

CONTEXT, CONTEXT, CONTEXT—

Previously, we noted Jesus the Christ is superior to the highly esteemed Moses. To a group of believers who adored Moses and even used his name as a synonym for the Scriptures (cf., Mark 10:3; Matthew 22:24),

A QUESTION TO GET YOU THINKING:

WHAT OATH MAKES OUR COVENANT WITH THE LORD GOD JEHOVAH GUARANTEED?

declaring Christ's superiority was world-shattering. And bewildering. All of their lives had been spent in learning "what Moses said" and "what does Moses say about ..." Now the epistle of Hebrews tells us not to hold onto Moses, but to Christ Jesus.

The writer claims Jesus the Christ, as the Son of God, is *the* definitive revelation of the Lord God Jehovah. Furthermore, contrary to popular thought at the time, Christ is superior to angels—no angel was ever given the universe to rule nor the privilege to sit beside Father God's majesty. Additionally, Christ became human, just like us, so He could learn (understand experientially) what we feel as "flesh and blood." His humanity made Him a faithful priest, a merciful priest, and the One who could atone (propitiate) our sin. It was through His suffering and temptations that He was, is, and shall be able always to help us through our suffering and temptations. As such, He could have sinned, but given His character as God did not sin; i.e., separate Himself from Trinity.

This is the exclusively exceptional fundamental of the faith—God Himself condescended to earth (Genesis 3:15, Matthew 28:6, and Hebrews 2:14-15), taking on human form so He could learn about us, and we about Him. Without His deity, we could not be saved from our weaknesses and sins. Without His humanity, we could not learn just how righteous, how just, and how loving the Lord God is. It was for this reason that He came to earth—to demonstrate publicly the righteousness of Father God.¹⁸

Continuing his warnings about the implications of disobedience and unbelief, the writer wrote about believers drifting away; in chapters 4&5 he emphasized and re-emphasized God's wrath for those who disobey. Bottom-line: drifters will not enter into God's "rest, i.e., His dwelling place."

Previously we saw Holy Spirit inspire the author to challenge our understanding of soteriological security. When one is a "seasoned believer," it is all too easy to become lackadaisical, if not downright blasphemous given our theological complacency. And, when one considers the paradox of Scripture's witness to soteriological security, our confidence in our knowledge fades appropriately. Nothing poisons the Christian *raison d'être* more than unseemly confidence in what we know, as opposed to Who we know.

The Hebrews writer is concerned about those who have known the truth, and what will happen if they fall away. Holy Spirit's message is clear—*keep on keeping on*. Not a small issue then, nor

¹⁸ "[Father] God presented Him [the Christ] as a sacrifice of atonement, through faith in his blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished—**He did it to demonstrate His justice** at the present time, so as to be just and the One who justifies those who have faith Jesus." —Romans 3:25-26

is it now. We often become addicted to milk (see Appendix B: HOW TO KNOW IF ONE HAS BECOME ADDICTED TO MILK). Milk addicts us to the elementary teachings about Christ and delays our spiritual maturity, prevents our repentance and stunts our faith in the Lord God, among other matters spiritual.

Previously we studied the significance of Jesus the Christ being the permanent, new, and perfect High Priest for believers becomes wonderfully evident. You had a big challenge last week. With the exception of Christians with a Roman Catholic or Eastern Orthodox background, most protestant Christians will not fully (i.e., *experientially*) understand the immense significance of Christ being High Priest. The quietly powerful time believers have during confession “with the priest,” is one of Roman Catholic Christians most treasured traditions.

Of course, the initial readers of Hebrews understood the significance of this change perfectly well—they had high priests who they snickered about, yet needed to respect for their political, if not, spiritual power. He may be a knucklehead, but he is still “high priest.”

In Hebrews 6 to 10:25, the inspired writer reminds the reader: Jesus the Christ is not only *the* High Priest, His position as High Priest has critical implications for believers and unbelievers alike. As believers, we no longer need fear the high priest being so sinful that he cannot intercede for us. Before, the high priest died and a “new one” was either elected, bribed into office, or inherited the position. No more. Our High Priest lives forever, is totally sinless, and most importantly, has the ear of Father God Himself. Our High Priest is God.



As unbelievers, there is a new sheriff in town—one whose reputation cannot rationally be impugned. This High Priest means business—only He has access to the Lord God—only He is the Path to God, and the Truth about God, and the Life within (εν) God.

Εγω ειμι η οδος, και η αληθεια, και η ζωα.

 This week we continue learning from Hebrews about the perfection offered through the Christ and why the Christ’s new (?) role as priest signaled a change in the Law. Specifically, the writer wanted to remind his readers that Jesus the Christ was not from Levi, but from Judah. This is a major change—what gives?

Furthermore, to ensure clarity, the writer reviews another set of attributes which qualify Christ Jesus as the High Priest—this time, he goes beyond stipulating Christ is of the order of Melchizedek. The author argues for the sinless and self-sacrificial nature of the new High Priest.

Hebrews 7:1-10. *Let us remember the superiority of Melchizedek—even Abraham showed him fealty.* Melchizedek was not only the king of Salem, he was also priest of the Lord God Jehovah. After their cooperation during the battle with the kings—Abraham showed him fealty by tithing to this great priest/king of Canaan.



As you may not know, we know little about Melchizedek's forefathers,¹⁹ but like the Son of God, he remains a priest forever. Learn more about Melchizedek; see *Appendix A: Some Intrigue Regarding Melchizedek*.

Not being from the Levites (for Aaron had yet to be born), he did not depend on the tithes of the people. Melchizedek, however, collected a tenth from Abraham and then blessed Abraham, the very one who had God's promises. Make no mistake about it, the one who blesses is the greater of the two.

Q What evidence did the writer use to establish the superiority of Melchizedek over Abraham? So?

[Hint: this would be similar to telling Americans that Frederick North, 2nd Earl of Guilford,²⁰ was superior to George Washington, or David Hume was superior to Thomas Jefferson.]

HEBREWS 7:1-10

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,² and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."³ Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

⁴Just think how great he was. Even the patriarch Abraham gave him a tenth of the plunder!⁵ Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, their brothers—even though their brothers are descended from Abraham.⁶ This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.⁷ And without doubt the lesser person is blessed by the greater.⁸ In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living.⁹ One might even say that Levi, who collects the tenth, paid the tenth through Abraham,¹⁰ because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

¹⁹Usually the Hebrew Scriptures mention a person's lineage, but in the case of Melchizedek they do not mention his parentage and children, or his birth and death. Regardless, he was a real, historical figure (see Genesis 14), but some argue the author of Hebrews uses the silence of Scripture about Melchizedek's genealogy to portray him as a pre-figuration of the Christ. To wit, Melchizedek's priesthood anticipates the Christ's eternal existence and His unending priesthood.

Note: some believe the appearance of Melchizedek to Abraham was a manifestation of the Christ before His incarnation (i.e., a Christophany), but the comparison "like the Son of God" reduces, if not impugns, the validity of this interpretation.

²⁰North was the Prime Minister of England during the American colonies' ungodly sinful rebellion against the Crown (Romans 13); Hume was a major philosopher, a contemporary of Thomas Jefferson.

Hebrews 7:11-19. *The Levitical priesthood had serious soteriological limitations, but not the Christ.* After all, if perfection with the Lord God could have been achieved via the Levitical priesthood, why would there be need for another priest, as noted in prophecy regarding a priest the order of Melchizedek?

When there is a change in the priesthood, there must also be change in the Law. Jesus of Nazareth descended from Judah; no one from Judah has ever served as priest. So we know something's up when a new priest in the order of Melchizedek is appointed—not on the basis of ancestry, but on the power of indestructibility.

Former regulations were set aside because of their weaknesses and uselessness to cause perfection.

- Q What signified the need for a change in the Law?
- Q Of what tribe was Melchizedek? So? For what people group did he serve as priest? So?
- Q Why did the Lord God establish a priesthood in the first place if it was doomed to spiritual failure?
- Q If the Law does not aid us in becoming perfect (or being completed), what is the Law's purpose?
- Q **Why** was nothing made perfect by the Law? [Note: this question will be asked again.]

HEBREWS 7:11-19

If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come—one in the order of Melchizedek, not in the order of Aaron? ¹²For when there is a change of the priesthood, there must also be a change of the law. ¹³He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar.

¹⁴For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

¹⁵And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

¹⁷For it is declared:

“You are a priest forever, in the order of Melchizedek.” [Psalm 110:4]

¹⁸The former regulation is set aside because it was weak and useless ¹⁹(for the Law made nothing perfect), and a better hope is introduced, by which we draw near to God.

Hebrews 7:20-22. *The change was warranted by oath from Father God Himself*. We now have a superior hope introduced, a hope by which we can draw near to the Lord God Jehovah. Father God Himself swore in Christ by calling Him to this post, “You are a priest forever.” Like SOTUS, the appointment is for life. Christ lives, has lived, and will live a long time. He is I AM (Εγω ειμι).

HEBREWS 7:20-22

²⁰ And it was not without an oath! Others became priests without any oath, ²¹ but he became a priest with an oath when God said to him:

The Lord has sworn and will not change his mind:

“You are a priest forever.” [Psalm 110:4]

²² Because of this oath, Jesus has become the guarantee of a better covenant.

BECAUSE OF THIS OATH, JESUS THE CHRIST HAS BECOME THE GUARANTEE OF A BETTER COVENANT.

NOTE: Here we see another instance *in Scripture*²¹ where the security of the believer is supported. If you believe in this principal principle (and you should), please use language *from Scripture* instead of a non-Biblical cliché like “Once saved, always saved.”²²

- Q Why was nothing made perfect by the Law? [Hint—even a covenant (contrasted to a contract) needs a guarantor. In other words, what will ensure the Law is indeed followed, fulfilled, made perfect/complete in us?]
- Q What was this oath and who administered the priesthood oath to Christ Jesus? So?

Security?



²¹If you don't care for the language used in Hebrews 7:22, consider using this language from other parts of Scripture to support your point of view—

- Holy Spirit is our deposit Who guarantees our inheritance for the redemption of those who are in God's possession... Ephesians 1:14
- Jesus gives us eternal life—we shall never perish for no one can snatch us out of His hand... John 10:28
- Father God has given believers to Me, and no one can snatch them out of His hand... John 10:29

²²Such clichés lead new believers down a garden path of what happens after initially accepting Christ as Sovereign Lord. Such clichés also addict believers to milk, not the meat of the gospel. The gospel doesn't end with coming to Christ—it begins a life dedicated, sold out, and lived forever, for and to Him. Consider the **Scripture's** language on this issue—see APPENDIX C: THE NECESSITY FOR PERSEVERING IN THE PROCESS OF SALVATION.

Hebrews 7:23-28. *The permanent priesthood of Christ assures our sins are forgiven.* Previously, there were many priests—they died and could not complete their obligations as intercessor for us with the Lord God.

BUT—Jesus lives forever. He, therefore, has a permanent priesthood. He is able to save forever and completely those who come to the Lord God through Christ because He always lives on forever, interceding for those who draw near to the Lord God.

As such, this is the kind of High Priest we need. He is holy, blameless, pure, set apart from those who are distanced from God, *and* He is exalted *above* the heavens.

Unlike other high priests, He does not need to offer daily sacrifices. He does not need to offer sacrifices daily for His own sins, and then for our sins. And, praise the Christ, He sacrificed Himself for our sins, once, and for all time. He offered Himself!

Now the Law appoints high priests men who are weak, but this pledge from Father God which came after the Law, appointed the Son of God, Jesus the Christ who has fully accomplished redemption forever. May the Lord God Jehovah be praised!

- Q What is the significance of Christ Jesus' resurrection in the context of speaking about His priesthood?
- Q When will the Christ stop interceding on behalf of those "who come to God through Him?"
- Q Why does the Christ as High Priest qualify to meet our needs? Which of these inspires/comforts you the most?
- Q What weakness does the Christ have which human high priests do not have? [Hint: consider to whom human priests feel they need to answer. Or, independence from tithes to survive materially.]
- Q What makes His priestly duties unique?
- Q How has Christ "been made perfect forever?"

HEBREWS 7:23-28

²³ Now there have been many of those priests, since death prevented them from continuing in office; ²⁴ but because Jesus lives forever, he has a permanent priesthood. ²⁵ Therefore he is able to save completely [or *forever*, to the uttermost—*παντελὲς*] those who come [*προσερχομένου* "draw near"] to God through him, because he always lives to intercede for them.

²⁶ Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. ²⁷ Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

²⁸ For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

APPENDIX A: SOME INTRIGUE REGARDING MELCHIZEDEK

The author of Hebrews assumed the readers knew Melchizedek [Hebrew for “king of righteousness”] was a great priest of the highest order—until the Christ came to earth as Jesus of Nazareth (6:20; 7:1, 7:10-11, 7:15, 7:17). But just who was this Melchizedek? First mention comes via the pen of Moses:

After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).¹⁸ Then Melchizedek king of Jerusalem brought out bread and wine. He was priest of God Most High,¹⁹ and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator [or “Possessor”] of heaven and earth.”²⁰ And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything. —Genesis 14:17-20

- Q What does this passage teach us about the commandments of the Lord God to destroy unbelievers when we entered the Promised Land? Did we? Consequences?
- Q What does this passage tell us about the nature of tithing—part of the Law, or part of the moral code of the Lord God, regardless of era/dispensation?

Holy Spirit presumes we know as much about Melchizedek as the original readers of Hebrews. His presumption is based on further study of His inspiration. We learn from the Psalmist (119) that Melchizedek is a manifestation of the Lord God Almighty:

¹The LORD says to my Lord:
"Sit at my right hand
until I make your enemies
a footstool for your feet."

⁴The LORD has sworn
and will not change his mind:
"You are a priest forever,
in the order of Melchizedek."

²The LORD will extend your mighty scepter from
Zion; you will rule in the midst of your enemies.

⁵The Lord is at your right hand;
he will crush kings on the day of his wrath.

³Your troops will be willing
on your day of battle.
Arrayed in holy majesty,
from the womb of the dawn
you will receive the dew of your youth.

⁶He will judge the nations, heaping up the dead
and crushing the rulers of the whole earth.

⁷He will drink from a brook beside the way;
therefore he will lift up his head.

- Q What do you conclude about the “order of Melchizedek” as it relates to Yahweh’s attribute?
- Q Is Melchizedek more of a priest or a warrior king?

Needless to say, this pronouncement was a boon to believers in Jesus the Christ, but was and is very troubling to original readers of His disclosure regarding Melchizedek. For one thing, the King Melchizedek is also a priest of the Lord God Yahweh, *before* Abram had entered the Promised Land, Canaan. There were believers in the Promised Land well before there were Israelites, well before they were freed from Egypt and, with the Lord God’s help, almost dominant in Canaan. Consider these alternative views—

1. **Hellenistic Judaism:** Josephus refers to Melchizedek as a "Canaanite chief" in *War of the Jews*, but as a priest in *Antiquities of the Jews*. Philo identifies Melchizedek with the Logos as priest of God, and honored as an untutored priesthood. The Second Book of Enoch (an apparently Jewish sectarian work of the 1st century AD). The last section of the work, the Exaltation of Melchizedek, tells how Melchizedek was *born of a virgin*, Sofonim (or Sopanima), the wife of Nir, a brother of Noah.
2. **Dead Sea Scrolls:** 11Q13 (11QMelch) is a fragment of a text, dated to the end of the second or start of the first century BC, about Melchizedek, found in Cave 11 at Qumran in the West Bank and part of the Dead Sea Scrolls. *Melchizedek is seen as a divine being* in the text and is referred to as "El" or

"Elohim", titles usually reserved for God. According to the text, Melchizedek will proclaim the "Day of Atonement" and he will atone for the people who are predestined to him. He also will judge the peoples. The Genesis Apocryphon (1QapGen) repeats information from Genesis.

The Qumran Scrolls, also indicate that *Melchizedek was used as a name of the Archangel Michael*, interpreted as a heavenly priest; Michael as Melchi-zedek contrast with Belial, who is given the name of Melchi-resha "king of wickedness."



Our text of Hebrews follows this interpretation by stating explicitly that the name in Greek translation (ἐρμηνευόμενος) means βασιλεὺς δικαιοσύνης ("king of righteousness"); the same passage interprets Melchizedek's title of king of Salem as translating to βασιλεὺς εἰρήνης "king of peace," the context being Melchizedek's presentation as an eternal priesthood associated with Jesus the Christ (ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές "made like unto the Son of God abideth a priest continually.")

3. **Torah commentaries:** Hebrew-language Torah commentary writers of the Rishonim era (11th to 15th centuries, AD) have argued for and explained the seemingly as an abrupt *intrusion* of Melchizedek into the narration in various ways.

Hezekiah ben Manoah (c. 1250) points out that Genesis 14:17ff has Abraham refusing any of the king of Sodom's possessions which, if not for the insertion of Melchizedek's hospitality, would resolve where Abraham and his weary men got their refreshments. The Rashbam, Shmuel ben Meir (11th century), offers a similar explanation but varies by saying that only Abram's men partook in the booty (originally belonging to the king of Sodom) whereas the Melchizedek *intrusion* explains that Abram himself was sustained by Melchizedek since he refused to consume of the luxury of Sodom because his Lord was of the non-material world. Likewise, the commentary of Chaim ibn Attar (17th century) offers a three-pronged slew of reasons for the Melchizedek *insertion*.

4. **In Rabbinic literature:** The narrative preceding Melchizedek's introduction presents a picture of Melchizedek's involvement in the events of his era. The narration details Abram's rescue of his nephew Lot and his spectacular defeat of multiple kings, and goes on to define the meeting place of Melchizedek and Abram.

Although Melchizedek is the first person in the Torah to be titled a Kohen (priest), the midrash records that *he was preceded in priesthood (kehuna) by Adam*. Rabbinic commentary writers to the Torah explain Melchizedek – (sometimes associated with Shem) – was given the priesthood (Hebrew: *kehuna*) by receipt of his father Noah's blessing "God beatified Yefeth and will dwell in the house of Shem"; i.e., he will merit to serve and host God as a Kohen. Torah Laws require that the Kohen (priest) must be a patrilineal descendant of a prior Kohen.

5. **Midrash text:** The Midrash quotes multiple aspects of both Melchizedek and Abram; the Rabbis taught that *Melchizedek acted as a priest and handed down Adam's robes to Abram* (Numbers Rabbah 4:8).

Rabbi Isaac the Babylonian said that Melchizedek was born circumcised (Genesis Rabbah 43:6). Melchizedek called Jerusalem "Salem." (Genesis Rabbah 56:10.) The Rabbis said that Melchizedek instructed Abram in the Torah. (Genesis Rabbah 43:6.) Rabbi Eleazar said that Melchizedek's school was one of three places where the Holy Spirit (Ruach HaKodesh) manifested Himself (Babylonian Talmud Makkot 23b).

TOP TEN SIGNS OF MILK ADDICTION



You Know You're Addicted to Milk When You:

The Lactose Intolerant...



-
- | | |
|---|---|
| <ol style="list-style-type: none">1. Think the purpose of the church is to provide worship services for its members.2. Pledge allegiance to the flag because it's patriotic to do so.3. Are still unsure about the purpose and nature of baptism.4. Are addicted to proclaiming the shortcomings of others.5. Think Logos Academy and Logos Prep Bible study classes are just for ... Don't have time for Logos classes.6. Believe Bible study is what you do on Sunday mornings at 9am.7. Think your faith is what saves you.8. Think all sins are equal in severity.9. Believe "little" sins are more "forgivable."10. Say "Once saved, always saved." | <ol style="list-style-type: none">1. Know <u>the</u> purpose of the church is to glorify God; everything else we do is a means to accomplish this purpose. (Genesis 1-Revelation 22)2. Pledge allegiance to the flag because it's the <u>Godly</u> thing to do. (Romans 13)3. Realize baptism neither saves, nor cleanses; it is obedience which "fulfills all righteousness." Your obedience testifies to the whole world, and reminds you, that Jesus the Christ died and was resurrected! (Matthew 3:15; Colossians 2:12)4. Are addicted to confessing my shortcomings to He who will cure them. (Matthew 7:3-5; 1 John 1:9)5. Know Logos Academy and Logos Prep classes are necessary for our Bible study faculty and vital for any who want to break their addiction to milk. (Hebrews 5:12)6. Read, (Rev 1:3) chew, (John 6:53) and teach (Hebrews 5:12) the Word <u>all</u> the time. (Deuteronomy 6:6-9)7. Know faith is easy--all have faith in something. And, even if our faith is in the Lord God, <u>our</u> faithfulness is insufficient; God is the faithful One. <u>His</u> faithfulness is what saves us. (Psalm 33:4)8. Recognize there are indeed some sins greater than others. (John 19:11)9. Know even "little" sins make us unholy before the Holy One (James 2:10)10. Say "Holy Spirit is a deposit guaranteeing our inheritance" and "No one can snatch [me] out of My Father's hand." (Ephesians 1:14; John 10:29) |
|---|---|
-

[James 1:12](#)

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

[Romans 5:3-5](#)

More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

[Galatians 6:9](#)

And let us not grow weary of doing good, for in due season we will reap, if we do not give up.

[1 Chronicles 16:11](#)

Seek the Lord and his strength; seek his presence continually!

[2 Timothy 2:12](#)

If we endure, we will also reign with him; if we deny him, he also will deny us;

[Hebrews 10:36](#)

For you have need of endurance, so that when you have done the will of God you may receive what is promised.

[Philippians 1:6](#)

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

[Ephesians 6:18](#)

Praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints.

[Hebrews 10:23](#)

Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

[Matthew 24:13](#)

But the one who endures to the end will be saved.

[Proverbs 3:5-6](#)

Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.

[Romans 12:1-2](#)

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

[Mark 13:13](#)

And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

[Hebrews 12:1-15](#)

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him."

[Revelation 2:10](#)

Be faithful unto death, and I will give you the crown of life.

²³To understand salvation as *process* (complex, and dynamic, and systemic and caffective) versus a *static act* by the Lord God, consider Luke's record in Acts 2:47—"... And the Lord added to their number daily those who were *being saved*."