

# Christ Is Superior to the Levitical Priesthood

## “Every One of You”

### Hebrews 6:9-12

The last several verses of this chapter were a very stark warning for those who were in danger of falling away from following the Lord, a result, in part if not in full, of being “dull of hearing” (5:11) and not moving on from the foundational principles of the faith. They were content to stay where they were, not burdened with anything more.

In the text before us, the writer of Hebrews makes it clear that those to whom the letter was written had not fallen away but have demonstrated by their compassion for others that they were striving to be faithful to the Lord and His work. He does point out that they needed to continue on that path lest they do, in fact, draw closer to that danger of falling away. It’s something we all need to strive to do.

Something that stood out to me when I started studying these verses is the second person personal pronoun - “you” and “ye” (“you” is the objective case and “ye” is the nominative case) - and the second person possessive determiner “your.” In total, they are used seven times in these four verses - six directly stated and once implied in verse 12. The importance of this is that the author of Hebrews wanted them to know that they were dear not only to him but more importantly to the Lord, and that the use of these personal pronouns was to do just that - make it personal.

The key to what is being said here is found in the words I’ve drawn for the title of this message: “Every one of you.” What is said is not just for the church, or a group of believers as a whole, but is for every individual believer on an individual, per person basis. We are accountable for

what we do and how we do it individually, and the Lord will guide us and bless us individually as well.

These verses go back to where this parenthetical began in verse eleven of chapter five and have that spiritual growth in view (this is seen in the word “but”). In our spiritual growth, building on the foundational principles of our faith, “every one of us” is to be:

## **I. FERVENT - VS. 9-10**

### **A. “But, beloved”**

1. This is the only time the term “beloved” is used in Hebrews. It is a common term found throughout the Apostolic writings, by Paul, James, Peter, and John.

It is plural in number, and it is speaking of God’s love for His children. It could be translated, “divinely loved ones.”

2. Used here, it brings the author’s compassion for those to whom he was writing back into focus and seems to be here to show them he believes in their love for the Lord and their fervor to serve Him.

### **B. “We are persuaded better things of you”**

1. The “we” is of the same use as found in 5:11, most likely referring to the author of the letter and his companions or fellow teachers, as well as the pastors that would have received and read the letter to the congregations.
2. To be “persuaded” here demonstrates that the author and those included in the “we” were

confident that the good works the believers were doing there for others was proof they had not fallen away.

3. "Better things of you" points back to the previous several verses and those that were in danger of falling away.

He was persuaded, even if he thought that they might fall away, that they had not.

**C. "Though we thus speak" - even though the author gave such a stark warning of what could happen if they didn't continue growing in their faith.**

**D. Verse ten gives us what is meant by the phrase "and things that accompany salvation" in verse nine.**

This is also what I believe is meant by "workout your own salvation with fear and trembling" in Philippians 2:12.

1. "For God is not unrighteous to forget..." - this is saying that what follows (the good works they showed) would not be forgotten by God, not even for a moment. God made a promise to reward good works done for His glory and in His name by His children and He cannot go back on that promise. Verse 18 of this chapter states emphatically that "it is impossible for God to lie."

Adam Clarke made this observation:

God is only bound to men by his own promise: this promise he is not obliged to make; but, when once made, his

righteousness or justice requires him to keep it; therefore, whatever he has promised he will certainly perform. But he has promised to reward every good work and labor of love, and he will surely reward yours; God's promise is God's debt.

Every good work must spring from faith in the name, being, and goodness of God; and every work that is truly good must have love for its motive, as it has God for its end.

Mark 9:41

<sup>41</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

2. Their fervency for serving the Lord was seen in the good works that they did in His name out of love both for Him and the ones to whom they ministered.
  - a) "Work" - if we are truly saved, we are going to want to do good works toward others. According to this text, as well as others throughout the Bible, we show our salvation to others by our works. They don't save us - they just demonstrate we are saved.

Ephesians 2:10

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1 Peter 2:11-12

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that,

whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

- b) "Labour of love" - love is connected with works in numerous texts in the New Testament. The labor spoken of that was done out of love for the Lord and for others is described in the last part of the verse.

Galatians 5:6

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Galatians 5:13

<sup>13</sup> For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

1 Thessalonians 1:3

<sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1 John 3:17-18

<sup>17</sup> But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

<sup>18</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth.

- c) "Which ye have shewed toward his [God's] name" - we need to be careful that the work we do is in His name, out of love for Him, and for His glory and not ours. If we do it for ourselves, we are going to get dangerously close to those that fall away and "put him to an open shame" (vs. 6).

### Colossians 3:17

<sup>17</sup> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

### Colossians 3:23

<sup>23</sup> And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

### 1 Peter 4:11

<sup>11</sup> If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

- d) "In that ye have ministered to the saints, and do minister" - they had a testimony of ministering in the past, and they were continuing that ministry.

### 1 Corinthians 16:15

<sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves [voluntarily devoted their services] to the ministry of the saints,)

It doesn't say what they did to help others that caused this mention, but it must have been something significant enough that the testimony of it reached the author of this letter to the Hebrews. Many scholars believe it was giving financially to help struggling believers that had lost everything because of persecution.

The text we just read from 1 Thessalonians 1:3 uses very similar terms as found in Heb. 6:10 and show that the church in Thessalonica was

also known for their “work of faith, and labour of love.”

## II. FAITHFUL - VS. 11

### A. “And we desire” - (ἐπιθυμέω) can be understood as “we long to see in you”

The author and those included in the “we” hoped to see the same faithfulness consistently demonstrated by these saints in all their works, just as they had shown through their compassion toward others.

### B. “That every one of you shew the same diligence to the full assurance of hope”

1. The desire was that they give the same diligent attention that they gave to ministering to that of having a deep, unshakeable confidence in the promises of God that can only come through a solid understanding of His Word.
2. This is to be considered as faithful to the Word of God and an earnest intent to advance to spiritual maturity and knowledge as spoken of earlier in this parenthetical.
3. The word for “full assurance” (πληροφορία) is only found in four verses in the New Testament and is not found in any other Greek writings of the time. The word can be understood as a complete understanding of a matter or subject.

Colossians 2:2

<sup>2</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the **full assurance** of understanding, to the

acknowledgement of the mystery of God, and of the Father, and of Christ;

1 Thessalonians 1:5

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Hebrews 10:22

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

- C. "Unto the end" - we are to be faithful in serving the Lord, demonstrated as we serve others, and as we give diligence to a complete understanding of the Word and will of God - until we are in heaven, until hope becomes fruition.**

### III. FRUITFUL - VS. 12

Fruitful rather than slothful - active rather than lazy.

- A. Verses 11 and 12 are connected - there is a colon at the end of verse 11 showing that in order to not be "slothful" there has to first be a "full assurance of hope" (a complete understanding of where our hope lies - in Christ, the truth of which is found in His Word).**

- B. "That ye be not slothful"**

1. The word for "slothful" (νωθρός) here is the same word translated "dull" in 5:11. As pointed out when we studied that verse, the word means to be lazy.

2. The form of the verb (second aorist middle subjunctive) would carry the idea of not becoming slothful or sluggish or lazy, as some already were (5:11).

### **C. "But followers of them who through faith and patience inherit the promises"**

1. In contrast to becoming slothful, they are to become followers of those who have proven themselves faithful. The following text of this chapter expounds on this, as well as chapter 11 giving illustrations of the faith we are to look for in others that we can emulate.
2. The word "followers" (μυμητής) is where we get the English word "mimic" and means just that - we are to imitate or mimic the faith and patience (during trials) of those that have proven themselves faithful.

[1 Corinthians 4:16](#)

<sup>16</sup> Wherefore I beseech you, be ye followers of me.

[1 Corinthians 11:1](#)

<sup>1</sup> Be ye followers of me, even as I also am of Christ.

[Ephesians 5:1](#)

<sup>1</sup> Be ye therefore followers of God, as dear children;

[1 Thessalonians 1:6](#)

<sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

[1 Thessalonians 2:14](#)

<sup>14</sup> For ye, brethren, became followers of the churches of God which in Judaea are in Christ

Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

- D. If we are going to be fruitful in our Christian life, we are going to need to stay busy and active in our work for the Lord in service to others. That's where the fruit is seen.**

Galatians 5:22-23

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.

- E. On the other side of this, we ought to be the ones that demonstrate faith and patience in our lives sufficiently enough for others to follow so that they can be fruitful in their Christian lives.**

Conclusion: God wants every one of us to be fervent in their love for the Lord and service for others; faithful in our diligence of a complete understanding of the Word and will of God; and fruitful in our fervency and faithfulness. These are all basic biblical principles.

Romans 12:11

<sup>11</sup> Not slothful in business; **fervent** in spirit; serving the Lord;

1 Corinthians 4:2

<sup>2</sup> Moreover it is required in stewards, that a man be found **faithful**.

Colossians 1:10

<sup>10</sup> That ye might walk worthy of the Lord unto all pleasing, being **fruitful** in every good work, and increasing in the knowledge of God;