

**Introduction:** The instruction of Heb 13.3 goes far beyond this one prayer service. We're going to identify two things that this verse is *not saying* and that will narrow our focus to what this verse *is* directing us to do.

**I. REMEMBERING IS NOT JUST TODAY.**

- A. Many of your Bibles simply say "remember." However, a better way to express this instruction is with the phrase, "continue to remember."
- B. Previously, the writer said "you had compassion on those in prison" (10.34). Now the instruction is to continue doing that same thing.
- C. The book of Hebrews is not a book about doing things once in a while: the whole point is *perseverance* - obeying God in faith continually!
- D. **Point:** *Remembering the persecuted church is not just today - we must make this a matter of regular prayer.*

**II. REMEMBERING IS NOT JUST IN OUR MINDS.**

We see "remember" and assume that that word refers to something that happens in our minds. Remember the milk and bread. Remember what you've studied for a test. Remember a client's face and name. Remember your anniversary. But that's not a complete understanding of "remember."

- A. Not remembering sins:
  1. Heb 8.12: *For I will be merciful to their iniquities, And I will remember their sins no more.*
  2. Heb 10.17: *And their sins and their lawless deeds I will remember no more.*
  3. Pastor Brooks' sermons on forgiveness back in September - God's promise that He will remember our sins no more is not a promise that He won't have intellectual or mental awareness or recollection of the fact that we've sinned. It's a promise that He will not act on those sins; He will not come to collect that debt we owe.
- B. Remember = care for
  1. Heb 2.6 *But one has testified somewhere, saying, "What is man, that You remember him? Or the son of man, that You are concerned (ἐπισκέπτομαι) about him?"*  
[Quotation of Ps 8.4]
  2. The first half and second half are parallel. The word in Hebrews 2.6 that mirrors "remember" is "care for."
- C. How the readers had previously "remembered"
  1. Heb 10.32-34: *But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.*
  2. What: They "had compassion on those in prison," - just warm, fuzzy feelings.
  3. How: They actually "joyfully accepted the plundering of [their] property."

4. Why: They knew that participating in the suffering of their persecuted brothers involved “a better possession and an abiding one,” unlike earthly wealth.

### **III. WHAT DOES THAT LEAD US TO DO?**

A. We must pray.

If this passage exhorts us to “continue to remember the persecuted church and act on that remembrance,” then praying regularly is the minimum we should do.

B. We must give.

The people who read this letter understood that “continue to remember those who are in prison” meant “continue to have compassion on those in prison, joyfully being plundered of your possessions.”

C. We must go.

For some, “remembering” and “having compassion” may mean plundering your property to *go* and serve.

**Conclusion:** Jesus makes it possible for us to pray, give, and go.

We, like the readers, have a “better possession and an abiding one.” The book of Hebrews talks a lot about “better” - better than angels, better than Moses, better than Aaron, bringing a better covenant, giving a better hope. It also points us at our priest who *abides* forever (7.24).

Our better and abiding possession is Jesus Himself!

So *how* is it possible to pray regularly for persecuted Christians? How can we joyfully accept the plundering of our property, whether by giving or going? *Because we have Jesus*. That motivates us (He’s better than stuff - give it all up, you still have Him); that empowers us (He lives in you, aligning your desires and your joys with His own). Someday we will all be part of a huge multitude of redeemed ones from across the globe and we will glorify the Lamb. Can we perhaps give our time, our stuff, ourselves to do glorify Him as part of that redeemed multitude today?