

## Review:

- 1) The book of Hebrews was written to Jewish believers who were suffering a great deal of persecution
- 2) They had been thru a lot – and were beginning to have second thoughts about Christianity
- 3) Where was the Redeemer's second coming – to get them out of this mess?
- 4) The writer of Hebrews gives them 5 warnings concerning their conduct & need to keep the faith
- 5) Last week we looked at the 3<sup>rd</sup> warning – but there is encouragement after the warning
- 6) He didn't just chastise them & leave them there –
  - a) He went on to encourage their walk – to remind them of what is a stake – admonish them to keep the faith

**The warning!**

HEb.6:4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,  
 V.5 and have tasted the good word of God and the powers of the age to come,  
 V.6 and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame.  
 V.7 For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;  
 V.8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

**The encouragement:**

V.9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.  
 V.10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.  
 V.11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,  
 V.12 that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.  
 V.13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,  
 V.14 saying, " I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU."  
 V.15 And thus, having patiently waited, he obtained the promise.  
 V.16 For men swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute.  
 V.17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, **V.18 (NP)**

**V.18** in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.

V.19 This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters within the veil,

V.20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

V.9 But, beloved, *we are convinced of better things concerning you*, and *things that accompany salvation*, though we are speaking in this way.

1) "we are convinced of better things concerning you"

a) He has been hard on them

b) Now **he wants them to see** that **all is not lost**

2) "things that accompany salvation"

a) The **greatest thing** that come **w/ salvation** is **Holy Spirit**

b) When someone comes to Christ – their appetite begins to change

i) You are a **new creature** – a **babe** in Christ

ii) But as you feed on God's Word you change – you change

c) The **Holy Spirit indwells you & becomes your Teacher**

**Jn.16:13** "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

14 "He shall glorify Me; for He shall take of Mine, and shall disclose it to you.

15 " All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.

V.9 x But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

V.10 For *God is not unjust so as to forget your work and the love which you have shown toward His name*, in *having ministered and in still ministering to the saints*.

1) "God is not unjust...to forget your work and...love which you have shown toward His name"

a) These believers had been thru a lot

**Heb.10:32** But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,

33 partly, by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

**V.34 (NP)**

**V.34** For you showed sympathy to the prisoners, and accepted **joyfully** the seizure of your property, knowing that you have for yourselves a better possession and an abiding one.

- b) **Works won't save** you – but **do** effect your **eternity**
- c) What you do for Christ will be for your credit in eternity

V.10 x For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

- 1) "the love which you have shown toward His name"
  - a) **Notice the motivation** mentioned for the works
  - b) The best motivation for working for Christ is love for Him
    - i) There is **a love** you **acquire** for Christ as you **realize** what He has done for you
- 2) "having ministered and in still **ministering to the saints**"
  - a) Notice **how** this **motivation** is **fulfilled**
    - i) "ministering to the saints"
  - b) Work done for Christ shows itself in its relationship to other believers
  - c) It is **impossible** to **have** a **love** for God **w/out** that **love** **showing toward other believers**
  - d) The **idea** that we can have a good Christian life w/out caring what happens to other believers is not accurate
    - i) **Christianity** doesn't work in **isolation**
      - 1 Jn.4:20** If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.  
21 And this commandment we have from Him, that the one who loves God should love his brother also.
    - ii) **1 Cor.13** makes it clear – you **can't bribe your way** into pleasing God
      - 1 Cor.13:1** If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.
      - 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do **not** have love, I am nothing.

**V.3** And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do **not** have love, it profits me nothing.

V.9 x But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

V.10 x For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

V.11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

1) "we desire that each one of you"

a) **Some** in the church **were still living** for God

b) **Others** were **not** – writer was concerned for every member

c) "we desire" – having a **deep craving** for / **desire**

i) How much does it **bother** you when you see other believers not living for Christ?

2) "show the same diligence...to realize the full assurance of hope until the end"

a) Each person needs to be **diligent** b/c of the promises of Christ

b) Hope for fulfillment of promises give energy to believers

c) We have so many promises from God – **we are to live** like they are our possessions

i) Other translations

**V.11(NLT)** Our great desire is that you will keep on loving others as long as life lasts, in order to make certain that what you hope for will come true.

**V.11 (ESV)** And we desire each one of you to show the same earnestness to have the full assurance of hope until the end,

**V.11(NIV)** We want each of you to show this same diligence to the very end, in order to make your hope sure.

d) Being able to see "eternity" by faith – causes us reach out & take life w/ gusto

**Heb.10:23** Let us hold fast the confession of our hope without wavering, for He who promised is faithful;  
24 and let us consider how to stimulate one another to love and good deeds,

e) WE are to grab the Christian life w/ both hands

**1 Tim.6:12** Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

**V.11 x (NP)**

**V.11** x And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

V.12 that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

1) "that you may not be sluggish"

- a) Sluggish – lazy – languid – slow – dull of hearing
- b) He doesn't want them to be dull of hearing the promises of God
- c) Same word used in Heb.5

**Heb.5:11** Concerning him we have much to say, and *it is* hard to explain, since you have become **dull of hearing**.

2) "but imitators of those who through faith and patience inherit the promises"

- a) He doesn't want them to **doubt God's ability**
- b) Be **imitators** of those who were **successful** at claiming their promises
- c) **Faith** by its **very nature requires patience**

**Rom.8:23** And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, **waiting eagerly** for *our* adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

25 But if we hope for what we do not see, with perseverance we wait **eagerly** for it.

- d) The writer wants them to have confidence in God
- e) He encourages them to imitate the saints who trusted God to do what He said He would do
- f) He uses Abram as example **V.13**

V.13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

V.14 saying, "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU."

1) "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU"

a) This is reference to **Gen.22**

**Gen.22:1** Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

2 And He said, "Take now your son, your only son <sup>(what about Ishmael?)</sup> whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you."

**V.3 (NP)**

**V.3** So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

4 On the third day Abraham raised his eyes and saw the place from a distance.

5 And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder; and **we** will worship and return to you."

6 And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

7 And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?"

8 And Abraham said, "God will provide for Himself the **lamb** for the burnt offering, my son." So the two of them walked on together.

9 Then they came to the place of which God had told him; and Abraham built the altar there, and arranged the wood, and bound his son Isaac, and laid him on the altar on top of the wood.

10 And Abraham stretched out his hand, and took the knife to slay his son.

11 But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am."

12 And he said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

13 Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.

14 And Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided."

15 Then the angel of the LORD called to Abraham a second time from heaven,

16 and said, "By Myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son,

**V.17 (NP)**

**V.17** indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

V.13 x For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

V.14 x saying, "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU."

V.15 And thus, having patiently waited, he obtained the promise.

1) "having patiently waited, he obtained the promise"

a) **Did the promise to Abram come true?**

b) Yes –

i) God was greatly blessed Abram

ii) God has multiplied his seed

iii) His seed has possessed the gate of their enemies (& will do so)

iv) And all the nations of the earth have been blessed by Abram's seed (Christ)

V.16 For men swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute.

V.17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,

1) "God, desiring...to show to the heirs...the unchangeableness of His purpose"

**a) This statement actually leaves Abraham behind**

i) He wants all His heirs to see the grand truth

ii) The truth that what God says is fixed <<<

b) The word "unchangeableness" is used twice in N.T. **V.17&18**

i) It means **unalterable – immutable – fixed**

c) When God makes an oath – that is It!!!

V.18 in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.

1) "in order that by two unchangeable things...we have strong encouragement"

a) **#1.** "it is impossible for God to lie" **V.18**

b) **#2.** "God made an oath" **V.17**

2) "we may have strong encouragement"

a) I want to **encourage** those of you who doubt your salvation / question if God cares about you

b) You can **relax** – Christ is the real answer!

c) **Subjunctive mood** – maybe it will give peace & maybe not

**V.18 x (NP)**

V.18 x in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.

3) "we who have fled for refuge in laying hold of the hope set before us"  
a) The one thing I know for sure is – when you flee to Christ for salvation – you are saved!!!

b) Some folks say that our works tell us whether we are saved or not

i) That is **not true**

ii) **Works to** indicate whether they are coming from **good source** or **not**

**Mt.7:15** "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

16 "You will know them by their fruits. Grapes are not gathered from thorn *bushes*, nor figs from thistles, are they?

17 "Even so, every good tree bears good fruit; but the bad tree bears bad fruit.

18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

\*The next verses make it clear that **works can look good** and **not be** from good source

**Mt.7:22** " Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

23 "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

iii) But I know I am saved b/c God "**said**" He would save anyone who comes to Him

iv) The anchor of your soul is **not** how you live – it is in **what** God says **V.19**

V.19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

1) "This hope we have as an anchor of the soul"

a) The hope we have is what God has promised – that the finished work of Christ is enough

2) "a hope both sure and steadfast"

a) The word "**sure**" means solid / certain / firm / won't totter / slip

b) "**Steadfast**" means – unbreakable under the strain

3) "one which enters within the veil"

a) It isn't just the type of anchor but where it is anchored

b) In the veil is where the presence of God is



- c) This is picture of Tabernacle & Holy of Holies
- d) **Our anchor is seated where life is**

V.20 *where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.*

- 1) "where Jesus has entered as a forerunner for us"
  - a) The **idea** behind this is – Christ has gone into Holy of Holies as no man could go before
    - i) He blazed a trail for mankind
    - ii) NO one ever followed the High Priest into the Holy Of Holies
    - iii) **Christ so entered** that **all who follow Him can enter too**
- 2) "having become a high priest forever"
  - a) He isn't like Aaron's line of High Priest
  - b) HE is our High Priest forever – others kept dying
- 3) "according to the order of Melchizedek"
  - a) This description is **so radical** that **it completely does away w/ Aaronic priesthood**
  - b) The **old Levitical order** was **not sufficient** to help man
  - c) In other words – **why would any saved Jew want to go back to something so ineffective & unworkable?**

What a Savior! What a deliverance is ours!  
Grab all of eternal life God has for you!