

## Hebrews 5 After the Order of Melchizedek

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

- The Greek words translated as ordain, are literally translated to place down
- The priesthood, in its simplest form, was to offer gifts and sacrifices to God on behalf of the people
- Their duties included many acts of service within the temple, but all those tasks facilitated the operation of the temple so the nation could be in right standing with God
- The writer begins another point in his argument of Christ as a better High Priest

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

- *Compassion*, Greek for *moderate in passion*
- *Ignorant*, Greek for *not knowing*
- *Those out of the way*, Greek to *be seduced, led astray, wandering, roaming from truth*
- The priesthood was ordained from men, but should continue to relate to men, meaning, the title or rank of priest should not cause the man to forget who he is and from where he had come

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

- There is a humility in remembering our own fallen state

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

- Although the Old Testament priesthood was initiated based on the tribe of Levi that descended from Aaron, it was still God that called these men into service
- *Taketh*, Greek for *seize*
- Men attempting to intrude the office of priest were punished by God (see Korah in Numbers 16, Saul 1 Samuel 13, Uzziah in 2 Chronicles 26:16)

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

- Even Christ Himself did not present Himself as priest, but was appointed (ordained) by God the Father as first His resurrected Son and second, after the order of Melchizedek
- *Thou art my Son, today I have begotten thee* pertains to the resurrection not the incarnation

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

- *In the days of His flesh* refers to the time of Christ's earthly ministry
- *When He had offered up prayers and supplications* refers to the Garden of Gethsemane
- *Unto Him that was able to save Him from death* refers, not to the Father's ability to prevent the Son's death, but the power to bring Him back from death
- *Was heard in that He feared* refers, not to the fear of the cross, but rather, the obedience unto death
- *Supplication*, Greek for *an olive branch wrapped in wool*
- *Gethsemane*, Greek for *olive press*
- Jesus prayed to accept God's will – not escape it
- Jesus, on three occasions on that night, offered the disciples the opportunity to continue learning of prayer, but they missed the lesson

8 Though he were a Son, yet learned he obedience by the things which he suffered;

- *Learned*, Greek for *experienced*
- A man once asked his mentor what he needed to better accomplish his job and succeed. The mentor replied, "Good decisions". The younger man asked, "How do I make good decisions"? The older responded, "Experience". "How do I gain experience"? "Making bad decisions".

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

- *Perfect*, Greek for *complete*
- *Author of eternal salvation*, Greek for *causer of perpetual safety*
- *Obey*, Greek for *hear under*

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

- The much to be said will occur in chapter 7
- *Dull of hearing*, Greek for *stupid, lazy*
- The language is strong, but the writer is striving with his audience that is considering a retreat from the better things in Christ to return to the law

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

- *Teachers*, Greek for *masters, instructors*
- *First*, Greek for *arch* (basis of architecture), *foundation, concrete*
- *Principles*, Greek for *corner, first, starting point*
- *Strong meat*, Greek for *solid food*

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

- *Discern*, Greek for *estimate*
- Milk is not to be neglected by the mature, but meat is to be added to the milk diet

*Ephesians 4:11-15*

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Church vision:

Who, what, when, where, why, & how

- Who: verse 11
- What: verse 12
- When: verse 13
- Where: verse 12 & verse 13
- Why: verse 14
- How: verse 15