

Hebrews 6:9 - 20

Verses 9 and 10 are a transition from the previous passage addressing professing unbelievers and now addressing possessing believers and reminding them that God will reward them for their faithful love and service. The writer encourages believers to be steadfast in their service based on their assurance they are eternally secure.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

This verse clinches the understanding of the previous passage. This is the only time *beloved* is used in Hebrews. It is obviously addressing believers.

Notice the transition in this verse. **But, beloved, we are persuaded better things of you...**

This is in contrast to those addressed earlier and is now addressing believers. **Beloved** is never used of unsaved in the New Testament and this is the only time it is used in Hebrews.

The things written of earlier will not take place in a believer's life. A believer will not/can not be an apostate.

There are things that take place in a believer's life ("**that accompany salvation**") which prevent apostasy.

2 Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

1 John is written to help distinguish between a professing Christian (unsaved) and a possessing Christian (saved). There are three general "test" themes in 1 John - moral, doctrinal, brotherly love.

"While I agree that John does not specifically delineate a list of "test questions" to assess the authenticity of one's faith, there is no question that the apostle deals forthrightly ("head-on") with the subject of 'professors' versus 'possessors' of genuine life in Christ, a serious subject which has eternal consequences! To read First John with a mindset that this epistle has 'no relevance to authenticity of one's salvation' is to pervert the message of the beloved apostle and even worse misses the greatly needed application to the modern church where as one pastor has quipped 'many have joined the church, but have missed Jesus by a mile!'"
http://www.preceptaustin.org/1john_11_commentary

1 John 3:1-10:

Verse 10 There are things that differentiates a child of God and a child of Satan.

Verses 1-9 The things that characterize a child of God.

- 1) looking for the return of Jesus - vs. 2
- 2) regular purifying of our life - vs. 3
- 3) does not habitually practice sin - vs. 6-9

"The words abides and sins are used here to designate a certain class of individual. Character is shown by one's habitual actions, not the extraordinary ones. The tense of the verbs is present, the kind of action, continuous, habitual. Thus, "every one who habitually is abiding in Him," is a saved person, and, "every one who habitually is sinning," an unsaved person. A Christian as a habit of life is abiding in fellowship with the Lord Jesus. Sin may at times enter his life. But sin is the exception, not the rule. The unsaved person as a habit of life sins continually. "Sins" is present tense, continuous action being indicated. The person who is abiding in Christ is not habitually sinning. The child of God as a habit of life, does righteousness, and sin is not a habit with him. John is not teaching sinless perfection here. Vincent says: "John does not teach that believers do not sin, but is speaking of a character, a habit. Throughout the Epistle, he deals with the ideal reality of life in God, in which the love of God and sin exclude each other as light and darkness." He does not deny that a Christian sins at times. Indeed he admits the possibility of sin in the Christian's life in 1Jn 1:9-note, and forbids sin in 1Jn 2:1-note. What John denies here is that a Christian sins habitually. He denies that the life of a Christian is wholly turned towards sin as is that of the unsaved person."

Kenneth Wuest, Word Studies from the Greek New Testament

Discipline is part and parcel of the believer's life and we will see this when we study Heb. 12.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Believer's are reminded, in the midst of persecution, that God will reward them for their love of Jesus and ministry to His children.

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

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Vs. 11 The writer's desire is that all, even the professing believers, know the Lord and serve Him for a full reward. He wants everyone to possess the full assurance that comes with salvation and the hope of heaven. Come to the Lord.

Vs. 12 Merriam Webster defines sloth as "spiritual apathy and inactivity." Be followers of strong believers - "Be ye followers of me, even as I also am of Christ," 1 Corinthians 11:1.

The writer now encourages believers to remain steadfast in the full assurance and understanding that they are eternally secure in their salvation. It is logical that after telling merely professors in Christ of their certain doom if they don't truly accept the Lord he shows possessing believers, those truly saved, the security and certain glory that belong to them!!! Our full assurance of hope should lead to a diligence of lifestyle! The writer does this in three ways.

1) The example of God's promise to Abraham - verses 13-15

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

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

Vs. 13 The promise given - Genesis 12:1-3

Vs. 13-14 The promise confirmed by an oath - Genesis 22:15-18 (God swore based on Himself not us)

Vs. 15 The promise obtained - ultimately, God's promise to Abraham came to pass

2) The immutability of God's Word - verses 16-18

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Vs. 16 Men's word (oath) to each other will end strife.

Vs. 17 God wanting to make abundantly sure we (heirs of His promise/believers) understand our security in Him did it not only through His Word (counsel) but swore (gave an oath) that He will carry it out.

Vs. 18 His word and oath can't be changed (immutable) because God can't lie!!!

Vs. 18 The purpose was to give us comfort in knowing that we are secure eternally in Him.

The condition to have this assurance is to accept Jesus as your Lord and Savior. The writer uses an illustration that these Jewish readers would understand - "**who have fled for refuge**" alludes to the six cities of refuge in the Old Testament (Numbers 35; Deuteronomy 19; Joshua 20). Here it refers to Jesus and the necessity of "fleeing" to Him for salvation.

3) The entrance of our forerunner into Heaven - verses 19-20

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Vs. 19 Jesus is our hope and our anchor! He is sure and steadfast.

The illustration is that of a boat anchor that might slip from its hold or its line break. Not so with Jesus as He is "**sure and steadfast.**" As our anchor Jesus has entered into heaven and secured us eternally.

Vs. 20 The writer transitions back to Melchisedec priesthood which he wants to develop (Heb. 5:11)