

Hebrews Chapter 6

1. **Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,**
 - A. **Therefore,**
 - B. **leaving the discussion of the elementary principles of Christ,**
 1. **Leaving-** Gr. **aphiemi-** *to leave, go way from one in order to go to another place*
 2. **principles-** Gr. **arche-** *first principle, element, beginning, origin*
 3. **doctrine-** Gr. **logos-** *word, matter, doctrine, teaching*
 4. **of Christ-** Gr. **Christos-** *the Anointed One; Messiah*
 - C. **let us go on to perfection,**
 1. **go on-** Gr. **phero-** *carry on, bring on*
 - a. This should be translated "let us be carried on"
 - b. The Word of God and the Spirit of God will empower us as we trust in Christ.
 2. **perfection-** Gr. **teleiotes-** *completeness, perfection,*
 - a. A minister will always have two groups of people in their church. Some are on milk and others are ready for meat. It is a tendency for ministers to only feed milk in their church. They do not serve meat because the young ones cannot eat it. Would you do that if you hold a dinner party and invite some couples over that have babies? Would you feed everyone milk because the babies could not eat steak? No, you would serve milk and meat. The babies will have the milk and the adults will enjoy the steak.
 - b. Many ministers are starving the mature members of their church because they only preach milk meant for babies. They do this because they are afraid if they serve meat the babies will leave. Babies are pretty easy to take care of. They just need a little bit of food but a lot of attention and love. Do not starve your mature members by feeding the church only milk! Just give the young ones a little spiritual food and a whole lot of love and attention and they will be fine!

D. not laying again the foundation of repentance from dead works and of faith toward God

1. laying again- Gr. **kataballo palin**

2. foundation- Gr. **themelios-** *laid down as a foundation, metaphorically the foundations, beginnings, first principals; of institution or system of truth*

- a. What can come into our lives and rip up the foundation of grace that has been built? It is the neglect of the Word of God resulting in legalism. This happened to the Hebrews.
- b. Some churches just lay the foundation over and over and over. They never get to building anything upon it! Many Christians leave such churches because they are not growing and are not challenged to grow.
- b. Here Paul is going to lay out six foundational teachings that had Jewish roots but were fulfilled in Christ.
- c. These ought to be the simple beginning principles of Christian doctrine; however, these six doctrines have been hotly debated and misunderstood for 2000 years!

3. repentance- Gr. **metanoia-** *to change the mind*

- a. Some say that Christians do not need to repent anymore. Hogwash! Repentance is a foundation doctrine of Christ. We never give up our foundation when we build upon it. If so, we build on the sand. We all need to daily change our minds from carnal thinking and acting to thoughts and actions that line up with the Word of God and are done by the power of the Spirit.

4. dead works- Gr. **nekros ergon-** [Heb. 9:14](#)

- a. These are works that are done in the energy of the flesh or selfish purposes. Dead works mean they are separated from or are not connected to God's life and power as their source.

5. faith toward God- Gr. **pistis epi theos**

- a. God is always calling us to repent from dead works- works of self-trust to faith in God. Good works that God accepts are works of faith. The obedience God requires is the obedience of faith.

2. **Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.**

A. **Of the doctrine of baptisms,**

1. **doctrine-** Gr. **didache-** *teaching*

2. **baptisms-** Gr. **baptismos-** *submersions, dippings*

a. In the tabernacle and later in the temple there were various baptisms-washings that represented Christ's work for us.

[Heb. 9:10](#)

b. There are seven different baptisms found in the bible.

1a. Baptism of Moses- [1 Cor. 10:2](#)

2a. Baptism of John- [Mat. 21:25](#)

3a. Baptism of fire- [Matt. 3:11](#)

4a. Baptism of Jesus- [Mark 1:9](#)

5a. Baptism into the death of Christ on the cross- [Rom. 6:3](#)

6a. Baptism into the body of Christ- [1 Cor. 12:13](#)

7a. Baptism in the Holy Spirit- [Mark 1:8](#)

B. **and of laying on of hands,**

1. **laying on of hands-** Gr. **epithesis cheir**

a. In the Old Testament Moses laid hands on Joshua confirming him in the ministry. [Num. 27:22](#)

b. There was laying on of the hands upon the sacrifices by those offering them. [Lev. 16:21](#)

c. In Jesus' ministry Jesus laid His hands on people and healed them. [Matt. 8:3](#)

d. He also laid hands on people (especially children) and blessed them. [Mark 10:16](#)

e. In the church hands were laid upon those being confirmed into the ministry. [1 Tim. 4:14](#)

f. Hands were laid on those who were sick in the church and healing was conveyed. [Mark 16:18](#)

C. **and of the resurrection of the dead,**

1. **resurrection of the dead -** Gr. **anastasis nekros**

a. There are different orders of resurrection. [1 Cor. 15:22-23](#)

b. Raising someone from the dead, which there are instances of in both the OT and NT, is not the same as resurrection. Those that were raised from the dead in the Bible died again.

Resurrection is where you are raised out of death never to die again. Only Jesus has experienced resurrection.

- c. There are different resurrections
 - 1a. The resurrection of Christ- [Acts 2:31](#)
 - 2a. The spiritual resurrection of believers- [Col. 2:12](#)
 - 3a. The bodily resurrection of believers- [1 Cor. 15:23](#)
 - 4a. The resurrection of Old Testament saints- [Dan. 12:2-3](#)
 - 5a. The resurrection of all unbelievers- [Rev. 20:12-13](#)

D. **and of eternal judgment**

1. **eternal judgment- aionios krima**

- a. Notice that judgment is eternal, not temporary.
- b. For those who received Christ and are in the Lamb's book of life there is an eternal judgment [judicial decree] that ends in glory.
- c. For those who did not receive Christ and are not found in the Lamb's book of life there is an eternal judgment that ends in perdition and fire.
- d. Whether someone is saved and goes to heaven when they die, or if they are not saved and go to hell is not determined by their works, but on what they did with Jesus Christ. This decision will be the determination for their eternal judgment. It is not really a decision by God, but one the individual made while they lived on the earth. God sends no one to hell. People send themselves to hell.

3. **And this we will do if God permits.**

A. **permits-** Gr. **epitrepo-** *to turn to, transfer, commit, instruct to permit, allow, give leave*

- 1. Being a teacher of the Word of God is a stewardship. We should only share what God leads us to share in each given moment.
- 2. Of course, what God allows us to share will fall within the bounds of the Word of God- the Bible.
- 3. A teacher of the Word needs to give what God wants shared with His audience and not go beyond that. [Mat. 24:45](#)

4. **For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,**

A. **For it is impossible for those who were once enlightened,**

- 1. **impossible-**Gr. **adunatos-** *not able, not of power*

- a. It is impossible because God will not restore such a person, so for any person fulfilling the stipulations of these verses it becomes impossible to be restored.
 - b. It is helpful to see what a certain Greek word means by how it is used in other places in the Bible, especially in the same book. This is the case in this section of scripture in Hebrews.
 - c. It was almost as the writer of Hebrews knew that this section of scripture would be applied to unbelievers and not to Christians, so he uses the same Greek words of key words in this section of scripture elsewhere in the book of Hebrews which clearly refer to the Hebrew saints.
 - d. Some trying their hardest to make this passage of scripture say something else than what it plainly says, has said that this word **adunatos** means "difficult" and not "impossible". However, in this same book this word **adunatos** is translated several other times as impossible, such as in verse 18 of this same chapter- it is impossible for God to lie. Can you translate that word in verse 18 as it is difficult for God to lie? Ok, let us move on!
2. **enlightened**- Gr. **photizo**- *to give light, to shine to enlighten, light up, illumine to enlighten, spiritually, imbue with saving knowledge*
- a. This speaks of coming to the saving light of the gospel. Some say this just means they saw some glimmers of spiritual light and that is it. Did the Hebrews just see a few glimmers of light, but not be fully awakened by the light?
 - b. Paul uses this exact Greek word **photizo** for the Hebrews he is writing to right now. In [Heb. 10:32](#) He says the Hebrew saints were **enlightened**- **photizo**.
 - c. This section of scripture is speaking to believers. Many say this section of scripture is written to or about unbelievers or that it is a hypothetical situation that was impossible to happen. This is not the case.
 - d. Paul had been talking to the Hebrew Christians in this letter and he continues to. To waste time in this letter speaking about some hypothetical situation that could never occur is just silly.
 - e. This section of scripture deals with apostasy- "**falling away**". Sinners cannot fall away! Sinners where never "in the way" to fall away. This is speaking of believers.

B. and have tasted the heavenly gift,

1. tasted- Gr. **geuomai**- *to taste, make trial of, experience*

- a. Some have said that this refers to unbelievers who merely tasted the things of God but did not fully experience them. They say that this refers to sinners that were just "kicking the tires of salvation" but did not fully commit to Christ.
- b. This exact Greek word **geuomai** is used in this same letter to the Hebrews speaking of Jesus Himself. In chapter 2, Paul says that Christ **tasted- geuomai** death for every man. **Heb. 2:9** Did Jesus just get a little taste of death but did not fully experience it? Okay then, we know what the word taste means in this verse! It is talking about someone who has fully experienced the heavenly gift. This is speaking of believers.

2. heavenly gift- epouranios dorea

- a. Salvation through Jesus Christ is the heavenly gift. **2 Cor. 9:15**

C. and have become partakers of the Holy Spirit

1. partakers- Gr. **metochos**- *a partner (in a work, office, dignity)*

- a. Again, some trying to make this passage fit a description of unbelievers and not believers say that partakers mean that they merely partook of but were not possessors of the Holy Spirit.
- b. However, this exact Greek word **metochos** is used of the Hebrew saints in **Heb. 3:1**. Were the Hebrew saints mere partakers of the Heavenly calling and not full possessors of it? No, they were possessors. Matter of fact, they could not partake of something they were not possessors of! As believers we can only partake of the things of Christ because we are possessors of them.

2. Holy Spirit

- a. If someone does not have the Holy Spirit, they are not Christ's. **Rom. 8:9** If they have been made partakers of the Holy Spirit, then they are believers.

5. and have tasted the good word of God and the powers of the age to come,

A. tasted- Gr. **geuomai**- *to taste, make trial of, experience*

- a. Again, we see the Greek word **gnoimai** here. The Hebrews had fully experienced the good rhema word of God, but now were starting to turn away from it unto the words that were engraven upon stone, the law.

- B. **good word**- Gr. **kalos rhema**- *good spoken revealed word*
 - a. The Hebrews had experienced the rhema word to them!
- C. **powers**- Gr. **dunamis**
- D. **age to come**- Gr. **aion mello**- *time period about to be*
 - a. The gifts of the Spirit are but a preview of the age to come. It will be very exciting to see what the next age has in store and how we will be used in it! We practice now by learning to flow in the Holy Spirit and His gifts.

- 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.**
 - A. **if they fall away,**
 - 1. **fall away**- Gr. **parapipto**- *fall beside, fall aside or away from to deviate from the right path, turn aside, wander; to fall away (from the true faith)*- *Thayers Greek Lexicon*
 - a. Sinners cannot fall away from the true faith. They never were in the true faith to start with.
 - B. **to renew them again to repentance,**
 - 1. **renew**- **anakainizo**- *renovate; to restore*
 - a. There are two words for new in the NT. One is **neos**- which means *new in time*. The other one is **kainos**- which means *new in quality*.
 - b. This word renew means to receive a new heart and spirit.
Ps. 51:10 It is to be made new in quality and substance. You can only have this done once.
 - b. When we are born again, we are renovated from sinner to saint. We are made new in quality.
 - c. For someone who meets the qualifications of these verses and renounces Christ and salvation, they return to their previous condition and cannot be renovated back again.
 - d. **I would like to say here that all strong warnings of this type are not given to those who are struggling with sins of the flesh.** Such strong warnings we find in this chapter and in chapter 10 and those in Galatians **are directed at those who are about to**

abandon faith in Christ and His finished work, and turn to the law and their own works for salvation.

2. repentance- Gr. **metanoia-** *to change the mind*

- a. This is referring from the repentance from dead works. The exact same Greek word **metanoia** is used in [[Heb. 6:1](#)], which the Hebrews saints experienced when they turned from the dead works of the law to have faith in God through Christ. These are fundamental principles of Christ.
- b. We cannot fully reject the fundamentals of Christ- repentance from self-salvation and faith in God through Christ and still have salvation.

C. since they crucify again for themselves the Son of God,

1. crucify again- Gr. **anastauroo**

2. for themselves- Gr. **heautou-** *to themselves, or in their account*

3. the Son of God

- a. Jesus

D. and put Him to open shame.

1. put to open shame- Gr. **paradeigmatizo-** *to set forth as a public example, make an example of, to hold up to infamy, to expose to public disgrace*

- a. This was used of Joseph putting away Mary when she was found pregnant, not wanting to make a public example of her. This would have been a public divorce. [Matt. 1:19](#)
- b. Those that accept Christ but then later renounce Him knowingly and willingly, publicly divorce Him.

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;

A. For the earth which drinks in the rain that often comes upon it,

1. **For-** This word connects with what he was saying previously. This is a natural example to show the character and make-up of those before they fell away and the result afterwards. I believe the writer of Hebrews uses this example to show that he is speaking of believers and not unbelievers here.
2. **earth-** Gr. **ge**
 - a. The human heart is seen as earth that receives seed and water. [Mark 4:14-20](#)
3. **drinks-** Gr. **pino-** aor part.- *drank*

4. **rain-** Gr. **huetos**

- a. The receiving of the Word of God is pictured as receiving rain.
[Is. 55:10-11](#)
- b. The outpouring of the Holy Spirit is pictured as receiving rain.
[Joel 2:23, Acts 2:16-17](#)
- c. So, this refers to people who have regularly received the ministry of the Word and Spirit. We know this by the word "often" in this verse.

5. **often-** Gr. **pollakis-** *often, frequently*

B. **and bears herbs useful for those by whom it is cultivated receives blessing from God**

1. **bears herbs-** Gr. **tikto botane-** *bring forth an herb fit for fodder, green herb, growing plant*

- a. This is a Christian who bears fruit unto God. Unbelievers do not bear fruit. They are **not** rooted in God in order to bring forth fruit unto God for His use. This verse therefore is speaking of believers.

2. **useful-**Gr. **euthetos-** *well placed, useful, well-arranged, conveniently placed, well-adapted, fit and proper.*

- a. Nothing an unbeliever does is useful to God. That is one reason he does not use rich and influential sinners to get His kingdom work done.
- b. Believers bear fruit from receiving the ministry of the Word and Spirit. This fruit is useful to God.

3. **cultivated-** Gr. **georgeo-** *to work the earth, to practice agriculture, to till the ground, plough,*

- a. Christians are cultivated by God. We are God's garden! [1 Cor. 3:9](#)

4. **receives blessing-** Gr. **metalambano-** *have or get a share of, partake of, take in exchange*

- a. First, let us notice that when a Christian bears fruit unto God, they receive blessing back as a result.
- b. Next, is this verse speaking of unbelievers or believers here? It is believers that receive back blessings from God from the rain that often falls upon them.
- c. It is true the rain falls upon the just and the unjust, but the unjust do not bring forth fruit from that rain falling upon them that is useful to God.

8. **but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.**

A. **but if it bears thorns and briers,**

1. **if it-** This means that this piece of the land is the same exact piece of land talked about in verse 7.
2. **bears thorns-** Gr. **ekphero akantha-** *carries or bears out thorns*
 - a. Thorns are a type of the cursed ground. This speaks of a life that is given totally over to the flesh. There is no spiritual activity remaining.
3. **briers-** Gr. **tribolos-** *thistle*
 - a. Thorns and thistles are actually leaves that have contracted so much that they are sharp. This occurs with an extended lack of moisture. Cactuses are found in deserts where there is little or no rain.
 - b. This is a picture of a believer who has shut off the ministry of the Word and Spirit in their lives. They have dried up and are producing nothing but what comes from their cursed flesh! These types of believers are a pain to be around! They are sharp and piercing!

B. **it is rejected and near to being cursed,**

1. **rejected-** Gr. **adokimos-** *not approved, not meeting the test*
2. **near to being cursed-** **eggus kathara-** *near the place of cutting off and anathema.*
 - a. Notice God's patience! There is still time and space to repent.
 - b. This process of being good ground to becoming cursed ground takes a long while. You have to have your heart hardened quite a bit to get to this place. I believe this is an exceedingly rare occurrence for believers.

C. **whose end is to be burned.**

1. **end-** Gr. **telos-** *termination, ending place*
2. **burned-** Gr. **kausis**
 - a. This would be eternal damnation in the lake of fire.
 - b. **This is not the result of those struggling with sin or addiction in their life.** It is the result of a mature believer knowingly and willingly rejecting their faith in Jesus Christ as their Savior and Lord. They turn completely over to their

flesh. Again, the warnings found in the NT about this condition is to those in legalism that were turning from faith in Christ to the self-justification under the law. i.e. *Hebrews, Galatians*

- c. **It is impossible for a Christian to "lose" their salvation.**
The idea of "lose" means it was not intentional nor what was really wanted. No one intentionally loses something or wants to lose something. It just happens. You cannot **lose** your salvation from a moment of weakness or from a protracted struggle with sin. The gifts and callings of God are without repentance. Salvation is a gift; however, you can reject the gift and give the gift back if you do not want it. One of the cardinal truths of the Bible is that God allows us free will. We do not lose our free will once we are saved.
- d. **The sure way you keep yourself from getting to this point is to continue to receive God's rain in your life!** If you will continue to receive the ministry of the Word of God and the Spirit, **there is no way this can happen to you as a believer.**

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

A. **But,**

- 1. This is one of the awesome buts in the Bible!

B. **beloved,**

- 1. A term that reveals that the writer of Hebrews still counts them as brothers and covenant loved ones of God.

C. **we are confident of better things concerning you,**

- 1. **confident-** Gr. **peitho-** *persuaded*

- a. Here the writer of Hebrews shows his hope and confidence that the Hebrews will turn around from their current path.
- b. He does not say the Hebrews were **assured** of better things that accompany salvation, but merely that he was personally **persuaded** of better things that accompany salvation. If it were impossible for this to happen to the Hebrews, then he would have clearly stated that to put their minds to ease.

- 2. **better things-** Gr. **kreitton-** *more useful, more serviceable, more advantageous, more excellent*

D. **yes,**

E. things that accompany salvation,

1. accompany salvation- Gr. *echo soteria*- *holding on to salvation*

- a. This Greek word means holding on to salvation. If you can hold on to it, you can let it go.

F. though we speak in this manner

1. speak in this manner- Gr. *laleo*

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.

A. For God is not unjust to forget your work and labor of love which you have shown toward His name,

1. unjust- Gr. *adike*- *descriptive of one who violates or has violated justice of one who deals fraudulently with others, deceitful*

- a. It is not right to forget the good things people have done for you. If it is not right for us to forget, then it is wrong for God to forget.

- b. God forgets nothing. Everything done in His name and for His name will be rewarded no matter how small the act appeared. [Acts 10:4](#)

2. forget- Gr. *epilanthanomai*- *neglecting, no longer caring for, forgotten, given over to oblivion, i.e. uncared for*

3. work- Gr. *ergon*

- a. The first fruit that is seen from us being born again is good works.

4. labor of love- Gr. *kopos agape*- *intense labor that includes trouble and toil which came from their love*

- a. How did Paul become persuaded that the Hebrew saints had not gotten the state previously mentioned? Was it because he just hoped it was the case? No, Paul still saw fruit coming from them. Their field was still producing fruit useful to God and others.

- b. The second sign of fruit Paul saw was their labor of agape love. This was the fruit of love. [Gal. 5:22](#) Only Christians can bear the fruit of agape love. The natural love of unbelievers is always tainted with selfishness.

- c. There is a labor that arises from love that is satisfying and rewarding. [Gal. 5:6](#)

5. shown- Gr. *endeiknumi*- *to show, demonstrate, prove, whether by arguments or by acts, to manifest, display, put forth*

- a. The spiritual fruit from their lives demonstrated, proved, and provided a display that they were born again.
- b. We should be producing fruit that demonstrate, proves, and provides an outward display that we are God's children.

6. toward His name

- a. Toward His name means towards His church. We are joined and one with His name! When a bride marries, she loses her name and shares the name of the husband. It is the same with us!
- b. When we minister to the church, we minister to the Name of Jesus! **Mat. 25:40**

B. in that you ministered to the saints,

1. ministered- Gr. **diakoneo-** *to minister, serve, act as a deacon*

- a. Here is another sign of being born again and fruit from it. It is servanthood to others.

2. saints- Gr. **hagios-** *set apart ones, holy ones, saints*

- a. 60 times believers are called saints-set apart ones, holy ones. Again, the Hebrew people still were in Christ and producing fruit. They still were receiving some rain and producing from it. However, they were starting to stray away to legalism and Paul wanted to arrest their attention before they gave themselves totally over to their present course.

C. and do minister

1. minister- Gr. **diakoneo**

- a. The Hebrew saints were actively ministering to others and bearing fruit.

11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

A. desire- Gr. **epithumeo-** *strong desire*

B. show- Gr. **endeiknumi-** *to show, demonstrate, prove, whether by arguments or by acts to manifest, display, put forth*

- 1. Our salvation is a free gift, but this salvation will show itself and put forth fruit for others to see.
- 2. Peter talks about this when he says to make your calling and election sure, by being fruitful, in the graces of the Lord Jesus.

2 Pet. 1:5-6

C. **diligence-** Gr. **spoude-** *earnest effort*

1. This Greek word is used of our admonition to study-**spoude-** to show yourself approved of God, rightly dividing the Word of God. [2 Tim. 2:15](#)
2. To be fruitful we must continue in the Word of God. [John 15:7](#) The Hebrews were straying from the New Covenant word and turning to legalism and self-righteousness.
3. Working out our own salvation takes diligence and earnest effort. The grace movement today seems to be allergic to the word WORK. This is not a curse word. This is a blessed word if it comes from faith, assurance, hope, and love!

D. **full assurance-** Gr. **plerophoria-** *to bear a full amount; full assurance, most certain confidence*

1. Abiding in the Word of God will bring full assurance. Full assurance will produce a diligence in your life.

E. **hope-** Gr. **elpis-** *confident expectation of good*

1. Abiding in the Word of God will produce a confident expectation of good in your life.

F. **the end-** Gr. **telos**

1. This is the end of your life, when your race is finished, and you are rewarded. [2 Tim. 4:7-8](#)
2. This is a repeated admonition in different words through Hebrews. This was to stop the Hebrews impending defection from the faith. [Heb 3:6](#), [Heb 3:14](#), [Heb 10:35](#)

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

A. **that you do not become sluggish,**

1. **become sluggish-** Gr. **nothros-** *slow, sluggish, indolent, dull, languid*
 - a. The Hebrews had stopped being diligent in spiritual things. They had become lazy with the spiritual disciplines of study of the Word, prayer, and trusting God in all things.

B. **but imitate those who through faith and patience inherit the promises**

1. **imitate-** Gr. **mimetes-** *to mimic, to mime*
 - a. You cannot inherit the promises of God in your life apart from faith and patience. [Heb. 6:15](#) They do not just fall upon you like ripe cherries from a tree. They must be received by faith and clung to by patience. [Heb. 11:13](#)

2. **faith-** Gr. **pistis-** *confident persuasion due to evidence*
 3. **patience-** Gr. **makrothumia-** *patience, endurance, constancy, steadfastness, perseverance, forbearance, longsuffering, slowness in avenging wrongs*
 4. **inherit-** Gr. **kleronomeo-** *receive by lot, to be an heir, to inherit to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession, to become partaker of, to obtain*
 - a. An inheritance comes from being born in the family; however, our inheritance will be contested hotly by the enemy. We must read the last will and testament of Jesus Christ to know what belongs to us, then we need to receive them by faith, and then cling to them through patience. If we do this, they will surely manifest in full measure!
 5. **promises-** Gr. **epaggellia-** *to pronounce good upon*
13. **For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,**
- A. **For when God made a promise to Abraham,**
 1. This promise was being blessed through a coming Seed. This was immediately fulfilled in Isaac, but ultimately and perfectly fulfilled in Christ- the Seed of Abraham. Abraham got saved the same way we get saved; it was by faith in the coming Seed- Jesus. [Gen. 15:1-6](#)
 - B. **because He could swear by no greater,**
 1. **swear-** Gr. **omnuo-** *to affirm, promise, threaten, with an oath*
 - a. This was an unbreakable oath. [Heb. 6:17](#)
 - C. **He swore by Himself**
 1. **swore-** Gr. **omnuo**
 2. **By Himself-** God would have to die if He broke His sworn promise.
14. **saying, "SURELY BLESSING I WILL BLESS YOU, AND MULTIPLYING I WILL MULTIPLY YOU."**
- A. **saying,**
 1. All of God's blessings start with His spoken Word. Once they are received and believed, the power in them is released to manifest blessing.
 - B. **Surely blessing I will bless you,**
 1. **Surely-** Gr. **amen-** *assuredly, most certainly, full surely*
 2. **blessing-** Gr. **eulogeo-** *to speak well of*

3. I will bless you

- a. God blesses us by speaking good over us. If we receive and believe those good things spoken over us, then they will have an effective work in our natural lives. They are hindered from natural manifestation if we believe and say the opposite of what God has said.

C. and multiplying I will multiply you.

1. **multiplying-** Gr. **plethuno-** *to increase, to multiply to be increased, to be in the majority, prevail,*

2. I will multiply you

- a. It is God's desire that you be so increased that you will be in the majority and prevail over the enemy and all his works! **Gen. 17:2**
- b. This promise is to Abraham and to His seed. If you are Christ's, then you are Abraham's seed and heirs to the promise. **Gal. 3:29** God has spoken blessing and multiplication over you! Do you believe it! If you do then say it! Say it again! Say it again! - *"I am blessed, and multiplication of increase is working in my life! I am in the majority and I am prevailing!"*

15. And so, after he had patiently endured, he obtained the promise.

A. And so,

1. There is always an "and so" connected to God's promises. The "and so" is our response to God's promise. We must receive, believe, and hang on to God's promise before it is manifested in the natural. **Luke 8:15**
2. All of God's promises are yes and through us amen. God provides the yes, and we provide the amen. **2 Cor. 1:20**

B. after he had patiently endured,

1. We through faith and patience inherit the promises. **Heb. 6:12**
2. There is always seed, time and harvest. **Gen. 8:22** When we receive the seed of God's promise there will be an element of TIME involved before it is fully manifested in the natural. Seed- **TIME**- Harvest.
3. About 25 years elapsed between when Abraham received a promise of a seed and when the seed was born. So, if you have not received the full manifestation yet, it does not mean there is something wrong with you or God!
4. Before the manifestation is produced, patience will be produced! **Rom. 5:3, Jam 1:3**

- a. Patience produces the character that is needed to handle the promise correctly when it comes.

C. he obtained the promise

- 1. **obtained-** Gr. **epitugchano-** *to light or hit upon any person or thing to attain to, obtain*

- a. This is the picture of a ship on a long voyage finally hitting land! Brothers and sisters, it may seem you have been on a long stormy voyage, but do not give up because you are about to strike land! It is a good land full of God's blessing!

- 2. **promise-** Gr. **epaggelia-** *to pronounce good upon*

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

A. For men indeed swear by the greater,

- 1. **men-** Gr. **anthropos-** *mankind both male and female*
- 2. **swear-** Gr. **omnuo**
- 3. **greater-** Gr. **meizon-** *greater, larger, elder, stronger*

B. and an oath for confirmation is for them an end of all dispute.

- 1. **oath-** Gr. **horkos-** *that which has been pledged or promised with an oath the object by which one swears,*
- 2. **confirmation-** Gr. **bebaiosis-** *confirmation in perpetuity, legal warranty,*
- 3. **end-** Gr. **peras-** *extremity, bound, end of a thing extending through a period of time (termination)*
- 4. **dispute-** Gr. **antilogia-** *to speak against*

- a. All dispute has ended on God's part. He has proclaimed blessing and increase on every believer. Why do you still dispute this? Agree with it and enjoy the benefits!

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

A. Thus God,

B. determining to show more abundantly to the heirs of promise the immutability of His counsel,

- 1. **determining-** Gr. **boulomai-** *to will deliberately, have a purpose; be minded of willing as an affection, to desire*

2. **show-** Gr. **epideiknumi-** *to exhibit, show to bring forth to view, furnish to be looked at, produce what may looked at, to prove, demonstrate, set forth to be known and acknowledged*
 3. **more abundantly-** Gr. **perissoteron-** *over and above what is necessary*
 4. **heirs of promise-** Gr. **kleronomos epaggelia**
 - a. This is heirs of righteousness by faith. **Heb. 11:7**
 - b. This is also heirs of the kingdom. **James 2:5**
 - c. This is also heirs of the grace of life. **1 Peter 3:7**
 5. **immutability-** Gr. **ametathetos-** *unmovable, not transposed, not to be transferred, fixed, unalterable*
 6. **counsel-** Gr. **boule-** *purpose*
- C. confirmed it by an oath**
1. **confirmed-** Gr. **mesiteuo-** *to act as a mediator between litigating or covenanting parties; to mediate; act as a sponsor or surety, to pledge one's self, give surety*
 - a. God pledged himself as both the mediator and surety of the covenant He makes with man in Christ. God the Son, Christ Jesus, became the mediator between God and man. The resurrected Jesus at the right hand of God is the surety or pledge that man has been reconciled to God. To experience reconciliation, one must believe and receive Christ.
 2. **oath-** Gr. **horkos-** *that which was pledged or promised with 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*.**
- A. that by two immutable things,**
1. **immutable things-** Gr. **ametathetos pragma-** *unmovable matters or things*
 - a. These are His promise and oath
- B. in which it is impossible for God to lie,**
1. **impossible-** Gr. **adunatos-** *unable*
 - a. There is something that is impossible for God- to lie!
 - b. There is something else that is impossible for God- to deny Himself- **2 Tim. 2:13**
 2. **lie-** Gr. **psuedomai**
- C. we might have strong consolation,**
1. **strong consolation-** Gr. **ischuros paraklesis**

- a. Just think about the insecurity we would have about a God as powerful as our God being able to lie or be prone to lying! Praise God we do not, so we can have utter confidence in His Word!

D. who have fled for refuge to lay hold of the hope set before us.

1. **fled for refuge-** Gr. **kataphuego-** *flee for refuge, escape from, fall back upon, appeal to*
 - a. This is an allusion to the cities of refuge in the OT. If you had committed man-slaughter you could run to a city of refuge and be protected from death. You could have refuge there until the death of the High Priest. By this we know the OT High Priest always received regular and strong prayer for his health!
 - b. Jesus is our city of refuge! The good news is that He is our High Priest as well and He will never die so we are safe from judgment and death forever!
2. **lay hold-** Gr. **krateo-** *to be strong, powerful: rule over, to get possession of to become master of, to hold fast, i.e. not discard/let go*
 - a. When we are resting on God's promises and oath, then we will be strong and masterful in life. We will have a confident expectation of good!
3. **hope-** Gr. **elpis-** *confident expectation of good*
4. **set-** Gr. **prokeimai-** *to lay down in front of*
 - a. Hope has been laid down, as a red carpet before us to confidently walk upon!

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

A. This hope we have as an anchor of the soul,

1. **hope-** Gr. **elpis-** *confident expectation*
2. **anchor-** Gr. **agkura-** *an anchor, metaphorically any stay or safeguard*
3. **soul-** Gr. **psuche-** *The mind, will, and emotions*
 - a. A confident expectation of good based upon the knowledge of the finished work of Christ and its full benefits will be an anchor to our soul.

B. both sure and steadfast,

1. **sure-** Gr. **asphales-** *firm (that which can be relied on); certain, true, suited to confirm*

2. **steadfast**- Gr. **bebaios**- *stable, fast, firm, metaphorically sure, trusty*
- C. **and which enters the Presence behind the veil.**
 1. **enters**- Gr. **eiserchomai**- *enter into*
 2. **Presence**- Gr. *not in the Greek*
 3. **the veil**- Gr. **katapetasma**- *a veil spread out, a curtain*
 - a. The veil separated the holy place from the Holy of Holies.
 - b. This is representative also of our being. Our soul is the holy place, but our spirit is the Holiest place. Hope stabilizes our soul, but that strength is found from the presence of God in our spirit.

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

A. **where the forerunner has entered for us,**

1. **forerunner**- Gr. **prodromos**- *to run in advance; to go in front of*
 - a. This is the picture of ancient ships who could not find safe anchor in a harbor. They would place the anchor in a small ship and sail it to land and anchor it upon the rocks and then those in the ship would pull on the rope and pull the ship in. Jesus, the captain of our salvation sailed ahead of us and anchored Himself on the throne of God. **Heb. 2:10** We are connected to Him with the rope of faith. Each day we tug on the rope of faith we come closer to that celestial shore!
2. **entered**- Gr. **eiserchomai**- *to enter into*

B. **even Jesus,**

C. **having become High Priest forever according to the order of Melchizedek**

1. **become**- Gr. **ginomai**- *to come into a new place, existence, or role*
2. **High Priest**- Gr. **archieus**- *arch priest- highest ranking priest*
3. **forever**- Gr. **eis aion**- *unto the ages*
4. **order**- Gr. **taxis**- *an arranging, arrangement, a fixed succession observing a fixed time, the post, rank, or position which one holds in civic or other affairs*
 - a. Under the Mosaic Law the priesthood passed from father to son over many generations. However, there have only been two in the order of Melchizedek. They were Melchizedek and Jesus Christ whom he pre-figured. Melchizedek was a natural man that died, but Christ ever lives to carry on the order forever!
5. **Melchizedek**- means- *King of Righteousness*
 - a. Jesus is the King of Righteousness