

2,16,23 Heb. 5:1-11, Our Priesthood is Founded on True Empathy

(Heb. 5:1-4) For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was.

Let's start with some thoughts that came to mind when I first read this section of Heb. 5.

I'm not saying it's always a wrong thing to do, but I've always wondered about 'pastoral candidacy'; guys who want to be pastors sending out applications to churches looking for pastors. I'm sure that works sometimes, but the way pastors became pastors in the Bible was to be recognized by the mature believers in their fellowships as men with the gift of teacher and the qualifications of an elder. In other words, no man took this honor to himself because he wanted it or thought he deserved it; he was called by God through mature believers in his church, like Aaron was called by God through Moses; this is just a contemporary illustration of a 1st century principle of how leadership was chosen.

Also, as our passage shows, anyone put into *any* leadership position must have the ability to intercede from the heart for those they serve.

In the Old Testament this wasn't an issue of spiritual giftedness since the gifts of the Spirit was something unique to the Church Age, it was simply an issue of God examining the hearts of His people and appointing those He could entrust with certain responsibilities.

In our dispensation, the Lord still only puts into leadership those who meet certain moral and spiritual criteria, but the gift of pastor-teacher must also be there;

(Eph. 4:11-12) He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.

Churches and Christian hiring agencies may select men for leadership, but there's no guarantee that God will honor those placements. That's one of the reasons I mentioned my hesitancy about men candidating to become pastors.

I've done it; I've playing that game, doing things the way the world does them – like applying for a management position at the Dept. of Corrections. That worked out fine, but to me that doesn't seem like the same thing as management in the Body of Christ.

In the world, a combination of personality type and certain skills and education are good criteria for job placement, but in the Church, the criteria are different and can only truly be recognized by spiritual discernment.

We recently visited what turned out to be the largest church building I've personally ever been in – we were estimating that the three services they had likely added up to around 10,000 people.

I noticed on their website that they were looking for an Executive Director of Adult Ministries; and under that opening, this is what the ad said;

To apply for the opportunities below, please submit the following;

1. Your Resume, including a photo of you (Paul wouldn't have gotten an interview based on that alone).
2. Your Enneagram and Meyers/Briggs Personality assessment results.
3. A video of what led you to apply for this opportunity and what excites you about it.

Those were the *only* criteria they requested – nothing from Paul's criteria in the pastoral epistles (Timothy & Titus).

Here's a perfect illustration of the dangers of man-centered decisions like this. It's from Ian Thomas;

Jesus was thought to be the illegitimate child of an unfaithful woman, so socially, how much was He worth? Nothing.

Born of peasant stock, His schooling was negligible, sufficing only to equip Him for the humble duties of a common craftsman. Professionally, how much was he worth? Nothing.

A fanatical street-preacher and rabble rouser, He was totally repudiated by all the ecclesiastical dignitaries of His day, and having had absolutely no theological training whatever, was looked upon with supreme contempt by all that called itself scholarship among those who searched the Scriptures. Ecclesiastically, theologically, and intellectually how much was He worth? Nothing.

His financial standing was such that he even had to borrow a coin for one of His far-fetched illustrations. He was an incorrigible scrounger by all natural standards of value, for He had no home of His own. Born in a borrowed stable, He lived and dined in borrowed homes; He rode upon a borrowed donkey, and was buried in a borrowed tomb. He was bankrupt from the start. Financially, how much was He worth? Nothing.

If the Lord Jesus Christ were to appear in the world today under similar circumstances, what church would allow Him to be their pastor? What Bible college or seminary would appoint Him to their faculty? What missionary organization would invite Him on their board or even send Him to the field?

The reality is this: No matter what our current standards of evaluation may be a man is worth only as much as can be seen of God in Him?

And just as a side note: I don't know if this church is congregational rule or not, but just in case that's ever come up in your experience, the Laodicean structure of congregational rule is extremely dangerous. There are thousands of churches in hundreds of denominations in which the congregation chooses their pastor.

And you probably remember this from our study of Revelation last year, but the word "Laodicea" comes from two Greek words that, when combined, mean "the justice or rule of the people, the laity". God was not supportive of Laodicea or its method of doing pretty much anything;

(Rev. 3:17) Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked.

How would you like to have to count on those people to determine God's decision for your next pastor?

Ok, back to our text: In our passage in Heb. 5, the author is reminding his readers that God chose the high priests according to very specific character traits. He's building his case for showing that the ultimate High Priest is not Aaron, but Christ.

So, like we've seen in our previous studies, the author first compares Jesus to angels and now to Israel's high priests, showing the Lord's superiority to both. This explanation is a very clear and simple overview of what we've seen so far in the way the author approached this – it's from Bruce Wilkinson;

Many of the Jewish believers, having stepped out of Judaism into Christianity, wanted to reverse their course in order to escape persecution by their countrymen. The writer of Hebrews exhorts them to "press on" to maturity in Christ (He 6:1). His appeal is based on the superiority of Christ over the Judaic system. Christ is better than the angels, for they worship Him. He is better than Moses, for Moses was created by Him. He is better than the Aaronic priesthood, for His sacrifice was once for all time. He is better than the Law, for He mediates a better covenant. In short, there is more to be gained by suffering for Christ than by reverting to Judaism.

I've noticed that most of the authors I read emphasized this pattern in Hebrews, showing that the design of the letter is to show the superiority of Christ over Judaism and stressing that with the destruction of the Temple and the judgment of the nation, Judaism was to be left behind and the Age of the Church, as the mystery hidden from other ages, was to replace all that preceded it.

As we saw in our last study, even the purity of Judaism when it entered the world through Moses degenerated into a shadow religion filled with hypocrisy and false doctrine by the time the Messiah came. What was a perfect expression of the character of God and His love for His people shown through the Law and prophets became a system of legalistic burdens and ultimately involved the rejection and murder of their Messiah.

When we look at the history of Church over the 2000 years since it was founded at Pentecost, we see much the same thing happening. To use the same wording I used a minute ago, "what was a perfect expression of the character of God and His love for His people shown through the Lord, the apostles and prophets gradually became a system of legalism, emotion and ultimately the rejection" . . . of those in our generation who are trying to recover what has been lost.

And the epistles are filled with prophetic predictions that this would happen leading up to Christ's return – that deception would characterize the end-time Church and it would be filled with pride, hypocrisy and doctrines of demons, having a form of godliness, but denying it's power.

In both the dispensation of Israel and that of the Church, over time, the enemy moved God's people away from God's original intent and replaced it with man-made religion.

As we see in Hebrews, Aaron (actually any priest) is to act on behalf of men who need his compassion. Here's an historical example of this;

(Num. 16:46-48) Moses said to Aaron, "Take your censer and put in it fire from the altar, and lay incense on it; then bring it quickly to the congregation and make atonement for them, for wrath has gone forth from the Lord, the plague has begun! Then Aaron took it as Moses had spoken, and ran into the midst of the assembly, for behold, the plague had begun among the people. So, he put on the incense and made atonement for the people. He took his stand between the dead and the living, so that the plague was checked."

Aaron "took his stand between the dead and the living", and when he did, "the plague was checked". This, again, is a shadow or type of Christ Jesus as our High Priest who has taken His stand on the Cross, on our behalf, between the "dead and the living", and as this commentator on Numbers puts it;

All mankind stands on the edge of an eternal "plague" of the righteous wrath of a Holy God, and the only Hope is the atoning sacrifice of the Great High Priest, Christ Jesus.

And as Paul reminds us in Rom. 5:10;

For if, while we were enemies, we were reconciled to God through the death of his Son, then how much more, having been reconciled, will we be saved by his life.

All of Paul's "much mores" are designed to convince us that if our High Priest loved us enough to die for us when we were His enemies, He is more than willing to

intercede for us and to hold on to us, now that we are His family. We have to stop allowing the enemy to put a question mark on all that due to our circumstances.

In the next section of Heb. 5, the author amplifies the priesthood of Christ;

(Heb. 5:5-6) So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.” As He also says in another place: “You are a priest forever according to the order of Melchizedek”

These verses have to be combined with Heb. 7:1-3;

For this Melchizedek, 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 translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

Jesus didn’t candidate for this position, God selected Him. And it went much further that the temporal Aaron and Levitical priesthood; the priesthood of Christ was eternal. Melchizedek was a preincarnate appearance of the Son of God.

Here’s a discussion of this unique individual;

Hebrews 7:3 says that Melchizedek was “without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.” The question is whether the author of Hebrews means this actually or figuratively.

If the description in Hebrews is literal (which I believe it is) then it is indeed difficult to see how it could be properly applied to anyone but the Lord Jesus Christ. No mere earthly king “remains a priest forever,” and no mere human is “without father or mother.” If Genesis 14 describes a theophany, then God the Son came to give Abraham His blessing (Genesis 14:17–19), appearing as the King of Righteousness (Revelation 19:11,16), the King of Peace (Isaiah 9:6), and the Mediator between God and Man (1 Timothy 2:5);

and Abraham, after his weary battle, met and gave honor to the Lord Jesus Himself.

The priesthood of Christ, His 24/7 commitment to you and me, is based on Who He is as the One Who came into this world to seek and save that which is lost – i.e. the broken and afraid. He came to bring His life and love to us and He is the same yesterday, today and forever.

In a brief commentary on Gen. 1:2, Watchman Nee gives a description of the heart of God that I had never heard before – and it perfectly fits the heart of a true priest of God acting on our behalf. Here's Gen. 1:2 "And the Spirit of God moved upon the face of the waters." And these are Nee's comments;

"Moved" in the original means "hovered" or "brooded" over. This meaning reveals a picture of loving-kindness and sensitivity. It is the same word used in Deuteronomy 32:11 in describing a mother eagle with her eaglets; and how God is the same, "As an eagle that stirs up her nest, that flutters over her young, he spread abroad his wings, he took them, he bare them on his pinions." May we respond to the love of God! How His heart does desire after us! And who are we? Nobody but sinners—nobody but fallen men! Yet He is not angry at us, nor does He despise or forsake us. He does not consider us as being unworthy for the Holy Spirit to brood over.

It's so important that when we study the scriptures and see information given to us by the Lord on topics like the priesthood of Melchizedek, we force ourselves to push beyond the intellectual and doctrinal in these things. There is nothing in the Bible, however distant it may seem when we first see it, that does not have personal, life-changing capability, especially in shaping our understanding of our relationship with Christ.

There is nothing we can study from Genesis to Revelation that doesn't, in some way, exist solely for the purpose of helping you and I grow in the knowledge of Christ. The written word was given to us to bring us into a personal and intelligent relationship with the Living Word.

The Bible isn't something we study just to understand the Bible; it's a means to an end, and that end is Christ in relationship and life.

(John 5:39-40) “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.”

Our ultimate goal in all our study is not knowledge alone – it’s life in relationship with Christ.

This is the necessary mindset of the Christian who pours his life into a determined and in-depth study of the word of God. Like Paul said in Phil. 3:10, all of this is so “that I may know Him and the power of His resurrection.”

The benefits of knowing the Lord are infinite – there’s nothing more important for us than this. And this can only happen if our study and prayer have this heart desire as their foundation.

I’ll give one increasingly important illustration of a benefit of knowing our Savior in a personal way – you will recognize Him. Here’s what I mean.

I don’t know if you remember Walter Martin’s illustration of how to spot false doctrine. He used to say that it was done in the same way bank tellers were trained to identify counterfeit money. It wasn’t by examining counterfeit currency, it was by excessive handling of the real thing. Then when a counterfeit bill came to them, they felt the difference.

I don’t know if that’s still happening, but it’s a good illustration for this. But in what we’re talking about, its not so much identifying false doctrine, though that’s a good thing too, it’s being able to identify or sense the presence or absence of Christ in a situation or place that claims His involvement.

For example, you visit a church or another Christian organization of some kind, and the familiar inner sense of the Lord’s presence that you have cultivated over the years in your relationship with Him warms your heart and you recognize the very real presence of your Savior.

Or the opposite happens. You walk into a church or missionary enterprise or seminary, and after you’ve been there awhile, you can tell that no matter what the ministries, discussions, sermons, doctrine, worship music or atmosphere may be – no matter how perfect all of it seems, you are aware that this is not the activity of the Lord, but the activity of man.

I'm sure you've all experienced that. You look around and everything seems fine; you can't detect anything that's 'off', but something inside is telling you that this isn't Him.

We're seeing this happen through other venues also – like the media. The Jesus of The Chosen and the Jesus of the “He get's us” movement are actually fulfillment of specific Biblical prophecy;

(1 Cor. 11:4) For if someone comes and proclaims a Jesus other than the One we proclaimed . . . you receive him too easily. (Berean Translation)

(Matt. 24:24) For false Christs and false prophets will rise . . . to deceive, if possible, even the elect. (New King James)

There will be more of these and all of them will be popular, unlike the real One Who will always be hated by the world and rejected by carnal believers.

In our generation, this is a vitally needed result of knowing the Lord, because it protects us from deception; from being exposed to, and occupied with, that which pulls us away from spiritual reality into the stagnation of the Christian religion and into becoming focused on a false Christ and conformed to that image, instead of the image of the true Son of God.

Ok, let's move into the next section of Heb. 5 (vs's 7-11)

Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest “according to the order of Melchizedek,” of whom we have much to say, and hard to explain, since you have become dull of hearing.

I'll start with some input by Spurgeon on this;

Our blessed Lord was in such a condition that He pleaded out of weakness with the God who was able to save. When our Lord was compassed with weakness and pain He was much in prayer. It would be an interesting exercise for the younger people to note all the times in which the Lord Jesus

is said to have prayed. The occasions recorded are very numerous; but these are no doubt merely a few specimens of a far greater number. Jesus was habitually in prayer; He was praying even when His lips did not utter a sound. His heart was always in communion with the Great Father above. This is said to have been the case “in the days of his flesh.” This term is used to distinguish His life on earth from His former estate in glory. From of old the Son of God dwelt with the Father; but He was not then a partaker of human nature, and the eternal ages were not “the days of his flesh.” Then He could not have entered into that intimate sympathy with us that He now exercises since He has been born at Bethlehem and has died at Calvary. “The days of his flesh” refer to this mortal life—the days of His weakness, humiliation, labor, and suffering. And He prays still: in fact, He continually makes intercession for us; He fully understands our suffering and He hurts with us.”

Now, to get personal and practical with us - listen again to vs. 8-9, “He learned obedience by the things which He suffered. And having been perfected . . .”

There is no such thing as “learning obedience” leading to becoming a vessel fit for the Master’s use without suffering. Satan has done a major work in our country by instructing believers that not only is suffering not necessary, it’s a sign of God’s displeasure and should be avoided whenever possible.

But here’s the reality;

(1 Pet. 4:1) “Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin.”

(1 Pet. 5:10) “And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.”

(2 Cor. 4:17) “For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.”

(2 Tim. 3:12) “Everyone who wants to live a godly life in Christ Jesus will suffer persecution.”

(Col. 1:24) “Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church.”

(Jas. 1:12) “Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.”

(Lk. 14:27) “And whoever does not carry their cross and follow me cannot be my disciple.”

(Phil. 3:10) “I want to know Christ—and to know the power of his resurrection and participation in his sufferings.”

(Psalm 119:71) “It was good for me to be afflicted so that I might learn your decrees.”

(Rom. 5:3) “We also glory in our sufferings, because we know that suffering produces perseverance.”

(2 Tim. 2:12) “If we endure sufferings, we shall also reign with him.”

(1 Pet. 4:12-13) “Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.”

(1 Pet. 1:6-7) “In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed.”

(2 Cor. 4:8-10) “We are hard pressed on every side, but not crushed; confused, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.”

(Jas. 1:2-4) “Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith

produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything.”

That last verse in James circles us back our passage in Hebrews 5;

“He learned obedience by the things which He suffered. And having been perfected . . .

There is no other path to being “mature and complete, not lacking anything” than the path of suffering.

In that suffering, we meet the Lord, we learn the scriptures in their true spiritual, experiential sense, and we grow increasingly able to discern all that is not Christ. This is what God does in our lives now for those who are willing to carry the cross; and in eternity, He shares His throne with those who endure hardship for His sake in this life.

(Rom. 8:18) “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.”

Listen to this author’s explanation of picking up our cross;

To take up the cross means to accept whatever God has determined for us, and to be willing to suffer according to the will of God. By denying self and taking up the cross we may truly follow the Lord. . . What is meant by taking up the cross? It is submitting to God from the heart. In the Garden of Gethsemane our Lord had his mind set on doing the Father’s will. And so, He went from there to take up the cross. Taking up the cross, therefore, is being determined to do God’s will and nothing else.

In Heb. 5:7-11, we’ve seen how Christ was brought through suffering to the ministry of intercession – suffering sensitizes us to the hurt around us that the world tends to ignore.

But in all of this, we are far weaker in our faith than the Lord. As grateful as we may be for His priesthood (once it’s understood), we still get up each morning, often in pain of one kind or another, and we need to know *more* than simply, “if you want to glorify God, plan to suffer.” We can say we are willing and still fall apart when all that that implies comes our way.

Here's an excellent balance that Spark's gives to us to help with this;

You look back on your life. You may be disappointed in many ways with your part in the business. You may be able to see many blunderings and mistakes that you on your side made. You may have sometimes felt that you were not the person for that job; God had made a mistake. Some of us have felt like that. And yet, as we look more deeply into God's ways with us and know God's principles, we see a wonderful logic in it all. You and I are called for something, laid hold of by God for something, put by God into something, and we feel God has made a mistake: "I am not the person for this, I ought never to have come into this, I have no qualifications for this, I am altogether the wrong peg here!" And yet, somehow or other, God does it. He enables you; He carries you through, He accomplishes the work to your own surprise and wonder. As you lay hold of the Holy Spirit, it is done – that is, if you do not sink down into yourself and give up and draw out because of what you are – but you lay hold of the Holy Spirit and you get through and marvel that you have got through, that the Lord has done this thing through you, through me.

That is very consistent with God's principles, that is no contradiction. It is most consistent with the deepest principles of God. No flesh shall glory in His presence. It is all coming back to Him. God – mark you – elected "the foolish things of the world... the weak things... the things that are not" (1 Cor. 1:27,28). It is the same word; He has elected; He has chosen, selected you. It is quite consistent. Yes, His ways are past finding out. "God moves in a mysterious way His wonders to perform," but He is consistent with His principles. A life in the Spirit is God working out a plan. Only rebellion, stubbornness, self-assertiveness and all forms of self-life will hinder or arrest; but a life in the Spirit, if held to in humility will show that you were chosen for something. God is not dealing with you just from hand to mouth, piecemeal. It is all worked out. Good works foreordained, "prepared beforehand that we should walk in them." If we walk in the Spirit, we walk in afore prepared works; whether we see it or not, it is a fact. But it comes out, wonderfully so, and we have to go down and say, "Well, Lord, forgive us for arguing, forgive us for discussing the matter, forgive us for putting over our minds and what we think about it against You: You are wonderful, Lord."

And we worship, and that is the proof of being chosen by Him, and you do not want better proof than that. It is all inside of Christ by the Holy Spirit.

From the micro to the macro in our lives, our Savior has His hand on us from beginning to end and He does so as One Who fully understands and empathizes with our suffering.

The last verse in Heb. 5 (vs. 11) says that the author wanted to say a great deal more about this Melchizedek priesthood, but he couldn't; so he stopped and explained why he couldn't.

“. . . of whom we have much to say, and hard to explain, since you have become dull of hearing.”

It's like the author got so caught up in thinking of the wonders of the priesthood of the Son of God he forgot who he was writing to. They're not going to get this at all.

We won't have time to go into a lot of detail on this till next week, because this verse is expanded on into the next chapter, but for now, at the risk of being repetitious (which, as you know, is a risk I'm *always* willing to take), the bottom-line problem with the Hebrew believers centered in their "hearing".

They had become "dull of hearing". All seven churches Rev. 2 & 3, which represent every generation of believers in the Church age, were challenged with exactly the same thing, "He who has an ear, let him hear . . . "

This is the primary mark of a true disciple of Christ; just as having closed ears is the primary mark of a carnal Christian.

So, if you ever wonder which you are, just ask yourself whether you are willing to hear the truth regardless of how it makes you feel or in how it may impact your life; in other words, if obedience to the truth results in a complete change of direction for you, are you still willing to take what you've heard and be doers of the word, not hearers only?

This absolutely divides the overcomers or remnant from those who will experience loss at the Bema seat.

As important as moral purity, righteousness, involvement in the lives of those who need us and a thousand other vital parts of the Christian life are, having ears to hear lays the foundation for whether the rest will be an expression of the guidance of the Holy Spirit or simply a human attempt to imitate the Christian life in the strength of religious flesh.

(Isa. 50:4-5 / Amplified) The Lord God has given Me the tongue of a disciple and of one who is taught, that I should know how to speak a word in season to him who is weary. He wakens Me morning by morning; He wakens My ear to hear as a disciple [as one who is taught]. The Lord God has opened My ear, and I have not been rebellious or turned backward.

Literally every day of our Lord's life in this world began this way – He could do a great number of things as He was led by the Spirit, but He would do nothing until He did this first.

(Luke 10:38-42) As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are worried and upset about many things, but few things are needed—or *indeed only one*. Mary has chosen what is better, and it will not be taken away from her.

I'll close with a brief comment by Watchman Nee on what it means to be a priest of God in relation to having ears to hear;

"Pure in heart" means having as one's single objective the glory and the will of God. Such a man seeks nothing but what God may gain. God is the finality as well as the pursuit. Since he looks for only one thing, he therefore only sees one thing: he seeks God, and hence he sees God. "They shall be priests of God and of Christ" (Rev. 20.6). Priests are those who see God.

And then he adds this by way of application;

If we truly know God, we will not be disturbed even though there may come our way many questions. People may attempt to prove this or that thing, but

we Christians can prove one very important thing— that God is indeed God and that we know Him. And by knowing Him, our problems are solved. Such knowledge does not rely on how logical are the reasons or how clear the doctrines; it relies only on revelation, on having ears to hear the truth as it is in Jesus. Such revelation is absolutely necessary. We must ask God to give us the spirit of revelation so that we may really know Him. And knowledge such as this is the foundation of a believer and is of utmost importance.