

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 06: 18-20

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. Let's continue to read Hebrews chapter 6. We will read verse 18 to 20 today.

Abraham is our father of faith. God, through revelation, promised Abraham that He would greatly bless him and multiply his descendants. Abraham, through faith, endured with patience and thus obtained what God had promised. Likewise, we who follow in Abraham's footsteps and imitate his faith must also, like Abraham, inherit the promise.

Verse 18: "that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us."

God's promise in revelation was given on one hand to Abraham and on the other hand to all who inherit the promise. These are two unchangeable things, for it is impossible for God to lie. Since we have such a sure promise, we must heed the author's exhortation, swiftly flee to the refuge, hold fast to the hope, cast the anchor of our soul beyond the veil, and follow Jesus, the forerunner, as He enters within the veil.

In verses 18-20, the author presents three important matters and expresses them in a unique way, giving a completely new spiritual meaning to the journey of New Testament saints of Hebrew descent as they follow Jesus. May we all follow the author's line of thought and enter into the new spiritual picture he has outlined for us.

In verse 18, the author presents the first important matter—that we must flee to the refuge. He references the Old Testament concept of the cities of refuge. What

were the cities of refuge? In Numbers 35:9-15, God commanded the Israelites that after entering the land of Canaan, they were to establish six cities of refuge, distributed among the places where the Israelites lived, so that those who had unintentionally killed someone could flee there to escape being pursued by avengers and receive a proper judgment before the whole congregation. In the New Testament, Christ bore all our transgressions and sins on the cross, and He has become our city of refuge. We must swiftly flee to Christ as our place of refuge.

Sin, the world, and the flesh are constantly pursuing us, setting various snares to capture us. By ourselves, we have no ability to overcome, but Christ has already destroyed the one who holds the power of death and has triumphed over sin, the world, and the flesh, creating a refuge for us. Our responsibility is to flee quickly to Christ, and there we will receive the protection of the refuge.

Dear brothers and sisters, do you often feel troubled by your weaknesses and failures? That is because you have not yet learned the lesson of fleeing. Do not engage the enemy in direct confrontation, for man has no ability to overcome the sin, the world, and the flesh that pursue us. The key to our victory is to flee to the refuge, and this refuge is the hope set before us. The term translated as "hope" in English is rendered as "except" in the Chinese Union Version, but in other places, it is consistently translated as "hope." To maintain consistency, I will use the term "hope" from this point forward. The next verse will reveal to us more about this hope.

Verse 19: "This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,"

The second important matter concerns our hope. Peter is the apostle of hope, and in 1 Peter 1:4, he directly points out that the common hope of New Testament saints is "to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you." This is the lifelong pursuit of every saint who has received grace and salvation. Peter emphasizes the inheritance we will receive

in the future, but the author of Hebrews approaches it from another perspective, focusing on the impact of this hope on the saints today.

Because the fundamental burden of the author of Hebrews is for the saints to keep moving forward until they reach perfection, he places great emphasis on the growth of the saints. He says that this hope is the anchor of our soul. The Chinese Union Version translates it as "the anchor of the spirit," but all English translations render it as "an anchor of the soul," and the original text does not contain the word "spirit" at all. It is likely that because the Chinese Union Version does not distinguish between spirit and soul, many Chinese-speaking saints have also assumed that the Bible does not differentiate between them. However, Hebrews 4:12 makes it very clear: "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart." This shows that soul and spirit can indeed be distinguished. Therefore, when we read the Bible, it is best to follow its original meaning.

So, in this verse, the author compares hope to the anchor of our soul. Our soul is often like a ship sailing on a stormy sea—strong winds, heavy rain, and raging waves constantly threaten to overturn it. Experienced sailors will cast their anchor into the deep sea, where the weight of the anchor provides stability and holds the ship in place, preventing it from being carried away by the waves. Hope is the anchor of our soul, both sure and steadfast.

However, we do not cast the anchor of our soul into the deep sea, for the deep sea is the dwelling place of the devil; nor can we cast it into the media, for the media is filled with false news; nor can we cast it into society, for society lacks the ability to truly empathize; we cannot even cast the anchor of our soul upon our family, for they are often unable to help. We must cast the anchor of our soul upward, into the Most Holy Place in heaven, directly beyond the veil. Because Jesus Christ has already accomplished the great work of redemption, risen from the dead, ascended to heaven, and is seated in the heavenly Most Holy Place, He is our glorious hope.

When we go through the storms of life and our soul finds no rest, we must always remember that Christ is our hope. Only when we cast the anchor of our soul into the heavenly Most Holy Place can our soul be steadied and find rest. So how do we cast the anchor of our soul beyond the veil?

Verse 20: “where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”

Jesus, our forerunner, has already entered beyond the veil for us. When Jesus breathed His last on the cross, Matthew 27:51 records that the veil of the temple, which separated the Holy Place from the Most Holy Place, was torn in two from top to bottom. From that moment on, the Holy Place and the Most Holy Place no longer needed to be separated, because the redemption of Jesus Christ had fully satisfied God's requirements of holiness, righteousness, and glory. The saints can now come boldly into the Most Holy Place. Hebrews 10:19-20 states, "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh."

Jesus has become our forerunner, opening a way for us into the Most Holy Place—through the veil, which is His flesh. His body was broken for us, and the veil was torn from top to bottom. Now, we can come boldly to the throne of grace, to obtain mercy and find grace to help in time of need.

This third important matter is that we must follow our forerunner, Jesus, into the heavenly Most Holy Place. Now, He has become our eternal High Priest according to the order of Melchizedek. In the storms of our lives, even before we realize the danger, our great High Priest, Jesus, is already interceding for us. When we turn back to Him and come into His presence, He supplies us with bread and wine, strengthening our spiritual life and helping us overcome Satan's temptations and disturbances.

In these three verses we read today, the author presents three important matters. The first is to flee to the refuge, which is the heavenly Most Holy Place, where Jesus

is already serving as our High Priest according to the order of Melchizedek. The way to flee to the refuge is first to cast the anchor of our soul beyond the veil. In typology, our soul is the Holy Place, and our spirit is the Most Holy Place. The veil that once separated the Holy Place from the Most Holy Place was torn in two from top to bottom when Christ completed His work of redemption. This means there is now an open passage between the soul and the spirit.

When we encounter difficulties, we experience anxiety, unrest, and distress—these are matters of the soul. For the soul to find true rest, we must cast our anchor into the spirit, passing through the veil and entering within. Then, we follow our forerunner, Jesus, who has already entered within the veil and opened a new and living way for us. By following Him, we too can pass from the soul into the spirit, and through the Holy Spirit, be brought into the heavenly Most Holy Place. There, Jesus Christ, according to the order of Melchizedek, ministers as our High Priest, supplying us with all we need.

Dear brothers and sisters, the third section of warning and encouragement from the author begins in Hebrews 5:11, starting with Melchizedek. He says, "Of whom we have much to say, and hard to explain, since you have become dull of hearing." He then proceeds with an extensive warning and exhortation, urging the Hebrew believers not to remain at the elementary teachings of Christ, only able to partake of milk but not solid food. They must strive forward toward maturity, holding fast to faith and patiently waiting for God's promise—Christ Himself as our hope. When we flee to the refuge and cast the anchor of our soul within the veil, Jesus, our forerunner, ministers to us as the High Priest according to the order of Melchizedek. This forms the conclusion of the third section of warning and encouragement. The author skillfully frames this section by beginning and ending with Melchizedek, preparing the way for Hebrews 7, where he will expound in detail on the priestly order and ministry of Melchizedek.

Dear brothers and sisters, may we all heed the author's reminder and exhortation, swiftly fleeing to the refuge, following our forerunner Jesus into the Most Holy Place within the veil, and enjoying the provision and ministry of our High Priest.

Let us pray together: Dear Lord Jesus, how grateful we are to You! According to God's will, You have accomplished the great work of redemption and have risen from the dead and ascended into heaven. Today, in the heavenly Most Holy Place, You serve as our High Priest according to the order of Melchizedek, supplying us and ministering to us. When we encounter the storms of life, grant us wisdom to swiftly flee to the refuge and cast the anchor of our soul within the veil. Though the storms outside may continue to rage, may we find rest in our souls because we receive provision and help from heaven. Dear Lord, we do not ask You to take away the trials we must go through, but we ask You to grant us a discerning spirit and an obedient heart, that we may follow our father of faith and endure patiently in faith, knowing that Your promise is that Christ will become our glorious hope. Keep my daily life in Your hands. I pray in the holy name of the Lord Jesus Christ. Amen!