



II. THE CALL FOR PATIENT ENDURANCE (Hebrews 6:9-15)

A. The Expectations of the Present Audience (Hebrews 6:9-12)

1. The apostle's persuasion (Hebrews 6:9)
 - a. His demonstration of contrast—"But"
 - (1) The word *but* is a coordinating conjunction, but one that seeks to draw a contrast rather than a correlation.
 - (2) The contrast presented retrieves the content preceding and seeks to make distinction between two peoples within the Hebrew race.
 - a) Those who were enlightened but returned to Judaism instead of fully trusting Christ (Hebrews 6:4-6) with those who demonstrated "things that accompany salvation" (Hebrews 6:9)
 - b) Those who were likened to "thorns and briers...nigh unto cursing; whose end is to be burned" (Hebrews 6:8) with those who were likened to "herbs meet for them by whom it is dressed" and "receiveth blessing from God" (Hebrews 6:7)
 - (3) In other words, the people of concern from the previous verses were unsaved, but the present audience had convinced the apostle of their salvation.
 - b. His term of endearment—"beloved"
 - (1) Definition
 - a) Consider that the word *beloved* was interchanged with the word *elect* when speaking of the Lord Jesus Christ (Matthew 12:18; Isaiah 42:1).
 - b) The first use suggests that one who is beloved is chosen to be loved in the stead of or above another (Deuteronomy 21:15-16).
 - c) Christ is identified as the beloved on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
 - d) In the end, it would appear that one who is beloved is chosen to be loved above others.
 - (2) Application
 - a) Christ is the beloved (Matthew 12:18).
 - b) Believers are identified as the beloved only because they are accepted in "the beloved" (Ephesians 1:6).
 - c) This is not to be confused with Calvinistic teaching; a man becomes beloved when he is in the beloved at salvation (2 Thessalonians 2:13).
 - d) As it pertains to these Hebrew believers, it should be understood that they were beloved both by their natural birth and by their second birth (Romans 11:28 see also Deuteronomy 7:7-8).



- c. His present persuasion
 - (1) The nature of persuasion
 - a) The apostle was persuaded better things of his audience.
 - b) It is important to note that the act of persuasion does not always denote the truth.
 - (2) The cause of persuasion—“things that accompany salvation” (see Hebrews 6:10); Note: Works are not required for salvation but yield “assurance” (Hebrews 6:11) as noted by both James (James 2:14-26) and Paul (Ephesians 2:8-10; Titus 1:16; Titus 2:14; Titus 3:8).
 - (3) The concern of persuasion—“though we thus speak”
- 2. The Lord’s faithfulness (Hebrews 6:10)
 - a. In character—“God is not unrighteous.”
 - b. In remembrance—“to forget your work and labour of love”
 - (1) Showed toward His name
 - (2) Ministered toward His saints
 - c. While the obvious focus should be on the Lord’s faithfulness, it would be somewhat of a disservice to fail to mention that these Hebrews had been faithful in their own right.
 - (1) They had worked and laboured in love.
 - (2) They had demonstrated a pure motive in so doing—“which ye have shewed toward his name.”
 - (3) They had ministered to the saints.
 - (4) They, at present, continued to minister.
- 3. The apostle’s desire (Hebrews 6:11-12)
 - a. Continued diligence (Hebrews 6:11)
 - (1) The reach of the desire—“that every one of you”
 - (2) The nature of the desire—“do shew the same diligence to the full assurance of hope”
 - (3) The continuance of the desire
 - b. Following of examples (Hebrews 6:12)
 - (1) The negative—“That ye be not slothful”
 - (2) The positive
 - a) Be “followers of them [i.e., Abraham—see Hebrews 6:13-15] who through faith and patience inherit the promises.”
 - b) The keys of understanding
 - i) The virtues exercised
 - (a) Faith
 - (b) Patience; Note: The word *patience* has created quite a divide among Bible-believing Christians. Consider the following passages: Hebrews 6:15; Hebrews 10:36; James 5:11; Revelation 14:12.
 - ii) The end obtained
 - (a) The key word is *inherit*.
 - (b) It is akin to the use of the word *received* in Hebrews 11:13 and is paralleled with the word *obtained* in Hebrews 6:15.



- B. The Example of Abraham (Hebrews 6:13-15)
1. The promise given (Hebrews 6:13-14)
 - a. The example identified (Hebrews 6:13-14)
 - (1) The person—“when God made promise to Abraham” (Hebrews 6:13)
 - (2) The promise—“Surely blessing I will bless thee, and multiplying I will multiply thee” (Hebrews 6:14).
 - a) The promise of blessing (Genesis 12:2-3; Genesis 18:18; Genesis 22:17-18)
 - b) The promise of multiplication (Genesis 17:1-2; Genesis 22:17-18; Genesis 26:1-5)
 - c) Note: It is imperative to remember that Abraham’s promise was not made through or on the basis of the law, but through the righteousness of faith (Romans 4:1-22).
 - b. The authority invoked (Hebrews 6:13)
 - (1) The common practice—“men verily swear by the greater” (Hebrews 6:16).
 - (2) The Lord’s practice
 - a) “He could swear by no greater.”
 - b) “He sware by himself” (see Genesis 22:15-18); Note: This was not uncommon for the Lord to do (Isaiah 45:23; Jeremiah 49:13; Jeremiah 51:14; Amos 6:8).
 2. The promise obtained (Hebrews 6:15)
 - a. After he had patiently endured
 - b. He obtained the promise.
 - c. Note: Abraham’s faith was counted to him for righteousness (Genesis 15:6; Romans 4:3, 5, 9, 13; Galatians 3:6; James 2:23). Furthermore, the Lord’s covenant with Abraham was unconditional in nature (Genesis 15:1-21). Abraham’s patient endurance only serves to describe the manner in which he lived [because he “believed in the LORD” (Genesis 15:6)] for the twenty-five years between God’s initial promise (see Genesis 12:1-4) and the giving of the seed through Isaac (Genesis 21:5).

III. THE CONFIRMATION OF THE OATH (Hebrews 6:16-20)

- A. The Nature of an Oath (Hebrews 6:16)
1. The practice of man—“men verily swear by the greater.”
 2. The confidence of an oath—“an oath for confirmation is to them an end of all strife.”
 - a. This explains the warnings and practices of the Jews during the earthly ministry of Christ (Matthew 5:33-37; Matthew 23:16-22).
 - b. This was a concern among Jews in the early church (James 5:12).
 - c. The swearing of an oath bound a man’s soul to his bond (Numbers 30:2).



- B. The Confirmation of God's Promise (Hebrews 6:17-18)
1. The purpose of the confirmation (Hebrews 6:17-18)
 - a. The people—"the heirs of promise" (Hebrews 6:17)
 - (1) This would no doubt include the Jews (those mentioned in the direct context) who had become heirs "through the righteousness of faith" (Romans 4:13-14).
 - (2) However, this got extended to the Gentiles who have placed their faith in the finished work of Christ (Galatians 3:29; Ephesians 3:6).
 - b. The testimony (Hebrews 6:17-18)
 - (1) Of God's counsel—"God, willing more abundantly to shew...the immutability of his counsel" (Hebrews 6:17)
 - (2) Of God's integrity—"in which it was impossible for God to lie" (Hebrews 6:18)
 - c. The provision—"That by two immutable things...we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6:18). The two immutable things are
 - (1) The initial "counsel" (Hebrews 6:17)
 - (2) The confirmation "by an oath" (Hebrews 6:17)
 - (3) Note: This is the only place in scripture that uses any of the various forms of the word *immutable* which means unchangeable or unalterable.
 2. The outcome of the confirmation—"That...we might have a strong consolation" (Hebrews 6:18)
- C. The Hope Offered (Hebrews 6:19-20)
1. The recipients of the hope (Hebrews 6:18-20)
 - a. Those "who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6:18). This sounds quite familiar to what Paul admonished Timothy, "lay hold on eternal life" (1 Timothy 6:12).
 - b. "Which hope we have" (Hebrews 6:19).
 - c. "Whither the forerunner is for us entered" (Hebrews 6:20).
 2. The anchor of the hope (Hebrews 6:19)
 - a. The strength of the anchor
 - (1) Sure
 - (2) Stedfast
 - b. The location of the anchor—"which entereth into that within the veil"; This would certainly be the veil in the third heaven.
 3. The forerunner of the hope (Hebrews 6:20)
 - a. The place of His entering—"Whither"; This is obviously the third heaven where Jesus is presently seated (Hebrews 1:3; Hebrews 8:1).
 - b. The means of His entering (Hebrews 1:3)
 - c. The work of His entering—"made an high priest for ever after the order of Melchisedec"