

THIS WEEK'S STUDY: 1/23-24/2023 *Hebrews 6*

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS107, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

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Meeting ID: 878 5864 4763 - Passcode: 087484

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TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 85309150746 - Passcode: 715340

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Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - For Audio & notes from previous studies -

OPENING PRAYER

Chapter 6 – The Peril of Not Progressing – vs. 1-8; A Better Estimate – vs. 9-12; God’s Infallible Purpose in Christ – vs. 13-20.

Review from end of Chapter 5: - SPIRITUAL MATURITY - (Heb 5:12-14) For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. [13] For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. [14] But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil

CHAPTER 6 – THE PERIL OF NOT PROGRESSING - (Heb 6:1-3)

Heb 6:1 *Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection (full maturity), not laying again the foundation of repentance from dead works and of faith toward God,*

- **Leaving** does not mean to despise or abandon the basic doctrines. They are the place to start, not stop. They are the gate of entrance on the road to salvation in Christ.
- **The elementary principles of Christ**, as "the oracles (divine utterances) of God" – to teach someone something - referring here to basic OT teaching that prepared the way for Messiah—the beginning teaching about Christ..
- **Let us go on to perfection.** Salvation by faith in Messiah Jesus. The verb is passive, indicating "let us be carried to salvation." The writer warns his Jewish readers that there is no value in stopping with the OT basics and repeating, *laying again*, what was only intended to be foundational.
- **Of repentance from dead works.** This OT form of repentance is the turning away from evil deeds that bring death, (*Eze 18:4b*) *The soul who sins shall die*, and turning to God. Too often the Jew only turned to God in a superficial fashion—fulfilling the letter of the law. The inner man was still dead. Under the new covenant, however, "*repentance toward God*" is coupled with "faith toward our Lord Jesus Christ." Christ's atoning sacrifice saves from "dead works."
- **Of faith toward God.** Faith directed only toward the Father is unacceptable without faith in His Son, Jesus Christ. (*Act 4:12*) *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."*

Heb 6:2 *of the doctrine of baptisms (baptismos – washings, cleansing rites), of laying on of hands, of resurrection of the dead, and of eternal judgment.*

- **Of the doctrine of baptisms.** Washings - as in (*Heb 9:10b*) *concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.* The Greek term is never used of Christian baptism. In the OT Levitical system, there were many ceremonial cleansings, which were outward signs of heart cleansing. (*Lev 16:4b*) *These are holy garments. Therefore he shall wash his body in water, and put them on.* The new covenant called for an inner washing (*Tit 3:5*) that regenerated the soul.
- **Of laying on of hands.** Under the old covenant, the person who brought a sacrifice placed his hands on it to symbolize his identification with it as a substitute sacrifice for sin (*Lev 1:4*) *Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.* There could also be a reference here to solemn priestly blessings (*Mat 19:13*) *Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them.*
- **Of resurrection ... and of eternal judgment.** The Pharisees believed in the resurrection from the dead, but were still spiritually dead (*Mat 23:27*). They also believed in the judgment of God and were headed for it. All of the doctrines listed in verses 1 and 2 can be associated with the Pharisees.

Heb 6:3 *And this we will do if God permits.*

- **This we will do.** Taking you on into maturity. Not just going over and over the first principles, not laying the foundational truths, over and over again. But building on the foundation, to bring you into the full maturity in your Spiritual walk in the Lord. We are going to take you further, beyond the milk. We're going to get into some of the meat, that you might experience some Spiritual growth.
- **If God permits** - This expresses the believers' complete dependence on God. If we do press on to maturity, we realize that it only happens at God's pleasure. It is not to be interpreted as if God was "unwilling" that they should make such advances, but it is a phrase used to denote their "dependence" on Him.

CHAPTER 6 - A STRONG WARNING! (*Heb 6:4-8*) *For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, [5] and have tasted the good word of God and the powers of the age to come, [6] if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. [7] 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; [8] but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

Heb 6:4 *For it is impossible for those who were once enlightened* (*photizo* – to shine, illumine) *and have tasted* (*geuomai* – to obtain a gift; to experience something) *the heavenly gift, and have become partakers* (*metochos* – sharing, participating in) *of the Holy Spirit,*

- **For it is impossible**, which is put in a position of emphasis. This is not merely difficult, but it is without possibility! For example, *It is impossible for God to lie; It is impossible that the blood of bulls and goats can take away sin; It is impossible to please God without faith.*
- **For those who were once enlightened.** This word describes the experience of light shining on someone, of a “new light” shining on the mind and spirit. They had received instruction in biblical truth which was accompanied by intellectual perception.
- **And have tasted the heavenly gift.** The idea of “tasting” may mean to “test” something. But other uses of this word indicate a full, real experience as in how Jesus *tasted death* in *Heb 2:9*. *The heavenly gift* is probably salvation as in *Rom 6:23* and *Eph 2:8*.
- **And have become partakers of the Holy Spirit.** This is a unique term in the New Testament. Since it means “sharing in, partaking of” the Holy Spirit, it has to do with receiving and having fellowship with the Holy Spirit.

Heb 6:5 *and have tasted the good word of God and the powers of the age to come,*

- **It is to receive the good Word of God and to have the power of God dwelling in you**, the power of the world to come.
- **Tasted the good word of God:** This means they experienced or may have experienced the goodness of God’s word, and saw its goodness at work in them. (*Heb 2:9*) *But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.*
- **The powers of the age of come:** This is a way to describe God’s supernatural power. The writer to the Hebrews describes those who experienced God’s supernatural power. They may have *tasted of the powers of the world to come*; they may have been under strong impressions concerning heaven, and dread of going to hell. These lengths hypocrites may go, and, after all, turn apostate.

Heb 6:6 *if they fall away* (*parapipto* – only time used in NT - to fail to follow through on a commitment, commit apostasy – Strong’s Concord, also Danker Bauer Gk Lexicon, pg. 770), *to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*

- **This difficult passage is best understood in the context of the Book of Hebrews.** We remember that many Jewish believers, having stepped out of Judaism into Christianity, want to reverse their course in order to escape persecution by their countrymen. The writer exhorts them to go on to perfection and not retreat back to Judaism, where all the religious “repentance” in the world will do them no good. This is to whom he is writing.
- **For it is impossible for those who have been in this position, if they fall away, commit apostasy, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.** This verse is one that Satan often quotes to club people to death. When a person has backslidden, so often Satan will use this verse to beat them to death, to tell them that there is no hope for them because they have fallen away. Thus, it is impossible to renew them to repentance. Satan will usually accuse them of having committed the unpardonable sin. Many people have come who are distraught, because Satan has used this verse in just beating them to a pulp and making them feel that it’s hopeless for them. They can’t be saved.
- **That is not what is being said.** First of all let us note, that men of God have fallen into sin in times past. When a man of God falls into sin, there are certain measures that God will take to chastise that man. But the purpose of chastising is not to destroy, but it is to teach and **restore**.
- **Now David, a man of God, sinned horribly.** He was forgiven when he confessed his sin. But there were consequences of that sin that he had to pay. Because of his sin, he didn’t escape the chastisement of the Lord. David paid for his sin, yet he was forgiven!

- **Peter, failed miserably in denying the Lord, and yet he was forgiven!** God used him as one of the leaders in the early church. There is forgiveness and there is pardon for sin. Jesus said, (*Joh 6:37*) *All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out!*
- **My opinion is that the understanding of this verse lies in the phrase, if they shall fall away, believing this** is a reference to an *apostasy, which means that* you turn away from the faith in Jesus Christ and denounce Jesus Christ; denouncing the salvation that you once experienced; and denouncing the experiences that you once had in your walk with the Lord.
- **Apostasy! *Apostasia* is found only twice** in the New Testament:
- (*Act 21:21*) *but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake (*apostasia* – falling away) Moses, saying that they ought not to circumcise their children nor to walk according to the customs.*
- (*2Th 2:3*) *Let no one deceive you by any means; for that Day will not come unless the falling away (*apostasia* – falling away), comes first, and the man of sin is revealed, the son of perdition.*
- **Another scripture says, (*1Ti 4:1*)** *Now the Spirit expressly says that in latter times some will depart (*aphistemi* - go away, fall away) from the faith, giving heed to deceiving spirits and doctrines of demons.*
- **If someone falls away, it seems they will not repent, not because they cannot, but that the do not want to!** It is not that God prohibits their repentance. Repentance itself is a work of God (*Rom 2:4b*) *Not knowing that the goodness of God leads you to repentance?* A person's desire to repent is evidence that he or she has not truly fallen away!
- **I think that that is a case of a person falling away.** He had certain evidences of being born again. He confessed to being born again. He confessed to the power of the Holy Spirit in his life and things of that nature, but there is that apostatizing and I think that the Scripture does warn us against apostasy, which is our deliberate, willful, turning our backs upon Jesus Christ, denouncing and denying Him. It seems that you enter into a realm where it's impossible to renew you again unto repentance because you have crucified the Son of God afresh.
- **This warning was not written so that people doubt their salvation every time they sin!** The writer here is talking about apostate. If you are not an apostate, this passage is not talking about you. He is not speaking to the backslider who wants to come back.
- **To be crucified one time only! When Jesus died on the cross, saying, He said “*It is finished!*”** He is never to be crucified again! That is the reason that this apostasy is so serious because they crucify again for themselves the Son of God, putting Him to an open shame!
- **The strongest of warnings!** This is what these Hebrew believers are being tempted by others, to do. Here they are being warned in no uncertain terms how serious this step is that they're being tempted to make, to abandon Christ as their means of salvation, to gain a right standing before God.
- **It is strong because it is intended to be strong and to warn people away from ever abandoning Christ** for their salvation. I don't want to weaken the passage in any way. I wanted to have its full strength! The Bible is perfect! So when the Bible has this incredible tone to it, of the security of the believer and intends that every single person to be under that tent, to not have to think, at all, about any of danger of losing your salvation in standing with Christ, as we were well taught in the first eight chapters of Roman! You are on your way to heaven! Praise the Lord! Stay with Christ! Don't abandon Him for anything else and all.
- **But when someone gets to the edge and are in danger of slipping off, into hell,** I welcome such a passage as this in the Bible, that warns that kind of person!. You better be careful about that! Somehow, I think that what is best in producing a disciple of Jesus, is to have the overwhelming tone of the New Testament reassure us of the security of the believer in our salvation! And then to include a warning against ever becoming an apostate!
- **That produces a sobriety,** which is healthy in the body of Christ, which I think is very healthy. I think those, who once you believed that their salvation was found in Jesus alone, but later they declare that all roads lead to heaven as long as a person is sincere, that is the kind of person, to which this passage is written! A passage like this is needed to wakeup that kind of person to the fact that this is not a game. They may have become apostate. If so, you are the person that the entire Book of Hebrews was written to! You are wrong! You are in a most serious danger!

- **Here the writer is pulling out every stop to try and raise that kind of person up, saying stop** being so thrilled with your own intellect and your own ideas! You had better stay in Christ! He just didn't do that on the cross, to be one of the many ways to get to heaven!
- **He is the way to get to heaven! He is the only way to get to heaven!** Be thankful there is a way to get to heaven! That is who he is talking to, which are many in churches that are considered Christian churches. That is why there is a need for that kind of clarity. I am either in Christ or I am out of Christ! He brings it to us clearly! I love clarity. I love the passage! I love what it works within me! I never intend on being an apostate!!
- **Life in Christ is so good! But life in many ways is hard.** I have no intention of ever walking away from Him! By His grace and His Spirit, I am going to stay faithful to Him, until the day He returns!
- **Don't ever become an apostate and die in that condition!** The passage teaches something very, very simple. Here is what it teaches. Don't do that! Don't go into apostasy! That is the point he is making! That is the temptation that they are being faced with. That is what he speaks to them while they are being tempted, in order to speak a little sanity into their lives. No outside force can separate you from the love of God, which is in Christ Jesus. Only you can. That is the warning of this passage!
- **A review of the questions, asked when the notes were sent out:**
- Where is one of the strongest warnings in the Bible? What do you think the Bible says about:
- Losing your salvation? Leaving your salvation?
- Apostasy, backsliding? Is there a difference?
- Having fallen and fallen away? Is there a difference?

Heb 6:7 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;

- **Here are agricultural illustrations showing that those who hear the gospel message and respond in faith** are blessed; those who hear and reject it are cursed.
- **He is talking about the earth bringing forth the harvest.** People who have cultivated the ground, have planted the seed. God sends the rain.
- **He is speaking here about how that the earth, which drinks in the rain, that comes often upon it,** and brings forth the crops, the herbs, that are fit for those who have dressed the ground, or cultivated it, receives the blessing from God. The harvest is God's blessing.

Heb 6:8 but if it bears thorns and briers, it is rejected (abandoned as worthless) and near to being cursed (devoted to destruction), whose end is to be burned.

- **Jesus gave the parable of the sower, who went forth to sow the seed.** Some of it fell by the wayside, some fell upon stony ground, some fell among thorns, and some fell on the good, cultivated soil.
- **That which fell on the wayside never did germinate.** Nothing ever came of it. That which fell on the stony ground, sprung up quickly, but because there was no depth of earth, as soon as the sun came out in the spring. But under the sun and the heat, it withered and died because it didn't have any depth, any roots. That which fell among thorns, grew up with the thorns, but then the thorns choked it out, so that it never did mature to fruit bearing. That which fell on the good soil, brought forth fruit, thirty, sixty, a hundred fold! That which fell among the thorns was to be burned. It never did come to full maturity.
- **Apostasy will be punished with everlasting burnings,** the fire that shall never be quenched. This is the sad end to which apostasy leads. Therefore, we Christians should go on and grow in grace, lest, if not going forward, we should go backward, till this woeful extremity of sin and misery!

CHAPTER 6 – A BETTER ESTIMATE – (Heb 6:9-12)

Heb 6:9 But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

- **But, beloved - Here he softens what he had said before;** having given them the most solemn warning against apostasy, now, he encourages them to persevere, commends the good that is in them, excites them to watchfulness and activity, showing a change in audience and a change from a message

of warning to a message of encouragement!

- ***We are confident of better things concerning you:*** Though he spoke so severely, the writer to the Hebrews was confident His readers would continue on with Jesus. ***Better things of you*** - That you not resemble that unfruitful ground that cannot be improved by tillage, and is thrown into waste, fit only for the beasts of the forests to roam in.
- ***Yes, Things that accompany salvation.*** He thinks of their continuation in the faith as one of the *things that accompany salvation*. You give proofs that you still have not departed from the living God. Several of your brethren have already apostatized, and the whole nation is in a state of rebellion against God, consequently their final rejection of Christ and His Gospel, are about to be finally rejected by God. They must meet with destruction; they have the things that are indicative of a state of apostasy. The wrath of God will come upon them to the utmost; but, while they meet with destruction, you shall meet with salvation!
- ***Though we speak in this manner.*** Though it had been necessary to speak about judgment in the preceding verses, the writer assures the *beloved*, that he is confident of their salvation! I'm praying that God will bring us all into maturity, into a fruitful life for Jesus Christ, that we will bear fruit, thirty, sixty, a hundred-fold!

Heb 6:10 For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.

- ***God is not unjust to forget your work and labor of love.*** When we are discouraged we sometimes think God forgets us and all we have done for Him and for His people. But God would deny His own nature if He forgot such things. That would be unjust. God sees and remembers. People may forget your work and labor of love, but God never will. ***Paul said, (1Co 15:58) Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*** God is never unrighteous! God will not forget your work and your labor of love!
- ***Which you have shown toward His name.*** Throughout this epistle, His name has the sense of the authority, character, and attributes of the Son of God, or of God the Father. They had showed that they loved God by their kindness to His people; ***(Mat 25:40) And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'***
- ***In that you have ministered to the saints, and do minister.*** God is very aware of your service, the things that you have done and that you do in the name of Jesus Christ for others. God is cognizant of that. Good works and labor proceeding from love to God are commendable. What is done to any in the name of God shall not go unrewarded. What is done to the saints, as such, God takes as done to Himself. He has promised to reward every good work and labor of love. He will surely reward yours; God's promise is God's debt.

Heb 6:11 And we desire that each one of you show the same diligence to the full assurance of hope until the end,

- ***We trust that all of us will be diligent in your labor of love*** in ministering to one another. Those who expect a gracious reward for the labour of love must continue in it as long as they have ability and opportunity. Those who persevere in a diligent discharge of their duty shall attain to the full assurance of hope in the end.
- ***Diligence.*** This term can carry the idea of eagerness or haste. It is a plea for unbelieving Jews to come to Christ immediately. If these uncommitted Jews followed the example of the active faith of the saints, they would obtain the salvation which gives *full assurance of hope until the end*. Salvation should not be postponed.
- ***To the full assurance of hope until the end.*** *Full assurance* is a higher degree of hope. They differ not in nature, but only in degree. *Full assurance* is attainable by great diligence and perseverance to the end! We need that *full assurance of hope unto the end!* .

Heb 6:12 that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

- ***That you do not become sluggish.*** The idea is that we should not let discouragement make us **sluggish**, leading to the sense that we may as well give up. This was what he was especially desirous of guarding them against. By diligent and strenuous effort only could they secure themselves from the danger of apostasy, of first losing the desire to press on, then losing the desire to go on!
- ***But imitate those who through faith and patience inherit the promises.*** Consider the Scripture that says be not weary in well doing for in due season, you will reap if you faint not. So *who through faith and patience, inherit the promises*. No doubt, this is a reference to Abraham, which he brings up in the very next verse.
- **The inheritance and the promises of salvation are a theme** of this epistle. The promise of heaven. (*1Pe 1:3-5*) *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, [4] to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you. [5] who are kept by the power of God through faith for salvation ready to be revealed in the last time.* God has made a lot of promises to us if we are faithful to Him.

CHAPTER 6 – GOD’S INFALLIBLE PURPOSE IN CHRIST – CERTAINTY OF GOD’S PROMISE - (Heb 6:13-20) *For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, [14] saying, "SURELY BLESSING I WILL BLESS YOU, AND MULTIPLYING I WILL MULTIPLY YOU." [15] And so, after he had patiently endured, he obtained the promise. [16] For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. [17] Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, [18] that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. [19] This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, [20] where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.*

The Certainty of God's Promise

Heb 6:13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

- ***For when God made a promise to Abraham,*** that He would bless him, and multiply his seed as the stars of heaven. The object of this example here is, to encourage those to persevere in the Christian life, which he does by showing that God had given the highest possible assurance of His purpose to bless His people, by an oath. Reference is made to Abraham in this argument, probably, for two reasons: First, the evidence which Christians have that they will be saved, being the same as that made to Abraham, and depending, as in his case, on the promise of God; and secondly, perseverance! Abraham had persevered. He had relied firmly and solely on the promise of God. He did this when appearances were much against the fulfillment of the promise, thus, showing the advantage of perseverance and diligence in the cause of God.
- ***Because He could swear by no one greater.*** There is none being greater than God! In taking an oath among people it is always implied that the appeal is to one of superior power, who is able to punish for its infraction. The oath, therefore, was by His own existence. God promised unilaterally to fulfill the Abrahamic covenant.

Heb 6:14 saying, "SURELY BLESSING I WILL BLESS YOU, AND MULTIPLYING I WILL MULTIPLY YOU."

- **Abraham had waited for years for the promise of God** to give him a son by Sarah. He was about a hundred years old before that promise was fulfilled. Then one day God called to Abraham and said offer Isaac as a sacrifice unto Me on a mountain that I will show you. In faith, Abraham sought to obey the commandment of God. Abraham, Isaac and two servants, journeyed three days, going from Hebron to Jerusalem, to Mt. Moriah, which God pointed out to him. Abraham said to his servants. You wait here. I and the lad will go and offer the sacrifice and will return again. The idea is, we will return again.

- **Now Abraham had a dilemma. But he figured it's God's dilemma** for God had said, through Isaac shall your seed be called. Isaac, as yet, was not married. He probably was in his twenties or so, not yet married. Now Abraham figures, God, You've got a real problem. You've asked me to offer my son to You as a sacrifice on the mountain that You've shown me. Yet, You have said through Isaac shall the seed be called. Abraham believed the promise of God that the seed, that is the Messiah, would come through Isaac, the Messiah. But he must have believed that God would raise Isaac from the dead, if necessary, to fulfill that promise. What great faith we see in Abraham! As they were walking up the mountainside together, Isaac said, dad, we have the fire. We have the wood, but we're missing the sacrifice. Abraham said, God will provide Himself a sacrifice!
- **As they came to the mountain, they laid the wood in order.** Abraham then bound Isaac and placed him on the altar, raising the knife. Then we read, (*Gen 22:11-12*) *But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." [12] And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."* The Lord said there is a ram caught by its horns in the thicket. Take and offer it, which Abraham did. Abraham called the name of the place, Jehovah Jireh, as it is said to this day, in the mount of the Lord, it shall be seen. What shall be seen? The Lord shall provide Himself a sacrifice. In the mount of the Lord, it shall be seen. A beautiful picture, Abraham called to offer to God, his only son on the mount that God would show him.
- **Travelling three days, in his mind, the son was as good as dead,** but he believed that God would raise him from the dead in order to fulfill the promise. And the son said, you know, we don't have the sacrifice, he said, God will provide Himself a sacrifice. In the mount of the Lord, it shall be seen.
- **So there was then the provision of God.** It is interesting that Golgotha, Calvary, is the top of Mt. Moriah, where God offered His only Son as a sacrifice for our sins some two thousand years later. At the very spot on the top of Mt. Moriah, where Abraham no doubt built the altar to offer Isaac, is the place where Jesus was given! And God provided Himself! God was in Christ reconciling the world to Himself!
- **But because of Abraham's faith, the angel of the Lord called to Abraham out of heaven, (*Gen 22:15-18*)** *Then the Angel of the LORD called to Abraham a second time out of heaven, [16] and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son— [17] blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. [18] In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (*Gal 3:16*) Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ.*
- **So God swore to Abraham that in blessing He would bless him.** Because God could swear by no greater, He swore by Himself. When you take an oath, you swear by something that is greater than you. If God wants to take an oath, who can He swear by? There is no One greater than God. So He has to swear by Himself. He did that in order to confirm the truth, saying, **SURELY BLESSING I WILL BLESS YOU, AND MULTIPLYING I WILL MULTIPLY YOU!**

Heb 6:15 *And so, after he had patiently endured, he obtained the promise.*

- **This glorious promise is that through Abraham's seed, which is Jesus Christ, all of the world will be blessed,** that the Messiah will be a descendant of Abraham! Through Abraham's seed, all of the nations of the world shall be blessed! God swore it to Abraham and it is fulfilled! It is through Jesus Christ, that we have the blessing of the gift of eternal life, through Him!
- **So after he had patiently endured.** So you have need of patience, that after you have done the will of God, you might *obtain the promise*. Do not slothful but followers of those who through faith and patience, inherited the promises. There is something here that is quite wonderful. Abraham patiently endured, and a new assurance came by trusting God. When you trust God, you walk with Him. You grow in grace and in the knowledge of Him through the study of His Word. This brings you to a place of full assurance.

Heb 6:16 *For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.*

- **That is, they appeal to God. They never swear by one who is inferior** to themselves. The object of the apostle in this declaration is to show that as far as this could be done, it had been by God. He could not indeed swear by one greater than Himself, but He could make His promise as certain as an oath taken by people was when they solemnly appealed to Him. He could appeal to His own existence and veracity, which was at any time is the most solemn form of an oath, and thus put the mind to rest in regard to the hope of heaven.
- **So for them an end of all dispute.** They rest satisfied when a solemn oath has been taken, feeling assured that the agreement will be complied with. The connection here is, that as far as the case would admit of, the same thing was done by God. His oath by Himself made His promise firm.

Heb 6:17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

- **He confirmed it by an oath.** God was wanting to affirm that what He has promised is true. So, God confirmed the promises with an oath. To Abraham and throughout the Scriptures, you find that the Lord swore that this would happen. When God does a thing like this, He doesn't need to take an oath, but He does take one to make it very clear how all-important it is.

Heb 6:18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation (exhortation), who have fled for refuge to lay hold of the hope set before us.

- ***That by two immutable things***” - The promise and oath of God - the promise pledged His faithfulness and justice; the oath, all the infinite perfections of His Godhead, for He swore by Himself. The **Lord promised Abram** descendants as innumerable as the stars of heaven. Later, **He confirmed His promise with an oath.** God confirmed His unchangeable Word of promise by a second unchangeable thing, His oath. These two immutable things gave Abraham encouragement and assurance!
- **Consider the two immutable things for us today!** Not only do we have the promise made to Abraham for our encouragement, exhortation, but we have a far richer revelation of God's love—the gift of His Son! These two facts—the **death and resurrection of Christ** and two more - **His ascension and intercession** for us are the two immutable things! These four great events give us an assurance and provide a refuge that we can lay hold upon!
- ***We might have strong consolation, who have fled for refuge to lay hold of the hope set before us. Have strong consolation, who have fled for refuge.*** The idea is that God confirmed the promises with an oath, in order that you might have great comfort. In order that you might know that you can put your trust in it! In order that you can flee to Him as a refuge, that hope that God has given to us becomes a place of refuge for the child of God! We flee to the promises of God. How many times when we've been faced with difficulties, uncertainties, fears, doubts, have we fled to the Scriptures? Have we fled to the promises of God and to the hope that is given to us in the promises of God? God who cannot and will never lie!
- ***Lay hold of the hope set before us. Hope for the fulfillment of God's salvation promises is the anchor of the soul,*** keeping the believer secure during times of trouble and turmoil!
- **What a picture this is for us today! This reveals that Christ is our refuge.** The penalty which was leveled against me was death—and it has already been executed, being born by *Christ! He paid the penalty for me!* Because He died in my place, I am free! I have been delivered from the penalty of sin; never do I have to answer for it again. I am free now to go out and serve Him. I now have a High Priest, a resurrected Savior, to whom I can go! What a wonderful picture of my Savior this gives! There appears to be an allusion here to the cities of refuge, and to the persons who fled to them for safety.
- **It is easy to apply this to the case of a truly penitent sinner.** You have sinned against God and against your own life! The avenger of blood is at your heels! Jesus has shed His blood for you, He is your intercessor before the throne; flee to Him! Lay hold on the hope of eternal life which is offered unto You in the Gospel! Delay not one moment! You are never safe till you have redemption in His blood! God invites You! Jesus spreads His hands to receive you! Take encouragement! Believe on the Son of God, and you shall not perish, but have everlasting life!

Heb 6:19 *This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,*

- **The Word of God, the anchor, the anchor for our souls.** We are living in a world that is rapidly changing. We see the tide of the world as it is drifting away from the things of God. It is so easy to be pulled with the tide, to be caught up in the tide. We need that *anchor!* God's Word as *an anchor for our soul*, unless we should drift with the tide away from God's Word is sure! It is unfailing!
- **Both sure and steadfast, and which enters the Presence behind the veil.** The hope that we have of just coming right into the presence of God, behind the veil, the holy of holies. The access that we have through Jesus Christ!

Heb 6:20 *where the forerunner has entered for us, even Jesus having become High Priest forever according to the order of Melchizedek.*

- **Where the forerunner has entered for us, even Jesus.** We are assured of this access into the presence of God because Jesus has entered as a *forerunner*. Jesus, our High Priest, has entered in so that His people can follow! He is sitting on the throne at the right hand of the Father! **(Rev 3:21)** *To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*
- **The hope that we have as believers. Not only has our High Priest has entered into heaven,** but He has only opened the door for us to enter also! And the glorious hope of the Kingdom of God and eternal life through Jesus Christ, sure and steadfast! It's the *anchor* in which *we anchor our soul!* **(2Co 1:20)** *For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.* The promises of God that are Yes and Amen! **(Jas 1:17b)** *with whom is no variableness, neither shadow of turning.* What He has said that He shall also do! You can be sure of it!
- **Having become High Priest forever according to the order of Melchizedek.** Again he brings up the idea of Jesus, our High Priest after the order of *Melchizedek*. In chapter seven, next week, he will pick up at this point and we'll talk about the priesthood of *Melchizedek*. We'll contrast it with the priesthood of Aaron, as the writer just continues on in the thought, going now into the High Priesthood of Jesus Christ, who has entered into heaven as a forerunner for us. We will follow one day and be with Him there in the presence of God!
- **Is your soul anchored in the Word of God and the promises of God to you?** Is that your place of refuge? Do you have that strong consolation, comfort, assurance of the hope for the fulfillment of God's salvation promises?
- **God is going to do it! He's promised! He has given His Word! How grateful we are** and should be for Jesus Christ who has made us the heirs of the promises. Who has made it possible for us to lay hold upon these glorious promises of God, becoming a child through our faith in Him.
- **Will we be diligent to the end?** Notice what Paul the Apostle wrote in his last chapter of his last epistle, **(2Ti 4:6)** *For I am already being poured out as a drink offering, and the time of my departure is at hand. [7] I have fought the good fight, I have finished the race, I have kept the faith.*

CLOSING SONG:

CORNERSTONE *(My Hope is Built on Nothing Less) Hillsong (3:28)*

My hope is built on nothing less Than Jesus' blood and righteousness I dare not trust the sweetest frame But wholly trust in Jesus' name (2X)

Christ alone; cornerstone Weak made strong in the Savior's love. Through the storm, He is Lord, Lord of all!

When Darkness seems to hide His face I rest on His unchanging grace In every high and stormy gale My anchor holds within the veil.

Christ alone; cornerstone Weak made strong in the Savior's love Through the storm, He is Lord, Lord of all! He is Lord! Lord of all!

Christ alone; cornerstone Weak made strong in the Savior's love Through the storm, He is Lord! Lord of all! Lord of all!!

CLOSING PRAYER:

Read and meditate over *Hebrews Chapter 7!*