

Hebrews 6:13-20; "Our Sure Hope" December 8, 2024

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.

1. *Welcome any new faces and those streaming online.*

B. Before we dismiss our kids, we have the privilege of praying for a family that will be departing us this week.

1. This will be the Goddard family's last Sunday with us as they will be departing Iwakuni and eventually making their way to Germany.
2. Adam, Erin, Eva, and Gideon were with us for a shorter than anticipated season, but an opportunity presented itself that they felt was the Lord and so they will be cutting their time short here in Iwakuni.
3. We want to pray for them and their transition to what the Lord has next for them. Goddard family, can I have you rise to your feet and can I have those around them, or some church leaders come lay hands on them in prayer.

C. As people make their way back to their seats, let's also dismiss our elementary aged children to their Sunday School classrooms.

1. (*2nd Service; Remember to dismiss the Bible English class.*)

D. This morning, we're going to be wrapping up our study of Hebrews chapter 6, so if you have your Bible with you, go ahead and start making your way there.

1. Our study through Hebrews chapter 6 has been a challenging one thus far. In it, we read of one of the author's five major warnings he has inserted throughout his letter; a warning about the danger of becoming lazy in our faith and not growing or maturing beyond the basic principles of our faith.
2. And we covered a challenging portion of scripture as well in verse 4, 5, & 6. The interpretation of which is debated by many and interpretations regarding the exact meaning of these verses abound.
3. Today, we get to a portion of Scripture that is pretty straight forward. It is easy to understand and comprehend for the most part and it contains some very important truths regarding God and our hope in Him.
4. Our text is going to be Hebrews chapter 6 verses 13-20 and the title of our study is going to be "**Our Sure Hope**".
5. If you are there in Hebrews 6, will you please rise to your feet in honor of God and His Word. I'm going to read through our text from my Bible, I'm reading from the NKJV of the Bible, if you are reading from a different translation that is fine, just do your best to follow along in your Bible, as I read from mine.
6. The author of Hebrews wraps up his thoughts from chapter 6 with the following in verse 13... (R & P)

II. Review and Outline;

A. Last week, at the end of our text, the author of Hebrews shared the desire he had for his audience. If you were with us, you may recall how it was a three-fold desire.

1. Number 1, the author desired that they would show the same diligence to the full assurance of hope as they had shown in serving one another.
 - a. The audience had been diligent to serve the Lord and to serve one another; they did so as a labor of love for God and for their brothers and sisters in Christ.
 - b. And the author wanted to see that same sort of determination out of them when it came to persevering until the end. He wanted them to cling to the assurance of their hope in Christ, of their salvation through Christ and ultimately their eternal life in Christ.
 - c. He wanted them to keep that eternal perspective.
2. Number 2, he wanted them to not become sluggish, or lazy. They had been sluggish in their hearing already, but he didn't want their sluggish hearing to turn into sluggish living.
 - a. He wanted to see them grow and mature in their faith, to move beyond the elementary principles, and to partake of the many better things that accompanied their salvation.
3. And then number 3, he wanted them to imitate those who through faith and patience inherited the promises of God.
 - a. And that last desire the author had is where our text this morning picks up.

B. In our text this morning, the author brings up the example of one who had through faith and patience inherited the promises. He brings up the example of Father Abraham.

1. Abraham was an example that the Hebrews were well familiar with. Every Jew knew all about "Father Abraham" and how God worked in and through his life.
2. The author wanted his audience to learn from Abraham and look to imitate his own life; to imitate the kind of faith and patience Abraham had towards the Lord.
3. As we go through our text this morning, we're going to look back upon the life of Abraham a little bit and note the example he lived and note some of the principles and applications we can make in our own lives as it pertains to the life of Abraham.

C. But the overarching theme of this text has to do with our hope. The author was encouraging them to cling to their hope in Christ. To live with the full assurance of hope.

1. When we speak of the word "hope" in the Bible, we aren't talking about a wishful thinking, but a yet to be received reality. Hope is *not* something we wish would happen but aren't certain of it happening.
2. That is how we use the word "hope" today in our English language.

- a. We can hope we get all the things on our Christmas wish list. Or we can hope our favorite football team makes the playoffs. Or we can hope next year is going to be our best year yet.
 - b. We can hope for those things, but we have no assurance of those things happening. That isn't the kind of hope the Bible speaks of.
 - 3. "Hope" in the Bible is a looking forward to something in confident expectation. It speaks of things we are certain of but have yet to experience fully. When the Bible speaks of our hope it often is related to the idea of our salvation through Christ and the eternal life that awaits us in heaven with the Lord.
 - 4. This is something we are sure of, we are confident in but have yet to fully experience in our lives.
 - 5. But how can we be so confident of something we haven't seen ourselves, or experienced before? That is what our text will look to explain this morning.
 - D. Our text this morning is about our hope and the surety of it. What makes us so sure about our future with the Lord? What makes us live with such great anticipation and expectation?
 - E. For those of you who like to take notes, we're going to break up our text this morning into three small sections that each highlight a separate reason for the hope we have. Three things that our sure hope is based upon.
 - 1. In vs. 13-15 we will note how our sure hope involves the Promises of God.
 - 2. Then in verses 16-18, we will look at how the Person of God impacts our sure hope.
 - 3. And then finally in verses 19 & 20 we will look at our sure hope as it relates to the Priest of God.
 - F. So, let's take a look at this first section dealing with the **Promises of God** in verses 13-15. Follow along in your Bible once again, as I re-read these verses for us.
- III. Hebrews 6:13-15; The Promises of God
- A. The example that the author uses of Abraham really isn't as much about Abraham as it is about God and His promises to Abraham.
 - 1. Our text starts off, "For when God made a promise to Abraham...", the emphasis is upon the promise, not necessarily Abraham.
 - 2. Our sure hope is based upon the promises God has made. God made a promise to Abraham, and He has made promises to you and I as well.
 - a. The very gospel we believe in is based upon a promise that God made way back in the beginning of the book of Genesis.
 - b. While God was addressing the serpent He stated, "And I will put enmity between you and the woman, and between your seed and Her Seed; He shall bruise your head, and you shall bruise His heel." (**Gen. 3:15**)
 - c. This is known as the "protoevangelium"; the first mention of the good news of the gospel. It speaks of how there will be enmity, or hostility between Satan and mankind, but that through the seed of the woman One would come who would overcome Satan and crush his head. Satan will strike at His heel, but ultimately be defeated through the resurrection of Christ. Because of Jesus' work upon the cross, the enemy has been defeated and we can share in His victory.
 - d. And this is just the first of many promises God has made to us regarding our hope and our salvation through Christ.
 - e. Peter wrote about these promises stating how God's "divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust." (**2 Pt. 1:3-4**)
 - f. God has given to us exceedingly great promises; precious promises; promises that allow us to become partakers of the divine nature as the Spirit of God comes and dwells within us and ultimately will lead us into the very presence of God.
 - 3. God has promised us. And when God makes a promise it isn't like when you and I make a promise.
 - a. When we make a promise to someone, we do our best to fulfill it, but inevitably we fall short. We may be able to keep some of our promises, but none of us are able to keep all of our promises.
 - i. Even when we have the best of intentions and we want to keep our promises, sometimes things happen that are outside of our control and they prohibit us from keeping our promises; we end up breaking our promises.
 - b. We don't mean to, but inevitably we fall short. We are sinners and we fall short of the glory of God all the time.
 - c. We fail to keep our promises and when we fail to keep our promises, often times people get hurt, people get upset, people are let down and discouraged, perhaps even disgruntled towards us.
 - d. And the same can happen towards us when we are let down by the failed promises of others. We can get bummed out and we can start to develop a negative attitude towards promises and think that promises are nothing more than empty vows that can't be trusted.
 - 4. But the thing we must remember is that a promise is only as good as the person backing up the promise.
 - a. When you or I, or any other human being makes a promise, there may be reason to doubt it because humans are broken and sinful people and we are limited in what we can control.
 - b. But when God is the one making the promise that is a totally different scenario. God is perfect, He is holy, He is Almighty, He is infinitely

wise and nothing happens apart from His wisdom and knowledge and understanding. When God makes a promise, He is actually capable of keeping His promises and we need not fear Him ever breaking His promises to us.

5. We can trust the promises of God. The promises of God in Christ are Yes and in Him are Amen according to 2 Corinthians 1:20. **(2 Co. 1:20)**
 6. Our sure hope is based upon the promises of God and we can trust **God's promises to us.**
- B. In making this promise to Abraham, God later gave an oath to Abraham and actually swore by Himself because there is nothing greater than God.
1. God, in entering into this oath, could not call upon anything higher than Himself to assure Abraham of His promise.
 2. The author of Hebrews quotes from Genesis 22 vs 17 in verse 14, but it is actually vs 16 of Genesis where God swears by Himself.
 - a. Listen to what God says to Abraham in Genesis 22, it reads, "*By Myself I have sworn*, says the Lord, because you have done this thing, and have not withheld your son, your only son—*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..." **(Gen. 22:16-18a)**
 3. Now this oath that is recorded in Genesis 22 was an oath God made to Abraham after He had already promised Abraham these things.
 - a. The promises given to Abraham actually began when he was still called Abram and when he still lived in Haran.
 - b. In Genesis 12 we read of God's initial promises to Abram. The Lord 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.'" **(Gen. 12:1-3)**
 - c. God promised Abram that he would make him into a great nation, that He would bless Him, and that ultimately in and through Abram all the families of the earth shall be blessed.
 - d. Later in Genesis 12 God promised that He would give the land He was calling Abram to, to himself and his descendants. **(Gen. 12:7a)**
 - e. In Genesis 13 God promised to make Abram's descendants as the dust of the earth; so that if a man could number the dust of the earth, then his descendants also could be numbered. **(Gen. 13:16)**
 - f. Then in Genesis 15 Abram began to question God. He wondered how God would make him into a great nation and give land to his descendants seeing as how he was well over 75 years old and he

was childless. His wife Sarai was barren. The only heir he had was a servant that was born in his house.

- g. But God came to Abram and affirmed His promise to Abram, 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.'" **(Gen. 15:4-5)**
- h. Genesis 15:6 records Abram's response. It tells us, "And he believed in the Lord, and He accounted it to him for righteousness." **(Gen. 15:6)**
- i. In Genesis 17, God came to Abram again now that he was 99 years old and affirmed His promise to Abram again, this time with a name change. God changed Abram's name from "Abram" which means "Exalted Father" to "Abraham" which means "Father of a Multitude".
- j. He also changed Abraham's wife's name from Sarai, to Sarah and said of her that she would be a mother of nations; [and that] kings of peoples shall be from her." **(Gen. 17:16)**
- k. Again, all the while Abraham is 99 years old, and his wife Sarah is 89 years old, and they still haven't had a single child together.
- l. It was one year later, when Abraham was 100 years old and his wife Sarah was 90 years old that she finally gave birth to their first born son and they named him Isaac.
- m. But that was just the beginning of what God was wanting to do in and through Abraham. For several years later we read in Genesis 22 that God tested Abraham. He told Abraham to take his son, his only son Isaac, whom he loved, and go the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you. **(Gen. 22:2)**
- n. And Abraham was obedient to do just that. He traveled to the mountain God told him to go to and he took his son, who was probably a grown teenager by this time, and he erected an altar, set the wood upon it and bound his son Isaac to the altar and stretched out his hand to plunge his knife into his son.
- o. But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" to which Abraham responded, "Here I am". And he said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." **(Gen. 22:11-12)**
- p. And it was after this occasion that God entered into this oath with Abraham and swore by His own name to assure Abraham that He would fulfill all the promises He had previously given to him.
- q. God was going to fulfill His promise to make a great nation out of him, to give the land to His descendants, to multiply His descendants so that they would number as many as the sand on the seashore, or

as many as the stars in the sky, or the dust upon the earth. And that ultimately through Abraham all the families of the earth would be blessed.

- i. This of course finds its fulfillment through the coming of Jesus Christ. As Jesus came from the line of Abraham and all the families of the earth would be blessed through His sacrificial death upon the cross of Calvary.
4. But what's the point? Why the history lesson? The point I want to make about the life of Abraham and the promises given to Him and the oath God entered into with Him, is that the promises of God were not based upon the faithfulness of Abraham, but rather the faithfulness of God.
- a. Abraham did exercise faith. He did believe God and it was accredited to him as righteousness. But the promises weren't given to Abraham based upon that righteousness.
 - b. The promises were given to him long before he exercised any sort of faith in God. And the oath He entered into was a confirmation based upon His own name, His own faithfulness.
 - c. How else do I know it was not based upon the faithfulness of Abraham? Well, if you know all the details of Abraham's story you would also know that 10 years after God promised Abram all these things, Sarai and him tried to take matters into their own hands.
 - d. Sarai suggested they give God a hand and help Him fulfill these promises by Abram taking Hagar, Sarai's Egyptian maidservant, as another wife and that Abram have kids through her.
 - e. And that is exactly what happened; and Ismael was born. A work of the flesh that would continually cause problems for the child of promise.
 - f. Not only that, but on multiple occasions, Abram lied about his relationship with Sarai and nearly lost her to harems of foreign kings.
 - g. Abraham wasn't always faithful. He didn't always honor God and trust God. And that is how we know that the promises were not based upon the faithfulness of Abraham, but rather the faithfulness of God.
5. And I think that is an important point for us to make about the promises of God. God's promises are not based upon our righteousness, or our faithfulness. They are **based upon God's righteousness and God's faithfulness**.
- a. God is the faithful one when it comes to His promises. It isn't about us and our faithfulness. Which ought to bless and encourage us all.
 - b. I'm so glad that the promises God has given to me are not dependent upon me and my righteousness. They are not dependant upon my ability to maintain good works, or to earn or merit God's promises. They are given based upon God's faithfulness.

- c. The Bible tells us in 2 Timothy 2:13, "If we are faithless, He remains faithful; He cannot deny Himself." (**2 Tim. 2:13**)
 - d. That word "if" in the beginning of verse 13 is written in the first class conditional which means it is assumed to be true from the author's perspective. It is more readily understood as "since". "*Since we are faithless, He remains faithful; He cannot deny Himself.*"
 - e. Despite our best intentions, as a whole, we can often be fickle and unreliable. God is the only one who remains faithful no matter what.
- C. Verse 15 says, "And so, after he had patiently endured, he obtained the promise." Abraham had to wait 25 years just for the very beginning of God's fulfillment of all His promises.
1. Abram was 75 years old when God called him out of Haran and promised to him blessings, and the making of a great nation through him. And God had him wait 25 years before he and his wife had their first born son together.
 2. And this brings up yet another important truth and principle regarding the promises of God. The giving of God's promises and the fulfillment of God's promises are **often separated by a period of time**.
 3. God gives to us His promises, but we don't fully realize them or see them fulfilled often times until much later. "Why is that?", you may wonder. Well, I can't say for certain, only God knows for sure, but let me suggest a few reasons why God does so.
 - a. Number one, it is to produce endurance in us.
 - i. God knows what lies ahead for us in our journey of life. And He has a plan to prepare us for that journey.
 - ii. God uses life and experiences to prepare us, to train us if you will for what is next. Some of God's promises require that we be at a certain spot in our life, we need to have grown to a place where we are ready to receive that promise. Don't rush the work of God. Trust in His timing. You don't want to end up with an Ishmael on your hands.
 - b. Number two, it is to perfect God's blessings for us.
 - i. God is able to do exceedingly abundantly above all that we ask or think according to Ephesians 3:20. (**Eph. 3:20a**)
 - ii. And not only is He *able* to do such things, I believe and trust that He *desires* to do such things. God wants to do exceedingly abundantly above all that you can ask or think.
 - iii. But sometimes these things take time. We live in a world that demands immediate gratification. We want things our way, right away. But things that are valuable, things that are worthwhile, usually take some time to put together.
 - iv. My wife likes to bake. She bakes cookies and cakes and breads of all different kinds. A while ago she was learning to bake sourdough bread and homing in on her craft.

- v. The process takes a pretty long time in comparison to other things she bakes. She has to get the starter growing and doubling in size, then she makes the loaf, and she has to let it rise and set. Once she gets it into the oven, the house starts to fill up with that amazing aroma and I start to salivate. When she takes it out of the oven, I'm ready to slice that bread wide open.
- vi. But then she tells me it has to cool; that if I cut into after it gets out the oven it won't be as good. And I don't understand that at all. Hot baked bread straight from the oven is awesome. But evidently you have to let sourdough bread cool for a few hours before cutting into it.
- vii. It's torturous. But it's worth the wait. It does taste better when you give it time to cool.
- viii. On a much larger scale, this principle is true when it comes to God's blessings. God is cooking up something great for us. And so often we want it now, we want it right away, but God knows the blessing will be better for us if He gives it some more time. So let God cook. Let Him prepare that blessing, let Him fulfill that promise when it is just right.

- c. Lastly, I suggest that God has us wait in order to grow our faith.
 - i. Faith is the substance of things hoped for, the evidence of things not seen according to Hebrews 11:1 (**Heb. 11:1**)
 - ii. If God didn't allow there to be time between the giving and the fulfillment of His promises, where would faith come in? And how would our faith ever grow?
 - iii. Faith involves the realization of things hoped for, the evidence of things not seen. If God always gave us immediate results, there would be no faith.
 - iv. Faith is the language of eternity and God is preparing us for heaven. Trust in His timing, don't get ahead of the Lord. Let Him do His work. He will be faithful, He will fulfill His promises, and He'll do so in His perfect timing.

D. Let's move on to our next section dealing with the **Person of God**. Read with me verses 16-18.

IV. Hebrews 6:16-18; The Person of God

- A. When people want to settle a dispute or assure someone that they mean business they will swear upon something that is greater.
 - 1. I remember growing up as a kid we would do all sorts of things to try and get people to believe what we were saying was true. There were pinky promises and the classic, "Cross my heart and hope to die". We would swear on the graves of loved ones, or the lives of other people.
 - 2. Something my friends and I would do, oddly enough, is we would swear to God. Now, I'm not advocating this at all, I wasn't raised in a Christian

home, nor were many of my friends. But we understood the seriousness of making such a proclamation.

- 3. If one of my friends or I swore to God, then that meant it was the real deal. None of us would dare swear to God and then proceed to tell a lie.
- 4. That is basically what the author is describing here. When people are disputing over something or promising to do something, the way to end the dispute and settle the matter was to swear upon something greater.
 - a. If I need to enter into some sort of agreement with someone and they want some assurance that I will do as I say I'm going to do, then I could swear upon something greater than me as a way to ensure I'll commit to my word.
 - b. We understand this principle. Many of you entered into an oath in your military service; either an oath of enlistment or an oath of office. And you ended that oath with "so help me God".
 - c. You're calling upon a higher name, someone greater, as witness of your oath.
- B. Verse 17 tells us why God made that oath and swore by His own name to Abraham. He did so determining to show more abundantly to the heirs of promise [which would include you and me, more on that later] the immutability of His counsel.
 - 1. The word "immutability" literally speaks of the unchangeable nature of God; the unchangeableness of His purposes. Our sure hope is based not only upon the promises of God, but also upon the person of God; the character of God. Who God is.
 - 2. God is unchanging.
 - a. Malachi 3 states, "For I am the Lord, I do not change..." (**Mal. 3:6a**)
 - b. James 1:17 affirms, "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning." (**Ja. 1:17**)
 - 3. Not only is God unchanging, but so too is His counsel and His purposes
 - a. Psalm 33:11 states, "The counsel of the Lord stands forever, the plans of His heart to all generations." (**Ps. 33:11**)
 - b. Isaiah 55:11 says, "So shall My word be that goes forth from My mouth; It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it." (**Is. 55:11**)
 - 4. **God does not change**, nor do His plans and purposes for us.
- C. God confirmed His plans and purposes for Abraham and His descendants with an oath on top of His promise.
 - 1. Those are the two immutable things; God's promises are unchanging and God's oath is unchanging.
 - 2. And both of these are based upon the fact that God cannot lie. It is impossible for God to lie the author states in verse 18.

- a. We often say that God can do anything, or that there's nothing our God cannot do. And understandably so, He is omnipotent, He is Almighty God after all, and there is no limit to His power. That is what almighty means.
 - b. But the notion of God's ability to do anything is only partially true. God is limited one sense, but He is only limited by His own nature. Because God is holy and just and righteous there are things that His own nature limits Him from doing.
 - c. God cannot sin. It would go against His righteous nature. He cannot let sin go unpunished, it goes against His just nature. God cannot do or condone evil because it goes against His holy nature. God cannot deny Himself because it goes against His faithful nature. And God cannot lie.
 - d. God is not limited by any external thing in this world, or outside of this world. He and His nature are the only limiting factors He has.
 - e. Because God cannot lie, it means that **His promise and His oath are guaranteed.**
- D. And what great comfort that ought to be to us and our hearts. To those of us who have taken refuge in Christ and fled to Him as our only source of security and protection. This brings us great consolation as the author writes in verse 18.
- 1. The word consultation speaks of great encouragement. We can be encouraged knowing that the promises and oath God gave to Abraham are guaranteed and that we share in those promises as well.
 - 2. God promised that through Abraham all the nations of the earth would be blessed. He promised back in Genesis 22:18 "In your seed all the nations of the earth shall be blessed" (**Gen. 22:18a**)
 - a. In the book of Galatians, the apostle Paul gives commentary on this very subject stating, "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." (**Gal. 3:16**)
 - b. That promise of God to Abraham, was a promise to bring forth Christ, that He may bless all the nations of the earth.
 - c. The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying 'In you all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham. [**Gal. 3:8-9**]
 - d. The Bible says in Galatians 3:29 that if we are Christ's then we are Abraham's seed, and heirs according to the promise. (**Gal. 3:29**)
 - 3. And so take comfort in knowing that God's promise and oath to Abraham, a promise to bless all the nations of the world through Christ, is a promise that is extended to all of us who will put our trust and faith in Christ. To those of us who have sought refuge in Christ.

E. Let's turn to the final section of our text this morning dealing with the **Priest of God** in verses 19 and 20.

V. Hebrews 6:19-20; The Priest of God

A. Our sure hope is based upon the priest of God. Not just any priest, but our Great High Priest Jesus Christ.

B. This hope we have in **Christ is an anchor of the soul** and is both sure and steadfast.

- 1. The word sure carries the idea of being certain, or firm, steady and immovable. The word steadfast carries with it the sense of being fixed and secure.
- 2. What a great picture that creates for us pertaining to our life in Christ and our hope in Him. No matter what comes our way, whatever storms of life come, we need not fear, we need not worry. We are secure in Christ; fixed to Him and we are immovable.
- 3. Though our outward body may perish, our eternal soul is secure in Christ. The world can throw all it wants at us and it will not change our security in Christ, the assurance of our hope in Him.
- 4. I find it also fitting that the author uses the illustration of an anchor to describe our standing in Christ. Previously he warned his audience of the danger of drifting from the Lord.
 - a. In Hebrews 2 he wrote, "Therefore we must give the more earnest heed to the things we have heard, lest we drift away." (**Heb. 2:1**)
 - b. We don't need to worry about drifting away when we have Christ as the anchor of our soul. He will hold us steady, He will see us through the rough seas, we won't lost, we will not sink. God will help us to rise above it all in His victory.

C. Not only is Christ the anchor to our soul, but He is also the High Priest who entered into the Presence behind the veil.

- 1. This speaks once again of the work of Christ as our Great High Priest.
- 2. In the OT the high priest, once a year, on the Day of Atonement, would enter into the Tabernacle and later on the Temple and venture to the other side of the veil where the very presence of God was said to be.
- 3. The high priest would do so as a representative of the people.
- 4. The high priest would make sacrifices for himself and for the people and then enter into the Most Holy place, or the Holy of Holies and would then proceed to sprinkle the blood of a bull and the blood of a goat as a way to atone for his own sins and for the sins of the nation.
- 5. But the high priest would have to do this year after year after year. Because the blood of bulls and goats was incapable of removing the stain of sin.
 - a. Hebrews 10 tells us "it is not possible that the blood of bulls and goats could take away sins". (**Heb. 10:4**)

6. However, Jesus, when He acted as our High Priest, He did not do so as a representative of us like those from the line of Aaron. He did not go as a representative, but **as a forerunner**.
 - a. You see a representative goes on your behalf so that you don't have to go yourself, but a forerunner goes before you to prepare the way that you may follow after him.
 - b. This is what Jesus did when He went to the cross of Calvary.
 - c. Hebrews 9 describes how Jesus did not enter in with the blood of goats and calves, but with His own blood He entered the most Holy Place once for all, having obtained eternal redemption." (**Heb. 9:12**)
 - d. He laid down His life, once and for all, and when He sacrificed His life upon the cross of Calvary, we are told that the veil in the temple was rent in two from top to bottom. The barrier which once kept us from entering into the presence of God had been removed and accessed had been granted. (**Mk 15:38**)
 - e. He made a way for us to come after Him, to pass beyond the veil and to join Him in the presence of our God and Father.
 - f. And now we can come boldly to the throne of grace and obtain mercy and find the grace we need, in our times of need. (**Heb. 4:16**)
7. We have this sure hope because of what Christ did for us.
 - a. His sacrifice upon the cross, His death, and subsequent resurrection assures us of our eternal redemption; our righteous standing before the throne of God.
 - b. And so we can boldly and confidently claim our hope in and through Christ and His finished work for us. Let's pray.