



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Thank You, Jesus, for shedding Your blood so that I could have full freedom and confidence to enter into God's presence. Lord give us clear understanding of the Word. Give us discernment in all situations. Help us to be ready in season and out of season. Let us always remember and give You glory for everything that we have for it came from Your hands. Give each person peace, bless them, supply their needs, give them their daily bread, and protect them all, in Jesus' name..

Amen.

Worship Music

[I Just Want To Be Where You Are-Don Moen](#)

[When The Tears Fall We Are Not Alone-Newsboys](#)

[Light On Your Face- Jesus Culture](#)

[You Are My Passion- Jesus Culture](#)

Scripture

Hebrews 6 (2005)

Hebrews 6:1-20 (AMP)

¹ THEREFORE LET us go on and get past the elementary stage in the teachings *and* doctrine of Christ (the Messiah), advancing steadily toward the completeness *and* perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance *and* abandonment of dead works (dead formalism) and of the faith [by which you turned] to God,

² With teachings about purifying, the laying on of hands, the resurrection from the dead, and eternal judgment *and* punishment. [These are all matters of which you should have been fully aware long, long ago.]

³ If indeed God permits, we will [now] proceed [to advanced teaching].

⁴ For it is impossible [to restore and bring again to repentance] those who have been once for all enlightened, who have consciously tasted the heavenly gift and have become sharers of the Holy Spirit,

⁵ And have felt how good the Word of God is and the mighty powers of the age *and* world to come,

⁶ If they then deviate from the faith *and* turn away from their allegiance—[it is impossible] to bring them back to repentance, for (because, while, as long as) they nail upon the cross the Son of God afresh [as far as they are concerned] and are holding [Him] up to contempt *and* shame *and* public disgrace.

⁷ For the soil which has drunk the rain that repeatedly falls upon it and produces vegetation useful to those for whose benefit it is cultivated partakes of a blessing from God.

⁸ But if [that same soil] persistently bears thorns and thistles, it is considered worthless and near to being cursed, whose end is to be burned.

⁹ Even though we speak this way, yet in your case, beloved, we are now firmly convinced of better things that are near to salvation *and* accompany it.

¹⁰ For God is not unrighteous to forget *or* overlook your labor and the love which you have shown for His name's sake in ministering to the needs of the saints (His own consecrated people), as you still do.

¹¹ But we do [strongly and earnestly] desire for each of you to show the same diligence *and* sincerity [all the way through] in realizing *and* enjoying the full assurance *and* development of [your] hope until the end,

¹² In order that you may not grow disinterested *and* become [spiritual] sluggards, but imitators, behaving as do those who through faith (by their leaning of the entire personality on God in Christ in absolute trust and confidence in His power, wisdom, and goodness) and by practice of patient endurance *and* waiting are [now] inheriting the promises.

¹³ For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear,

¹⁴ Saying, Blessing I certainly will bless you and multiplying I will multiply you.

¹⁵ And so it was that he [Abraham], having waited long *and* endured patiently, realized *and* obtained [in the birth of Isaac as a pledge of what was to come] what God had promised him.

¹⁶ Men indeed swear by a greater [than themselves], and with them in all disputes the oath taken for confirmation is final [ending strife].

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¹⁷ Accordingly God also, in His desire to show more convincingly *and* beyond doubt to those who were to inherit the promise the unchangeableness of His purpose *and* plan, intervened (mediated) with an oath.

¹⁸ This was so that, by two unchangeable things [His promise and His oath] in which it is impossible for God ever to prove false *or* deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength *and* strong encouragement to grasp *and* hold fast the hope appointed for us *and* set before [us].

¹⁹ [Now] we have this [hope] as a sure and steadfast anchor of the soul [it cannot slip and it cannot break down under whoever steps out upon it—a hope] that reaches farther *and* enters into [the very certainty of the Presence] within the veil,

²⁰ Where Jesus has entered in for us [in advance], a Forerunner having become a High Priest forever after the order (with the rank) of Melchizedek.



Warning Against Apostasy

language seems to imply that the Jerusalem church had largely fallen from the high standards of Christian living that had once characterized it, and that they were headed away from the goals toward which they should be earnestly struggling. fall of a Christian, spoken of in Hebrews 6:6, may be partial or total, as a person may fall from the top of a building partway down to a projecting ledge, or all the way to the bottom. As long as the apostasy is partial, there may be hope. When it becomes total, recovery may be impossible. sin spoken of here may be similar to the unpardonable sin mentioned by Jesus (Matthew 12:31–32; Mark 3:28–30), where the implication is that that sin consisted in attributing the miracles of Jesus to Satan, and which, in Luke 12:9–10, is connected with denying Jesus; it could be committed by a person outside the church. The sin referred to in Hebrews 6:6 is the fall of a Christian. The essence of the fatal sin, whether by a Christian or by a non-Christian, is the deliberate and final rejection of Christ. It is as if a person at the bottom of a well, to whom a rope is let down, slashes the rope above his reach, thus cutting off his only hope of escape. For those who reject Christ, there will never be another sacrifice for sin (10:26–31). They will have to suffer for their own sin. against this fearful warning against falling away from Christ, the writer is very positive that for those who remain faithful and true to Christ, the hope of eternal salvation is absolutely sure and steadfast, based on the immutability of God's promises to those who trust Him (Hebrews 6:9–20. (Halley's Bible Handbook; Henry Halley; Zondervan; 2000; history & commentaries; pages 858-859)

V1 "Perfection" means maturity. VV1-3 The author of Hebrews is trying to lead the baby Christians beyond, their first steps into a closer walk with Christ. V4 Many people are frightened by these next verses, but if we compare scripture with scripture, we find that there is hope for us. Here the word, "once" comes from a Greek word meaning once and for all, indicating finality. Those who were "enlightened" were brought to a knowledge of the sacrifice of Jesus for their sins. The "heavenly gift" is the gift of salvation (Romans 6:23; Ephesians 2:8). "Partakers" means partners. V5 There seems to be a state where one has only "tasted" the things of God and not fully drunk (Matthew 7:21-23). In the Parable of the Sower (Matthew 13), the seeds that fell among the stones and thorns did not mature and produce fruit. When we produce fruit, it is the evidence that we have faith. VV7-8 Herbs here means vegetables. These verses may refer to the Parable of the Sower in Matthew 13. If we allow God to mature us and produce fruit through us, we will make our "calling and election sure" and we won't have to fear the warning in verses 4-6 (2 Peter 1:2-10). VV9-10 When we accept salvation through Christ, there are certain responses we should make. V11 We should strive, agonize, and work until it is painful to do the things pertaining to godliness. V12 Many Christians today are slothful in their Christian walk and because of them the message of the Church is weakened. The Old Testament patriarchs are held up as examples of the life of faith and patience. Our faith is often tested in the times of waiting. Our faith is demonstrated when we have confidence while we wait for God to do something. V14 God made this promise to Abraham after the testing in the sacrifice of Isaac (Genesis 22:17). V 15 Abraham had to wait many years for his child of promise to be born. When he tried to help God to fulfill His promise, Ishmael was born and his descendants, the Arab nations, continue to struggle with the descendants of Isaac, the Israelites to this day. The four keys to the faith of Abraham are: 1. Abraham did not consider the human possibilities (or impossibilities). 2. He did not stagger at the promise of God through unbelief. 3. He was strong in faith and gave glory to God. 4. He was persuaded that God was able to do what He had promised (Romans 4:19-21). V16 Men swear by God because He is greater than we are, but He swore by Himself since there is no one above Him. VV17-18 God gave His promise and an oath on the promise as two immutable confirmations of His word. VV19-20 We who trust in Christ as our refuge have the hope of redemption through Him. Christ's death gave us access to God without having to go through an earthly high priest who had to go through the veil into God's presence.

(New Testament Study Guide; 2005; Chuck Smith; commentaries; pages 152-153)

I encourage you to take the message of Hebrews 6:11 seriously by following through on the things you start. It is so easy to begin something, but it takes great courage to finish! At the beginning of a new thing, we get all excited and usually have a lot of support to do it. But when our emotions wear off and all that is left is hard work and the need for extreme patience, we find out what it takes to truly succeed. Be a person who does succeed and finishes well!

Seek God's Forgiveness

If it were announced upon reliable authority that on a certain date in the near future an angel from heaven would visit New York and would deliver a sermon upon the invisible world, the future destiny of man, or the secret of deliverance from the power of sin, what an audience he would command! There is no building in that city large enough to accommodate the crowd which would throng to hear him. If upon the next day, the newspapers were to give a verbatim report of his discourse, how eagerly it would be read! And yet, we have between the covers of the Bible not merely an angelic communication but a Divine revelation. How great then is our wickedness if we undervalue and despise it! And yet we do.

We need to confess to God our sin of neglecting His Holy Word. We have time enough—we take time—to read the writings of fellow sinners, yet we have little or no time for the Holy Scriptures. The Bible is a series of Divine love letters, and yet many of God's people have scarcely broken the seals. God complained of old, "I have written to him the great things of My law, but they were counted as a strange thing" (Hos. 8:12). To neglect God's gift is to despise the Giver. To neglect God's Word is virtually to tell Him that He made a mistake in being at so much trouble to communicate it. To prefer the writings of man is to insult the Almighty. To say that human writings are more interesting is to impugn the wisdom of the Most High and is a terrible indictment against our own evil hearts. To neglect God's Word is to sin against its Author, for He has commanded us to read, study, and search it. If the Bible is the Word of God then—It Is the Final Court of Appeal... The Divine Inspiration of the Bible. By: A.W. Pink

It is not a question of what I think, or of what any one else thinks—it is, What saith the Scriptures? It is not a matter of what any church or creed teaches—it is, What teaches the Bible? God has spoken, and that ends the matter: "Forever, O Lord, Thy Word is settled in heaven." Therefore, it is for me to bow to His authority, to submit to His Word, to cease all quibbling and cry, "Speak, Lord, for Thy servant heareth." Because the Bible is *God's Word*, it is the final court of appeal in all things pertaining to doctrine, duty, and deportment. This was the position taken by our Lord Himself. When tempted by Satan, He declined to argue with him, He refused to overwhelm him with the force of His superior wisdom, He scorned to crush him with a putting forth of His almighty power—"It is written" was His defense for each assault. At the beginning of His public ministry, when He went to Nazareth where most of His thirty years had been lived, He performed no wonderful miracle but entered the synagogue, read from the Prophet Isaiah and said, "This day is this Scripture fulfilled in your ears" (Luke 4:21). In His teaching upon the Rich Man and Lazarus, He insisted that "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31)—thus signifying that the authority of the written Word is of greater weight and worth than the testimony and appeal of miracles. When vindicating before the Jews His claim of Deity (John 5) He appealed to the testimony of John the Baptist (vs. 32), to His own works (vs. 36), to the Father's own witness—at His baptism (vs. 37), and then—as tho they were the climax—He said—"*Search the Scriptures* ** they are they which testify of Me" (vs. 39). This was the position taken by the Apostles. When Peter would justify the speaking with other tongues, he appealed to the Prophet Joel (Acts 2:16). When seeking to prove to the Jews that Jesus of Nazareth was their Messiah, and that He had risen again from the dead, he appealed to the testimony of the Old Testament (Acts 2). When Stephen made his defense before the "counsel" he did little more than review the teaching of Moses and the prophets. When Saul and Barnabas set out on their first missionary journey they "*preached the Word of God* in the synagogues of the Jews" (Acts 13:5). In his Epistles, the Apostle continually pauses to ask—"What saith the Scripture?" (Romans 4:3, etc.)—if the Scripture gave a clear utterance upon the subject under discussion that ended the matter: against their testimony there was no appeal. If the Bible is the Word of God then—A.W. Pink

(Amplified Bible; The Everyday Life Bible; 2005; Joyce Meyers; Scripture, notes, commentaries; pages 2040 -2041)

(Word 9; Bible Software; KJV; Amp; Sermons of Historical pastors A.W. Pink; Scripture; concordance; reference materials; 2008)

Psa 119:105

**Thy word [is] a lamp unto
my feet, and a light unto my path.**



Chapel Flock; "Thought For The Day"

Spirit Walker Ministry; PO Box 161102; Wichita, Kansas 67216

Telephone Number; 316-243-1438

www.chapel-flock.com

www.blessingboxcottage.org