

Hebrews

CHAPTERS FIVE, SIX & SEVEN

Hebrews 5, 6, 7

Christ is greater than any angel, priest, or old covenant institution; thus each reader, rather than leaving such a great salvation, is summoned to hold on by faith to the true rest found in Christ and to encourage others in the church to persevere.

5 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice for his own sins just as he does for those of the people. 4 And no one takes this honour for himself, but only when called by God, just as Aaron was. 5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you", 6 as he says also in another place, "You are a priest for ever, after the order of Melchizedek." 7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. 8 Although he was a son, he learned obedience through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him, 10 being designated by God a high priest after the order of Melchizedek. 11^a About this we have much to say, and it is hard to explain, since you have become dull of hearing. 12^b For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, 13 for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. 14 But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. 15 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, 2 and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgement. 3 And this we will do if God permits. 4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. 9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. 13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently waited, obtained the promise. 16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek. 7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, 2 and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God; he continues a priest for ever. 4 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! 5 And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. 6 But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promise. 7 It is beyond dispute that the inferior is blessed by the superior. 8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him. 11 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. 15 This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. 17 For it is witnessed of him, "You are a priest for ever, after the order of Melchizedek." 18 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. 20 And it was not without an oath. 21 But this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest for ever.'"¹¹ 22 This makes Jesus the guarantor of a better covenant.¹² 23 The former priests were many in number, because they were prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he continues for ever. 25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. 26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

1 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifices for his own sins as well as for those of the people. 4 And no one takes this honor for himself, but one who is called by God, just as Aaron was. 5 The altar Christ did not reach forward to himself. 6 A high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you," 7 as he says also in another place, "You are a priest for ever, after the order of Melchizedek."

I 5:1-9

8 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. 9 Although he was a son, he learned obedience through what he suffered. 10 And being made perfect, he became the source of eternal salvation to all who obey him, to being designated by God a high priest after the order of Melchizedek.

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II 5:11-6:8

16 Therefore let us leave the elementary teachings of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, and of instruction about worldly asceticism. 17 Whereas such a foundation is the ground of the rectors of the dead, and eternal judgment. 18 And therefore, if we have shared in these things, let us leave them. 19 Let us therefore leave the elementary teachings of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, and of instruction about worldly asceticism. 20 Whereas such a foundation is the ground of the rectors of the dead, and eternal judgment. 21 And therefore, if we have shared in these things, let us leave them. 22 Let us therefore leave the elementary teachings of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, and of instruction about worldly asceticism. 23 Whereas such a foundation is the ground of the rectors of the dead, and eternal judgment. 24 And therefore, if we have shared in these things, let us leave them.

25 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 26 For God is not unjust so as to overlook your work and the love that you have shown for his name. 27 And you will share in his kingdom, so you still do. 28 And we desire each one of you to give up everything that he has. 29 And we desire that you will be diligent to have the full assurance of hope until the end, so that you will be able to receive the promise of eternal life, but inheritors of those who through faith and patience inherit it.

III 6:9-6:18

13 For when God made a promise to Abraham, since he had no other heir, he guaranteed it to Isaac by whom the promise was made to Abraham, having justly said, "I will multiply you." 14 And thus Abraham, having justly received the promise, became the father of Isaac. 15 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 16 It is the same God who witnesses to them, and thus the promise is confirmed. 17 For when God desired to show more conclusively to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have had for refuge might have strong encouragement to hold fast to the hope set before us.

19 He has this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, to which we have gone as a forerunner or our beloved, having become a high priest for ever after the order of Melchizedek."

20 For this Melchizedek, king of Salem, priest of the Most High God, was Abraham returning from the slaughter of the kings and blessed him. 21 And to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 22 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever.

23 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! 24 And those descendants of Levi who receive the priestly office have a commendation in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. 25 But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. 26 It is beyond dispute that the inferior is blessed by the superior. 27 In the one case tithes are received by mortal men, but in the other case by one to whom it is ascribed that he lives. 28 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, so that he was still in the line of his ancestor. 29 And so you may see how great a man he was, in that he is called king of righteousness. 30 In the one case tithes are received by mortal men, but in the other case by one to whom it is ascribed that he lives. 31 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, so that he was still in the line of his ancestor. 32 And so you may see how great a man he was, in that he is called king of righteousness. 33 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever.

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42 This becomes even more evident when another priest arises in the likeness of Melchizedek, 43 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. 44 For it is witnessed of him, "You are a priest for ever, after the order of Melchizedek."

45 For on the one hand, a former commendation is set aside because of the weakness and obscurity of the law, but on the other hand, a better hope is introduced, through which we draw near to God. 46 And it was not without an oath. 47 For those who formerly became priests were made such without an oath, 48 but this one was made a priest with an oath by the one who said to him, "The Lord has sworn and will not change his mind, 'You are a priest for ever.'"

49 This makes clear the guarantee of a better promise. 50 They were prevented by death from continuing in office, so that he holds his office permanently, because he continues for ever. 51 Consequently, he is able to save completely those who draw near to God through him, since he always lives to make intercession for them.

52 For it was indeed necessary that a perfect man be made a priest, 53 so that he has no need like those high priests, to offer sacrifices daily, and then for those of the people, since he did this once for all when he offered up himself. 54 For the law appointed men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

IV 7:22-7:28

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

2 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 3 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 4 Because of this he is bound to offer sacrifices for his own sins just as he does for those of the people. 5 And no one takes this honor for himself, but one who is called by God, just as Aaron was. 6 So also Christ did not exalt himself to become a high priest, but was appointed by him who said to him,

I 5:1-9

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II 5:11-6:10

16 Therefore let us leave the elementary teachings of Christ and go on to maturity, not laying again a foundation of repentance from dead works, of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. 17 And this we will do if our hearts are directed toward the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come. 18 We are therefore to leave them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 19 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whom sown it is cultivated, receives a blessing from God. 20 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

21 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 22 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, so you still do 23 And we desire each one of you to continue to have the full assurance of hope until the end, so that you will not be disappointed. 24 For you are all children of God's promise, but imitators of those who through faith and patience inherit the promise.

III 6:9-6:18

25 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely my own self is my oath," 26 and thus Abraham, having patiently waited, obtained the promise. 27 For people swear by something greater than themselves, and by the oath of the one who has authority over them, the unchangeable one, so that they may be held to it. 28 For if the heirs of the promise are unchangeable, it would be impossible for God to lie, so who have had for refuge might have strong encouragement to hold fast to the hope set before us,

29 "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, 30 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek."

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30 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! 31 And those descendants of Levi who receive the priestly office have a commendation in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. 32 But this man, who does not have his descent from them received tithes from Abraham and blessed him who had the promise. 33 It is beyond dispute that the inferior is blessed by the superior. 34 In the one case tithes are received by mortal men, but in the other case by one to whom it is testified that he lives. 35 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, so that he was still in the loins of his ancestor when Melchizedek met him.

IV 6:19-7:21

36 Now if perfection had been attained through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek? 37 For on the one hand, the law is weak, because it cannot bring about a change in the law as well. 38 For the one of whom it is sworn are sworn to another tribe, from which no one has ever received the priesthood. 39 For Melchizedek, who did not have his descent from Judah, and in connection with that tribe Moses said nothing about priests.

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V 7:22-7:28

47 This makes Jesus the guarantor of a better covenant. 48 The former priests were many in number, because they were prevented by death from continuing in office, 49 but he holds his priesthood permanently, because he continues for ever. 50 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

51 For it was indeed necessary that Jesus be made perfect in every respect, so that he might become a merciful and faithful high priest in the service of God, and then for those of the people, since he did this once for all when he offered up himself. 52 For the law appointed men to be high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

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5:11-6:10

9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation, so that God is not unjust as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. 11 And we desire each one of you to show the same affection to have the full assurance of hope until the end, 12 so that you will not be sluggish, but imitate the example of those who through their patience inherit the promise. 13 For when God called Abraham, since he had no one greater than he, he swore by himself, 14 saying, "I desire that you and multiply you." 15 Therefore, since you have waited, although you have no one to swear by besides God, God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 16 so that by two unchangeable things, in which it is impossible for God to lie, we who have had for refuge might have strong encouragement to hold fast to the hope set before us.



6:9-6:18

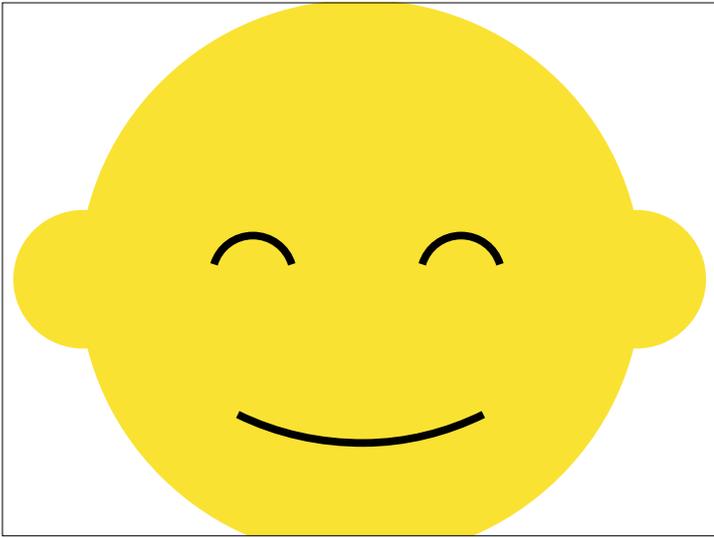
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become dull of hearing.
where you just can't hear anything.
not learning anything.
just too focused on the wrong things.

a lemonhead... you've soured to
God's Word, to his teaching, to his
church — cynical, judgemental, and
deaf to God's work.

My friend and the Ear Wax

Why do your ears go dull?
You forget, you
you think you know already, but
you've forgotten
i've heard this already.
i already know.

the problem with dull ears, is that you
won't pay attention.
it'll just be routine.
or it'll just lose importance.
or even worse, you'll move on and
forget the foundational things.



**Have you become
DULL OF HEARING?
Have you become
DEAF TO GOD'S WORDS?**

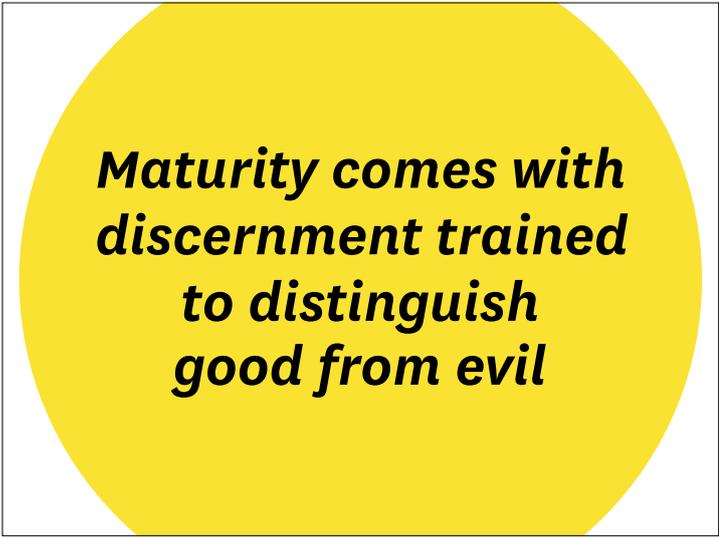
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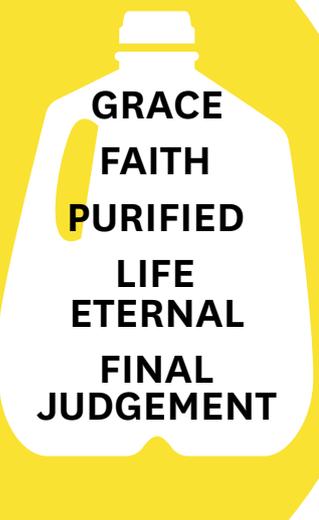
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GRACE
FAITH
PURIFIED
LIFE
ETERNAL
FINAL
JUDGEMENT

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This is the elementary teaching — we're saved by grace, we have faith, we are purified, we will have life eternal resurrected, and there will be a final judgement.

When you know these things, when you are secure in these things, then you are learning to discern what is good — not being saved by discerning what is good, but you are already saved.

**GROW UP
WELL
CHOOSE
WHAT CROP
YOU ARE
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YOUR LIFE**

4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

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Look, if you are mature, if you know and keep learning what is good, and if you remember what the things are that are good, and discern it... you will grow up well.

Don't reject God's goodness, the things that he's teaching and training you into ... don't reject him, and let your ears go deaf.

But grow up well.

**Ask God to keep training
you to distinguish
good from evil.**

Practice choosing good.

**DULL HEARERS
DON'T ASK**

11 About this we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, 13 for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. 14 But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.



**CHOOSING THE
GOOD HELPS
YOU MATURE**

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**MATURITY
MEANS GOD
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THROUGH YOU**

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9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.
11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.
13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, “Surely I will bless you and multiply you.” 15 And thus Abraham, having patiently waited, obtained the promise. 16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.



6:9-6:18

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11-12 And we desire each one of you to show the same *earnestness* to have the *full assurance of hope* until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

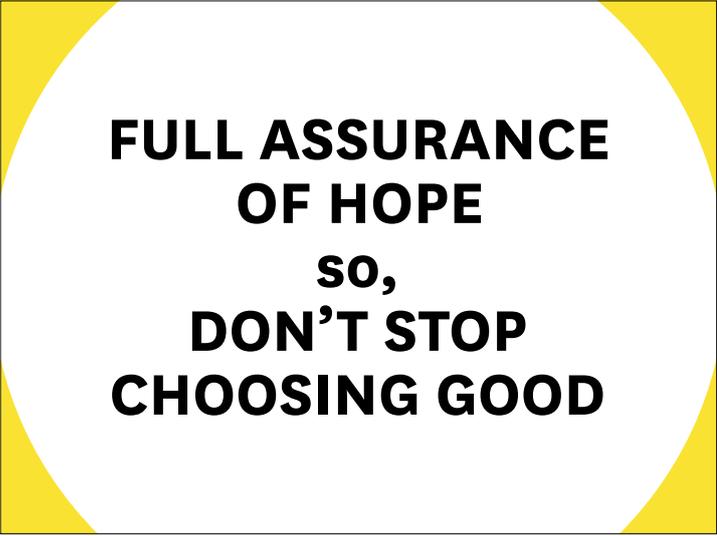
EARNESTNESS
of
ASSURANCE
of
HOPE

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

11-12 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but *imitators* of those who through faith and patience inherit the promises.

IMITATORS
of
THE FAITHFUL
& PATIENT

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**FULL ASSURANCE
OF HOPE
SO,
DON'T STOP
CHOOSING GOOD**

to hold fast to the hope set before us
10 For God is not unjust so as to
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serving the saints, as you still do.

Choosing Good is right — following
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Tempted to love our own way, to do
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GOD'S FAITHFUL PROMISE

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8 But Abram said, "Sovereign Lord, how can I know that I will gain possession of it?"

9 So the Lord said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. 11 Then birds of prey came down on the carcasses, but Abram drove them away.

Genesis 14:12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. 13 Then the Lord said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. 14 But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. 15 You, however, will go to your ancestors in peace and be buried at a good old age. 16 In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

**we who have fled for refuge
might have strong
encouragement to hold fast
to the hope set before us.**

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FAITHFUL
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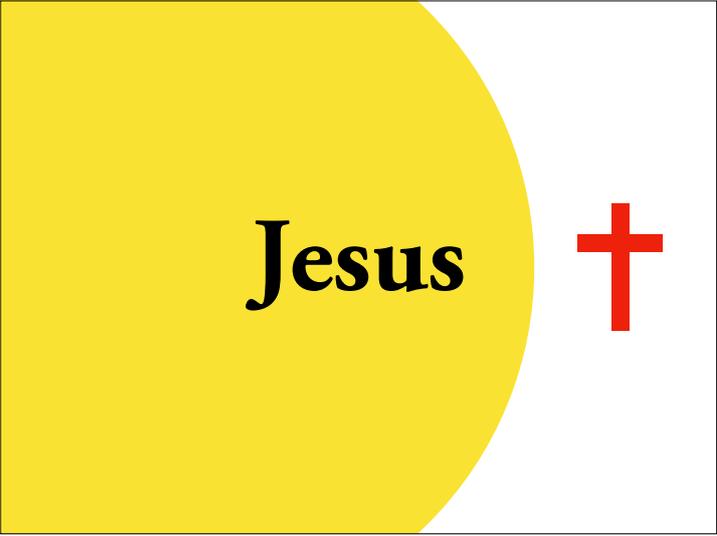


**GOD IS FAITHFUL
SO,
DON'T LOSE SIGHT OF
HIS PROMISE**

to hold fast to the hope set before us
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Choosing Good is right — following God is the right way to live. And the results are eternal — we have full assurance of HOPE.

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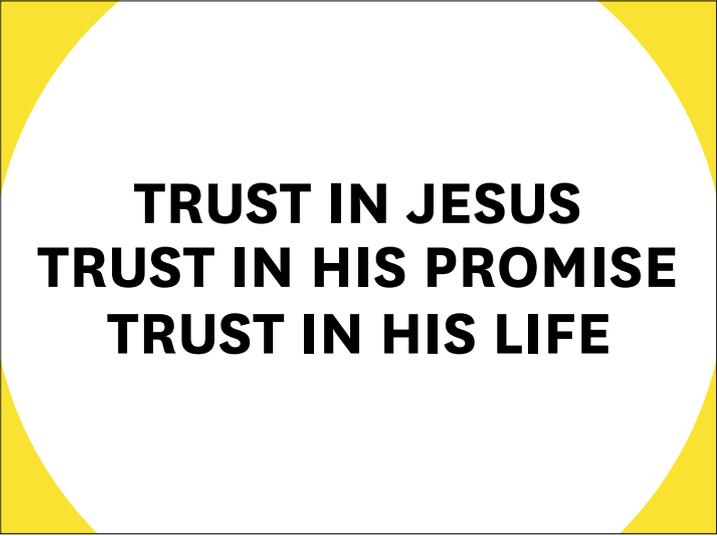
Jesus



Jesus is the perfect example of choosing good. of choosing for delayed gratification instead of immediate.

the crop that Jesus produced for us,

“we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.”



TRUST IN JESUS
TRUST IN HIS PROMISE
TRUST IN HIS LIFE

Trust in Jesus
Trust in promise
Trust in his life

Choose those things today. What are the situations in your life where it is increasingly difficult to trust him.