 1)) So we have assurance of our salvation by faith and works, faith and patience, faith in God's promises and inability to lie.
 - 2)) Fourteen times God's promises are made reference. Heb. 4:1; 6:12, 15, 17; 7:6; 8:6; 9:15; 10:36; 11:9, 13, 17 33, 39
- 3) The comfort of the believer is not only in that God promised, took an oath and is unable to lie, but that the believer has fled for refuge to lay hold upon the hope set before him, "who have fled for refuge to lay hold of the hope set before us." vs. 18d
 - a) The word refuge probably struck these Hebrews as they were familiar with the six cities of refuge, three were on each side of the Jordan River, in case of an accidental killing they would provide hope to live. Num. 35

- b) He would have to abide in the city for the duration of the high priest's life, then he would be free to leave.
- c) Jesus is that High Priest, but will never die, so we must abide forever.

6:19-20 The assurance of salvation through faith in God's choice of Great High Priest.

6:19 The confident hope.

- 1) This hope is in the refuge of the High Priesthood of Christ is our only safeplace, "This hope we have as an anchor of the soul." vs. 19a
 - a) An anchor is a metaphor to show why they are drifting, departing and degenerating, their anchor is not in Christ.
 - b) This anchor is in heaven, not earth!
 - c) There are only four references to an anchor in Scripture. Acts 27:29-30, 40; Heb. 6:19
 - 1)) It represented the faith and hope of Christians, and they are found in the walls of the catacombs in Rome.
 - 2)) It represented the guarantee of being in a fixed position or location, despite the currents and the tide of the times.
- 2) The High Priesthood of Christ is the only reliable dependency, "both sure and steadfast." vs. 19b

- a) Sure "sphollo" means not to totter.
 - b) Steadfast "bebian" means sustaining one's step in going.
- 3) The place of the High Priesthood of Jesus is in the Holy of Holies in heaven, "and which enters the Presence behind the veil." vs. 19c
 - a) This is the sure hope the believer has, Christ having entered into within the veil.
 - b) Paul says, "And now abide faith, hope, love, these three; but the greatest of these is love." 1Cor. 13:13

6:20 The identity of this hope.

- 1) The person is the promise Messiah, "where the forerunner has entered for us, even Jesus." vs. 20a-b
 - a) The word forerunner "prodromos" meaning a runner ahead, a scout.
 - b) The word is used of one sent for observations to prepare the way, especially in military matters. Jn. 14:6
 - c) Jesus is the trailblazer, the pointman who cleared the way for all to come to God.
- 3) Jesus has been made a High Priest forever, "having become High Priest forever according to the order of Melchizedek." vs. 20c
 - a) Jesus has passed through the heavens, entered and sat own at the right hand of God. Heb. 1:3; 4:14
 - b) Jesus has entered in for us. Heb. 10:19-24

* You can have faith in the first four things, and they will be absolutely worthless without the fifth, God's choice of great high Priest, Jesus.

1)) Faith and works. vs. 9-10

2)) Faith and patience. vs. 11-12

3)) Faith in God's promises. vs. 13-15

4)) Faith in God's inability to lie. vs. 16-18c

5)) Faith in God's choice of our great High Priest. vs. 18d-20

c) We have assurance of our salvation by faith in God's choice of High Priest.