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MEN FAIL BUT GOD NEVER FAILS

A STUDY OF THE BOOK OF HEBREWS
NUMBER 21
HEBREWS 4:5-6

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HEBREWS 4:5-6 "And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Let us get a correct translation of verse 4 before we move on to this passage--"For he has communicated somewhere concerning the seventh day in the following manner; and The God rested on the seventh day from all his works." Adam reaped what God sowed. So innocence is a good analogy to super grace. God provided the doctrine for Adam to enjoy the blessings of his innocence. God is still resting today because in eternity past he provided all that man will ever need and then in addition he provided all the blessings this life can ever offer by way of super grace blessings. He has provided a table for us and as we partake our super grace cup runneth over! These are blessings we can never earn or work for or deserve.

HEBREWS 4:5 "And in this place again, If they shall enter into my rest." So we have the words "And in this place again" and this is referring to Psalm 95:11 and you remember it was first quoted in Hebrews 3:11 and this in Hebrews 4:3 and again in 4:5 and now we must conclude that to quote something so many times there must be a good reason for it. This is the passage with the elliptical oath. Now why is this passage repeated so many times? Well, for one thing, an elliptical oath puts God's character on the line. Just as certain as God exists and just as certain as his character exists and just as certain as his essence exists, he will not pour for those who have no capacity to receive it. This is true, even though this super grace principle existed before the foundation of the world. Before this "if" God puts his own existence and person and essence on the line, that no believer will ever receive super grace blessings unless he enters the super grace life. And remember, God is no respecter of persons.

So this really says, "I am not God if they shall enter." This "if they shall enter" is a future, active, indicative of "eis erchomai." This is the same verb we have been using all along for super grace blessings. This is a nomic future and this means that even though this will not happen until some future time, it is so true that God looks at it as an accomplished fact. This is absolute truth. No super grace blessings unless you have super grace capacity. This nomic future goes with the vow God makes. God never makes anything but a perfect oath. God is not God if he lets one reversionist receive super grace blessings. God is just and he would be unfair if he let even one sweet, selfish, self-righteous person experience super grace.

So we can conclude that God expresses his super grace to super grace people (as in Romans 8:28). But to those who are in reversionism, he expresses his grace in discipline.

HEBREWS 12:6 "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

God's character is on the line. Every phase of his essence is on the line and he won't let one have super grace blessings unless he learns doctrine and provides the cup into which God can pour his blessings. God does not conform or bend himself to you because you are nice. You never fake God out at any time. God sees what you do and knows what you think. It is impossible to fake out God. God is perfect and he deals with every child of his in a perfect manner. Never one reversionist will ever know what super grace is all about. Now his grace will keep you alive but it will never provide super grace blessings for you.

(Suppose you do get wealth and fame and success and promotions? None of these will make you happy unless you know the meaning of super grace in your life.)

The active voice of "eiserchomai" means that this is a personal thing and you have to enter super grace yourself. No one else can do it for you. If you don't have a cup, then God will not pour. Life is meaningless unless you have doctrinal capacity for the soul.

PSALM 84:11 "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Many people believe that if they just get money, or sex or promotion or success or culture that then they will be happy. If you are out of fellowship then you can have all of these things, but none of these will make you happy. You can travel to the finest places in the world and have great experiences, but if you are out of fellowship, you will be bored to death with all these things. Millions today are bored to death as they feed on these things. It is doctrine in the mind that makes the difference in happiness. You see, when you have doctrine, you carry your own happiness around with you.

Think of what you want the most. Will it make you happy, once you get it? I can answer that for you. No, it won't make you happy unless you have doctrine in your mind to guide you and to keep you in fellowship. Now God is glorified by blessing you. God just loves to hold a demon by the nape of the neck and say to him, "Look here, look while I am blessing my servant with super grace blessings. He has a cup and I'm going to pour and pour and pour."

This verse goes on to say, "Enter into my rest" and the word for "into rest" is "eis katapausis." Now this is the term used for super grace. To those in this Exodus Generation it meant Canaan. But when they came to Kadesh Barnea they had no capacity for Canaan or super grace and God had to turn them back.

Get eight points on this phrase "enter into my rest."

1. This quotation is from Psalm 95:11 and it describes the Exodus Generation in their reversionism. They failed for this one reason.
2. The failure of the Exodus Generation is analagous to any believe in any generation of time who lives his life in reversionism. This is a law of life and it always operates this way.
3. God has ample grace provision for every single believer. He provided these things in eternity past.

4. But this grace provision is not based on your volition. You get salvation grace apart from your volition. God keeps you alive and gives you many daily blessings just on the basis of his grace. You have been given this day as a gift from the hand of God. You have been given many blessings apart from you, apart from your volition, or apart from what you deserve. If we really got what we deserve, we really deserve to be hit with a big bolt of lightning. So apart from our volition we are alive and well on planet earth. Daily necessities and the Word of God are gifts from God apart from our volition.
5. But God also has super grace blessings based on positive volition toward Bible doctrine. He just sits there with a warehouse filled with blessings and a field full of money trees and he is ready to release those blessings upon you. He thought about you in eternity past and he made provision for all these things way back there long before you were ever born. He had the same thing for this Exodus Generation and he had to cancel them all out. Think of how many blessings he had to plow under just because we were too stupid to receive them. Almost two million missed his blessings and only two made it, named Caleb and Joshua.
6. There is a principle upon which receiving happiness and super grace blessings is based. God makes love to the believer through Bible Doctrine. The believer either rejects it or he takes it in. He responds by taking it in or he reacts by not taking it in. Which will you do?
7. Grace provision includes all believers and this is salvation. But super grace blessings is for super grace believers only.
8. Those who are occupied with Christ will come to have super grace capacity. They will build a cup into which God can pour. But there is no super grace blessing to those who are in reversionism.

We now move to a new subject and the subject is "The Potentialities of Super Grace."

The first thing we meet is "seeing" and it is not seeing.

HEBREWS 4:6 "Seeing therefore it remaineth that some must enter there in, and they to whom it was first preached entered not in because of unbelief:" If this word were "seeing" we would have the word "blepo" or "horao" or "gar." But instead we have here a conjunction "epei" and it means "since." It should read "since it remaineth" and this is a present, passive, indicative of "apoleipo." "Apo" is the preposition of ultimate source and "leipo" means to be left behind. But it is a passive voice so it means "something that has been left behind." In the passive voice it means more correctly "something that is left over." It means that though many people failed to get super grace blessings, the offer is still open to anyone. This is a dramatic present, for it is a dramatic moment any time anyone enters into super grace. There is not one believer for whom God did not provide super grace blessings in eternity past. It is all there just waiting for you to cash in on them. Even if all others fail you need not fail.

But too many people want an instant blessing and are not willing to go the route in order to get it, so they get something ridiculous like a pious look or speaking in tongues or some wild emotional pattern which is really a discredit to the grace of God. Some get a sanctimonious look or a little quiver in their pious tone of speaking and think that is spirituality. But there is only one way to get super grace blessing. You have to get it from face to face teaching. The pastor-teacher passes it on to you and you learn it and keep learning it and finally you break through into super grace. So this really says, "Super grace is left over" and it is there just waiting for you to claim it. The word translated "some" is a masculine accusative plural of the indefinite pronoun "tis" and defines a certain category. Here it refers to Caleb and Joshua. It also refers to David, and Jeremiah and The Apostle Paul. God started pouring for Jeremiah after he was 70 years old and the last 20 years were the greatest of his life. Paul didn't have a home or a wife or any other real comfort of life, but God poured for him more than for any other person you can name. Then Paul turned around and poured it out for us and we have it all right here in the New Testament. This pronoun "tis" meaning "some" means that some realize that doctrine is more important than anything in life.

Next we have "some must enter" and this is an aorist, active, infinitive of "eis erchomai" and it is referring to those who did enter super grace. The multitude didn't get to Canaan for they didn't have the capacity for it. The word translated "therein" is from "Autos eis" and means "enter into it."

The next words "and they" is referring to the multitudes of that Exodus Generation and he is using them as an illustration for the Jews living in Jerusalem in 67 A.D. and is trying to warn them of the same kind of danger. "To whom it was first preached" and this means that Exodus Generation were given a fair chance. They heard the gospel preached in many ways. The word for "preached" is an aorist, passive, participle of "euaggelizo" and it means to communicate something good. It is a constantive aorist and gathers into one lump all the teaching they received in a forty-year period. They received doctrine constantly just like they received manna for forty years. The main verb is "they entered not" and this means God will not pour unless there is a cup.

Now we have "entered not in" and this is the culminative aorist of "eiserchomai" and it means every act of volition for forty years was negative toward doctrine. No, no, no and this went on for forty years. So we have all the negative volition gathered into one bundle. A whole generation of people missed the boat. One big fat "NO." Now why? They were the most favored generation in all human history.

Then we have "dia plus apeitheia" and this means not "unbelief" as translated here but it means "uncompliance of disposition," it means "Mule-headed," it means rejecting God's authority. These were obstinate people.

So a correct translation of this verse says this--"Since therefore it (super grace blessings) is left over for some (Caleb and Joshua) (Or any other super grace types on positive volition) to enter into it, and they the Exodus Generation to whom the doctrine of good news was first communicated did not enter in because of obstinacy."

Summary

1. Canaan represents super grace blessings. Canaan is the place that you enter with a cup--and the Jews were minus cups. No cup and no one goes in. Caleb and Joshua said, "We have cups," so they went in.
2. However, remember this--super grace capacity must always precede super grace blessings.
3. In other words, you must have a cup before God pours.
4. The Exodus Generation never had a cup because they refused to learn doctrine.
5. This means the Exodus Generation lacked occupation with Christ as well as lacking super grace blessings and super grace capacity. They rejected the keystone of the intake of doctrine, the celebrity-ship of Jesus Christ.
6. However, their reversionism did not hinder the availability of super grace for the following generation and in the next verse we will discover that 400 years later in David's generation that super grace blessings were still available.

Conclusion

The failure of one generation does not close the door to the next generation or to any future generation. And the closing of the door by some does not preclude some of that same generation going positive and receiving super grace blessings. Neither does it close the door for future generations. There never will be a time when God's super grace blessings are not available for all.