

The Christian's Anchor

a sermon in the series
Hebrews: An Epistle of Encouragement

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Hebrews 6:13-20

For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Everyone needs encouragement. In fact you need an encouraging word. The very word “encouragement” has the concept of joy. The reason you need encouragement is because the circumstances surrounding you have robbed you of joy. Circumstances can be an encouragement robber. They can rob you of joy, tranquility and contentment. We find in our text today the anchor for the Christian’s joy, an anchor of hope, an anchor of encouragement. There is an anchor that will hold no matter how swelling the tides, no matter how fierce the wind. There is an anchor that “is sure and steadfast.” If we are to be encouraged today, we have to go to the Bible. That statement will become all the more real today before we are finished. I want you to understand the critical importance of God’s word to your sensibility of hope. The degree of the hope that you have is the degree to which you are trusting in the promises of God. And where do we find the promises of God? We find them in His word. The Bible is God’s storehouse of promises. It is there that you can find a promise to anchor your hope to. The promise of God is that steadfastness in your life that you now need.

Inconsistency in faith is one of the results of not having encouragement and an enduring hope. You are easily tossed to and fro depending upon the circumstances you find yourself in. One of the inconsistencies that seem to sweep more Christians back and forth is lack of assurance of salvation. Again we are going to be dealing with that subject because the writer of Hebrews does. What are the promises of God that can assure us and anchor our hope of salvation? We will discover that the promises that can make us certain about our salvation are promises that can be a trusted anchor no matter the circumstance.

The writer of Hebrews is writing to Christians, people just like you and me, who have been assaulted with life. People use a little cliché that says “life happens.” And life does happen. But it doesn’t happen without purpose. It does not happen like some spin on a wheel in Las Vegas, purely chance, purely luck of the draw. No, dear friends, there is one who superintends it all. The writer of Hebrews, writing to some Christians who have struggled so immensely, wants to remind them again that there is an anchor that, no matter how strong the gale forces are, no matter how tall the tidal waves may seem which sweep over them, is “sure and steadfast.”

WHAT IS THE PROMISE?

We are going to talk more about that anchor next Sunday on Resurrection Morning. But today I want us to look at four things in particular. First, let us examine what the promise is. The writer begins in the thirteenth verse by illustrating God’s promise keeping ability. He cites the story of Abraham and the promise of an heir. When God made a promise to Abraham, He could swear by no greater; in other words, there was no one greater than Himself to swear by. Thus He swore by Himself. In the sixteenth verse he shows us why God did that---because for men to make an oath is the end of all dispute. Look at the end of verse sixteen. He says that a “confirmation of an oath is to them an end of all strife.” Meaning, when you say these words, “I swear upon the Bible,” or “I swear upon my mother’s grave,” or “I swear by Heaven,” it is an oath that what you have just stated is true. You mean to stand behind your words. Jesus taught us we shouldn’t be making aimless, empty oaths. Christians are not to do that; we simply say “yes” and “no.” We let our yes mean yes and our no mean no. Why? Because our word ought to be known as honest.

But one of the reasons oaths became popular in the days of the Bible is because men didn’t always mean yes when they said yes, or no when they said no. Therefore, to make their word binding they would finalize it with an oath. An oath meant you were obligated and could be trusted. God surely did not need to make an oath, for it is impossible for Him to lie. But knowing the human heart, God made an oath. God promised or swore to Abraham that He would multiply and bless him. The writer is referring to the promise God made to Abraham moments after Abraham was willing to offer up Isaac in Genesis the twenty-second chapter. God commanded Abraham to offer up Isaac, his only son, as a sacrifice on Mt. Moriah. As Abraham is about to plunge the dagger into the beating heart of his son Isaac, God called out to him and commanded Abraham to stop. God provided a substitute, a ram in the thicket. Abraham was able to take the ram and offer it up as a sacrifice to the Lord, and Isaac was spared. Afterwards God told Abraham that He knew that Abraham was willing to give God his only son. In response to this act of obedience God made His oath to Abraham.

Why does the text say that God swear by Himself? According to the writer of Hebrews, when men make an oath they always swear by something greater. But in God’s case, there is no one greater for God to swear by. He can’t say “I swear on my mother’s grave,” for He has no mother. He can’t swear by Heaven because Heaven is not greater than Him. He made Heaven, and He is the greatest and most enduring and most steadfast thing there is in the entire universe. So God says “I will swear by the greatest thing there is to swear by---Myself.” He promised Abraham that He was going to bless him and multiply his descendents.

Keep in mind that the writer of Hebrews uses this incident in the life of Abraham only as an illustration of God's promise keeping ability. This passage is not about Abraham and the promises God made him. It is about Christians and the promises God has made to us. Abraham is but an illustration showing this congregation that God has made a promise to them. And as He kept His promise to Abraham, He is going to keep His promise to them. He has promised to preserve His children so that they should be heirs of another promise.

TO WHOM WAS THE PROMISE MADE?

The second thing I want us to consider about the promise is to whom was the promise made? We need to go back to the fifth chapter of the book of Hebrews. In verses eleven through fourteen, the author explains that by this time the recipients of the epistle ought to have been teachers, but instead they needed to be taught again the fundamental truths about the Lord Jesus Christ. Immediately moving into that sixth chapter, the writer says they would be going on to maturity if God would allow this. Then he writes the powerful warning passage of verses four through eight. He said that if those who had been enlightened and tasted the good word and Heaven above and had been partakers of the Holy Spirit, fell away, it was impossible to renew them to repentance. But he says in verse nine, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." He is dealing with the fundamentals. But he now moves to the cornerstone of why he could be persuaded of better things about them and persuaded of their salvation. They had been guaranteed ultimate victory. The Hebrews do not need to vacillate in assurance. They could be sure they knew Jesus and that Heaven was theirs. This same promise is to all believers.

The Promise Was Made to the Son

Before I talk about the promise made to believers, it is important that I tell you we are actually the second party to this promise. There is a primary recipient of this promise. Is there somebody else? Yes, there is. The promise of our salvation is an eternal promise. It was a promise made before the world was ever made. It was a promise that the Father made to the Son. The covenant of God in the salvation of the people of God was not first made to the people whom He would save. It was made to the glorious Son of God. Surely this should tell us something about our security today. If God promises the Son something, you can count on it. It is going to happen.

How is the promise of our eternal salvation made to the Son? If you go back to the very first chapter of Hebrews verse two, he alludes to this in a very indirect manner, yet he does mention it. He writes that,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Hebrews 1:2).

Then look at verse four and five.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Hebrews 1:4).

Jesus is an inheritor. Friends, in order to inherit something, there has to be first a covenant or a testament. God in eternity past made a covenant with the Son, and He made Him the inheritor of this covenant. Paul in his letter to Titus gives us the insight we need. In Titus chapter one and verses one and two says,

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began (Titus 1:1-2).

We can't claim existence before the world began, and yet God made a promise before He spun one planet into orbit. To whom did He make the promise? The answer can be found again from the Apostle Paul in his writings to the Galatians.

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Galatians 3:15-16).

The promise of the covenant of eternal redemption was made to Abraham. We can go back to the book of Genesis, and there we shall see where God made a covenant with Abraham, that his seed would be blessed and that through his seed would come blessings to all nations. The promise was not just of physical procreation, but it was of spiritual procreation. Abraham would be the father of all those who believed in God's promises. As Abraham believed and it was accounted to him for justification, so everyone that believed would be reckoned as righteous. In this sense, Abraham is the father of all them that believe. But the promise was in effect before Abraham, before Noah and the flood, and even before Adam. It was made to Jesus. His is the promised seed and thereby the inheritor of the promise. Let us read verse seventeen of Galatians three.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect (Galatians 3:17).

Unfortunately, some modern translations have deleted the words "in Christ," but I believe the words should be there and are there, for the promise or the covenant was confirmed in Christ. Before the world ever began, God made a promise to His Son. Jesus was promised the covenant of eternal redemption. Since He didn't need to be saved, why was such a promise of redemption made to Him? Because He is the inheritor of all the blessings of that covenant, and He is the mediator of it as well.

Let me explain. In the beginning of our exposition through the book of Hebrews, specifically verses two through four of chapter one, we saw that Christ was appointed heir of all of creation. Our question of why would the Father promise the Son a covenant of redemption exposes our man-centered theology concerning salvation. We strictly think salvation and its benefits are only for the redeemed. Let us stop our man-centered theology and get back to a Christ-centered theology. This is just not about us. This is just not about God having a wonderful plan for man. This is about God having a wonderful plan for the glory of His Son. And here is the problem with much preaching and teaching about redemption, it is empty of a Christ-centered glory. Instead it is full of a man-centered glory. The covenant that God made was for the glory of His Son, so that He would be known throughout all of the worlds and universe. It is the passion of the Father to take His Son and so elevate Him that all things are placed under His feet and “every knee shall bow and every tongue confess that Jesus Christ is Lord of Lords and King of Kings.” Therefore, the promise was made to the Son before creation. Essentially, God said to Jesus, “This is what I want to do for you, Son, because I love you. I want to prepare for you a beautiful, spotless, blameless bride. And forever, and ever and ever throughout the ceaseless ages you are going to be married to her. She is going to show off your wonderful attributes of love and mercy and grace. That is my promise, Son.” Jesus is the inheritor, the receiver of that promise.

The Promise is Also to the Redeemed

Where do you and I come in? We are the secondary recipients of this promise of eternal salvation. Let me again illustrate the promise the Father made to the Son in order to show our part of the promise. I don't know about you, but I want to have some say about whom my boys will marry. It may not be what they want to hear, and they may go ahead and get married anyway, but I am going to have something to say. Surely you do not think the Father has absolutely no say about to whom His Son shall be eternally wedded? I believe it to be preposterous to believe that the Father sits idly by hoping people will respond to His call to be His Son's bride. I think not. In the days of our Lord and the writing of the epistle of Hebrews, Jewish marriages were arranged by the fathers. This is the historical context in which marriage was understood. They had no concept of the method by which we choose our own spouses. Jesus tells us in John chapter six that God has given Him a people. The Father has arranged the marriage, and He has chosen the bride. Jesus said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” (John 6:37). No doubt there is a number which God has given to His Son.

In John's Gospel chapter ten and verses twenty-seven through twenty-nine, our Lord makes it emphatic that those who follow Him have been given to Him by the Father. He says,

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand (John 10:27-29).

Again in Jesus' prayer on the night of the betrayal He said,

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him . . . I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them . . . I pray not for the world, but for them which thou hast given me; for they are thine . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:2, 6, 9, 24).

This is not an accident; this is not some spiritual heavenly crapshoot waiting on the flimsy, wicked, rebellious will of a man to decide if he should repent and believe or not. Friends, thank God it isn't, or you wouldn't be saved. God has called unto Himself a people. That is the promise.

If you have been justified through faith, you can be secure this morning that you are a part of the promise of God, and God doesn't go back on His promises. That is what the writer to the Hebrews is saying. Your faith may be weak today, you may be discouraged, perhaps wrestling with the assurance of your salvation, but, dear friend, if you have been justified, then forever are you justified. You have been given the promise of this covenant that God has made with His Son. He cannot go back on this promise with you unless He can renege on Christ Jesus. God can't go back on His word with anyone much less His own Son.

The Promise Is In Christ

Jesus is the primary recipient of the promise of the covenant. You and I are the secondary recipients. In verse seventeen and eighteen of our text in Hebrews six the writer says:

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us (Hebrews 6:17-18).

Let us return to Galatians the third chapter and verse twenty-nine.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Galatians 3:29).

All those who are saved are joint-heirs with Christ. What is the inheritance of Christ? The inheritance of Christ is the promise of all things being put under His feet. If we are joint-heirs with Christ, then the promise is to us as well. We have been promised a kingdom where we shall rule and reign with our Lord. It has been restored to us what Adam lost in the fall---the dominion over the works of God. We are joint-heirs with Christ and part of the covenant of redemption.

Now it is very important that you know and are sure if you are an heir of promise or not. The key to our assurance is crucial. Please, friends, listen to the Scriptures. The sum of the whole gospel truth is found in just two words---in Christ. The promise has been made to one seed and that is

Christ. Therefore, if you are to enjoy the promise that the Father has made to the Son, you had better be in Christ.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Galatians 3:16).

Listen, the key is being in Christ. That is it. It doesn't come by understanding theology, it does not come by self-improvement techniques, it doesn't come by changing your life style, it only comes by being in Christ. So many people are deceived today. Churches this morning would not be full if many attending believed they did not have to go to church but still could be recipients of the promise. I guarantee they would not be there. But so many people are crowding churches because they believe being in church is the key to salvation. And churches keep spinning out gimmicks and fleshly methods to attract more people. The end result is more people thinking they are on their way to heaven when they really are not. The truth is getting into Christ, not getting into a church. Are you in Christ today? Have you pledged all of your security to this one person? Not just a person of history, but of all time and eternity. Is your trust in Christ as far as life before and after death is concerned?

What does it mean to be in Christ? It is an acquiescence and submitting to the perfect person of Christ and His work of redemption. It is falling before Christ and saying, "God, no strength do I have to pick myself up. Pick me up, Lord, and carry me in thee. Carry me in your bosom; carry me in your heart." It is a heart that finds rest only in Him who bled and died that mercy may be shown to the sinner.

Wherever Christ is, there is the promise. And wherever Christ is and the promise is, there is the love of the Father. Oh, how simple, and yet the gulf that stands between you and this promise is eternity. It is only bridged in the person of Jesus. Submit to Christ and be a joint-heir with Him.

THE PROMISE IS UNILATERAL

It is to Christ and the elect of God to whom the promise has been made. Let's go back to our text and see thirdly that this promise is unilateral, meaning a one-sided covenant. This gets better as we go along. God made this covenant of eternal salvation with His people not based upon whether or not they conform to the covenant with Him. Rather, He performs all the duties of the covenant. A unilateral covenant is an agreement where only one party is obligated to action and responsibility. The author of Hebrews illustrates this by once again referring to the promise that God made to Abraham.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee (Hebrews 6:13-14).

Please note that the promise obligated God to perform and not Abraham. The promise that the writer of Hebrews refers to is in Genesis chapter twenty-two. God's promise to Abraham has

no basis upon Abraham's works. God commands Abraham to sacrifice Isaac. It would appear that because Abraham obeyed, God is rewarding Abraham. But that is not accurate. The promise to bless Abraham was made to Abraham twenty-five years before Isaac was born. This promise in Genesis twenty-two is a repeat of the same promise.

And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Genesis 22:15-18).

There is a difference between obeying God because you already trust Him and obeying God wishing God will show you favor. One is based upon faith, the other is based upon a concept of obligating God by your performance. One is certain and the other is unsure. It would appear the Lord is telling Abraham that because he had done this wonderful thing of not withholding Isaac from Him, He would now bless Abraham. But that just is not the case. God is not making this covenant with Abraham because Abraham offered his son. The reason is that this is the same promise God had made to Abraham years earlier. It is the exact same one. In Genesis chapter twelve we find the promise. In verse one of the twelfth chapter it reads,

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Genesis 12:1-3).

This is the same blessing as we find in the twenty-second chapter, and then you find it again in the fifteenth chapter of Genesis.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be (Genesis 15:5).

Was Abraham declared righteous because of something he did? No, but because he believed God's promise.

And he believed in the LORD; and he counted it to him for righteousness (Genesis 15:6).

From chapter twelve to chapter twenty-two of Genesis it is the same promise. In verse seven of Genesis fifteen through the remainder of the chapter, God gave Abraham a sign. God appeared as a burning furnace and he began to walk in between the pieces of the sacrifices that Abraham had killed. Do you know why God did this? It is like you going down to the mortgage company and taking a pen and signing your name to a contract. It was the way they sealed a covenant.

But here in Genesis fifteen only one of the two parties is walking in between the pieces of the sacrifice. Only the Lord, and not Abraham, walks between the pieces, signifying that only God was obligated to performing the covenant. Only God made an oath that day. Thus we say it is a unilateral agreement or covenant. In chapter twenty-two after the offering up of Isaac, God now swears an oath. In other words, He finalizes the promise with an oath.

The writer to the Hebrews in verse eighteen of our text says,

That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us (Hebrews 6:18).

What are the two things that are immutable, unchangeable, in which it is impossible for God to lie? A promise and an oath. God first made a promise and he followed it up with an oath. Both are unchangeable. God did not need to make an oath. His promise was good enough, but knowing the heart of man He followed it with an oath. What was the promise? The promise was He was going to bless Abraham.

Salvation is also an unilateral covenant. One may say that the Bible teaches that we have to repent and we have to trust. Absolutely, those are conditions which God has given. However, I want to show you that when God laid forth the conditions of receiving and becoming a joint-heir of this promise, He granted the repentance and the faith to go along with the receiving of the promise. These are gifts bestowed upon us to ensure our faith and repentance. This is as certain as the forgiveness of sin. The apostle Paul in Philippians chapter one and verse twenty-nine declares that faith is a gift given to us by a God of grace. He says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29). Paul states that suffering is a gift, given to us on the behalf of Christ. Now we don't think of suffering on that order. We don't think suffering is a gift of anything except the Devil. But the Bible says that when a Christian suffers, it is given to him or her as a gift from God. But that is not all that is given to the believer. It was given to you to believe on Christ. Well, if that is not proof enough, and I understand it shouldn't be because we don't establish doctrine on just one verse, look at Acts chapter eighteen and verse twenty-seven. If you will get this one truth, then you will understand most everything else about salvation. "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace" (Acts 18:27) They had believed because grace had been given to them to believe. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). The whole of salvation, including the faith we exercise in Christ, is a gift given to us by God.

Why do I make this distinction? I want you to look to Jesus for salvation and not to yourselves. I want you to go to a God of mercy and not turn inward and see what you can do in order to manipulate, bargain, or strike a deal with God. There is no striking a deal with God. He has made it clear that He is the God of deliverance and of salvation. He says in Ezekiel chapter eleven that He would take our old hearts and put in us a new heart. He promised to write His laws on our

hearts, securing our obedience. He said we would walk in His statutes. Now, God makes it very clear the reason we walk in His statutes and we keep His commandments is not because of us but because of His grace ensuring our faithfulness. If it were not for grace, none of us would want to obey God, nor could we ever.

This is an unilateral covenant. You didn't get it by making promises to God and keeping those promises. You get salvation by going to God empty handed,

*Nothing in my hand I bring;
Simply to thy cross I cling.*

THE PROMISE IS THE FUEL OF HOPE

Now, fourth and last, I want you to see that hope is a fuel of faith. There are some of you here that may be wrestling with how safe you really are in the hands of God. I don't want you to leave here today wondering ever again how safe you are. If you are in the hands of God, my dear friends, you are not just safe, you are eternally safe. One of the reasons why we need encouragement is because we stop believing the promises. The fuel of hope is a promise. Go back to the text. The way you can have hope in God is by simply believing the promises. The author refers to two things. The first is the promise God made, and the second is the oath. The oath was made in Christ Jesus before the foundation of the world. Oh, glory to God! We should have hope today, all because He made a promise.

Friend, do you lack the assurance that the promise brings? Do your circumstances rob you of this hope of safety and final triumph? Do you need encouragement? If you do, the reason is because your circumstances are not so pleasing to you right now. The problem with the circumstances is they can be a robber of confidence in the promises of God. Now I want you to go back to the text, and I want you to look at verse fifteen.

And so, after he (Abraham) had patiently endured, he obtained the promise (Hebrews 6:15).

“Well, Pastor, you just have been telling us Abraham was given a promise and God made the promise and it was unilateral, but here this verse tells us that he had to wait for the promise.” No, that is not what the text says. He had to wait to obtain that which was promised to him. He did not wait for the promise, **he believed the promise.** That is why he could patiently endure, he believed the promise.

How do you have faith, the kind of faith that endures adversity? The kind of faith that says “I can trust my God even when my eyes tell me He is a million miles away and it is not going to work out?” How can you endure? How can you hold on in hope when everyone has abandoned you? The answer is in believing the promise. Do you believe the promise or not? Do you believe God when He said He would raise up a standard when the enemy comes in like a flood? When your finances are a wreck, can you believe Philippians 4:19, “But my God shall supply all your need

according to his riches in glory by Christ Jesus”? How about when you are lonely? Can you believe He said “I will never leave you, nor forsake you”? When you are weak, will you believe the promise of 2 Corinthians 12:9, “My grace is sufficient for thee, for my strength is made perfect in weakness.”? I could spend all morning long giving you one promise after another from God’s word.

Even those who have believed upon His name for the forgiveness of sin sometimes do not trust Him. The reason is the deceitfulness of sin. You have been deceived in thinking the promise may be good for somebody else, but not for you. You say it will work in the Pastor’s life, but it will not work in your life. It only works for the spiritual elite, but will not work for you.

Another reason we doubt the promises of God is we believe the promise is only obligatory upon God if we perform as we should. In order to believe the devil’s lie, you must first stop believing God’s truth, and the truth is that this promise of eternal salvation is based upon God’s faithfulness to us and not our faithfulness to Him. The robber of your joy and hope today is the lie of Satan that says God’s faithfulness to you is dependant upon your faithfulness to Him. There are some conditional promises in God’s word, but salvation is not one of them, nor is your sanctification. Your growth in Christ is not a conditional promise; it is a promise God has made to do Himself. The moment you and I begin to connect the promise with performance, what does that do to the promise? It destroys it. You are saved by faith through grace, you’re sanctified by faith through grace, you are preserved by faith through grace, and everything about you is dependant upon God and His grace in you. It is not based upon performance. Hallelujah! That is why I have an anchor that is sure and steadfast. Notice where the anchor is. It has entered the presence behind the veil. The Christian’s anchor is Christ!

In eternity past God the Father made a promise. He also swore it by two immutable things in which it is impossible for God to lie. You can be secure today. Your security is not in your strength, nor is it in your faithfulness. It is in Christ Jesus, the anchor of our hope. If your hope is anchored to anything other than Christ, then surely you will be as driven as a ship without an anchor, for there is no other anchor than Christ. Whatever you’re trusting in other than Christ can never provide stability of hope, for it is not stable. You would be more successful in holding a ship to dock with a spider’s thread than in trusting in anything other than Christ. There is no other anchor in heaven beyond the veil in the presence of the Father. Only Christ. Toss aside your flimsy fleshly hooks and rest on the eternal anchor of hope. Amen.