

FULL ASSURANCE

Hebrews 6:1-20

INTRODUCTION:

The thought in this chapter is a carry over from Chapter 5, therefore means, of course, on account of what has been stated before. You should have been teachers, but rather you need teaching. You should be taking strong meat but rather you are drinking milk. You need solid food but Paul said, we must return and go back to the starting place.

At the death of a great violinist he willed his instrument to his native city, with the instructions that it never be played again. Many years later it was nothing but a worm eaten and worthless relic. In his desire to preserve it, he had destroyed it.

Idleness makes machinery rust, armies powerless, and Christians weak, and churches ineffective. If we do not strive to go forward, we will slip back. We must thrust forward or rust. He has just talked about the ABC's of the Christian principles.

This is something like Moses and the children of Israel on one side of the Red Sea. The army of Pharoah there behind them - stand still, he said. And see the salvation of the Lord. And then God told him to step forward into the waters. And they receded and they crossed over. God, in this chapter, is (telling us) to go on. Go forward in the spiritual life to full assurance. One may slip backwards but he must keep pressing onward.

There are three things we want to say -- first, the foundation discovered, V. 1-3. Second, the foundation destroyed - V. 4-8. Third, the foundation durable - V. 9-20.

I. THE FOUNDATION DISCOVERED - V. 1-3

V. 1 - Therefore leaving the principles of the doctrine of Christ - the word here is the word of the beginning of Christ. What does it mean leave - does it mean that we are to leave and neglect, and depreciate the cross. The word of the beginning of Christ has to do, it appears to me, with the divine revelation prior to the cross. It includes Judiasm as a type. And it embraces the earthly ministry of Jesus.

Today, Gentiles forget that even though they are raised up, there are some things that must be left behind and move on to a perfection. Pass on to maturity and full manhood. They were to go to deeper things than just Judiasm. They were to go from the old economy which was a shadow.

To a foundation that needed (not to be layed twice) As a teacher, you will not get very far unless you start over each day with the same thing and (keep building) on the same foundation. We do not want to have to keep rebuilding the foundation.

There are at least (six) fundamental things of the Christian life that are here set forward.

1 - The first essential element is [repentance.] And this is the first step in the Christian life.

I think, very briefly - if I might, to help you understand the false concepts of repentance and to show you what it is not!

~~First~~, it does not consist of a mere confession of sins. That is a part of repentance but it is not all of it. A man may condemn himself - he may use

humble language. The Pharisees confessed sins after the manner of their formalism day by day. But very few of them really repented.

~~Second~~, it is not sorrow and weeping. Now we may weep because of our sins. We may feel sorry for our course of conduct. Esau wept bitterly. This did not consist of repentance.

~~Third~~, it is not an occasional melting of our natural affection. Some times a sermon may move us to tears. Or we think about Jesus on the cross, and it melts our hearts. Orpah wept and filled Naomi's ears with crying. And while she had tears on her cheek, she returned back to idolatry.

~~Fourth~~, it is not a deep conviction and remorse. Feel its tremble because of the conviction - Judas was overwhelmed with his guilt but there was no true repentance.

~~Fifth~~, it is not a glad hearing of the Gospel. Herrod heard John gladly. And did many things which he taught him. And after he beheaded him - he gratified himself with sin. So true repentance does not embrace these things. But it embraces the following things.

"Is"

One, when convicted of sin the individual must see and feel, be awake - which comes through the Holy Spirit. The state of conviction brings a tenderness and quickness.

Second, then follows contrition for sin. That is, he is contrite about the holiness of God. About his own pollution - and he mourns over this.

Third, he is prepared for a confession of sin. He freely acknowledges before God and man that he is guilty of sin and he fully admits to the justice of God. And he has no merit of himself. And he makes a confession - he is prompted and disposed to abandon sin. Now here is perfect repentance. When he truly repents then any habit that he has which is sinful, he ceases to do evil.

2. Now the second thing discovered in this foundation of doctrine is that a faith toward God. This is that God exists. How can a man be saved who has no confidence in the existence that God made him. This is really the nature of faith.

3 - v. 2 The third doctrine in this foundation discovered is baptism. This element is found in Christianity. There are two baptisms spoken of in the New Testament, that is necessary in salvation. Our Saviour says in the 3rd Chapter of John, except a man be born of the water and the spirit, he cannot enter into the kingdom of God. In his last instructions to the Apostles, Jesus said, he that believeth and is baptized - shall be saved. Now a baptism through the spirit and a baptism of water - the kingdom of God combines a moral and a physical existence.

The spirit brings about the new birth in the heart which is an internal thing that happens. Now the baptism with water is an external experience that brings you into the organization of the church. The inward is a gracious work of the Holy Spirit on a person's heart. And this is a mysterious thing. Where water baptism is external - it is a sign and seal of the covenant of grace that you have been initiated into the visible church. Now this baptism is intended as an outward type. And a recognition of the spiritual baptism of the heart. Which is a forerunner of being baptized into the church. Now we all know that

water baptism is a command of God. And we cannot really believe that any man who believes in Jesus Christ would refuse to be baptized. The two seem to be intimately linked together. And our text numbers this fundamental element in our doctrine.

This ordinance is one of the church. It is like a tree. The roots must lie concealed and draw nourishment. But to be perfect and to bear fruit, the trunk must have light among its branches.

4 - The fourth doctrine we discover in this foundation is the laying on of hands. Now this was practiced extensively by the Jews. In parting a particular blessing - in prayer for another. In the confession of sins over the victim for sacrifice. And in the consecration for an office, etc. Our Lord layed his hands on children and blessed them. He put his hands upon the sick when he healed them. The Apostles practiced the laying on of their hands upon the sick. And the ordination of an individual to the ministry. And then on occasions, on the reception of the new convert receiving the Holy Spirit. They felt that it was significant to be touched by the Apostle. Acts. 1:21-22. Would not it have been a thrill to lived in that day. And to have been touched by Jesus.

Now we still practice this in the ordination of ministers and in the ordination of deacons, the laying on of hands which symbolically bestows spiritual gifts and prayers for these men that they will be God's servants.

5 The next doctrine is the resurrection of the dead. Now this is very significant. It lies at the foundation of all of our hope. The Scriptures speak here that all the righteous as well as the wicked one day will hear a voice from the grave. The same man who dies shall live in. This corruptible must put on incorruption. And this mortal must put on immortality. The sleeping

millions today will one day awake from zone to zone. The wide spread ocean will give up her dead - the vaults, the sepulchers will burst and every massive tower and marble pillar which the hand of friendship has reared to the memory of a departed one. Though it may mark the humblest peasants grave - it shall fall. And multitudes shall rise and come forth. The Egyptians pyramids, all of these with the nameless dead. The whole earth shall be plowed with the opening of graves and set free those who are within. If there is no resurrection of the dead, then is Christ not risen.

6- The last doctrine discovered in this foundation is eternal judgement. And it is called eternal to designate that it is final and unchangeable in its character. Now the present dispensation of things we discover are unequal. Vice goes unrewarded, or unpunished. Sometimes the innocent suffer. Sometimes virtue is not promoted. The injustices of the world point distinctively to the future judgment. God will bring every work into judgment whether it be good or whether it be bad. God has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. "Whereof, he has given assurance unto all men - is that he has raised him from the dead." "Behold I come quickly and my reward is with me to render unto every man according as his work shall be. He that is unjust - let him be unjust still. He that is filthy - let him be filthy still. He that is righteous - let him be righteous still. He that is holy, let him be holy still. And in that day they will cry for the dens and the rocks of the mountains - and say to the rocks, fall upon us. Hide us from the face of him that sitteth upon the throne. And from the wrath of the land. For in that great day of wrath, who shall be able to stand."

What a day of awful regulation will that be. What secret sins and midnight plots, unsuspected hearts will be searched. Evil thoughts, murders, adultery, fornications, false-witnesses, blasphemes. It will be a day of bitter separation.

V. 3 - This is a turning point and this will we do if God permits. If they are not the people of God - then it will be futile and in vain. They cannot go on and they cannot build a foundation as we have discovered it.

II. THE FOUNDATION DESTROYED - V. 4-8

This is the introductory remarks of security in Jesus Christ. This tells us about the (keeping power of God.)

V. 4 - For it is impossible. Now some of those, while professing to be Christians, will still be clinging to the old ordinances of the type, and relying on the Old Testament sacrifices and looking back to Moses, and still looking at Christ.

Now this is a dreary task here to talk about this subject of men falling away. Now we are not going too - the subject of this text has an obvious meaning. It speaks something about the unpardonable sin. He says it is impossible for those who were once enlightened. If they shall fall away, to renew them again to repentance. He had just introduced the priesthood of Melchizedek and the priesthood of Jesus. Now he has an anticipated apostasy and he declares if they should fall away enlightened and privileged as they were, they would be forever impossible for them to be restored again.

The nature of the unpardonable sin has in the name been a matter of mystery. And some people have used it to speculate on. Some have bewildered - people who have been searching for the truth. And have sought to lead them astray.

Now there really is such a thing as an unpardonable sin, in the divine economy.

Look at these passages in the Bible. 1 John 5:16 - if any man see his brother sin a sin which is not unto death - he shall ask and he shall give them life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it.

Matt. 12:31-32 Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men and whosoever speaketh a word against the Son of Man - it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven of him - neither in this world or the world to come.

Hebrews 10:26-27. But if we sin willfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sin. But a certain fearful looking for a judgement and firey indignation which shall devour the adversaries.

The plain truth is that the foundation and root of the unpardonable sin is opposition to the Gospel of Christ - there will be no forgiveness. At the beginning of Christ's public ministry the Pharisees were his enemies and they labored continually. In Chapter 10 - of Hebrews he talks about a willful sin against the truth and he implies opposition to the Gospel. Now in our text, it designates apostasy. That which opposes. Now I am not saying that all opposition to the Gospel is sin which is not forgiven. Thousands we have reason to hope will rejoice with the redeemed. For Paul, himself, found upon repentance that his fearful guilt could be changed. Whosoever speaketh against the Holy Ghost it shall not be forgiven him. The spirit is as such as one that was once enlightened, to be acquainted with their duty. To know, to taste of the Heavenly gift, is the Saviour who redeems us. To taste is to experience - to know from a personal participation. Now they had experienced for themselves Christ's power.

And they had shared in his influences.

V. 5 - They had tasted the good word of God. They experienced and relished the truth of God. And they did not merely admire it but they tasted the powers of the world to come. It is plain that much of the Christian life and grace was theirs. They had an adequate spirit or acquaintance with the truth.

To sin against life and conscience - this sin is absolutely unpardonable. And it is a perilous experience for a man might sin against the clear conviction of his heart, he might oppose the Gospel, decidedly and be damned to Hell. Yet, he might change his outward relations. Now I do not say that such instances ever have occurred. But resolved opposition of this sort, at a time when the motives and the influence for acceptance and decision were placed upon him, leads to this sin.

Let me give you the case of the Pharisee. I have not time for all the details. But notice their conduct toward the Saviour all the way along. They finally effected his crucifixion on Calvary. They were bitter, hostile, deliverant, and they worried against their own conscience. But no where in their history did they make a mighty appeal to the Saviour. That which occasioned those awful words. When Christ healed, he ^{said} cast out the devils and they said it was the work of demons. When they beheld the blind man seeing, the deaf hearing, the lame walking - the dead coming from the tomb. They heard the cry of conviction. And they ascribed the work of the Holy Spirit to Satan. To be beelzebub. Now if the Jew would now yield to these claims in humble repentance, there was yet for them salvation. But they through themselves on the wrong side.

In V. 6 - It tells us that they had every enlightenment, opportunity, and advantage, and experience. Now for them to fall away from such a height, the

shock was too great.

This goes back to the 6th chapter of Genesis. And the Lord said my spirit shall not always strive with men. Quench not the spirit. Grieve not the Holy Spirit of God. Everyone will find by reference and by his own experience that a long indulgence in vice totally unfits a man in the practice of virtue. The cultivation and continual exercise begets a sort of necessity for sin. So also, a man's conduct under the influence of the spirit of God, by closing up the soul against the illumination by refusing the promptings of the spirit. This is certainly what is meant by quenching the spirit and this is a sad state. He is lost as certain as if he were down in Hell at that very moment. Now up until that point, there was still hope. But after that none. Because his resistance has gone too far. His habit has grown too strong. And these things are riveted to his life. And the unpardonable sin has taken toll of his conscience. Now the unpardonable sin may be one act of a rare decision, but I think it may possibly be an accumulation of hardening over his lifetime. Sin is one act and it comes nearer and nearer - and all of a sudden, he turns the scale, he cannot repent. He cannot even wish to repent. He is lost. He does not know how to repent.

Now the unpardonable sin may be committed in this present day, as it was committed in the early days of Christianity. Now it is not that I am talking about heathen that have never heard about Christ. But I am talking about hundreds who will never be forgiven.

Sometimes preachers, and even pious people, think it is their mistake because the Gospel is not effective in some communities. That there is some deficiency in the pulpit performance. But the fault may sometimes be there. But more often, it is in the hearts of people where the Gospel is opposed. It's success depends a great deal upon the manner in which it is received. When hearts are totally dead and morally insensible, only a solution of horror awaits. And you just can't pass

if off with a smile. Nothing seems to cease their minds or wake them up. The Gospel of Christ to everyone of them has been the object of the most decided opposition.

The name of God, that you hear, will finally one day judge you. If these awful truths do not make you serious and excite your fears, you have but one step more to take. And your damnation will be inevitable. A few more insults to the spirit, a few more suppressions to the voice of conscience and without the slightest disposition to obey Christ, then you have committed this sin. If you do not rush into Christ immediately. If you resolve to postpone the matter and do not listen to what I say, is there any hope for you at all.

V. 6 - Here is one of the darkest verses in the entire Bible, in which he says -- if they fall away to renew them again under repentance, seeing they crucify to themselves the son of God afresh and put him to open shame. Can you imagine people today crucifying Jesus all over again. That is what you are doing. And that's what he tells you you are doing. With the enlightenment that you have had, with the opportunities of the word of God, there is the crime of turning around, turning your back on Christ. And returning back to Judiasm. Now that is a startling picture. They will be crucifying Christ all over again -- by denying and giving comfort to the enemy. Now by turning away from Christ and putting your eyes on the world, you are again crucifying the Lord.

V. 7-8 - He comes with one of the great illustrations and confirmation as to what has been happening. He compares two pieces of ground. It is like Jesus and the sower parable where the ground was stoney and thorns, and the good ground. He said one received rain and produced fruit and was blessed of God. The other produced thorns and briars and was cursed and was to be burned.

Now this is what he is saying to the Christian and those who profess the name

of Christian - you stand aside, from the will of God. You refuse to go on in Christian development. You refuse to minister in my name. You are nigh unto cursing. And it is like burning up the stubble on the land. This illustrates to us. So we have talked about the foundation being discovered and the foundation being destroyed.

III THE FOUNDATION DURABLE - V. 9-20

I want to speak a few moments on a dependable durable foundation that you are utterly hopeless if you turn to apostasy.

V. 9 - But beloved we are persuaded better things of you. He calls them beloved. He has just illustrated that by their fruits they can be known in time and in eternity by the way they produce. Now beloved, I am persuaded of better things in the way of salvation for you. The whole ground of good works and labor in the name of God. And as you know as Christians we are going to be recognized - ye are the light. And there is no such thing as being a Christian secretly. The very nature of Christianity is to confess Christ. So the marks of the Christian are internal and external. He loves God internally and externally he directs his attention on spreading the grace of God to others. This word beloved speaks of love and charity.

V. 10 - He talks about holy, honest living. How many are found wanting. How little difference is discernable between the good conduct of those who claim to be Christians and that of the world. Do they not talk like the world, think like the world, act like the world.

The true Christian is like a clock who goes day and night alike. He makes

his religion the subject of daily practice. He is absorbed in the things of right for the glory of God.

There are things, there are marks that the spirit places upon him - great honesty. I will show you the man who has no right to the Christian name and no title to the Christian Heaven, who is not supremely interested in the things of the spirit. Now these things accompany salvation. And they are closely linked to a man's salvation.

V. 11 - He says everyone of you do show the same diligence of hope unto the end. The full assurance - the foundation that will be durable. Now the Scripture tells us that this is attainable. That beloved now are we the sons of God. Job said I know now that my redeemer liveth, and shall stand in the later days upon this earth. And after that though my sin, worms destroy this body. Yet in the flesh shall I see God. Paul says henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day. Is it anything less than if you were already comfortably situated, in Heaven. To know that the spiritual things and the inheritance that you have is secure.

V. 13 - For when (God made promise to Abraham) as he refers in V. 12 also. And in V. 14, V. 15, about the sacredness of this promise. That it was made that God would perform certain things. And that he would assure him that he shall be saved if he believes. And that his seed should be blessed.

There is something about the durability of this foundation.

Back in 1904, an 18 year old boy, walked into Max Hyman's Clothing Store in Chicago and purchased a suit of clothes. He decided on a suit priced at \$15.00. That was quite high for a suit at that time. ~~He~~ asked Mr. Alfred

Arndt about ~~it~~, if the price was not high. And the owner said, come back in 50 years and I will give you a free one. In the intervening years Arndt became a steady customer of Hyman's and purchased many suits and they became fast friends. In 1954, the 50 years waiting period was over. So Arndt went to claim his suit. Mr. Hyman, now in his 80's, was perfectly willing and ready to fulfill his long standing promise. This time, Arndt picked a \$70 suit - it would have been \$20 in 1904, but it was a far better suit than I could have had then, he said. Mr. Hyman thanked him for the suit saying - "you are all wool, a yard wide, like the suit." Come back in 50 years and we'll do it again, replied Hyman to his favorite customers. Now to me that was a great display of faithfulness on the part of the owner of that store. It was also a tribute to the faith and patience on the part of the customer.

And so it is with God. There has not failed one word of all of his good promises which he has made unto us.

He does not forget your labor of love. Sometimes the Christian life, we have to cross desert places. There are times when the sermon has nothing in it for us. There are times when the Sunday School lesson is uninspiring. Sometimes there is work in the choir or some committee that becomes a labor without joy. When this happens - there are two things that we can do. Give up our attendance or our work - when we do this, our joy is lost. And we are stranded in the empty desert.

On the other hand, we can go grimly on with our work, and the strange thing is - if we do this in the light of joy, all of this happiness will return. And it is sure that the sun will shine again. Here he is telling these Hebrews - that here was a pilgrim sent out from his land. And as Abraham went out - God kept his word and reward to the faithful. To fulfill his promise about his name to be great - to bless him. To bless the land, to be with his descendents. All of

is tossed top and fro in the sea of life - only a strong anchor will hold the ship and cause it to be immovable. And he tells us here that Jesus has gone within the vale. The anchor cast from the ship down in the depths of the sea - but into the courts of Heaven, into the holy place within the vale.

Now you know this morning literally the anchor, while it is thrown into the water - does not secure itself to the water. But to the ground under the sea - the foundation. So this figurative anchor of hope - this full assurance is placed into the courts within the (vale of Heaven).

The pioneers with their long wagon trains crossed the West. On the great plains there were grass fires often. And a man came up on horseback - one of the great dangers he says is the 30 mile wind behind you is bringing a fire that is sweeping down on the wagon train. And it cannot move that fast. And so they were trapped in the high grass and before this swift approaching fire - reaching the sky, stretching out on the horizon. The people were panic stricken - they could not escape. The wagon master gave an order - men, set the fire to the grass behind you. The situation then appeared even worse. They had fire on both sides of them. But the wind quickly carried the new blaze away from the caravan. And then burned the grass behind them. Now, shouted the wagon master, drive your wagons on to the ground that has (already burned). One man asked him, sir, the fire is still coming. Are we safe now. Yes, he replied, the fire will still burn but you are safe because you are on the ground that has already been burned.

(God's judgement) still burns towards sin. And those of us who stand on Calvary and get on this foundation of full assurance - the judgement will never touch us - we are safe. Isn't it marvelous to have an anchor like this.

I remember the story of a little girl that went to the home of a preacher to

this God fulfilled.

Gen. 22:16-18.

Do you realize it was 25 years after he left before Isaac was born. Abraham was ~~old~~. His wife Sarah was barren. And Abraham never wavered in his faith and God fulfilled his promise.

✓ V. 18. It tells us that there are two things which it is impossible for God to do. He will never lie and he will always give hope to those who turn to him for refuge and for security. He tells us, the elements of the earth will pass away and the works therein will be burned up. But the word of God is going to be secure.

One of the greatest sorrows in this world is uncertainty which we are surrounded by. There is nothing in this earth that we can really lay hold upon and confidently rely upon it. For there is danger in every security.

The man who is our friend today may be our enemy tomorrow. The prop that holds us up today may be swept out from under us tomorrow. Riches that we have for defense today may take wings. The relatives may be kind to us but death may snatch them away and hide them in the tomb. Our plans which we calculate today are so insecure.

Our cheeks which are blooming today with health in a few days may be pale with the hand of disease. Wealth, friends, readily fail us. In the midst of all of our failures if we are faithful to God, we shall not and cannot fail salvation.

✓ V. 19 - It is like an anchor to the ship in the stormy sea. The ship that

live, and later on they were permitted to adopt her. The little girl was afraid of the dark and she could not sleep only in a lighted room. with no outside door. She was Afraid of Strangers, in Public she clung to her foster parents, She was always afraid Somebody would come & take her away -

Finally able to adopt her - Camping trip -
Camp fire at Night - "it was dark - little Girl said
"I'm sleepy, I'm going to bed"
Carrying her doll, she went in the tent alone,
& quickly fell asleep.

Parents watched - Truly the Preacher with a
trace of moisture in his eyes, said to his wife,
("Thank God, she knows she is ours!")

God wants us to have that assurance
to know that we are his children -

"My hope is built on nothing less
Than Jesus, blood & righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name.

III. 7. Durable V 9-20 -

V. 9 - Better Things of you!

V. 10 - Christians like Clock 1997-11-10

V. 13 - Promise - max Hymans -
alfred Andrus - 1915 suit,
50 yrs. 1904;
1954 - new suit - 70 -
"all wool & yd. wide"

Tom - cross desert. 5:5 lesson
miraculous - give up - go on!
Abraham - 25 yrs. before birth done

V. 18 - 2 impossible things.

- 1 - Not lie -
2. Keep Promise -

Therefore - Full Assurance
Teacher - Neal Be Buford -

Violinist - Prince -

3 Things - 7 Discords - Outraged - Durable.

V. 11 - Not say 7 Twice!

6 Things

1 - Repentance - NO Confession, sorrow, Remorse
Having

Convicted of sin Contrition for S. - Confession 95.

2. 7th

3. Baptism -

4. laying hands.

5. Remission - (Plough Earth -)

6. Final Judgment.

II. 7. Destroyed

V. 4 - O.T. Scriptures -
Impassible Sin -

Math. 12:31-32

V. 5 - Sin against Conscience!
Pharisee -> Christ works - Belephant.

V. 6 - Wonderful Why Gospel not effective -
Parable - Crucify -
Raised Him Home - Heard Gospel - Turn
Back on X -

V. 7 (illustration)