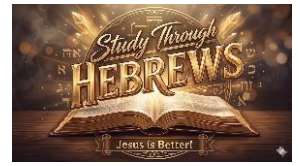




Jesus Our Sure and Steadfast Anchor (Hebrews 6:9-20) (Lesson #12)



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Last week, we unpacked the third of five warnings in the book of Hebrews, observing its solemn and serious nature. This warning was originally addressed to individuals who had been close to the gospel—those who had experienced its supernatural aspects in various ways and understood it to some degree, yet had not yet placed their faith in Jesus Christ or experienced true salvation.

We worked our way through the fivefold description of these individuals found in Hebrews 6:4–6:

Vs 4-6 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

We noted that these carefully chosen verbs (*enlightened, tasted, shared*) are not the terms normally used in Scripture to describe salvation, and that standard salvation terminology is notably absent. Words and phrases like:

- *Saints, brothers and sisters, children of God, sons or daughters of God, God's elect*
- *Disciples, servants, ambassadors, friends, witnesses*
- *Beloved, citizens of heaven, the righteous, reborn or born again, born of the Spirit,*
- *Justified, forgiven, saved, or salvation*

None of these defining markers of a true believer appear here. This further supports our understanding that the text is describing someone who came very close to the truth but had not yet genuinely placed their faith in Jesus. Those standing at that crossroads, considering turning back to Judaism, were in an exceptionally dangerous spiritual position.

Also, as we have discussed many times the author continues to quote from the Old Testament. In today's lesson just a single, yet significant quotation from Genesis 22:17.

TO OUR TEXT:

6:9-10 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

We close out the warning of Hebrews 6:4–8 and provide definitive evidence that this passage does not teach that true believers can lose their salvation, the author shifts his pastoral tone entirely. He contrasts the ambiguous, generalized language used for the apostates ("they," "those," "them") with direct, personal affirmation of his readers.

In verses 4-8 we saw all those descriptions that pointed to people who were close, people who were in the vicinity, but not people who had given their life to Jesus. They were people who were enlightened, people who had tasted, people who partners, but they were not believers.

Again, as mentioned earlier, missing were words and ways that salvation and a relationship with God is commonly explained in the New Testament.

But look at the words used in verses 9-10:

6:9-10 *Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.*

First, let's tackle the obvious, in these two verses he uses five descriptions of believers that were absent from the warning that involved, them, they and those.

Notice he calls them beloved, he mentions salvation, he mentions their love for God's name, he mentions their service, and more specifically that they are serving the saints.

Second, in verses 4-6, he used the pronouns those, them, and they, while here he uses the pronouns **we, your, we you, and you.**

With that let's look at the five distinct indicators that the author uses. In passing, I would remind you he had five descriptions or five characteristics of those who were close, but not saved. Here he provides five descriptions of those who are saved:

- 1) He addresses them as **beloved**. (this term of endearment is used **61 times** in the New Testament). This is that familial term of endearment.
- 2) He states that the catastrophic falling away described previously **does not belong to salvation**. This phrase is translated a few different ways:
 - NASB 2000 – “*things that accompany salvation*”
 - CSB – “*things that are better and that pertain to salvation.*”
 - LEB – “*better things concerning you, and belonging to salvation.*”
 - HSCB – “*better things connected with salvation.*”

What is crystal clear is that the things in verses 4-8 are not connected with people who are saved.

- 3) He affirms that **God will not overlook** their work and love.

We will unpack this in a moment, but so that I do not bury the lede, for this group, God will not overlook what they have done in His name!

- 4) He notes that they have **served in His (God's) name**.
- 5) He highlights that they **continue to serve the saints**.

This third warning is a sobering reminder of the danger of dabbling on the fringes—sitting in the church, hearing the Word, partaking in Christian community, yet remaining unregenerate.

But for those who belong to Christ, the author immediately applies the spiritual balm.

Vs 9 - The author softens his tone to quiet the hearts of the faithful.

Though he has delivered hard, penetrating truths, he shifts pronouns and addresses them directly as **beloved** (Greek: *agapētos*). This term—meaning **dearly loved, prized, or dear**—carries immense theological weight.

It is how the Father addresses the **Son at His baptism**: *This is my beloved Son...*, and it defines our **secure standing** in the family of **God**. In this case, beloved, we feel sure of better things.

Notice, he feels sure of better things. This is the theme of this book, a theme that has been applied over and over to Jesus, here the author picks it up and applies it to salvation, (in context comparing this salvation to falling away and going back to Judaism). In the broader context it is better than anything and everything else!

The author is fully persuaded, he **"feels sure"** (Greek: **peithō**, implying a settled, confident conviction) that his readers possess **"things that belong to salvation."**

Whatever we make of the sobering warning in verses 4–8, true salvation bears different real fruit.

Vs 10 - The connective conjunction **"For"** (Greek: **gar**) ties this verse directly to why the previous judgment does not apply to them.

The phrase **"God is not unjust"** utilizes a rhetorical understatement in the form of a double negative (litotes). He is emphasizing the absolute justice and faithfulness of God. Because God is completely just, it is entirely contrary to His character to forget or disregard the genuine fruit of a redeemed life.

For these early Hebrew Christians, **"serving the saints"** carried a severe cost. The moment a Jewish person placed their faith in Jesus of Nazareth, they often became targets of intense familial, social, and economic hostility from the broader Jewish religious community. Opening your home, sharing your resources, or sheltering fellow believers meant putting a target on your own back—inviting the exact persecution and loss of property the author mentions later in Hebrews 10:34.

A few reminders:

58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. (1 Cor 15:58, ESV)

Can I take a moment to remind you, that what you do and are doing for the glory of the Son and His Kingdom, God has not forgotten and your labor is not in vain!

23 Whatever you do, work heartily, as for the Lord and not for men, 24 knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. (Col 3:23–24, ESV)

Vs 10 - The verb for **"serving"** is in the **aorist tense**, pointing to a definitive, historical reality of service, which is immediately paired with the **present tense ("as you still do")**, showing that their love is enduring and active.

APPLICATION: Each week, we open the Scriptures and dig deep into the text, hoping to grow in our understanding of God's Word. But let us pause on this extremely elementary, yet profoundly comforting truth: **If you have placed faith in God's Son you are loved by God.**

28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. (Rom 8:28, ESV)

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? (Rom 8:31–32, ESV)

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved. (Eph 1:3–6, ESV)

27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given

them to me, is greater than all, and no one is able to snatch them out of the Father's hand. (John 10:27–29, ESV)

The Creator of the entire *kosmos* knows your name, holds your future, and looks upon you with **everlasting affection**.

Furthermore, God is not unrighteous. He does not have a faulty memory. Whether your service to the body of Christ is seen by thousands or done quietly behind the scenes where only a few notice, **God sees your faith working itself out through love (Galatians 5:6)**.

In a world where standing up for Christ can still bring friction, exclusion, or hardship, take immense encouragement from these verses. Keep loving the saints. Keep serving in His name. God sees!

Vs 11-12 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

Like a loving father speaking directly to his spiritual children, the author now shares his heart's desire. He wants *each* of them—everyone in the congregation—to demonstrate the same **earnestness**, or **diligence**, that they have already shown in serving the saints.

Continuing in active, loving service is not a separate track from spiritual maturity; it is the very environment that cultivates the **full assurance of hope** right up until the end—whether that end is meeting the Lord in death or when He descends from heaven with a shout, with the voice of an archangel, and with the trumpet of God and we receive our resurrected bodies.

By maintaining diligence in good works and love, the believers actively combat spiritual stagnation.

The word translated as "**sluggish**" is the Greek word: *nōthros*. It is the exact keyword that launched this entire warning section back in Hebrews 5:11:

11 About this we have much to say, and it is hard to explain, since you have become dull of hearing. (Heb 5:11, ESV)

In classical and biblical Greek, *nōthros* describes a deep-seated **lethargy**, **numbness**, or **sluggishness**. It carries the vivid imagery of a blade whose edge has gone completely **blunt**, or a limb that has **fallen asleep** from a lack of circulation.

The Contrast: Persevering in love and living out an active faith is the direct antithesis of getting spiritually dull, blunted, or asleep at the wheel. Because God is watching, because He remembers our labor, we must push forward for His kingdom.

Vs 12 - When we refuse to become sluggish and instead choose to live out our faith by loving others, we find ourselves walking in the footsteps of the giants of the faith.

Think of the great cloud of witnesses we are called to imitate, **Abraham**, who waited decades for the promised son; **Joseph**, who trusted God through betrayal, slavery, and imprisonment; **Moses**, who chose mistreatment with the people of God over the fleeting pleasures of Egypt; and even **King David**. We are called to imitate both their *faith* and their *patience*.

Notice carefully how the text phrases this. It does not say they *earned* the promises through their hard work. No, they *inherited* the promises! The inheritance is a free gift graciously bestowed by God:

3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. (1 Pet 1:3–5, ESV)

16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (Rom 8:16–17, ESV)

We do not perform good works to *become* righteous or to earn our salvation; rather, we are made righteous by grace alone through faith alone, and genuine good works and perseverance naturally flow from our new nature in Christ.

APPLICATION: Spiritual sluggishness, laziness, and "drifting" are some of the most dangerous and silent hazards in the Christian life. It does not usually happen overnight; it happens when our spiritual edge slowly goes blunt. Believers must actively cultivate earnestness, pairing their faith with patient endurance so they do not drift away from their spiritual moorings.

We are not talking about works righteousness—trying to earn God's favor through sweat and toil. We are talking about the natural, life-changing reality of being given eternal life as a free gift. Because we have been redeemed, our lives are simply different, our priorities are different.

So let us push on until the end. Until we go to meet Him in death, or until we go to meet Him in the air, let us refuse to be sluggish (drifting). Let us look to the patriarchs who went before us, trust the promises of God, and keep serving one another in love!

Vs 13-15 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently waited, obtained the promise.

Transitioning from the call to steadfastness, the author introduces the **second major reason** why his audience—and by extension, you and I—can take profound encouragement in our faith: **God keeps His promises.**

Vs 13 - The author draws his argument to a powerful head by focusing on the way God bound Himself to His word.

Human custom dictates that when a person makes a solemn vow or promise, they swear by someone or something greater than themselves to validate their truthfulness. But when Almighty God made His promise to Abraham, He faced a unique "problem": **there is no one greater than God.**

God then stepped into the cosmic dock, so to speak, for our benefit. He did not *need* to swear an oath because He is the God who never lies (Titus 1:2).

Yet, in His grace, He condescended to our low estate, stooping to human customs by taking an oath in His own name. He wanted to make doubly sure that Abraham—and everyone downstream who would trust in Him—understood the absolute **veracity, certainty, and unshakeable nature of His pledge.**

Vs 14 – The author quotes the divine oath he has in mind: “...saying, *'Surely I will bless you and multiply you.'*”

Notice in vs 13 that the author uses the singular form (*a promise*) and zeroes in on a specific divine declaration. This exact quote comes from **Genesis 22:17**, right at the climax of one of the greatest tests in human history.

To appreciate the weight of this verse, we must remember the historical and archaeological setting from Genesis 22. God commanded the unthinkable of Abraham:

1 After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” 2 He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” (Gen 22:1–2, ESV)

Abraham, then did the unthinkable:

3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. (Gen 22:3, ESV)

Ultimately, we read this:

9 When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. 10 Then Abraham reached out his hand and took the knife to slaughter his son. 11 But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” 12 He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” (Gen 22:9–12, ESV)

It is in the context that we find this quotation, after Abraham was willing to offer his son, there we read:

15 And the angel of the Lord called to Abraham a second time from heaven 16 and said, “By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, 17 I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, (Gen 22:15–17, ESV)

God’s promise to Abraham contained two distinct pillars: **(1) I will surely bless you, and (2) I will multiply you.** Yahweh backed this up by swearing by His own powerful, holy name.

Vs 15 - Abraham did not receive the full realization of the promise overnight. He had to wait decades, enduring barrenness, displacement, and testing. Yet, because God’s character stands behind His word, Abraham ultimately obtained what was promised.

APPLICATION: When life hits hard, when doubts creep in, or when the horizon looks uncertain, where do we anchor our soul?

We live in a culture where promises are broken daily, contracts are renegotiated, and words often carry very little weight. But the God we serve is radically different. He is so committed to our eternal security and His covenant promises that He took an oath by Himself. He put His own reputation on the line for us.

When Abraham raised the knife on Mount Moriah, he trusted a God who could raise his son from the dead, resting on a promise that seemed humanly impossible. You and I are called to live with that exact same

confidence. God has not forgotten us, His character is unchangeable, and just as He brought Abraham through, He will bring us safely home to His eternal promises.

Vs 15 - The author marches Abraham right into the witness box to give testimony before us today. Abraham places his hand on the Bible, so to speak, and testifies: ***"I believed God, I patiently waited, and I obtained the promise."*** He stands as the supreme historical model of fidelity and steadfastness that the author sets before his struggling congregation—and before us.

To truly appreciate Abraham's testimony, we have to look at the sheer scope of his waiting.

- The promise to make Abraham a great nation was first given in **Genesis 12:1–3**, when Abram was **75 years old**. At 75, Abram believed God despite having zero human or empirical evidence that it would happen:
1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (Gen 12:1–3, ESV)
- Isaac—the physical seed and the start of the fulfillment—did not arrive until **Genesis 21:1–5**, when Abraham was **100 years old**!
1 The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. 2 And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. 4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 Abraham was a hundred years old when his son Isaac was born to him. (Gen 21:1, 5, ESV)

Twenty-five years of waiting. Twenty-five years of aging, barrenness, and holding onto a word from God when everything around him screamed that it was impossible.

If Abraham were sitting in our Sunday school class today, he would call us to patiently wait on God, because we serve a God who cannot lie and who remains unfailingly faithful to every promise He makes. He would urge us to believe God and to endure—even if the waiting stretches into years upon years.

We live in a culture of instant gratification. We have no patience, and we hate waiting. Yet, it is precisely in the patient waiting room of God that He does some of His deepest, most transformative work in our souls:

31 but they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. (Is 40:31, ESV)

5 I wait for the Lord, my soul waits, and in his word I hope; 6 my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. (Ps 130:5–6, ESV)

14 Wait for the Lord; be strong, and let your heart take courage; wait for the Lord! (Ps 27:14, ESV)

APPLICATION: Maybe you have been praying for a wayward child or grandchild for years, and the horizon still looks dark. Maybe you are waiting on a door of ministry opportunity to open, or walking through an unexpected valley of physical or emotional trial where relief seems a long way off.

Listen to these words and let them anchor your heart: ***"Thus Abraham, having patiently waited, obtained the promise."***

Join me today. Let us take our hands off the panic button, rest in the character of our unchanging God, and keep trusting. God is not slack concerning His promises, and our waiting is never in vain.

Vs 16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation.

Continuing his legal and courtroom-style imagery, the author now pauses to reflect on everyday human behavior and customs—specifically, how society handles truth, contracts, and disputes.

When people make a solemn vow or take an oath, they always swear by something or someone *greater* than themselves. You have never heard someone stand up in court or a business negotiation and say, *"I swear by myself."* That would carry no weight because human beings are finite, fallible, and untrustworthy by nature.

Instead, people historically and culturally swear by things they view as higher, more sacred, or more powerful: they might swear by their holy book, by their god, or invoke higher authorities to back up their word.

In human disputes, when an oath is legitimately taken, it serves as the ultimate resolution. It puts an end to arguments, settles litigation, and provides final confirmation that a person's testimony is true. It is simply how human society functions to establish trust when doubt runs high.

Vs 17-19 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain,

When God wanted to display the absolute reliability, veracity, and trustworthiness of His word to the heirs of the promise—which includes the ancient Jewish believers, and by extension, you and me—He stooped low.

God was under no obligation to take an oath; He is the God who literally cannot lie. His naked word is entirely sufficient. Yet, for our sakes, He bended His knee and took an oath by Himself.

As a quick sidebar: while human oaths require looking to someone greater, God had no one greater to look to, so He swore by His own holy name.

Vs 18 - The author grounds our security in **two unchangeable things:**

1. **God's Promise:** The God who cannot lie has spoken and made binding promises.
2. **God's Oath:** The God who cannot lie went a step further and backed His promise with a solemn oath.

This dual affirmation provides a twofold confirmation that cannot fail. Because we have fled for refuge to Jesus Christ, we are given ***strong encouragement to hold fast*** to the hope set before us.

The word translated as ***"hold fast"*** is *krateō*. It means to grab hold of with strength, to seize, or to grip tightly. Because our salvation rests on an unshakeable God, we can aggressively cling to the hope of the Gospel.

Vs 19 – Here the author uses a stunning metaphor: a **sure and steadfast anchor for the soul.**

Normally, when a ship drops anchor, it lowers it beneath the surface into the dark, unseen depths of the ocean floor, where the anchor grips the unmoving rocks to keep the vessel safe against the storm. But notice how our spiritual anchor works in reverse.

Our anchor does not drop down into the murky waters of this world; instead, **it is cast upward**, entering straight into the inner place (the Holy of Holies) *behind the curtain*, right into the very throne room of Almighty God!

It fastens directly onto Christ, who sits at the right hand of the Father. While the storms of life rage around us on the surface, our soul is securely lashed to the throne of God.

APPLICATION: In moments of intense doubt, fear, shifting cultural circumstances, or personal trial, where are we looking for stability?

We are often tempted to anchor our confidence in our own abilities, wealth, emotional stability, spiritual performance, or our fleeting circumstances. But emotions fluctuate, and life is unpredictable. As believers, we must anchor our confidence not in ourselves, but in the absolute trustworthiness of God.

Ray Boltz wrote a song many years back entitled, *The Anchor Holds*. The Chorus goes like this:

*The Anchor holds though the ship is battered
The Anchor holds though the sails are torn
I have fallen on my knees
As I faced the raging sea
The Anchor holds in spite of the storm*

You and I, have a sure and steadfast anchor, one where the anchor is behind, the veil, the anchor is in the very throne room of God, it is a sure and a steadfast anchor.

Vs 20 where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Right behind the heavenly curtain—within the true temple made without hands—our anchor has penetrated. Jesus has gone before us, acting as our **forerunner**.

The word used here for forerunner is *prodromos*. It is a rare term in the New Testament (*hapax legomenon*, meaning it appears only here in the entire New Testament), though it was common in Hellenistic Greek and the Septuagint.

The Imagery: In the ancient world, a *prodromos* was an advance scout, an elite advance guard, or a reconnaissance party sent ahead into unfamiliar or hostile territory to secure the way for the main army.

Jesus has gone into heaven **on our behalf**. Our security is absolute because our Advance Scout has already breached the heavenly realm, secured our permanent position, and taken His seat as our eternal High Priest after the order of Melchizedek.

The author now brings us right back full circle to the mysterious figure of Melchizedek. Remember where we were back in Hebrews 5 where the writer said this:

8 Although he was a son, he learned obedience through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him, 10 being designated by God a high priest after the order of Melchizedek. 11 About this we have much to say, and it is hard to explain, since you have become dull of hearing. (Heb 5:8–11, ESV).

In the entire Old Testament, Melchizedek is explicitly mentioned in only two places (Genesis 14 and Psalm 110). But here in **Hebrews Chapter 7**, the author is going to spend nearly 20 verses unpacking this magnificent typology!

Next week (Lord willing), we are in for an incredible treat as the author dives into the very truths that were once "hard to explain," but which shine with grand and glorious light for those who are walking closely with Christ.

APPLICATION: You and I can walk out of our Sunday school class today with profound boldness and confidence. We serve a God who cannot lie, whose history of truth-telling is flawless, and who has backed His promises with an oath. I do not know what you are facing, but remember the words of our Lord:

1 "Let not your hearts be troubled. Believe in God; believe also in me. 2 In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. (Joh 14:1–3, ESV).

The writer of Hebrews will say this in chapter 11:

16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. (Heb 11:16, ESV)

Paul said this as he wrote to the church in Corinth:

9 But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"— (1 Cor 2:9, ESV)

Peter said this:

3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. (1 Pet 1:3–5, ESV)

John wrote this:

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." (Rev 21:1–4, ESV)

Let us disconnect our hearts from the false anchors of this world—whether they are found in human approval, financial security, or emotional stability—and connect deeply to the One True Sure and Steadfast Anchor. The One Who has proceeded into the heavens, and through His blood has secured our spot in His Kingdom.