

Hebrews 6
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Tape #8211
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Now each of these chapters are inter-related. And chapter six is just a continuation of chapter five. You do understand that when the Book of Hebrews was written, the writer did not divide it into chapters and verses. That was done years later by men, who thought to make it easier to reference certain passages. So they divided the Bible into chapters and verses so that we could memorize particular thoughts and ideas that we have in the particular verses. And so many times the thought is sort of broken up by chapter divisions.

Now we're used to in reading a book, to say well, I'm going to finish this chapter. And we sort of, you know, put it down and think, well, the chapter is complete and usually a thought is pretty much completed in the chapter. The new chapter will usually introduce a new area.

Well, not so, in the chapter distinctions in the Bible. And thus, we'll go back and we'll read the last part of chapter five, which will then bring us right on into chapter six.

Beginning with verse eleven of chapter five, the writer says as he is talking about Jesus the High Priest after the order of Melchizedek, he says we have many things to say that are hard to be uttered, seeing that ye are dull of hearing. That is, many things to say about Melchizedek. When we get to chapter seven, he'll begin to say these many things about Melchizedek.

For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. You haven't grown up. You are still children.

For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongs to them that are of fully mature, *even* those who by reason of use have their senses exercised to discern both good and evil.

So it's sort of a rebuke. He would like to talk to them about things that they're not really ready to receive because even though they've been in it long enough where they should be able to take the meat, they still need just to be given milk.

Therefore leaving the principles of the doctrine of Christ, That is, the foundation. let us go on unto perfection (full maturity or perfection or full maturity); not laying again the foundation of repentance from dead works, and of faith toward God, ²Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³And this will we do, if God permit.

For many years I was seeking to be an evangelist, though I was a pastor of a church. And these topics are evangelistic topics. The repentance, having faith toward God, being baptized, and the teaching of the resurrection of Jesus and of the eternal judgment on the sinner. And in emphasizing evangelism in my ministry, I did not take the congregation into a maturity in their Christian walk. They continued as babes in Christ. And I was constantly feeding them milk. I had them on the bottle. And I kept them that way, which is tragic and my heart sort of aches when I think of those early messages that were all just evangelistic, you need to receive Jesus Christ! You need to repent from your sins. You need to be baptized, and you know, God's judgment is going to come upon those that don't.

In Paul's letter to the Ephesians, he said, He who has ascended is the same One who first of all descended into the lower parts of the earth. And when He ascended He led the captives from their captivity. And He gave gifts unto men. And to some, apostles, and to some, prophets, and to some, evangelists and to some, pastor-teachers.

But then he tells why God has placed these gifted men in the church—for the perfecting of the body of Christ, the building up of the saints, until we all come into a full maturity unto the measure of the image of Christ.

And this was something that I was not doing in the early years of my ministry. And it was this verse along with Ephesians four that sort of opened up my eyes to the purpose of the church.

You see when I was in school, we used to have an annual missionary conference and a fellow by the name of Smith, used to come from His People's Church in Toronto, Canada for an annual missionary conference. And he stressed over and over again, that the primary purpose of the church was the evangelization of the world, that the church existed for the sole purpose of evangelizing the world. And I bought into that concept as gospel truth. And so the whole emphasis was that of seeking to evangelize.

And as I read Ephesians four and as I read Hebrews six, I realized that the primary purpose of the church was the building up of the body of Christ, the perfecting of the saints for the work of the ministry. And I suddenly realized that I had not been doing that. I was so interested in evangelism that I was constantly preaching the need of repentance, the need of believing in Jesus Christ for your salvation, the need of being baptized in water. I was just laying over and over and over again, the foundation, but I was never building beyond the foundation. And as such, I kept the people in Spiritual immaturity. And so the Lord led me into the teaching of the Word of God in a consistent way, going through and teaching the Books of the Bible. And ultimately, in just teaching through the whole Bible, the method that we follow now.

When Paul the apostle, was talking to the elders from the church in Ephesus there on the beach at Miletus, he said to them, I want you to bear record that I have declared to you the whole counsel of God. I have not shunned to declare to you the whole counsel of God.

I do not believe that a pastor can say that to his congregation until he has taken the congregation through the whole Bible, from Genesis to Revelation. And if you have taken the congregation from Genesis through Revelation, then you can say, I have not shunned to declare to you the whole counsel of God.

And so in as much as we are going through the whole Bible from Genesis to Revelation, and are currently in our seventh time through here, I believe that should the day ever come, that I would feel it necessary to do something else, that I could stand before you and say, I want you to bear record that I have not shunned to declare to you the whole counsel of God.

Paul said, I am innocent of the blood of all men because I have declared to you the whole counsel of God.

I was taking this week with a friend of mine, who actually attended the church that I pastored in Tucson, back in the late forties, early fifties. And he was going to the University of Arizona at that time, and was just a couple of years younger than I am. And so he was over all the time and we just developed a bond, just that wonderful bond this friend and me. We maybe talk to each other once every two or three years, but we are the closest friends. It's just like, you know, we have been with each other every day, even though, it's not the kind of friendship where you've got to call up everyday and say, are you still my friend? You know, it's just there. I'm there for him. He is there for me. And so I was talking to him this week. He owns a manufacturing plant up in Downey. And I said to him, I said, George, you're sixty-nine now. When are you going to retire, you know, I said? You know, what are we doing? We still working and you know, we're beyond the sixty-five retirement age.

He said, oh, I figured I'd retire when I got old. I said, that's a good idea. I'll retire when I get old! And so but should that day ever come and I'm praying for the Lord to rapture the church. I believe we are going to see it.

But at any rate, the whole counsel of God. Taking you on into maturity. Not just going over and over the first principles, not laying the foundational truths, over and over again. But building on the foundation, to bring you into the full, maturity in your Spiritual walk in the Lord.

And so the writer says, this we will do if God permits. We are going to take you on, beyond the milk. We're going to get into some of the meat, in order that you might experience some Spiritual growth.

Now beginning with verse four, we have an extremely difficult passage, especially difficult if you are a five point Calvinist. For it seems to fly in the face of some of the ultra-Calvinistic teaching.

⁴*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, (which is of course, salvation) and were made partakers of the Holy Ghost, (You've received the Holy Spirit. ⁵And have tasted the good word of God, and the powers of the world to come,* Now those who take the extreme Calvinistic position, say well, they were never saved. I have tremendous difficulty in accepting that. What is it then to be saved? To be saved is to be enlightened. It is to receive the heavenly gifts of salvation, eternal life. It is to be filled with the Spirit. It is to receive the Word of God and to have the power of God

dwelling in you, the power of the world to come.

But it is impossible for those who have been in this position, ⁶*If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* Now, it needs to be noted that this verse is one that Satan often quotes to club people to death.

When a person has backslidden, so often Satan will use this verse to beat them to death, to tell them that there is no hope for them because they have fallen away. And thus, it's impossible to renew them to repentance. And Satan will usually accuse them of having committed the unpardonable sin. And many, many, many people have come who are distraught, because Satan has used this verse in just beating them to a pulp and making them feel that it's hopeless for them. They can't be saved.

You say, but isn't that what it is saying? Well, let's look carefully at what it is saying. But, first of all let us note, that men of God have fallen into sin in times past. And when a man of God falls into sin, there are certain measures that God will take to chastise that man. But the purpose of chastising is not to destroy, but it is to teach. And God uses His chastening.

Now David, a man of God, sinned horribly. And was forgiven when he confessed his sin. But there were consequences of that sin that he had to pay. Because of his sin, he didn't escape the chastisement of the Lord. The sword will not depart from your house. You read of the internal problems that David had with his family. One of his sons raping one of the daughters and the son subsequently being murdered by Absalom. And then Absalom rebelling against his father and then trying to drive him out of the kingdom and himself being killed in battle. And so these were the price that David paid for his sin, yet he was forgiven.

Peter, failed miserably in denying the Lord, and yet he was forgiven. God used him as one of the leaders in the early church. There is forgiveness and there is pardon for sin. Jesus said, whosoever will come unto Me, I will in no wise, cast out. I think that the understanding of this verse lies in the phrase, if they shall fall away. And I think that that is a reference to an apostasy. That is if you turn away from the faith in Jesus Christ and denounce Jesus Christ, and denounce the salvation that you once experienced and denounce the experiences that you once had in your walk with the Lord.

There is a fellow who at one time was serving in a position here at Calvary Chapel. He was sort of a weird guy to tell you the truth. We felt sorry for him. He was one of those kinds of persons who had certain psychological difficulties that caused him to when he went to college, to take every psychological course that the college offered so that when he graduated. He found he had a degree in psychology because he was so interested in trying to understand himself, why he was weird. So we felt sorry for him. He had a lot of experience of dealing with weirdness, so he wanted to have support groups for weird people. And you know, if had a problem with this or if you had a problem with that, incest, or whatever, he wanted to have these support groups. So we allowed him to have these support groups and he met here on the campus with people with all kinds of personal problems and difficulties.

He however, I guess because he was weird, turned away. Today he is an activist against Christianity. He goes around debating and lecturing, seeking to destroy people's faith in Jesus Christ. He is an enemy of Jesus Christ. He is an open, avowed enemy of Jesus Christ, denying any experience that he ever had.

Now the question is was he ever saved? Only God knows that, but I can tell you that if he ever had a genuine experience, he has fallen away. And I believe in his position, that it would be impossible to renew him again until to repentance because he has crucified the Son of God afresh. He has turned his heart, his back, his mind on Jesus Christ and is seeking actively to turn other people against their faith in Jesus Christ, seeking to destroy their faith.

So I think that that is a case of a person falling away. He had certain evidences of being born again. He confessed to being born again. He confessed to the power of the Holy Spirit in his life and things of that nature, but there is that apostatizing and I think that the Scripture does warn us against apostasy. That if our deliberate, willful, turning our backs upon Jesus Christ, once we had tasted of the heavenly gift, once we had received the power of the word to come and yet, to willfully, deliberately denounce and deny Jesus Christ. I think that you enter into a realm where it's impossible to renew you again unto repentance because you have crucified the Son of God afresh.

He is about the only one that I know that has gone from that kind of an experience that he once had, to a

total denouncing of it. I'm sure there are more, but thank God, they are rare. So I think that that is what is referred to here as falling away and it's impossible to renew them to repentance because he had crucified to themselves the Son of God afresh and has put Him to open shame, which he is doing, a part of that group that is seeking to destroy peoples' faith.

⁷*For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs (vegetables) meet for them by whom it is dressed, receiveth blessing from God:* He is talking about the earth bringing forth the harvest. People who have cultivated the ground, have planted the seed. God sends the rain.

Most of the farming in Israel, it used to be all of the farming, now a lot of the farming, I won't say most. But I think most of the agriculture is irrigated, but it used to be that they were what they called, "dry farmers". And that is, they depended completely upon the rain for their crops. And if there were good rains that year, they would have good crops. If they had a lack of rain, then the crops would be effected by it. And there are areas still around Bethlehem and all, where they are the dry farmer. They plant the seed and they cultivate the ground. They plant the seed, but then they depend completely upon the rain to bring forth the fruit. They don't have irrigation.

And so he is speaking here about how that the earth, which drinks in the rain, that comes often upon it, and brings forth the crops, the herbs, that are fit for those who have dressed the ground, or cultivated it, receives the blessing from God. The harvest is God's blessing.

⁸*But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.* Now you remember, Jesus gave the parable of the sower, who went forth to sow the seed. Some of it, you remember, fell by the wayside, some fell upon stony ground, some fell among thorns, and some fell on the good, cultivated soil.

That which fell on the wayside never did germinate. Nothing ever came of it. That which fell on the stony ground, sprung up quickly, but because there was no depth of earth, as soon as the sun came out in the spring. You know, the sun and the heat, it withered and died because it didn't have any depth, any roots. But that which fell among thorns, grew up with the thorns, but then the thorns choked it out, so that it never did mature to fruit bearing. That which fell on the good soil, brought forth fruit, thirty, sixty, a hundred fold. That which fell among the thorns was to be burned. It never did come to full maturity.

And so Jesus in explaining the parable, said that the seed was the Word of God and it falls on different types of soil in the hearts of people. They hear the Word of God and It has absolutely no effect upon them. That which fell upon the wayside.

Others, there is an apparent kind of receiving it with joy. Oh, that's so glorious! Hallelujah! Glory, hallelujah, I'm saved! But there is no depth. And when trials come, persecution, then they just wither and die. Then, that which fell among thorns. The thorns are the cares of this life, the deceitfulness of riches and the lust of other things. And these choke out the Word of God in that person's life so that they never come to maturity. They never come into that full maturity where they bear fruit unto the Lord. And I think that this is a vast part of the church universal. There is the thorns, the cares of the life, the deceitfulness of riches and the lust of other things, keep them from really being fruitful Christians. And so, they are gathered together to be burned.

⁹*But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.* And so I'd like to say, beloved, I'm persuaded better things of you. I'm praying that God will bring us all into maturity, into a fruitful life for Jesus Christ, that we will bear fruit, thirty, sixty, a hundred fold!

¹⁰*For God is not unrighteous to forget your work and labour of love,* Paul, in writing to the Corinthians said, that your labor for the Lord is not in vain.

I think that often we make a serious mistake in thinking, well, I haven't led anybody to Jesus Christ and thus I have no fruit. I think that it is important to realize that what God requires is that you bear witness of Jesus Christ and whether or not the seed that is planted, falls on good soil or falls on the wayside is not your responsibility. It is your responsibility to sow the seed and it is the Lord's responsibility to bring forth fruit when it falls upon the good soil.

But I think that we often think that we need to have notches in our belt, you know. And that we get rewarded according to how many notches we have in the belt. Not so! And I think that many times, some of these people who give testimony of the dynamic witness, you know. There are those who say, well, I have determined to lead one soul to Jesus everyday. And you know I went to bed at eleven o'clock at night and realized that I hadn't led anybody to the Lord. I got out of bed. I went out on the streets until I found someone, you know. I nailed them.

I think that a lot of times, and I have met people who are very forceful in pushing their witness. They are very forceful. And I think that a lot of times people, just to get rid of them, say the sinners prayer, you know. Get off my back, you know. And I think that, you know, it seems that they've put the notch in the belt because the guy went through the sinner's prayer, but I don't really feel there was any true conversion there. I think that as soon as they walk away, Satan comes and plucks the Word out and it really didn't take root. It didn't really produce fruit.

So God though is not unrighteous. God will not forget your work and your labour of love, *which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.* God is very aware of your service, the things that you have done and that you do in the name of Jesus Christ for others. God is cognizant of that.

¹¹ *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:* We trust that all of us will be diligent in your labor of love in ministering to one another.

¹² *That ye be not slothful, but followers of them who through faith and patience inherit the promises.* We are helping to support a missionary down in Bolivia, who when he was just a young man because his father was a missionary. He grew up on a mission field in Bolivia. His father had a tremendous burden for the Saranoy Indians, who were a nomadic, tribal group, who lived in what is known as the green-hell country in the wet forest area. And these nomadic people would just move from area to area. They would sort of just hunt out an area, get the food and then they would move to another area. They were nomadic. They had not even learned how to make a fire. They would have to carry their fire with them as they would move. They had never learned how to make a fire. They were primitive people.

And his father went to reach these people with the gospel of Jesus Christ. When his father died, he took up the ministry among these Indians. And he was there for seven years without a single convert! Going out into the jungles, finding these people. Of course he grew up as a little kid, so he knew all of their culture, he knew their dances, he knew their language. He was sort of a curiosity to them because here he is a little white kid, but he knows their dances, he knows their language. And he is there sharing the gospel.

They built the village for the people. They taught them how to farm. They taught them certain practices of hygiene because tuberculosis was quite common among them because of their lack of hygiene. So they taught them hygiene. They were able to cut down the incidence of tuberculosis. They did a lot of social good for them, but his heart was to bring them to Jesus Christ. And for seven years he witnessed and labored among them and not a single convert.

Here the writer says, don't be slothful but followers of them who through faith and patience inherit the promises. Of course it's a reference to Abraham and to those in the Old Testament, who through faith and patience inherited the promises. Think of the patience of Abraham in waiting for Isaac to be born, the son of promise.

Anyhow after seven years, there was a real breakthrough. God began to touch the hearts of the Saranoy Indians. Now, the vast majority of the Saranoy Indians are Christian, but it took years of planting seed, years of patience and prayer before they saw the fruit of the ministry. I think of the Scripture that says be not weary in well doing for in due season, you will reap if you faint not.

So who through faith and patience, inherit the promises. And as I said, it no doubt is a reference to Abraham because in the very next verse, he brings up Abraham.

¹³ *For when God made promise to Abraham, because he could swear by no greater, he sware by himself,*
¹⁴ *Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.* Abraham had waited for years for the promise of God to give him a son by Sarah. He was over a hundred years old before that

promise was fulfilled. But then the interesting thing is that when God did give him a son, through Sarah, whom they called laughter, Isaac, then one day God called to Abraham and said offer him as a sacrifice unto Me on a mountain that I will show you. And Abraham, in faith, sought to obey the commandment of God.

And you remember the story. It's told to us in Genesis, chapter twenty-two, where Abraham and His servants, along with Isaac, journeyed from Hebron. It was a three day journey to Jerusalem, to Mt. Moriah. And there, God pointed out Mt. Moriah, to Abraham. So he said to his servants. You wait here. I and the lad will go and offer the sacrifice and will return again. The idea is, we will return again.

Now Abraham had a dilemma. But he figured it's God's dilemma for God had said, through Isaac shall your seed be called. Isaac, as yet, was not married. He probably was in his twenties, maybe late twenties, not yet married. And God said through Isaac, shall thy seed be called.

Now Abraham figures, God, You've got a real problem. You've asked me to offer my son to You as a sacrifice on the mountain that You've shown me. And yet, You have said through Isaac shall the seed be called.

So Abraham believed the promise of God that the seed would come through Isaac, that is the Messiah. But he believed that God would raise Isaac from the dead, if necessary, to fulfill that promise. And so that's the great faith of Abraham.

And as he said to his servants, I and the lad will go and worship and we'll come again. The idea is, I and the lad will come again. Believing that God would, if necessary, raise him from the dead to fulfill the promise through Isaac shall thy seed be called.

As they were walking up the mountainside together, Isaac turned to his dad and said, dad, we have the fire. And we have the wood, but we're missing the sacrifice. And Abraham said, God will provide Himself a sacrifice.

And as they came to the mountain, they laid the wood in order. Abraham then bound Isaac and placed him on the altar. He raised the knife. And God said to Abraham, enough and let me read to you then how God spoke to Abraham.

The Angel of the Lord called Abraham out of heaven the second time. And He said, by Myself, have I sworn, saith the Lord.

Let's finish the story. The Lord said there is a ram caught by its horns in the thicket. Take and offer it, which Abraham did. And Abraham called the name of the place, Jehovah Jireh, as it is said to this day, in the mount of the Lord, it shall be seen. What? The Lord shall provide Himself a sacrifice. In the mount of the Lord, it shall be seen. A beautiful picture, Abraham called to offer to God, his only son on the mount that God would show him.

Travelling for three days, in his mind, the son was as good as dead, but he believed that God would raise him from the dead in order to fulfill the promise. And the son said, you know, we don't have the sacrifice, he said, God will provide Himself a sacrifice. In the mount of the Lord, it shall be seen.

So there was then the provision of God. It is interesting that Golgotha is the top of Mt. Moriah, where God offered His only Son as a sacrifice for our sins some two thousand years later. At the very spot on the top of Mt. Moriah, where Abraham no doubt built the altar to offer Isaac, is the place where Jesus was given. And God provided Himself, God was in Christ reconciling the world to Himself.

But because of Abraham's faith, the angel of the Lord called to Abraham out of heaven, Genesis 22:15, and He said, by Myself have I sworn. I swear by Myself. Have I sworn, saith the Lord, for because you have done this thing, you've not withheld your son, your only son, that in blessing, I will bless thee. And in multiplying, I will multiply thy seed as the stars of the heaven and as the sand, which is upon the seashore. And thy seed shall possess the gate of his enemy. And in thy seed shall all the nations be blessed because you have obeyed My voice.

So God swore to Abraham that in blessing He would bless him. And it said because God could swear by no greater, He swore by Himself.

You see, when you take an oath, you swear by something that is greater than you. You swear by "Boy Scout's honor", or you swear by your mother's honor, or you swear by the Bible. You are trying to convince people that you are telling the truth. I swear by God, you know, that I'm telling you the truth. Well, if God

wants to take an oath, who can He swear by? There is no One greater than God. So He has to swear by Himself. And that's what God said. He swore by Himself. And He did that in order to confirm the truth. Now God can't lie, but some people don't believe God, so in order to really impress the truth, He could swear by no greater, so He swore by Himself, saying, surely blessing I will bless thee and multiplying, I will multiply thee.

¹⁵*And so, after he had patiently endured, he obtained the promise.* This glorious promise is that through Abraham's seed, which is Jesus Christ, all of the world will be blessed, that the Messiah will be a descendant of Abraham. And through Abraham's seed, all of the nations of the world shall be blessed. God swore it to Abraham and it is fulfilled. It is through Jesus Christ, that we have the blessing of the gift of eternal life, through Him.

So after he had patiently endured. So you have need of patience, that after you have done the will of God, you might obtain the promise. And don't be slothful but followers of those who through faith and patience, inherited the promises.

¹⁶*For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.* I saw him. Oh, no you didn't. Yes, I saw him! I don't believe you saw him. I swear before God that I saw him! Now that's to end the argument! You see, you take the oath in order to end the argument, in order to affirm that you said is true.

Of course in the court of law today, if you are to be a witness, you are required to take the oath to tell the truth. You raise your right hand. They say, raise your right hand. I solemnly swear that the testimony that I am about to give is true. And so you have taken that oath. You have seen it on Perry Mason many times.

Now, if a person has taken an oath and has sworn to tell the truth, and if he lies, that is known as perjury. Unless you are Clinton. And there are severe penalties for lying under oath, severe penalties. You can be put into prison if you take the witness stand in a court of law and you give a false testimony, you're lying. And it is proven that you have lied under oath, you will be given a heavy fine and possible prison time because it is a breakdown of the whole judicial system if people will lie when they are under an oath to tell the truth. It is so important to our judicial system that we have instigated heavy fines and penalties to anyone who would lie while under an oath to tell the truth. So for men they swear by the greater. An oath is for confirmation that I am telling the truth, is to them an end of all strife. It settles it. I've sworn that the testimony that I give and it is true.

¹⁷*Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:* He confirmed it by an oath. God was wanting to affirm that what He has promised is true. And so God confirmed the promises with an oath. To Abraham and throughout the Scriptures, you find that the Lord swore that this would happen.

¹⁸*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:* And whenever, well when God says it, that should end it because that by two immutable things, in which it was impossible for God to lie. God can't lie. There are some things that God can't do. And God can't lie. It's impossible for God to lie. But then God, who cannot lie makes a promise and then He, to confirm it, takes an oath that that promise is true. In blessing I will bless you.

So the whole idea is that we might have a strong consolation, who have fled for refuge to lay hold upon the hope that is before us. God confirmed the promises with an oath, in order that you might have great comfort. In order that you might know that you can put your trust in it, in order that you can flee to Him as a refuge, that hope that God has given to us becomes a place of refuge for the child of God! We flee to the promises of God. And how many times when we've been faced with difficulty, faced with problems, uncertainties, fears, doubts, have we fled to the Scriptures? Have we fled to the promises of God and to the hope that is given to us in the promises of God, God who cannot lie. God who has made the promise and has confirmed it with an oath. We flee to those as a refuge, to the hope that He has set before us.

¹⁹*Which hope we have as an anchor of the soul,* The Word of God, the anchor, the anchor for our souls. We are living in a world that is rapidly changing. We see the tide of the world as it is drifting away from

the things of God. And it is so easy to be pulled with the tide, to be caught up in the tide. We need that anchor. God's Word as an anchor for our soul, unless we should drift with the tide away from God and the things of God.

Which hope we have as an anchor for our soul, *both sure and steadfast*, God's Word is sure! It is unfailing!

and which entereth into that within the veil; The hope that we have of just coming right into the presence of God, within the veil, the holy of holies. The access that we have through Jesus Christ!

²⁰*Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.* So Jesus, our High Priest, has entered in! He is sitting on the throne at the right hand of the Father! And to the church in Revelation, that would overcome. He said I will grant to him that he might sit with Me on My throne, even as I have sat down at My Father's throne. The hope that we have as believers. Our High Priest has entered into heaven, but He has only opened the door for us to enter also. And the glorious hope of the Kingdom of God and eternal life through Jesus Christ, sure and steadfast! It's the anchor in which we anchor our soul! The promises of God that are Yea and Amen! And in Him there is neither shadow nor variableness of turning. What He has said, that He shall also do! You can be sure of it!

So again he brings up the idea of Jesus, our High Priest after the order of Melchisedec. And in chapter seven, he will pick up at this point and we'll talk about the priesthood of Melchisedec. We'll contrast it next week with the priesthood of Aaron, as the writer just continues on in the thought, going now into the High Priesthood of Jesus Christ, who has entered into heaven as a forerunner for us. We'll follow one day and be with Him there in the presence of God!

Father, we thank You for the hope that we have in the promises of God and in the Word of God, that it is sure, that it is steadfast. And we can anchor our soul in that hope. Lord, we just pray that if there are those tonight who are caught up in the drift of the world, are being carried along in the tide of the world, drifting from You. Lord, we pray that they might find themselves anchored in the Rock, Jesus Christ, steadfast, sure. Take them through the storm. And Lord, we thank You that we know that You are going to bring us safely into that haven, the harbor, into Your presence, there in Your Kingdom. Thank You, Lord, for the hope that sustains us today, the hope of eternal life, in and through our Lord Jesus Christ. Anchor our souls. In His name we pray, Amen.