

Part4 Heb — Jesus, Our Great High Priest, Hebrews 4:14-7:28

The writer is starting out on part two of the discussion he started in Hebrews 3:1,

Hebrews 3:1 (WEB)

¹ Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and **High Priest of our confession, Jesus;**

In Hebrews 3:1-4:13, The writer tells us about Jesus the Apostle.
Now in Hebrews 4:14 and following he will tell us about our High Priest.

So, "consider" the "High Priest of our confession, Jesus."

Jesus, the Son of God, Our Great High Priest

NOTE

For reference use:

[Hebrews My Outline-html](#) — [Outline-pdf](#)

Hebrews 4:14-16, Jesus, our great High Priest

Interestingly, **after** the four gospels and the book of Acts

- There are 17+ occurrences of the term "high priest" in the New Testament.
- **All occurrences are in the book of Hebrews.**
- No other book after Acts except Hebrews uses the term.
- The only other reference of Jesus (the Messiah) AS A PRIEST/HIGH PRIEST in the Bible (other than Hebrews) is:

Psalm 110:4 (WEB)

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

- The first mention in Hebrews of Jesus as a high priest is made twice in a four verse paragraph in Hebrews 2:17-3:2

Hebrews 2:17 - 3:2 (WEB)

¹⁷ Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful **high priest** in things pertaining to God, to make atonement for the sins of the people. ¹⁸ For in that he himself has suffered being tempted, he is able to help those who are tempted. ¹ Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and **High Priest** of our confession, Jesus; ² who was faithful to him (i.e. God) who appointed him, as also was Moses in all his house.

- This is also the discussion the writer is now referencing when he says:

Heb. 4:14, Having then- or Since then having- a great High Priest...

- The writer is beginning to tell us about Jesus, our great High Priest.
- And has just told us about Jesus the Apostle, See the discussion on Hebrews 2:27 - 4:13.
- The writer's presentation of the Son of God and angels, Heb 1 & 2
 - led us to discover **the Angel of Jehovah** being Jesus. ([see Jesus & the Angel of Jehovah](#))
 - The person of the Godhead who led the Israelites out of Egypt (Judges 2:1-5).
- This is the same person who interacts with the "house of God" that wandered in the wilderness.
 - Therefore, Hebrews 2:27-4:13 is a portrayal of Jesus the Apostle

Now on to Jesus our great High Priest

Hebrews 4:14

Hebrews 4:14 (WEB)

¹⁴ Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

- Our attention is now directed to Jesus as our high priest.
 - What does that mean?
 - What is a high priest?
 - What is his purpose?
- Jesus as Lord, as King, the descendant of King David, to sit on his throne.
- The Hebrew writer IS THE ONLY writer in the New Testament that mentions Jesus as a High Priest.
- David, the only OTHER & first writer to connect the messiah with being a high priest, mentions:
 - that God ("Jehovah") says to his (David's) descendant ("my Lord"), "Sit at my right hand, Until I make your enemies your footstool for your feet.", Psa 110:1
 - Then in the same psalm three verses later David says: "Jehovah has sworn, and will not change his mind: 'You are a priest forever in the order of Melchizedek.'", Psa 110:4

- ***who has passed through the heavens***

- Heb 1:3, *when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;*
- Psa 110:1; Heb 1:13, *Yahweh says to my Lord, "Sit at my right hand, Until I make your enemies your footstool for your feet."*
- We have a high priest who has already gone on before us (past tense)
- and he knows the way (through the heavens).

- ***Jesus, the Son of God***

- Our high priest is identified, Jesus the second person of the Godhead

- ***let us hold tightly to our confession***

- Our confession IS: Jesus is the Son of God
- Our call to action upon learning that Jesus is our great High Priest is to *"hold tightly to our confession"*
- This is (to me) an unexpected statement, I expected a "faith" statement perhaps
 - Or maybe something previously stated repeated, like:
 1. Pay closer attention, 2:1-4
 2. Don't be like those who rebelled, 3:7-19
 3. Give diligence lest we fall by disobedience, 4:11-13
- But we are being told to hold on tightly to the belief that Jesus IS the Son of God. (*i.e. hold... to our confession - the ROCK upon which Jesus said **He would build His church***)

Hebrews 4:15

Hebrews 4:15 (WEB)

¹⁵ *For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.*

- ***We have a high priest who CAN BE touched***

- with the feeling of our infirmities

- ***But one who has been IN ALL POINTS TEMPTED like we are, yet without sin.***

- Heb 2:17, He was **obligated** to be made just like us
 - That he might become a **merciful** and **faithful** high priest in things pertaining to God
 - To **make atonement for the sins** of the people
- Heb 2:18, For in that **he himself** has **suffered being tempted**,
 - he is **able to help those** who are **tempted**.

- I believe these points in 2:17,18 & 4:15 are WHY Jesus' sacrifice succeeds and ALL OTHER'S fail.

Hebrews 4:16

Hebrews 4:16 (WEB)

¹⁶ *Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.*

- **Let us therefore draw near with boldness to the throne of grace,**
 - We are being **told** to draw near **WITH BOLDNESS** (confidence, courageous)
 - We are not taking this action on our own will, NOT presumptuously (not failing to observe the limits of what is permitted or appropriate)
 - We are being given permission to approach with boldness
- **the throne of grace**
 - We can approach the King, who sits on the throne
 - The throne where God, our Father and Jesus our High Priest are seated
- **that we may receive mercy,**
 - mercy vs justice
 - We deserve justice — "the wages of sin is death"
 - **We are given** and may receive **mercy** and **no merit on our part brought this about** — Rom 5:17, ...much more will those who receive the abundance of grace and **the free gift of righteousness** reign in life through the one man Jesus Christ.
- **and may find grace for help.**
 - grace - standard definition: God's unmerited favor.
 - I like: God's gift-giving-ness, our God likes to give gifts.
 - for help [in our temptations!] We are promised help (God's favor, his gift-giving-ness)
- **in time of need**
 - God is aware of our personal situations
 - AND He intervenes on our behalf regulating what temptations come our way.

1 Corinthians 10:13 (WEB)

¹³ *No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.*

Romans 8:26-28 (WEB)

²⁶ *In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.* ²⁷ *He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.* ²⁸ *We know that all things work together for good for those who love God, to those who are called according to his purpose.*

Hebrews 5:1-4, The Levitical High Priest

Hebrews 5:1

Hebrews 5:1 (WEB)

¹ For every high priest, being taken from among men, is appointed **for** men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

Some qualifications & purposes of a high priest are:

- **Comes from among men** — he is human.
 - At the time Hebrews was written, the law that defined the priesthood would be the Law of Moses, the priesthood would be the Levitical priesthood
 - Though we saw also that it was necessary that Jesus too should share in our humanity, Hebrews 2:14,17-18.
 - **Our first inclination is to think that:**
 - that is why Jesus "had to", was "obligated to" be made like his brothers, *Hebrews 2:17*
 - *But think about **this**, in actuality, that since Jesus was going to be made flesh just like his brothers IS WHY the high priest had to come from among his brothers, that the mediator between man & God would be a man... and not some celestial being, an angel perhaps (like the angel of Jehovah). Just a thought.*
- **is appointed for**
 - **"for"** (KJV, NKJV, WEB) in this context means
 - to act on behalf of (ESV),
 - on behalf of (NASB),
 - to represent [the people] (NIV)
- **In things pertaining to God, [to] offer both gifts and sacrifices for sins.**

It is **the purpose** of the high priest to act on behalf of the people before God—to be the go-between.

Hebrews 5:2

Hebrews 5:2 (WEB)

² The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

The high priest can deal *gently*

This is specifically talking about the high priest here, but God wants us to deal "gently" with those who may need correction! *see Galatians 6:1, and others*

- Wouldn't you rather that our high priest deal **gently** with us?

with those who are

ignorant and going astray

NOTE

ignorant - lacking knowledge or awareness in general; uneducated or unsophisticated

Again, look at the concern of the Hebrews writer, that his audience is lacking in knowledge and in danger of going astray.

because he himself is also surrounded with weakness.

Since the High Priest comes from among men, he is of necessity subject to temptation. And since we all fall short of the glory of God, Rom 3:23, he too sinned. Therefore, he understands the troubles and temptations the people are facing.

Hebrews 5:3

Hebrews 5:3 (WEB)

³ *Because of this, he must offer sacrifices for sins for the people, as well as for himself.*

To perform his duties the high priest:

- is obligated to (ESV, NASB)
- has to (NIV)
- is required to (NKJV)
- ought to (KJV)
- must (WEB)

offer sacrifices, not only for the people, but also for himself

It is the high priest's responsibility to make sacrifices for the people, to atone (make amends/compensate) for their sins. THAT'S HIS JOB.

One of the problems with the Levitical priesthood is that the high priest himself was a sinner and needed to make atonement. So before he can make sacrifices for the people he had to offer sacrifices for his own sins.

Another problem is the sacrifice itself used as we shall see in later chapters

Hebrews 5:4

Hebrews 5:4 (WEB)

⁴ *Nobody takes this honor on himself, but he is called by God, just like Aaron was.*

Taking our cue from the Writer, let's look briefly at God calling Aaron to be his high priest

Exodus 28:1 (WEB) *God authorizing Aaron and sons as His priests through Moses*

"Bring Aaron your brother, and his sons with him, near to you from among the children of Israel, that he may minister to me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Numbers 18:7 (WEB) *God speaking to Aaron about his priesthood*

You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil; and you shall serve: I give you the priesthood as a service of gift: and the stranger who comes near shall be put to death.

The point here is that Aaron and his sons did not become priests by their own will or because of Moses, but because they were called by God to be His priests.

Hebrews 5:5-10, Jesus, appointed by God, A High Priest in the Order of Melchizedek

Hebrews 5:5

Hebrews 5:5 (WEB) *(cited from Psalm 2:7)*

⁵ *So also Christ didn't glorify himself to be made a high priest, but it was he who said to him, "You are my Son. Today I have become your father."*

Psalms 2:7 (WEB)

⁷ *I will tell of **the decree**. Yahweh said to me, "You are my son. Today I have become your father."*

Here again is, to me, an unexpected statement.

- Not that Christ didn't glorify himself to be made a high priest
- But that the 1st supporting point is that Jesus is God's Son.
- He could have just gone to Psalm 110:4 that says the Messiah will be a priest
- But it is evidently important to the writer to emphasize that Jesus is the Son of God. He has been making this point through five chapters now.

God calls Jesus to be High Priest by first declaring Him to be His Son

He establishes a father/son relationship with Jesus

Psalm 2:7 says that the anointed, the Messiah, the Christ will be God's Son. And God will be the father of the Messiah. This idea originates in the Old Testament. It is not a New Testament imagination.

Philippians 2:5-11 (WEB)

⁵ *Have this in your mind, which was also in **Christ Jesus**,⁶ who, **existing in the form of God**, didn't consider it robbery **to be equal with God**,⁷ but emptied himself, **taking the form of a servant**, being made in the likeness of men.⁸ **And being found in human form**, he humbled himself, becoming obedient to death, yes, the death of the cross.⁹ Therefore **God also highly exalted him**, and gave to him the name which is above every name;¹⁰ that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth,¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

John 5:17-18 (WEB)

¹⁷ *But Jesus answered them, "My Father is still working, so I am working, too."¹⁸ For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also **called God his own Father, making himself equal with God.***

John 10:32-36 (WEB)

³² *Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"³³ The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, **being a man, make yourself God.**"³⁴ Jesus answered them, "**Isn't it written in your law, 'I said, you are gods?'**³⁵ **If he called them gods, to whom the word of God came (and the Scripture can't be broken),³⁶ Do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?'**"
(cited from Psalm 82:6)*

So what is the significance of Jesus being God's son?

When the Messiah comes, AS A MAN, he will of necessity ALSO be deity, that is, Man & God.

Hebrews 5:6

Hebrews 5:6 (WEB) (quoted from Psalm 110:4)

⁶ *As he says also in another place,
"You are a priest forever,
After the order of Melchizedek."*

Psalms 110:4 (WEB)

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

This is the 1st of nine references to Melchizedek in Hebrews. There are only two other references to him in the entire Bible: Genesis 14:18 and Psalm 110:4.

Why must the Messiah be a priest?

- As noted earlier, it is the responsibility of the High Priest to make atonement for the people, 5:1,3
- Jesus said He came to save us from our sins

Luke 19:10 (WEB)

¹⁰ *For the Son of Man came to seek and to save that which was lost."*

- Being a priest in the **Order of Melchizedek** solves a problem that the writer will mention later. Namely, that Jesus doesn't come from the tribe of Levi. Only Levites from the lineage of Aaron could be priests.
 - The problem is if Jesus were a levite, then he couldn't be King. The King must be a descendant of King David, who was from the tribe of Judah
 - The problem if Jesus was from Judah (**which he is**), He could be King, but not a priest.
 - The solution, He is not a priest in the order of Aaron, but he is a priest in the order of Melchizedek. That is, he is a priest from a different priesthood.

Hebrews 5:7

Hebrews 5:7 (WEB)

⁷ *He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,*

While Jesus was human on earth

- He prayed and petitioned God
- to "him who was able to save him from death,"
 - the implications of this statement are mind boggling!
 - Jesus prayed to God that he would be spared death on the cross
 - and here it states that God "was able to save him from death."
 - Of course, our salvation becomes non-existent if God does that.
 - However, Jesus asking God to do that (three times) with strong crying and tears **IS POSSIBLY an immense testing of God.**
 - For God to answer that prayer positively is our doom
 - To answer no is the death of Jesus on the cross

Hebrews 5:8

Hebrews 5:8 (WEB)

⁸ *though he was a Son, yet learned obedience by the things which he suffered.*

- **Though he was a Son** (one would think he would be privileged), YET
- He **learned** OBEDIENCE by the things he suffered
 - He suffered when tempted, Hebrews 2:18
 - He suffered in death, Hebrews 13:12; 1 Peter 2:19-25
 - Jesus **had to learn!**

learn

verb

1 gain or acquire knowledge of or skill in (something) by study, experience, or being taught

NOTE

- commit to memory: I'd learned too many grim poems in school.
- become aware of (something) by information or from observation ---

Isaiah 7:14-16 (ESV)

¹⁴ *Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.* ¹⁵ *He shall eat curds and honey **when he knows how to refuse the evil and choose the good.*** ¹⁶ *For **before the boy knows how to refuse the evil and choose the good**, the land whose two kings you dread will be deserted.*

Hebrews 5:9

Hebrews 5:9 (WEB)

⁹ *Having been **made perfect**, he became to all of those who obey him the author of eternal salvation,*

- Since he became obedient through suffering he has been **made perfect**
 - What is the law able to do? Determine compliance to a standard (ie law), nothing more.
- The reason Jesus had to be made just like us is so that he could be tempted in all ways like us. **AND NOT SIN!**
 - What good is a sacrifice that can't be tempted?
 - That was the problem with animal sacrifices,
 - they can't be tempted in all ways like us.
 - Jesus also must have had the choice to obey or not

- Since he chose to **obey**, he became the author of eternal salvation for all those who... **OBEY**. Those that do the same thing that He did... **OBEY**.

Hebrews 5:10

Hebrews 5:10 (WEB)

¹⁰ *named by God a high priest after the order of Melchizedek.*

ONCE PERFECTED JESUS THEN is **appointed by God** a high priest (mediator/intercessor) between God and Man... IN THE ORDER OF MELCHIZEDEK

The writer repeats a point he made in verses 5 & 6, that Jesus did not exalt himself to be high priest, but it was God who said... "You are a priest in the order..."

The writer will interrupt his discussion with his audience here to address his audience.

Hebrews 5:11-14, Warning: Dull of hearing infants feed on milk incapable of solid food

Hebrews 5:11

Hebrews 5:11 (WEB)

¹¹ *About him we have many words to say, and hard to interpret, seeing you have become **dull of hearing**.*

The writer has much to say, but it is "hard to:"

- *interpret* (WEB)
- *explain* (ESV, NASB, NKJV)
- *make it clear* (NIV)

The writer is having difficulty explaining about Jesus being our High Priest. Not necessarily because it is a difficult topic, but he says...

*"seeing you have **become dull of hearing**"* (ESV, NASB, NKJV, WEB) *"because you no longer try to understand."* (NIV)

His audience has lost interest in understanding the scriptures!

Hebrews 5:12

Hebrews 5:12 (WEB)

¹² *For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of **the first principles of the oracles of God**. You have come to need **milk**, and not **solid food**.*

For:

- By reason of time (WEB)
- By this time (ESV, NASB, NIV, NKJV)

You ought to be teachers — The writer has a clear expectation that after a certain amount of time every Christian should be able to teach others about Christ!

you again need to have someone teach you — If over time after becoming a Christian you have not exercised what you learned then you probably have become "dull of hearing," "no longer try[ing] to understand." The solution requires being taught again...

the rudiments of

- the first principles of the oracles of God (WEB)
- the basic principles of the oracles of God (ESV)
- the elementary principles of the oracles of God (NASB)
- the first principles of the oracles of God (NKJV)
- the elementary truths of God's word (NIV)

oracle

a person or thing regarded as an infallible authority or guide on something

You have come to need milk, and not solid food

The *first, basic, elementary, principle truths of the oracles (infallible, authoritative word) of God* are called by the writer: "milk" and contrasted with "solid food."

There are two other passages in the New Testament that use this language of milk & solid food for elementary & advanced teachings of Christianity. They are:

1 Corinthians 3:1-3 (ESV)

¹ But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. ² I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, ³ for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?

NOTE

the Corinthians were "not ready" for solid food. They were still fleshly & not spiritual, so Paul fed them milk.

1 Peter 2:1-3 (ESV)

¹ So put away all malice and all deceit and hypocrisy and envy and all slander. ² Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—³ if indeed you have tasted that the Lord is good.

These two passages also let us know that milk is for new infants and solid food is for those who can handle it (1 Cor 3:1-3), but neither enlightens us as to what IS milk or solid food.

The writer will identify some Christian topics as milk in chapter 6.

Hebrews 5:13

Hebrews 5:13

¹³ *For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. (WEB)*

¹³ *For everyone who partakes only of milk is **not accustomed** to the word of righteousness, for he is an infant. (NASB)*

¹³ *For everyone who partakes only of milk is **unskilled in** the word of righteousness, for he is a babe. (NKJV)*

¹³ *Anyone who lives on milk, being still an infant, is **not acquainted with** the teaching about righteousness. (NIV)*

If all you know is milk then you don't know about **righteousness**. Did you expect that word? Why "**righteousness**"?

And if you don't understand the significance of that statement then **ALL YOU KNOW IS MILK!**

The writer identifies, by implication, that the word of righteousness is **solid food**. And not for the immature. That means not for outsiders, new Christians, or older immature Christians.

What is it about **righteousness** that makes it "solid food"?

See the Romans study on our education web page

Hebrews 5:14

Hebrews 5:14 (WEB)

¹⁴ *But **solid food** is for those who are **full grown**, who **by reason of use** have their senses exercised to discern good and evil.*

Solid food is for the mature. How do you mature?

who by reason of use have their senses exercised...

Our senses are exercised from the USE of what?

What's under discussion? The milk, and then as you are able, the solid food of the scriptures.

Constant use/practice of the scriptures is able to help you discern between good and evil

Hebrews 6:1-3, Move on from milk, Press on to Perfection

Jesus, in building His church, chose the 1st principles of/about Christ to be the foundation that is layed upon the [bed]-rock that He is the Son of God and aligned to Jesus himself being the cornerstone of that foundation.

NOTE | *Jesus said **Upon this rock I will build My church***

Hebrews 6:1

Hebrews 6:1 (WEB)

¹ *Therefore leaving **the doctrine of the first principles of Christ**, let us **press on to perfection**--not **laying again a foundation** of repentance from dead works, of faith toward God,*

Before moving on, the writer identifies the 1st principles of Christ,
A foundation of:

1. Repentance from dead works
2. Faith towards God

Hebrews 6:2

Hebrews 6:2 (WEB)

² *of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.*

The foundation continued:

3. The teaching of baptisms
4. Of laying on of hands
5. Of resurrection of the dead
6. And of eternal judgment

Hebrews 6:3

Hebrews 6:3 (WEB)

³ *This will we do, if God permits.*

"...let us press on to perfection...", Hebrews 6:1

Remember Jesus was perfected by what He suffered.

NOTE

- He suffered when tempted, Hebrews 2:14
- He suffered death, Hebrews 2:9
- He was made perfect through suffering, Hebrews 2:10

*How might **we**, then, be perfected?*

So, in building His church, it goes like this (A syllabus, if you will):

1. Establish the Son of God, Hebrews 1
2. Lay the cornerstone that Jesus is the Son of God, Hebrews 2 (the Gospels)
3. Lay the foundation aligned to the cornerstone, Hebrews 6:1,2 (topical studies)
That is, "like newborn babes feed on the pure milk of the word of God", 1 Peter 2:1-3
4. Press on to perfection, Heb 6:1
Put away all malice and all deceit, hypocrisy, envy, slander (1 Pet 2:1), jealousy and strife (1 Cor 3:3) through constant use of-, (Hebrews 5:14) teaching (Hebrews 5:12) the pure milk of-, the word of God and grow up into salvation (1 Peter 2:2) on solid food, exercising your senses to distinguish good and evil (Hebrews 5:14) and learn about the word of righteousness. (Hebrews 5:13)

Hebrews 6:4-8, Warning: It is impossible once enlightened if they fall away to restore them

Hebrews 6:4

Hebrews 6:4 (WEB)

⁴ For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,

- Once **enlightened** (*made aware, for an exercise look up *light* in the NT*)

Romans 13:11-14 (NKJV)

¹¹ And do this, knowing the time, that now **it is high time to awake out of sleep**; for now our salvation is nearer than when we first believed. ¹² The night is far spent, **the day is at hand**. Therefore let us **cast off the works of darkness**, and let us **put on the armor of light**. ¹³ Let us **walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy**. ¹⁴ But put on the Lord Jesus Christ, and **make no provision for the flesh, to fulfill its lusts**.

Ephesians 1:17-19 (NKJV)

¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of **wisdom** and revelation in the **knowledge** of Him, ¹⁸ **the eyes of your understanding being enlightened**; that **you may know** what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power

- Tasted of **the** heavenly gift
 - Tasted — to experience
 - of the heavenly gift, **what is the heavenly gift?** (*For my take, See: Hebrews 5:13; Romans 3:21-24; 5:12-19*)
- Made partakers of the Holy Spirit
 - Partakers — *dictionary: eat or drink of, join in, be characteristic of*
 - The Holy Spirit
 - Christians have the Holy Spirit, He is given as a guarantee. (*Read: Acts 2:38; 2 Corinthians 1:22; 5:5; Ephesians 1:13,14*)
 - The Holy Spirit is in us

Romans 8:9-11 (NASB)

⁹ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. ¹⁰ If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1 Corinthians 3:16 (NASB, see also: 1 Cor 6:19)

¹⁶ Do you not know that you are a temple of God and that the Spirit of God dwells in you?

Hebrews 6:5

Hebrews 6:5 (WEB)

⁵ and tasted the good word of God, and the powers of the age to come,

- Tasted the good word of God
 - Experienced the good word of God — *There must have been some faith there*
- **Tasted/experienced the good word of God, continued**
 - Faith comes by hearing the word of God, Romans 10:17
 - They knew the truth and at one time they were free from sin, John 8:32
 - The word does not return void, Isaiah 55:11
- And [tasted] The powers of the age to come
 - The age to come, not "*these last days*", **Hebrews 1:2**
 - Why say "...of the age to come"?
 - Why not the powers in "these last days"?
 - (*tasted* — *experienced*) The powers...
 - Must this be "miraculous" powers performed by men? (i.e. speaking in tongues, healing, knowledge, etc)
 - The writer says they **experienced** the powers of the age to come
 - One might think that would be miraculous (*That, of course, is a possibility*), but 1 Corinthians portrays the miraculous powers as "childish ways", **1 Corinthians 13:8-11**
 - We are saved by the power that raised Jesus from the grave, **1 Corinthians 6:14**

Everything mentioned that they experienced does not necessitate anything miraculous. Everything mentioned is equally applicable to us today.

NOTE

We might be tempted to say, if we had experienced the miracles that they did (which they did), we would not have fallen away like they did.

It seems it is the tendency of humans to judge previous generations as if the current generation is *righteous in themselves*, see Acts 7:22 ff

Hebrews 6:6

Hebrews 6:6 (WEB)

⁶ *and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.*

- Then fell away
 - After ***being enlightened, having tasted, made partakers, and tasted the good word of God*** and ***the powers of the age to come***, AFTER ALL THAT... **then to fall away**
 - Why would such a person fall away?
 - Why do Christians fall away?
 - What reasons are previously given by the writer for falling away? — Review: [Hebrews Lest We Drift Away -pdf](#)

How do you renew (reach) a person like that?

the writer's response: it's impossible

- ***(For such a person) It is impossible*** to renew them again to repentance
 - What is impossible? Is this an unforgivable sin? Or is something else being considered here?
 - To renew them or For them to renew (*themselves*)?... "To repentance", There is a difference
 - "To renew them," **we** are trying to renew
 - "For them to renew themselves", **They** are doing the renewing
- TO REPENTANCE (*We may not be able to bring them to repentance, but God can... the possibility of repentance exists... as long as they are alive*)
 - God **leads** you to repentance

Romans 2:4 (NKJV) ⁴ *Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of **God leads you to repentance?***
 - God **grants** repentance

2 Timothy 2:25 (NKJV) ²⁵ *in humility correcting those who are in opposition, if **God** perhaps will **grant them repentance**, so that they may know the truth,*
- Seeing they crucify the Son of God **for themselves again...**
 - THEY put to death (crucify) the Son of God
 - For themselves. The Son of God (in their eyes) is dead to them.
 - **My guess**
 - To them, The Son of God is of no value.
 - And they put him to open shame

Hebrews 6:7

Hebrews 6:7 (WEB)

⁷ For **the land** which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;

- This is a *Supporting argument*
 - Land (a metaphor that represents **us**) which receives rain often
 - Produces a crop for those who till it (*Our product, our effort, benefits others*)
 - And (*the land*) receives a blessing from God

Hebrews 6:8

Hebrews 6:8 (WEB)

⁸ but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

- But, If it (*the land*) bears thorns and thistles (*Our product, our effort is worthless **or worse detrimental** to others*)
 - It is (*the land is, ie. we are*) rejected and **near** being cursed (*God is longsuffering*)
 - Whose end is to be burned (*i.e. condemnation*)

Matthew 5:44-45 (NASB)

⁴⁴ But I say to you, love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; **for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.**

Hebrews 6:9-12, Persuaded of Better Things

Hebrews 6:9

Hebrews 6:9 (WEB)

⁹ *But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this.*

- Persuaded of (ASV, KJV, WEB)
Convinced/Confident of (NASB, NIV, NKJV)
Feel sure of (ESV)
 - The writer *does NOT know* the end of his audience
 - He does not make a judgment and say... "you're going to hell!"
 - He makes a statement of BELIEF... I'm persuaded, convinced, confident, sure of...
- of better *things* for you... What *things*?
 - Things that accompany... *Definition*

ac·com·pa·ny

verb (accompanies, accompanying, accompanied) [with object]

~~1 go somewhere with (someone) as a companion or escort~~

2 be present or occur at the same time as (something else)

- provide (something) as a complement or addition to something else

- things that accompany **salvation**

THINGS...

That accompany... salvation — KJV, NASB, NKJV, WEB

That belong to... salvation — ESV

That have to do with... salvation — NIV

Which go with... salvation — BBE

- Though we talk like this...
 - Describes the **preceding** conversation about the *impossibility* of 3rd parties' ability to return the fallen *mature* Christian to repentance.
 - *Suggestion*, there are two paths in our Christian development... 1) path forward to salvation, 2) path backward to condemnation?

There is NO standing still, to me this is reminiscent of Jesus' "hot, cold, lukewarm?" statement
Is *standing still* ACTUALLY moving backwards?!

Revelation 3:14-22 (ESV)

¹⁴ “And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation. ¹⁵ “I know your works: **you are neither cold nor hot**. Would that you were either cold or hot! ¹⁶ So, **because you are lukewarm**, and neither hot nor cold, **I will spit you out of my mouth**. ¹⁷ For you say, *I am rich, I have prospered, and I need nothing*, not realizing that **you are wretched, pitiable, poor, blind, and naked**. ¹⁸ I counsel you to *buy from me gold refined by fire*, so that you may be rich, and *white garments so that you may clothe yourself* and the shame of your nakedness may not be seen, and *salve to anoint your eyes*, so that you may see. ¹⁹ **Those whom I love, I reprove and discipline**, so be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹ **The one who conquers**, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. ²² He who has an ear, let him hear what the Spirit says to the churches.”

We think if everything is going well, then God MUST be with us.

Jesus says, ***"Those whom I love, I reprove and discipline "***

Hebrews 6:10

Hebrews 6:10 (WEB)

¹⁰ *For God is not unrighteous, so as to forget **your work** and the **labor of love** which you showed toward his name, in that you served the saints, and still do serve them.*

What Do You Think About This Statement? What Is The Writer Saying?

- *God is NOT unrighteous*, The key here IS *righteousness*
 - so as to forget **your work**
 - your **labor of love** which you showed in His name (serving the saints)

Romans 3:20 (ESV)

²⁰ *For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.*

Romans 3:28 (ESV)

²⁸ *For we hold that one is justified by faith apart from works of the law.*

Romans 2:4-8 (ESV)

⁴ *Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?* ⁵ *But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.*

⁶ *He will render to each one according to his works:* ⁷ *to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;* ⁸ *but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.*

Galatians 2:16-20 (ESV)

¹⁶ yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

¹⁷ But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! ¹⁸ For if I rebuild what I tore down, I prove myself to be a transgressor. ¹⁹ For through the law I died to the law, so that I might live to God. ²⁰ I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Romans 9:30 - 10:4 (ESV)

³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who **pursued a law that would lead to righteousness** did not succeed in reaching that law. ³² Why? Because **they did not pursue it by faith, but as if it were based on works.** They have stumbled over the stumbling stone, ³³ as it is written,

“Behold, I am laying in Zion
a stone of stumbling,
and a rock of offense;
and whoever believes in him
will not be put to shame.”

¹ Brothers, my heart's desire and prayer to God for them is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For, **being ignorant of the righteousness of God, and seeking to establish their own,** they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

Hebrews 6:11

Hebrews 6:11 (WEB)

¹¹ We desire that each one of you may show the same *diligence* to the fullness of hope even to the end, _

- *show the same diligence*

dil·i·gence, noun

careful and persistent **work** or **effort**

- *the fulness of hope*
 - Why were the Hebrew Christians returning to Judaism? They LOST Hope
 - Trying times test our faith, so → Give diligence = WORK to keep Full Of Hope, the fullness of hope

- to the end
 - If we don't give up
 - Endurance, persistence

James 1:19-25 (ESV)

¹⁹ Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; ²⁰ for the anger of man **does not produce the righteousness of God.** ²¹ Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

²² But **be doers of the word** [it doesn't return to God void], and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. ²⁴ For he looks at himself and goes away and at once forgets what he was like. ²⁵ But the one who looks into the perfect law, the law of liberty, and **perseveres**, being no hearer who forgets but **a doer who acts**, he will be blessed in his doing.

There is a distinction between

1) where does the kingdom come from, who is its King, how did He establish His kingdom, and what the King does for His subjects

AND

2) How does one enter the Kingdom and become a subject of the kingdom

NOTE

The Foundational elementary teaching (Hebrews 6:1,2) tell us **HOW** to enter the kingdom and become a subject of the King.

The Solid Food tells us **HOW** the King built HIS HOUSE, how He became King, and what things He does for us **AS HIS ALREADY EXISTING SUBJECTS** — The Solid Food does not tell you How to become a subject with the exception of **BAPTISM** which IS **BOTH** foundational milk **AND** Solid Food.

Hebrews 6:12

Hebrews 6:12 (WEB)

¹² *that you won't be sluggish, but imitators of those who through faith and patience **inherited the promises.***

(vs 11, ...*show diligence so...*)

- *that you won't be **sluggish***
 - Progression of Warnings
 - Hebrews 2:1 (ESV) — pay closer attention, lest we drift away+
 - Hebrews 3:6b (ESV) — hold fast our confidence
 - Hebrews 3:8 (ESV) — do not harden your heart, as in the rebellion, vs 10, "they always go astray..., they have not known my ways"
 - Hebrews 4:11 (WEB) — give diligence to enter into that rest, lest anyone fall after the same example of disobedience.
 - Hebrews 5:11,12 (WEB) — ...you have become dull of hearing. 12 For when by reason of the time you ought to be teachers, you again need to have someone teach you
 - Hebrews 6:4,6 — once enlightened then fall away, it's impossible (for us) to renew them again to repentance.
 - Hebrews 6:12, so, be diligent (work) so that you won't be sluggish
- *imitate those who through **faith and patience inherited the promises***
 - Implication: If *we* learn from our spiritual ancestors and develop *faith and patience* **then we too** will **inherit** the **promises**.
 - Doesn't this sound like Hebrews 11, the chapter of faith?

Contemplate "milk" vs "solid food", what's the difference?

Take note of these words from our study of Hebrews

- NOTE**
- Righteous(ness) - Hebrews 1:9; 5:13; 7:2; 10:38; 11:4,7; **12:11,23**
 - Inherit(ed) - Hebrews 1:4,14; 6:12; 9:15; 11:8; 12:17
 - Promise(s, -ed) - Hebrews 4:1; 6:12,13,15,17; 7:6; 8:6; 9:15; 10:23,36; 11:9,11,13,17,33,39; 12:26
 - Salvation - Hebrews 1:14; 2:3,10; **5:9**; 6:9

Notice that these words from the "solid food" of the Gospel are NOT commands, but describe GOD'S actions. In contrast, some of the "milk," elementary teachings ARE commands and involve OUR actions

Hebrews 6:13-18, God made a promise to Abraham and guaranteed it with an oath

Hebrews 6:13

Hebrews 6:13 (WEB)

¹³ For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,

- Promise to Abraham — see also Romans 4:13,14
- God makes a promise AND He EMPHASIZES it by SWEARING an OATH.
- Why does one "swear an oath" ? — see Hebrews 6:16-18

Hebrews 6:14

Hebrews 6:14 (WEB)

¹⁴ saying, "Most surely I will bless you, and I will surely multiply you."

- The promise identified by the writer is God promising to "bless" and "multiply" Abraham.
 - What does the "blessing" signify? What does it mean for God to say, "bless you."
 - Look for passages that contain "bless*" and "salvation"
 - I suggest the blessing IS salvation... our inheritance (Hebrews 1:14; Matthew 25:34)

Hebrews 6:15

Hebrews 6:15 (WEB)

¹⁵ Thus, having patiently endured, he obtained the promise.

- The writer stresses the word: *patience*
- Wait on/for the Lord
 - Psalms 27:14; 33:20; 37:9,34
 - Proverbs 20:22

Hebrews 6:16

Hebrews 6:16 (WEB)

¹⁶ *For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.*

- The writer frames swearing an oath in the context of settling a dispute
- Implication: God is swearing an oath to settle a dispute

Hebrews 6:17

Hebrews 6:17 (WEB)

¹⁷ *In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;*

- The writer also frames the oath as God effort TO SHOW the heirs, that is, to make plain or evident *something* to those who will inherit His promises (i.e. the heirs)
- TO SHOW the...
 - (WEB, NKJV) *immutability* of His counsel
 - (ESV, NASB) the unchangeable character of his purpose
- *interposed* with an oath

NOTE

Definition *interposed*, 1) place or insert between one thing and another, 2) intervene between parties

- Using the word: *interposed*, intervening between parties, is in line with the idea in verse 16 that an oath is used in settling disputes

Hebrews 6:18

Hebrews 6:18 (WEB)

¹⁸ *that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.*

- By WHAT TWO (immutable) THINGS? His oath (I WILL) & His promise (BLESS & MULTIPLY YOU)
- Another way to say the two immutable things? I WILL SAVE & MULTIPLY YOU
- The purpose of the oath is given by God for our benefit in:
 - **a strong encouragement**

- *the hope set before us*
- For *we... who have fled for refuge...*
 - The writer **includes** himself with those who are seeking refuge

Hebrews 6:19,20, We have this *hope* as a sure and steadfast anchor of the soul

Hebrews 6:19

Hebrews 6:19 (WEB)

¹⁹ *This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;*

• This hope we HAVE

- We HAVE a hope, we do not have, currently, what we hope for...

Romans 8:24,25 (NIV)

²⁴ *For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have?* ²⁵ *But if we hope for what we do not yet have, we wait for it patiently.*

- Our hope is **an anchor of the soul... both sure and steadfast (*resolutely, dutifully firm, unwavering*)**
 - An anchor is used to moor (*hold fast*) a boat
 - It is hope that will keep our soul anchored
 - What is this hope?

Acts 24:14,15 (NASB)

¹⁴ *But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets;* ¹⁵ *having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.*

Acts 26:6-8 (NASB)

⁶ *And now I am standing trial for the hope of the promise made by God to our fathers;* ⁷ *the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews.* ⁸ *Why is it considered incredible among you people if God does raise the dead?*

- Our hope is *sure and steadfast*
 - We are told our hope is sure (*confident, no doubt*)
 - and steadfast_ (*resolutely, dutifully firm, unwavering*)
 - Our hope is not a *wish* (*want something that cannot or probably will not happen*)
 - We can, if we qualify & remain qualified to receive the inheritance, **EXPECT** to receive our inheritance. 1 John 5:13
 - Not because of our meritorious effort (IE not due to us)
 - BUT BECAUSE OF GOD’S PROMISE (IE due to God’s love & effort/work)
 - Our EXPECTATION is based on GOD’S PROMISE not our merit
 - Our hope is in **entering into that which is within the veil**
- Within the veil *of the tabernacle*
 - Our hope (that **WE HAVE**) is to enter into the *Holy of Holies*

Hebrews 9:3 (NASB)

³ *Behind the second veil there was a tabernacle which is called the Holy of Holies,*

1 John 2:25 (NASB)

²⁵ This is the **promise** which He Himself made to us: **eternal life**.

1 John 4:9 (NASB)

⁹ By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

1 John 5:5-13 (NASB)

⁵ *Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?* ⁶ *This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.* ⁷ *For **there are three that testify:** ⁸ the Spirit and the water and the blood; and the three are in agreement.* ⁹ *If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son.* ¹⁰ *The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son.* ¹¹ *And **the testimony is this, that God has given us eternal life, and this life is in His Son.*** ¹² *He who has the Son has the life; he who does not have the Son of God does not have the life.*

¹³ ***These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.***

This passage, Hebrews 6:9-19, is a Biblical answer to the question of **Grace vs Works**. We can have a sure and steadfast hope (EXPECTATION) of salvation and it’s based on GOD’S PROMISE if we qualify (adhere to the terms of the will) for the inheritance.

And in actuality we are told that it is God who qualifies us. (*see Colossians 1:12; 1:3-12 for context*)

Hebrews 6:20 moves us back into the discussion of Jesus, Our High Priest and we will consider it after we review the first part of that discussion.

Jesus Our High Priest Discussion Part 1

LINK TO: [Jesus High Priest \(before Heb 5:11ff\)-html](#) — [Jesus High Priest-pdf](#)

- Heb 2:5-3:2a - Jesus made just like us to become the High Priest of our confession
 - Made a little lower than the angels, now crowned with glory and honor, 2:7,9
 - Everything put in subjection under his feet, 2:8
 - Fitting for him, the founder of our salvation, to be **perfected** through suffering, 2:10
 - He became flesh and blood, that through death he might destroy the devil, 2:14
 - He had to be made just like us that might become our high priest to make propitiation (*win or regain the favor of God*) for our sins. 2:17
 - Because He himself suffered when tempted He is able to help those who are being tempted, 2:18
- Heb 4:14-5:10 - Jesus Our Great High Priest
 - We have a high priest who has passed through the heavens, 4:14
 - He can sympathize with our weaknesses, he was tempted like us, yet w/o sin, 4:15
 - We can have confidence we will receive mercy and grace in our time of need, 4:16
 - Every high priest, 5:1-4
 - Chosen from among men, 5:1
 - Appointed to act on behalf of men in relation to God, 5:1
 - To offer gifts and sacrifices for sins, 5:1
 - He can deal gently with the wayward and ignorant since he is beset with weaknesses, 5:2
 - Therefore he is obligated to offer sacrifice for his own and others' sins, 5:3
 - No one takes this honor for himself, but only when called by God, as Aaron was. 5:4
 - So also Christ (the Messiah) 5:5-10
 - did not make himself high priest, 5:5
 - God first declares (the Messiah) to be His Son, 5:5
 - Then He swears an oath: "You are a priest *forever*, after the order of Melchizedek.", 5:6
 - In the days of his flesh, Jesus offered prayers and supplications (*the act of asking or begging for something earnestly or humbly*) with loud cries & tears,... and he was heard because of his reverence. 5:7
 - Although he was a son, he learned obedience through what he suffered, 5:8
 - Being **made perfect** he became the source of eternal salvation to all who obey him, 5:9
 - A priest after the order of Melchizedek, 5:10

Jesus Our High Priest Discussion Part 2

Hebrews 6:19,20 (For context from the interruption)

Hebrews 6:19,20 (WEB)

¹⁹ This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; ²⁰ where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

Hebrews 6:20 (Segue back into the discussion fo Jesus high priest)

Hebrews 6:20 (WEB)

²⁰ where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

- **a forerunner Jesus entered for us,**

fore·run·ner

noun

a person or thing that precedes the coming or development of someone or something else.

- Jesus sat down on the right hand of God after his ascension

Hebrews 1:3,4 (NASB)

³ And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, ⁴ having become as much better than the angels, as He has inherited a more excellent name than they.

- Jesus the first-fruits (of the resurrection) (see also, 1 Cor 15:12-24; Rom 8:15-25)

1 Corinthians 15:20-23 (NASB)

²⁰ But now **Christ** has been raised from the dead, **the first fruits** of those who are asleep. ²¹ For since by a man came death, by a man also came the resurrection of the dead. ²² For as in Adam all die, so also in Christ all will be made alive. ²³ But each in his own order: **Christ the first fruits**, after that those who are Christ's at His coming,

- **having become a high priest forever after the order of Melchizedek.**
 - **The writer returns** to his discussion (after the longest interruption in the book) **to Jesus our high priest.**
 - There are NO MORE interruptions after the end of chapter six

Hebrews 7:1-10, Melchizedek, Priest of God Most High

Hebrews 7:1

Hebrews 7:1 (WEB)

¹ For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,

- The writer is identifying Melchizedek for us and associating him with Abraham, so that we know who he is talking about and where to find the reference in the Bible.
 - He tells us Melchizedek was both
 - a **king** - king of Salem and
 - a **priest** - priest of God Most High
- There are only two times in the Old Testament where the name "Melchizedek" appears:
 - Genesis 14:18

Genesis 14:17-20 (ESV)

¹⁷ After his return (Abram) from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). ¹⁸ And **Melchizedek** king of Salem brought out bread and wine. (*He was priest of God Most High.*) ¹⁹ And he blessed him and said,

*"Blessed be Abram by God Most High,
Possessor of heaven and earth;
²⁰ and blessed be God Most High,
who has delivered your enemies into your hand!"*

And Abram gave him a tenth of everything.

- Psalm 110:4

Psalms 110:4 (ESV)

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

Hebrews 7:2

Hebrews 7:2 (WEB)

² *to whom also Abraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Salem, which is king of peace;*

- **to whom Abraham divided a tenth part...** — (see Genesis 14:20)
- **being first, by interpretation, king of righteousness**
 - Melchizedek means "king of righteousness"
- **and then also king of Salem**
 - Melchizedek is king of righteousness and king of Salem
 - Salem means "peace" so Melchizedek is the king of peace
 - Salem later becomes — *Jeru- Salem* or city or foundation of Peace

Hebrews 7:3

Hebrews 7:3 (WEB)

³ *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.*

- **without father, mother, genealogy, neither beginning of days nor end of life**
 - Melchizedek is stated as being timeless,
 - There is no record before or after him in the Bible
 - How does he exist without father or mother? He must be self-existing, at least symbolically.
- **made *like* the Son of God**
 - ***like*** (KJV, NASB, NKJV, WEB)/***resembling*** (ESV, NIV) *the Son of God*
 - the writer is making an[other] association between Melchizedek and Jesus
 - They are both timeless (i.e. exist outside of time)
 - Melchizedek probably symbolically, Jesus in actuality
- **remains a priest**
 - **continually** (KJV, NKJV, WEB)/**forever** (ESV, NIV)/**perpetually** (NASB)
- *A parenthetical statement*

pa·ren·the·sis

noun (plural parentheses)

a word, clause, or sentence inserted as **an explanation or afterthought** into a passage that **is grammatically complete without it**, in writing usually marked off by curved brackets, dashes, or commas.

- verses 1-3 one sentence in KJV, NKJV, WEB
- verses 1-3 two sentences in NASB, ESV, NIV (1,2 & 3)
- The WEB identifies a parenthetical statement that spans verses 2,3 as:

Hebrews 7:2,3 (WEB)

²...(being first, by interpretation, king of righteousness, and then also king of Salem, which is king of peace; ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God)...

- If you remove the parenthetical statement you are left with (verse one for context):

Hebrews 7:1-3 (WEB)

¹ For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham divided a tenth part of all... ³ ...remains a priest continually.

- So what's the point of the sentence?
 - For this Melchizedek, king of Salem, priest of God Most High... like the Son of God, remains a priest continually[forever].
 - Putting the descriptive language back in gives us *how* Melchizedek remains a priest forever like the Son of God.

Hebrews 7:4

Hebrews 7:4 (WEB)

⁴ Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils.

• consider how great this man was, to whom even Abraham...

- What are we being asked to do? *Consider: Think carefully*
- Think about what? **Greatness**
 - *Greater than* IS an inequality, things compared are NOT equal
 - Of necessity **if** one thing is greater than another, **then** the other thing is lesser... they are NOT equal.
 - We are being asked to apply logic (reasoning according to strict principles, in this case, conditions (if/then) of inequalities greater/less than)
- Melchizedek is a **great** man, greater than Abraham
- Melchizedek is **LIKE** Jesus, they are **equals**
- If Melchizedek is **LIKE** Jesus **AND** Melchizedek is **Greater Than** Abraham
- **THEN** Jesus is **Greater Than** Abraham!

Hebrews 7:5

Hebrews 7:5 (WEB)

⁵ *They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham,*

- **the sons of Levi (ie the priest)... take tithes... of their brothers... though they have come out of the loins of Abraham**
 - The writer is taking the logic from verse 4 and applying it to it's logical end
 - In other words: If Abraham is inferior to Melchizedek, (ie Abraham paid him the tithe) then so are Abraham's descendants INFERIOR/LESSER Than Melchizedek
 - Then also since Jesus is equal to Melchizedek and Melchizedek is greater than Abraham AND his descendants THEN Jesus too is greater than Abraham AND HIS DESCENDANTS, (ie The Levitical priest). Jesus is a greater priest than the Levitical priests!

Hebrews 7:6

Hebrews 7:6 (WEB)

⁶ *but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises.*

- Proof: Melchizedek took the tithe from Abraham and BLESSED him (even though Abraham receives the promises from God)

Hebrews 7:7

Hebrews 7:7 (WEB)

⁷ *But without any dispute the less is blessed by the better.*

- Proof: **WITHOUT ANY DISPUTE** (ie without question) the less is blessed by the better (greater)

Hebrews 7:8

Hebrews 7:8 (WEB)

⁸ *Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.*

- Applying AN IMPLICATION from the logic from verses 1-3
 - **Here** (*here and now*) The Levitical priests die, though they receive the tithe
 - **There** (*there and then*) But Melchizedek (*of whom it is TESTIFIED that he lives, ie symbolically?*) receives the tithe and doesn't die (because he lives)
- The writer is introducing here a BIG difference between the Levitical priesthood and Jesus priesthood...
 - The Levitical priests die, they are temporary and must be replaced
 - Melchizedek (and Jesus) live and are eternal, no replacement necessary

tem·po·ral

adjective

¹ relating to worldly as opposed to spiritual affairs; secular.

² relating to time.

- Grammar relating to or denoting time or tense.

ORIGIN

Middle English: from Old French temporel or Latin temporalis, from tempus, tempor- 'time'.

e·ter·nal

adjective

lasting or existing forever; without end or beginning: the secret of eternal youth | fear of eternal damnation.

- (of truths, values, or questions) valid for all time; essentially unchanging.
- informal seeming to last or persist forever, especially on account of being tedious or annoying.

Hebrews 7:9

Hebrews 7:9 (WEB)

⁹ *So to say, through Abraham even Levi, who receives tithes, has paid tithes,*

Extra Proof: Levi is lesser than Melchizedek (and Jesus) because he has paid the tithe through his ancestor Abraham even though Levi receives tithes from his brothers

Hebrews 7:10

Hebrews 7:10 (WEB)

¹⁰ *for he was yet in the loins of his father when Melchizedek met him.*

Proof continued: Levi (ie the priests) was in the loins of Abraham...

Hebrews 7:11-28, Jesus a priest in the likeness of Melchizedek

Why was it NECESSARY to have a CHANGE in PRIESTHOOD?

Hebrews 7:11

Hebrews 7:11 (WEB)

¹¹ Now if there was perfection through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?

- IF PERFECTION was through the Levitical priesthood...
- Why was there a NEED for ANOTHER PRIEST
- One after the order of Melchizedek NOT after the order of Aaron
- What reasons could there be for a new priesthood?
 - Melchizedek & Jesus are greater than the Levitical priests, 7:1,4-10
 - Melchizedek & Jesus are eternal Levitical priests die, 7:3,8
 - Levitical priesthood cannot bring perfection..., 7:11
 - IMPLICATION: Jesus in the order of Melchizedek CAN bring perfection...
 - Because Jesus, who went before us, was **perfected**, 2:10;5:9; → 7:28

Hebrews 7:12

Hebrews 7:12 (WEB)

¹² For the priesthood being changed, there is of necessity a change made also in the law.

- Since there was a NEED to change the priesthood...
- **there is of NECESSITY a change in the law**, (7:11, people receive law under priesthood)
- Why must the law change if the priesthood changes? (see the following verses)

Hebrews 7:13

Hebrews 7:13 (WEB)

¹³ For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar.

- Because Jesus (of whom these things are said) is NOT a Levite (belongs to another tribe) and no one from Judah has become a priest (officiated at the altar)

Hebrews 7:14

Hebrews 7:14 (WEB)

¹⁴ *For it is evident that our Lord has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood.*

- For It is CLEAR (evident)
- Jesus came from Judah
- The law (Moses) SAYS NOTHING concerning priest in the order of Judah

Hebrews 7:15

Hebrews 7:15 (WEB)

¹⁵ *This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,*

- This becomes MORE CLEAR **IF** (we could say: **WHEN**) another priest in the order of Melchizedek arises — *What is more clear? **That the priesthood MUST CHANGE***
- → **We are learning here**
 - **why there was an "OLD" Law (and testament), and an "OLD" Priesthood**
 - **why there were "OLD" animal sacrifices**
 - **AND Why all have NEW replacements, IT'S ALL BEING EXPLAINED HERE**

Hebrews 7:16

Hebrews 7:16 (WEB)

¹⁶ *who has been made, not after the law of a fleshly commandment, but after the power of an endless life:*

- who has been made [a priest], not after the law of fleshly commandment
- But after [BY] the POWER of an ENDLESS LIFE
(see Rom 1:4, which is the same reason that Jesus IS DECLARED TO BE THE SON OF GOD, by His resurrection from the dead! ie "the power of an endless life")

Hebrews 7:17

Hebrews 7:17 (WEB)

¹⁷ *for it is testified, "You are a priest forever, According to the order of Melchizedek."*

- **IT IS TESTIFIED, "YOU ARE A PRIEST FOREVER..."** (ie - a priest with an endless life)

Hebrews 7:18

Hebrews 7:18 (WEB)

¹⁸ *For there is an annulling of a foregoing commandment because of its weakness and uselessness*

an·nul

verb (annuls, annulling, annulled) [with object]

declare invalid (an official agreement, decision, or result).

Think about what's being said here!

- **annulling**, declared invalid a foregoing commandment
 - A foregoing/former commandment, (ASV,ESV,NASB,WEB)
 - **THE** foregoing/former commandment, (KJV,NIV,NKJV)
 - EITHER WAY, whether a specific command (ie regarding the priesthood) or the ENTIRE law is set aside (annulled — declared to have no legal existence),

They are being set aside BECAUSE **a/the** commandment **WAS WEAK** and **USELESS** (ie it didn't work)!

In *WHAT WAY* did the Law *NOT WORK*?

Hebrews 7:19

Hebrews 7:19 (WEB)

¹⁹ *(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.*

What's being talked about? Perfection i.e. rightness with the law

- The law could not perfect the worshipper
 - Heb 7:11 The Levitical priesthood could NOT bring perfection
 - Heb 7:19 The law made nothing perfect
 - Heb 10:1 The law can never make perfect

Hebrews 10:1 (NIV)

¹ *The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship*

- Notice there is a relationship between a priesthood and a law
 - When a new priesthood appears NECESSARILY there is a new LAW, Heb 7:12
 - A law cannot make you break the law or keep the law, it is a standard to be used to determine whether or not you kept the law
 - Like a thermometer, that cannot make the temperature rise or lower, but can only show you what temperature it is sensing. The law can make nothing perfect.
 - **Following the Law, ANY LAW, will NOT help you overcome sin!**
- But what's the PURPOSE of a priesthood?
 - One main purpose is to MAKE ATONEMENT for transgressing of the law, 2:17; Romans 3:25,26
 - i.e. a remedy for transgressions of the law
 - That is, the SOLUTION TO ADDRESSING TRANSGRESSIONS is built into the law
- The OLD Law was declared invalid (ANNULLED) BECAUSE
 - IT WAS WEAK AND USELESS, 7:18
 - it's remedy was unable to make the worshipper perfect, 10:1
- **THE POINT OF MAKING ANOTHER HIGH PRIEST & ANOTHER LAW**
 - Is to solve the PROBLEM that the Old Law does NOT perfect anything.
 - Perfection is what's under discussion, that is,
 - *How is one made perfect, or perfected?*
 - IT'S NOT by FOLLOWING A LAW
 - Paul says "no one will be justified by deeds of the law", Romans 3:20,28;4:15a * How was Jesus **perfected**? He **was** perfected, that we know... Heb 7:28 (*...the word of oath... appoints the Son who has been perfected forever*)
 - It was fitting to make Jesus perfect **through suffering**., Heb 2:10
 - The suffering of death, Heb 2:9
 - He suffered when tempted, Heb 2:18
 - He **learned obedience by** the things which He **suffered**... being made perfect, Heb 5:8,9
 - The resurrection showed Jesus to be perfected (*see also Romans 1:4*)

Luke 13:32 (NKJV)

32 And He said to them, "Go, tell that fox [Herod], 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.'

Suffering plays a BIG role in perfecting Jesus. Might suffering ALSO play a role in OUR perfection?

- Not that we have attained perfection..., Philippians 3:12-4:1

- *(There is an annulling)*, and a **bringing in... of a better hope** through which we draw near to God
 - By taking away a Law that could not perfect us and REPLACING it with another High Priest who is Jesus the Christ, the Son of God (high priest of our confession), who is in heaven seated at the right hand of the Father
 - WE HAVE A **BETTER HOPE!**
 - THROUGH WHICH WE CAN DRAW NEAR TO GOD!

Hebrews 7:20

Hebrews 7:20 (WEB)

²⁰ *Inasmuch as he was not made priest without the taking of an oath*

- **as the result of an OATH** [*by God*]
 - The writer mentioned oaths in relation to the [promise to Abraham-html](#)
 - [Words associated with oath & promise-html](#)
 - Now also Jesus becoming a priest is a sworn oath by God

Hebrews 7:21

Hebrews 7:21 (WEB)

²¹ *(for they indeed have been made priests without an oath), but he with an oath by him that says of him, "The Lord swore and will not change his mind, 'You are a priest forever, According to the order of Melchizedek'"*.

Emphasizing verse 20 (another difference between Levitical priests & Jesus):

- **The Levitical priests became priests w/o an oath (FROM GOD)**
- **But Jesus is made a priest with an oath by God...**

Hebrews 7:22

Hebrews 7:22 (WEB)

²² *By so much has Jesus become the collateral of a better covenant.*

- **Jesus became collateral** (*The Holy Spirit is a deposit, Jesus, collateral*)
- **a better covenant** (ie a NEW LAW)

Hebrews 7:23

Hebrews 7:23 (WEB)

²³ Many, indeed, have been made priests, because they are hindered from continuing by death.

- you need many priests under Moses because they die and cannot continue

Hebrews 7:24

Hebrews 7:24 (WEB)

²⁴ But he, because he lives forever, has his priesthood unchangeable.

- But Jesus' priesthood is unchangeable because he lives forever

Hebrews 7:25

Hebrews 7:25 (WEB)

²⁵ Therefore he is also able to save to the uttermost **those who draw near to God** through him, seeing he ever lives to make intercession for them.

- uttermost

uttermost STRONG'S NUMBER:g3838

Dictionary Definition

g3838. παντελής panteleḗs; from 3956 and 5056; full-ended, i.e. entire (neuter as noun, completion): — + in (no) wise, uttermost.

AV (2) - in no wise + g1519 + g3588 1, uttermost 1;

1. all complete, perfect
2. completely, perfectly, utterly

- **Jesus is able to save to the uttermost** *i.e. to completion, to perfection*
- **those who draw near to God through him**
 - THOSE WHO DRAW NEAR, → 7:19 ...a better hope through which we draw near to God
 - the better hope allows us to draw near to God AND Jesus is able to save perfectly those who take hold of that hope and draw near to God.
- **BECAUSE** he **ever/always lives** to make intercession (*the purpose of the high priest*) for them
- Jesus lives to make intercession for them

James 4:7-10 (NIV)

⁷ Submit yourselves, then, to God. Resist the devil, and he will flee from you. ⁸ Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. ⁹ Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. ¹⁰ Humble yourselves before the Lord, and he will lift you up.

Hebrews 7:26

Hebrews 7:26 (WEB)

²⁶ *For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;*

- Jesus is a "fitting" high priest
 - holy
 - guiltless
 - undefiled
 - separated from sinners
- As a result - God elevates him higher than the heavens, 1:4,13; Psalm 110:1; Mark 12:36; Luke 20:42

NOTE | Compare the following with Hebrews 5:5-10

Hebrews 7:27

Hebrews 7:27 (WEB)

²⁷ *who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself.*

- Jesus doesn't need to
 - offer daily sacrifices
 - nor to offer sacrifices for himself, since he was sinless
- Since He did this **ONCE FOR ALL** when he offered up himself

Hebrews 7:28

Hebrews 7:28 (WEB)

²⁸ *For the law appoints men as high priests who have weakness, but the word of the oath which came after the law appoints a Son forever who has been **perfected**.*

- The law appoints weak men as high priest
- But the word of the oath
 - uttered by God through David- Psalm 110:1
 - came after the law
 - appoints an everlasting, eternal (forever) Son
 - **WHO HAS BEEN PERFECTED!**