

Christ Superior Person – Part 4

Hebrews 5:1-10

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I want you to back up real quick to Hebrews 4:14, and I want to show you how this section transitions us into Hebrews 5. In Hebrews 4:14, the writer of Hebrews says, "Seeing then that we have a great high priest," this is where we're introduced to the subject of Christ our "great high priest," "that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The writer introduced in Hebrews 4:14 the idea that Jesus is our "great high priest."

I'm reminding you that the book of Hebrews was written to Jewish Christians who were being persecuted for following Christ. They were growing discouraged in their Christian life, and they were beginning to be tempted to turn back to Judaism. It's that simple. The book of Hebrews is setting forth the superiority of Christ and the new covenant over the old covenant of Judaism showing that it makes no sense to go back to Judaism when we have a superior Priest. The Jew would be thinking, Well, how is it that Jesus could be Messiah and be a priest, because the priests were from the tribe of Levi. In the book of Hebrews, we find that Jesus is our High Priest, we do have a Priest. They felt cheated that if they didn't go back to Judaism, that they didn't have a priesthood, and that Christ is a Priest after a different order than that of Levi. He's after the order of Melchizedek, and we're introduced to him tonight. We'll get deep into him when we get to Hebrews 7.

In Hebrews 5, the writer continues the doctrine of the priesthood. What he does very simply, I want to outline it for you, is outlines the two orders of priesthood. In verses 1-4, we have the old order of Aaron. This is the old covenant, and he shows us what the qualifications and characteristics were of the priest in the Old Testament. In verses 5-10, we have the order of Melchizedek, the new order of Christ our High Priest. We have the old earthly priesthood in that of Aaron, and the new heavenly priesthood in that of Christ.

Let's look first of all at the old order of Aaron, verses 1-4. The writer says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron." He starts in these first four verses talking about the priesthood under Aaron. Remember that God chose Aaron of the tribe of Levi for them to have priests as they were in the wilderness wanderings, and then God gave them the tabernacle, and through the tabernacle the priest could actually come to the holy of holies, sprinkle blood on the mercy seat, and make atonement. He would sacrifice in the outer courts, offer gifts and so forth, burn incense and offer prayers, but he was the intermediary between the

people and God, whose presence dwelt in the holy of holies. All of the priesthood in the old covenant typified or pictured the priesthood found in Jesus Christ. This is a description of the old covenant under Aaron. Notice it says, verse 1, “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.”

If you're taking notes, I want to point out, it's pretty evident from the text, that we have here some of the qualifications for the priests in the Old Testament. First of all, very simply, was “... taken from among men,” and secondly, he, “is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” First, he had to be a man. We're going to see that he had to be a man because he had to have compassion on men; so, being a man, he would actually represent God to people and represent people to God.

Do you know that the word “priest” as we know the word actually means to bridge build or a bridge builder. In the new covenant we all as individuals are called priests unto God. As far as the New Testament church is concerned, there is no office or position or title or description for priest in the church. I don't say that to upset any Roman Catholics, but study the New Testament as you will, no New Testament churches had priests. They had pastors, elders, bishops, overseers, but they didn't have priests because Jesus Christ is now our High Priest. You know, when you sin, you don't have to go to a confessional and confess to a priest, you can go to Jesus Christ, who is your High Priest; and He directly will intercede for you to the Father, and He's our advocate. Amen? Jesus Christ is our mediator between God and man. Don't ever let anyone come between you and Christ.

I don't want to discourage you for coming to the pastor for prayer, but God hears your prayers just as quick as He does mine. He hears your prayers just as readily as He does mine. There have been times where people have come to me week after week after week after week, and I sometimes think, Do you ever talk to God on your own? I know that after saying that, no one is probably going to come to me for prayer anymore. “I ain't gonna go to John for prayer, no way!” I just want you to know that we love you, we want to pray for you, but you can come boldly—we just read that at the end of Hebrews 4—that means with confidence. It doesn't mean with haughtiness or cockiness, we don't order God around, we come humbly; but we can come with open hearts, open face before Him, boldness of face, and talk directly to God through His Son Jesus Christ.

When a believer prays, we pray in the power of the Holy Spirit through the Son, Jesus Christ, unto the Father. Remember Jesus said, “When you pray, say, Our Father which art in heaven,” so we come to the Father through the Son in the power of the Holy Spirit anytime, day or night, anywhere, we have access to God through our Priest in heaven. The priest on earth, and we'll see the contrast in just a moment beginning in verse 5, had to be a man. Why did he have to be a man? Notice he was, “...ordained for men in things pertaining to God,” so he had to be a man, chosen or ordained by God to minister to men for God, verse 1, “that he may offer both gifts and sacrifices for sins.” He was a man to minister to men, and he would also do it for God offering sacrifice for sins.

Notice at the end of verse 1 we have the reference to “sins.” This is really the big problem in the world today—sin. Many times we think it’s my marriage, it’s that I need a new job, I need to make more money, I need people to like me more. No, the root problem of all issues today in the world is sin. When I watch politicians and the news on the television, it just so frustrates me to realize that sin is the problem, Jesus is the solution, and we stumble over that. Notice that the problem and the issue that was being dealt with was the issue of sin, so the priest would offer a sacrifice for himself because he was a sinner, and then he would offer sacrifices for the people who were sinners so that he would be mediating for them between God and man. He would offer sacrifices for sins, that was his job.

Notice again in verse 2, that he, “can have compassion on the ignorant,” so the reason for verse 1, he was a man and that he needed to have compassion on men in verse 2, “Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour,” that is, of the priesthood, “unto himself, but he that is called of God, as was Aaron.” Notice he has to be a man, he has to minister for God to men, he has to offer gifts and sacrifices for sins, and then, I love it, verse 2, he has to, “...have compassion on the ignorant, and on them that are out of the way,” so being a human being and being “...compassed with infirmity,” or weakness or mistakes, he would be compassionate in when he ministered to others.

Now, there are parallels and application that can be made between these qualifications and characteristics of an Old Testament priest and the pastor today and for people today who want to minister and serve the Lord and be a blessing. We can also in a sense represent God to others and represent others to God as we pray, as we serve, as we minister. If you carry that over, I believe that every man who is called to pastoral ministry, called especially to do preaching and teaching of the Bible, must be ordained by God for that ministry. Man’s ordination means nothing in heaven. Anyone can actually get ordained. I heard recently about somebody who was going to officiate a wedding, so they got a mail-in ordination reverend card so they could do the wedding. If that’s what you want to do, that’s fine; but ordination is of the Lord, and it must be a call of God. No man takes this position unto himself. You would be absolutely crazy to venture into preaching/teaching the Bible, ministering publicly, being a pastor, if you weren’t absolutely convinced of the call of God on your life. If you’re sure of that call, then it would be foolish to run from it or to do anything else.

Some of the ways you know God has called you is an inward desire. The Bible says, “Delight thyself also in the LORD; and he shall give thee the desires of thine heart.” If you’re really putting God first...it means that you don’t give God any stipulations or terms, you just say, “Lord, use me. I want to be used by You. Have Your way in me. Use me however You want. I’ll go where You want me to go; I’ll do what You want me to do; I’ll be what You want me to be; and I’ll say whatever You want me to say.” Then, if God begins to put a desire on your heart to teach or preach the Word or to minister in that way, then maybe God’s leading you in that direction. When you’re delighting in Him, He puts His desires on your heart. It doesn’t mean you get what you want, it means He drops His desires into your heart, so that desire to minister is a God-

given desire.

I never sought to be a pastor. I never plotted out or planned to be a pastor. It was never my goal to be a pastor. I never had any ambitions to be a pastor, but I began to sense that God was calling me in that direction. Another evident sign that God is calling you in that direction is that others will recognize the gifting and the ability of God in your life. If no one else believes that God's calling you to do that, then perhaps you need to question whether or not God has called you to do that, and there will be evidence of a gifting and an enabling. When God calls you to do something, guess what He does? He gives you the gifting and the ability to do it. Now, you're always going to feel a sense of inadequacy and inability, and that's a good thing because it drives you into dependency upon God. You should never think, Hey, God, you know, I want to join Your team. You're going to be real lucky to have me. I'm going to really be awesome for You. God, You're just going to be blown away by what I'll do for You and how I'll build Your church. It's like I want to cover my eyes and say, "I don't wanna watch," because the Bible says, "But God hath chosen the foolish things of the world to confound the wise...and things which are not, to bring to nought things that are: That no flesh should glory in his presence." God will give you the desire, God will give you a gift, others will recognize it, and God will open the doors.

Another principle I would encourage, too, if you feel called to pastoral ministry or being a Bible teacher in that sense, that you be faithful in whatever God gives you to do first, and then God will open the doors and lead you step by step. God will lead and direct you step by step, line upon line, step by step along the way, but you can't just sit and wait for the Billy Graham Evangelistic Association to call you up and say, "Would you take over for Dr. Graham or Franklin Graham and would you preach at our church?" You start by doing whatever opportunity you have to serve the Lord. If you have a heart to serve, then get busy serving. I'm always a little suspicious when a guy comes to me all eager and wants to preach, "What're you doing for the Lord?" "Nothing. I'm waiting for you to ask me to preach on Sunday." "Well, you're going to wait a long time. Why don't you usher; why don't you teach Sunday school? We have a lot of opportunity to teach Sunday school." "Uh, uh, I don't teach children." If you can teach children, you can teach anybody, right? If you really have a desire to be used of God, you will do whatever God gives you to do.

Do you know that my ministry started by going to rest homes and teaching the Bible, doing devotional messages in rest homes, and I also went to a sanitarium, so-called at that time. You talk about a challenge, but I did that for several years every week. Then, I taught a small home Bible study, and step by step the Lord led me and guided me in that direction. I was also doing other forms of service. We should all be willing to just roll up our sleeves, serve the Lord, and let God lead, guide, and direct us as we feel called and directed in Him.

But it's good to have compassion on those that are ignorant and out of the way. Go back there with me to verse 2. The word "ignorant" refers to those who don't know better, and "them that are out of the way" refers to those who are rebels against God, those who just basically stumble and falter and fall. We should be patient and compassionate with them. Then, "them that are

out of the way,” is a reference to those who are deliberately and intentionally disobedient and rebellious toward God. That’s a hard thing to do is to minister compassionately to those who are both ignorant and those who are disobedient to the Lord.

Notice at the end of verse 2, “for that he himself also is compassed with infirmity.” God uses infirmed people because He uses flawed instruments. It says, “And by reason hereof he ought, as for the people, so also for himself, to offer for sins.” What that’s saying in verse 2 is that the earthly priest of Aaron had to actually offer for his own sins, then he would offer for the sins of the people. We’re going to see that Jesus did not have to do that, so He’s the superior Priest. He wasn’t a sinner. He had to become a man, take on humanity, so that He could identify with mankind and be compassionate as a priest, but He didn’t have to offer for His own sins and then sins for the people, but just for the sins of the people because He Himself was not a sinner.

Verse 3, “And by reason hereof he ought, as for the people, so also for himself, to offer for sins.” Here’s another principle of ministry, that is, before you can minister to others, you should minister to yourself. By that I mean you should take care of your own sin. Before you can preach about sin in the life of other people, you ought to deal with the sin in your own life. The priest had to offer for sins for himself, and then, secondly, for others, but always in that order. “... cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.” You have to confess your own sin, you have to deal with your own sin, you have to be right before God before you can reach out to others and minister to them in that order.

Again, I love it, verse 4, “And no man taketh this honour unto himself,” so in verse 1, it says he’s “...ordained for men in things pertaining to God,” so he’s called and ordained by God, then in verse 4, “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.” Aaron was a divinely ordained, called of God priesthood, but it would be replaced by the new order of Christ our “great high priest” after the order of Melchizedek. You must be called of God. When Korah rebelled against Aaron and Moses in the Old Testament, God judged him and his gang very severely when they wanted to become priest.

Now we move, verses 5-10, to the contrast of the order of Melchizedek, which is Christ’s order which is the heavenly. Verses 1-4 is the earthly priest; verses 5-10 is our heavenly Priest who is Jesus Christ. It says, “...but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.” If you’re taking notes, that’s a quotation from Psalm 2:7, “Thou art my Son, to day have I begotten thee. And he saith also in another place, Thou art a priest for ever after the order of Melchisedec.”

I want to break down these references to Christ’s priesthood. It says, “Thou art a priest for ever after the order of Melchisedec.” We won’t develop this in depth until Hebrews 7, but it’s a reference to an episode that happens back in Genesis 14 when Abraham comes back from rescuing his nephew Lot and the four kings that took them captive. He has all the spoils of battle, Genesis 14:18-24, and there meets Abraham after this battle with all the spoils a

mysterious man called Melchizedek, and he's called, "...the king of Salem...and he was the priest of the most high God." He's called the king and a priest, which is interesting because in the Old Testament they were not allowed to be a king and a priest—either a king, but not a king and a priest. You could be a priest but not a king, a king and not a priest, but you couldn't intermix the two.

Melchizedek was unique in that Abraham did obeisance to him, bowed down to him, paid tithes to him, and gave him the tithes from the spoil. He gave him ten percent and some of the spoil that he took in the battle. The idea is that Melchizedek was blessing Abraham who had in his loins the Levitical priesthood that would come later. He's saying that this means that Melchizedek was a superior priesthood than that of Levi or the Levitical priesthood. As I said, I'm getting a bit ahead of myself, but we'll get it in Hebrews 7. It's a reference to Genesis 14, when Abraham paid tithes unto Melchizedek and did obeisance to him, this king of Salem. He's a picture or a type of Jesus Christ. It says he's "Without father, without mother," that doesn't mean he didn't have any parents, it means there's no recorded genealogy. Everything about Melchizedek speaks of the priesthood of Jesus Christ. So, first He was appointed by God, we see that here in verses 5-6. He was selected in verse 6 to be a high priest.

When he says, "Thou art my Son, to day have I begotten thee," he's quoting Psalm 2:7, and I solemnly confess that I've never been able to be completely convinced of what exactly in the life of Christ that is referring to. I believe that it's most likely referring to more than one episode, depending upon where it's used in the context. Some say it's referring to the birth of Christ, "...to day have I begotten thee," but during the earthly ministry of Jesus Christ, He was not a priest—here, the writer of Hebrews using it for His priesthood. Some say it's a reference to the resurrection of Christ, and that would make more sense to me because after Christ died, was buried, and rose, He ascended 40 days later back to heaven. That's when Jesus became our High Priest. That's when He started His priestly ministry, at the right hand of God the Father in heaven. Some say that it's a reference in the Psalms to the Second Coming of Christ when He returns in power and glory and sets up His Kingdom and reigns for a thousand years and that flows into the eternal state. Here in Hebrews 5, the Messianic psalm referring to Christ, I would guess that it seems to be a reference to His resurrection, "...to day have I begotten thee," when He ascended back to heaven, seated at the right hand of God the Father, was appointed by selection of God to be the High Priest for us at the right hand of the throne of God.

Verse 6, it says, "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec," the Jew would object to Jesus being a priest because He wasn't from the tribe of Levi, so the writer of Hebrews, using the episode of Melchizedek in the book of Genesis, says, "That's not a problem because He's a different order than that of Levi, He's of the Melchizedek order." Some people think that Melchizedek was an actual Christophany—appearance of Christ in the Old Testament. I don't believe that. I think he was just a normal man, a human being, but he did prefigure or picture Jesus Christ. Again, we'll get into that in Hebrews 7.

He also, like the earthly priest, not only had to be called, ordained, and appointed by God, verses 5-6; but He also, verse 7, had to have compassion, so He had to suffer as a man. We

go from the high priesthood to His compassion because of His suffering, verse 7. “Who in the days of his flesh,” that’s a reference to His earthly life and His humanity on earth, “when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death,” which is a reference to God the Father, “and was heard in that he feared,” or revered God. I believe that verse 7 is indeed a reference to Gethsemane. The end of verse 5 is probably a reference to His resurrection from that Messianic psalm; verse 7 is a reference to Gethsemane. It says, “...when he had offered up prayers and supplications with strong crying and tears.”

I think that we sometimes skip over Gethsemane and don’t really stop to think about the significance of it because we’re so focused on the cross. To me, whenever I’ve stopped and meditated or studied and thought about Gethsemane, it’s always been to me quite a moving and emotional concept and so profound that Jesus in Gethsemane...by the way, the word “Gethsemane” was an olive orchard, and the word means olive press. They had these olive trees, an olive orchard, just to the east of the city of Jerusalem, up the Kidron Valley. Jesus went there on the way to the cross to pray after the upper room. He told His disciples, “Watch with Me, and pray.” He took Peter, James, and John and went a little deeper into the garden, you know the story, He actually laid face down in the dirt.

I don’t know about you, but to think about the Son of God in tears, the Son of God in agony, the Son of God crying out to God the Father. When He began to realize the reality of what was going to happen, that the sin of the world was going to be placed on Him, the sinless Son of God, He wasn’t so much agonizing over the physical suffering of the cross, that was great and we should never minimize the physical suffering, pain, sorrow, and grief that Jesus bore, but He also bore that emotion and the agony, and some say even the sense of horror, that He was going to become sin for us who knew no sin. But what motivated Him to keep going and say, “Father...not my will, but thine, be done,” was that He would actually redeem us from sin, that He would actually get us as His bride. Jesus, face down in the dirt in the garden, and He cried, “Father, if it’s possible, let this cup pass from Me.”

What was the cup? It was the cup of judgment of God the Father who would punish God the Son as the substitute in our place. When our sins were placed on Christ, He was not only our Priest, but He was our sacrifice, that He would become sin for us, and He was agonizing over that in Gethsemane, so much so that He was sweating blood out of the pores of His body. He was crying, praying in supplication, He’s in tears and agony, “Father, let this cup pass from Me,” but then said, “nevertheless not my will, but thine, be done.” He could’ve called ten thousand angels to deliver Him and gone back to heaven right then and said, “Forget it. I’m not going to do it. It’s not worth it. I’m not going to redeem these people,” but He came because He loved us. He gave Himself. Seeing Christ in Gethsemane so touches my heart—the agony, the shame—and He describes it here, “...supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared,” revered God. Jesus prayed to the Father in Gethsemane, but He submitted to the Father’s plan and purpose. He said, “...not my will, but thine, be done.” What an awesome thought that is!

You go from Gethsemane in verse 7 to Calvary in verse 8, "Though he were a Son, yet learned he obedience by the things which he suffered." Notice He was the Son of God, yet He had to learn "...obedience by the things which he suffered." This is a direct reference to the cross. We have that He was called by God, He had compassion because He was in the flesh, He prayed in supplication in the Garden of Gethsemane, and then He suffered and learned obedience.

What sense, verse 8, did Jesus Christ learn obedience? He learned it in the sense of it was perfecting Him or completing Him in His call to be Messiah. In 2 Corinthians, it says, "For he hath made him to be sin for us, who knew no sin," and in Philippians 2:8 it says, "...and became obedient unto death, even the death of the cross," so His obedience was that He obeyed the Father's will, He drank the cup, He suffered in our place, and bore our sins.

Verse 9, "And being made perfect," so what sense was He made perfect? Not that He was needing to be perfected morally because He was the perfect, sinless Son of God, but it means that He was made complete or fit to be our High Priest through His suffering as a man in the garden and on the cross. It's not talking about perfecting of a moral aspect, He was the Son of God, but it's meant to say that He would be completed or perfected as becoming our Priest through suffering.

Again, let me make an application to ministry, whether you're an ordained minister, full-time pastor or preacher of the Word or not, but do you know that for God to use you, God has to crush you and break you? Someone said, "If you want to bless, you have to bleed." Sometimes we think of that and say, "Okay, well, never mind, I don't want to bless." I love 2 Corinthians 1 where it says the comfort we experience when we are sorrowing and going through trials is the same comfort that we can learn to give to others when they're in suffering and trials.

Have you ever been going through a difficult, hard time and talked to somebody that's never had a problem? They look at you like, "What's your problem? Why can't you get your act together like me?" I don't know about you, but when I want to share my struggles and my hurts and my sorrows with somebody, I want somebody who is compassionate. If you're going to bless others, you're going to have to be broken and bleed even as Jesus Christ suffered in the Garden of Gethsemane, went to the cross, so that He could bring blessings to others. Anyone who has ever been used by God in any way at all has to be broken. It's like that alabaster box that's broken before the perfume can come out. Someone said, "A rose has to be crushed before its fragrance is set free." The ground has to be plowed before the seed can be planted and bring forth fruit. God has to break our hearts, then He puts us back together, then the comfort we experience and we are equipped.

This is one of the problems of being young in ministry, and I see it with young people all the time. They get a little bit of head knowledge. Knowledge puffs up, and their heads get a little swollen. Do you know the human body is quite sensitive? If you pat it on the back, the head swells. Now, it's fine to be young and energetic and want to be used by God, but if you want to talk to somebody that's really going to be compassionate, talk to somebody that's been down the road a little further than you have. Talk to somebody that's had their heart broken and

experienced the comfort that God has. Talk to somebody that's been there and seen God work and delivered them.

Don't despise the days of small things. Don't despise your breaking, the chastising, the pain that God allows in your life. He's making you. I talk to pastors all the time that are struggling and going through difficult times, and I try to encourage them. I say, "God hasn't made you. He's making you. You're in process. You're under construction. He's preparing you for the work He has for you to do down the road." Even as the priest had to be compassionate, so he had to be compassed with infirmities. Jesus had to become a man, not a sinful man, but a suffering man. Someone said it like this, and I've always loved this, "God has only one Son without sin, but none without sorrow." God has only one Son without sin, Jesus Christ, but none without sorrow. "In the world ye shall have tribulation: but," Jesus said, "be of good cheer; I have overcome the world."

If you're discouraged about what you're going through tonight, God may be using it or preparing you to do a wider sphere of ministry of a greater influence of ministering blessing other people. Just trust Him and respond properly, and let Him work in your life. Jesus was appointed by God, Jesus had compassion, He suffered, He went to the cross, and we understand the cross was a place where He died in our place and substituted Himself that He might be perfected, verse 9, "...he became the author of eternal salvation," I have highlighted that in my Bible, "...eternal salvation," not temporal, not temporary, but, "...eternal salvation unto all them that obey him."

What does John 3:16 say? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There it is, eternal salvation, not as long as you are a good person and do what you're supposed to do, but eternal salvation. He saves you for eternity. I love that phrase, "eternal salvation." Then, it comes back to the call of God, verse 10, "Called of God an high priest after the order of Melchisedec," so He's appointed by God, selected by God, He suffered. He was the substitutionary sacrifice, verse 8, the cross; He gave us eternal salvation, verse 9, through the cross; and then He's a priest after the order of Melchizedek. Again, I hate to keep saying it, but we'll get there in Hebrews 7, which is a new and higher order than that of the Levitical, Christ's priesthood, "...after the order of Melchisedec."

Just a little teaser, notice verse 11, we'll start it next week, "Of whom we have many things to say," referring to Melchizedek, "and hard to be uttered, seeing ye are dull of hearing." He compliments them when he closes this portion—I'm being sarcastic. "I'd like to talk about it, but you're dull. You're dull to the Word. I can't really deal with it now," so what happens here in verse 11, to Hebrews 6:20, is a third warning passage, and we'll get it in Hebrews 6. It's the one that everyone has questions about, "Does this mean a person can be tasting of the heavenly gift," and so forth, "and then fall away, and it's impossible to renew them to repentance?" We'll deal with that next week in Hebrews 6, but he says, "Right now, I've got to exhort you, I've got to warn you because you're dull of hearing." Let us not be dull of hearing. Let us not be disobedient to God's Word. Let us go on. Let us continue to move forward as we

read last week in Hebrews 4:14, "...let us hold fast our profession," and verse 16, "Let us therefore come boldly."

Jesus was selected, Jesus was perfected, and then Jesus was neglected—they turned from Him and went back to Judaism and the Levitical priesthood—and it was a big mistake for them to do that. Let's pray.