

Candlelight Christian Fellowship

Hebrews (Chapter 6)

Hebrews 6 (NKJV)

“Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3 And this we will do if God permits. 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, 5 and have tasted the good word of God and the powers of the age to come, 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. 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; 8 but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned.

9 But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. 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. 11 And we desire that each one of you show the same diligence to the full assurance of hope until the end, 12 that you do not become sluggish, but imitate those who through faith and patience inherit the promises. 13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, 14 saying, “Surely blessing I will bless you, and multiplying I will multiply you.” 15 And so, after he had patiently endured, he obtained the promise. 16 For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. 17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by 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. 19 This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, 20 where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”

Elementary Principles

In our last lesson we learned that the author’s rebuke about the Hebrews’ dullness of hearing was a statement against their lack of growth into maturity. We saw that this “dullness” is not only true of the Hebrews but is true of many believers today.

We noted that too few churches lead their people past faith toward God, baptism, and salvation. In fact, most churches have chosen not to go beyond these things for fear of division over doctrine and have therefore left many in the churches immature and ineffective.

The ineffectiveness in our churches has resulted in a failure in the development of church plantings (based upon good solid doctrine) and in adding missionary workers to the mission field.

The fact is, many pastors are actually gifted as evangelists, and, as the result of our failure to place evangelists in occupational ministry, we place men into pastoral roles and pulpit ministry leaving a hole in what is needed from pastors/teachers.

That being said, this was not the problem with the Hebrews. They were simply distracted with trials and temptations and were failing to press on in the Lord and enter the gospel rest available to them in the Lord.

Therefore, in an effort to move the Hebrews forward, the author said that they should put aside *“the discussion of the elementary principles of Christ, [and] go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits”* (vss. 1–3). These *“elementary principles”* are certainly essential. However, the Hebrews should not and cannot stop there in their growth—neither can we!

Suggesting *“this we will do if God permits”* has to do with the Hebrews’ willingness, empowered by God’s enabling. God will and does permit (and empower) such forward movement.

The *“elementary principles of Christ”* the Hebrews were called to grow beyond was certainly related to their Christian faith. However, may I suggest that it may have been a combination of both Old Covenant and Christian concepts?

A *“repentance from dead works”* is something they should have been quite familiar with. This was a repentance from belief in the works of the Law as salvific. These works were dead! We have already noted that by the works of the law no man is justified (see Romans 3:20 and Galatians 2:16). Therefore, they were being called to move on from the *“works”* of the Old Covenant and into *“faith toward God [alone]”* in the New. This applies likewise to Christians today (whether Hebrew or Gentile). We must know that works do not save, do not prepare a man or woman for salvation, and do not keep or maintain the salvation obtained by grace through faith alone.

The *“doctrine of baptisms”* may have included John’s baptism of repentance in preparation for the coming of the Lord, the believer’s baptism, and/or the baptism into the Holy Spirit (which occurs at regeneration). It may have also been a reflection of the many ceremonial washings associated with the Old Covenant Law. Either way, the Hebrew Christians were called to move from the Old Covenant rituals and into maturity—in Christ. Likewise, as believers they (and we) are not to remain at the earliest levels of the Christian faith; all are called to a deeper and greater understanding of the Scriptures.

The *“laying on of hands”* could easily be remembered by the Hebrews as that of transferring sin to a sin offering or identifying with the offering given to the Lord (see Exodus 29:10, Leviticus 1:1–4, 3:1–2, 4:1–4 and in particular Leviticus 16:1–22). It may also relate to prayer (Mark 16:18; Acts 9:12; 28:8), the bestowal of the Holy Spirit (Acts 8:17–19), the bestowal of special giftings and equipping for service by the Holy Spirit (1 Timothy 4:14; 2 Timothy 1:6), or to the recognition of ordination or appointment to ministry (1 Timothy 5:22).

The *“resurrection of the dead”* relates to the resurrection of and eternal life of the believer (John 11:25; 1 Corinthians 15). *“Eternal damnation”* relates to the those who have not trusted Jesus for salvation (Revelation 20:11–15).

Therefore, Grow!

The *“Therefore”* of verse 1 should not get lost in the subset inclusion of the *“elementary principles”* listed. Therefore, to help with the subject, I suggest a following edit: *“Therefore, leaving the*

discussion of the elementary principles of Christ, let us go on to perfection... For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, 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” (vss. 1–6 with 2–3 excluded). “Therefore”, the author is suggesting that the Hebrews must move forward into the wealth and blessings of the New Covenant and refrain from indifference, stagnation, or worse: rejection of Jesus altogether.

A Most Difficult Passage

Verses 4–6 have proven to be a problem for Bible interpreters and an agony of soul for many Bible students. Some have taken it to suggest that if a born again believer should “*fall away*” from the Lord by way of lifestyle choices, or through a temporal “*crisis of faith*,” they will be disallowed repentance: a return to Jesus the Messiah, and forgiveness of sins. In other words, they will have lost their salvation and be cast out as unredeemable. However, this is not at all what should be understood by the passage; for those who have been genuinely born again—regenerated by faith alone in Christ alone—cannot become unregenerated again. Jesus said, “*I give them eternal life, and they shall never perish...*” (John 10:28).

Salvation is a gift, bestowed upon the believer by grace, and as such, it cannot be earned nor maintained by the recipient. Paul wrote, “*the gift of God is eternal life in Christ Jesus our Lord*” (Romans 6:23b) and, “*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God*” (Ephesians 2:8). Moreover, “*the gifts and the calling of God are irrevocable*” (Romans 11:29). For this reason Jude could write, “*Now to Him who is able to keep you from stumbling, and to present you faultless...*” (Jude 24a). Oh, what a comfort to know that God is the One who has saved us and will keep us! Jesus said, “*All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day*” (John 6:37–39). Therefore, to “*fall away*” needs to be defined and, moreover, cannot apply to the born again believer.

A Closer Look

First of all, let us recognize that the author does not say “*it is impossible for [you] who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if [you] fall away, to renew [you] again to repentance, since [you] crucify again for [yourselves] the Son of God, and put Him to an open shame.*” He says “*those.*” This is of note, for if he were to have said “*you,*” then he would have implied that this rule would apply to the regenerated. However, by saying “*those,*” he leaves room for those who have yet to believe. This is the point! The Hebrews must leave behind the Old Covenant and trust Christ for salvation. If they don’t, they are deciding against Christ and therefore “*crucify[ing] again for themselves the Son of God, and put[ing] Him to an open shame*” (vs. 6).

Secondly, let us understand that to “*fall away*” is derived from the Greek word “*parapipto.*” “*Para,*” meaning “*close beside,*” “*near,*” “*alongside,*” or “*close to,*” but not “*into*” or “*upon.*” “*Epipipto*” is the Greek for “*fall into*” or to “*fall upon,*” “*to seize,*” or to “*take possession.*” We see this when the Holy Spirit took possession of and fell upon those being regenerated in Acts 10:44. It is also used of the father who “*fell upon*” the neck of his prodigal son when he returned home in repentance (Luke 15:20). To “*fall away*” suggests “*coming close to*” or “*landing next to*” but not “*in.*” Therefore, if someone (in

this specific case, the Hebrews) were to come short of entering into the promised rest found only in Jesus by *“a new and living way”* (Hebrews 10:20), (for He is *“the way, the truth and the life”*) they are said to have *“come close”* as Hebrews who trusted in the Law and the prophets, but have *“fallen away”* from the required transition into the *“new and living way”* both foretold (John 5:39–40).

This harkens back to what we learned in lesson 4 under the subheading *“Let us Fear.”*

“The Hebrews who reject the ‘gospel,’ desiring to be justified by the Law, are provided no rescue from the Law’s curse (see Galatians 3:10–13). However, they (and we) are given hope in the Gospel. The Law was not nor ever could be salvific. Therefore, the Hebrews who trusted in the Law to save, and ‘worked’ diligently in order to obtain the salvation they thought it could provide, are given hope in the ‘rest’ available ‘today’ through the ‘gospel.’ On the other hand, what was true of the unbelieving at Kadesh Barnea is true today: all who refuse to trust the Lord for salvation will hear, ‘They shall not enter My rest’ (Hebrews 4:5). They failed to enter in, and those who reject the Gospel do the same.”

Thirdly, we need to understand the context of *“renew them again to repentance.”* As stated earlier, and now for the third time, *“[During the Old Covenant Dispensation, the Jews] were ... enlightened, tasted the heavenly gift, [were] ... partakers of the Holy Spirit, tasted the good word of God and the powers of the age to come.”* This had been occurring since the call of Abraham (and even before). During that period of time, the Jews were *“renewed again”* repeatedly throughout their history (see illustratively Psalm 107). However, these Hebrews were now in need of embracing the finished work of the Messiah and moving forward so they might *‘continue in the grace of God’* (Acts 13:43).

We must remember that the starting place for the Hebrews goes back to the call of Abraham. Moreover, the enlightenment, the tasting of the heavenly gift, the partaking of the Holy Spirit, and the tasting of the good word of God and the powers of the age to come occurred throughout the entirety of the Old Testament and all the way through to Jesus’ sacrificial death at Calvary. (The Old Testament did not end until the death of the Testator: Jesus (see Hebrews 9:16–17). However, now that Jesus has risen from the dead, and serves as the mediator of the New Testament (Hebrews 9:15), the Hebrews living in the Church Age can never be *“renewed again to repentance”* unless there is a change of mind (repentance) about Jesus the Messiah/Mediator.

Church-Age Gentile believers often miss this fact. We see our *“starting place”* as the day we responded to the Gospel—and rightly so. However, for the Covenant People, the starting place goes back long before Jesus came (in time) to provide Himself a sacrifice for the sins of Israel (Hebrews 2:17) and all people (1 John 2:2).

Judgment for the Rejection of Jesus

In our study of chapter 10, we will look more closely at verses 28–31 where we read, *“Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, ‘Vengeance is Mine, I will repay,’ says the Lord. And again, ‘The LORD will judge His people [Israel].’ It is a fearful thing to fall into the hands of the living God”* (Hebrews 10:28–31).

Here in chapter 6 we read, *“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; but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned”* (vss. 7–8).

The context clearly shows that *“rain”* is used illustratively of grace and opportunity, the land for the people of Israel, herbs or thorns and briers as fruitfulness or the lack thereof.

The illustration shows that all the Hebrews are being given grace and the opportunity to produce good fruit *“herbs”* and therefore receive *“blessing from God”* by faith in Jesus the Messiah. The opposing *“thorns and briers”* are the result of rejecting Him. The *“end”* of those who reject the Lord *“is to be burned.”* This is essentially the same message we read of in John 15 where Jesus said, *“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned”* (John 15:1–6).

Attention to the Dispensational Change

This illustrative parable was communicated near the end of Jesus’ earthly ministry—prior to the cross: during the closing days of the Old Covenant Dispensation. His language is similar to that which is recorded here in the book of Hebrews.

At that time (prior to the cross), Jesus was encouraging His disciples to *“abide”* in Him throughout the Dispensational change from the Old Covenant to the New. If they did (as did 11 of the 12), they would bring forth *“much fruit.”* However, if they turned away, they would be unable to *“bear the fruit”* God desired of them. Jesus said, *“for without Me you can do nothing.”*

Failure to *“abide”* in Jesus through the end of the Old Covenant and into the New was and is the whole of the message to the Hebrews. Those who refuse to trust Jesus and abide in the promises found throughout the Old Testament, moving on into the fruition of those promises, will therefore be cast out as a branch, thrown into the fire, and burned.

This same rule applied to the recipient Hebrews in the early years of the first century Church Age who received this letter. Those Hebrews who refused to believe the Gospel, *“abiding”* in the promises of God found in the Old Covenant, would fail to *“enter into His rest”* and *“die in the wilderness of sin.”* Moreover, let us never fail to warn others about the consequences of rejecting Jesus. Anyone—Jew or Gentile—who resists the Lord and rejects the Gospel will die in sin and be cast out to suffer the burning fires of hell.

Please note, the exhortation given by Jesus to His disciples at the end of the Old Covenant must be understood in its proper context. Believers who read these words and apply them to their own lives will be doing so to their own discomfort. We (born again Church-Age believers) are indwelt by the permanently abiding person of the Holy Spirit (see 1 John 4:13–15). Please remember, Jesus said, *“I will never leave you nor forsake you”* (Hebrews 13:5b). We no longer need to fear being cast away or *“burned.”* Jesus abides in us! He will never leave us. He will never forsake us! For this reason, the author told the Hebrews then in his audience, *“beloved, we are confident of better things concerning you, yes,*

things that accompany salvation, though we speak in this manner” (vs. 9). There was no fear in the author’s heart about those who had obtained the “*salvation*” available in Jesus. Likewise, (if you are born again) there should be no fear in you! You can “*rest*” in the promise, blessings, fruitfulness, and abiding presence of Jesus. You can be assured: Jesus will abide in you! “*I know [in whom] I have believed and am persuaded that He is able to keep what I have committed to Him until that day*” (2 Timothy 1:12).

The Book of Remembrance

It is apparent that these Hebrews had been participants in support for the saints in Jerusalem. The author not only recognized this himself but also points out that God is taking note. “*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*” (vs. 10). This should have come as no surprise to the Hebrews. It was common knowledge that God took note of the people and wrote of their reverence for Him. Malachi wrote, “*Then those who feared the LORD spoke to one another, and the LORD listened and heard them; so a book of remembrance was written before Him for those who fear the LORD and who meditate on His name. ‘They shall be Mine,’ says the LORD of hosts, ‘On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him’*” (Malachi 3:16–17).

God sees and knows His own. He has prepared joy and rejoicing for all who love and honor Him. This reference was used in thanksgiving but more so in illustration to the fact that God desires to have His people begin well and also finish well. These Hebrews knew of the promises and now must experience them. For this reason, the author said, “*And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises*” (vss. 11–12). Hebrews 11 illustrates this faith, patience, and reward.

None of the Hebrews who had or still long for the anticipated coming Kingdom will inherit it without a perseverance in the promises and blessings given “*to Abraham and to his seed forever*” (Luke 1:55).

Keep Moving

Sluggishness would allow for indifference and apathy. The Hebrews could easily become lazy about moving on to perfection (completeness) and fully entering the “*rest*” God had promised. “*Therefore, [said the author] leaving the discussion of the elementary principles of Christ, let us go on to perfection...*” (vs. 1).

The Hebrews being addressed had come to faith in Jesus but should not stop there. They were called to fully enter into God’s salvific “*rest*” and enjoy “*the things that accompany salvation*” (vs. 9). So are we! “*For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, ‘Surely blessing I will bless you, and multiplying I will multiply you.’*” (vss. 13–14). The promise was sure and the blessings will come—ultimately and fully during the anticipated Millennial Kingdom.

God told Abraham He would bless him. However, he (Abraham) needed patience as he waited to see all God was doing and how He was working to bring about His purposes and plans. The Hebrews needed to recall this; so do we! God does not work on our time line! We must learn to trust Him as we wait. Striving and resorting to our own (human) plans will not work. Most often they will create

problems we don't need. Abraham learned this when waiting for the birth of his promised son, Isaac. He wavered and made mistakes along the way (see Genesis 16 and Genesis 21:1–21). However, as we have seen, God even worked in Abraham's disobedience and shortcomings. Problems may occur resulting in temporal sorrow, but God will, amidst our humanity, work all things together for good—in and for His own (see Romans 8:28–39).

The Promise

The promise God made to Abraham was about the land of Israel, his descendants (who would occupy it), and about Jesus the Messiah.

There is no doubt that God promised the land of Israel to Abraham and to his descendants after him. This promise still remains! *"Now the LORD had said to Abram: 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed'"* (Genesis 12:1–3) And, *"the LORD made a covenant with Abram, saying: 'To your descendants I have given this land, from the river of Egypt [Nile] to the great river, the River Euphrates'"* (Genesis 15:18). Moreover, God told Abraham, *"blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice"* (Genesis 22:17–18).

The reference to Abraham's "seed," although related to his many descendants, applied specifically to Jesus the Messiah—through whom *"all the nations of the earth shall be blessed."* Paul told the Galatians, *"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ"* (Galatians 3:15–16). Therefore, we know conclusively that Jesus is the promised "seed."

All the nations will be blessed by Jesus' coming Kingdom—and, particularly, the persons of those nations who have and do trust Him for salvation. Scripture adds that those who are in Christ are Abraham's "Seed" by inclusion and therefore *"heirs according to the promise"* (see Galatians 3:26–29).

Patience for the Process

When God first promised Abraham the land and promised that his descendants would occupy it, he was childless and could not see or understand how God would bless him with children. He was then an aging man. However, *"the word of the LORD came to Abram in a vision, saying, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' But Abram said, 'Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?' Then Abram said, 'Look, You have given me no offspring; indeed one born in my house is my heir!' And behold, the word of the LORD came to him, saying, 'This one shall not be your heir, but one who will come from your own body shall be your heir.' Then He brought him outside and said, 'Look now toward heaven, and count the stars if you are able to number them.' And He said to him, 'So shall your descendants be.' And he believed in the LORD, and He accounted it to him for righteousness"* (Genesis 15:1b–6).

Abraham waited twenty-five years to see the beginnings of the promise come to fruition: the birth of his son Isaac. (See Genesis 12:4 and Genesis 21:5). For this reason, the author to the Hebrews

used the illustrative pattern to emphasize the importance of the Hebrews' diligent perseverance as they await the full experience of "rest" promised them in Jesus. This is why the author explained, *"and so, after he had patiently endured, he obtained the promise"* (vs. 15). They needed to patiently endure in order to obtain the fullness of the promise. The same is true for every believer today. We need to patiently endure as we keep our eyes on the *"author and finisher of our faith"* (Hebrews 12:1–2).

The Promise and The Oath

To drive home the power and surety of the covenant, God not only promised but swore by an oath to fulfill the promise. And, *"when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, 'Saying surely blessing I will bless you...'"* (vs. 13–14a). *"For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute"* (vs. 16). Therefore, *"God, determining to show more abundantly to the heirs of promise the immutability [unchangeable nature] of His counsel, [He] confirmed it by an oath, that by two immutable [unchangeable] 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"* (vs. 17–18).

God made the promise, and He cannot lie. Nonetheless, understanding the frailty of man, He swore by an oath, so that there might be double comfort to those who would inherit the promises.

We should be reminded that this covenant (unlike some others in Scripture [see end note]) was unconditional. It did not require any participation from man. It was God's word—His promise, and He is the one who will fulfill it. (See Genesis 15 for further study) Moreover, all God's promises are sure. He said, *"I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, 'My counsel shall stand, and I will do all My pleasure'"* (Isaiah 46:9–10).

The author concludes the thought with a tremendous assurance saying, *"This hope we have as an anchor of the soul, both sure and steadfast"* (vs. 19a). The Anchor is Jesus, our Great High Priest *"[who entered] the Presence behind the veil"* (vs. 19b), *where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek"* (vs. 20).

Our *"forerunner"* is the one who went ahead and prepared the way. He is *"the way"* (John 14:6), and He opened the veil for us. He entered beyond the veil providing access to all. He leads us through that veil into salvation (see Lesson 5 under the subheadings "The Throne of Grace" and "The Day of Atonement"). The expression *"forerunner"* like *"captain"* (in 2:10) is used to indicate the heroic action of the one who went before us providing the way. Therefore, the Hebrews can say with assurance, that their "hero," who blazed the trail to God, leads them to He whose presence was "beyond the veil," and therefore to the "Mercy Seat," so that they may find mercy to help in the time of their need (Hebrews 4:16). We can say it too!

Jesus, the "Forerunner" and "Great High Priest" who serves in the order of the "King of Salem" (King of Peace), "without father or mother," "having neither beginning of days nor end of life," the Great "Melchizedek" has entered, secured, and guarantees the salvation of all who put their trust in Him!

In Times Like These

Ruth Caye Jones

In times like these you need a Savior,
In times like these you need an anchor;
Be very sure, be very sure,
Your anchor holds and grips the Solid Rock!

This Rock is Jesus, Yes He's the One,
This Rock is Jesus, the only One;
Be very sure, be very sure,
Your anchor holds and grips the Solid Rock!

In times like these you need the Bible,
In times like these, O be not idle;
Be very sure, be very sure,
Your anchor holds and grips the Solid Rock!

This Rock is Jesus, Yes He's the One,
This Rock is Jesus, the only One;
Be very sure, be very sure,
Your anchor holds and grips the Solid Rock!

In times like these I have a Savior,
In times like these I have an anchor;
I'm very sure, I'm very sure
My anchor holds and grips the Solid Rock!

This Rock is Jesus, Yes He's the One,
This Rock is Jesus, the only One;
Be very sure, be very sure,
Your anchor holds and grips the Solid Rock.

End Note:

Biblical Covenants

- 1) The Edenic Covenant* (Genesis 1:26–30; 2:15–17) – Conditional
- 2) The Adamic Covenant* (Genesis 3:14–24) – Unconditional
- 3) The Noahic Covenant (Genesis 8:20–9:17) – Unconditional
- 4) The Abrahamic Covenant (Genesis 12:1–3) – Unconditional
- 5) The Land Covenant (Genesis 15:18; Deuteronomy 30:1–10) – Unconditional
- 6) The Mosaic Covenant (Exodus 20–23; Deuteronomy) – Conditional
- 7) The Davidic Covenant (2 Samuel 7:4–17) – Unconditional
- 8) The New Covenant** (Jeremiah 31:31–37) – Unconditional

* Some view the Edenic and Adamic Covenants as one and the same.

** Some suggest that the New Covenant is conditional as appropriated by faith (Hebrews 10:29). In addition, some suggest that the New Covenant is conditional in relationship to the Gentiles (Romans 11:13–21) but Unconditional in relationship to Israel (Jeremiah 31:31–37).

Questions:

- 1) **True or False:** God has called all believers to grow up in the things of God and move beyond simply being saved.
- 2) **True or False:** Believers can “fall away” from the Lord and therefore lose their salvation.
- 3) **True or False:** There is an eternal consequence for rejecting Jesus.
- 4) **True or False:** One must remember the “starting place” the Hebrews reference when considering their journey of faith.
- 5) **True or False:** Noting Dispensational changes is unimportant to the interpretation of Scripture.
- 6) **True or False:** There are promises God has made that will be fulfilled in the future.
- 7) **True or False:** The Land Covenant for Israel has yet to be fulfilled.
- 8) **True or False:** We are in need of patience.
- 9) **True or False:** The promises of God are sure. We can trust all he says He will do.

Notes: