

09/09/2022

## HEBREWS 6:3

### (THE ALTERATION/RENOVATION OF THE RESOLUTION)

#### INTRODUCTION

This evening we come to the **THIRD PART** of the **FIRST SECTION** of Hebrews chapter 6.

You will recall that Hebrews 6 is divided into FOUR PARTS: (1) PROPOSITION, v.1-3; (2) WARNING, v.4-8; (3) LENIFYING OF THE WARNING, v.9-12; (4) ENCOURAGEMENT, v.13-20.

The FIRST SECTION of Hebrews, the PROPOSITION, verses 1-3, divides into THREE PARTS: 1) Proposition, v.1a; 2) Amplification of the Proposition, v.1b-2; 3) The Alteration/Renovation of the Resolution, v.3.

The THIRD PART of the FIRST SECTION, the ALTERATION OF THE RESOLUTION (v.3), which we are considering this evening, subdivides into TWO PARTS: a) the Resolution, 3a; and b) a Limitation of the Resolution, 3b.

We begin our study this evening with the TEXT, the words of verse three. Then we will look separately at each of the two parts which belong to it. And, as well, we will note THREE OBSERVATIONS in relation to it, one in connection with the first part of verse three, and two in connection with the second part of verse three.

Please look with me now at our text.

#### TEXT

**“AND THIS WILL WE DO, IF GOD PERMIT.”**

There are two parts to these words. The first is, **“AND THIS WILL WE DO.”** These words are what we will refer to as v.3a. The second is, **“IF GOD PERMIT.”** These words we will refer to as v.3b.

#### THE FIRST PART OF VERSE 3 – a) the Resolution, v.3a. “AND THIS WILL WE DO”

These words have reference to the AUTHOR'S INTENTION, stated in verse 1, to take his readers ON TO PERFECTION. In stating his intention in verse one he wrote, **“LET US.”** In these words, he is saying TWO THINGS. The **“LET US”** refers to 1) the author in his TEACHING, and 2) the Hebrews in their LEARNING. NOW, he adds to that, **“AND THIS WILL WE DO, IF GOD PERMIT.”** The author is saying, ‘if God permits, I will instruct you, and if God permits you will learn.’

In respect to the author's intention to further instruct the Hebrews to whom he writes, he is going to accomplish his end by teaching the more sublime mysteries of the Gospel rather than by restating the first principles of the doctrine of Christ. This is what he means in verse one in the words, **“THEREFORE LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON TO PERFECTION; NOT LAYING**

**AGAIN THE FOUNDATION OF...”** Further, in relation to the more sublime mysteries of the Gospel, it is PARTICULARLY the PRIESTHOOD OF CHRIST that is PREFIGURED IN MELCHISEDEC that he is going to declare to them. This is made clear by what he said in chapter 5:10-11 concerning Christ and Melchisedec. and by the fact that this is what he proceeds to do in chapter seven after finishing with his digression of 5:11-6:20.

### **OBSERVATION ONE**

**NO DISCOURAGEMENTS SHOULD DETER THE MINISTERS OF THE GOSPEL FROM PROCEEDING IN THE DECLARATION OF THE MYSTERIES OF CHRIST. THIS IS THE TASK WHICH IS COMMITTED TO THE MINISTER AND TO WHICH HE IS CALLED. (Acts 20:20,27; II Timothy 3:14-17)**

The minister of the Gospel may be deterred in his task by the state of his hearers, especially by a dullness on their part with respect to the WORD OF GOD, and SPIRITUAL MATTERS. It is this condition on the part of the Hebrews that the author of our epistle is having to deal with. And FOLLOWING HIS EXAMPLE ministers are to, 1) USE ALL MEANS, WARNINGS, THREATENINGS, PERSUASIONS, AND ENCOURAGEMENTS TO STIR UP THOSE TO WHOM THEY MINISTER OUT OF THEIR SPIRITUALLY DULL, SLOTHFUL, AND CARELESS CONDITION. 2) PROCEED IN THE WORK TO WHICH THEY ARE CALLED TO DECLARE THE WHOLE COUNSEL OF GOD. In respect to this second point note, (a) the minister is to proceed in his work because there are those to whom he ministers that have rightly progressed in their salvation and to whom it is both important and necessary to proceed to the more sublime mysteries of the Gospel in order take them on to the spiritual perfection and maturity to which they are called in Christ. (b) God is sometimes pleased to convey saving light to the minds of men which are very dark and ignorant in His Word and spiritual understanding, - through the deeper mysteries of the Gospel and this even though they have not the preparatory instruction which is ordinarily required. (c) Not knowing the way or means, the how or when, God will work upon the souls of men, it is the duty of the minister to proceed in the declaring of the whole counsel of God and to leave the success of their ministry to Him who has called them. (I Corinthians 3:5-7)

### **THE SECOND PART OF VERSE 3 – b) the limitation of the resolution, v.3b. “IF GOD PERMIT”**

In these words, the author expresses what would prohibit or limit his intention with respect to his ministry to the Hebrews to whom he writes. We recognize in what he says a THREEFOLD LIMITATION:

- 1) THE SOVEREIGN AND UNKNOWN WILL OF GOD IN RESPECT TO HIS GOVERNING AND ORDERING OF ALL EVENTS AND AFFAIRS. (JAMES 4:13-15; Matthew 4:4; Romans 11:36; Deuteronomy 29:29; Isaiah 55:8-9) This is a general limitation and an expression of our absolute dependence on Him that extends to all our resolutions.
- 2) THE WILL OF GOD WITH RESPECT TO, AND CONCERNING THE CONDITION OF THE HEBREWS, IN THEIR SLOTH AND NEGLIGENCE IN THE HEARING OF THE WORD OF GOD. The point here is that God may be so provoked and displeased by their negligence and sloth that He will not afford them the means of further instruction. Perhaps, the greatest of the Puritans, John Owen, wrote concerning this, “For this is a thing which God often threatens, and which falls out oftner than we are aware of, yea, most nations of the earth are examples of this severity of God. So a word

of the same importance is used unto this purpose, as to the turning away of the gospel from any persons or people, Acts 17:7, **“THEY ASSAYED TO GO INTO BITHYNIA, BUT THE SPIRIT SUFFERED THEM NOT,”**-he permitted it not; which is the same with forbidding them to preach the word in Asia, verse 6.”

- 3) THE CONTINUANCE OF GOD’S GRACIOUS ASSISTANCE AND SPECIAL PRESENCE WITH HIM, THE AUTHOR, WITHOUT WHICH HE COULD NEITHER UNDERTAKE NOR ACCOMPLISH ANYTHING THAT LAY BEFORE HIM. God can with a minister, in the middle of a sermon, or any point therein, withdraw His assistance. To a true minister of the Gospel this is a noticeable reality.

All these points are what the author of Hebrews is referring to in his words, **“IF GOD PERMIT.”**

### **OBSERVATION 2**

**IT IS OUR DUTY IN ALL THINGS TO SUBMIT OURSELVES IN OUR UNDERSTANDING AND UNDERTAKINGS TO THE WILL OF GOD, AND THIS IS ESPECIALLY TRUE IN RESPECT TO THE MINISTRY OF GOD’S WORD AND THOSE THINGS IN WHICH HIS GLORY IS IMMEDIATELY CONCERNED.** To not do this is to disavow our dependence on God. And this is a characteristic of the natural man, carnal wisdom, and a false security, which God abhors. In respect to the WORD OF GOD AND SPIRITUAL MATTERS there is also, a SPECIAL CARE AND ORDERING OF GOD. Further, and PARTICULARLY, to NOT SUBMIT OURSELVES in these matters is TO EXALT OUR WISDOM AGAINST HIS, and to imply WE KNOW BETTER THAN HE WHAT BELONGS TO HIS AFFAIRS. As well, it is important to recognize that we have no concern in the things of God apart from His pleasure and call. (John 6:44,65; 15:16; I Corinthians 12:3)

### **OBSERVATION 3**

**LET THOSE WHO ARE INSTRUCTED WITH THE MEANS** (the word of God, ministers, teachers, the ordinances, occasions) **OF LIGHT, KNOWLEDGE, AND GRACE, IMPROVE THEM WITH DILIGENCE, LEST UPON THEIR NEGLECT, GOD SUFFER NOT HIS MINISTERS TO FURTHER INSTRUCT THEM.** (Acts 13:44-46)