

THROUGH THE BIBLE HEBREWS 5-6

Recently, God looked down from Heaven and noticed all the evil in the world. He sent an angel to check it out. When the angel reported in, he said, “**Yep, 95% of the people are sinful. Only 5% are living right.**”

God was so disappointed. He thought, “*Maybe, I should get a second opinion.*” So he sent another angel. When he returned he reported, “**God the first angel was right. 95% are sinful. Only 5% are good.**”

While God was planning a course of action, He wanted to email all the folks who were being good. He wanted to encourage them to be good and godly.

Do you know what that email said? Do you?
Am I the only one who got the email?

Actually, I didn't get the email either...

The two angels were off in their calculations. The Bible declares in Psalm 53:3, and again in Romans 3:12, “**There is none who does good, no, not one.**”

And it's our sin that bars us from God's presence.

The Hebrews knew this well. In Judaism, the religion they'd been raised in, not just anyone could offer a sacrifice, and enter God's presence. Only an elite few - priests from the tribe of Levi - could go before God.

This is why everyone needs **a priest** - “a go-between.” We need someone who can bridge the gap, and act on our behalf. Someone who can do our bidding, and regain for us God’s favor and acceptance.

Over the next three chapters, Hebrews 5-7, the writer describes how the Levitical priests were limited in their ministry. The OT priests failed to bring about a total reconciliation between God and man. Yet where they failed, Jesus succeeded. *Jesus is a better priest!*

The Jews trusted in a “high priest,” but to all who put their trust in Jesus alone, He is “**a great high priest.**”

Chapter 5, “**For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.**”

In Vietnam elephants are considered sacred. Touch an elephant and it’s suppose to bring you good luck.

In fact, under most forms of paganism animals are thought to procure divine help... Yet according to verse 1, it’s not the **animals** that qualify for priestly service.

Nor is it **angels**. Neither do angels qualify as priests.

Angels follow orders from God – not empathize with man. They’ve never felt our hurts. Though they’ve observed, they’ve never participated in our redemption.

Neither *angels or animals* can help you in things pertaining to God. A dog fetches the paper. A guardian angel keeps your car from swerving into a ditch.

But neither your animal or angel can impact your relationship with God or improve your spiritual status.

Priests *for men* are always appointed *from men*.

And here's why its so important that priests are human - verse 2, so "He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. A priest needs to two traits... First, is an awareness of human weakness.

Angels never grow weak, thus they'd make lousy priests. You'd get no empathy from a guardian angel.

Angels never get tired, or hungry, or sleepy, or or weary in well doing. Their answer for such weakness is to buck up. Angelic instinct is a swift kick in the pants.

And when we buckle under to temptation it boggles their minds. Angels are cold-blooded do-gooders. See a puny human *sin, or give in*, and they pick up their swords to avenge God's honor. It boggles their brain that God holds judgment at bay and shows mercy.

But in becoming a man, Jesus became acquainted with human weakness. He got tired, hungry, thirsty.

He cried and hurt. He grew angry and discouraged.

In his 30-plus years, He ran the whole gamut of human emotions - and is now able to empathize. He's been where you're at - He understands what you need.

Jesus can supply the solace and strength we crave.

The second trait a priest needs is an awareness of human sinfulness. Verse 3, "Because of this he is required as for the people, so also for himself, to offer sacrifices for sins." Once a year the High Priest offered a sacrifice that covered the

sins of the nation, but before he made sacrifice for Israel he first had to offer a sacrifice for himself. His own sin had to be covered.

God never intended for a priest to have a holier-than-thou attitude. The fact he had to offer sacrifice for his own sins first, was a safeguard against self-righteousness. All men sin - even those in linen robes, and sacred miters - were aware of their own sin.

The only priest who never sinned was our High Priest, Jesus Christ. He was the one perfect man...

Yet He was a man nonetheless - and as a man, even our Lord, on the cross, bore the shame of our sin.

At Calvary, our sin was thrust upon the innocent shoulders of our Lord Jesus. 1 Corinthians 5:21 tells us, **“He made Him who knew no sin, to be sin for us.”**

Jesus felt the alienation sin causes. He knows firsthand the horrors of sin, and the mercy we need.

Verse 4, **“And no man takes this honor to himself, but he who is called by God, just as Aaron was.”** A priest has to be a man. He also has to be appointed by God.

God ordained the OT priests to be from the tribe of Levi, and from the house (or family) of Aaron.

Several times in the OT individuals tried to assume the role of priest, and in each case God judged them.

In 1 Samuel 13 King Saul couldn't wait on Samuel and offered the sacrifice himself. It cost him a kingdom.

In Numbers 16 Korah and his kin tried a priestly coup and the ground opened up and swallowed the rebels.

In 2 Chronicles 26 King Uzziah decided being king wasn't enough. But when he usurped the priestly position, God struck him with leprosy... [Here's the moral of the stories - both priests of old, and even pastors today, should always be appointed by God.](#)

And this was the case with Jesus. Even Jesus did not assume the role of priest. He was appointed by the Father in heaven. Verse 5, ["So also Christ did not glorify Himself to become High Priest, but it was He who said to Him..."](#) And here the author quotes Psalm 2:7, ["You are My Son, today I have begotten You."](#)

At first the application of *this verse to this argument* seems strange. What does the birth of Jesus have to do with God appointing Him as High Priest?

But when you compare Scripture with Scripture you learn that the quote from Psalm 2:7 doesn't speak of Jesus' birth at all. It actually speaks of His resurrection.

In Acts 13:33 Paul applies Psalm 2:7 not to Jesus' birth in Bethlehem, but to His resurrection from the dead. Jesus was ["begotten,"](#) or [began,](#) a glorious new life when He rose from the dead, and ascended to the Father's right hand! At that point Jesus was made High Priest in the heavenly Temple. Today, He ministers before the Father, interceding for you and me.

Verse 6 is helpful, ["As He also says in another place..."](#) Here he quotes Psalm 110:4, ["You are a priest forever according to the order of Melchizedek..."](#)

Here's a crucial point, Jesus was not a Levitical Priest. During His earthly ministry He never wore a priestly garment, or slaughtered a Levitical sacrifice, or ministered as a priest in the Temple at Jerusalem.

Jesus was a priest, but not after the order of Levi - *rather after the order of another priest, Melchizedek.*

Levitical priests were *temporary and earthly*. Jesus was an *eternal and heavenly* priest. As Psalm 110 puts it, "You are a priest forever..." Next week in Hebrews 7 we'll learn more about this man, Melchizedek, his priesthood, and what it means in regards to Jesus!

But back to the human requirement for being a priest. Recalling the earthly ministry of Jesus, "who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears..."

Jesus was well acquainted with pain and heartache.

In the Garden of Gethsemane He was in such physical and mental anguish that when He prayed his sweat had the consistency of thick drops of blood.

Jesus prayed, "to Him who was able to save Him from death, and was heard because of His godly fear..." I've heard people suggest that Jesus prayed in the garden to avoid the cross. "Let this cup pass from Me" - was a plea to escape. He was asking the Father to find another way to redeem the world. *I disagree!*

Throughout Jesus' life - *from crib to cross* - Jesus' one aim was to die for the sins of mankind. To suggest He got to the end of His journey, and had second thoughts is insulting and ridiculous. Beside the author of Hebrews suggests God answered His prayer. Obviously, Jesus wasn't asking to bypass the cross.

I believe Jesus' angst in the garden centered around the hurt and pain His disciples would cause Him.

He knew they would deny Him, and abandon Him. He was being asked to die for brothers who would turn traitor - to lay it all down, and bear incredible pain for folks who would boast allegiance, then do Him dirty.

This is the greatest challenge of discipleship. *Am I willing to love a brother turned traitor? Lay down my life for the person who just stabbed me in the back?*

AW Pink writes, "Our sharpest trials often come from those in whom we have instilled the most trust and in whom we have shown the greatest kindness."

Jesus could've gotten bitter, but in the garden He asked God to take away the cup of resentment.

And I believe God answered His prayer!

And through it all, "though He was a Son, yet He learned obedience by the things which He suffered."

This is a strange thought when applied to Jesus - *that the Son of God learned obedience?*

Don't misunderstand, Jesus was never disobedient. It's just that in heaven, as equal with God, He never had the opportunity to obey. You don't have to obey when you're the boss and you're calling the shots.

But when Jesus laid aside His heavenly glory, became a man, and assumed the role of a servant - for the very first time the Son of God was called on to take orders. And Jesus learned obedience. He experienced the rigors and consequences of obedience firsthand.

Verse 9, “And having been perfected, He became the author of eternal salvation to all who obey Him...”

There was a time when Delta Airlines required all newly-hired executives to first work in the grunt areas of the business. They would do a stint handling baggage, ticketing passengers, cleaning out planes.

Before they were trusted to hand down decisions from the top, they first have to learn from experience how those decisions effected the people at the bottom!

Likewise, Jesus experienced being a good servant so He could be a good boss. Now you know when a command comes down from Jesus its not coming from a bigwig who's oblivious to the challenges you face.

Before Jesus started giving orders, He learned how to take them. Today when a command comes down from Jesus rest assured it's for your own good - and with His help, its always within your capacities to obey.

Verse 10 tells us again, Jesus has been, “called by God as High Priest "according to the order of Melchizedek," of whom we have much to say, and hard to explain, since you have become dull of hearing.”

Often the problem is a *dull preacher* or *dull sermon*.

AT Robertson once said, “One of the proofs for the inspiration of the Bible is that it has withstood so much poor preaching.” I believe a pastor's greatest sin is to bore people with the Bible. It's anything but boring. Yet here the problem is not *dull preaching*, but *dull hearing*.

The word translated “*dull*” means “*sluggish in the ears.*” These Hebrews had the attentiveness of a slug!

It reminds me of the man who wore a hearing aid for 20 years. Actually, it never really helped, until it was discovered he’d been wearing the device in the wrong ear. For 20 years the hearing aid had muffled the hearing in his good ear, and made his situation worse.

Likewise, there’re believers with a hearing problem.

They’re selective listeners. They hear only what they want to hear, or what applies to their spouse, or their boss, or their kids - and never what applies to them.

A pastor was once asked if his church needed a deaf ministry. He responded, “*Sure, I think our whole church needs a deaf ministry - they just don’t seem to hear what I’m saying.*” The Hebrews needed a deaf ministry.

And this spiritual dullness created a sad situation.

The author has so many wonderful truths He wants to share with his readers. He says in verse 11, He has much to say about the priestly ministry of Jesus...

Think of it, Jesus is in heaven right now praying for you and I – *what an intriguing thought.* It peeks my curiosity. I would love to learn more of such mysteries. But the author of this book can’t go on because his readers aren’t ready. They’re still stuck on the basics...

It makes me wonder what mysteries, what insights, what heights of spiritual enlightenment - *are awaiting you and me just around the corner* - but God refuses to reveal them, until we listen to what He’s already said.

Verse 12, “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God...”

The “*first principles,*” or literally, *the ABCs of Christianity* - the Hebrews had yet to learn the basics.

It’s foolish to teach T-batters pick-off plays when they can’t yet put on a glove correctly. You’ve got to learn the basics before you can move on to the deeper stuff.

Some of the Hebrews should’ve been teachers by this point. Their spiritual growth and maturity had not measured up to the depth of teaching they’d received.

And this still happens. People come to our church, and hear God’s Word, but don’t apply to their lives.

They want to experience God’s blessing and bear spiritual fruit - but it’s not happening like they thought it would - so they look for another church, a new pastor.

They’ll say, “*We’re not getting fed properly. The teaching is dull.*” Which is a possibility - but more often than not, the problem isn’t *dull teaching*, it’s *dull listening*. We need to first consider, *is the problem us?*

Some people listen with an ear toward critiquing the delivery, rather than with a desire to apply the truth.

The writer continues to mourn the immaturity of his readers, “*and you have come to need milk and not solid food.*” Milk is for babies... people with no teeth.

It may be cute to see an infant with a bottle in its mouth, but it would be disgusting to see a College Freshman walking around sucking on a baby bottle.

And it’s equally disturbing to see a person who’s been a Christian four years still struggling with basics.

Verse 13, “For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.”

Here we’re told how to move out of babydom - from milk to meat - it takes more than just adding spiritual calories - just more knowledge - you have to exercise what you know to build muscle. It’s “*by reason of use.*”

Spiritual maturity comes by applying what you know.

This week I saw an NBC News article entitled, “[Big Baby Boom: Supersize Deliveries Have Doctors Worried.](#)” Over the last few decades there’s been a spike in developed countries of the birth of big babies.

This year a Pennsylvania woman had a 13 pound 12 ounce little girl. A German baby weighed in at 13.5 pounds. California saw a 13 pound, 10 ounce baby girl.

In March a British mom delivered “*little George,*” who weighed 15 pounds, 7 ounces. They took back his infant clothes, and brought him home in PJs meant for a 6 month old. At six weeks George is 26 inches long.

Today, hospitals are seeing a rash of **big babies**, *but so are churches.* We’ve got bloated believers with lots of fat. They know a lot, but they need to apply what they know - turn it into muscle. Stop being a big baby!

Let’s all grow up into Christ and gain some maturity.

Chapter 6, “Therefore, leaving the discussion of the elementary principles of Christ...” the spiritual ABCs...

He wants to move on to maturer matters...

“Let us go on to perfection (or maturity), not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits.”

Before we move on, notice what the author lists as the basics of faith. He sets them out in three pairs...

First is “repentance from dead works and of faith toward God” The first two basic truths of Christian discipleship relate to salvation. We become Christians when we realize that even our best works are as filthy rags in the eyes of God. They’re “*dead works.*”

No one comes to God by their own efforts or merit - salvation is a gift from God, by grace through faith.

Second, he speaks “of the doctrine of baptisms, (and) of laying on of hands” This second pair of basic Christian truths concern the work of the Holy Spirit.

Notice Paul says, “*baptisms*” plural. There are three baptisms spoken of in the New Testament...

First, there’s the baptism into the Body of Christ (*the spiritual initiation, the fusion that takes place by the Spirit when we’re born again into the family of God*).

Second, there’s symbolic water baptism.

And **third**, there's the baptism, or anointing, or the point-in-time filling of the power of the Holy Spirit upon our lives... *We need to experience all three baptisms.*

Then there's also the "**laying on of hands**" by church members - which also relates to the work of the Spirit.

In the early church when a person was appointed by the Holy Spirit to *an office in the church* or *a mission of the church* it was confirmed by the laying on of hands...

Or when spiritual gifts were received they sometimes came through the laying on of hands. God often uses the touch of holy hands to impart spiritual dynamic.

And the third pair of basic doctrines deal with the end times, "**of resurrection of the dead, and of eternal judgment.**" One day, the bodies of both the righteous and the wicked will be resurrected immortal - every human being will live forever... But then comes the judgment - will we be assigned to heaven or to hell?

If you don't have a handle on these three areas of Christianity - *salvation, the ministry of the Holy Spirit, and the final judgment* – then you've got some catch-up to do. These are the basics. It's time for some remedial study. God has much more to reveal to you, *and He will* - but first you need to grasp the basics.

Notice again the plea in verse 1, "**Let us go on...**"

We need to "**go on**" in our faith. Faith is not a one-time proposition. You persevere. The writer of Hebrews is concerned about those who are stuck or stunted...

And he issues a warning in verse 4, "**For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to**

come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.” The point of the passage is *don't fall away* - press on. Continue in your faith

But in making his point other questions are raised...

First, is it possible for a true Christian to fall away from the faith and forfeit or loses their salvation?

Some say “no.” They skirt around verses 4-5 by suggesting the descriptions don't apply to legitimate Christian conversion. *“They just flirted with the Spirit, but never really married. They tasted the heavenly gift - rolled it around in their mouth - but never swallowed.”*

Sounds like Bill Clinton, “**I smoked, but didn't inhale.**”

I think this kind of argument denies the obvious.

Commentator, Warren Wiersbe, is a staunch, once-saved-always-saved advocate, yet he concedes, “**To suggest the phrase, “partakers of the Holy Spirit,” means they only went along with the Spirit to a certain extent is to ignore the meaning of the verb. It means “to become sharers.” I have concluded that the people addressed were true believers, not mere professors.**”

Its interesting too that in other passages these same terms are clearly used to denote bonafide believers.

Check out Hebrews 3:1 and 3:14 - the “**partakers**” are obviously Christians. In fact, the whole letter was written to believers. There's no doubt in my mind this passage is a warning to Christians that if they fall away, or renounce their faith in Christ and turn their back on His provision, they will no longer be saved.

Don't misunderstand I'm not saying a believer can lose their salvation by anything they do or don't do.

Works, performance - doesn't gain for us salvation; and neither can it cause us to lose our salvation.

Salvation is a matter of grace through faith – but if you don't cultivate your faith it can atrophy and die.

Of course, this raises a **second** question, “If this passage teaches you can lose your salvation, doesn't it also teach that once it's lost it can never be retrieved?”

Reading the passage straight through it says, “For it is impossible ... if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.”

First, let's remember there's a host of biblical passages that teach that as long as a wayward soul has a last breath, hope is never lost. Recall the Prodigal Son was a member of the Father's family before he fell away, yet he was warmly welcomed back when he returned home with a repentant heart.

Romans 11:23 says of the Jews who were cut off the vine, “They also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.” Note the words, “for God is able to graft them in again.” They had it, lost it, then get it back again. It's possible!

I believe the writer of Hebrews is saying that if a person falls away from their faith, while he's in a fallen state, it's impossible to renew him to repentance... *but the passage doesn't say what happens if he returns!*

The rest of Scripture attests that if he does return, God will graciously renew him to repentance and once again he'll become a recipient of the mercies of Jesus.

In fact, the NIV gives an alternate reading for verse 6, rather than "*since they crucify again*" it reads, "*while they are crucifying.*" In other words, "*while*" their back is turned toward Jesus, it's impossible to be renewed.

Remember these Hebrew believers were being tempted to return to the religious practices of Judaism.

But if they renew their faith in Levitical priests, and the Temple serve, and the animal sacrifices - they will be renouncing Jesus as God's sole provision for sin.

You can't have it both ways. It's either / or...

You can't trust in the blood of animals as payment for sin, and in the blood of Christ at the same time.

Think of it this way. If I have tickets to the Braves game, and I give them away... I can't go to the game.

As long as I don't have a ticket I've got no hope of getting into the game. You've got to have a ticket.

But that doesn't mean I can't go back to the box office and purchase another ticket. I can, as long as tickets are still available - *and heaven's not full yet!*

Verse 7 tells us, "**For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.**"

Like the rain, God's blessing comes upon all men.

It's what we do with the rain that matters. If we bear fruit we'll be blessed. If we bear thorns we'll be cursed.

Our destiny is shaped by our response to God.

“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.” He's warned them, but He has high hopes they'll continue in their faith.

And if they persevere they'll receive a reward for their love and kindness. “For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.” Those who fall away never receive the reward they would have if they persevered.

Verse 11, “And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.” I love this verse. Here's how you hold on!...

Realize there's always a lapse of time between the giving of a promise, and the fulfillment of that promise.

Thus, it takes faith and patience to inherit a promise.

Some folks start out with faith, but they lack patience. As a result their faith flames out and dies.

Whereas other folk will wait on God, but they never trust Him and take steps of faith. They're in a perpetual holding pattern. If they're going to land the promise they

need to exercise their faith... It's the combination of both faith and patience that inherits God's promises.

Verse 13, "For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you. And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute."

God's promise to Abraham is significant to us since it's the seed from which our salvation flowered.

Messiah was a member of Abraham's family - thus, those saved by Jesus are blessed through Abraham.

God knew His promise to Abraham had incredibly far-reaching ramifications. That's why after making the promise, God confirmed it by swearing an oath...

In antiquity an oath was the equivalent of a signed contract. The oath assured the party's accountability.

That's why a man always swore by someone greater than himself - the priest or the king. In essence, he was saying if I fail to fulfill my end of the deal then I'm asking the authority I invoke to enforce my compliance.

When God promised blessing to Abraham He took an oath. He wanted to guarantee His promise, yet no one is greater than God, so He swore by Himself.

Verse 17 adds, "Thus God, determining to show more abundantly to the heirs of promise the immutability (or unchangeableness) of His counsel, confirmed it by an

oath, that by two immutable things (*His promise* and *His oath*), in which it is impossible for God to lie, we might have strong consolation...”

Here’s a promise you can take to the bank.

No one in all of human history has ever made a promise more secure than the promise of our salvation.

God’s willingness to save you and me is sealed by two immutable things - *His word* and *His oath!* God cannot lie, thus His word should be enough - but God puts a guarantee on top of a guarantee, with an oath.

Abraham had a long wait for the fulfillment of the promise God made to him. His son, Isaac, was born twenty-five years after the promise was first given.

But Abraham’s wait was nothing compared to the recipients of God’s salvation. The OT Jews and the Gentiles who would believe waited 2000 years from God’s promise to Abraham until the birth of Messiah.

God knew there would be a long wait, and that’s why He wanted to bolster the faith of His people - thus, He sealed His promise with an oath. He swore by Himself!

It was like trumping a trick your partner had already won. You must really want it – *you double won it!*

Our salvation has been double won!

Faith is only as good as its object... and God gives us a double-assurance – His promise and His oath.

And in verse 18, **“We who have fled for refuge to lay hold of the hope set before us.** Here’s a reference to an ancient Hebrew custom - **the cities of refuge.**

This was all laid out in Numbers 35.

If you accidentally took the life of another person you fled to a designated city - **a city of refuge**. There the elders of the city would judge your case, and if they found no malice in your actions you could remain under that city's protection. As long as you remained within the city walls the relatives of the deceased couldn't take vengeance on their fallen family member.

If you left, then you were on your own - free game.

You were finally freed from all retribution upon the death of the High Priest. His death ended the statute of limitations, and you could no longer be punished.

This of course, is all a picture of our hope in Christ.

Jesus is our city of refuge! As long as we're in Christ we're protected from the penalties of sin. But if we fall away from faith, and leave - then we're on our own.

And since our High Priest has already died and rose from the dead, then as long as we continue in Christ then we can never be prosecuted for our sins. For the believer in Jesus the statute of limitations on sin is over.

Verse 19, **"This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever..."** One of the earliest symbols of Christianity was a boat anchor. Archeologists have found over 60 carvings of anchors on the walls of Rome's catacombs.

If your faith is in Christ, then you're tied to an anchor.

And our anchor isn't thrown down into the depths of the ocean - instead, Jesus has ascended upward into the heights of the heavens - into the heavenly Temple.

At His ascension, our anchor rose from the Mount of Olives, ascended into the clouds, flew through heaven's doors, to God's throne, where it hooked onto the horns on the mercy seat. It caught and held tight.

Today, Jesus is at God's throne interceding for us.

That means, you have a friend in high places!

In a world of sudden and often violent storms, it's comforting to have an anchor. To be tied off on a rock - something greater than yourself you know will hold.

This is Jesus! He has anchored us to God.

That's why we should continue on with Jesus. No drawing back! Cut the tie-line of faith and you'll drift.

As Daniel Towner put it, "I can feel the anchor fast as I meet each sudden blast, and the cable, though unseen, bears the heavenly strain between; through the storm I safely ride, till the turning of the tide. And it holds, my anchor holds; blow your wildest, then, O gale, on my bow so small and frail; by His grace I shall not fail, for my anchor holds, my anchor holds."

We have a High Priest, Jesus Christ, who is better than the sons of Aaron, the Jewish priests. In fact, the last verse in chapter 6 tells us our eternal High Priest is a priest "according to the order of Melchizedek."

Chapter 7 is all about the superior priesthood of this mysterious, intriguing character named "*Melchizedek..*"

And that's where we'll pick up next time...