

# A Shadow From the Future

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Hebrews: An Epistle of Encouragement

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## Hebrews 7:1-10

*For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.*

When you think of impersonating someone, you think of taking somebody from the past, or in the present, and mimicking their mannerisms, the way they speak, the way they act. There have been many people who have made quite a career of impersonating other people. In my lifetime, perhaps the most famous impersonator, has been Rich Little. He became a big star himself, just because of his ability to impersonate the personalities of others.

No one has probably been more impersonated than Elvis Presley. It seems these days “would-be” Elvises are popping up everywhere, trying to sing and gyrate like the king of rock and roll. But what if there had been somebody who impersonated Elvis Presley before Elvis was ever born? It doesn't make sense does it? It sounds silly, but just stay with me for a few moments. What if there had been somebody to come along on the scene of American pop culture and begin to sing and gyrate like Elvis Presley before Elvis Presley was ever born? Why, you would say, “He would not be impersonating Elvis, he would be the original, and Elvis Presley would come along later trying to imitate him.”

It would make sense to say that you cannot impersonate somebody in the future; that if you were trying to do so, you would become the original. But I want you to know that my text says that

there was somebody in the past imitating someone in the future, and the writer of Hebrews gets it from a short little segment in Genesis chapter fourteen verses eighteen through twenty. The man's name is Melchisedec. We don't know a whole lot about Melchisedec except what we read in these three verses, Genesis chapter fourteen verses eighteen through twenty.

Melchisedec lived during the times of Abram, or as you know him, Abraham. Abram chased down the kings of the plains that had looted Sodom and Gomorrah and had taken his nephew Lot and his family captive. With three hundred and eighteen trained men, Abram went out and defeated the looting armies by the hand and the power of God. Upon returning from this conquest, Melchisedec greeted Abram. All we have about the life of Melchisedec is recorded here.

*And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him (meaning he blessed Abram) and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (that is Abram) gave him (Melchizedek) tithes of all (Genesis 14:18-20).*

The only other mentioning of this man Melchisedec, except our text, is in Psalm 110 where the psalmist says "I swear an oath that thou art a priest forever according to the order of Melchisedec." And now, all of a sudden out of the pages of history, the author of the Epistle to the Hebrews resurrects this ancient figure and tells us that he is a type of Christ; but rather than Jesus following the pattern or Melchisedec, the truth is, that Melchisedec is really impersonating Christ. And that's why I've entitled today's message, "A Shadow From the Future."

You need to understand why I say Melchisedec is the one imitating Jesus, rather than Jesus fulfilling the type, or pattern, that Melchisedec left us. Throughout the entire book of Hebrews, the writer is establishing as his major theme, the superiority of Christ. That's what the author is trying to prove to the Jewish believers of the first century, that Jesus is better than anything else, better than Moses, better than the angels, better than the priesthood of Aaron because He's of a different and better priesthood. In fact, in the attempt to prove the superiority of Jesus Christ above all other things, he introduces a new and radical doctrine that has never been proclaimed anywhere in the New Testament.

None of the gospel writers refer to Jesus as a priest. No other apostle in any of their epistles alludes to the fact that Jesus was a high priest, much less after the order of some unknown Melchisedec, and yet, from chapter two verse seventeen through the remainder of the book, over and over again, the author begins to emphasize this new truth. This has never been discussed; even Jesus didn't refer to it in His ministry. This is powerful new doctrine. The author of our epistle does this is to show that Jesus is superior, not just to angels, not just to Moses, but also superior in the priesthood. This has a great deal of practical application for you and me, as I hope to show you by the end of this message.

**Let's begin with Hebrews chapter two and verse seventeen, and let's see how the writer of Hebrews weaves our Lord's priesthood into the entire book of Hebrews.**

*Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people (Hebrews 2:17)*

**Then look at Hebrews chapter three and verse one,**

*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (Hebrews 3:1).*

**Next, let us read Hebrews chapter four verse fourteen,**

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession (Hebrews 4:14).*

**Again he says in fifteenth verse,**

*For we have not an 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 (Hebrews 4:15).*

**In the fifth chapter of Hebrews and the sixth verse**

*As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec (Hebrews 5:6).*

**He continues in the same chapter and the tenth verse,**

*Called of God an high priest after the order of Melchisedec (Hebrews 5:10).*

**We now turn to the sixth chapter verse twenty,**

*Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec (Hebrews 6:20).*

**You get the idea that this is important to the writer of Hebrews? It's very important, and it's very important to you and me.**

**The Old Testament is full of types and symbols. When types point to the Lord Jesus Christ, it is often our habit to wrongly say, "Look how Jesus fulfilled that type." Well, it's true, He did fulfill it, but the truth really is that those types and shadows are really impersonating or portraying Jesus Christ.**

If we were to have a drama and someone portrayed Abraham Lincoln, we would be saying that he is acting or impersonating Abraham Lincoln. The actor should study his character and try to duplicate as much as possible the person he is portraying. The person impersonating must follow the original, but in this case, it's exactly the opposite. Melchisedec was created and given this ministry to point men to the original, which is Christ. Melchisedec is nothing more than a shadow of the original, so that what we see in his life is an impersonation of Jesus Christ, the incarnate, who would come two thousand years later. This is how the writer of Hebrews sees the types of the Old Testament.

Look at Hebrews chapter eight verses one through verse six. I'm giving you a lot of background information today because I think it is critical to understand typology in the Old Testament, as well as to understand what our text is teaching.

*Now of the things which we have spoken this is the sum: (In other words, "I have said all of this about Melchisedec and Jesus Christ and here is the reason why.") We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle (Notice those words--"true tabernacle." He's not referring to the tent that was pitched in the wilderness under the leadership of Moses.) which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

In other words, when God gave the instructions on how to build the tabernacle, God allowed Moses to see the true tabernacle in heaven and said now I want you to duplicate it after this pattern. Melchisedec is also a duplicate of the pattern of the High Priest Jesus Christ, and not the opposite. Melchisedec did what he did because he was a pattern, and was nothing more than a shadow cast by the original.

Now, let's move into why this Melchisedec is so important for us today as we look at our text of Hebrews chapter seven verses one through ten.

## **MELCHISEDEC WAS A KING PRIEST**

Now, let's look and see just exactly how Melchisedec is a shadow, or how he impersonates Jesus Christ. First of all, Melchisedec was a king priest, both king and priest. Look at verse one of our text:

*For this Melchisedec, king of Salem, priest of the most high God.*

Jesus Christ is "the" King and Priest of God. He is from the tribe of Judah; therefore He receives the kingship, but He is not of the tribe of Levi; therefore, how can He receive the priest-

hood? How can He be high priest if He's not a descendent of Aaron? Well, the answer is, because He is not of the order of Aaronic priests but of a higher order, He is after the order of Melchisedec; so therefore, He is both King and Priest.

What is the significance of this? Oh, please listen! First of all, Jesus Christ is King whether we pledge our allegiance to Him or not. Dear friend, it does not matter whether you obey God today or not, as far as His Kingship or Lordship over your life is concerned. There is no truth to the preaching that says you can make Jesus your Savior and then later make Him your Lord. I beg to differ with that, simply because it cannot be proven scripturally. Jesus Christ is Lord, whether His Lordship is acknowledged or not. When the Bible says that "if you believe in your heart upon the Lord Jesus Christ," I believe it means exactly what it says. There's no way one can be saved unless they believe, not only in His Saviorship, but also in His Lordship. One must believe that He is King, God, Ruler of all things, and that He is to be sworn allegiance to.

Dear friend, He is King, but not only is He King, He's a Priest, which means He has made a sacrifice for sin. He's made atonement for us, and our sins. He has atoned for the sins of rejecting His leadership, His Kingship in our lives, because every sin that you've ever committed is a rejection of the Lordship of God over you. It is your attempt to get out from under the domain of God. And yet, the Priest has made a sacrifice for those sins of rejecting His Lordship over you. Therefore, today we have a king who rules, but also a Priest who has atoned for when we disobey His Kingly directives. We have a King Priest, and that is exactly what Melchisedec was. He was king of Salem.

Scholars are in debate as to whether or not Salem is Jerusalem. I'm of the opinion that it is, because Jerusalem was called Salem, and there is an Old Testament reference in the book of Psalms calling Jerusalem, Salem. Isn't it amazing that the king, Melchisedec, ruled from the very city that God called His city. This is the same place where the Levitical priests in the temple of God committed the sacrifice. Yet, even more amazing is that our High Priest went to Jerusalem to be sacrificed for us.

## **MELCHISEDEC WAS A PRIEST OF RIGHTEOUSNESS AND PEACE**

Secondly, Melchisedec impersonated Jesus by being a priest of righteousness and peace. Look at verse two of chapter seven

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace (Hebrews 7:2)

The word Melchisedec is translated King of righteousness and/or King of peace. Herein, once again we find a wonderful truth about our Lord Jesus; He is King of righteousness and peace.

Let us notice the word "righteousness" and "peace," and look at the order in which you find them. Which precedes the other? Righteousness precedes peace, and it's always thus when these

two words are found in the Bible together, righteousness always precedes peace. For example, Isaiah chapter thirty-two and verse seventeen says, “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” And of course, you know that passage Romans chapter five and verse one: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” What does the word “justified” mean? It means to be declared righteous. One of the reasons why God meticulously made sure that the word “peace” followed “righteousness,” is because the only way to know peace is to know the God of righteousness.

There can be no peace in my life, or your life, if we are not following after righteousness. Where there is disobedience, there is disorder; and where there is disorder, there is disharmony. Is your life in turmoil today? I suggest you look back, and determine if you are walking in righteousness or not. Most likely, you’re not, and that’s why there’s a lack of peace. To live in righteousness does not mean you the absence of willful disobedience but also keeping your focus upon the kingdom of God and His righteousness. It is a matter of the heart as well as action.

Often we think of sin as some violation, and it is, but sometimes sin can be something else, an attitude of the heart, not focusing on what God says is priority. There can be no peace without righteousness. And dear friend, that’s why there’s no peace in the life of a sinner. He can be blessed with all the things of this world. He can be sitting in the lap of luxury and all the world’s goods are his. Listen! You can be given the wealth of the kingdoms of the world, and you’ll have no peace if you do not know Jesus Christ the King of righteousness.

There is no peace apart from righteousness, and the Bible says that our righteousness is Christ. That’s why I delighted in the third verse today of “And Can It Be,” because the Bible tells me that I am clothed in His robe of righteousness! Hear me! It is not by you being good and sufficient. It is by the righteousness of Christ one enters into the kingdom of peace, and under the leadership of the Prince of peace. When you and I sin, we should run to our righteousness who is Christ the Lord instead of trying to establish our own righteousness. Often we try to correct our unrighteousness by performing righteous deeds. We ought to run to the King of our righteousness, rather than try by our own goodness to make up for our disobedience.

## **MELCHISEDEC WAS A MAN**

The third way in which Melchisedec impersonated Jesus as a shadow of a future reality was that Melchisedec was a man.

*Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils (Hebrews 7:4).*

Some of you, no doubt, have been wondering what my view on this Old Testament priest is. Was Melchisedec a man or was he the preincarnate Christ? There are differences among scholars on this issue. Some believe that what happened in Genesis chapter fourteen, when Abram returned

from the slaughter of the Kings, was that Jesus appeared to him in a pre-incarnate state. We call that a theophany. A theophany is when God appears as a man before the incarnation in Bethlehem. Some say this is exactly what's taking place, while others disagree stating that Melchisedec is an angel. And then there are those who believe that Melchisedec was a man. I am of one of those who believe Melchisedec was a man because verse four calls him a man, "Now consider how great this man was."

But there are some other reasons why I believe that Melchisedec was a man, and I want to turn your attention to Hebrews chapter five and verse one. The most significant argument that I can present to you today that this was just a man whom God had raised up and showed special favor to and called him to be a priest, is God had established in His word that one of the qualifications of a priest was he must be a man.

*For every high priest taken from among men is ordained for men in things pertaining to God (Hebrews 5:1).*

You might remember when we dealt with the fifth chapter and the qualifications for a high priest and how Jesus fulfilled those qualifications. One of the qualifications for Christ to serve as a high priest was he had to be a man. He had to become flesh and not just look like a man. He had to become a man in order to be a priest, a mediator between God and men.

If this is Jesus, a theophany, He's not a man. He would simply be appearing as a man. He did not become a man until He was conceived in the womb of Mary. If it's an angel, then the angel would not qualify as a priest for God in the stead of men. If the high priest is going to mediate between men, which Melchisedec did because he received tithes from Abraham and blessed Abraham, he must therefore be a man.

When Jesus Christ came to this earth to die for our sins, He did not just look like a man, nor did His Spirit "body snatch". In other words, there are some who preached in the first century, and still preach today, a heresy that says that Jesus was simply a man. Most Hollywood portrayals of the life of Jesus are along the Gnostic heresy that says Jesus was a normal average earthly man and not divine. When Jesus was baptized the Spirit of God came upon Him, and therefore, that's how He could be both God and man. That is not what happened! The Bible tells us that the fullness of the Godhead bodily dwelt in Him. He did not lay aside one divine attribute. He was God on a mission to redeem a people unto His glorious name! Willing to suffer, oh yes, willing to die. I cannot talk to you about the incarnation without reminding you of the great, great, humiliation that it cost our Lord to become one of us, to be made lower than the very angels that He, Himself created. Why?

It's because He wanted to save you. It is because He wanted to regenerate you and redeem you. It's for us that He was made like unto us, that He might be a High Priest, faithful in the things pertaining to God, and pertaining to sacrifices and gifts for sin. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2 Corinthians 8:9).

## MELCHISEDEC WAS NOT AN AARONIC PRIEST

Fourth, and last, I believe Melchisedec impersonated Christ, and therefore, was a shadow of a future reality because Melchizedek was not of the Aaronic priesthood. Now what does that mean? Aaronic, means, of the ordered descendents and genealogy of Aaron, the brother of Moses who became the first high priest. Verse three of our text reads,

*Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually (Hebrews 7:3).*

It is here we can get into a lot of speculation if we're not careful. I want to ask you to look at this third verse, and not look at a man, or his immortality, but rather look at what it's really referring to, and that is his priesthood, his ministry. If you get hung up on the man, you're going to miss what the writer of Hebrews is trying to communicate to us. The reference to having no father and mother, and having not beginning of days or end of life, is not talking about his physical life; it's talking about the priesthood, and qualifications of the Aaronic priesthood.

Let me show you what I mean. For example, when he says, "Without father, without mother, without descent," he is strictly saying that there is a disregard in the account of Melchisedec's life for genealogical qualification. You have to look at Ezra, chapter two and verse sixty-two to know what I'm talking about. Let me just set this up for you. In order to be in the line of Aaron as a priest, you had to be able to prove your genealogy. Genealogy was extremely important for the Jewish culture, but extremely important to the people of the tribe of Levi, because they could not serve as a priest without having the papers. Without having the certification of his genealogy that could prove his descendency back to Levi, a man could not serve as priest.

During the reconstruction of Jerusalem, after the Babylonian captivity, there were men who began to operate in the Levitical priesthood claiming to be Levites. But in the sixty-second verse, it was proven that they were not qualified because they did not have the genealogical proof. It says,

*These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood (Ezra 2:62).*

In Numbers, chapter three verse ten, this is extremely important. Under the Mosaic Law, if you operated as a Levite and could not prove that you were one of the descendents of Aaron, or their sons, you could be put to death. In fact, Numbers three and verse ten says,

*And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death (Numbers 3:10).*

Any man that tried to assume Levitical priesthood who could not prove his genealogy, the law said, "Kill him." So, the author of Hebrews is simply referring here to the absence, or silence, of any biblical record about Melchisedec's genealogical record. He is saying that there is no gene-



alogy in the Old Testament of Melchisedec. Therefore, he cannot serve as an Aaronic priest; he cannot serve as a Levitical priest.

That's a big deal to our author because if Melchisedec could serve in the Levitical priesthood, then there's not a change of the covenants. The writer is proving that Melchisedec has a different priesthood. This is the reason for saying Melchisedec has no father and no mother. It is not that he didn't have a real mom and dad because every man does, but the Bible does not state it, and therefore, he could not be an Aaronic priest according to genealogical records. He has to be a priest by some other means.

Secondly, he was not an Aaronic priest because he did not follow the age requirements for the Aaronic priesthood. He says, "Having neither beginning of days, nor end of life." This does not mean that he had no beginning or he had no end. Again the writer of Hebrews is using allegorical language to say that Melchisedec's priesthood did not have the age requirements that the Levitical priesthood had. For example, in Numbers, chapter eight verse twenty-four, it says that a Levite could start working in the tabernacle as an apprentice at age twenty-five. At age thirty he could become a full, ordained priest. He could serve in this position until he was age fifty. At age fifty he had to retire. He could no longer serve as a fully ordained priest. The author of our text is proving to us here that Melchisedec's priesthood is not limited by a beginning, or an end.

And then thirdly, Melchisedec's priesthood was for life. As long as Melchisedec was alive he was a priest, and that it means by "abideth a priest continually." The priesthood of Melchisedec lasted as long as he lived. Now friends, I hope that that says something to you, because the Bible tells me something about my Lord's priesthood. How long does our Lord remain a priest? "For He ever liveth to make intercession for us." Here Melchisedec is impersonating our Lord whose priesthood remains forever! Certainly it has no beginning of days, nor end of life.

And then lastly, Melchisedec received tithes from Levi. This is the greatest proof that he could not have been one of the sons of Levi or of the Aaronic priesthood because verse nine says that

*And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. Hebrews 7:10 For he was yet in the loins of his father, when Melchisedec met him (Hebrews 7:9-10).*

These verses give us the biblical doctrine of representation and headship. Even though Levi was in the loins of Abraham and wasn't in existence yet, Levi paid tithes to Melchisedec because he was in the procreative ability of Abraham. That's what it means by being in the loins of Abraham. Therefore, Levi also paid tithes to this Melchisedec, which means then, that the priesthood of Melchisedec must be of a higher and greater order than even the tribe of Levi.

Now, why did the writer to the Hebrews give us all of this, and why have I done all of this today, and bored many of you half to tears? Here's the application. Number one: It's because Christ's priesthood is superior to the Levitical priesthood. Why is that important? Well, look at what's going to be next week's sermon text. Look at verse eleven of chapter seven.

*If therefore perfection were by the Levitical priesthood*

How did the people get the law? Through the teaching of the priests. That was one of the responsibilities which came through the tribe of Levi because Moses was a descendent of Levi. Friends, if perfection, and in that idea of perfection is the idea of salvation which is being made right or righteous before God, if that could come by the Levitical priesthood and their teaching of the law then, what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron? In other words, the text is showing us that righteousness or salvation does not come through the Mosaic Law or the Levitical priesthood. Salvation comes by another priesthood, and this other priesthood is greater than the Levitical priesthood.

That leads me to the second point of application. There is a change in priesthood, covenant, and law. This is where it really affects you and me. Through Jesus Christ there has been a change in the priesthood. We don't have only a human priest to mediate between us and God. Some of you have family members that are Catholics, please listen! The Bible is clear that there is no man that can mediate for you and me except Christ Jesus and Him alone. That's why we do not accept human priests. There's been a change. There's also been a change in the covenants. We do not live under the old covenant. We're under the new covenant. I hope to explain more of that next week. There has also been a change of law. We're not under the old law. We're under a new law, the law of Christ.

The writer of Hebrews makes it emphatically clear that the priesthood has been changed and with it a change in the law. He says in chapter seven verse twelve,

*For the priesthood being changed, there is made of necessity a change also of the law (Hebrews 7:12)*

The reason that he went through this whole thing about Melchisedec is to show the Jewish Christians who were thinking that maybe they had made a mistake and they needed to go back to Judaism, back to the law of Moses, that they would be returning to an inferior covenant, priesthood and law. He was showing them that the law had been annulled, and was no longer in effect, and that there is a better priest, a better covenant, a better law; it's Christ the Lord.

The third and final application, and that is, if you are a Christian, growth in Christ is not an option. Where does the text say this? Go back to Hebrews chapter five, and verse ten. In the fifth chapter the writer was just going along quite nicely? He was talking about how Jesus had been called after the order of Melchisedec, and how He was being tutored in His priesthood by the things that He suffered; He was made perfect and He learned obedience, and then the writer says again in the tenth verse, "Called of God an high priest after the order of Melchisedec." And then in, verse eleven, he gets sidetracked. He shuts down this new doctrine that he wants to teach because he says in verse eleven: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

This man loves this doctrine he's about to present. What God revealed to him, he could not hold it in. He could not wait to explain it to them thoroughly and completely, and he's about ready to do that when all of a sudden, he stops and says, but listen, "You're too immature to handle this right now." "You've become dull of hearing." And then he goes through chapter six, basically encouraging them, warning them, threatening those who are on the brink of apostasy. But by the time he gets to the end of the sixth chapter, whose name comes up again? Melchizedek. And in the seventh chapter, he explains who Melchisedec is and this new wonderful doctrine that God has shown him.

He has said to his audience, "I can't talk to you about Melchisedec because it's too difficult for you to understand because you're immature." But my question is, does that stop him from teaching on Melchisedec? No! Which means this, that in the Christian life, God accepts no excuses from you or me for our immaturity, and He expects us to keep moving towards maturity. The writer of Hebrews, knowing what God expects, comes right back to Melchisedec and expounds on this wonderful truth that teaches us about Jesus.

Listen! Often we use as an excuse, "I'm not spiritually discerning enough." "I'm not spiritually gifted enough." We more or less shelve ourselves, and we render ourselves useless because we think immaturity can stop you from progressing. But our Heavenly Father says, "Nothing, nothing, absolutely nothing is to stop My children from progressing in their understanding, in their faith, and in their love of Me!" Even your immaturity and lack of knowing, and dullness of hearing, should not stop you from saying, "Okay, I've got to go further." "I can't stay here." "I can't just accept what I know and say that's enough." "God expects me to go deeper, and deeper, and deeper." Ah, yes, He does expect such but not just in knowledge, but here it is, friends, in the knowing and experiencing of Jesus.

The writer of Hebrews knows that there's no other way in order for them to go deeper in their experience of Jesus except by telling them some new things about Jesus that they had not seen before. God expects you to grow, and if you are a Christian this morning, and you're not growing in grace, and knowledge, and in love, then you are, as we have been instructed earlier by the author of Hebrews in chapter six, you are in danger of falling.

You are forsaking the Lord God. You have turned your back on Him who calls you into maturity, and I would warn you, as the writer of Hebrews warns us in the sixth chapter, that if this continues, and you continue to disregard instruction, and you settle for immaturity, I want to say to you with all love, yet I want to warn you, I want to frighten you, you are potentially an apostate! You are walking in the way of the apostate having never been truly saved. That's how serious this thing is. That's how serious it is. God expects us to go deeper in our love, knowledge, and experience of Christ. May God help us to go forward into maturity here this morning is my prayer. Amen.