

Word Studies in the Epistle to the Hebrews

Volume Five Hebrews Chapter Five

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An expository verse by verse study from the personal notes of Robert H. Kreger, pastor of the Metropolitan Bible Church, Berkley, Michigan.

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Preparation for Bible Study

Before you begin your Bible study, if you are a believer in the Lord Jesus Christ, be sure that you have named your sins privately to God the Father.

If we confess (acknowledge, name) **our** (known) **sins, He is faithful and just and will forgive us our** (known) **sins and purify us from all** (unknown, or forgotten sins) **unrighteousness.** (I John 1:9, NIV)

You will then be in fellowship with God, filled with the Holy Spirit, and ready to learn spiritual truths from the Word of God.

God is spirit, and his worshipers must worship in spirit (in the filling of the Holy Spirit) **and in truth** (Bible doctrine, spiritual truths from the Word of God). (John 4:24, NIV)

If you have never personally accepted the Lord Jesus Christ through faith, the issue is not naming your sins. The issue is faith alone in Christ alone.

Whoever believes in the Son has eternal life; but whoever rejects (refusing to place his faith in Jesus Christ personally) **the Son will not see life, for God's wrath remains on him.** (John 3:36, NIV)

Preface

The fifth volume of the expositional study of the Epistle to the Hebrews continues with the examination of the High Priesthood of Jesus Christ. As with the previous volumes in this series the writer's desire is that his readers would be interested in learning more in-depth truths from the Word of God. Volume five is a continuation of an exhaustive exposition of the Greek text. It is designed to give the student of the Bible who does not know Greek some of the riches of the original text that cannot be discovered by simply reading an English translation.

This is the fifth in a series of volumes based on the author's 18 year study of the Epistle to the Hebrews. The King James Version is used as a starting point for all exegetical breakdowns for each verse. But other translations are also used. Each verse is exegeted and retranslated to make it more understandable to the reader.

The contents of this book have been transcribed and edited from the audio recordings of the Epistle to the Hebrews by Robert H. Kreger. These audio recordings are available upon request. Since the information in this book is taken from the author's audio lessons, the reader should be aware that there are some repetitions of many important principles and concepts.

The author did not depend upon his own personal knowledge, but relied on many other Greek teachers and authorities to arrive at the corrected translation of each verse. A complete list of all the resources the author used is found in the acknowledgment section at the back of this book.

The Epistle to the Hebrews is a unique book in that the entire content is concerned with the situation in Jerusalem in the first century AD. The circumstances described in this epistle do not exist today. The writer is using terms that describe the Jewish Temple and its sacrifices and offerings.

The background focuses on Jews who have accepted Jesus Christ as their Messiah and have accepted the New Covenant to the Church, but then returned to the temple and continued to offer sacrifices under the Old Covenant.

It is the author's desire that this book would be a source of encouragement and spiritual enlightenment to all who read it. But most of all, that it would bring glory and honor to the Lord Jesus Christ and eternal praise to Him and His marvelous accomplishments on behalf of all of us.

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Financial Policy

No price is placed on any of our materials for two reasons., First, this is a grace ministry, dependent entirely upon the freewill offerings of believer priests. To place a price on Bible doctrine is incompatible with grace. Second, people who are positive toward learning Bible doctrine may be financially unable to purchase books or recordings. We do not wish to limit the positive volition of any believer.

Therefore, no price list for books or recordings is furnished. No money is requested. When the Lord motivates a believer, that individual is free to give. When a believer, regardless of financial status, is positive toward Bible doctrine, he has the privilege of receiving the teaching of the Word of God without cost. That is grace.

Dedication

My Parents

Robert H. Kreger, Sr., and Mary Kathleen (Brown) Kreger. I learned the basic elements of respect for authority and the importance of working hard in everything I did. My grandfather, Lee Roy Brown was a Free Methodist Minister. My mother learned a lot about the Bible from him as she was growing up. And I learned the basic principles of the Bible from my mother. My father had a basic Lutheran background but was not interested in learning Bible doctrine until after he became a Christian. On Easter Sunday in April, 1962 my entire family personally accepted Jesus Christ as Savior. That was when I began my spiritual journey.

Basic Greek Grammar Terms

1. TENSE. — Time and kind of action.
 - A. Present — generally continuous action at the present time.
 - B. Aorist — past tense, an action occurring in a point of time.
 - C. Aorist participle — usually denotes an action which precedes the action of the main verb in the sentence.
 - D. Imperfect — past tense referring to a continuous action in past time.
 - E. Future — action planned for a future time.
 - F. Perfect — completed action with finished results in present time.
 - G. Pluperfect — completed action with finished results in past time.
2. VOICE. — Relation of the verb to the subject.
 - A. Active — the subject produces the action.
 - B. Middle — the subject participates in the results of the action, or additional stress is laid upon the subject as producing the action, i.e., “He himself secured eternal redemption.” (Heb 9:12). This is also known as the “reflexive middle.”
 - C. Passive — the subject receives the action of the verb. This is known as the voice of GRACE.
3. MOOD. — Relation of the verb to reality.
 - A. Indicative — the mood of reality or certainty.
 - B. Subjunctive — the mood of potential or probability.
 - C. Optative — the mood of desire or possibility.
 - D. Imperative — the mood of command or volition.
4. OTHER VERBAL FORMS.
 - A. Infinitive — it is often used to express purpose or result.
 - B. Participle — it describes its subject as a doer of the action denoted by the verb.
5. CONDITIONAL CLAUSES (Begin with “if”)
 - A. First class conditional clause — If and it is true (Matt 4:6) – Reality.
 - B. Second class conditional clause — If and it is not true (Matt 4:9; John 4:10) – Unreality.
 - C. Third class conditional clause — Maybe it is true and maybe it is not true (I John 1:9) – Probability.
 - D. Fourth class conditional clause — I wish it were true but it is not true (Acts 17:27; I Peter 3:14 & 17;) – expresses the will or desire of the author.

Word Studies in New Testament

The Epistle to the Hebrews Volume Five - Hebrews Chapter Five

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Introduction

Hebrews 5:1-10 is the longest section in this epistle. In this section the Holy Spirit emphasizes our Lord's priesthood. This is a subject that has created much confusion in Christianity today. We should not be surprised, for we live in a time when the majority of those who acknowledge Jesus Christ as their personal Savior **“will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and will turn their ears away from the truth and be turned aside to fables.”** (II Timothy 4:3-4; NKJV)

The Roman and Greek Catholics, along with a large number of Anglican (Episcopalians), have set aside the greatness of the Priesthood of Jesus Christ and the sufficient work of His atoning sacrifice on the cross by bringing in human priests to act as “mediators” between God and sinful men. The Plymouth Brethren (now simply called Brethren) have rejected the Scriptures by denying the priestly character of Christ's death by insisting that He only entered into His priestly office after His ascension. They also affirm that our Lord's work on the cross had nothing to do in relation to sin or sins, but is only a ministry of sympathy and comfort for weaknesses and failures.

After briefly noting the tragic errors of others; It should be noted that it is not profitable for us to dwell on their errors, but to focus on the truth and the positive side of our subject.

In our previous studies in the Epistle to the Hebrews we covered three references regarding the High Priesthood of Jesus Christ. Our first study was in Hebrews 2:17; (the author's second book, pages 239-246): **“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”** (NKJV) This in itself is sufficient to make very clear to those who teach that the priestly work of Christ has nothing to do with sins. They not only fail in their interpretation of Scripture but in the process which lead many people astray from the truth.

In our second study regarding the High Priesthood of Jesus Christ is found in Hebrews 3:1 (the author's third book, pages 9-34); **“Therefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus.”** (NKJV)

In our third study regarding the High Priesthood of Jesus Christ in Hebrews 4:14; it says **“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”** (NKJV) Note: the author’s fourth book, pages 166-195, is where the Doctrine of the High Priesthood is given in detail.

Here again we see a single statement which, alone is sufficient to prove that our Lord entered into His priestly ministry before His ascension, for it was as **“the great High Priest he passed through the heavens.”** (NKJV)

To supplement my comments concerning Hebrews 4:14, which will be used to introduce our study of Hebrews Chapter five; we note first that the Lord Jesus Christ is designated as a **“Great High Priest.”** This immediately informs us of the greatness of His excellency. There never was and there never can be another who is of such great dignity, glory, perfection and person: He is not only the Son of man, but He is the Son of God.

Regarding His nature: **“He is without sin”** (Hebrews 4:15). Second: from the greatness of His priestly order: He is from **“the order of Melchizedec”** (Hebrews 5:6). Third: from His ordination or appointment: He was **“with an oath”** (Hebrews 7:20-21). No other priest was ever commissioned or appointed with an oath. Fourth: the greatness of His sacrifice: **“He offered Himself”** (Hebrews 9:14). Five: from the perfection of His work: (Hebrews 7:11-25). He has satisfied divine justice, secured divine favor, provided access to the **“Throne of Grace”** and secured eternal redemption to all who believe in Him as their personal Savior.

From these He receives the eternal perpetuation of His office as “the only true vicar of God.” From this we are able to see and understand the blasphemous arrogance of the Italian pope, who styles himself as “pontifex maximus,” which comes from the old Roman system, meaning, “the greatest high priest.”

Kenneth S. Wuest, former professor of Greek at Moody Bible Institute introduces his study of Hebrews chapter five in the following manner: “Having indicated in 4:14 the identity of the New Testament High Priest, Jesus, the Son of God, having spoken of His fellow-feeling with our infirmities in verse 15, and having exhorted his readers to come to Him in faith to appropriate the salvation which He procured for them by His death on the Cross, the writer now proceeds to explain Him further as a high priest. The Hebrews had not been familiar with the idea of the Messiah being High Priest. He had not come from the family of Aaron. His was from a priesthood of another order, that of Melchizedec. The Messiah while on earth did not have access to the Jerusalem temple so far as officiating as a priest was

concerned. He performed no priestly duties and thus contradicted the whole Jewish conception of the priesthood. The writer feels the need of explaining somewhat further about this new Priest to whom they were to go for salvation.” (Word Studies in the New Testament, by Kenneth S. Wuest, the commentary of Hebrews page 96. Copyright 1952).

Hebrews 5:1;

Hebrews chapter five deals with the High Priesthood of Jesus Christ.

The Hebrew Christians in Jerusalem in 67 AD did not understand the application of the title and office given to Him. They did not see it in His early life, since He was not from the tribe of Levi, neither was He from the family of Aaron. They did not see it in His ministry, since He claimed no special privilege in access to the temple. He never performed any priestly function. Therefore, the Jewish Christians were not in any way familiar with the High Priestly ministry of our Lord. His priestly ministry began at the cross where He voluntarily offered Himself as a sacrifice for all the sins of mankind. And His priestly ministry continued to develop after His resurrection, ascension and session where He is seated at the right hand of God the Father where His prayers of intercession are carried out for all who have placed their faith in Him (Heb 7:25).

The moment you accepted Jesus Christ as your personal Savior through faith and faith alone you entered into full time Christian service at that time. The Holy Spirit gave you a number of things, such as: eternal life, the permanent indwelling of the Holy Spirit, a human spirit, the perfect righteousness of God and at least one spiritual gift. You became a priest in the royal family of God by sharing the priesthood of Jesus Christ. You also became an ambassador for Christ here on earth. These things relate to God and the Angelic Conflict. They also relate to others in our relationship with them and everything in our lives.

The thrust of this passage is that at the point of salvation we were appointed a priest. Every believer in Jesus Christ is his own priest and has the authority to represent himself to God. He does this through the completed work of our Lord on the cross, Jesus Christ is the only mediator between God and men (I Timothy 2:5;).

The priesthood of the believer does not function in great efficiency until he reaches spiritual maturity. And as the believer approaches spiritual maturity his spiritual life makes a dramatic change. In spiritual maturity he begins to look at life in a different manner, since he has filled his soul with the knowledge of the Word of God and has developed the thinking of divine viewpoint.

Our personal priesthood is designed to cause us to face God and represent ourselves before Him in all things. While our ambassadorship causes us to face other people and allows us to be a minister of reconciliation (II Cor 5:18;): showing others the means of salvation.

Therefore, God has ordained that all Christians should move in the direction of spiritual maturity where each believer advances into occupation with Jesus Christ. He also receives great capacity of the soul based on his accumulated knowledge of the Word of God. At that point God pours out the special blessings of spiritual maturity into the believer's cup, which was constructed in his soul through the knowledge of the Word of God. These blessings include everything from prosperity, success, materialistic blessings, social blessings plus many others. All of these blessings are related to God's grace toward His children.

We need to be reminded that the object of the book of Hebrews is to bring the priesthood of the believer to the point of normal function, which means, to bring him to spiritual maturity to where God can pour out His blessings on him, because God is glorified in doing that.

Hebrews 5:1-10 deals with the subject of high priests.

Verses 1-4 deals with the principles of high priests in the past under the Mosaic Law, then brings out the concepts of high priests before Jesus Christ became a High Priest.

Verses 5-10 deals with Jesus Christ as the Great High Priest.

Hebrews 5:1;

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

This is referring to all high priests. Notice that **he was taken from among men**; he had to be a man, not a woman and not an angel; and his job was **related to things pertaining to God.** (KJV)

There are five bona fide priesthoods in the Bible and each of these corresponds to a dispensation in the past or present.

1. **THE FAMILY PRIESTHOOD:** the first dispensation in human history, from Adam to Abraham; the age of the Gentiles. In that age there was the "family priesthood." The head of the family was the priest of the family. The firstborn male became the family priest upon

the death of his father. Noah was a family priest and performed his priestly function for his children.

Job was also a family priest: Job 1:4-5, **His sons used to take turns holding feasts in their homes, and they would invite their three sisters to eat and drink with them. (5) When a period of feasting had run its course, Job would send and have them purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom.** (NIV) The head of the family was always a priest in that dispensation. He represented his family before God. There are some who attempt to make this apply today, but this type of priesthood does not exist today. The man is the head of the family today but he is not a family priest, he does not represent his family before God. There is a greater and higher priesthood today which has replaced the family priesthood.

2. **THE MELCHISEDEKAN PRIESTHOOD:** This priesthood also existed in the first dispensation of the Gentiles. There isn’t much information concerning the background of this priesthood. Genesis 14:18-21; **Then Melchizedec** (means King of righteousness) **king of Salem** (Salem is a shortened form for Jerusalem, which was a Jebusite city at that time) **brought out bread and wine.** (This is not a shadow of the communion service as many have taught. Neither was Melchizedec a pre-incarnation of Christ. The bread and wine was a general custom of that time. This was not a theophany, because theophanies came and went. Theophanies never held any office here on earth.). **He was priest of God Most High, (19) and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. (21) And blessed be God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.** (This was not tithing; Abram was giving Melchizedec a portion of the spoils of war, not income) (NIV: explanations provided by the author)

PRINCIPLE: this is the priesthood which is the pattern for that of Jesus Christ.

3. **THE LEVITICAL PRIESTHOOD:** this existed in the second dispensation, the Age of Israel. The family of Aaron in the tribe of Levi was appointed. The Levitical Priesthood was a specialized priesthood. The oldest surviving son in the family of Aaron was commissioned the

high priest of Israel. Not all Levites were priests, only those who came from the family of Aaron, and only those who were without spot or blemish of any kind could serve as priest. Leviticus 21:16-24, **The Lord said to Moses, (17) “Say to Aaron: ‘For the generations to come none of your descendants who has any defect may come near to offer the food of his God. (18) No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; (19) no man with a crippled foot or hand, (20) or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. (21) No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the Lord by fire. He has a defect; he must not come near to offer the food of his God. (22) He may eat the most holy food of his God, as well as the holy food; (23) yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the Lord, who makes them holy.’” (24) So Moses told this to Aaron and his sons and to all the Israelites. (NIV)**

The objective of the Levitical priesthood was to communicate the written Word of God, and to explain the rituals and the shadows of the Mosaic Law with which Israel worshiped the Lord Jesus Christ.

The Levitical priesthood is no longer in existence today. It is not a part of the plan of God for this age, therefore there is to be very little ritual today, Communion or the Eucharist is the only one commanded, and some Christian groups observe water baptism even though it is not commanded in the Bible.

4. **THE HIGH PRIESTHOOD OF THE LORD JESUS CHRIST:**
 Jesus Christ was appointed High Priest forever after His death, burial, resurrection and session to the right hand of God the Father.
 Heb 5:4-10; **No one takes this honor upon himself; he must be called by God just as Aaron was. (5) So Christ also did not take upon himself the glory of BECOMING HIGH PRIEST. But God said to him, (Psalm 2:7;) “You are my Son; today I have become your Father.” (6) And he says in another place,**
 (Psalm 110:4;) **“You are a priest forever in the order of Melchizedec.” (7) During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to**

the one who could save him from death, and he was heard because of his reverent submission.(8) Although he was a son, he learned obedience from what he suffered (9) and, once made perfect, he became the source of eternal salvation for all who obey him (10) and was designated by God to be HIGH PRIEST in the order of Melchizedec. (NIV: emphasis added by the author)

Hebrews 6:20, **Where Jesus, who went before us, has entered on our behalf. He has become a HIGH PRIEST forever, in the order of Melchizedec.** (NIV: emphasis added by the author)

5. **THE UNIVERSAL PRIESTHOOD OF THE CHURCH AGE**

BELIEVER: this exists today in the Age of the Church. This has never existed before the dispensation of the Church and it will never exist after the Church is resurrected and removed from the earth. In the Church Age Jesus Christ is now our High Priest and we as believers in Him are a kingdom of priests. This means that every believer in Jesus Christ in this age is his own priest.

I Peter 2:5, **You also, like living stones, are being built into a spiritual house to be a HOLY PRIESTHOOD, offering spiritual sacrifices acceptable to God through Jesus Christ.** (NIV: emphasis added by the author)

I Peter 2:9, **But you are a chosen people, a ROYAL PRIESTHOOD, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.** (NIV: emphasis added by the author)

Hebrews 5:1; continued

Vs 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;** (KJV)

For — γάρ — GAR. Conjunctive particle used in a continuative manner.

Every high priest —

Every — Πᾶς — PAS. Means “every, all, the whole.” “Every category of high priest.”

High priest — ἄρχιερεὺς — ARCHIEREUS. Nominative masculine singular of the noun ἄρχιερεύς — ARCHIEREUS. ARCHO means “high or chief;” IEROS means “priest.”

Taken — λαμβανόμενος — LAMBANOMENOS. Present passive participle nominative masculine singular of the verb λαμβάνω — LAMBANO. Means “to take, to receive, to choose, to take to one’s self.” In the passive voice it means “to be chosen or to be commissioned.”

PRESENT TENSE (iterative): denoting an action which recurs at successive intervals of human history. In other words, high priests are not chosen every moment. There is no linear aktionsart here, but from time to time high priests were chosen by God.

PASSIVE VOICE: the subject receives the action of the verb. The high priests always received this commission from God. The passive voice is the voice of grace.

PARTICIPE (concessive): which recognizes the fact that this is a bona fide point of history and it is reviewed here only briefly to show the contrast between the high priesthood of Aaron and High Priesthood of Jesus Christ.

PRINCIPLE: only God can appoint priests and high priests. This is beyond the authority of man or any religion.

When God chose Moses to return to Egypt and follow God’s commands in freeing the children of Israel; Moses was reluctant to accept the call of God and be His instrument. Therefore, as a result of Moses’ argument with God, God appointed Aaron as the spokesman for Moses. (Exodus 3:9-4:18).

Both Aaron and Moses were from the tribe of Levi. Levi was one of the tribes that received a blessing that should have gone to the tribe of Rueben. Rueben was the firstborn of Israel (Jacob). The firstborn male of every family always received three things at the death of his father.

1. He received the family rulership and became the family patriarch.
2. He received the family priesthood and became responsible for the spiritual welfare of the entire family.
3. He received what is called, the double portion. In other words he receive the entire family inheritance.

Rueben, the firstborn of Israel (Jacob) should have received all three of these blessings. But because of his constant reversionism he lost all three to other family members.

1. He lost the family rulership to his brother Judah, which later became the tribe of Judah. David was from the tribe of Judah or the family of Judah. Jesus also was from the tribe of Judah the family of David.
2. He lost the family priesthood to his brother Levi, which later became the tribe of Levi. Aaron was from the tribe and family of Levi.
3. He lost the double portion to his brother Joseph, which later became the tribe of Joseph. The double portion was given to Joseph, which contained two tribes: Ephraim and Manasseh. Technically there are thirteen tribes in Israel, but when they are listed in Scripture they are listed as twelve. Therefore, every high priest is appointed or commissioned by God. And that is what LAMBANO means here.

PRINCIPLE: anytime God makes an appointment, that appointment is never taken away, because it comes from the sovereignty of God. Sovereignty is linked with immutability and immutability is linked with omniscience. Therefore, God always knows all the facts and He always knows what He is doing.

There is one thing that is absolutely necessary in leadership. Leadership must always know what leadership is doing. Leadership must know what is going on. Leadership is knowing what needs to be done and does it; and that is the principle being brought out here. God knows what needs to be done and He does it. Therefore, God makes appointments, and God does not have to explain why He appoints or who He appoints.

God appointed Aaron the high priest in Israel. Like all of us, Aaron was an undeserving type individual, and yet, God appointed him to one of the highest positions in Israel.

If you recall, the studies of Exodus chapter 32, after Moses went up on Mount Sinai and was gone a number of days, the people made Aaron their leader. They said to him, "We are going to worship the gods of Egypt." Aaron was an artisan and was skilled in this field. So the people began to make contributions to Aaron. The contributions were items of gold; the gold which they took from the Egyptians when they left Egypt. So they contributed all this gold to Aaron and he made a mold, and from this mold he fashioned a replica of the Egyptian god Apis, the bull.

Once Aaron finished with the "golden calf," the Jews began to party, a party that lasted for days!

PRINCIPLE: in the history of high priests, the great historical marker before Jesus Christ was the high priesthood of Aaron. It began with the Levitical priesthood, the name taken from the tribe of Levi. Aaron was the first high priest in the Levitical order in Israel. Aaron had four sons, his eldest surviving son became high priest after Aaron died. The Levitical priests represented themselves and the people to God.

The eldest son of Aaron had many sons and these men would eventually be priests. Other members of the tribe of Levi would function in connection with the Tabernacle and the various aspects of the Levitical priesthood. All of this is brought out under the present passive participle of LAMBANO.

God took the Levitical priesthood very seriously, even though it was an inferior priesthood to Jesus Christ's and to ours. In II Samuel chapter six, David attempted to bring the Ark back to Israel but he failed to use the Levitical priesthood properly. A man named Uzziah died by simply touching the Ark. There are many stories in the Old Testament about the Levitical priests that are not shared with us in the Church Age. However, LAMBANO in the present passive participle does just that.

Literally, "For every high priest being taken (chosen or commissioned)."

From among men — ἐξ ἀνθρώπων — EX ANTHROPON. First we have the preposition ἐκ — EK meaning "from, out from." Plus the genitive masculine plural of the noun ἄνθρωπος — ANTHROPOS. This is the generic term for the human race, usually translated "men or mankind." This tells us that priests must be members of the human race. In this age of the Church every believer in Jesus Christ is a priest, including male and female.

The phrase "**from among men**" is very important theologically. In verse six of this chapter we have the name Melchizedec. Melchizedec was a Gentile priest. He was the king of Salem, which was the original name for Jerusalem; the beautiful fortress on top of a mountain in palestine. Melchizedec was a priest for his people, but he was also the king of Salem. Melchizedec was a king priest, and he is mentioned in the epistle to the Hebrews as being a shadow or a pattern of the High Priesthood of Jesus Christ.

There are those who falsely contend that Melchizedec was not a human being, but he was a Christophany (an appearance of Jesus Christ in the Old Testament). They base that false assumption on the fact that it says in Hebrews 7:3 that he was Without father or mother, without genealogy. They completely misrepresent that passage. Besides, Christophanies are never

presented that way. Hebrews 7:3 means that Melchizedec has NO RECORDED father or mother. He had to be a human being or he couldn't be a priest.

Therefore the phrase **“from among men”** is important because it demonstrates that Melchizedec was a true member of the human race. The very fact that he was a priest “demands” that he be a member of the human race. Jesus Christ was not a priest until He became a human being, until He became a member of the human race. Therefore, Melchizedec is not Jesus Christ; Melchizedec is an historical figure whom we will study in great detail little later.

Literally, “For every high priest being taken (chosen or commissioned) from among men (mankind).”

Summary Principles

1. The high priest was always taken from the human race, never from angels and never from deity. Therefore, the priesthood is unique to the human race. There is no priesthood among angels, and there is no priesthood in the God-head. God the Father, God the Son and God the Holy Spirit are not qualified to be priests. Jesus Christ is God, but He is also a man, and His office of priesthood and prophet are functions of His humanity only in hypostatic union.
2. The high priest must partake of the nature of the person or persons for whom he acts, for whom he officiates and for whom he represents.
3. The high priest is to minister to men concerning things which involve man's relationship to God. In other words, every priest is a man who represents man before God, and the high priest personifies this to the maximum in the field of leadership.
4. Every priest and high priest from the first Adam to the last Adam had to be bona fide members of the human race.
5. The high priest completely bypasses the angelic creation. This is a very important principle. Because the angelic creation was here first. The angelic conflict is the reason for man's creation, and God protects the human race by setting up the priesthood so that the priests can represent man before God and minister to man in spiritual things which is his only protection against fallen angels and demons. It is only the spiritual things that protect us in the angelic conflict.

Is there life in outer space and various planets? Yes! But you couldn't see it even if you were there. That life is in a different dimension; the spiritual dimension. Life in outer space and various planets are composed of angels.

There is no priest in the angelic realm. Therefore, you have something angels do not have, you are a priest. Angels are superior to us, but Christians are superior of them spiritually; that is a part of the strategic victory of the Lord Jesus Christ in the angelic conflict. Jesus Christ, as a member of the human race; and as a priest offered His own body for our sins and broke the back of Satan. That is the basis for our priesthood. In other words, our priesthood is based on victory!

6. Therefore, our priesthood demands victory, victory in the spiritual life. This particular area of study anticipates Hebrews 7:4-5; 7:14; 7:28; and Hebrews 10:5; 10:10-14; where the humanity of Jesus Christ is related to the high priesthood. As God, Jesus Christ cannot be a priest, and therefore, we see another reason for the incarnation and the subsequent hypostatic union.

Literally, "For every high priest being taken from among men."

Is ordained — καθίσταται — KATHISTATAI. Present passive indicative third person singular of the verb καθίστημι — KATHISTEMI. This is composed of two words: KATA, a preposition meaning, referring to "norms and standards." And HISTEMI, meaning "to stand."

KATHISTEMI means "to stand according to a norm or standard." When you stand according to a norm or standard, it means that you stand on the basis of something outside of yourself. When we as believers in the Lord Jesus Christ stand on the basis of something outside of ourselves, we stand on the basis of a commission, or appointment from God. That is what this compound verb means. It means "to appoint, to commission and to ordain."

PRESENT TENSE (static): this is used for that which is assumed to be perpetually existing. It is therefore taken for granted as a fact. And it is a fact which we must take for granted if we are ever going to move forward in our spiritual lives to tactical victory of.

PASSIVE VOICE: the subject receives the action of the verb. The high priest receives his appointment or commission. Our High Priest Jesus Christ received His appointment or commission from God the Father, we, likewise, receive our priesthood from the very same source.

INDICATIVE MOOD (declarative): denoting the absolute reality of Jesus Christ as our High Priest being appointed by God the Father. This also refers to the reality of each one of us, at the point of salvation being appointed or commissioned a priest by God the Father.

For men — ὑπὲρ ἀνθρώπων — HUPER ANTHROPON. First we have the preposition ὑπὲρ — HUPER, with the genitive meaning “on behalf of.” With this we have the genitive masculine plural of the noun ἄνθρωπος — ANTHROPOS, the generic term for “mankind,”

Literally, “For every high priest taken (chosen or commissioned) from among men (mankind) is ordained on behalf of men.”

In the things pertaining to God — τὰ πρὸς τὸν θεόν — TA PROS TON THEON. TA — definite article in the accusative neuter plural used to refer to the principles of the Word of God. It is translated “the things” in the King James Bible.

PROS — preposition meaning, “to, towards, unto, concerning, regarding, with reference to and face to face with.”

TON THEON — Literally “the God.” This is a reference to God the Father.

Literally, “With reference to the things pertaining to God.” “The things” regarding God refers to Biblical doctrines.

We have a great High Priest who has left a great heritage to us. He is in heaven representing us right now, and since we are still here on the earth He has left us a great heritage. We possess **“the things regarding God;”** this is a definition of Bible doctrine. The written Word of God, the Bible, is that which pertains to God and His plan. It was brought to earth, preserved in a book, and it is to be transferred to our souls through consistent Bible teaching.

Therefore, you and I possess phenomenal spiritual wealth. A wealth for which there is no classification in the world system. The closest anyone can come in classifying what we have is to say, “you have religion.” That is probably the closest the world can come in classifying the wealth we have through the consistent learning and application of the Word of God.

Satan is the current ruler of the world (Eph 2:2; II Cor 4:4;) and in his rulership he has the authority and power to dispense great wealth, material things, promotions, social success and sex life. These and many other things he provides through his world system as he rules it.

When we accept Jesus Christ as our personal Savior we do not have to depend upon the world system for anything. And in spiritual maturity God pours out the things which He has prepared for us billions of years before Satan even existed. Money, material things, promotions, social success and sexual blessings or whatever it may be in regard to special blessings. And He pours out these blessings to us on the basis of grace, and on the basis of spiritual maturity capacity. And when God pours out blessings on His people, He is blessed, we are benefited and God is glorified!

PRINCIPLE: the key is Bible doctrine, the Word of God: **“the things pertaining to God.”** The things about which the world knows nothing about and has nothing to do with, the world totally rejects it and always opposes it.

At the point of salvation you become a priest and your priesthood divorces you from Satan’s world system. Satan as the ruler of this world has set up a great system of wealth, promotion and success associated with human happiness.

But as a priest, your objective is to have a cup in your soul, God doesn’t pour out blessings without you having a cup. Bible doctrine or **“the things pertaining to God”** is the basis for having a cup in your soul. The moment you have a cup, the moment you reach spiritual maturity, God begins to pour out blessing to you totally apart from Satan and Satan’s world system. You don’t owe the devil anything. You can be working in the world and be a part of the world. But the Bible teaches that **“we are in the world, but we are not of the world.”** You can have a job with a boss who is a Satan worshiper, and you can be promoted totally apart from him, and apart from any system Satan as ever set up.

This is how Satan is defeated! The cross was the strategic victory over Satan, but our tactical victories are based on **“the things pertaining to God.”** Under your priesthood you face your first great challenge, the consistent learning of the Word of God. The learning and application of the Word of God is going to make the difference in your life.

Therefore, “the things pertaining to God” refers to Bible doctrine, the written Word of God residing in your soul.

In the past, the high priest was appointed for man’s benefit in spiritual things. The key to success of every high priest in the past was the knowledge of the Word of God in his soul. And the key to our priesthood in the Church Age is the knowledge of the Word of God in your soul.

PRINCIPLE: in all dispensations the high priest was related to Bible doctrine. Therefore, you are a priest and your life is related to Bible doctrine whether you like or not, that's the way God set it up.

PRINCIPLE: as goes your attitude toward Bible doctrine so goes your nation. The greatest thing you can do for your nation is to grow to spiritual maturity and possess a maximum knowledge of the Word of God, because that is the only way God's blessing will remain on our nation. But if you neglect or even reject the consistent teaching of the Word of God, then you will be one of the many Christians who will be responsible for the judgment and destruction of the United States of America.

Literally, "For every high priest being taken (chosen or commissioned) from among men (mankind) is ordained on behalf of men with reference to the things pertaining to God."

Doctrine of the Levitical Priesthood

1. The Levitical priesthood began with Aaron, the older brother of Moses. The concept of the Levitical priesthood is given in Numbers 16:5;
....In the morning the Lord will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him.
(NIV)
 - A. The Levitical priests were commissioned by God. No human being was involved in deciding who would be a high priest.
 - B. The Levitical priests were commanded to be separated to God and to be holy. This refers to experiential separation after salvation.
 - C. The Levitical priests were allowed to come near to God when no one else was allowed. They actually had conversations with God, and they entered the holy places authorized by God where other members of Israel could not enter.

These are the three basic concepts of the Levitical priesthood. However, there are various views of the origins of the Levitical priesthood which differ from the Exodus account. According to one view the Deuteronomic Code entitles the entire tribe of Levi, and not just the Aaronites to serve in the Tabernacle and Temple (Deut 10:8-9; and Deut 33:8-10;). Other scholars suggest that while that may have applied to the entire tribe of Levi in practice, only the

Aaronites exercised it. Furthermore, in the early stages of Israelite history any laymen could and did offer sacrifices to God. Like the Patriarchs (Gen 26:25; 31:54; 46:1;) and was repeated in one way or another after the Mosaic Law went into effect.

Gideon (Judges 6:20-28; and Elijah, I Kings 18:30-38;) are a couple of examples of non-priestly personalities who offered up sacrifices to God.

In the Pentateuch, the first five books of the Old Testament, the books of Moses, indicates that there were three levels of the Levitical priesthood. Level three consisted of the Levites in charge of the sanctuary. They kept everything in working order. Level two were the regular priests, and level one were the high priests, referred to as **“the anointed priest”** (Leviticus 4:3, 5, 16).

2. The perpetuation of the Levitical priesthood was continued through the natural line of Aaron. Numbers 18:1; **The Lord said to Aaron, “You, your sons and your father’s family are to bear the responsibility for offenses against the sanctuary, and you and your sons alone are to bear the responsibility for offenses against the priesthood.”** (NIV)

Numbers 18:8; **Then the Lord said to Aaron, “I myself have put you in charge of the offerings presented to me; all the holy offerings the Israelites give me I give to you and your sons as your portion and regular share.”** (NIV)

The Levitical priesthood began with Aaron and was to be carried on by his sons: Exodus 28:1; **“Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests.”** (NIV)

Nadab and Abihu were killed by God when they were involved in something that was against the plan for the priesthood. So God destroyed them immediately. Leviticus 10:1-11; **Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord contrary to his command. (2) So fire came out from the presence of the Lord and consumed them, and they died before the Lord. (3) Moses then said to Aaron, “This is what the Lord spoke of when he said: ‘Among those who approach me I will show myself holy; in the sight of all the people I will be honored.’ Aaron remained silent.**

(4) **Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary."** (5) **So they came and carried them, still in their tunics, outside the camp, as Moses ordered.**

(6) **Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become unkempt, and do not tear your clothes, or you will die and the Lord will be angry with the whole community. But your relatives, all the house of Israel, may mourn for these the Lord has destroyed by fire. (7) Do not leave the entrance to the Tent of Meeting or you will die, because the Lord's anointing oil is on you." So they did as Moses said.**

(8) **Then the Lord said to Aaron, (9) "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. (10) You must distinguish between the holy and the common, between the unclean and the clean, (11) and you must teach the Israelites all the decrees the Lord has given them through Moses."** (NIV)

Therefore, Nadab and Abihu and their families were separated from the tabernacle, neither they nor any of their family members could become priests. The surviving sons of Aaron were Eleazar and Ithamar; these two sons of Aaron established the two orders of the Levitical priesthood. Eleazar became the high priest after the death of his father Aaron.

It should be noted that God's desire was for Israel to become a kingdom of priests, Exodus 19:6; **you will be for me a kingdom of priests and a holy nation.** (NIV) The function of a priest was very well known to the Jewish community. The priests always came from the tribe of Levi and represented the people before God. The only way a person could approach God was through a priest.

God's desire was that the entire nation of Israel was to function in the capacity of priests. If everyone in the nation were priests, then the ones they would bring to God would be the Gentile nations. Zechariah 8:23; **This is what the Lord Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"** (NIV) "In those days" refers to the Millennial Kingdom.

But Israel never fulfilled God's desire because of their constant negative volition toward God and His Word. Therefore, they actually needed a priest to bring them back to God; and this had to occur before they could ever hope to fulfill His desire for them to be a kingdom of priests.

3. Disqualification from the priesthood. Any one of Aaron's progeny who had any defects was excluded from service in the Tabernacle and later in the Temple.
 Leviticus 21:17-23; **The Lord said to Moses, (17) "Say to Aaron: 'For the generations to come none of your descendants who has a defect may come near to offer the food of his God.** (this was the normal function of the Levitical priesthood). (18) **No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; (19) no man with crippled foot** (the KJV has **"broken foot."** This refers to a broken bone that did not heal properly, and therefore, the individual was not able to walk normally. No one was allowed to limp to the altar or limp in and out the Tabernacle. He walked like a man or didn't serve, that's all its saying. Today we understand the principles of the handicap and how they are to be taken care of, but we had better understand what God is saying here! God demands perfection from those who serve Him) **or hand,** (He could not offer sacrifices if he had a broken hand). (20) **or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. (21) No descendant of Aaron the priest who has defect is to come near to present the offering made to the Lord by fire. He has a defect; he must not come near to offer the food of his God. (22) He may eat the most holy of his God, as well as the holy food; (23) yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the Lord, who makes them holy.'**" (NIV: explanations provided by the author)
4. The general functions of the Levitical priesthood:
 - A. Taught the Law (the Word of God): Leviticus 10:10-11; **You must distinguish between the holy and the common, between the unclean and the clean, (11) AND YOU MUST TEACH THE ISRAELITES all the decrees the Lord has given them through Moses.** (NIV: emphasis added by the author)

- B. Offered sacrifices: Levitical Chapter Nine:
- C. Maintained the Tabernacle and later the Temple: Numbers 18:3;
They are to be responsible to you and are to perform ALL THE DUTIES OF THE TENT (Tabernacle), **but they must not go near the furnishings of the sanctuary or the altar, or both they and you will die.** (NIV: emphasis added by the author)
- D. Functioned in the holy place: Exodus 30:7-10; **Aaron must burn fragrant incense on the altar every morning when he tends the lamps. (8) He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the Lord for the generations to come. (9) Do not offer on this altar any other incense or any burnt offering or grain offering on it. (10) Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the Lord.** (NIV)
- E. Inspected unclean persons, those ceremonially unclean: Leviticus chapters 13 & 14.
- F. Judged controversies: Deuteronomy 17:8-13; **If cases come before your courts that are too difficult for you to judge—whether bloodshed, lawsuits or assaults—take them to the place the Lord your God will choose. (9) Go to the priests, who are Levites, and to the judge who is in office at that time. Inquire of them and they will give you the verdict. (10) You must act according to the decisions they give you at the place the Lord will choose. Be careful to do every thing they direct you to do. (11) Act according to the law they teach you and the decisions they give you. Do not turn aside from what they tell you, to the right or to the left. (12) The man who shows contempt for the judge or for the priest who stands ministering there to the Lord your God must be put to death. You must purge the evil from Israel. (13) All the people will hear and be afraid, and will not be contemptuous again.** (NIV)
- G. Collect taxes from the people: Numbers 18:21; **Give to the Levites all the tithes (taxes) in Israel as their**

inheritance in return for the work they do while serving at the Tent of Meeting. (NIV)

Hebrews 7:5; **Now the law requires the descendants of Levi who become priests to collect a tenth (taxes) from the people—that is, their brothers—even though their brothers are descended from Abraham. (NIV)**

PRINCIPLE: there is a difference between tithes and offerings: tithes were taxes and all those living in Israel were required to pay them, believer and unbeliever alike. Whereas offerings were free will donations given for the work of the Lord and only believers in Jesus Christ were recognized by the Lord for their donations. Malachi 3:8; **“Will a man rob God? Yet you rob me. But you ask, ‘how do we rob you?’ “In tithes and offerings.” (NIV)** Notice that tithes are offerings listed as two separate things.

5. The support of the priesthood: The Levitical priesthood was supported by funds and by other means. For example, no Levitical priest ever did any secular work. He was always supported by those who did. First of all his support came from the fact that 13 cities of Israel were given to them (Joshua 21:13-130; and the revenue of those cities went to the Levitical ministry.

Second, there was one regular tithe (Num 18:21-24; Lev 27:30-33 of which a tenth part went to the support of the Levitical priests Numbers 18:26-28).

Third, there was a special tithe every third year for the support of the priesthood (Deut 14:28; 26:12;).

Fourth, there was a percentage of the booty of war (Num 31:25-27).

These were the sources of income to make sure that the Levitical priests could devote his time entirely to the sacrifices and offerings and to the teaching of the Word of God as authorized in the Old Testament canon.

6. Assistance to the priests: the tribe of Levi, II Chronicles 29:34; **The priests, however, were too few to skin all the burnt offerings; so their kinsmen the Levites helped them until the task was finished and until other priests had been consecrated, for the Levites had been more conscientious in consecrating themselves than the priests had been. (NIV)**

- A. They were chosen by God to assist in sacrifices and in the care and administration of holy things. (Num 3:5; 8:14-19;).
- B. Their function:
 - (1) Preserved and transmitted the Law (Lev 10:11; Deut 17:18; 33:10; Neh 8:9; Ezek 44:23;)
 - (2) Served the priests (Numbers 18:4).
 - (3) Set up, dismantled and transported the Tabernacle (Numbers 4:4-33; 7:3-9; 10:17 & 21. The Kohathites assembled the furniture; The care and carrying was done by the Gershonites. They were assigned the tapestry of the tabernacle; The Merarites were assigned the planks of the tabernacle with bars, the pillars and their sockets and their pins and cords.
 - (4) Taught doctrine and administered justice (Deut 33:10a;).
- 7. Periods of service for the Levites: twenty five years: from age 25-50, Numbers 8:24-26.
- 8. There were three branches of the tribe of Levi, but not on the Aaronic line, Numbers chapter four. Their names and responsibilities were:
 - A. The Kohathites; responsible for the articles of furniture, vessels and the veil.
 - B. The Gershonites, responsible for the covering, the hangings and the door.
 - C. The Merarites, were responsible for the planks, bars and cords.
- 9. The appointment of the Levites: God had chosen the entire nation of Israel to be His priests (Exodus 19:5-6;); but upon their failure (Exodus 32:7-10;), the Levites, who had rallied around Moses (Exodus chapters 26-30) were commissioned for the priesthood (Numbers 3:5-9;).
- 10. The dress of the high priest (Exodus 19:5-6). Except on ceremonial occasions, the dress of the priests and the high priests were no different from that of the common people. On ceremonial occasions, the high priests uniform consisted of the following:

All priests, including the high priest wore white linen shorts that came down about four inches above the knee; plus a white linen jacket, which actually went down to about the middle of the thigh. They wore a belt, which was made of four colors as the curtains in the Tabernacle: white, blue, scarlet and purple. All priests wore a white linen cap.

The high priest had the same uniform, but he wore some additional items. First of all over his white linen coat he wore an Ephod, which was a long robe. The robe was blue, but woven into it were white, purple and scarlet thread.

Hooked on the Ephod he wore a breastplate made primarily from gold and cloth. The breastplate had a checkerboard with twelve squares right over the chest, each one representing one of the tribes of Israel minus Levi.

On each shoulder he wore a stone, one called Urim and the other called Thummin. These two stones God made to flash yes or no with regard to certain functions of Israel, and with regard to the problem of divine guidance.

Underneath the shoulder stones were attached, on which were engraved the names of the twelve tribes of Israel; and this attached to the breastplate to the Ephod. The Ephod was attached to the white jacket.

The high priest wore a special type of hat different from the other priests. Instead of the usual white cape, the high priest wore what was called a "Miter." A Miter was a form of turban. Around the Miter was a golden crown, and on the front of the golden crown it said "Holiness to the Lord." This was a distinctive head dress.

For the high priest, the badge of his rank was the uniform he wore, and he carried the final authority over the entire Levitical priesthood. He was the ruler, he was the absolute authority, and he supervised all of the functions of the Levitical priesthood. He was responsible for its functions in Israel.

11. The consecration of the priests and high priests is found in Exodus chapter 29.
12. The high priest's most important day was the Day of Atonement (Leviticus chapter 16; 23:26-32; Numbers 29:7-11). Yom Kaphar, known today as Yom Kippur.

On the Day of Atonement, Yom Kaphar, the high priest put on his full dress uniform, performed a sacrifice on the Brazen Altar, caught the blood of the lamb in a bowl and began his journey. He walked into the Tabernacle, he passed everything that represented Jesus Christ in the holy place. He passed the table of showbread, which represented Jesus Christ as the Bread of Life. There were twelve loaves of bread on the table representing the twelve tribes of Israel. He passed the golden lampstand, which represented Jesus Christ as the Light of the world; he passed the golden altar, also called the incense altar, representing Jesus Christ as our Great Intercessor. The high priest then went into the holy of holies, where if anyone else walked at any time would be struck down dead by God. He took the blood and sprinkled it on top of the mercy seat on the top of the Ark of the Covenant. He then turned around and walked back out. If he came out and appeared to the people he was high priest for another year. If they had to recover his body out of the holy of holies that meant that he did something wrong in performing the prescribed ritual. If he died in the holy of holies his eldest son would become high priest.

PRINCIPLE: when men were representing God in the earthly Tabernacle they were required to do everything as it was written in the books of the Mosaic Law. God would not accept anything that was not done exactly as He commanded.

The high priest would then offer a second sacrifice, and again collected the blood in a bowl and went through the same ritual exactly as the first time. And with the second bowl of blood he walked into the holy of holies and sprinkled the blood over the mercy seat on top of the Ark of Covenant. This second sacrifice and sprinkling of blood on the mercy seat was for the nation of Israel.

13. The reorganization of the priesthood in David's day was due to the population increase. The number of priests increased from two to twenty four classes or orders in the priesthood. Sixteen orders through the line of Eleazar, and eight orders through the line of Ithamar. (I Chronicles chapter 15; 16:4-6; 16:37-43.
14. The descendants of the high priest: this in itself is a great and detailed subject.
 - A. Succession occurred upon the officiating of the high priest's death with his eldest surviving son's installation. (Numbers 20:28 ff;)
 - B. The line was promised to pass down through Phinehas, the eldest son of Eleazar, the son of Aaron. (Numbers 25:10-13;)

This promise was given by God for a very special reason: Aaron's grandson, Phinehas was a very strong believer as a high priest. Therefore, God said that Phinehas and his descendants would be the high priestly line in Israel. The reason that God promoted Phinehas, was because he took a stand for the Lord that ended a revolt in the Jewish camp.

God had commanded that all the revolutionists must be executed, but the people didn't think that was necessary. But Phinehas understood God's command, so he picked up a javelin and began executing the revolutionists!

Because of his faithfulness to the Word of the Lord he was given a special blessing, which is recorded in Numbers 25:1-13. In this passage we see the phallic cult in action, and a frantic search for happiness among the Jews. Most every one went out to fornicate, and that led to emotional revolt of the soul, and that intensified their problems, which led to negative volition toward God and His Word; and negative volition toward God and His Word led to demon influence. And demon influence led to the blackout of the soul and the blackout of the soul led to reverse process reversionism. And in Numbers 25:1 we see Israel in Shittim, which is a location near Palestine. **While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women,** This was occurring because of the advice Balaam gave to Balak the King of Moab (Numbers 31:5-16). Since Balaam was unable to put a curse on the Jews, he advised Balak to send his women to the Jewish camp and seduce the men to commit sexual immorality and to cause them to worship the gods of Moab.

Vs 2: who invited them to the sacrifices to their gods. The people ate and bowed down before these gods. The gods of Moab were the gods of the phallic cult. So the Jewish men went to the Moabite temples, ate and drank and fornicated, which placed them under demon influence.

Vs 3: So Israel joined in worshiping the Baal of Peor. And the Lord's anger burned against them. Baal Peor was one of the gods of Moab by which eating, drinking and fornicating were a part of worship.

Vs 4: The Lord said to Moses, "Take all the leaders of these people, kill them and expose them in broad

daylight before the Lord, so that the Lord's anger may turn away from Israel." In other words, it wasn't just the sexual immorality that brought God's anger against Israel. It was the worship of false gods. At that time fornication was a part of their worship. Fornication is just a sin that has its own repercussions, but the worship of other gods will not be tolerated by God.

Vs 5: So Moses said to Israel's judges, "Each of you must put to death those of your men who have joined in worshipping the Baal of Peor." In other words, those who went out and worshiped the gods of Moab, kill them! God deals harshly and severely with those believers who desire to worship other gods.

Vs 6: Then an Israelite man brought to his family a Midianite woman right before the eyes of Moses and the whole assembly of Israel while they were weeping at the entrance to the Tent of Meeting. Here we see a Jewish man defying Moses and the others in Israel who actually brought the practice of this religion right into the Jewish camp. And as he did, it seemed to be a shock that caused everyone to just stand and watch and cried.

Vs 7: When Phinehas son of Eleazar, the son of Aaron, the priest, saw this, he left the assembly, took a spear in his hand,

Vs 8: and followed the Israelite into the tent. He drove the spear through both of them—through the Israelite and into the woman's body. Then the plague against the Israelites was stopped;

Vs 9: but those who died in the plague numbered 24,000.

Vs 10: The Lord said to Moses,

Vs 11: "Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites; for he was as zealous as I am for my honor among them, so that in my zeal I did not put an end to them.

Vs 12: Therefore tell him I am making my covenant of peace with him.

Vs 13: He and his descendants will have a covenant of a lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites.” (NIV)

Therefore, the line of the high priesthood was promised to be passed down through Phinehas, the elder son of Eleazar, the grandson of Aaron.

- C. However, in the days of the Judges, the line of the priesthood had switched from the line of Eleazar and Phinehas to the line of Ithamar. In those days Eli was high priest in the sanctuary at Shiloh. The descendants of both Eleazar and Ithamar were priests, but the issue was who was the high priest? Eli was set aside when Solomon deposed Ahimelech. Historians are not sure why there was a switch in the days of the Judges. So while Eli was a legitimate priest he was not the legitimate high priest. But that situation was corrected when Solomon came to the throne.

Eli's line went down through his great grandson Ahimelech. He was the one to whom David lied and caused everyone in the family of Ahimelech to be killed by King Saul. Ahimelech's son was Abiathar, he was the only one of the family who was not killed. I Samuel chapters 21 and 22.

In the days of King Saul Ahimelech was high priest at the sanctuary at Nob, just east of Jerusalem. It appears that his father built the sanctuary after the Philistines destroyed the sanctuary at Shiloh, where his great grandfather Eli had once served. Ahimelech led a community of priests at Nob, while his brother, Ahijah was a priest in the court of Saul at Gibeah.

One day when David was fleeing from King Saul's army and from their attempt to kill him, he came to Nob. (I Samuel chapter twenty one). He told Ahimelech the high priest that he was on a special mission for King Saul and he requested bread for his men and a weapon for himself.

Ahimelech questioned David about his mission, for he thought that David was still serving King Saul. When Saul was told that Ahimelech had helped David he became enraged and he had all of the priests in Nob killed, including Ahimelech, there were 85 priests in Nob at that time. But in Saul's rage he not only had all the priests killed, he also killed everyone in the entire town of

Nob; all the men and women, all of the children and infants, all the cattle, donkeys and sheep. Only Abiathar, Ahimelech's son escaped and joined David.

Many years later when Abiathar was an old man, King Solomon set aside the priesthood of Abiathar and placed Zadok as high priest. Zadok was a direct descendant of Eleazar through Phinehas.

- D. Seraiah was the high priest during the reign of Zedekiah who ruled from 598-586 BC. II Sam 8:17. It was during this time that the Levitical priesthood under the leadership of Seraiah persecuted Jeremiah and attempted to have him executed. Jeremiah's divine message from God told the leaders and people of Israel to submit to Nebuchadnezzar, but the leadership along with the priesthood believed that Jeremiah's message was false. They had been listening to the false prophets who were saying that Israel would not serve the king of Babylon. Jeremiah 27:12-17; **I gave the same message to Zedekiah king of Judah. I said, "Bow your neck under the yoke of the king of Babylon; serve him and his people, and you will live. (13) Why will you and your people die by the sword, famine and plague with which the Lord has threatened any nation that will not serve the king of Babylon?**

(14) Do not listen to the words the prophets say to you, 'You will not serve the king of Babylon,' for they are prophesying lies to you. (15) 'I have not sent them,' declares the Lord. 'They are prophesying lies in my name. Therefore, I will banish you and you will perish, both you and the prophets who prophesy to you.'" (16)

Then I said to the PRIESTS and all the people, "This is what the Lord says: Do not listen to the prophets, who say, 'Very soon now the articles from the Lord's house will be brought back from Babylon.' They are prophesying lies to you. (17) Do not listen to them. Serve the king of Babylon, and you will live. Why should this city become a ruin.'" (NIV)

(18) The commander of the guard took as prisoners Seraiah the chief priest, Zephaniah the priest next in rank and the three doorkeepers. (19) Of those still in H

the city, he took the officer in charge of the fighting men and five royal advisers. He also took the secretary who was chief officer in charge of conscripting the people of the land and sixty of his men who were found in the city. (20) Nebuzaradan the commander took them all and brought them to the king of Babylon at Riblah. (21) There at Riblah, in the land of Hamath, the king had them executed. So Judah went into captivity, away from her land. (NIV) Nebuchadnezzar had Seraiah executed along with a number of priests and government leaders: (II Kings 25-21;)

- E. Then we have the son of Seraiah, his name was Jehozadak (Haggai chapter one). Jehozadak lived seventy years in captivity and never served as high priest. But he had a son named Joshua. Joshua lived in the days of Zechariah the prophet (Zechariah chapter three tells his story). Zerubbabel became the leader and Joshua became high priest, at that time the high priesthood was restored to the rightful line.
- F. Then we go from Joshua to Joiakim, to Eliashim, to Johida, to Johanan, and that brings down to the days of Alexander the Great where we meet the fourth generation of Joshua, and his name is Jaddua. He is listed in Nehemiah 10:21; 12:11; 12:22.

Jaddua was known for his meeting with Alexander the Great somewhere around 333 BC. As Alexander approached the city of Jerusalem on his conquest of the known world, Jaddua was the high priest in Jerusalem. He ordered all the priests to put on their priestly apparel and he put on his. And with them they all marched out to meet Alexander.

After meeting with Alexander he took him into the city and showed him the scroll of the prophet Daniel and the prophecies that were revealed to him concerning the conquests of the king of Macedonia. He told Alexander that he believed that Alexander was the man that Daniel wrote about. From that time on Alexander the Great was a friend to the Jews. He wouldn't allow his army into Jerusalem and wouldn't allow the city to be touched in any way. (The Complete Works of Flavius Josephus: The Antiquities of the Jews: Translation by William Wiston: pages 284-285: Copyright 2008 by Master Books. All rights reserved)

- G. Jaddua was followed by his son Onias I, and Jaddua's grandson, Simon was a famous high priest. Simon's son Onias II was underage when his father died, so his uncle took over as high priest. When Onias II grew up and took over the high priest's position, he ended up being one of the most evil of all the high priests, which almost destroyed the priesthood.

At this point there was a great apostasy among the Jews and the high priesthood became dysfunctional. Then the Hasmonean (Maccabean) family came into the picture. The Hasmonean family took over the high priesthood and kept it until Herod the Great killed Aristobulus who was the last of the line of high priests.

Originally the Levitical high priest held his office for life, but when Herod the Great came to power, he, along with the consent of the Romans appointed and dismissed high priests as they willed. There were 28 high priests from Herod the Great from about 4 BC to 70 AD, at which point the priesthood disappeared because of the destruction of Jerusalem and the Temple by the Romans and the dispersion of the Jews. There are only a couple of the 28 high priest that you might recall: Annas and Caiaphas who were involved with the crucifixion of Jesus Christ.

This then gives some concept of the Levitical priesthood which is so famous and well documented in the Word of God.

Literally, "For every high priest being taken from the source of mankind is ordained on behalf of men with reference to things pertaining to God."

That he may offer both gifts and sacrifices for sins —

That — ἵνα —HINA. Conjunction used to introduce a purpose clause. Up to this point the writer has been giving brief historical statements concerning high priests before the time of Christ. Now he goes on and gives the purpose and function of those high priests by way of application.

Literally, "So that."

He may offer — προσφέρη — PROSPHERE. Present active subjunctive third person singular of the verb προσφέρω — PROSPHERO. Means, "to offer sacrifices on the Brazen Altar.

PROS — prefixed preposition meaning, "face to face with, to, or, toward."

PHERO — means “to offer.”

PROSPHERO means “to present gifts, or oblations, to offer sacrifices.” This word is found 140 times in the Septuagint (LXX the Greek Old Testament) for the priest bringing the sacrifice to the altar, and found 19 times in the book of Hebrews.

PRESENT TENSE (customary): referring to that which habitually occurs or may be reasonably expected to occur. This is the habitual function of the Levitical high priest. A few of the other priests gathered with him to offer the animal sacrifices on the Brazen Altar.

Many times there would be thousands of people gathered and standing in line with their sacrifices. The high priest would begin at dawn and would offer sacrifices until around 11 AM, or until he was tired. Then he would be relieved by another priest; and later that priest would be relieved by another, and this would continue for a number of days. This is the meaning of the customary present tense.

ACTIVE VOICE: the subject produces the action of the verb. The high priest produces the action of the verb by communicating Biblical doctrine as he offered one sacrifice after another.

SUBJUNCTIVE MOOD: mood of potential used to introduce a purpose clause. In principle, his purpose was to communicate Biblical truths to the people of Israel, and to explain what the ritual of animal sacrifices taught. This subjunctive mood also indicates that some people understood and some never did understand.

Literally, “That he may offer.”

Both gifts and sacrifices for sins —

Both gifts — δῶρα τε — DORA TE. First we have the accusative neuter plural of the noun δῶρον — DORAN. Means, “a gift, a present, an offering, a sacrifice, something consecrated to God.” This refers to the food or meal offering of Levitical chapter two. With this noun we also have the coordinate conjunction τε — TE meaning “and, both or both and.”

The food or meal offerings were non bloody offerings and they represented the Lord Jesus Christ as to His celebrityship, His uniqueness and emphasizes the humanity of Jesus Christ in His incarnation. The food or meal offerings are similar to the communion service, or the eucharist in the Church Age, in which the “bread” refers to the unique person of the Lord Jesus Christ.

And sacrifices — καὶ θυσίας — KAI THUSIAS. First we have the connective particle KAI plus the accusative plural of the noun θυσία — THUSIA. Means, “sacrifice, the act of sacrificing, sacrifice by killing.” This refers to a bloody offering. This word is always used in the Bible for animal sacrifices. The Bible condemns all human sacrifices. The Bible also condemns any form of cannibalism. The animal sacrifices are clearly specified in Leviticus chapters one through six. These chapters not only specify the sacrifices, but they also explain their meaning. As we move further into the passage we will develop more on this concept. Here, all we need to do is to understand that the five basic Levitical sacrifices were related to sin. Three had to do with salvation, and two dealt with rebound.

For sins — ὑπὲρ ἁμαρτιῶν — HUPER HAMARTION. First we have the preposition ὑπὲρ — HUPER, plus the genitive plural of the noun ἁμαρτία — HAMARTIA. Means, “sin, error, an offense.” Here it is in the plural referring to “sins.” The preposition HUPER is a preposition of substitution, as can be translated “as a substitute for, or on behalf of.”

There are two problems related to sin Christians should be made aware of:

1. That which is related to salvation, where all the sins of the human race were judged on Jesus Christ as He was on the cross.
2. That which is related to sins in the Christian life after salvation. Since all sins were judged on Christ on the cross, no one will ever be judged for their sins; The Doctrine of Rebound explains all that.

Every time you confess or name your sins to God, how you feel about them is irrelevant. You may feel guilty about them, or sad, or even feel good. But it is very important that you don't carry any guilt about the sins you commit and acknowledge to God. How you feel about your sins does not in any way effect the way God feels about you. Therefore, we are commanded in I John 1:9 to simply name or acknowledge our sins to God. Don't tell God that you will never do it again, because that would be a lie, and another sin to acknowledge. All that is necessary to be restored to fellowship with God is to name your sins to Him, and He is faithful and just and will forgive them and cleanse you from all unrighteousness. Why is being restored to fellowship so simple? Because all your sins have already been judged, therefore we are under the law of double jeopardy, no one can be judged twice for the same sin. Sins you commit as a Christian have already been judged on Christ they cannot condemn you, but they can remove you from fellowship with God. Paul tells in Romans 8:1; **There is now condemnation** (judgment): The Greek word KATAKRINO means “judgment as well as

condemnation”) **for those who are in Christ Jesus.** (NIV) There is no judgment at all if you are in Christ Jesus. If you have accepted Jesus Christ you are saved and a child of God and you will never face the judgment bar of God.

All of this is only possible because of what Jesus Christ did on the cross. Because He paid in full the penalty and judgment of all our sins. This means that God is free and has the right as the absolute sovereign and is justified in forgiving you and cleansing you from all your unrighteousness no matter how bad it may be.

EXPANDED TRANSLATION VERSE 1: “For every high priest being taken from the source of mankind is ordained on behalf of men with reference to things pertaining to God; so that he may offer both gifts (bloodless offerings) and sacrifices (bloody offerings) as a substitute or on behalf of sins.”

This verse tells us at least two things: first of all, there are Biblical doctrines which have to be communicated verbally; and secondly, there are rituals designed to illustrate doctrine. The sacrifices are rituals and **“the things pertaining to God”** are the Biblical doctrines we must know.

PRINCIPLE: you cannot communicate what you do not know.

The high priest offered a sacrifice for his own sins, and another sacrifice for the sins of the people. The only exception and break in the line was when the Lord Jesus Christ offered Himself for the sins of the world and did not need to offer any sacrifice for Himself. As our High Priest Jesus Christ offered Himself for the sins of the world in fulfillment of the Levitical offerings.

All of the Old Testament sacrifices and offerings were shadows, pictures or illustrations of what Jesus Christ would do and accomplish by His work on the cross. Hebrews 10:1-18; **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. (2) If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. (3) But those sacrifices are an annual reminder of sins, (4) because it is impossible for the blood of bulls and goats to take away sin. (5) Therefore, when Christ came into the world, he said:** (quotation from Psalm 40:4-8 from Septuagint) **“Sacrifice and offering you did not desire, but a body**

you prepared for me; (through the virgin conception and the virgin birth; notice that it was God the Holy Spirit who did this for the Lord Jesus Christ) **(6) with burnt offerings and sin offerings you were not pleased. (7) Then I said, ‘Here I am—it is written about me in the scroll—I have come to do your will. O God.’”**

(8) First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” (although the law required them to be made). (9) Then he said, “Here I am, I have come to do your will.” He sets aside the first (the Mosaic Law) to establish the second (the law of the Spirit). (10) And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

(11) Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. (12) But when this priest (Jesus Christ) had offered for all time one sacrifice for sins, he sat down at the right hand of God. (13) Since that time he waits for his enemies to be made his footstool, (14) because by one sacrifice he has made perfect forever those who are being made holy. (NIV: explanations provided by the author)

The high priest in the Old Testament changed every 10 to 20 years, and sometimes 30 years. When a high priest died, a new high priest was appointed, and he became the one who supervised the communication of **“the things pertaining to God.”** Things are a lot different today because we have a high priest, Jesus Christ, in charge of **“the things pertaining to God,”**

(KJV: Heb 5:1;) and He will never die; He is in a resurrection body and is seated at the right hand of God the Father. And because of that the canon of Scripture is now completed, and that is a memorial to the fact that our High Priest will be the High Priest forever.

As our high priest is seated in heaven He supervises all the communication of **“the things pertaining to God”** by means of God the Holy Spirit. The Spirit appoints communicators of the Word of God through the spiritual gift of pastor teacher. (Ephesians 4:11-12; **It was he who gave some to be apostles, some prophets** (spiritual gifts designated for the pre-canon period of the Church Age). **some to be evangelists and some to be pastors and teachers** (in the Greek the words “pastors” and “teachers” are referring to same man. Then verse twelve gives the reason for these gifts); **(12) to prepare (to equip, to train) God’s people for works of**

service..... (NIV) This gift is directly related to the principles of the high priesthood of Jesus Christ.

PRINCIPLE: God has ordained that all Bible teaching be communicated through the means by which He has set up, and that is through the spiritual gift of pastor-teacher. The believer in Jesus Christ can never receive true Bible information apart from this principle.

Many times God does not select the nicest people to communicate His Word. Sometimes he selects men who are nasty, loud mouthed, quiet men, those with very unpleasant personalities, and also those with pleasing personalities. All of this is to remind us of a very simple principle: IT'S NOT THE MAN, IT'S THE MESSAGE! It's the content of the message that is important, not the personality or the character of the man who communicates it.

Jesus Christ is a man, and after He died physically and was placed in the tomb; three days later He rose from the dead never to die again. His resurrection means the perpetuation of His priesthood. His ascension and session to the right hand of God the Father means that His Priesthood is superior over all other priesthoods. All of this means that Jesus Christ fulfilled in one moment what all the high priests in Israel could never do. For they entered into the Holy of Holies once a year as a shadow, or picture or illustration of a future reality. But Jesus Christ entered into the real Holy of Holies in heaven as a reality, and that is where He is seated! No high priest in the past ever sat down in the Holy of Holies, if he did he would have been struck dead immediately.

Therefore Jesus Christ is seated at the right hand of God the Father in the true Holy of Holies in heaven where **“he always lives to intercede for them,”** (NIV: Heb 7:27;) He has also been appointed as our **“advocate”** (I John 2:1; meaning “helper, teacher, defense attorney:). And while He is seated in heaven He has appointed a means of communicating the written Word of God here on earth, and that is the spiritual gift of pastor-teacher.

PRINCIPLE: since high priests have always existed on the earth, of which Adam was the first. There has been a continuation of delegated authority in the realm of the communication of the Word of God. Therefore, in the communication of the Word of God every high priest was supervised.

During the Age of Israel under the Mosaic Law it was Aaron's job to do this, then it was Eleazar's job after Aaron died, then Phinehas after Eleazar died.

These high priests were responsible for doing all the teaching, and to make sure that the communication of the Word of God was accomplished by the Levitical priesthood.

Today the Lord Jesus Christ is our High Priest and we are a kingdom of priests (1 Pet 2:9; Rev 1:6;). In fact, every believer in Jesus Christ is a priest in the royal family of God because he is in Christ as of the moment of his salvation. Jesus Christ is not only our High Priest, but He is also a prophet and a King in the line David and He will reign forever. And under this condition He has delegated the responsibility for **“the things pertaining to God”** to the spiritual gift of pastor-teacher. This brings the pastor-teacher into a new light. Just like yourself, every legitimate pastor-teacher is a born again believer, and just like you he received his priesthood at the point of salvation and if he received the gift of pastor-teacher, his gift is one of the communication of the Word of God. This spiritual gift gives him God's authority on earth. All born again believers are priests, but God has not delegated the communication of the Word of God to all priests. Only to those with the spiritual gift of pastor-teacher. This gift is one of the last two given by God to communicate the Word of God. The gift of evangelism provides a special delegation of authority to communicate the Gospel from the Word of God, and this gift is to function mainly outside of the local church. God never designed evangelists to be the teachers of the Word. On the other hand the gift of pastor-teacher is designed specifically for the teaching of the Word of God. He also is able to present the gospel when necessary, but his primary duty to God and the local church is to teach believers in Jesus Christ.

EXPANDED TRANSLATION VERSE 1: “For every high priest taken from mankind is ordained on behalf of men with reference to the things pertaining to God so that he may offer both gifts (bloodless offerings) and sacrifices (bloody offerings) on behalf of sins.”

The reason the high priest supervised and personally offered gifts and sacrifices is because the high priest of Israel was responsible for the dissemination of the Word of God. In that way the high priest of Israel illustrates Jesus Christ as our High Priest seated at the right hand of God the Father. While Jesus Christ is of a different classification of high priests, all high priests had one thing in common: they were responsible for the dissemination of spiritual information from the Bible, the inspired Word of God.

Therefore, the priesthood on earth today functions as the pastor-teacher communicates **“the things pertaining to God.”** In the history of the high priesthood this then is one of the most important facts: the spiritual gift of pastor-teacher has the responsibility with reference to spiritual things.

SUMMARY PRINCIPLES

1. The high priest offered sacrifices for his own sins as well as for the sins of the people, which means that the high priest in the Age of Israel had a sin nature and personally committed sins. However, this did not hinder the function of the priesthood as long as he utilized the plan of God under the principles of naming his sins to God.
2. But there was one man who came on the pages of history and made dramatic changes in almost everything, including the functions of all history. For about 4,000 years there were high priests upon the earth ordained by God and commissioned by God. But they had different responsibilities. However, as a part of all their responsibilities there was the commission of teaching Bible doctrine as it was revealed in their time. And whether it was the family priesthood or the Levitical priesthood they all carried this particular responsibility.
3. But at the focal point of all history, at a time when there was much trouble and chaos throughout the Roman Empire, when the Jews were in bondage to the Romans and the Jewish religion was in deep apostasy. There came a man with a great message to all mankind.

God took the form of a human being, grew into a man named Jesus. He was sinless because He possessed no sin nature, therefore neither did He commit any personal sins. Jesus Christ is our great High Priest. Therefore He supersedes all other high priests before Him. And this Great High Priest is responsible for the dissemination of the Word of God on the earth, in the devil's world. This Great High Priest has chosen in this dispensation of the church to communicate His Word through the spiritual gift of pastor-teacher through the completed canon of Scripture in the power of the Holy Spirit.

4. Jesus Christ came to earth for one purpose, to offer Himself as a sacrifice for the sins of every human being who would ever live on the earth. His sacrifice on the cross was the fulfillment of every shadow, ritual, holy days, sacrifices and offerings portrayed throughout past human history. Hebrews 10:1-4; **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. (2) If it could, would they not have stopped being offered? For the worshipers would have been cleansed once**

for all, and would no longer have felt guilty for their sins. (3) But those sacrifices are an annual reminder of sins, (4) because it is impossible for the blood of bulls and goats to away sins. (NIV) This chapter continues with Jesus Christ coming in the flesh to fulfill all the Old Testament rituals.

4. The Old Testament sacrifices and offerings were used as shadows to communicate the reality of **“Christ bearing our sins in His own body on the tree.”** (I Pet 2:14) (NIV)
5. Therefore, high priests prior to Jesus Christ were ordained in the human race to teach spiritual truths through sacrifices, offerings and rituals which were shadows of the reality that was in Jesus Christ. Our High Priest has set aside all ritual in the Church Age except for the Eucharist or communion. All ritual in the Church Age has been replaced by the completed canon of Scripture and pastor-teachers have been commanded to teach the Word in an exegetical, isagogical and categorical teaching of the Word of God.

DOCTRINE OF COMMUNICATION

1. There were communicators of the Word of God in the Old Testament and the New Testament. No one hears the voice of God today; the last one to hear the voice of God was the Apostle John on the Isle of Patmos in the Aegean Sea, in and around 100 AD. In the Old Testament the voice of God was heard by those who possessed the gift of prophet, with a few exceptions. In the Old Testament men were also taught my angels, (Gal 3:19b;) **The law was put into effect through angels by a mediator. (NIV)** (Acts 7:53:) **You who have received the law that was put into effect through angels but have not obeyed it. (NIV)**

PRINCIPLE: the Old Testament communicators received information from three sources: God, angels and from the canon of Scripture that was recorded up to that point.

2. There were no special communicators before Moses. Moses was unique to the Jewish Age as Paul was to the Church Age. No one ever starts out as a communicator of Bible doctrine. There is much time required for a man that God calls, and the actual time he begins to function in his mission which God called him. In the Old Testament

- there were two separate callings: first, one could be called to the office of prophet but never hold the gift of prophesy. For example: David possessed the office of prophet, but he did not possess the gift of prophesy. Those with only the gift of prophesy would have another occupation also, while those who held the office of prophet ministered exclusively in the communication of the Word of God.
3. During the time of the early church (30-96 AD) Paul had two sources of spiritual information. God directly taught him and he also possessed copies of the Old Testament Canon. He became the greatest source of Biblical information in the New Testament. There was also the temporary spiritual gift of knowledge (γνῶσις — GNOSIS) which was temporary and gave the receiver special Biblical knowledge directly from the Holy Spirit. This gift was terminated when the canon of Scripture was completed in and around 96 AD.
 4. After the canon was completed and closed there became only one system of biblical communication, the pastor-teacher. Each pastor-teacher has two sources of spiritual information: the pastor-teacher who taught him, and the education to learn how to study God's Word effectively by exegesis, categories and Isogagics. Exegesis is the word by word study of the Scriptures from the original languages of Greek and Hebrew, categorically, using other passage of Scripture of the same category in the area of his study; then there is isagogics which deals with the historical background of the area of his study.
 5. During the Tribulation (the last seven years of human history before Jesus Christ returns) there will be a new system set in place by God after the Rapture of the Church. There will be 144,000 Jews called out by God who become the great communicators of God's Word during that period. (Rev 7:1-7;); Moses will be resuscitated along with Elijah to communicate God's Word, (Rev chapter 11) and angels will be used by God to communicate God's Word Rev chapter fourteen).
 6. God's communication system at present does not come directly from Him; it comes through the spiritual gift of pastor-teacher. Here are a few reasons why you need a pastor-teacher.
 - A. You cannot read the Bible for yourself and get what God intended for you to understand.
 - B. A pastor-teacher has a spiritual gift sovereignly bestowed on him by God the Holy Spirit at the point of salvation. This gift is not earned nor deserved in any way. This spiritual gift provides both

the authority and the ability to communicate spiritual information. God bestows this spiritual gift on all types of personalities: some with a sense of humor, some who are always serious, some who may be gruff and not very sociable, some who may be eloquent. But if they do the job with which they have the gift, they will communicate the Word of God and cause others to grow to spiritual maturity also.

- C. Water baptism has absolutely nothing to do with the Christian's ability to use the gift God has given him. When a man received the gift of pastor-teacher it will never be taken away from him, even if he fails for the rest of his life.
 - D. There is no such thing as "surrendering to preach." That term has been used among most evangelical churches for as long as I can remember. No one can surrender to preach, he is either motivated by the Spirit of God, his own emotion or trying to please someone else (parents, girlfriend, etc., etc.).
7. Since the spiritual gift of pastor-teacher is given to certain men at the point of salvation, how does the individual know if he has the gift? This comes through the persistent and consistent study of the Word of God. Through spiritual growth the individual comes to know that he possesses the spiritual gift of pastor-teacher. When a man desires to know the Word of God, and gets to a certain point in his study and does not feel satisfied with what he is learning, that is a good sign he might have the spiritual gift of pastor-teacher. However, of all the men who receive this communication gift only a few actually fulfill that calling in their lives. He may begin a family sooner than was planned, whereby he must provide for his family; or maybe he doesn't see the necessity of learning the original languages of the Bible or he may think that it would take too long, and he wants to start teaching and serving the Lord right now.

PRINCIPLE: God never desires any communicator of His Word to rush into Christian Service until he is prepared! To be a God honoring pastor-teacher takes years of preparation and study.

- 8. There are five New Testament Greek words used for the communicator of the Word of God:
 - A. **πρεσβύτερος** — PRESBUTEROS. Means "old man, elder, a title for authority, like commanding officer in the military." Only one man has the authority in a local church and that is the pastor-

teacher. There is no such thing as the plurality of elders in a local church. PRESBUTEROS is found 66 times in the New Testament. I Tim 5:1-2; 5:17; 5:19; Titus 1:5; Pet 5:1;

- B. ποιμήν — POIMEN. Means “Shepherd, herdsmen, guardian, pastor.” This word connotes provision, those who provide the food (Bible doctrine). The sheep are those in the local congregation and are students under strict academic discipline. POIMEN is found 17 times in the New Testament. Eph 4:11; Heb 13:20; I Peter 2:25;
 - C. ἐπίσκοπος — EPISKOPOS. Means “overseer or guardian.” This means to look over the situation as the guardian of the system. This is an administrative term in the sense of making policy. EPISKOPOS is found 5 times in the New Testament. Acts 20:28; Phil 1:1; I Tim 3:2;
 - D. διάκονος — DIAKONOS. Means “servant.” This refers to the administrative function in serving the Lord. DIAKONOS is found 27 times in the New Testament: Rom 13:4; I Cor 3:5; II Cor 3:6; Sometimes this word is translated “deacon.”
 - E. λειτουργός — LEITOURGOS. Means “sacrificial service.” This word was used for sacrifice at the altar. There is a unique sacrifice involved in the communication of the Word of God. A pastor-teacher’s sacrifice means, that he can never be quite human, in other words, he doesn’t live a normal life. The demands of study and teaching preclude normal living. The true devoted pastor-teacher is chained to his Bible and good study habits, therefore he lives a sacrificial life. He generally forgoes success in some other fields of normal living. LEITOURGOS is found 5 times in the New Testament. Rom 13:6; Heb 1:7;
9. The purpose of the New Testament communicator, the pastor-teacher. Ephesians 4:11-14; **It was he who gave some to be apostles, some to be prophets** (apostles and prophets were spiritual gifts used in the pre-canon period the New Testament), **some to be evangelists, some to be pastors and teachers**, (evangelists and pastor-teachers are the only communication gifts in the Church Age), (12) this verse gives the reason for the gifts of evangelism and pastor-teachers **to prepare God’s people for works of service, so the body of Christ may be built up (13) until we all reach unity in the faith and in the knowledge of the Son of God**

and become mature, attaining to the whole measure of the fulness of God. (14) Then we will no longer be infants tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. (NIV)

- A. If there was not the spiritual gift of evangelism then there would be few people saved and there would be no need for the spiritual gift of pastor-teacher.
- B. If there was no spiritual gift of pastor-teacher there would be believers who never reach spiritual maturity, and there would be no believers glorifying God.

PRINCIPLE: the spiritual gift of evangelism was designed by God to function outside of the local church. The gift of pastor-teacher was designed by God to be used inside the local church with emphasis on teaching, not evangelizing. The local church is the class room for the Church Age.

EXPANDED TRANSLATION VERSE 1: "For every high priest being taken from mankind is ordained on behalf of men with reference to the things pertaining to God (the Word of God), so that he may offer both gifts (bloodless offerings) and sacrifices (bloody offerings) on behalf of sins."

Hebrews 5:2;

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

Who — Not in the Greek Text. “Who” is a relative pronoun in the English, but there is no relative pronoun here in the Greek Text. This was simply an attempt on the part of the translators to smooth out the translation of a participle.

Can — δυνάμενος — DUNAMENOS. Present active participle nominative masculine singular of the verb δύναμαι — DUNAMAI. Means “to be able, to have the ability, to have the power.”

PRESENT TENSE (customary): which denotes that which habitually occurs or may be reasonably expected to occur.

ACTIVE VOICE: the subject produces the action of the verb. This refers to the functions of the high priest prior to the appointment of Jesus Christ. When Jesus Christ became a High Priest all other high priesthoods were superseded.

PARTICIPE (concessive): in which the writer concedes that high priests did have a certain ability with regard to those to whom they ministered in “the things pertaining to God, or “The Word of God.”

To have compassion — μετριοπαθεῖν — METRIOPATHEIN. Present active infinitive of the compound verb μετριοπαθέω — METRIOPATHEO.

METRIOS means “moderation.”

PATAOS means “suffering, passion, affection or feelings.”

METRIOPATHEO means “to moderate one’s feelings to the point of being gentle, to be moderate in one’s feelings or to be compassionate.” The moderation of one’s feelings refers to “the removal of anger and stubbornness.”

PRINCIPLE: it was possible for the high priests before Jesus Christ to be compassionate. But they could never be truly gracious; only one High Priest is truly gracious and that is the Lord Jesus Christ. Therefore we must understand that while compassion is a very positive asset, it is not as great as grace.

Grace is ultimately superior to compassion and grace is the function of our High Priest, Jesus Christ. However, compassion is a normal human function under certain conditions and depending upon certain objects.

PRESENT TENSE (customary): denoting that which habitually occurs or could be reasonably expected to occur in any high priest facing his sheep-like congregation. Just to refresh your memory, sheep are the most stupid and ignorant animals on this earth, and God uses them in comparison to all those who believe in His plan.

ACTIVE VOICE: the subject produces the action of the verb. The high priest produces the action of compassion.

INFINITIVE (purpose): this denotes God's purpose. It is God's purpose for any high priest or for any delegated authority from the high priest to have compassion on those to whom he ministers.

A.T. Robertson says in volume V of his Word Pictures in the Greek New Testament: "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent." In other words, the high priest was not to be angry, impatient, judgmental or critical with those he ministers to.

In the Church Age this does not apply to most Christians, it mainly applies to pastor-teachers. It may apply to some of you if you decide to become pastor-teachers.

PRINCIPLE: Jesus Christ is our High Priest and is seated at the right hand of God the Father. He has delegated authority to everyone who has the spiritual gift of pastor-teacher and has a congregation. Keep in mind that only certain individuals receive the gift of pastor-teacher, and they are distinguished from the other priests who are in the congregation.

As a pastor-teacher, my compassion for my congregation is not expressed by helping them through various problems they may face in life, or by being a sounding board for all their problems. The compassion for my congregation is expressed by my consistent studying and teaching of the Word of God. That is the Biblical concept of compassion as taught here in our passage. Therefore, having compassion as a pastor-teacher requires great self-discipline in study and in the field of Biblical doctrines. And the customary present of the verb METRIOPATHEO denotes that which habitually occurs.

Of course there were and are exceptions. There were high priests in the past who failed in having compassion for the people. They were not consistent in their study and communication of the Word of God as it was revealed at that time. Just as today, there are pastor-teachers who have, and are failing in having true compassion for their congregations. They are not consistent in their study and communication of the Word of God. Today, there are many who practice ritual and legalism which can distract from the ministry of Biblical teaching. These men have no true compassion in their souls for their congregation.

ACTIVE VOICE: the subject produces the action of the verb, the high priest of the Old Testament and the pastor-teacher of the Church Age produce the action of compassion, and those to whom he delegates the responsibility produce the action of compassion.

INFINITIVE: denoting God's purpose for the high priesthood, which is faithfulness to the study of the Word of God and its communication.

Literally, "Able to be compassionate."

Notice who receives the compassion.

On the ignorant — τοῖς ἀγνοοῦσιν — TOIS AGNOOUSIN. First we have the dative masculine plural of the definite article used as a pronoun and can be translated "for the ones." Following the article we have the present active participle dative masculine plural of the verb ἀγνοέω — AGNOEO. Means "to be ignorant, not to know, to be stupid." We get our English word "agnostic" from this word.

The participle is the dative of indirect object which refers to the one in whose interest the act of compassion is performed. This is an intensive structure in the Greek. In other words, as a pastor-teacher it is in the interest of my congregation that I perform the act of compassion, I study. And my act of compassion is designed for those in my congregation so they will not be ignorant about a particular passage of Scripture.

Literally," "Able to be compassionate to the ignorant ones.

Summary Principles

1. Ignorant ones refers to all born again believers as of the moment of salvation. We were all babies after we were born; babies have nothing in their mentality, they have to be taught, and that is a process that

takes many years. After we were born we were all ignorant without any knowledge of anything, and we had to wear diapers until we could develop self-control. It is no disgrace to be without knowledge or being ignorant, it only becomes a disgrace when we remain that way.

This same concept is also true in the spiritual life. The moment we accepted Jesus Christ as our personal Savior we were all ignorant as Christians. Yet there are many Christian organizations who encourage new believers to stand up and give testimonies concerning their new found salvation. That is not only wrong but it is dishonoring to the Lord Jesus Christ and the plan of God. Referring back to the physical babies in the previous paragraph, how many of you ever heard anyone ask a new born baby who just came from the hospital to tell everyone about his birth, and to explain to his family the great experience he enjoyed by being born? Most individuals would say, “that is stupid!” And that is absolutely correct. Yet that is exactly what Christians are doing today all across this country, asking new born Christians to explain their salvation experience.

Therefore, “**the ignorant ones**” in our passage refers to each one of us before we begin to learn the Word of God. Technically, we remain ignorant until we reach spiritual maturity. Spiritual maturity requires a great deal of knowledge of the Word of God, and this is where we actually begin to function normally in the Christian life. Spiritual maturity is the place where we come to understand the importance of the plan of God and having a newfound understanding of the Grace plan. Spiritual maturity is also the place where the believer comes to truly understand the importance of praying effectively.

2. The Levitical offerings under the Mosaic Law in the Old Testament overlooked the problem of ignorance. Like the sins of ignorance in Leviticus chapter four was where information regarding ignorant sins is given. Also see: Romans 3:25-26; **God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished** (in the Old Testament)—(26) **he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.** (NIV)
3. The high priest understood the problem of all believers at the point of salvation, it was his sinful nature which remains in the believer’s body until his death. Therefore the Levitical priest was responsible to

alleviate the conditions of ignorance through teaching God's Word as it was revealed at that time, and using the system of sacrifices and offerings to describe that which he taught.

4. Today the Bible is completed with no more revelation being added to it. Therefore there is very little ritual used to teach believers today. The Communion or Eucharist is the only ritual commanded for the Church Age. Most Christians use the ritual of baptism even though the Bible does not command the church to use it today.

Literally, "Able to be compassionate to the ignorant ones."

And on them that are out of the way — καὶ πλανωμένοις — KAI PLANOMENOIS. First we have the continuative use of the conjunction KAI connecting these two sentences. With this we have the present passive participle dative masculine plural of the verb πλανᾶω — PLANAO. Means "to lead astray, to mislead, to deceive, to seduce, to delude." This word was used with a religious concept. All religion is evil and is from the devil. The word "religion" is used five times in the New Testament and four of these refer to that which is evil. The participle is the dative of indirect object which indicates the one for whom the act of compassion is performed.

Many people become Christians and have a religious background, but that is not always a good thing. Most Christian denominations have various rituals which are not bone fide for the Church Age. These denominations teach and promote a lot of false doctrine which lead believers "astray, and deceives them."

PRINCIPLE: true Christianity is not a religion, it is a personal relationship with Jesus Christ through faith and faith alone.

Therefore this dative of indirect object tells us that these people have been religious, but since they have accepted Jesus Christ, there is hope.

PRESENT TENSE (iterative): which describes that which occurs at successive intervals. This is also called the present tense of repeated action.

PASSIVE VOICE: the subject receives the action of the verb. The believer receives delusion and deception from religion. He carries into the Christian life his religious beliefs before his salvation. The individual who has been religious, and then accepts Jesus Christ as his Savior has a lot of things to learn about the plan of God which religion never taught him.

PARTICIPLE (circumstantial): denoting the attendant circumstances used to complete the action of the verb. The circumstances are old religious beliefs that are opposed to Biblical truths resulting in deception.

Literally, “Able to be compassionate to the ignorant ones and to the ones being deceived.”

FIVE WAYS OF SELF DECEPTION

1. You deceive yourself when you ignore and refuse to believe in the existence of the sin nature in your body as a Christian: 1 John 1:8; **If we claim to be without sin, WE DECEIVE OURSELVES and the truth is not in us.** (NIV: emphasis added by the author)

1 John 1:10; **If we claim we have not sinned, we make him out to be liar and his word has no place in our lives.** (NIV)
2. You deceive yourself when you reject the principle of grace while helping others: Galatians 6:1-3; **Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. (2) Carry each other's burdens, and in this way you will fulfill the law of Christ. (3) If anyone thinks he is something when he is nothing, HE DECEIVES HIMSELF.** (NIV: emphasis added by the author)
3. You deceive yourself when you depend upon the energy of the flesh and the ability and wisdom of your own power. 1 Corinthians 3:18-19 **DO NOT DECEIVE YOURSELVES, If any one of you thinks he is wise by the standards of this age, he should become a “fool” so that he may become wise. (19) For the wisdom of this world is foolishness in God's sight.....** (NIV: emphasis added by the author)
4. You deceive yourself when you listen to the Word of God and learn what it says, then do not apply it. James 1:22; **Do not merely listen to the word, and so DECEIVE YOURSELVES. Do what it says.** (NIV: emphasis added by the author)
5. You deceive yourself when you are religious and legalistic and guilty of the sins of the tongue. James 1:26; **If anyone considers himself religious and yet does not keep a tight reign on his tongue, HE DECEIVES HIMSELF and his religion is worthless.** (NIV: emphasis added by the author)

Some of the Deceptions we See Today

1. Many are deceived and believe that there are many different ways to enter heaven, while the Bible dogmatically teaches there is only one way by which anyone is able to enter heaven; John 14:6; **Jesus answered, “I am the way and the truth and the life. No one comes to the Father EXCEPT THROUGH ME.”** (NIV: emphasis added by the author)

2. Many are deceived and do not believe in a literal hell or lake of fire. Many refuse to believe in any type of eternal punishment for those who reject Jesus Christ as their personal Savior. But the Bible and the teachings of Jesus Christ warn all members of the human race concerning a literal hell: Matthew 10:28; Jesus said, **“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”** (NIV)

Matthew 23:33; Jesus said, **“You serpents, you generations of snakes, how can you escape the damnation of hell?”** (NIV)

II Peter 2:4; **But if God did not spare the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved for judgment.”** (NIV) The word **“hell”** is a translation of the Greek word ᾍδης — HADES and is found 23 times in the New Testament; Jesus used it 15 times. Hades refers to the temporary dwelling of the dead in the center of the earth. It is a temporary fire for all human unbelievers to be kept until the final judgment, at which time they will be removed from HADES, given a resurrection body, judged and then thrown into the Lake of Fire where the devil and fallen angels are incarcerated.

The words **“lake of fire”** is used four times in the New Testament. All four are used by the Apostle John in the book of Revelation referring to the final home of Satan, fallen angels, demons and unsaved mankind

3. Many are deceived and believe that they are not responsible for their actions, while the Bible clearly declares that we all are. God does not consider anyone’s environment, family background and whether or not he received any unjust treatment in life. Blaming others for some of the bad things we do in life will not influence God in any way. We are all responsible for everything we do and think, **“without exception.”**

II Corinthians 5:10; **For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.** (NIV)

Galatians 6:7; **DO NOT BE DECEIVED: God cannot be mocked. A man reaps what he sows.** (NIV: emphasis added by the author)

4. Many are deceived and believe that capital punishment is wrong, unfair and barbaric, while the Bible declares that capital punishment was and is ordained by God and should be used without reservation.

Genesis 9:6; **Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.** (NIV)

Romans 13:1-5; **Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. (2) Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. (3) For rulers hold no terror for those who do right (those who follow the laws of the land), but for those who do wrong (those who break the laws of the land). Do you want to be free from fear of the one in authority? Then do what is right (follow the law of the land) and he will commend you. (4) For he is God's servant to do you good. But if you do wrong (if you break of law of the land), be afraid, for he does not bear the sword for nothing (capital punishment). He is God's servant, an agent of wrath to bring punishment on the wrongdoer (the one who breaks the law). (5) Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.** (NIV: explanations provided by the author)

5. Many people believe that homosexuality should be condoned or accepted in our society as an alternate lifestyle, when the Bible clearly teaches that homosexuality is an abomination and detestable to God and not be tolerated or accepted. Leviticus 20:13; **If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.** (NIV)

Romans 1:18-32; **The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, (19) since what may be known about God is plain to them, because God has made it plain to them. (20) For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. (Psalm 19:1-2; David said, *"The heavens declare the glory of God; the skies proclaim the work of his hands. (2) Day after day they pour forth speech night after night they display knowledge. (NIV)***

Rom 1:21; **(21) For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. (22) Although they claimed to be wise, they became fools (23) and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.**

(24) Therefore God gave them over to the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. (25) They exchanged the truth of God for a lie, and worship and served created things rather than the Creator—who is forever praised. Amen.

(26) Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. (27) In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

(28) Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. (29) They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, (30) slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; (31) they are senseless, faithless, heartless, ruthless. (32) Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. (NIV)

PRINCIPLE: to the extent that Christians are deceived is directly proportional to the extent that the nation is deceived.

Hebrews 4:2 continued.....

Literally, “Able to be compassionate to the ignorant ones, and to the ones being deceived.”

For that he himself also is compassed with infirmity —

For — ἐπεὶ EPEI. Conjunction meaning, “In as much as, since, because.”
Literally, “in as much as.”

That — Not in the Greek text.

He himself — καὶ αὐτὸς — KAI AUTOS. Here we see the intensive pronoun AUTOS, which is much stronger than a simple pronoun. This refers to every high priest before Jesus Christ, in principle.

Compassion was to be a part of his character according to the divine requirement for his life as a high priest. But Jesus Christ is superior to every high priest, because grace is a much greater compassion than anything else. Compassion emphasizes the one possessing his own human infirmity, but grace from the Lord is something even greater.

Literally, “In as much as he himself.”

Also is compassed — καὶ περίκειται — KAI PERIKEITAI. Present middle indicative third person singular of the verb περίκειμαι — PERIKEIMAN.

PERI: prefixed preposition meaning “around.”

KEIMAI: means “to lie or lay, to be placed.”

PERIKAIMAI: means “to lie around, to be placed around, to be encumbered with, to be beset with.”

PRESENT TENSE (retroaction progressive present): which denotes that which begun in the past and continues into the present. Every communicator of divine truth, from the high priest down to the pastor-teacher in the present age is “**encumbered**” by his own problems and sins, by his failures and by his own weaknesses. In having compassion for others, his own sins and failures should remind him of our great High Priest who possesses compassion and grace in bestowing on him the undeserved spiritual gift of divine communication. And through this the pastor-teacher realizes his need for the Word of God, therefore, in this he continues to study and teach to others who also need this message. Basically, that is what this passage is teaching. All high priests before Jesus Christ were encumbered with their own weaknesses, sins and failures.

MIDDLE VOICE (reflexive): which indicates that the subject, the high priest, in his studying and teaching others is also benefited by that same doctrines.

INDICATIVE MOOD (declarative): denoting the absolute fact of the reality that every high priest before Jesus Christ was encumbered with weaknesses, sins and failures.

PRINCIPLE: the high priest was responsible along with the other priests in Israel to communicate the written Word of God. The same principle carries over today in the sense that Jesus Christ, our High Priest is absent from the earth and He cannot personally teach us, therefore He has delegated that authority to certain priests here on the earth and gives them the gift of communication called pastor-teacher. These pastor-teachers also have weaknesses, sins and failures because all human beings possess sinful natures, and therefore, they teach themselves while they are teaching others. And every lesson that is taught from this pulpit is first of all learned by me in my preparation to teach you.

Literally, “In as much as he himself is encumbered.”

With infirmity — ἀσθένειαν — ASTHENEIAN. Accusative singular of the noun ἀσθένεια — ASTHENEIA. Means, “weakness, feebleness, frailty, imperfection and infirmity.” This refers to possessing all the side effects of the sinful nature.

EXPANDED TRANSLATION VERSE 2: “Able to be compassionate to the ignorant ones, and the ones being deceived; in as much as he himself also is encumbered with weaknesses, frailties and imperfections.”

S U M M A R Y

1. The last phrase in verse two, “weaknesses, frailties and imperfections” anticipates why Jesus Christ is the last High Priest of human history. He is the only celebrity and absolutely unique in His priesthood. Jesus Christ is a High Priest who never possessed a sinful nature, never received the imputation of Adam’s original sin, never committed one sin and in fact, was impeccable. There is only one high priest in history who is impeccable, Jesus Christ. Therefore, because of impeccability He is the exception to what has been stated in verse two.

2. Every high priest before Jesus Christ was saturated with and encumbered with weaknesses, the possessed sinful natures.
3. But Jesus Christ did not have either a sinful nature or the imputation of Adam's original sin, and He resisted all temptation to commit sin.
4. Therefore, Jesus Christ is the last and most unique high priest, in His character, in His essence and in His function.
5. The limitation of all high priests in history does not apply to Jesus Christ. In fact, Jesus Christ broke the pattern of the high priestly limitations in His own ministry and even at the present time at the right hand of God the Father.

EXPANDED TRANSLATION VERSE 1: "For every high priest being taken from the source of mankind is ordained on behalf of men with reference to the things pertaining to God (Bible doctrine), so that he may offer both gifts (bloodless offerings) and sacrifices (bloody offerings) on behalf of sins."

EXPANDED TRANSLATION VERSE 2: "Able to be compassionate to the ignorant ones, and the ones being deceived; in as much as he himself also is encumbered with weaknesses, frailties and imperfections."

Hebrews 5:3;

Vs 3: And by reason hereof he ought, as for the people, so also for himself, to offer for sins. (NIV)

And by reason hereof — καὶ δι' αὐτὴν — KAI DI AUTEN. Prepositional phrase; first we have the preposition DIA plus the accusative singular of the intensive pronoun αὐτός — AUTOS.

Literally, "Because of this."

Because of what?

Because all high priests prior to Jesus Christ possessed sinful natures.

Because all high priests prior to Jesus Christ committed personal sins.

Because all high priests prior to Jesus Christ possessed imperfections, frailties and weaknesses.

Literally, "Because of this."

He ought — ὀφείλει — OPHEILEI. Present active indicative first person singular of the verb ὀφείλω — OPHEILO. This is a verb of obligation. It means "to owe, to be indebted, to be obligated."

PRESENT TENSE (static): to represent a condition which perpetually exists. It existed consistently among all high priests. They had an obligation before the Lord.

ACTIVE VOICE: the subject produces the action of the verb. High priests were perpetually under the obligation and produced the action of offering sacrifices for his own sins as well as for the sins of the people. This meant that every time he became involved in the spiritual phenomenon of the Word of God it was beneficial to him first, before it became beneficial to the recipients of his priestly ministry to make an offering for his sins.

INDICATIVE MOOD (declarative): referring to the absolute fact that the high priest had to offer sacrifices for his own sins as well as for others. The application today, is that the pastor benefits from the passage of Scripture he communicates to others.

Literally, "And because of this, the (high priest) is under obligation."

As for the people — καθὼς περὶ τοῦ λαοῦ — KATHOS PERI TOU LAOU.

KATHOS — comparative particle correctly translated “as.”

PERI — preposition plus the genitive case meaning “concerning.”

LAOU — Genitive masculine singular of the noun λαός — LAOS meaning “people.”

Literally, “As concerning the people.”

This refers to the beneficiaries or the recipients of the priestly ministry. The word “people” refers to those who were positive toward the Word of God.

So also for himself — οὕτως καὶ ἑαυτοῦ — HOUTOS KAI HEAUTOU. Literally says “So also concerning himself,” referring to the high priest. This means that because he had the same weakness of a sinful nature just as everyone else, he also had to make sacrifices for his own sins just as he had to do for the people. In other words, the people had to be positive toward the Word of God before they could be benefited, so also must the high priest be positive toward the Word of God to be benefited. In the Old Testament Age of Israel positive volition toward the Word of God was measured by ones faithfulness in following the Mosaic system.

by application, this phrase is very important to anyone who has the gift of pastor-teacher. If he is not positive toward the Word of God, even though he may have the gift, and even though he has the knowledge of the original languages and has everything going for him; if he is not positive toward the Word of God he has no ministry! And if that is the case he will inevitably resort to substitute things and gimmicks of one kind or another to make his ministry stay alive. Some of the gimmicks and substitutes are: fund raisers, special Sundays called “pack a pew Sunday,” in which you were responsible to fill up a pew with only the people you invited. There were “rally days,” round up Sundays, and so forth and so on. But the ministry of the pastor who does not depend upon the Lord for all his needs and the needs of his church will sink into some of these gimmicks and substitutions to keep the church from closing down.

There is no place in the ministry for the man who does not love the Word of God, and there are many ministers today who are apathetic, indifferent and in some cases they are even antagonistic to the Word the God.

PRINCIPLE: the only reason for a pastor-teacher to remain alive is for the communication of the Word of God to other members of the priesthood, and this is absolutely impossible without positive volition to God’s Word.

Positive volition on the part of the pastor-teacher means that he must go through many different passages of Scripture to teach. But first he must study them. And just like many of you the pastor has his favorite passages, but I'm not called by God to teach my favorite passages. I am called by God to teach the entire realm Biblical doctrines.

Acts 20:27; **For I have not hesitated to proclaim to you the whole will of God.** (NIV) The word translated “**will**” is βουλήν — BOULEN, the accusative singular of βουλή — BOULE, means “design, decree or purpose.”)

II Timothy 4:2; **Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.** (NIV)

Therefore, a pastor is not to teach his favorite passages, neither should he be involved with “a textual ministry.” A textual ministry is when a pastor teaches from a different text every church service. PRINCIPLE: spiritual growth can never be reached through a textual ministry, because it is a very inconsistent pattern of spiritual information.

The pastor who loves the Lord and desires to see his congregation grow spiritually on a steady diet of spiritual food, must not jump around to various subjects in his ministry. He must be consistent and be ready to teach the Word of God line upon line and precept upon precept. This requires “isagogics” which deals with the historical background of each passage he teaches. It also requires “categorical teaching” which deals with using other passages that deal with the same subject he is teaching. And It also requires “exegesis” which refers to a verse by verse, word by word study. All of this is called I.C.E. teaching. The first pastor I heard teach in this manner was Dr. David Allen, former pastor of the Calvary Baptist Church in Hazel Park Michigan. I was still in seminary when I sat under Dr. Allen. Later the Lord opened the door to hear the teachings of R.B. Thieme, Jr in Berachah Church, Houston, Texas. After my exposure to exegetical teaching, and hearing it under two great expositors of the Word of God, I not only saw the power in it, but I saw the effectiveness of it. And it didn't matter what the subject was in those early years of my Christian life, I loved it all and began to develop that which God gave me.

PRINCIPLE: if you are positive toward the Word of God, and truly love the Word, then you come and learn no matter what the message may be. The pastor should teach what God wants him to teach and those in the congregation should listen and learn because that is what God wants them to do. Romans 10:17;**faith comes from hear the message, and the**

message is heard through the word of Christ. (NIV)

Its my job as a pastor-teacher to teach the entire realm of Biblical doctrines, and the job of each congregation is to listen and learn from their pastor whatever he may be teaching. The Scripture has a message for all those who are believers in Christ. It is the Word of God that has meaning and purpose which can teach us, encourage us and bring about spiritual growth.

Literally, "As concerning the people, so also concerning himself."

This phrase doesn't mean much to most people, they simply think of it as a priest hauling an animal to the altar and cutting its through for the benefit of the people. If that is all you or anyone gets out of this passage then you are missing the point. The point is this: the priest always had to communicate Biblical doctrine first and afterward, he could catch his breath while cutting and opening the animal's throat so his blood would bleed out. The important concept being taught here, is that, with or without animals he was to communicate spiritual information.

The high priest and the Levitical priesthood were responsible for communicating the written Word of God as it existed in their time. As scrolls (books) were added to the canon of Scripture over the years they were to include those in their teaching also.

What does all this mean? This means that they were not only to teach about the sacrifices and offerings of the Mosaic Law and what they mean, but they were also responsible to teach the people about creation, angels, Noah, the flood and the Tower of Babel. All of the stories we read in the book of Genesis that we have heard and read many times. Also the stories from the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua. As these books were added to the canon of Scripture they were responsible to teach these also.

PRINCIPLE: the priests and the prophets didn't only teach that which was already written, they were also given additional revelation from God as the years past. So they would teach the continual progression of God's revelation as it was revealed over the years.

PRINCIPLE: the written pages of Scripture have always been communicated by the priesthood, whether in the Age of Israel or in the Church Age. In the Church Age every believer in Jesus Christ is a priest. But not all priests are responsible for teaching, but all priests are responsible for witnessing and

being an ambassador for Jesus Christ. Being an ambassador for Christ denotes the ability to communicate the gospel to others, and living each day in the filling of the Holy Spirit and the application of Biblical knowledge. But some priests in the Church Age are given the special gift of communication, such as, pastor-teacher.

Also in verse three it says “**so also concerning himself.**” This means that the high priest and Levitical priests in the past, and the pastor-teacher in the present must first prepare the spiritual food which is to be given to the people; and as he prepares he is also benefited by it.

ILLUSTRATION: have you ever noticed individuals who are chefs? They always have a danger of putting on extra weight because of testing the food they are preparing. They test it over and over to make sure it is exactly like he thinks it should be. The chef is always the one who enjoys it first. This principle applies to the communicator of the Word of God, the spiritual food that is required for the Christian life.

The pastor-teacher must study and prepare the spiritual food. He must classify it and relate it to other Scripture and explain the ingredients in order that believers might have a spiritual meal. That is what this phrase is basically referring to, even though technically in our passage it is dealing with the Levitical priesthood which existed before Jesus Christ.

Literally, “As concerning the people, so also concerning himself.”

To offer — προσφέρειν — PROSPHEREIN. Present active infinitive of the verb προσφέρω — PROSPHERO. Means “to offer gifts and sacrifices.”

PRESENT TENSE (customary): denoting that which habitually occurs or may be reasonably expected to occur.

ACTIVE VOICE: the subject produces the action of the verb. The high priest prior to Jesus Christ produced the action of offering gifts and sacrifices.

INFINITIVE MOOD: mood of purpose; the purpose of the high priest and the other priests were to offer gifts and sacrifices and teach the written Word of God in the process. Ezekiel 44:23; **regarding the Levitical priests; They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean.** (NIV)

Micah 3:11-12; **The background is the apostasy of Israel; they have rebelled against God; Her leaders judge for a bribe, HER**

PRIESTS TEACH FOR A PRICE, AND HER PROPHETS TELL FORTUNES FOR MONEY. Yet they lean upon the Lord and say, “Is not the Lord among us? No disaster will come upon us.” (12) Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets. (NIV)

PRINCIPLE: the failure of the Levitical priesthood was one of the factors that caused God to judge Israel, destroy Jerusalem and the temple. The same principle is true today; when pastor-teachers fail to teach and minister the Word of God faithfully the nation will be destroyed.

“**To offer**” indicates his function. But we must remember that the offering was preceded by explanation, then came the ritual, then came further explanation. He spoke twice and carried on the ritual in between. That is very similar to our Communion Service in the Church Age. First I speak and give an explanation of the communion, then we have the ritual of eating and drinking, then I give a Biblical message.

Literally, “As concerning the people, so also concerning himself.”

For sins — *περὶ ἁμαρτιῶν* — PERI HAMARTION. First we have the preposition PERI plus the genitive plural of the noun *ἁμαρτία* — HAMARTIA meaning “sins.” When the preposition PERI is used with the genitive case it means “concerning.”

Literally, “concerning sins.”

EXPANDED TRANSLATION VERSE 3: “And because of this (because of the sinful nature), the (high priest) is under obligation, even as concerning the people, so also concerning himself to offer sacrifices concerning sins.”

All the high priests before Jesus Christ were obligated to offer sacrifices for their own sins as well as for the sins of the people. As human beings these high priests possessed the same weaknesses and frailties as all other human beings. This is true of all communicators of the Word of God with the exception of the Lord Jesus Christ.

Therefore, whatever benefit the high priest received from the Word of God he studied would be aplacable to himself, and would also benefit those who heard him communicate it. So he was obligated to offer it for himself and to all the people.

This verse again anticipates the Lord Jesus Christ as being the only exception to the entire historical precedent of the high priest.

Hebrews 5:4;

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

And no man — καὶ οὐχ τις — KAI OUCH TIS.

KAI is used as a continuative conjunction:

OUCH is a very strong negative conjunction:

TIS is an indefinite pronoun meaning “anyone.”

Literally, “And no one.”

Taketh — λαμβάνει — LAMBANEI. The present active indicative third person singular of the verb λαμβάνω — LAMBANO. Means “to take to one’s self, to seize upon, to take.” In other words, instead of being appointed by God “he takes it, and he seizes it illegally.”

PRESENT TENSE (customary): denoting that which habitually occurs, or may be expected to occur. Plus the negative; no one takes upon himself the office of high priest, it is an appointment from God. All bona fide high priests received their appointments from God and no one else.

ACTIVE VOICE: the subject produces the action of the verb. Certain members of the human race is the subject producing the action. Plus the negative; no one would dare assume this responsibility or office by himself.

INDICATIVE MOOD (declarative): denoting the absolute fact of the reality of the importance of the divine appointment to the office of high priest.

This also applies today in the Church Age. Any man who holds the office of pastor-teacher and possess the spiritual gift of pastor-teacher will be successful without gimmicks, calling programs, Sunday School contests or celebrity testimonies to make his ministry go. Any pastor who uses anything except the Word of God is not doing the job of the pastor-teacher.

Literally, “And no one takes (or seizes).”

Literally, “As concerning the people, so also concerning himself.”

This honour — τὴν τιμὴν — TEN TIMEN. Accusative singular of the definite article used as a pronoun, plus the accusative singular of the noun τιμή — TIME. Means “honor.” This refers to “a state of honor.”

PRINCIPLE: anyone who is appointed by God to communicate the Word of God in any dispensation resided in “a state of honor.”

Every individual who received the spiritual gift of communicating the Word of God is in a state of honor. They didn't earn it or deserve it. Pastors, like anyone else possesses sinful natures, weaknesses, frailties and imperfections. But the moment that God the Holy Spirit gave the spiritual gift of pastor-teacher that person is in a state of honor. He doesn't have honor, but he is in a state of honor.

EXAMPLE: when I was saved on Easter Sunday in April of 1962 there were five others who were also saved at the same time. And out of the six that were saved that day the gift of pastor-teacher was only given to me. And when God gave me the gift of pastor-teacher, at that moment I was immediately in a “**state of honor**” which the other five did not receive. Since they received different spiritual gifts.

If you could have looked at all six of us that day you wouldn't have seen any difference. We were simply new converts to Jesus Christ. But “**I**” was in a state of honor because of the spiritual gift I was given. It was a spiritual gift that I neither earned or deserved or worked for. I didn't do any work for this, I didn't even have to pray for it. The work started in later years when I began to discover that I possessed the spiritual gift of pastor-teacher.

Being in a state of honor makes all criticism and personal judgment toward me bounce back on them and they are hurt or judged by God for their criticism of me. If I, as a pastor fail to exploit the spiritual gift I was given at salvation, I have to answer to God and no one else.

PRINCIPLE: anyone who is ever placed in a state of honor by divine appointment must receive his discipline or blessing directly from God and no one else.

PRINCIPLE: God's ways are mysterious to us; and His plan and purpose in all He does is a wonder to behold, and this surely applies to the “**state of honor**” which the pastor-teacher finds himself. You will see pastors who stumble in their speech or who possess certain impediments, handicaps and inability's which are obvious to all. He may have no concept of policy and administration, but that doesn't make any difference. If he possesses the spiritual gift of pastor-teacher he is in “**a state of honor.**”

Literally, “No one takes this state of honor.”

Unto himself — ἑαυτῷ — HEAUTO. The dative masculine singular of the pronoun ἑαυτοῦ — HEAUTOU. This is the reflexive pronoun meaning “himself.” It is known as the dative of reference.

But — ἀλλὰ — ALLA. An adversative conjunction which sets up a contrast. The contrast of one seeking this state of honor for himself, and God placing one in the state of honor.

He that is called of God, as was Aaron —

He that is called — καλούμενος — KALOUMENOS. Present passive participle nominative masculine singular of the verb καλέω — KALEO. Means, “to call, to summon, to invite, to name, to appoint.”

PRESENT TENSE (static): referring to a condition which is assumed to perpetually exist. In other words, it is always true that no one is to assume this apart from divine commission or divine appointment.

PASSIVE VOICE: the subject receives the action of the verb. The appointed high priests or pastor-teacher receives the action of the verb, that is, they receive this commission from God and no one else.

PARTICIPLE (circumstantial): denoting the circumstances involved in producing the action of the verb. In other words this is used to set up the precedent for all bone fied high priests from the beginning of time to the first advent of Jesus Christ.

Of God — ὑπὸ τοῦ θεοῦ — HUPO TOU THEOU. A prepositional phrase; first we have the preposition ὑπὸ — HUPO plus the genitive case to expresses “agency.” God is the “agent” who makes the appointment. The word “God” is the genitive masculine singular of the noun θεός — THEOS meaning “God.”

Literally, “No one takes this honor to himself, but the one being called by God.”

As was Aaron —

As — καθὼςπερ — HATHOSPER. Subordinate conjunction meaning “just as, even as.”

Was — Not in the Greek text.

Aaron — Ἀαρών — AARON. Aaron is a great illustration because he was the first in the line of the Levitical Priesthood which was the most prominent and best documented priesthood of the Old Testament Scripture. He is the illustration and the pattern.

The Levitical Priesthood began with Aaron who was three years older than Moses. Aaron was appointed and sustained by God in that office by operation “budding rod.” Many of you may remember the documented account from Numbers chapters 16 and 17, when many of the Jews criticized Aaron as being unfit or unqualified to be high priest. Some of them even wanted to take over his position as high priest. Korah was probably the best known of the rebels. But Korah and a number of others thought they could do a better job. So God gave a test. This test was to show who God wanted as high priest.

God, through Moses, told all the rebel leaders and Aaron to cut themselves a stick or rod. They were to put their names on their rods and have Moses place their rods in the Tabernacle; the one that grew buds would be the one God had chosen to be high priest. The next day Moses brought out all the rods from the Tabernacle. Aaron’s rod had buds and blossoms as well as almonds growing on it. All the others didn’t change, they remained the same. This was God’s way of telling everyone that Aaron was God’s high priest.

There were two men on record who were not appointed by God to be priests, but took upon themselves the priestly duty of offering sacrifices. King Saul, in his reversionism and negative attitude toward God and His Word tried to do the job of the high priest. He thought that he needed a sacrifice before a battle. Things were very bad, and since Samuel was not with him he decided to make the sacrifice himself. Keep in mind that King Saul was from the tribe of Benjamin, and Benjamin had nothing to do with the priesthood, therefore God strongly disciplined him for his actions. I Samuel 13:7b-14;....**Saul remained at Gilgal, and all the troops with him were quaking in fear.** (8) He waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul’s men began to scatter. (9) So he said, “Bring me the burnt offering and the fellowship offerings.” And Saul offered up the burnt offering. (10) Just as he finished making the offering, Samuel arrived, and Saul went out to meet him.

(11) **“What have you done?”** asked Samuel, Saul replied, **“When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash,** (12) **I thought, ‘Now the Philistines will come down against me at Gilgal, and I have not sought the Lord’s favor.’ So I FELT COMPELLED to offer the burnt offering.”**

(13) “You acted foolishly,” Samuel said. “You have not kept the command of the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time. (14) But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord’s command.” (NIV: emphasis added by the author)

Another documented act of someone trying to do the job of the Levitical priest was Uzziah, King of Judah. Uzziah was a very strong and stable believer in the Lord God of Israel. And the Lord blessed him in many ways during his reign. But when he became very powerful and successful he became very arrogant, and that was the beginning of the end of Uzziah King of Judah. II Chronicles 26:16-21; **But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the Lord his God, and entered the temple of the Lord to burn incense on the altar of incense. (17) Azariah the priest with eighty other courageous priests of the Lord followed him in. (18) They confronted him and said, “It is not right for you, Uzziah, to burn incense to the Lord. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by God.”**

(19) Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the Lord’s temple, leprosy broke out on his forehead. (20) When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the Lord had afflicted him.

(21) King Uzziah had leprosy until the day he died. He lived in a separate house—leprous, and excluded from the temple of the Lord. Jothan his son had charge of the palace and governed the people of the land. (NIV)

Hebrews 5:4;

Literally, “But one being called by God, just as Aaron.”

The Greek text adds the ascensive use of the conjunction KAI and should be translated “also.”

EXPANDED TRANSLATION VERSE 4: No one takes this honor to himself, but the one being called by God, just as Aaron also.”

Kenneth Wuest, in his book Word Studies in the Greek New Testament translates this verse in this manner: “And not to himself does one take this honor, but being called by God (he takes it), even also as Aaron.”

Beginning in verse five and going down to verse ten we see the High Priesthood of Jesus Christ.

Hebrews 5:5;

Vs 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. (KJV)

So also — οὕτως καὶ — HOUTOS KAI. An adverb with the conjunction meaning “in this manner also, or so also.” In other words, “Just as with Aaron, so also with Christ.”

In the first four verses of this chapter we covered a brief summary of some of the things pertaining to the high priests prior to the Lord Jesus Christ. Now, we move to the Lord Jesus Christ Himself. This is a transitional phrase. The adverb HOUTOS and the conjunction KAI are usually used in a transitional sense. So we move from the high priests before Christ, to the unique high priesthood of the Lord Jesus Christ Himself. This sets up a parallel between the fact of the divine appointment of all high priests and the Father’s appointment of Jesus Christ the Son and High Priest.

Literally, “So also,”

Christ glorified not himself —

Christ — ὁ Χριστὸς — HO CHRISTOS. Nominative masculine singular of noun Χριστὸς — CHRISTOS. This is the Greek noun which describes the “Messiah of Israel,” “The chosen One, the anointed One, the appointed One.”

Glorified not — οὐχ ἑδόασεν — OUCH EDOASEN. Aorist active indicative third person singular of the verb δοξάζω — DOXAZO. Means “to glorify, to magnify,” plus the negative οὐχ — OUCH.

AORIST TENSE (dramatic): this is used in stating a present reality with the certitude of a past event. There is great emphasis at this point in the Greek text. The Greeks did not have to resort to diacritical markings of punctuation. The fact that the English language uses it is a sign of its inability to develop the language to a proper science. The Greeks use prefixes, suffixes, grammatical and exegetical concepts to do the punctuating for them.

Whenever you see a language with punctuation, you are looking at a language that is weak and unable to properly and accurately express the thoughts of the writer. The Koine Greek language of the New Testament has no punctuation. The Hebrew language of the Old Testament did not have

punctuation and it didn't have vowels; it only used consonants. The vowel markings and vowels you see today in the Hebrew language were added many years later by translators. Therefore the languages of the Bible are perfect and accurate for communication. In fact, they are so accurate that they express only one interpretation. Many applications in some aspects, but one interpretation. But it does take knowledge of these languages to get the correct interpretation.

This dramatic aorist is one of those fantastic principles of communication. Ordinarily a person using English with this passage would have to resort to using bold type or underlining the phrase two or three times in order to show great emphasis, but this isn't necessary in the Greek.

Therefore, when it says, **“so also Christ glorified not,”** the dramatic aorist emphasizes that now we have a unique High Priest, and with the coming of this High Priest all other priesthoods are canceled, inadequate and useless.

PRINCIPLE: Jesus Christ, therefore, is presented immediately by a dramatic aorist tense as being absolutely unique.

Jesus Christ, our High Priest was appointed by God the Father, and not only was He appointed by the Father but the Father appointed Him in eternity past before the creation of the world in the divine decrees. We are going to see two passages of Scripture that specify that part of the divine decrees where Jesus Christ was actually appointed a High Priest in eternity past. Therefore there is actual documentation of the authority and commission of the priesthood of Jesus Christ.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produced the action in recognizing the Father's authority in this matter and not pushing Himself into this appointment. Jesus Christ who is king and prophet in His humanity did not press for the position of High Priest. In His humanity He was born from the family of David, therefore He was in the line of the tribe of Judah. There are no priests in the tribe of Judah. The tribe of Levi had all the priests.

Jesus Christ is the only priest in all of Israel's history to come from the tribe of Judah. He is the bone fied king of Israel and at the same time He is High Priest. In the future kingdom Jesus Christ will be the High Priest of Israel, and at the same time He will rule as the king of Israel from the line of David. Therefore, this active voice tells us that Jesus Christ did not push Himself into the priesthood, He was appointed by God the Father.

PRINCIPLE: from this we learn that there is no need for anyone to push themselves into anything. There are men who do not have the gift of pastor-teacher who push themselves into it. For many of them, its their ambition, a little Bible knowledge and a lot of ambition!

INDICATIVE MOOD (declarative): denoting the absolute reality that Jesus Christ did not promote Himself, even though His deity possessed the power to do so. If anyone had the right and the power to promote Himself it was the Lord Jesus Christ. But through His action He gave us a principle He wanted us to learn: we are not to promote or push ourselves, He wants us to follow His example. Proverbs 28:26; **He who trusts in himself is a fool, but he walks in wisdom is kept safe.** (NIV)

Matthew 20:25b-28; Jesus told His disciples this:.....”**You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. (26) Not so with you. Instead, whoever wants to become great among you must be your servant, (27) and whoever wants to be first must be your slave— (28) just as the Son of Man did not come to be served, but to serve, and give his life as a ransom for many.**” (NIV)

Matthew 23:12; Jesus said, **“For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”** (NIV)

Literally, “So also Christ did not glorify Himself.”

Himself — ἑαυτὸν — HEATON. Accusative masculine singular from the reflexive pronoun ἑαυτοῦ — HEATOU. This word is used to emphasize the identity of the person producing the action. Here, the identity of the person producing the action is Jesus Christ, He is not pushing Himself.

When the believer reaches spiritual maturity he comes to recognize the celebrityship of the Lord Jesus Christ which causes him to function more effectively in his priesthood.

To be made an high priest —

To be made — γενηθῆναι — GENETHENAI. Aorist passive infinitive of the verb γίνομαι — GINOMAI. Means “to become.”

AORIST TENSE (gnomic): this regards the action of the verb as something that is an absolute dogmatic fact.

PASSIVE VOICE: the subject receives the action of the verb. Jesus Christ received the action of the verb by the divine appointment to High Priest.

INFINITIVE of purpose expressing the divine plan and purpose.

Literally, “So also Christ did not glorify Himself to become a High Priest.”

Jesus repeatedly claimed that the Father sent Him on His mission to the world: John 5:30; **“By myself I can do nothing; I judge only as I hear, and my judgment is just, for I SEEK NOT TO PLEASE MYSELF but Him who sent me.”** (NIV: emphasis added by the author)

John 5:43; **“I have come in my Father’s name, and you do not accept me; but if someone else comes in his own name, you will accept him.”** (NIV)

John 8:54; **Jesus replied, “If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me.”** (NIV)

John 17:5; **“And now, Father, glorify me in your presence with the glory I had with you before the world began.”** (NIV)

Literally, “So also, Christ, did not glorify Himself to become High Priest.”

But he that said unto him —

But — ἄλλὰ — ALLA. Adversative conjunction that sets up a contrast of Christ not seeking His own glory and God the Father appointing Him and giving Him that glory.

He — ὁ — HO. Definite article used a pronoun, and literally means “the One.”

Literally, “But the One,” referring to God the Father.

PRINCIPLE: grace always glorifies the initiator. That is why you should never push and promote yourself. Emphasis on self is always opposed to true grace. The initiator of true grace is always God the Father. Every Christian who pushes himself to witness is stealing glory from God. Witnessing should be as natural as breathing. Christians who push themselves to do good deeds are also stealing glory from God. Good works should also be the natural outcome of learning the Word of God in the Filling of The Holy Spirit.

Any pastor who pushes to get more people under his ministry, or attempts to get more donations for the church is stealing glory from God. If he is doing God's work then let God provide the people and the givers. The appointment of Christ as High Priest was a part of His grace plan and God the Father is glorified in making that appointment. {I would encourage all Christians to read the book "George Mueller of Bristol" by A.T. Pierson: copyright 1999 by Kregel publishers Grand Rapids, Michigan 49501.} This book is a biography of a man who possessed an intimate relationship with God through Jesus Christ. He devoted his Christian life in helping children, completely depending on God to not only bring not only what the children needed, but also depended on God for all of the provisions in caring for all of them. This is an excellent book that should be an encouragement to all who read it.

Literally, "But the One," referring to God the Father.

That said — λελήσας — LELESAS. Aorist active participle nominative masculine singular of the verb λαλέω — LALEO. Means, "to speak or to communicate with." This refers to the verbal communication in the divine decrees as illustrated by Psalm 2:7.

Unto him — πρὸς αὐτόν — PROS AUTON. First we see the preposition PROS plus the accusative case meaning "to, toward, face to face with." Next we have the accusative singular of the intensive pronoun αὐτός — AUTOS which is used for great emphasis. This could be translated "face to face with Him and only Him." This refers to a very intimate relationship.

When God the Father appointed God the Son, Jesus Christ, billions of years ago, Jesus Christ was right there with Him, "face to face."

Literally, "So also, Christ, did not glorify Himself to become High Priest: but the One (God the Father) having communicated it to Him face to face."

Next in verse five we have the quotation from Psalm 2:7. The King James Version translates it, "**I will declare the decree: the Lord hath said unto me, Thou art my Son; this day I have begotten thee.**" (KJV)

I will declare — The Piel imperfect of שָׁפַר — SAPHAR (saw-far). Means, "to speak, to relate, to recount, to inscribe, to declare, to communicate." This was used to describe something that took place before or previously. This verb means to "reveal something that was previously spoken." David, the one writing this Psalm revealed something that was spoken billions of years before his time. "**That which was previously**

spoken” was that part of the divine decrees dealing with the appointment of Jesus Christ as a High Priest at the point of His incarnation.

Literally, “I will recount,” or “I will relate.”

The decree — חֶקֶךְ — CHOQ (khoke). Means, “fixed or appointed.” CHOQ is used for laws, customs, privileges or decrees.” Here it refers to decrees.

Of the Lord — יְהוָה — JEHOVAH (jeh-ho-vaw). This is known as the tetragrammaton: JHVH. The original Hebrew didn’t have any vowels, their language was made of consonants only. The vowel points were added many years after the time of Christ’s session at the right hand of God the Father in heaven after His work on the cross. The tetragrammaton was never spoken by the Jews because they considered this the most sacred word to exist. But when it came time to say JEHOVAH, they substitute the word ADONAI meaning “Lord.” In Psam 2:7; the word JEHOVAH refers to God the Father, but it can be used for all members of the Godhead.

Literally, “I will relate the decree of the Lord (JEHOVAH).”

Hath said — Qal perfect of אָמַר — AMAR (aw-mar). The Qal perfect means that He spoke this previously. In other words this action was completed in the distant past. In fact, the action of the verb was completed billions of years ago as a part of the divine decrees.

Unto me — This does not refer to David but it refers to Jesus Christ, the second person of the Trinity. How do we know this? Because of the next phrase.

Thou art my Son — בֶּן אֲתָה — BENI ATTAH (bene at-taw) which literally says “My Son, You.” This is a statement regarding the deity of the Lord Jesus Christ. Christ was always the Son, there never was a time when He wasn’t the Son. Here we see deity speaking to deity, they are co-equal and co-eternal.

This day — הַיּוֹם — hajom (ha-yowm). This does not refer to the day in which this was spoken, because there were no days in eternity past, this was before time was created, there was no time at all. There was only God the Father, God the Son and God the Holy Spirit.

When it says “**this day**” He is speaking of something that is a very long distance into the future in time. Something in human history. HAJOM “**this day**” refers to the virgin birth.

Literally, “I will recount the decree, the Lord (JOVAHAH: the Father) has said to Me (Jesus Christ) you, My Son, this day.”

Have I begotten thee —

Have I begotten — יָלַד — JAJAD (yaw-lad). This word refers to “birth, to being born.” The perfect tense indicates that the moment Jesus Christ was born He was born “a unique High Priest” forever. Jesus Christ is completely unique: He was born a High Priest, a Jewish King, and a High Priest. He was born perfect never receiving the imputation of Adam’s sin and never possessing a sin nature.

Corrected translation of Psalm 2:7: “I will recount the decree: the Lord (JEHOVAH: God the Father) has said to Me (Jesus Christ), you, My Son, this day I have begotten you.”

Psalm 2:7; is quoted three times in the New Testament: Acts 13:30-33; Hebrews 1:5; and Hebrews 5:5.

Hebrews 5:5; continued

Literally, “So also, Christ, did not glorify Himself to become a High Priest, but the One (God the Father) having communicated to Him.” Now we have the quotation from Psalm 2:7.

Thou art my Son, today have I begotten thee — This phrase in the Greek New Testament is identical to that of the Greek Old Testament, the Septuagint. Therefore, the writer is quoting from the Septuagint, and not from the Hebrew Old Testament.

PRINCIPLE: this tells us that the writer of Hebrews, whoever he might be, had an excellent understanding of the Greek Old Testament even though he was a Jew. This also tells us that he considered the Greek Old Testament to be either inspired, or to be an excellent translation of the inspired Hebrew text.

Thou art — εἶ σὺ — El SU. First we have the present active indicative second person singular of the verb εἶμι — EIMI, the verb of absolute state of being to the deity of the Lord Jesus Christ, plus the personal pronoun SU.

PRESENT TENSE (static): referring to a condition that perpetually exists. This denotes the fact that Jesus Christ was always God, always has been God and always will be God. There never was a time when He wasn't God, and there never will be a time when He won't be God. There was a time when He wasn't humanity but there was never a time when He wasn't God.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produces the action of being in the constant condition of deity.

INDICATIVE MOOD (declarative): referring to the absolute fact of reality that Jesus Christ was, is and will always be God.

My Son — υἱός — HUIOS. Nominative masculine singular of υἱός — HUIOS. Means “an adult son, a son who has come of age.” This refers to Jesus Christ.

Today I have begotten thee — σήμερον ἐγέννηκά σε — EI SU EGO SEMERON EGENNEKA SE. The word “**today**” is an “adverb” meaning “today,” and is a part of the quotation of Psalm 2:7. With this we have the perfect active indicative first person singular of the verb γεννάω — GENNAO. Means “to bring forth, to give birth, to be a parent.”

PERFECT TENSE (intensive): denoting an action that was completed in the past and continues to have results that will last forever. In other words, Jesus Christ was born of a virgin and became a true member of the human race, and therefore He will be in hypostatic union forever.

ACTIVE VOICE: the subject produces the action of the verb. God the Father who planned it all brought it to completion.

INDICATIVE MOOD (declarative): denoting the absolute dogmatic fact of the reality of Jesus being the Son of God and at the incarnation becoming true humanity.

EXPANDED TRANSLATION VERSE 5: “So also Christ did not glorify Himself to become a high priest, but the One (God the Father) having communicated it to Him face to face in the past, saying, ‘You are My Son, this day I have sent you forth.’”

S U M M A R Y

1. All persons of the Trinity are identical in essence. This means that the first, second and third persons of the Trinity are co-equal and co-eternal. They all possess the same Sovereignty, Righteousness,

Justice, Eternal Life, Love, Omnipotence, Omnipresence, immutability and Veracity.

2. God the Father is called the first person of the Trinity through the language of accommodation. In reality is He is not first in order to be distinguished from the other members of the Trinity. Therefore, word “Father” indicates his function in the divine plan: He is the organizer and planner. He is the author of the divine decrees which formulates His divine plan. He is the authority of the divine plan, which was established billions and billions of years before any creation. Therefore He is qualified by the language of accommodation to be called **“Father.”** Technically He really is not a Father; but He is called Father because the father is the basic concept of authority in the basic term of authority in the human race, i.e. the family. This is one of the principles established in verse five.

The father provides the basic source of authority in the human race. Every father has authority, and consequently He's called Father because He is the authority over the divine plan; and while Jesus Christ is co-equal and co-eternal in deity, in His humanity He must implicitly obey the Father. There was a time when Jesus Christ cried because it hurt so much to obey!

QUESTION: did obedience ever hurt you to the point of crying? Was there ever any agony because of obedience? From time to time this is true of everyone. But not in the measure of the uniqueness of Jesus Christ.

3. The Second person of the Trinity is called Son under the language of accommodation. He is the obedient One to the authority of the planner in His humanity. He is obedient to the authority of the planner in His humanity, while at the same time He possesses the identical essence of Sovereignty as the Father. While in essence He is one with the Father, in Humanity He must not only obey but His obedience must be complicit and unconditional.
4. Therefore, authority and obedience become the issue in our Lord's strategic victory of the Angelic Conflict.

PRINCIPLE: whether it is in theology and Bible doctrine or whether it's in the authority of the military establishment, there is not and never will be any victory apart from the absolute obedience to authority.

The strategic victory of Jesus Christ involving our so great salvation was based on Jesus Christ recognizing the authority of the Father; and giving the Father's authority absolute and total obedience, even though that obedience contended against every fiber of His being. He obeyed: **“My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”** (NIV)

Phil 2:8b; **...he humbled himself and became obedient to death—even death on a cross!** (NIV)

The very heart and structure of Biblical Christianity is authority and the obedience to that authority. There are a lot of things occurring today in attacking the authority of establishment. And the greatest example of obedience to authority is Jesus Christ obeying the will of the Father and going to the cross. The strategic victory of the Angelic Conflict was won at the cross. Jesus Christ maintained implicit obedience to the Father's plan and will. Without authority and obedience to authority there would be no salvation.

All of the rejection to authority we see today in our nation is the same rejection to authority that has overflowed into the church. The rejection of authority is the first step in the rejection to the plan of God; and in the rejection to the plan of God there is no salvation. Also, where the pastor is not the absolute authority in the church, there is no local church, it's just another country club with a different name. Therefore, authority and obedience forms the issue in the strategic victory of Jesus Christ in the Angelic Conflict.

5. The Word of God has made authority and obedience the issue in the human race through the laws of divine establishment. You cannot honor, serve God and break the laws of the land at the same time. Romans 13:1-5; **Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.** (from the president down to the local city mayor, police officer and school teacher) (2) **Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.** (this refers to the enforcement of the penalties under governmental law). (3) **For rulers** (those in governmental authority) **hold no terror for those who do right** (those who obey the laws of the land), **but for those who do wrong** (those who disobey the laws of the land). **Do you want to be free from fear of the one in authority? Then do what is right** (follow the law) **and**

he will commend you. (there are times when following the law is inconvenient; especially when the law tells to you to pay income taxes or property taxes). (4) **For he is God's servant to do you good. But if you do wrong** (if you break the law of the land), **be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath** (punishment, judgment) **to bring punishment on the wrongdoer** (the law breaker). (5) **Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.** (NIV: explanations provided by the author)

6. Authority and obedience are also the means of the tactical victory in the life of each Christian in the Angel Conflict. This authority and obedience refers to the authority of the Word of God and the doctrines and principles it teaches, plus the authority of the the one who communicates the Word of God, the pastor-teacher of the Church Age.

PRINCIPLE: there is authority in the person, the pastor-teacher, and there is authority in the message, the teachings, principles and concepts of Bible doctrine.

PRINCIPLE: if you are ever going to reach spiritual maturity you must accept the authority of both.

7. The Father's plan calls for the salvation of mankind, but only through the work of the Lord Jesus Christ on the cross. And the work of Jesus Christ on the cross is based on His obedience to the Father, and our salvation is based on our obedience in believing in the work of Jesus Christ on the cross in being judged for our sins.
8. The Son as High Priest, in obedience to the Father's authority, and the Father's Word (decree), offered Himself as a sacrifice for sins. He obeyed the Father (God, the first person) and the Word or decree of His Father.

Notice the order of events here:

First of all there is the Person, God the Father:

Second there is the message, the message is the decree; which we saw in the first part of Psalm 2:7:

Thirdly, Jesus Christ, the Son, the second person obeyed the first person (God the Father), in other words He obeyed the message, the decree.

Therefore, Jesus Christ, in accomplishing our salvation was obedient to the Father and obedient to the Word or decree of the Father.

9. The priestly function of Jesus Christ began with the removal of the barrier between God and man. Therefore, Jesus Christ as the unique High Priest was obedient to the Father's authority and obedient to the Father's command in the divine decrees. Jesus Christ holds the record in His humanity for 33 straight years of obedience to the absolute authority of the Father. He never disobeyed the Father.

He respected His Father and He respected His Father's Word; that was the structure of His life. And when we as human beings reject the principles of authority which God has handed down to us, we are disciplined by the loving hand of God through grace.

Ephsians 6:1-3; **Children, OBEY your parents in the Lord, for this is right. (2) "HONOR your father and mother—which is the first commandment with a promise— (3) "that it will go well with you, and that you may enjoy long life on the earth."** (NIV)

I would like each of you reading this book to stop and think for a moment regarding the number of young people dying by violence and suicide throughout our nation. For a couple generations young people have not been taught to respect authority. They have been taught to be free-spirits and to do their own thing. The Word of God teaches us that when you reject authority you will suffer, and many times this suffering will be from violence to illegal drugs and alcohol.

When I began my Public School Teaching in 1966 I was truly excited concerning the prospects of teaching and encouraging a generation of American young people. I never lost my love for the many children I had the privilege of teaching over the years, but I actually began to hate the system of public education. The system was more concerned about political correctness than it was about teaching the children. Throughout the years I witnessed as one decision after another was made to not allow the children to be held responsible for their own bad judgments and choices. Plus the level of discipline and punishment of very bad behavior began to be reduced year after year. Today, we see an entire generation of children and young people being taught in the public schools the principles of liberals and only liberalism Children are not taught how to think, but what to think. As the years have passed, more young people die in many different ways. I believe after my fifty plus years of teaching, and ministering the Word of God, there is a

direct result in reducing discipline in the public schools and the number of young people who are dying each year. All of man's solutions are no solutions at all, they only lead to greater violence and deaths among the young population. The increase in school shootings is also a part of that problem. The young people responsible for the shootings are among the generations being taught this new system.

EXPANDED TRANSLATION VERSE 5: "So also Christ did not glorify Himself to become a high priest, but the One (God the Father) having communicated it to Him face to face in the past, saying, 'You are My Son, this day I have sent you forth.'"

Hebrews 5:6;

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

As he saith —

As — καθὼς — KATHOS. Adverb used to indicate a comparison.

Literally, “Even as.”

He saith — λέγει — LEGEI. Present active indicative third person singular of the verb λέγω — LEGO. Means, “to speak, to say, to communicate.” When it says “he communicates” the writer is referring to another passage of Scripture.

In another place — ἐν ἑτέρῳ — EN HETERO. Prepositional phrase beginning with the preposition EN plus the dative masculine singular of ἕτερος — HETEROS. Means “another of a different kind.” This means that the writer is going to use a different area of Scripture; this time he quotes Psalm 110:4.

Psalm 110:4;

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (KJV)

The Lord hath sworn —

The Lord — יהוה — JEHOVAH (yeh-ho-vaw). This is known as the sacred tetragrammaton: JHVH. The Jews considered it so sacred that they would not pronounce it, in stead they used the word ADONAI. JEHOVAH refers to God the Father; but it can also refer to God the Son, and sometimes it is used for God the Holy Spirit. Here in our passage it refers to God the Father.

Hath sworn — Niphal perfect of שָׁבַע — SHABA (shaw-bah): means “to seven something.” To say something seven times. Seven was considered a perfect number in the Old Testament. SHABA originally meant, “That if you said something seven times it was suppose to be right.” This word later came to mean, “to make a solemn promise.”

The Hebrew niph'al stem is reflexive; the reflexive concept emphasizes the One making the promise. The One who made the promise is absolute truth, an eternal truth. The One who made the promise is omnipotent, omniscient, omnipresent and is the eternal Sovereign. In other words, the niph'al stem not only emphasizes what is said, but who said it. Sometimes it's not what is said that is important, but who said it.

Therefore the niph'al stem says in effect, "That when God says it, it is a fact, it is an absolute."

The Hebrew perfect tense tells us that this action was completed in the past in the divine decrees.

Literally, "The Lord (Jehovah) Himself has made a solemn promise."

And will not repent — When did the Lord ever have to truly repent? Never!

Repent — Niph'al imperfect of נָחַם — NACHAM (naw-kham). Again we have a reflexive niph'al, which again emphasizes the person who never changes His mind, and that's exactly what repent means here, because there is a negative used with it.

Literally, "The Lord (Jehovah) Himself has made a solemn promise and will not change His mind."

Thou art a priest — Here God the Father is speaking to God the Son.

Art — Not in the Hebrew text, it was inserted by the translators to make a smoother English.

A priest — כֹּהֵן — KOHEN. Noun means, "priest, the one officiating." The verb cognate is כָּוַן — KUN, meaning "to stand up." The Kohen (priest) was the one who "stood up" at the altar, "stood up" for the people, "stood up" and taught, "stood up" for God's plan and "stood up" when representing the people to God. The tradition of the Kohen began with Aaron who "stood up" with the others when God made his rod bud, blossom and produce almonds; while the rods of all the other men remain unchanged. Therefore, Aaron was the high priest of Israel by the appointment of God; Numbers Chapters 16 & 17.

Literally, "The Lord (Jehovah) Himself has made a solemn promise, and He will not change His mind, You (Jesus Christ) are a priest forever."

After the order of — Literally, “after the manner, or order of.”

Melchizedek — This man was an actual person, and he was a gentile. He ruled over the great city called Salem, which was ancient Jerusalem. He functioned as a priest and he was also a king. He was a contemporary of Abraham, and he was not a theophany. A theophany is an appearance of Jesus Christ in the Old Testament before the incarnation. There are a number of Bible teachers who believe that Melchizedek was actually Jesus Christ.

Literally, “Even as also, in another place he says (Psalm 110:4;), You (Jesus Christ) a priest forever in the same order as Melchizedek (the royal priesthood).”

The Doctrine of Melchizedek

1. The name Melchizedek means “king of righteousness.” מלך
 —MALAK means “king” and עֲדָק — TSADAQ means “righteousness.”
 Therefore his name means “King of righteousness.” He is said to have ruled over the city of Salem which is the Hebrew word for peace. Salem refers to Jerusalem which is the “city of peace.” In Genesis 14:18 it says “Melchizedek (king of righteousness) ruler of Salem (the city of peace).”
2. He was a gentile, there were no Jews in the world until after the call of Abraham. The call of Abraham is recorded in Gen 17:1-8. Abraham was born a gentile, but God created a new race through him, the Hebrews. Today Hebrews are generally called Jews. The Jewish race is relatively a new race on the earth. Abraham was the first Jew; God called him out from the human race to be the beginning of a special race of people to carry out His plan of redemption. The Jewish race is and always will be God’s chosen people. They will play a very important role in the last days of the earth as we know it. More of this will be discussed as we proceed through the book of Hebrews. Therefore, Abraham was both a Jew and gentile: before he was called of God when he was a gentile and after he was called of God he became a Hebrew.
3. There are a group of Christian Bible teachers who believe that Melchizedek was an Old Testament appearance of Jesus Christ, called a theophany, which is the theological term for the appearance of Jesus before His incarnation. But Melchizedek was not an Old Testament appearance of Jesus Christ. This will come out more clearly as we continue our study of Melchizedek in chapters six and seven.

4. CLARIFICATION: theophanies are never given formal names. when Jesus Christ came and wrestled with Jacob in Genesis 32:24 he was simply called **“a man.”** Jesus Christ was called **“the angel of the Lord (Jehovah).”** He was also called **“the Lord of hosts,”** meaning “the Lord of the armies; and He was called **“the Lord.”** When he was called “the Lord” and seen by others clearly tells us that this was Jesus Christ and no other member of the Godhead. We know this because John 1:18 **tells us “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.** (NIV)
5. Theophanies are never mentioned with specific geographical locations. Melchizedek was the King of Salem, Salem being a specific geographical location.
6. Theophanies always reveal God as the messenger, not so with Melchizedek.
7. In our passage of Psalm 110:4, Jesus Christ is the One being addressed. The Father is speaking to the Son and it is conclusive. It does not say, “You are Melchizedek” it says, “You are a priest after the order of Melchizedek.” This anticipates Hebrews 7:3 where it says **“Melchizedek had neither father nor mother”** which is referring to the priesthood. No recording of father or mother signifies keeping records for the lineage of kings and priests.
8. A priest must be true humanity to represent the human race before God.
9. Therefore, Melchizedek was a true historical individual, he was a king, the king of Salem. He was also a priest who became a king priest. He is the perfect pattern of the unique priesthood of Jesus Christ; who will be a King as well as a Priest.

Hebrews 5:6;

Literally, “Even as also He says in another place;” then we have the quotation from Psalm 110:4.

Thou art a priest for ever after the order of Melchizedek — This again is an exact quotation from the Septuagint, the Greek Old Testament, not from the Hebrew text. This tells us that the writer of Hebrews either considered the Septuagint an inspired or an excellent translation of the inspired text.

Thou — σὺ — SU. The nominative singular of the pronoun SU. Some have called that a proleptic pronoun, and others have called it an emphatic pronoun. In either case it brings out emphasis and could be translated “you and only you.”

Art — Not in the Greek text. There is no verb here. The absence of the verb not only emphasizes the pronoun, but emphasizes the appointment of a unique person to a unique position.

A priest — ἱερεύς — HIEREUS. Nominative singular of ἱερεύς — HIEREUS. Here the writer uses the word for “priest” as being synonymous with “high priest.” (ἀρχιερεὺς — HARCHIEREUS). He began this passage by discussing the character of high priests. But we must keep in mind that the only difference between a priest and a high priest is his authority. Both of them did the same job, but the high priest was over all the other priests.

For ever — εἰς τὸν αἰῶνα — EIS TON AIONA. First we have the preposition EIS, plus the definite article TON plus the accusative singular of αἰών — AION. Means “an era, an age, a period of time of significant character.” This literally says, “Unto the ages.” This is the Greek way of saying “forever and ever.”

Literally, “You and only you, a priest forever and ever.”

This phrase is addressed to Jesus Christ. He is appointed a High Priest forever and ever by God the Father billions of years ago. “**Forever**” is the duration of Jesus Christ’s appointment, in contrast to Aaron’s priesthood which was terminated by his death.

PRINCIPLE: in the divine decrees God the Father said, “Forever and ever” which indicates that the Father intended to raise Jesus Christ from the dead, which answered our Lord’s prayer from the cross to do so.

Therefore death does not hinder the priesthood of Jesus Christ as it did for those in the Old Testament. When Melchizedec died that was the end of his priesthood. Death terminates the priesthood of everyone but Jesus Christ. And the fact that He will be a priest forever is the prophecy and promise of resurrection in this paragraph of the divine decrees. In resurrection Jesus Christ continues the function of His priesthood. Hebrews 7:25; **Therefore he is able to save completely those who come to God through him, because HE ALWAYS LIVES to intercede for them.** (NIV: emphasis added by the author)

After the order of Melchizedek — κατὰ τὴν τάξιν Μελχισεδέκ — KATA TEN TAXIN MELCHISEDEK. First we have the preposition KATA plus the accusative meaning “according to.” Next we have the accusative singular of the noun τάξις — TAXIS. This is a military word that was used in the ancient world. TAXIS comes from τάσσω — TASSO meaning “to arrange a battalion of soldiers in a certain order, place in ranks by a certain order.” The writer is using this word for classification of the word **“order.”** In English we could best describe this word by: battalion, platoon, company, order.”

Literally, “According to the battalion of Melchizedek,” or “According to the platoon of Melchizedek,” or “According to the company of Melchizedek.”

PRINCIPLE: what this is saying, is that the **“order of Melchizedek”** is only one order out of a number of others. I want to expand this out a little so we can see the entire picture.

The first order or classification of the priesthood was the family priest, made up of Adam, Seth, Noah, Abraham, Isaac, etc., etc. These are the classifications called “family priests” so there TAXIS is known as the Family Priesthood.

The second order or classification of the priesthood was the Levitical Priest in the Age of Israel made up of Aaron, Eleazar, Phinehas, Eli, Jaddua, etc., etc. These are the classifications called Levitical Priests.” So their TAXIS is “the Levitical Priesthood.”

The third order or classification of the priesthood is the Melchizedekan priesthood. This priesthood is recognized as being a king-priest. Throughout the Old Testament priests were never to be kings. Their office was separate and distinct from the ruling line of Judah. But this new order of priests was of the classification of Melchizedek, king priests. This is the classification of which our Lord Jesus Christ is in. Jesus was not born from the tribe Levi, the tribe where Jewish priests were descended from; He was born from the tribe of Judah, the tribe where kings came from. Jesus Christ was appointed as a special priesthood in eternity past, a priesthood under the classification of Melchizedek, a king priest.

The word TAXIS is also found in I Corinthians 15:23 for the resurrection. The King James says, **“Everyone in their own order”** (TAXIS: their own battalion, their own platoon, their own classification.) There are two battalions or classifications in the resurrection. The first battalion is known as the first resurrection. This resurrection is composed only of those who are believers in Jesus Christ from all generations of the human race. The

second battalion is known as the second resurrection and is composed of only one company, all unbelievers in human history. All those who refused to accept Jesus Christ as their personal Savior.

The first resurrection is composed of believers only, but all believers will not be resurrected at the same time. There are four battalions in the first resurrection:

1. Jesus Christ: He was the first individual to be raised from the dead.
2. Church Age believers will be the next in line to be resurrected. This will occur at the Rapture of the Church seven years before the Second Advent of Jesus Christ
3. Old Testament believers will be resurrected at the Second Advent of Jesus Christ as He begins to prepare the earth for His thousand year reign on the earth.
4. Millennial believers will be resurrected at the end of the thousand year kingdom.

Therefore in Hebrews 5:6 we are told that Jesus Christ is in the order, classification or taxis of Melchizedek; He is not in the order of the Levitical priesthood or family priesthood. Jesus Christ is not in the priesthood of the church. He is unique in every way, even His priesthood is unique.

Therefore the third battalion is composed of king priests of which our Lord is a member.

The second battalion is made up of those who came from the tribe Levi the family of Aaron, they were called the Levitical Priesthood.

The first battalion is composed of who were family priests, like Adam, Seth, Noah, Abraham Isaac and Jacob.

Thus, the writer is saying that there are different classifications, different categories and different battalions of priesthoods.

Literally, "According to the battalion, order or classification of Melchizedec."

PRINCIPLE: the order, battalion or classification of Melchizedek is that of King-Priest. Technically, the king-priests were all royal priests. Everyone in the king-priest order are royal priests. Therefore, it could be called the king-priest order. This is also the order in which we as believers in Jesus

Christ find ourselves today in the Church Age since we are called royal priests in 1 Peter 2:9; **“But you are a chosen people, a ROYAL PRIESTHOOD.”** (NIV: emphasis added by the author) Also Revelation 1:6; **“And has made us to be a KINGDOM OF PRIESTS to serve his God and Father—to him be glory and power for ever and ever! Amen.”** (NIV: emphasis added by the author)

PRINCIPLE: Melchizedek was a ruling king and a priest of the Most High God. Jesus Christ is the King of kings, and He is also a unique High Priest. Historically, Melchizedek and Jesus are in the same order of priesthods.

Also, the high priesthood of Aaron, Eli and Judda were in the same order, it was a different order called the Levitical Priesthood.

Even if you are not familiar with military terms you should be able to understand this concept.

Also each order of priesthood had their own distinctions, the first order, the family priesthood had many rituals. They offered animal sacrifices to God as per verbal communication from God the Son.

The second order, the Levitical priesthood also had many rituals. But they offered animal sacrifices to God as per the Mosaic Law. And these offerings were to be carried out in the Tabernacle and later in the Temple.

The third order of the priesthood is the royal order, and it only has one ritual, Communion, the Lord's Table or the Eucharist where the bread and the cup are the only ritual as per the completed Canon of Scripture.

Melchizedec was a real person, just as Jesus Christ is a real person. Both of them are royal priests, they are in the same order; this is what Hebrews 5:6 is telling us. But they are not the same person!

EXPANDED TRANSLATION VERSE 6: “Even as also in another place He says (Psalm 110:4), You (Jesus Christ) a priest forever in the same order as Melchizedek (the Royal Priesthood).”

Hebrews 5:7;

Vs 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. (KJV)

Who — ὅς — HOS. Nominative masculine singular of the relative pronoun HOS referring to Jesus Christ, whose priesthood is perpetuated by resurrection. All previous priesthoods were terminated by physical death, but Jesus Christ was resurrected. The resurrection of Jesus Christ was necessary to fulfill the plan of God in the salvation package for mankind and to mark a point of the strategic victory in the prehistoric Angel Conflict. Our Lord's resurrection was also a perpetuation of His priesthood as He was seated at the right hand of God the Father. At that moment Jesus Christ was seated in the real holy of holies in heaven making intercession for all believers in Jesus Christ. Hebrews 7:27; **Therefore he is able to save completely those who come to God through him, because he always lives to INTERCEDE for them.** (NIV: emphasis added by the author)

The importance of the resurrection of Jesus Christ is found I Corinthians 15:14-19; **And if Christ has not been raised, our preaching is useless and so is your faith. (15) More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. (16) For if the dead are not raised, then Christ has not been raised either. (17) And if Christ has not been raised, your faith is futile; you are still in your sins. (18) Then those also who have fallen asleep in Christ are lost. (19) If only for this life we have hope in Christ, we are to be pitied more than all men.** (NIV)

In the days of his flesh — This refers to the point of time when the appointment of His priesthood was fulfilled and effective; the point of the virgin birth and the incarnation.

In the days — ἐν ταῖς ἡμέραις — EN TAIS HEMERAIS. First we have the preposition EN plus the dative plural of ἡμέρα — HEMERA indicating “a time.” This word is usually translated “day or days” but it simply means a period of “time.” Therefore this refers to incarnation of the Lord Jesus Christ as specified in Psalm 2:7; **I will proclaim the decree of the Lord: He said to me, “You are my Son; TODAY I have become your Father.** (NIV: emphasis added by the author)

Of his flesh — τῆς σαρκὸς — TES SARKOS. First we have the genitive singular of the definite article emphasizing the extreme quality of the noun. Then we have the genitive singular of the noun σάρξ — SARX meaning “flesh, body and sinful nature.” Here it refers to the perfect humanity of the Lord Jesus Christ. The word translated “**his**” is from the genitive singular of the intensive pronoun αὐτός — AUTOS which also gives great emphasis to His perfect humanity.

When he had offered up — προσενέγκας — PROSENEGKAS. Aorist active participle nominative masculine singular of the verb προσφέρω — PROSPHERO. Means “to offer gifts and sacrifices.” This was one of the primary functions of the Levitical priesthood.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. This refers to our Lord’s three hours on the cross when He was being judged for the sins of the world. On the cross He did offer prayer, and while He was on the cross He bore our sins. This is very important, because this does not refer to the usual type of sacrifice. This refers to offering a sacrifice of prayer indicating that prayer is the ministry of the priesthood, and indicating our function in that particular area of our Christian life.

ACTIVE VOICE: the subject produces the action of the verb; Jesus Christ produced the action of offering up prayers and supplications.

PARTICIPLE (antecedent participle): this means that the action of the aorist participle precedes the action of the main verb. This action precedes the action of the main verb. Greek grammar tells us that the action of the aorist participle precedes the action of the main verb. The main verb is “**He did not glorify Himself**” in verse five. PROSPHERO is used throughout the Old Testament Greek (Septuagint) for animal sacrifices, but here it clearly states that PROSPHERO refers to, “**prayers and supplication.**”

Prayers — δέσεις — DEESEIS. Accusative plural of the noun δέσις — DEESIS. Means “entreaty, requests, prayers.” Here it refers to an intensive prayer referring to Christ’s prayer on the cross as recorded in several Psalms. For example: Psalm 16:9-10; **Therefore my heart is glad and my tongue rejoices; my body also will rest secure, (10) because you will not abandon me to the grave (SHEOL) nor will you let your Holy One see decay. (NIV)**

Psalm 22:19-21; **But you, O Lord, be not far off; O my Strength, come quickly to help me. (20) Deliver my life from the sword, my precious life from the power of the dogs. (21) Rescue me from the mouth of the lions; save me from the horns of the wild oxen. (NIV)**

Psalm 69:13-15; **But I pray to you, O Lord, in the time of your favor; in your great love, O God, answer me with your sure salvation** (deliverance). (14) **Rescue me from the mire, do not let me sink; deliver me from those who hate me, from the deep waters.** (15) **Do not let the floodwaters engulf me or the depths swallow me up or the pit close its mouth over me.** (NIV)

Therefore at least three of the Psalms gives us some of the content of these prayers.

Literally, “Who in the days of His flesh, having offered up intense prayers.”

And supplications — τε καὶ ἱκετηρίας — TE KAI HIKETERIAS. The accusative plural of ἱκετηρία — HEKETERIA. Means “an olive branch borne by a suppliant.” This refers to someone approaching with an olive branch as a peace sign or a truce. In the ancient world they didn’t use white flags; instead they carried an olive branch. This word actually refers to the prayer of Jesus Christ on the cross, as it were, He was carrying an olive branch to God the Father. This is the supplication of Psalm 22:19-21 which contains the Lord’s request for resurrection.

The prayer that is referred to here in our passage of Hebrews 5:7 does not refer to our Lord’s prayer in the garden of Gethsemene as many allege. In Gethsemene our Lord prayed to God the Father, but He prayed for the avoidance of the cross, if possible, **“Father, if it be your will, let this cup pass from me, but not my will but your will be done”** (Matthew 26:27;) (NIV) This prayer is not referred to in our passage. The prayer of Hebrews 5:7; is a prayer for resurrection which He spoke during His intense suffering on the cross.

Literally, “Jesus Christ, who in the last days of His flesh (incarnation), having offered up both intense prayers and strong supplications.”

With strong crying and tears — Crying and tears are not prerequisites for effective prayer as some Bible teachers believe.

With — μετὰ — META. Preposition of association.

Strong crying — κραυγῆς — KRAUGES. Genitive singular of κραυγή — KRAUGE. Means “screaming, loud shouting.” This is a descriptive genitive. It tells us exactly what was associated with our Lord’s prayer. We can tell from the first part of this verse that it was a very intense prayer, but now intensiveness is not amplified.

Literally, “Associated with loud crying or screaming.”

This prayer was **“screamed”** toward God the Father. We know from Psalm 22 that our Lord did a lot of screaming on the cross. The agony of bearing our sins is what brought forth the screams. He did not scream because He was in pain and could not take it. On the contrary, He had demonstrated that He could stand up under any kind of physical pain and soul torture.

He stood up under the torture of being lied about in every possible way in a court of law; He stood up under the Roman system of interrogation, which consisted of taking the skin off His back with whips that contained sharp pieces of metal in the leather straps. During the flogging our Lord lost most of the skin off His back and He never uttered a sound. This was prophesied in Isaiah 53:7; **He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.** (NIV)

But later on, when He was on the cross and toward the end of the first three hours His bones began to pull apart from the weight of His own body causing excruciating and extreme agony, He did not cry out. He didn’t do any screaming until He was **“bearing our sins in His own body on the tree”** (I Pet 1:24;), this prayer was associated with loud crying and screaming.

Literally, “Jesus Christ, who in the days of His flesh (incarnation), having offered up both intense prayers and strong supplications associated with loud screaming.”

S U M M A R Y

1. The prayer which is specified in this passage is found in more detail in Psalm 16:9-10; Psalm 22:19-21; and Psalm 69:13-15. The entire 22nd Psalm is a prayer. First we have the prayer having to do with Jesus Christ bearing our sins. For example, in verse six He said **“I am a worm.”** The type of worm that is referred to was a worm that was crushed; from which the red blood was extracted. The blood of that worm was then collected in a vat and from that they made a very famous and expensive crimson dye for the robes of kings. And of course this has great significance. But the part of the prayer that is pertinent to our study is that which deals with resurrection.
2. Jesus Christ was praying this prayer at the time He was offering Himself for our sins.

3. Therefore, we see two priestly functions occurring at the same time. Offering Himself as a sacrifice for sin, and offering prayers for resurrection from His physical death which would follow His substitutionary spiritual death.
4. His Physical death interrupted the priestly ministry of Jesus Christ, it didn't end it. No man ever ministered as a priest after he died. When Aaron died his ministry was over and his eldest surviving son Eleazar took his place. When Eleazar died his eldest surviving son Phinehas took his place; and on and on. The death of a high priest meant the end of his ministry. So the physical death of Jesus Christ interrupted His priestly ministry.

We need to remember that deity doesn't die. neither does His deity die spiritually or physically. You have to be a man to function as a priest, and God cannot be a priest. God is the recipient of the functions of the priesthood but no member of the Godhead can be a priest.

5. In phase one, or the salvation ministry of the Lord Jesus Christ as a priest, He offered Himself for our sins. In the phase two ministry of our Lord He makes intercession for us at the right hand of God the Father. This is a very important concept, because no believer really knows how to pray as he should. Romans 8:26; **In the same way, the Spirit helps us in our weakness. WE DO NOT KNOW WHAT WE OUGHT TO PRAY FOR, but the Spirit himself intercedes for with groans that words cannot express.** (NIV: emphasis added by the author)

Most Christians stumble around in prayer; they ask for the wrong things, they are not heard by God, they do not go about it properly. They address the wrong persons in the Godhead. In other words, prayer is one of those areas where ignorance is very clearly displayed in the Christian life. Most Christians pray, they talk about the importance of prayer, yet very few seem to do it right.

Therefore the Lord Jesus Christ demonstrated two priestly functions: Phase one, or His salvation ministry in bearing our sins, and His phase two ministry of making intercession. So while He was still on the cross He was praying for the continuation of His priesthood while He was still functioning as a priest.

This is almost a paradox, because He was under substitutory spiritual death. He was being judged for our sins and at the same time He was

praying to the Father as a functioning High Priest. And because of the function of His priesthood He needed to pray for His resurrection.

Therefore, while He was offering Himself instead of offering an animal, and while the altar was the cross instead of the brazen altar He was praying with great screams. The screams were because He was being judged for our sins. The screams were not caused by His prayers; so don't think you have to scream or cry out and produce tears to be effective in prayer. The screaming was because He was being judged as He was offering Himself on the altar of the cross. Remember, He screamed **"My God, My God, why have you forsaken me?"** Matthew 26:46b. So while He was fulfilling one priestly function, He was praying for perpetuation of His next priestly function, which was to make intercession for the saints at the right hand of God the Father after His resurrection.

6. No priest can function in physical death, whether Aaron in the Levitical priesthood of Israel, or Jesus Christ in the new royal order of the Melchizedekan priesthood. Regardless of the order to which they belong they cannot function in their priesthood after death. All Church Age believers are priests under the royal order of Jesus Christ, but there will come a day when you will leave this body and stand face to face with our Lord Jesus Christ (II Cor 5:8;); at that time you will not be functioning under your priesthood. Your priesthood only functions while you are alive on the earth. However, at the Rapture and resurrection of your physical body your priesthood will again be operational, just as the priesthood of our Lord's.
7. Jesus Christ as a priest could not offer Himself for the sins of the world in His physical death, He had to die spiritually, as it were. In other words, He had to bear our sins in His physical body while He was still living. To say that Jesus Christ died spiritually for our sins is not quite accurate. In reality, He paid the penalty for all our sins while He was still alive physically. And He was judged for our sins in His own body on the cross in suffering a substitutionary spiritual death. In other words, Jesus paid the penalty for sin while suffering a spiritual death. But this spiritual death was not the type of spiritual death which exists in the human race, because our Lord was perfect, He was impeccable and remained that way through those three hours God the Father was placing all the sins on His Son and then judging them. It was the Holy Spirit that kept our Lord's humanity impeccable during this time. So when our Lord cried, **"My God, My God, why have you forsaken me?"** (Matt 27:46;),

Only God the Father turned His back on the Son because God the Father was the only one judging Him. But at the same time, while being judged for all the sins of mankind It was imperative that He continue to remain impeccable; and that was the ministry of the Holy Spirit. This is why the work of Jesus Christ on the cross was very unique. In this uniqueness our Lord He actually suffered two deaths: a substitutionary spiritual death in bearing our sins **“It is finished”** John 19:30; these words were uttered while He was still alive) indicating that salvation was now complete); and then came His physical death **“Father into your hands I commit my spirit,”** Luke 23:46;) indicating that His work was done;

His objective in coming into the world: His virgin birth, His perfect life, and His unique deaths on the cross. Bearing our sins was His main objective: John 12:27; **“Now my heart is troubled, and what shall I say? ‘Father, save me from this hour’? No, it WAS FOR THIS VERY REASON I CAME TO THIS HOUR.”** (NIV: emphasis added by the author) Once His objective was accomplished He departed from this earth through physical death. But there was another objective that had to be fulfilled, the objective of resurrection and session to the right hand of God the Father.

Therefore, after three days in the tomb, the Father returned our Lord’s human spirit back to his body in the tomb and the Holy Spirit returned His human soul from Hades to his body in the tomb. And after a 40 day ministry in His resurrection body He returned to heaven and was seated at the right hand side of God the Father, the place of honest honor. (Hebrews 10:12; **But when this priest** (Jesus Christ) **had offered for all time one sacrifice for sins, HE SAT DOWN AT THE RIGHT HAND OF GOD.** (NIV: emphasis and explanation provided by the author)

Once our Lord was seated at the Father’s right hand another phase of His ministry began, the phase of our heavenly mediator. This is a function that no earthly priest could ever accomplish. Oh, we are able to pray to God but very few ever pray to the Father as it was designed to be done. We are told in the Word of God to offer prayers to God the Father for thanksgiving, petitions and intercessions for others and prayers for ourselves. But there are certain prayers that no human being is capable of praying: Jesus Christ as God knows all things which means He knows the need of everyone of us children. And He knows exactly how to pray for each one of us. (Heb 7:25;) **Therefore he is able to save completely those who come to God through him, because he always LIVES TO INTERCEDE FOR THEM.** (NIV: emphasis added by the author)

We also receive prayers from One who is not a priest yet functions as One: the Holy Spirit! Romans 8:26-27; **In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. (27) And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.** (NIV)

Now in anticipation of His own physical death and because His sacrificial work for salvation was fulfilled the Lord Jesus Christ prays for His own resurrection. He prays for His resurrection in order to continue His own priestly ministry. So next we see the second word which is also the object of the preposition.

And tears — καὶ δακρύων — KAI DAKRUON. First we see the continuative use of the conjunction KAI plus the Genitive plural of the noun δακρύων — DAKRUON, meaning “tears, to shed tears, to weep.” This too is a descriptive genitive, the only difference is that this is a descriptive genitive plural in contrast to a **“a loud scream”** (KRAUGE) which is a descriptive singular. DAKRUON is also the object of the preposition META (translated “with”) and should be literally translated “And associated with a scream (singular) and with many tears.”

PRINCIPLE: those who stood at the foot of the cross that day may have heard this prayer and the loud scream of a dying man. Most of them were unable to have seen the tears that flowed down His face. The face that was marred and disfigured by the blows of His executioners, covered with blood from the crown of thorns for the darkness covered the land and His sufferings from the people. God the Father would not allow the world to observe the entire agony and torture of His Son's physical death. Luke 23:44-46; **It was now about the sixth hour, and darkness came over the whole land until the ninth hour, (45) for the sun stopped shining. And the curtain of the temple was torn in two. (46) Jesus called with a loud voice, “Father, into your hands I commit my spirit.” When he had said this he breathed his last.** (NIV)

Unto him — πρὸς τὸν — PROS TON. First we have the preposition PROS, plus the accusative masculine singular of the definite article TON. The definite article is used as a pronoun here and should be translated “the One” referring to God the Father.

Literally, “Associated with a loud scream and many tears to Him (God the Father).”

S U M M A R Y

1. I want you to notice once again that all prayer is addressed to God the Father. God the Father is the only One to whom we are to address our prayers. We are not to address our prayers to Jesus Christ; He too addresses prayers to the Father. We do not address prayers to God the Holy Spirit He too addresses prayers to the Father. When we look at the prayers of Jesus during His earthly ministry, in His humanity He always addressed His prayers to God the Father. Therefore throughout heaven there is no confusion. The second and third person of the Trinity always address their prayers to the first Person of the Trinity. Confusion only occurs from the human race and usually from those in the pulpit who do not **“rightly dividing the Word of Truth”** (II Tim 2:15;).

Many Christians have much ignorance when it comes to prayer. They fail to realize that God is very organized and He requires us to follow His way of doing things. In our context we are referring to prayer. But man in his arrogance thinks he can pray any way he desires and still be heard. Mankind fails to realize that the Word of God is the final authority in all matters in the Christian life. It is the Word of God that must be followed if prayer is ever going to be effective.

2. Jesus Christ as High Priest sets the standard and manner in which prayer should be offered. He always addressed His prayers to God the Father.
3. PRINCIPLE: all prayer must be addressed to God the Father as per Ephesians 3:14. The approach to prayer is in the name of God the Son who is our High Priest. All Church Age believers are in the royal order of priests in the plan of God. The first order of priests was the family priesthood; the second order of priests was the Levitical Priesthood in the dispensation of Israel; the third order of priests is the Melchizedekan or royal order of the priesthood. This is the order in which we find Jesus Christ and all believers of the Church Age.

Each order of priests had their own systems and approaches to prayer. For example, in the family priesthood all spiritual issues were resolved through the high priest of the family; In the Levitical priesthood all spiritual issues were resolved through the high priest in the nation of Israel; In the royal priesthood in the Church Age all spiritual issues are resolved through the High Priest of the royal family, Jesus Christ, there are no exceptions.

Therefore, in this age, the Church Age, all prayer is to be directed to God the Father. But the approach to prayer is in the Name of the Son, Jesus Christ; John 14:12-14; **I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. (13) And I will do whatever YOU ASK IN MY NAME, so that the Son may bring glory to the Father. (14) You may ASK ME FOR ANYTHING IN MY NAME, and I will do it.** (NIV: emphasis added by the author)

All effective prayer is accomplished under the ministry of God the Holy Spirit, Ephesians 6:18; **And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.** (NIV)

4. The Son as our High Priest offers prayers to the Father, Heb 7:25; **Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.** (NIV)

The Holy Spirit offers prayers to the Father; Romans 8:26-27; **In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. (27) And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.** (NIV)

5. Therefore, the precedent for our priesthood is established by our High Priest, Jesus Christ. In this age all believers in Jesus Christ are in the third category of priests, the royal priesthood. And as a kingdom of priests we are all under the dictates of the royal priesthood, and as royal priests we must all follow the same procedure. Being in the royal priesthood means that we always approach God through our High Priest; and our High Priest is Jesus Christ.

PRINCIPLE: Mary is not a high priest, in fact, there are no saints who can ever qualify as a high priest. All Christians can only approach God through the High Priesthood of Jesus Christ. There are no exceptions!

6. Therefore all prayer is to be directed to God the Father; no believer priest prays to God the Son, or to God the Holy Spirit. All such prayer is not acceptable to God the Father.

PRINCIPLE: more failure results from lack of understanding about prayer than carnality. Again we see the importance of knowing what the Bible teaches about prayer for us in this age, the Church Age.

Literally, “Jesus Christ, who in the days of His flesh (the incarnation) having offered up both intense prayers and strong supplications associated with a loud scream and many tears to the One (God the Father).

That was able — δυνάμενον — DUNAMENON. Present active participle accusative masculine singular of the verb δύναμαι — DUNAMAI. Means “to be able, to have the ability, to have the power.”

PRESENT TENSE (retroactive progressive present): this denotes something which began in the past and continues up to the present time, the time that this was written. God has always been able to answer prayer then and now. Literally, “To the One who has always been and continues to be able.”

ACTIVE VOICE: the subject produces the action of the verb. God the Father produces the action of the verb by answering prayer.

PARTICIPLE: this is an adjectival use of the participle to describe God the Father. One of His functions is the answering of prayer. Literally, “To the One who has always been and continues to be able.”

To save him from death —

To save — σῶζειν — SOZEIN. Present active infinitive of the verb σῶζω — SOZO. Means “to deliver.” The type of deliverance is specified by the context.

PRESENT TENSE (iterative): describes that which occurs or reoccurs at successive intervals. It is sometimes called, “the present tense of repeated action.”

ACTIVE VOICE: the subject produces the action of the verb. God the Father produces the action of deliverance as an answer to prayer.

INFINITIVE MOOD: mood of purpose. It was God’s purpose to raise Jesus Christ from the dead to continue His priestly ministry at the right hand of the Father. This was a part of the Father’s plan; He always intended for this to occur and the fact that Jesus Christ prayed for it is only for our instruction and understanding.

Him — αὐτὸν — AUTON. Accusative masculine singular from the reflexive, intensive pronoun αὐτός — AUTOS refers to Jesus Christ. The intensive pronoun emphasizes more than a personal pronoun. The personal pronoun simply means “**you.**” While the intensive pronoun means, “**you, yourself,**” or “**you and only you.**” Here in our passage we have the intensive pronoun meaning “He, Himself.”

From death — ἐκ θανάτου — EK THANATOU. First we have the preposition EK plus the genitive masculine singular from the noun θάνατος — THANATOS referring to physical death. THANATOS is used many times in the New Testament to refer to spiritual death, but here the context clearly tells us that this is physical death.

There are two prepositions in the Greek that mean “**from,**” ἀπό — APO, which means “from, relating to source,” and ἐκ — EK meaning, “out from within, out of, out from, denoting origin or source.” EK is the one used here in our passage. If the writer used the preposition APO it would mean that Jesus would have prayed to be “saved or delivered” from physical death. At no time in His life did He pray to be delivered from physical death. His prayer in Gethsemane included two things: that He was to be made sin, and that the fellowship between the Father and Son would be broken. Our Lord fully expected to be raised from the dead. Hence there was no need for such a prayer. Furthermore, if He had prayed for escape from physical death, His prayer was not answered. The writer in Hebrews says that this prayer spoken of in Heb 5:7 was answered, which shows that the escape from physical death was not in the writer’s mind.

The prayer here was a petition to be saved or delivered “**out from**” physical death. it was a prayer for resurrection, uttered on the cross. It is believed by many that our Lord uttered the entirety of the twenty-second Psalm while on the cross.

Psalm 22:1-31;

Verses 1:13 speak of the sufferings of His soul; by God and man; **My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?** (2) **O my God, I cry out by day, but you do not answer, by night, and am not silent.** (3) **Yet you are enthroned as the Holy One; you are the praise of Israel.** (4) **In you our fathers put their trust; they trusted and you delivered them.** (5) **They cried to you and were saved (delivered); in you they trusted and were not disappointed.** (6) **But I am a worm and not a man, scorned by men and despised by the people.** (7) **All who see me mock me; they hurl insults,**

shaking their heads: (8) “He trusts in the Lord; let the Lord rescue him. Let him deliver him, since he delights in him.” (9) Yet you brought me out of the womb (virgin birth); you made me trust in you even at my mother’s breast. (10) From birth I was cast upon you; from my mother’s womb you have been my God. (11) Do not be far from me, for trouble is near and there is no one to help. (12) Many bulls surround me; strong bulls of Bashan encircle me. (13) Roaring lions tearing their prey open their mouths wide against me. (NIV: interpretations provided by the author)

Verses 14-18; describe His physical sufferings; **I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. (15) My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. (16) Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. (17) I can count all my bones; people stare and gloat over me. (18) They divide my garments among them and cast lots for my clothing. (NIV)**

Verses 19-21; His prayer for resurrection is described; **(19) But you, O Lord, be not far off; O my strength, come quickly to help me. (21) Deliver my life from the sword, my precious life from the power of the dogs. (Satan attempted to kill Jesus in many ways before He went to the cross to complete the Father’s plan). (21) Rescue me from the mouth of the lions; save me from the horns of the wild oxen. (22) I will declare your name to my brothers; in the congregation I will praise you. (NIV)**

Verses 23-31; we see His thanksgiving for answered prayer; **(23) You who fear the Lord, praise him! All you descendants of Jacob, honor him! Revere him, all you descendants of Israel! (24) For he has despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help. (25) From you comes the theme of my praise in the great assembly; before those who fear you will I fulfill my vows. (26) The poor will eat and be satisfied; they who seek the Lord will praise him—may your hearts live forever! (27) All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, (28) for dominion belongs to the Lord and he rules over the nations. (29) All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive. (30)**

Posterity will serve him; future generations will be told about the Lord. (31) They will proclaim his righteousness to a people yet unborn—for he has done it. (NIV)

Literally, “Jesus Christ, who in the days of His flesh (incarnation), having offered up both intense prayers and strong supplications associated with loud screaming and many tears to the One (God the Father) who was able to deliver Him out from the source of death (resurrection).”

And was heard — καὶ εὔσακουσθεὶς — KAI EUSAKOULSTHEIS. First we have the continuative conjunction KAI translated “and,” plus the aorist passive participle nominative masculine singular from the verb εἰσακούω — EISAKOOUO. We have the prefixed preposition EIS — means “on, upon, because of,” plus the word AKOOUO — means “to hear and accept someone’s petition.” Here we see the dynamics of our Lord’s ministry in prayer. AORIST TENSE (culminative): which views the action of the verb in its entirety, but emphasizes the end results.

PASSIVE VOICE: the subject receives the action of the verb. The subject, Jesus Christ, receives the action of the verb, meaning, His prayer was answered.

PARTICIPLE (antecedent): meaning, the action of the aorist participle precedes the action of the main verb. The main verb is found back in verse five, **“He did not glorify Himself,”** the Father glorified Him.

This prayer by Jesus Christ from the cross to God the Father while in the midst of intense suffering in bearing our sins, shows us that when Jesus Christ prayed He was answered. In fact, apart from His resurrection there would have been no possibility for an answer. This gives us some concept of the power of prayer from our only celebrity and High Priest, Jesus Christ. His power of prayer is phenomenal because He offered this prayer from the cross and it was answered through physical death and resurrection. This also gives us an insight to our Lord’s prayer on our behalf at the right hand of the Father. Jesus Christ does a perfect job in praying for you and me at the right hand of God the Father (Heb 7:25;).

It is also a part of God’s purpose to make the resurrection of Jesus Christ a part of the strategic victory of Jesus Christ in the Angelic Conflict. The main reason we have the intensification of God’s grace today is because of the victory of Jesus Christ in the Angelic Conflict. A victory which broke the back of Satan in a great spiritual way. Therefore, not only does the cross provide eternal salvation, but this was the action that broke the power of Satan; John 16:11;**because the ruler of this world has been judged.** (NASB)

The resurrection, ascension and session complete the first stage of the strategic victory of Jesus Christ over Satan and interrupts the Age of Israel and inserts the Church Age Dispensation, which has a new and different type of priesthood (the royal priesthood in the order of Melchizedec). It is in spiritual maturity that we have a cup constructed in the soul through the consistent study and application of Bible doctrine. And in the cup God pours out great blessing on us.

It is under the royal priesthood where God's purpose is for all believers to live like royalty. He desires to give us wealth, success, prosperity (social and sexual prosperity) and promotion. The royal priesthood of the Church Age demands a royal lifestyle. In this lifestyle there will be suffering, but God always provides the spiritual strength to endure whatever comes our way.

Literally, "to deliver."

Him — αὐτὸν — AUTON. Accusative masculine singular from the intensive pronoun αὐτός — AUTOS referring to Jesus Christ. The intensive pronoun is stronger than the simple pronoun "you." The intensive pronoun means "you, yourself, or you and only you." Therefore we have **"He, Himself,"** because the intensive pronoun is much stronger. Jesus Christ is the strategic victor in the great spiritual war by means of the cross, resurrection, ascension and session.

There are two phases or two stages of our strategic victory over Satan.

1. The first phase or stage has been accomplished by our Lord's death, burial, resurrection, ascension and session. Jesus Christ is now seated at the right hand of God the Father. He is now superior to all angels. In the Church Age the doctrine of positional sanctification is very important, because it identifies each believer in Christ to His strategic victory and provides the power for us to experience current victories in our spiritual life. We as believers are identified with Christ as He hung upon cross; this is known as retroactive positional sanctification in our Lord's victory on the cross.

At the point of our faith in Christ we were identified with Him by the ministry of God the Holy Spirit and His baptizing ministry of entering us into union with Christ; and therefore making each one of us a part of our Lord's strategic victory in the Angelic Conflict. Since we have been entered into union with Christ through faith we are now commanded to advance in our spiritual lives and to move on to tactical victory. The tactical victory being advancing to spiritual maturity. Spiritual maturity should be the goal of every believer in Jesus Christ. Spiritual maturity is where each one of us lives the normal Christian life.

2. The second phase or stage of the strategic victory is the second advent of Jesus Christ. At His second advent He will bring all the believers in previous dispensations with Him, and again we are identified with Him as He destroys the armies at armageddon, throws Satan and fallen angels into the Abyss for a thousand years. After the thousand years he is released and then thrown in the Lake of Fire. Revelation 20:7-10; **When the thousand years are over, Satan will be released from his prison (8) and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. (9) They marched the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. (10) And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (NIV)**

PRINCIPLE: the time is coming when the devil is going to be removed as the ruler of this world; and the strategic victory can only be achieved through resurrection! Jesus Christ returns to earth in a resurrection body and we come back with Him in resurrection bodies.

Literally, “The One being able to deliver Him (Jesus Christ) out from physical death.”

And was heard — καὶ εἰσακουσθεῖς — KAI EISAKOUSTHEIS. First we have the conjunction KAI correctly translated “and,” plus the aorist passive participle nominative masculine singular from the verb εἰσακούω — EISAKOOUO. EIS prefixed preposition meaning “on, upon because of.” AKOOUO meaning “to hear.” EISAKOOUO means “to hear and accept what is heard.” Here we see the dynamics of our Lord’s prayer ministry.

In that he feared — ἀπὸ τῆς εὐλαβείας — APO TES EULABEIAS. First we have the preposition APO plus the genitive case means “from,” plus the definite article TES used as a demonstrative pronoun, “who, which,” plus the genitive singular of the noun εὐλάβεια — EULABEIA. This is not the word usually used for “fear,” which is φόβος — PHOBOS. Here in our passage the word translated “fear” is εὐλάβεια — EULABEIA, meaning “caution, to be careful and watchful in respect for authority, a maximum respect for authority.” Jesus Christ possessed great respect to the authority of God the Father, the One He was praying to.

First of all He respected the person of God the Father.

Secondly, He respected the plan of the person of God to whom He offered prayer. EULABEIA means “respect for the authority of the person and respect for the authority of His plan.” Jesus respected God’s authority and God’s plan. Therefore, this should be translated **“Because of respect for divine authority.”**

EXPANDED TRANSLATION VERSE 7: “Jesus Christ, who in the days of His flesh (incarnation), having offered up both intense prayers and strong supplications associated with a loud scream and many tears to the One (God the Father) who has always been and continues to be able to deliver Him (Jesus Christ) out from physical death because of His respect for divine authority.”

S U M M A R Y

1. There is no normal function of the priesthood apart from spiritual maturity. We are in the royal priesthood which demands a life of spiritual maturity; this is the place where prayer become effective.
2. Jesus Christ is a royal High Priest, He is the King High Priest patterned after the priesthood of Melchizedec. He was effective in His prayer because of His recognition of the Father’s authority and perfect plan.
3. Believer’s prayers that are effective demand concentration on who and what the Father is and who and what His plan consists of. This calls for a maximum knowledge of the Word of God.
4. The prayer petition of Jesus Christ on the cross for His resurrection indicates a thorough knowledge and understanding of the importance of the plan and knowing it had to be completed. The first phase of our Lord’s strategic victory was on the cross, when He was judged for all of the sins of the world. Then there was the completing of the first phase by the victory by His resurrection, ascension and session to the right hand of God the Father.
5. In this manner and in this prayer, Jesus Christ paved the way for every Christian to experience tactical victories in their spiritual lives. Romans 8:37-39; **No, in all these things we are more than conquerors** (present active indicative of the verb ὑπερνικάω — HUPERNIKAO. NIKAO means “to conquer, to be victorious.” The prefixed preposition ὑπέρ — HUPER plus the genitive case means “over, above, beyond,

more than, in a higher degree.” The present tense denotes continues action in present time. Active voice, the believer produces the action by being in Christ, and the indicative mood indicates absolute historical reality. Therefore, HUPERNIKAO means “to overpower in victory, to be abundantly victorious, to prevail mightily.” The Christian’s tactical victories in his spiritual life are only possible because of our Lord’s strategic victory on the cross, **through him who loved us. (38) For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any power, (39) neither height nor depth, not anything else in all creation, will be able to separate us from the love of God that in Christ Jesus our Lord.** (NIV: explanation provided by the author)

6. EULABEIA, translated “**he feared**” in the King James Bible emphasizes authority, And the spiritually mature believer has a perfect recognition of the authority of Jesus Christ, His person and His work. Since Jesus Christ maintained perfect recognition of divine authority, EULABEIA connotes the recognition and respect for divine authority in the spiritually mature believer.
7. Blessings and happiness in life must be related to authority, and the respect for authority. This respect for authority involves two categories: respect for the authority of the person or organization who has the authority, and respect for his plan or the plan of the organization. EXAMPLE: the city government is the authority that places all of the stop signs and traffic signals around the city. So first of all there is to be respect for the city government, and there is to be respect for the plan; the plan to get from point A to point B in safety. Therefore, if you respect the plan you will obey the traffic signs and signals and thereby having blessings and happiness because the plan and your respect for it allows you to travel safely in your daily life.

PRINCIPLE: one of the keys to life is respect for authority. When authority is taken away you will be unable to learn, and you will be unable to be saved! You must respect the authority of someone long enough to hear the gospel, whether in personal witnessing or in an evangelistic meeting. Once you are saved you are to respect the authority of the pastor-teacher or you will never grow spiritually. Therefore, you must respect his authority, the authority of the Word of God and the authority of the message in order to grow in your spiritual life. EULABEIA reminds us of the importance of respect for authority.

EXPANDED TRANSLATION VERSE 7: “Jesus Christ, who in the days of His flesh (incarnation), having offered up both intense prayers and strong supplications associated with a loud scream and many tears to the One (God the Father) who has always been and continues to be able to deliver Him (Jesus Christ) out from physical death because of His respect for divine authority.”

Hebrews 5:8;

Vs 8: Though he were a Son, yet learned he obedience by the things which he suffered; (KJV)

Though he were a Son — **καίπερ ὧν υἱός** — KAIPER ON HUIOS. The first word is the subordinate conjunction of KAIPER meaning “though or although. Next we have the present active participle nominative masculine singular of the verb **εἰμί** — EIMI, the verb of absolute state of being, “keeps on being.” Plus the nominative masculine singular of the noun **υἱός** — HUIOS meaning “an adult Son” referring to Jesus Christ. This word is used throughout the New Testament for Jesus Christ as “the Son of God, and the Son of Man.”

Literally, “Although being a Son.”

Yet learned he obedience — He only needed to learn obedience in His humanity because in His deity He was omniscient, “all knowing.”

In these first two phrases of verse eight we see the Hypostatic Union. Jesus Christ is eternal God, and as such He is absolute Sovereign, perfect Justice, perfect Righteousness, perfect Love, Eternal Life, Omnipotent, Omniscient, Omnipresent, Immutable and perfect Veracity. But He is also true humanity. It is in His humanity that He needed to learn just as every other human being had to learn; so He learned obedience. Hebrews 5:8 coincides with Luke 2:52, **“And Jesus grew in wisdom and in stature, and in favor with God and men.”** (NIV)

Yet learned he — **ἐμαθεν** — EMATHEN. Aorist active indicative third person singular of the verb **μανθάνω** — MANTHANO. Means “to learn, to be taught, to learn by practice or experience.”

AORIST TENSE (constantive): which views the action of the verb in its entirety in one point of time. In other words, it takes all of the points of time he learned something and places them all in one point of time in describing them.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produced the action of learning from all of His experiences.

INDICATIVE MOOD (declarative): denoting the historical reality that Jesus Christ learned all that was to be learned in His time on earth.

Literally, “He learned by experience.”

Obedience — ὑπακοήν — HUPAKOEN. Accusative singular of the noun ὑπακοή — HUPAKOE. Means “obedience, submissiveness, compliance. This is a reference to “obedience to authority,” or “compliance to authority.” This does not mean that He had to learn to obey, for He said in John 8:29, **“for I always do what pleases Him** (God the Father).” (NIV) But He did require the special discipline of a severe human experience as a training for His office of High Priest who could be touched with the feelings of human infirmities (Heb 4:15;). He did not need to be disciplined out of any inclination to human disobedience. But He needed to develop within Himself personal experiences and understandings of what every human being faced in this life. Therefore, His learning was to make Him feel what we feel, and experience what we experience That was the only way He could fulfill His High Priestly function in the manner that was necessary.

By the things which he suffered — ἀφ’ ὧν ἔπαθεν — APH HON EPATHEN. This does not refer to the cross; this refers to all the pressures and testings He experienced throughout His life on the way to the cross.

First of all we have the preposition ἀπό — APO plus the genitive neuter plural of the pronoun ὅς — HOS, which can be literally translated **“from the things.”** Next we have the aorist active indicative third person singular of the verb πάσχω — PASCHO meaning, “to suffer in all areas: physically, emotionally and mentally.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes all of the suffering Jesus experience over His 33 years and places them all in one point of time in describing them.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produced the action; you might say that He looked for it, expected it and welcomed it. Why? because He knew this was the only way He could be an effective High Priest. This was the only way He could have develop as a normal human being and the only way He could have learned obedience to authority as a member of the human race.

INDICATIVE MOOD (declarative): referring the absolute historical reality that Jesus experienced suffering in all areas of life.

EXPANDED TRANSLATION VERSE 8: “Although being a Son he (Jesus Christ) entered into learning obedience to authority from the things which He had suffered.”

Hebrews 5:9;

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

Verse nine records the result of our Lord's learning obedience to authority, which was the cross; where He died to fulfill His priestly function of offering Himself as a sacrifice for our sins.

PRINCIPLE: we learn obedience through suffering. Once we learn obedience to authority we will be able to keep moving spiritually to maturity. Then at that point we begin to learn the function of our royal priesthood which becomes the normal Christian life. But it is the learning of obedience through suffering that seems to cause many to fall out and fall away and fall apart in their Christian life.

This concept is illustrated by those who quit when military training becomes a little too tough. The drill sergeants make military training tough to teach the men obedience. The same is true with God's spiritual army. II Timothy 2:3; **Endure hardship** (πάσχω — PASCHO the same word used in our passage) **with us like a good soldier of Christ Jesus.** (NIV)

And being made perfect —

And — καί — KAI. The continuative use of the conjunction, here it indicates the result of our Lord's suffering, which was to learn obedience.

S U M M A R Y

1. In His humanity, Jesus had to learn the discipline of absolute obedience to authority or there would be no salvation for anyone. It seems to be difficult for people to realize that Jesus possessed the greatest respect for authority and self-discipline of anyone who has ever lived. If He didn't possess that respect for authority and self-discipline He would not have gone to the cross and offered Himself for our sins. This required the greatest of all self-discipline and the greatest respect for authority ever seen in all of human history.
2. Furthermore, this obedience to authority was contrary to every impulse, every desire and every part of His human soul. Nevertheless, He did it. He went to the cross and received the judgment of all the sins of mankind. And while we like to think of our freedom and blessings of our royal priesthood, it would have been impossible were it not for His selfless self-discipline and self-sacrifice.

3. A good illustration of all this is found in the military services of our great nation. We are a free people today even though many of our freedoms are slowly disappearing. And yet a free people cannot survive as free people unless a relatively small group of individuals go in to the military service and learn obedience through training and suffering. These individuals do not have freedom. They voluntarily give up their freedom when they enter military service. In this environment they come under the strictest type of authority. I've always said that "Drill Sergeants" are some of the world's greatest teachers.
PRINCIPLE: because of these few individuals who are willing to live a life of great self-discipline and possess great respect for authority, we will continue to live in a relatively free nation.
4. This particular principle is applied to a great degree to our Lord Jesus Christ. He willingly gave up His freedom and His glorious home in heaven to become a human being. And even though He lived among men and shared all their temptations and testings He possessed the strength to withstand them all because of His training and things He learned in the years of His growth. Luke 2:40; **And the child GREW and became strong; he was filled with wisdom, and the grace of God was upon him.** (NIV)

Luke 2:52; **And Jesus GREW in wisdom and stature, and in favor with God and men.** (NIV)
5. From discipline, national and personal freedom is secured and protected. In other words, through the principles of authority freedom exists in the human race in order for the angelic conflict to be perpetuated from one generation to another.

Therefore, this is the continuative use of the conjunction KAI in order to move to the results of learning discipline, respect and obedience to authority.

Being made perfect — τελειωθεῖς — TELEIOTHEIS. Aorist passive participle nominative masculine singular of the verb τελείωω — TELEIOO. Means "to execute a plan perfectly, to complete, to bring to an end, to accomplish a goal, to reach an objective." It also connotes "completing the process of training through suffering and discipline."

AORIST TENSE (culminative): which views the action of the verb in its entirety in one point of time but emphasizes the end result. The entirety in learning self-discipline and obedience to the point of death.

He learned through childhood training:

Through Bible doctrine:

Through being tempted:

Through being tested:

Through interpersonal relationship with others:

By not living a normal life, but an abnormal life. He was true humanity and could have lived a normal life without sin; but He lived an abnormal life without sin in order to fulfill God's Plan of eternal salvation for mankind.

Therefore, He fulfilled His objective without ever losing sight of His objective. The culminative aorist of this verb places the emphasis on the end results which is "executing the plan of salvation as the first function of His High Priesthood." As a royal priest He had a different sacrifice than all the other priests before Him. As a royal priest He had nothing to do with animals or the blood of animals, because they were only a type of Himself, and the blood of animals was a picture of our Lord's blood representing a substitutionary spiritual death and not literal blood, which is heresy and false doctrine. As a royal priest and as a King He went to the cross and offered Himself in fulfillment to the uniqueness of His royal priesthood. He carried out the salvation plan of God by offering Himself for all the sins of humanity.

PASSIVE VOICE: the subject receives the action of the verb. Namely, receiving the completion of His training in learning discipline by suffering and then fulfilling the result of His training in obedience through His voluntary substitutionary spiritual death and physical death on the cross.

PARTICIPLE: has antecedent action; the action of the aorist participle precedes the action of the main verb. The main verb is "he became," which is coming up next.

Literally, "And having completed disciplinary training."

He became — ἐγένετο — EGENETO. Aorist active indicative third person singular of the verb γίνομαι — GINOMAI. Means "to become."

AORIST TENSE (dramatic): denoting a present reality with a certitude of a past event. It is a very expressive idiom in the Greek. The action of the aorist participle, TELEIO precedes the action of the main verb EGENETO; meaning that He was perfect before he became "the author of eternal salvation."

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produced the action of "becoming" the only Savior through His obedience to the Father's plan. Acts 4:12; **Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.** (NIV)

INDICATIVE MOOD (declarative): denoting the dogmatic fact of this historical reality. The reality that Jesus Christ is the only Savior because of His absolute obedience to the plan of God. John 5:30; **By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.** (NIV)

John 10:17; **The reason my Father loves me is that I lay down my life—only to take it up again.** (NIV)

Literally, “And having completed disciplinary training He became.”

The author — αἴτιος — AITIOS. Nominative masculine singular of the adjective αἴτιος — AITIOS. Means “cause or source.” There is no definite article in the Greek. The absence of the definite in the Greek emphasizes the qualitative aspect of the “source.” Here, the absence of the definite article denotes that Christ is the “Only Source” of salvation.

Literally, “And having completed the disciplinary training He became the source.”

Of eternal salvation — σωτηρίας αἰωνίου — SOTERIAS AIONIΟΥ. First we have the genitive singular of the noun σωτηρία — SOTERIA. Means “a saving or preservation, a deliverance, salvation, spiritual and eternal.” With this we have the genitive singular of the adjective αἰώνιος — AIONIOS. Means, “eternal, everlasting.” These are genitives of possession. Those to whom this was originally addressed were believers. We know this from the genitives. They “possessed” eternal salvation, just as all of you who have personally accepted Jesus Christ as personal Savior possess eternal salvation.

Literally, “And having completed the disciplinary training He became the source of eternal salvation.”

Unto all them that obey him — If Jesus Christ, the source of eternal salvation had to learn obedience, so must those who desire to be a part of His plan. II Thessalonians 1:8; **He will punish those who do not know God and do not OBEY the gospel of our Lord Jesus.** (NIV)

Unto all — πᾶσιν — PASIN. Dative masculine plural of the adjective πᾶς — PAS. This is a dative of indirect object, which indicates the one in whose interest an act is performed. Jesus Christ did this for us and because of us. All of the time He lived on this earth in His incarnation He was under extreme pressure, and was continually tempted and tested. And all the while He was experiencing these things He had you and every other human being in human history on His mind.

A perfect illustration of this includes all the men and women who give up their freedoms and go into military service, endure hardships in training, and then go off to war. Many of them think of their families and friends, yet they are willing to make the sacrifice. This actually goes back to the early Jewish soldiers before they went into battle. Nehemiah chapter four describes the opposition to the Jews in rebuilding the Temple after the Babylonian captivity. The Jews were under constant threat of attack from Arabic tribes. Therefore, they were not only required to rebuild the ruined city, but they also had to be ready to fight at a moments notice. Nehemiah 4:14 says, **After I looked things over** (meaning, “after my reconnaissance), **I stood up and said to the nobles, the officials and the rest of the people. “Don’t be afraid of them. Remember the Lord, who is great and awesome, and FIGHT FOR YOUR BROTHERS, YOUR SONS AND YOUR DAUGHTERS, YOUR WIVES AND YOUR HOMES.** (NIV: emphasis added by the author) These are the thoughts that are on the minds of most if not all of those serving in the military services, their loved ones. So it is with the Lord Jesus Christ. He was thinking of each individual who would ever be born into the human race, and He knew everyone by their name. Not only did He know all this during His incarnation, but as God He knew every human being born into the human race since eternity past, billions and billions of years in the past.

Them — τοῖς — TOIS. Dative masculine plural of the definite article used as a pronoun, and should be translated “the ones.”

That obey — ὑπακούουσιν — HUPAKOUCOUSIN. Present active participle dative masculine plural of the verb ὑπακούω — HUPAKOUO. This is a very strong word for obedience. This was a military word used in the ancient world.

HUPO is a prefixed preposition meaning “under the authority of.”

AKOUO is a verb meaning “to hear, to obey, to respect the authority of.”

Therefore, HUPAKOUO denotes “listening and doing what you are told.”

PRESENT TENSE (iterative): denoting that which occurs or recurs at successive intervals. Throughout history there will always be those who obey; but as believers in Jesus Christ our obedience is different. This starts with the obedience of Jesus Christ with reference to the cross in suffering a substitutionary spiritual death as He offered Himself as our High Priest. Our obedience is to believe or place our faith in Jesus Christ as the only Savior. We receive Him as our Savior as a personal gift. Ephesians 2:8-9; **For it is by grace you have been saved—and this not from yourselves, IT IS THE GIFT OF GOD—(9) not by works, so that no one can boast.** (NIV: emphasis added by the author)

The Lord Jesus Christ, our High Priest, had a special type of obedience connected to His incarnation. Everyone who accepts Christ and becomes a royal priest also has a special type of priesthood. The obedience of our Lord was from His ability in His hypostatic union. But our obedience is based on total inability. The word for obedience specifies the principle, but the word faith indicates the mechanics. Faith is a non meritorious system of thinking.

The obedience of Jesus Christ was all meritorious, whereas our obedience contains no merit. This is the difference between all or nothing. Therefore anyone related to the cross in anyway has to face the issue of obedience, the obedience of faith and faith alone.

God ordered Jesus Christ to go to the cross. And when He obeyed that command (TELEIOO) it took all of everything He had in Himself in His hypostatic union. But when God commands us to obedience to the cross and salvation it takes nothing on our part because Jesus took everything on His part. In other words, our High Priest, Jesus Christ, in fulfilling His obedience gave all, He came to the cross under the obedience that required all of His ability to stay there and take it, and to bear our sins and be judged for them. But when we approach the cross for salvation there is nothing for us to do except believe, or have faith, because He did it all. There is nothing left for us to do. Therefore, He did all the work for our salvation and nothing can be added to it. And anyone who walks an isle, or feels sorry for his sins, or joins a church, or gives money, or invites Christ into his heart means nothing to God but “dead works.” Any of these things is adding something to salvation which will not in any way bring salvation to anyone. The old hymn says it all, “Jesus Paid it all.”

The doctrine of our Lord’s obedience to the cross is the very basis for our salvation and our priesthood. Our priesthood gives us freedom **“Therefore, stand firm in the freedom wherewith Christ has made you free.”** (NIV: Galatians 5:1;)

Romans 4:1-8; **What then shall we say that Abraham, our forefather, discovered in this matter? (2) If, in fact, Abraham was justified by works, he had something to boast about—but not before God. (3) What does the Scripture say? (quotation from Gen 15:6;) “Abraham believed God, (had faith in God) and it was credited to him as righteousness.”**

(4) Now when a man works; his wages are not credited to him as a gift, but as an obligation. (5) However, to the man who does not work but trusts God who justifies the wicked, his faith is credited

as righteousness. (6) David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: (Psalm 32:1-2;) (7) “Blessed are they whose transgressions are forgiven, whose sins are covered. (8) Blessed is the man whose sin the Lord will never count against him.” (NIV)

Once you believe and understand this you are ready to function in your royal priesthood, because that is the entire issue of grace. **“For by grace you are saved.”** Grace means, that God the Son contributed everything to this plan and its execution. “Through faith” means that we contribute nothing, and yet it is God’s objective to take every royal priest, every believer in Jesus Christ who contributed nothing, but believes, has faith, to be consistent in the learning and application of Bible doctrine in the filling of the Holy Spirit to bring that priest to the point of spiritual maturity. Therefore, He not only saves us but in time it is His intention to give us blessings and prosperity; **“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.” (NIV)**

In the previous age, the Dispensation of Israel, no one from the line Aaron was allowed to be a priest if he possessed any physical defect: no man who was blind, or lame, or disfigured or deformed, or had an eye defect, a skin rash or had crushed testicles. (Leviticus 21:17-20) Even though he may have been qualified by being born in the family of Aaron, he could not serve as a priest. But in this age, the Church Age, which began with the coming of the Holy Spirit at Pentecost (Acts Chapter two) none of the disqualification's found in Israel apply today. Every individual who places his faith in Jesus Christ is qualified to be and to function, not only as a priest, but a royal priest because of our union with Jesus Christ. Therefore, it is the new birth, the spiritual birth which qualifies each one of us to be royal priests.

But your royal priesthood is unable to function effectively until you reach spiritual maturity. In other words, we are all immature until we learn enough Bible doctrine to move into spiritual maturity.

Its our king priest, Jesus Christ who was obedient to the point of death which provided our eternal salvation. And when anyone accepts Him by faith and faith alone, is blessed with all that Jesus Christ possesses because they are in Him at that moment.

EXPANDED TRANSLATION VERSE 9: “And having completed the disciplinary training (to learn obedience) He became to all the ones obeying Him the source of eternal salvation.”

SUMMARY PRINCIPLES

1. The obedience mentioned here in verse 9 does not refer to any type of commandments, rules or regulations. It is not obedience to the law nor is it obedience regarding any overt action.
2. The obedience in verse 9 refers to the “obedience of faith.” Romans 1:5; **Through him and for his name’s sake, we received grace and apostleship to call people from all the Gentiles to the OBEDIENCE THAT COMES FROM FAITH.** (NIV: emphasis added by the author) In other words, God desires us to obey Him by believing in Jesus Christ.
3. True obedience, just as true works, is first of all true believing. Jesus said on John 6:29;”**The work of God is this: to believe in the one he has sent.** (NIV) Accepting Jesus Christ by faith is the work of faith and the obedience of faith.
4. Sadly and tragically, all people do not believe. And whoever does not believe does not truly obey God, no matter how moral, well meaning, religious or sincere they may be.
5. In first and second Thessalonians Paul speaks of the two responses to the gospel, the only two possible responses. II Thessalonians 1:8; **He will punish those who do not know God and do not OBEY THE GOSPEL of our Lord Jesus.** (NIV: emphasis added by the author)

By contrast, I Thessalonians 1:8; Paul praises the missionary work of the faithful Thessalonian believers in Macedonia and Achaia. Their **“OBEDIENCE”** in the faith brought others to **“OBEDIENCE”** to the faith, and to the gift of eternal life.

This completes the first phase of the High Priestly ministry of the Lord Jesus Christ. The second phase of our Lord’s High Priestly ministry involves His intercessory work on our behalf. In order to perpetuate His High Priestly ministry it was imperative that He be raised from the dead; after which, He ascended and was placed in a position to make intercession, namely “the right hand God the Father.”

Hebrews 5:10;

Vs 10: Called of God as high priest after the order of Melchisedec. (KJV)

Called — προσαγορευθεῖς — PROSAGOREUTHEIS. Aorist passive participle nominative masculine singular from the verb προσαγορεύω — PROSAGREUO. Means “to salute, to nominate, to designate.”

AORIST TENSE (dramatic): this views the action of the verb in its historical reality of a past event.

PASSIVE VOICE: the subject receives the action of the verb. Jesus Christ received this “salute or designation” in eternity past in the divine decrees.

PARTICIPLE: denotes antecedent action of the main verb; the main verb is “**He became**” the source of eternal salvation. The aorist participle precedes the action of the main verb. This tells us that He was “**called, nominated or designated**” before He became High Priest.

PRINCIPLE: Jesus Christ was designated by the Father in eternity past. This was the designation of our Lord to be a High Priest after the order of Melchisedec. In other words, Jesus Christ was designated or appointed High Priest in the Divine decrees (Psalm 110:4;); many centuries later this appointment or designation would become a reality.

Of God — ὑπὸ τοῦ θεοῦ — HUPO TOU THEOU. First we have the preposition HUPO plus the genitive masculine singular of the noun θεός — THEOS referring to God the Father. There is a definite article preceding the word THEOS. This use of the definite article emphasizes “**identity.**” Here it is placing a strong identification of the One who “appointed, or designated” our Lord to be High Priest, ie, God the Father, the author of the divine plan. This says that God the Father recognized and designated” the One who had become qualified by passing through and completing His earthly discipline through learning “

Literally, “Having been designated by God (the Father).”

An high priest after the order of Melchisedec — ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ — ARCHIEREUS KATA TEN TAXIN MELCHISEDEK. Literally, “A high priest after the standard of the priesthood of Melchizedec.” The word “**order**” is the accusative singular from the noun τάξις — TAXIS meaning “a category, an order, a classification.”

PRINCIPLE: this is referred to as “an order,” or “classification” of Melchizedec because he is the first recorded royal priest who also held the office of king. This does not necessarily mean that he was the first royal priest, but that he was the first on record.

EXPANDED TRANSLATION VS 10: “Having been designated by God (the Father) a high priest according to the standard and order of Melchisedec.”

S U M M A R Y

1. At this point in our study we come to a dramatic interruption. This is the end of the priesthood discussion temporarily. In the previous verses of our study we have seen the writer’s explanation of the beginning of the royal priesthood. Now, the writer stops his great doctrinal dissertation, and turns to the recipients of this book. It appears there were a number who did not understand or appreciate the information they were receiving. It appears the basic reason for their lack of understanding was that they were not ready for this information. Reversionism, or the negative attitude toward the truth makes it impossible to understand the truth; and here in our passage it is the truth concerning the royal priesthood.

PRINCIPLE: the recipients of this epistle appear to lack the appropriate background information to grasp the principle of the royal priesthood. Therefore, the writer stops his dissertation of the royal priesthood and gives a lengthy lecture regarding reversionism and the manner for the believer to recover his spiritual equilibrium in order to move on spiritually. This will take the writer a chapter and a half to complete.

2. Those to whom this epistle was originally addressed were Jewish believers in Jerusalem in 67 AD, the eve of the greatest disaster in Jewish history, the destruction of Jerusalem and the temple. Jesus made a reference to this in Luke 21:20-24. The details of this passage are found in the author’s first book in this series, on pages 17-19. Jesus was referring to the greatest disaster in all of human history.
3. Many of the Jewish believers in Jerusalem were in various stages of reversionism. They were not ready for the doctrine of the royal priesthood of the believer, nor the related doctrine of the Angelic Conflict. Neither were they ready for the doctrine of the Celebrity ship of Jesus Christ.

4. These Hebrew Christians did not understand the strategic victory of our Jesus Christ and how it related to the tactical victory in the lives of the royal priesthood.
5. Before any doctrine can be understood these believers needed to recover from reversionism. The writer will not continue with this current context until he has presented the issue of reversion recovery and how it is related to occupation with the person of Jesus Christ.
6. The fact of this reversionism is discussed in verses 11-14.
7. The subject of the royal priesthood of Jesus Christ will not be mentioned again until Hebrews 6:21, where the writer says, **“a high priest according to the order of Melchisedec.”**

Therefore, Hebrews 5:11 through Hebrews 6:20 the writer of this Epistle to the Hebrews discontinues his subject of the royal priesthood. But He will continue it in Hebrews Chapters 6, 7, 8 and 9. In the meantime his topic will be concerning reversionism and reversion recovery.

8. Spiritual progress is always hindered by reversionism. As long as the believer is in reversionism he has compounded spiritual abnormality.

Doctrine of Authority

1. The Bible teaches the importance of authority and there are two Greek verbs that are used for its basic principles:
 - A. ὑπακούω — HUPAKOUO. Means “to obey, to render submissive acceptance.” Matthew 8:27; **The men were amazed and asked, “What kind of man is this? Even the winds and the waves OBEY him!”** (NIV: emphasis added by the author)

Ephesians 6:1-2; **Children, OBEY your parents in the Lord, for this is right. (2) Honor your father and mother—which is the first commandment of promise.** (NIV: emphasis added by the author)

Colossians 3:22; **Slaves, OBEY your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord.** (NIV: emphasis added by the author)

B. Ὑποτάσσω — HUPOTASSO. This was a military term used in ancient Greece. The prefixed preposition HUPO means “to stand Under authority;” TASSO means “to stand.” HUPOTASSO means “to stand under authority, to be subordinate.”

I Peter 5:5; **Young men, in the same way be SUBMISSIVE to those who are older. All of you, clothe yourselves with humility toward one another, because,** (quotation from Proverbs 3:34;) **“God opposes the proud but gives grace to the humble.”** (NIV: emphasis added by the author)

2. There are areas where authority must exist in order to be effective and to function normally:

Spiritual areas, submission to the Word of God and to the local church and its pastor.

Divine institutions: free will. You are to be subordinate to your conscience. Marriage, the husband is the authority over the wife and children. Family, parents are to be the authority over children. and Nationalism, the laws of the nation. It doesn't do any good to have laws if the laws are not enforced! When individuals are allowed to break the law with no retribution, no punishment; it makes a mockery out of the law. Therefore, subordinate yourself to the national government; Romans 13:7 and I Timothy 2:1-4;

Academics, teachers and school authorities.

Athletics, coaches and team captains.

Businesses, employer, Matthew 20:1-16;

PRINCIPLE: under periods of apostasy and decadence these authorities are constantly under great attack. And they are usually under attack from liberals. Therefore, one sign of national decadence is the attack on all systems of authority.

3. God has commanded throughout the Bible for believers to obey. Deuteronomy 11:27; **“Blessing for obedience.”**
I Samuel 15:27; **“To obey is better than sacrifice.”**
Jeremiah 7:23; **“Obey me, and I will be your God.”**

Hebrews 5:9; **And, once made perfect, he became the source of eternal salvation for all who OBEY him.** (NIV: emphasis added by the author)

Hebrews 13:17; **OBEY your leaders and submit to their authority. They keep watch over you as men who must give an account. OBEY them so that their work will be a joy, not a burden, for that would be of no advantage to you.** (NIV: emphasis added by the author)

It should be noted that the requirements for obedience in the Old Testament contained many laws and commands which required many overt actions to be accomplished, like sacrifices, offerings, holy days, festivals and feasts.

While in the New Testament obedience is fulfilled by accepting Jesus Christ as your personal Savior, then after salvation, obedience is fulfilled in the learning of the Word of God. The work of Jesus Christ on the cross canceled all of the requirements of the old written law: Colossians 2:13-14; **When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, (14) having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.** (NIV)

4. Since God is sovereign over all things, He possess authority over nations just as He possess authority over human life: Matthew 8:27; Mark 4:41; Luke 8:25; Matthew 8:27; **The men were amazed and asked, “What kind of a man is this? Even the winds and waves OBEY him!”**(NIV: emphasis added by the author)
Mark 4:41: **They were terrified and asked each other, “Who is this? Even the wind and the waves OBEY him!”** (NIV: emphasis added by the author)

Luke 8:25; **The disciples went and woke him, saying, “Master, Master, we’re going to drown!” He got up and rebuked the wind and raging waters; the storm subsided, and all was calm.** (NIV)

5. The sovereignty of God rules over nature and it is designed to obey God. Nature can be a great blessing to us when it does obey God. But there are times when God allows Satan to use angelic power to control weather patterns and bring pain and suffering to various areas of the human race.

In the account of the sufferings of Job we are told that Satan created unusual weather patterns and terrific storms in an attempt to cause Job to turn his back on God.

Job 1:12 **The Lord said to Satan, “Very well, then, everything he has is in YOUR HANDS, but on the man himself do not lay a finger.” Then Satan went out from the presence of the Lord.....(16) a messenger came and said, “The FIRE OF GOD FELL FROM THE SKY (possibly a meteor shower, or lightening) and burned up the sheep and the servants, and I am the only one who has escaped to tell you!”..... (18).....”Your sons and daughters were feasting and drinking wine at the oldest brother’s house, (19) when suddenly a MIGHTY WIND SWEPT IN FROM THE DESERT AND STRUCK THE FOUR CORNERS OF THE HOUSE. (possibly a great tornado” It collapsed on them and they are dead, and I am the only one who has escaped to tell you!” (NIV)**

(20) At this, Job got up and tore his robe (a gesture of great pain and suffering) and shaved his head. Then he fell to the ground in worship (21) and said: “Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.” (22) In all this, Job did not sin by charging God with wrongdoing.” (NIV: emphasis added by the author)

I’m sure you have heard people say after they lost a loved one from a tornado, hurricane or some other natural disaster, “Why did God allow this to happen to me and my family?” Even Christians speak in this manner after some disaster. There are many Christians today who lack the faith and understanding of God and His Word.

6. God has absolute authority over all of His creation, not just the earth, but over all the galaxies and solar systems that make up His creation. That which God creates will remain until He says, “that’s enough, your time has come to an end,” and brings the end of human history with the seven years of tribulation, the Armageddon campaign, the Second Advent of Jesus Christ and the Great White Throne Judgment.

Today, we have a large segment of the world focusing on climate change and global warming. And many of them are actually terrified that the earth will, in some way be destroyed or become a place where it will be difficult for human life to survive. When Jesus was describing the last days He said in Luke 21:26, **Men swooning with fear and dread and apprehension and expectation of the things that are coming on the earth.....** (Amplified Bible) Christians should not be alarmed or worried; worry is a sin! The Bible clearly teaches that

this world will remain in tact until God personally destroys it, Hebrews 1:3 tells us that Jesus Christ is **sustaining all things by his powerful word.** (NIV) When it comes time for this earth to be destroyed, God will do it Himself; II Peter 3:10; **But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.** (NIV) There is absolutely nothing that man is able to do to stop or delay the destruction of the earth.

7. Angels and demons are subject to God's authority.
Mark 1:27; **The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him."** (NIV)

I Peter 3:22; Jesus, **who has gone into heaven and is at God's right hand—with angels, authorities and powers in submission to him.** (NIV)

8. The husband is the authority over the wife.
Ephesians 5:22-23; **Wives, submit to your husbands as to the lord. (23) For the husband is the head of the wife as Christ is the head of the church, his body.** (NIV)

I Timothy 2:11-14; **A woman should learn in quietness and full submission. (12) I do not permit a woman to teach or to have authority over a man; she must be silent. (13) For Adam was formed first, then Eve. (14) And Adam was not the one deceived; it was the woman who was deceived and became a sinner.** (NIV)

9. Parents have authority over their children, which is suppose to teach children the concept authority.
Ephesians 6:1-3; **Children, obey your parents in the Lord, for this is right. (2) "Honor your father and mother"—which is the first commandment with a promise—(3) "that it may go well with you and that you may enjoy long life on the earth."** (NIV)

Colossians 3:20; **Children, obey your parents in everything, for this pleases the Lord.** (NIV)

10. Any individual who rebels against authority is actually rebelling against God. Romans 13:1-2; **Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. (2) Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. (NIV)**
11. The pride and arrogance of man duplicates Satan's original sin in the rebellion against the authority of God. Arrogant and proud individuals despise their leaders and conspire to undermine their authority in an attempt to overthrow them. Isaiah 14:12-14; **How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! (13) You said in your heart, "I will ascend to heaven, I will raise my throne above the stars of God; I will sit enthroned on the mount of the assembly, on the utmost heights of the sacred mountain. (14) I will ascend above the tops of the clouds; I will make myself like the Most High."** (NIV)

Psalms 10:4; **The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, "There is no God."** (NASB)

Proverbs 8:13; **To fear the Lord is to hate evil; I hate pride and arrogance, evil behavior and perverse speech. (NIV)**

Proverbs 16:18; **Pride goes before destruction, a haughty spirit before a fall. (NIV)**

Proverbs 29:23; **A man's pride brings him low, but a man of lowly spirit gains honor. (NIV)**

Ezekiel 16:49-50; **Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. (50) They were haughty and did detestable things before me. Therefore I did away with them as you have seen. (NIV)**

Daniel 5:20-21; **But when his heart became arrogant and hardened with pride, he was deposed from his royalty and**

stripped of his glory. (21) He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like cattle; and his body was drenched with the dew of heaven, until he acknowledge that the Most High God is sovereign over the kingdoms of men and sets over them anyone he wishes. (NIV)

Zephaniah 2:10-11; This is what they will get in return for their pride, for insulting and mocking the people of the Lord Almighty. (11) The Lord will be awesome to them when he destroys all the gods of the land. The nations on every shore will worship him, every one in its own land. (NIV)

I John 2:16; For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. (NIV)

12. **The Lord Jesus Christ is the perfect example of living a life in humility and the proper respect for authority. Philippians 2:5-11; Your attitude should be the same as that of Christ Jesus: (6) who, being in very nature God, did not consider equality with God something to be grasped, (7) but made himself nothing, taking the very nature of a servant, being made in human likeness. (8) And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (9) Therefore God exalted him to the highest place and gave him a name that is above every name, (10) that at the name of Jesus every knee should bow, in heaven and on earth, (11) and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (NIV)**

I Peter 5:5-7; Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, “God opposes the proud but gives grace to the humble.” (6) Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. (7) Cast all your anxiety on him because he cares for you. (NIV)

During the earthly ministry our Lord Jesus Christ it was of great importance for Him to carry out His mission of the Father. John 5:30; Jesus said, “By myself I can nothing; I judge only as I hear, and my judgment is just, FOR I SEEK NOT TO PLEASE MYSELF BUT HIM WHO SENT ME.” (NIV: emphasis added by the author.

John 6:38; **For I have come down from heaven not to do my will but to do the will of him who sent me.** (NIV)

John 8:28-29; So Jesus said, **“When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me. (29) The one who sent me is with me; he has not left me alone, FOR I ALWAYS DO WHAT PLEASES HIM.”** (NIV: emphasis added by the author)

John 14:31; **But the world must learn that I love the Father and that I do exactly what my Father has commanded.** (NIV)

Therefore, in order to follow our Lord’s pattern of spiritual living, we must be under the authority of God’s Word, God’s Spirit, the government He has placed as the authority over us here, and also the local authorities which He designated to be the authority for us.

EXPANDED TRANSLATION VERSE 7: “Jesus Christ, who in the days of His flesh (incarnation), having offered up both intense prayers and strong supplications associated with a loud scream and many tears to the One (God the Father) who has always been and continues to be able to deliver Him (Jesus Christ) out from physical death because of His respect for divine authority.”

EXPANDED TRANSLATION VERSE 8: “Although being a Son he (Jesus Christ) entered into learning obedience to authority from the things which He has suffered.”

EXPANDED TRANSLATION VERSE 9: “And having completed the disciplinary training (to learn obedience) He became to all the ones obeying Him the source of eternal salvation.”

EXPANDED TRANSLATION VS 10: “Having been designated by God (the Father) a high priest according to the standard and order of Melchisedec.”

These verses in our passage tell us of our Lord having to learn the discipline of authority; and to be under authority during His entire earthly life of thirtythree-years.

Hebrews 5:11;

Vs 11: Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing. (KJV)

From this point on the comparison of Christ to Melchizedec would be the natural progression. But beginning in verse eleven and going to the end of chapter six we have an interruption of the natural progression because of believer reversionism. Reversionism is always an attitude which is negative toward anything related to God.

Of whom — *περὶ οὗ* — PERI OU. The preposition PERI plus the genitive masculine singular of the relative pronoun *ὅς* — HOS. This particular phrase means, “concerning whom.” In other words, concerning Jesus Christ, not concerning Melchizedec. Jesus Christ is a priest after the order or classification of Melchizedec, which will be the topic which has great importance; but he won’t complete it until the beginning of chapter seven. Therefore, this relative pronoun refers to the Lord Jesus Christ who was presented as the royal high priest in verses 5—10. The author is ready to discuss the principles of Jesus Christ as being a high priest like Melchizedec; but he understands that his readers are not ready to hear it. They don’t have the frame of reference to handle it. Therefore, he gives the reason why they are not ready but being, “**dull of hearing.**”

Beginning with verse eleven the writer begins the third great warning found in the book of Hebrews. The first warning was found in Hebrews 2:1-4 concerning the neglect of the gospel. The second warning was found in Hebrews 3:7-19 concerning unbelief. And now, beginning with Hebrews 5:11 to Hebrews 6:20 we have the third warning concerning reversionism.

Literally, “Concerning whom.”

We have many things to say —

We — *ἡμῖν* — HEMIN. The dative plural of the pronoun *ἐγώ* — EGO referring to the writer of this epistle and other pastor-teachers at that time.

Have — not in the Greek text. It was inserted to make a smoother English.

Many things — *πολὺς* — POLUS. Nominative masculine singular of the adjective *πολὺς* — POLUS. Means, “much, many, great in magnitude or quantity, large.” This adjective refers to “many doctrines.”

Literally, “Concerning whom (Jesus Christ) we have many doctrines.” And this is why the word “have” is inserted; it is used to explain as closely as possible what the Greek is saying.

Literally, “Concerning whom (Jesus Christ) we have many doctrines.”

To say — λέγειν — LEGEIN. Present active infinitive of λέγω — LEGO. Means, “to say, to speak, to talk, to communicate.

PRESENT TENSE (iterative): this views the action of the verb at successive intervals, namely, the assembling together of believers for the teaching of the Word of God by a pastor-teacher.

ACTIVE VOICE: the subject produces the action of the verb. In our context, the writer, as a teacher produces the action of teaching.

INFINITIVE MOOD (mood of purpose): in our context, the purpose of the writer is to teach and to go on with his teaching, and he only stops long enough to make an issue out of a problem in the congregation, the problem of reversionism.

Literally, “Concerning whom (Jesus Christ) we have many doctrines to communicate.”

And hard to be uttered — δυσερμήνευτος — DUSERMENERTOS. Nominative masculine singular of the adjective δυσερμήνευτος —DUSERMEHNEUTOS. Means “hard to explain, difficult to teach, difficult to understand.” Advanced Bible doctrine is “difficult to teach, and difficult to understand.” Without the proper frame of reference developed by years of sitting in Bible class and experiencing a consistent learning of the Word of God as taught by a pastor-teacher.

Over the passed few generations there has been a lack of interest and desire in Christians to seriously learn basic Bible doctrine, let alone, advanced Bible doctrine. Christians gather in services all around the country to raise their hands and sing praise hymns. Praise hymns are all right, but there must be more time spent in the teaching of the Word of God than there is for singing. Christians cannot grow spiritually through music, only through the in-depth teaching and learning of the Word of God.

Praise worship alone strangles spiritual growth! Learning advanced Bible doctrine requires a lot more concentration and a lot more self-discipline to learn and understand. Therefore, because of these requirements most Christians are satisfied with doing the minimum amount of consistent concentration, so that they remain content with the status of not learning any advanced Bible doctrine.

This is one reason why many churches have a great amount of music and various programs, which leaves little time for an in-depth lesson from the Word of God by the pastor-teacher. These types of churches never go beyond the basic framework of the Word of God. Look at Hebrews 6:1-3; **Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, (2) instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. (3) And God permitting, we will do so.** (NIV)

The writer of Hebrews, through the ministry of the Holy Spirit is directed to command believers to move beyond the basic Bible teaching and advance to spiritual maturity. In Hebrews 6:1-3 the writer lists a few basic doctrines: “repentance, faith in God, baptisms, the laying on of hands, resurrection of the dead and eternal judgment.” Christians cannot grow spiritually by hearing basic Bible lessons every time they come to church. The gospel of salvation, or resurrections, or baptisms cannot bring about spiritual growth. Spiritual growth can only be achieved through advanced Bible doctrine such as: The hypostatic union, Christian suffering, positional sanctification, dispensations, prayer, reversionism and the believer’s priesthood, just to name a few.

Literally, “Concerning whom (Jesus Christ) we have many doctrines to communicate and difficult to teach and to understand.”

Seeing — ἐπεὶ — EPEI. The causal conjunction meaning “because.”

Ye are — γεγόνατε — GEGONATE. Perfect active indicative second person plural of the verb γίνομαι — GINOMAI. Means “to become.”

PERFECT TENSE (iterative): this refers to the process of a completed action occurring at recurrent intervals rather than continuous process. In other words, the iterative perfect recognizes the fact that these Jews would learn Bible doctrine for awhile, then they would stop learning for awhile, then they would come back and learn again for awhile. They were consistently inconsistent. After a believer does this long enough they will eventually fall by the wayside and suffer a strong setback in their spiritual lives.

PRINCIPLE: many believers would never admit to being negative to Bible study and Bible doctrine, yet, they end up doing what these first century Jews did. Learn a little, stop learning a little, then learn a little again eventually getting to the point that they stop learning doctrine altogether. This type of reversionism is taking two steps forward and one step back.”

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of the various intervals of positive and negative response to the Word of God.

INDICATIVE MOOD (declarative): which emphasizes the historical reality of these believers in Jerusalem in 67 AD learning Bible doctrine at various intervals through their own free will. This is a very subtle form of reversionism.

Literally, “Concerning whom (Jesus Christ) we have many doctrines to communicate to you and very difficult for you to understand because you have become.”

Dull of hearing —

Dull — νωθροὶ — NOTHROI. Means, “lazy, careless or slow.” This refers to being “apathetic or indifferent.” When it came to the prime directive of the Christian life “**to study to show yourself approved of God**” (II Tim 2:15;) these believers have been deluded into thinking that they were actually still positive to God’s Word.

The perfect tense of “**you have become**” indicates that these Jews in Jerusalem were once interested in learning God’s Word, but “**they have become**” apathetic and indifferent. We read in Heb 4:6 that these same individuals had become negative to Bible teaching because of “**unbelief.**” Unbelief closes the ears and causes an individual to become apathetic and indifferent. In their present condition it would have been very difficult for them to understand the teaching concerning Melchizedec, whom the writer introduced in Heb 5:6; and continues his teaching concerning Melchizedec through chapter Hebrews chapter seven.

Most Christians don’t realize that lazyness, apathy and indifference hinder more believers than almost anything else. One main reason is that many of them are deluded into thinking they are still positive to the Word of God. PRINCIPLE: if you are truly positive to the learning and application of God’s Word you won’t allow anything to take you away from the study of the Bible.

Each of us as believers in Jesus Christ must always be alert to what is going on around us at all times. Some of the most insignificant things can cause you and me to become distracted to the real issues in the spiritual life; and that is the taking in of a little Bible doctrine every day no matter how you feel, physically, emotionally or mentally. I Peter 5:8-9; **Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. (9) Resist him standing firm in the**

faith (referring to that which has been learned, Bible doctrine), **because you know that your brothers throughout the world are undergoing the same kind of sufferings.** (NIV: explanation provided by the author)

I Peter 3:15b; tells us**Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.** (NIV) In order to fulfill the requirement given in this verse demands a lot of Bible study not just Bible reading.

Literally, “Because you have become apathetic (indifferent).”

PRINCIPLE: therefore, the writer tells these Jews in Jerusalem in 67 AD that he possessed much more information to share with them, but because of their indifference, apathy or slowness the recipients of this epistle they were unable to be taught.

Of hearing — τᾱίς ἀκοᾱίς — TAIS AKO AIS. Meaning “to hear, to listen, to understand that which is heard.” The writer says that they were “slow, indifferent or apathetic to the hearing and learning” of the Word of God.

The condition these believers find themselves is not a natural one since the writer says, **“You have become;”** this was an acquired state nor a natural one. The writer is indicating that these believers should have been in a different condition. They should have been eager to learn but they allowed themselves **“to become”** lazy, indifferent or apathetic.

In verse twelve the writer warns his readers in Jerusalem concerning the dangers of being a “slow, indifferent or apathetic” listener of the learning of the Word of God.

EXPANDED TRANSLATION VERSE 11: “Concerning whom (Jesus Christ) we have many doctrines to communicate to you and are very difficult for you to understand because you have become, slow, apathetic or indifferent in the sphere of hearing and learning.”

Hebrews 5:12;

In verse twelve the writer now briefly explains the reason why these Jewish Christians were apathetic toward the teaching of the Word of God. And this apathy and indifference would lead them to the coming future destruction of Jerusalem and the temple.

Vs 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. (KJV)

For — γάρ — GAR. Conjunctive particle used to express continuation of a subject. These conjunctive particles are very important as far as understanding the interpretation of a passage. From this particle we know that we have the continuation and explanation of the subject from the previous verse.

When — καὶ — KAI. The adjunctive use of the conjunction KAI.

Since KAI GAR is used to introduce more information on the subject of the previous verse it could be translated “For even though.”

For the time — διὰ τὸν χρόνον — DIA TON CHRONON. First we have the preposition DIA, plus the accusative masculine singular of χρόνος — CHRONOS referring to time in the sense of one minute following another, one hour following another or one day following another.” CHRONOS is the word used in our English for “chronology.” By interpretation this denotes a construction dealing with the extension of time. In other words, because of the extent of time these Hebrews had been under the instruction of teachers presenting New Testament truth, they ought to be teaching others.

Literally, “For even though you have been under instruction for an extended period of time.”

Ye ought to be teachers —

Ye ought — ὀφείλοντες — OPHEILONTES. Present active participle nominative masculine plural of the verb ὀφείλω — OPHEILO. Means, “to be obligated, to be indebted, to owe, to have a duty and responsibility.” In time of national disaster all believers are obligated to communicate and express divine viewpoint. This does not necessarily refer to a pastor or a teacher, but any born again believer possessing divine viewpoint. The time in which we

live demands that each believer in Jesus Christ is obligated to stand his ground on divine viewpoint as God provides the opportunities. Believers in Jesus Christ have an extraordinary obligation to proclaim eternal salvation found in the person of Jesus Christ.

Literally, “For even though you have been under instruction for an extended period of time.”

PRESENT TENSE (retroactive progressive present): in which communicating Biblical information begins in the past and continues into the present time. This is sometimes called the present tense of duration. This is the time, as it were, to stand up and be counted. This is the time to express divine viewpoint as you have the opportunity.

ACTIVE VOICE: the subject produces the action of the verb. It is the believer’s responsibility to produce the action of the verb as disaster approaches. It is the function of the spiritually mature believers to take a courageous stand.

PARTICIPLE (denotes purpose): The purpose of the believer who possesses doctrinal information is to share that information to those around him.

Literally, “For even though you have been under instruction for an extended period of time you have become responsible (indebted).”

PRINCIPLE: there are many ways in which divine viewpoint can be presented. Therefore, every believer should be sensitive to the leading of the Holy Spirit.

To be teachers — διδάσκαλοι — DIDASKALOI. The nominative masculine plural of the noun διδάσκαλος DIDASKALOS. Means, “an occupation, a pastor-teacher, communicators.” This word can be used for pastor teachers, but in this context it is used for the entire Church Age priesthood.

To be — εἶναι — EINAI. Present active infinitive of the verb εἰμί — EIMI, verb of absolute state of being.

PRESENT TENSE (customary): denoting that which habitually occurs or should occur.

ACTIVE VOICE: the subject produces the action of the verb. The spiritually mature believer or the growing believer in the normal function of his priesthood produces the action of the verb.

INFINITIVE MOOD: this is the infinitive of result. As a result of their extended time of Bible study over the years, the result was that they became indebted to be teachers.

PRINCIPLE: This passage was not written to a group of teachers. The writer is telling them that many of them have failed in learning enough to teach others. Christians who have progressed in their Biblical knowledge should be able to instruct others: I Peter 3:15; **But in your hearts** (minds and thinking) **set apart Christ as Lord. ALWAYS be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.** (NIV)

Literally, “For even though you have been under instruction for an extended period of time you are responsible (indebted) to be teachers (instructors).”

In the original context of this passage these people in Jerusalem were three years from the great national disaster which would destroy their nation. There were possibly 20,000 or more believers who were delivered from that fatal catastrophe.

Ye have need that one teach you again —

Ye have — ἔχετε — ECHETE. Present active indicative second person plural of the verb ἔχω — ECHO. Means “to have, to hold, to possess.”

PRESENT TENSE: linear aktionsart, literally, “you keep on having.”

ACTIVE VOICE: the subject produces the action of the verb. These negative reversionistic believers produce the action of the verb. They are not doing what they should be doing, therefore they continue to “**have need.**”

INDICATIVE MOOD (declarative): this refers to the historical reality of the great need to learn Bible doctrine before they can communicate divine viewpoint in the time of crisis.

Need — χρεῖαν — CHREIAN. Accusative feminine singular of χρεῖα — CHREIA. Means “need, necessity to require.” When the verb ECHO is followed by the accusative case of CHREIA it means “to require.” This is a Greek idiom.

Literally, “For even though you have been under instruction for an extended period of time you have become responsible (indebted) to become teachers.”

That one teach you again —

That one —τινὰ — TINA. Accusative masculine singular of the pronoun τίς — TIS meaning “dignity, state of honor.” This should be translated “that someone favorable.” In other words, not just any Christian, but one who knows Bible doctrine.

Teach you again — διδάσκειν πάλιν — DIDASKEIN PALIN. First we have the present active infinitive of the verb διδάσκω — DIDASKO. Means “to teach.” With this word we see the key problem of some of the Jews in Jerusalem; they had to learn Bible doctrine all over again. With this we have the adverb πάλιν — PALIN. Means “again by repetition, once more, anew.” PRESENT TENSE (progressive): this signifies the action of the verb is in a state of persistence. The state of persistence is very important in spiritual growth, and in spiritual recovery.

PRINCIPLE: it is not, and never has been a one shot decision that solves any spiritual problem. Some churches ask for Christians to come forward and dedicate their lives “anew,” or to turn over a new leaf in their lives and get back to doctrine. These, and others like these are no more than blasphemous actions against God and His plan. Spiritual solutions always take a series of good consistent decisions in the face of a great conflict. And it is in this way we begin to discover, from this present tense the fact that we are in a spiritual conflict.

ACTIVE VOICE: the subject produces the action of the verb. The pastor must produce the action of the verb in teaching Bible doctrine and each believer must produce the action of the verb of consistently sitting in class and learning what is taught.

INFINITIVE MOOD: the infinitive of purpose.

Literally, “You require someone respectable or honorable to teach you again.”

Never allow a novice, or anyone not grounded in the teachings of the Word of God be a teacher in the church. I Tim 3:6; He should **“not be a novice, lest being puffed up with pride he fall into the same condemnation of the devil.”** (NKJV)

Which be the first principles of the oracles of God —

Someone which be τινὰ τὰ στοιχεῖα — TINA TA STOICHEIA. First we have the pronoun TIS, as an interrogative meaning “certain, someone.” With this we have the Accusative neuter plural from the noun στοιχεῖον — STOICHEION. Means “rudimentary ideas, basic teaching, the ABC’s of learning.”

Which is — Literally, “who is capable of teaching.”

The first principles — τῆς ἀρχῆς — TES ARCHES. First we have the genitive singular of the definite article τῆς — TES and could be translated, “the, who or which.” With this we have ἀρχή — ARCHE. Means “First in the Greek text referring to first in a series, the very beginning of things.”

Literally “ the the first principles.”

Of the oracles of God — τῶν λόγιων τοῦ θεοῦ — TON LOGION TOU THEOU. First we have the genitive plural of the noun λόγος — LOGOS meaning “oracle. word, revelation” referring to the Old Testament In our text. The words “**truths and word**” are translated from LOGOS.

Literally, “You require someone to teach you the elementary things of the beginning of God’s word all over again.”

You have need of milk, not solid meat! — καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος οὐ στερεᾶς τροφῆς — KAI GEGONATE CHEIRAN ECHONTES GALAKTOS OU STEREAS TROPHEIS.

Many believers in Jerusalem at this time had neglected Biblical truth and were being warned about losing all the basic doctrine they had learned. Therefore these apathetic and indifferent believers had degraded themselves down to the place that they could only study basic Bible doctrine. They had to move back to a liquid diet, “**milk**” referring to basic doctrine, which was the beginning of the elementary teachings from the Word of God; they were not able to digest “**solid food**,” referring to a more advanced form of doctrine.

EXPANDED TRANSLATION VERSE 12: “For even though you have been under instruction for an extended period of time you have become responsible (indebted) to be become teachers yourselves. But you have developed a need of someone to be teaching you the elementary doctrines again. You have developed a need for basic doctrine and are not able to digest the solid food of a more advanced doctrine.”

As this fifth book goes to press, the problems of our nation and the world continue to fester and create greater difficulties. We are all involved in a spiritual war with many unseen forces of evil led by Satan who is against the forces of God and His Word. We do not hear the sound of mighty weapons and numerous explosions of bursting grenades at this moment. But in the spirit world there are many conflicts going on right now. Each one of us as believers in the Lord Jesus Christ are involved in this war whether we like it or not. A war that is more meaningful than any war in all of human history, past, present or future.

But one the most positive things that's in operation today is the royal priesthood of every believer in the Lord Jesus Christ. We are not of the order of family priests as Noah and Abraham was before the Great flood, nor are we Levitical priests from the tribe of Levi in the Jewish Age, but we belong to the royal priesthood which is the order of Melchizedec. The priesthood of which our Lord Jesus Christ operates today and forever. We have been placed into Christ as of the moment we accepted Him as our personal Savior, and our position in Christ is a position that will never change.

Since we are royal priests of the highest order we are commanded to live like royal priests and that requires each one of us to know as much as possible regarding his priesthood. The first thing all royal priests need is to understand the extreme importance of growing up spiritually to spiritual maturity. Because it is only in spiritual maturity that any royal priest fulfills his purpose that God has designed for him to complete in this life.

We are living in a time of great uncertainty throughout the entire world. But the Word of God is still being proclaimed and taught and there are a number of believers in Christ who desire to study and learn and are able to learn as long as they have the time. Spiritual maturity is the issue for the royal family today. The only thing that can keep you from reaching spiritual maturity is you! Everything rests upon your volition, not your works! It depends upon the decisions you make regarding your consistency, self-discipline and concentration and applying the Word of God.

You will meet Christians who will tell you that you must witness and win souls everyday, but that is not the command of our Lord or the Word of God. Yes, we are to be witnesses but you can never be a good witness unless you possess a maximum knowledge of God's Word. If you are not acquainted with the basic doctrines found in Hebrews chapter six you are not qualified to go out and be a soul-winner. The knowledge of the Word of God is required for every believer in Christ in order for him to serve his master in an acceptable manner. I Peter 5:15b;**Always be prepared to give an answer**

to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect. (NIV) The only way you are able to be prepared is by the consistent study and application of the Word of God. I hope you noticed I quoted I Peter 5:15b; many times, because it is very important.

The passage of scripture before us, Hebrews 5:12 is a very critical passage. It represents the issue of spiritual combat. And while you may not feel that you are in combat, you are! You and I as believers in Jesus Christ are fighting on two fronts constantly. A visible and invisible front. And the two fronts of this war are related to each other. Victory in one means victory in the other; and failure in one means failure in the other.

The greatest failure in the Christian life is reversionism, some Bible teachers call it apostasy, but reversionism is a much stronger word to describe the failure of the Jews in Jerusalem in 67 AD. Reversionism makes believers failures in the invisible front of the spiritual war, and also makes the believer a failure in the visible front of that war. Reversionism is the great enemy that makes believers casualties in the invisible spiritual war.

II Corinthians 10:3-5b; **For though we live in the world, we do not wage war as the world does. (4) The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. (5) We demolish arguments and every pretension that sets itself up against the knowledge of God,.....** (NIV) The words “**knowledge of God**” is a reference to the Word of God that is assessable to every believer in time. Here we see another reason why the Christian is commanded to know and understand Scripture before all things.

Ephesians 6:12; **For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.** (NIV) I want you to notice where these supernatural powers are located; in the heavenly realms, which also includes fallen angels and demons who attempt to corrupt and control government leaders and all those who are in authority over us.

HISTORICAL SUMMARY OF THE DESTRUCTION OF JERUSALEM AND THE TEMPLE IN AUGUST AD 70

1. At the time of the writing of this epistle the Jews were approaching the end of their kingdom as they knew it. The Jewish Kingdom of Judea, headquarters and capital city Jerusalem would be destroyed. This epistle was written to Jewish believers in Jerusalem three years before this great national disaster.

2. One of the greatest disasters in all of human history was the siege of Jerusalem and its complete destruction in August of 70 AD. Three years earlier in 67 AD this epistle was written while the Roman Army was already in the process of increasing its troop strength in Judea.
3. The principle being emphasized in Hebrews 5:12 was the fact that the believers living in and around Jerusalem had a very short time to prepare themselves spiritually. The spiritual solution is only for believers in Jesus Christ. They may die in the destruction but they could have dying grace. The believers who rejected God's solution in this situation would die a terrible, painful death without any dying grace or mercy from the Lord. Some of the residents of Jerusalem were taken into slavery and worked to death in the mines in the Sinai Peninsula; while others were defiled by becoming slaves to pedophiles, pimps and all types of sexual degeneration and perversion. Attempting to survive a national disaster without the Lord and the Word of God is worse than dying a thousand horrible deaths.
4. A nation on the eve of such a disaster needs the Word of God as never before. Therefore it was the objective of the writer to provide the necessary information that would be extremely important as they approach this disaster.
5. Spiritual maturity means deliverance, one way or another. If the Lord allows you to die then you will experience dying grace. If the Lord gives you physical deliverance He will provide all that is necessary to bring that about. The believer who remains positive to the learning and application of the Word of God regardless of his circumstances will be blessed in many different ways. God never forgets His children. But on the other hand, those believers who refuse to trust the Lord in disastrous situations will not only suffer and die, but they will suffer in the most horridness manner.
6. In describing the wholesale torture and agony which occurred to many of the individuals to whom the Epistle to the Hebrews was written; the historical account of this great historical disaster has been very clearly documented.

The following historical account is taken from "History of the Christian Church" by Philip Shaff, Volume 1; pages 391-399; Original copyright 1910 by Charles Scribner's Sons; William B. Eerdmans Publishing Company, Grand Rapids, Michigan)

“There is scarcely another period in history so full of vice, corruption, and disaster as the six years between the Neronian persecution and the destruction of Jerusalem. The prophetic description of the last days by our Lord began to be fulfilled before the generation to which he spoke had passed away, and the day of judgment seemed to be close at hand. So Christians believed and had good reason to believe and even to the earnest heathen minds of that period looked as dark as midnight.”.....”The most unfortunate country in that period was Palestine, where an ancient and venerable nation brought upon itself unspeakable suffering and destruction. The tragedy of Jerusalem prefigures in miniature the final judgment, and in this light it is represented in the eschatological discourses of Christ, who **“I make known the end from the beginning.”** (NIV) (Isaiah 46:10;)

“In the month of May, AD 66, under the last procurator, Gessius Florus (from 65 onward), the wicked and cruel tyrant who, as Josephus says, ‘was placed as a hangman over evil-doers,’ an organized rebellion broke out against the Romans, but at the same time a terrible civil war also between different parties of the revolvers themselves, especially between the Zealots and the Moredates or the Radicals and Conservatives. The ferocious party of the Zealots had all the fire and energy which religious and patriotic fanaticism could inspire; they have been justly compared with the Montagnarges of the French Revolution. They gained the ascendancy in the progress of the war, took forcible possession of the city and the temple and introduced a reign of terror. They kept up the Messianic expectations of the people and hailed every step towards destruction as a step towards deliverance. Reports of comets, meteors, and all sort of fearful omens and prodigies were interpreted as signs of the coming of the Messiah and his reign over the heathen. The Romans recognized the Messiah in Vespasian and Titus.”

“To defy Rome in that age, without a single ally, was to defy the world in arms; but religious fanaticism, inspired by the recollection of the heroic achievements of the Maccabees, blinded the Jews against the inevitable failure and made this a desperate and unwinable revolt.”

“The emperor Nero, informed of the rebellion, sent his most famous general, Vespasian, with a large force to Palestine. Vespasian opened the campaign in the year 67 AD from the Syrian port-town, Ptolemais (Acco), and against a stout resistance overran Galilee with an army of sixty thousand men. But events in Rome hindered him from completing the victory, and required him to return thither. Nero had killed himself. The emperors, Gable, Oho and Vitellius followed one another in rapid succession. The later was taken out of a dog’s kennel in Rome while drunk, dragged through the streets, and shamefully put to death. Vespasian, in the year 69, was universally proclaimed emperor, and restored order and prosperity.”

PRINCIPLE: I want you to notice the series of events that occurred which allowed the destruction of Jerusalem and the temple to be delayed longer than the Romans had planned. God in His marvelous grace plan decided to give the Jews living in and around Jerusalem more time to evaluate. The information they were receiving from the writer of the Epistle to the Hebrews in, 67 AD was from God giving them another warning of the coming disaster. So God intervened and brought problems in Rome which caused the Roman General, Vespasian, the leader of the Roman expedition in Palestine to delay his war against the Jewish rebellion, which in turn allowed the Jews to be given an extension of God’s grace provision before the Roman Army was allowed to continue their ruthless destruction of the Jewish rebels, the destruction of Jerusalem and the temple. God in His patience and forbearance always gives those destined to destruction wonderful grace, giving the recipients of destruction and judgment more than a enough time and grace necessary to allow the victims to change their minds and repent of their rebellion against God.

When Vespasian was appointed emperor in 69 AD, “his son, Titus,” who himself ten years later became emperor, and highly distinguished himself by his mildness and philanthropy, then undertook the prosecution of the Jewish war, and became the instrument in the hand of God in destroying the holy city and temple. He had an army of not less than eighty thousand trained soldiers, and planted his camp on Mount scopus and the adjoining Mount Olivet, in full view of the city and the temple, which from this height showed to be the best advantage. The Valley of the Kedron divided the besiegers from the besieged.”

“In April, AD 70, immediately after the Passover, when Jerusalem was filled with strangers, the siege began. The zealots rejected, with sneering defiance, the repeated proposals of Titus and the prayers of Josephus, who accompanied him as interpreter and mediator; and they struck down every one who spoke of surrender. They made sorties down of the Kedron and up the mountain, and inflicted great loss on the Romans. As the difficulties multiplied their courage increased, the crucifixion of hundreds of prisoners (as many as five hundred a day) only enraged them more. Even the famine which began to rage and sweep away thousands daily, and forced a woman to roast her own child, the cries of mothers and babes, the most pitiable scenes of misery around them, could not move the crazy fanatics. History records no other instance of such obstinate resistance, such desperate bravery and contempt of death. The Jews fought, not only for civil liberty, life, and their native land, but for that which constituted their national pride and glory, and gave their whole history its significance—for their religion which, even in this state of horrible degeneracy, infused into them an almost superhuman power of endurance.”

“At last, in July, the castle Antonia was surprised and taken by night. This prepared the way for the destruction of the Temple in which the tragedy culminated. The daily sacrifices

ceased July 17th, because the hands were all needed for defense. The last bloodiest sacrifice at the altar of burnt offering was the slaughter of thousands of Jews who had crowded around it.”

“Titus (according to Josephus) intended at first to save that magnificent work of architecture, as a trophy of victory, and perhaps from some superstitious fear; and when the flames threatened to reach the Holy of Holies he forced his way through flame and smoke, over the dead and dying, to arrest the fire. But the destruction was determined by a higher degree. His own soldiers, roused to madness by the stubborn resistance, and greedy of the golden treasures, could not be restrained from the work of destruction. At first the halls around the temple were set on fire. Then a firebrand was hurled through the golden gate. When the flames arose the Jews raised a hideous yell and tried to put out the fire; while others, clinging with a last convulsive grasp to the Messianic hopes, rested in the declaration of a false prophet, that God in the midst of the conflagration of the Temple would give a signal for the deliverance of his people. The legions vied with each other in feeding the flames, and made unhappy people feel the full force of their unchained rage.

Soon the whole prodigious structure was in a blaze and illuminated the skies. It was burned on the tenth of August, AD 70, the same day of the year on which, according to tradition, the first temple was destroyed by Nebuchadnezzar. “No one,” says Josephus, “can conceive a louder, more terrible shriek that arose from all sides during the burning of the temple. The shout of victory and the jubilee of the legions sounded through the wailings of the people, now surrounded with fire and sword, upon the mountain, and throughout the city. The echo from all the mountains around, even to Perea, increased the deafening roar. Yet the misery itself was more terrible than the disorder. The hill on which the temple was seething hot, and seemed enveloped to its base in one sheet of flame.

The blood was greater in quantity than the fire, and those slain more in number than those that slew them. The ground was nowhere visible. All was covered with corpses; over these heaps the soldiers pursued the fugitives.”

“.....Even the heathen Titus is reported to have publicly declared that God, by a special providence, aided the Romans and drove the Jews from their impregnable strongholds. Josephus, who went through the war himself from beginning to end, at first as governor of Galilee and general of the Jewish army, then as a prisoner of Vespasian, finally as a companion of Titus and mediator between the Romans and Jews, recognized in this tragic event a divine judgment and admitted of his degenerate countrymen, to whom he was otherwise sincerely attached: ‘I will not hesitate to say what gives me pain: I believe that, had the Romans delayed their punishment of these villains, the city would have been swallowed up by the earth, or overwhelmed with a flood, or, like Sodom, consumed with fire from heaven. For the generation which was in it was far more ungodly than the men on whom these punishments had in former times fallen. By their madness the whole nation came to be ruined.’”

“Thus, therefore, must one of the best Roman emperors execute the long threatened judgment of God, and the most learned Jew of his time describe it, and thereby, without willing or knowing it, bear testimony to the truth of the prophecy and the divinity of the mission of Jesus Christ, the rejection of whom brought all this and the subsequent misfortune upon the apostate race.”

8. Continuing with the account written by Josephus: “in the course of the operations which led to this catastrophe, it has been seen that, according to the estimate of Josephus, which some writers suspect of exaggeration, nearly one million one hundred thousand Israelites had perished by famine or the sword; and ninety-seven thousand, after the contest was at an end, remained to be divided among the

conquerors, and were counted off like so many sheep in the pastures of Jordan. Of these, the youngest and best favored were reserved to grace the triumphs of Titus and Vespasian in the Roman Highways. The males who were above seventeen years of age, were sent in the direction of Egypt to be employed on the public works, or to take part in the combats of the circus, to be exhibited as the antagonists of wild beasts, or in the spectacles of the gladiators. Nor was theirs a happier fate of this doom. Those who were under seventeen were destined to be exposed in the markets of Rome, there to be sold to administer to the indolent luxury or brutal passions of the wealthy sensualist.

It has been seen that their leader Simon was put to a cruel and ignominious death; and the tidings of his melancholy end were hailed with shouts by the crowd who joined to celebrate the victories of Titus. Nothing was omitted that could further humble and exasperate the unhappy Jews. Their blood was pitilessly shed; rapacious hands despoiled them and their property; and insults and mockery were added to complete their misery.” (Antiquities of the Jews. Book 1 pages 626-627)

Following the description of this horrible disaster and agonizing suffering that occurred during this time of the Jewish rebellion against the Romans; the question arises, what happened to those who remained positive to the Word of God during this period of time? In the tenth Volume of The Cambridge Ancient History; pages 861 - 865 printed in 1934 at the University Printing House Cambridge Great Britain; we are given more information regarding the survivors of this great disaster.

As the time approached of the coming disaster it was the power of God which brings deliverance. God provided many marvelous things for the Jews who were positive to His Word and continued with their Bible studies regardless of the tragic situations going on all around them. They believed the Word of God as it was taught to them by the writer of the Epistle to the Hebrews. They did not falter in their continued spiritual growth in the filling of the Holy Spirit, because of their application of faith and their knowledge of Bible doctrine they were delivered from this great national disaster.

9. More than likely there were some still living in Jerusalem who, over thirty years earlier witnessed the crucifixion, resurrection and session of our Lord. Some of them may have accepted Christ at that time. The writer of Hebrews sent a very strong warning to the inhabitants of Jerusalem regarding the coming national disaster.

At the time of writing, 67 AD many of them responded in a positive manner by leaving the temple and turning their minds and hearts to the teachings of the Bible and the New Covenant. Those who did God took care of their every need. I Cor 2;6-10; **We do however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. (7) No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. (8) None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. (9) However, as it is written:(Isaiah 64:4;) "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" — (10) but God has revealed it to us by his Spirit. (NIV)**

Phil 4:19; **And my God will meet all your needs according to his glorious riches in Christ Jesus. (NIV)**

II Cor 4:7; **But we have this treasure in jars of clay to show that this all surpassing power is from God and not from us. (NIV)**

Phil 4:6-7; **Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. (7) And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (NIV)**

Because of positive volition among believers from the time of Christ, 32 AD and 66 AD The Holy Spirit led and provided positive believers to areas where God desired them to settle and take the gospel of Jesus Christ and the doctrines from the Word of God to distribute everywhere they went.

10. Some went to Alexandria, Egypt; some ended up in Rome. Many ended up at Ephesus, and some of them ended up across the sea to some of the Greek Islands. There were also many who migrated east toward Parthia and found refuge. But wherever they went and however they

got there it was God who provided all that was needed. God's provision for all those believers was based on His marvelous grace which is understood only on the basis of their consistent positive volition toward God's Word. The rescue and deliverance of the positive believers in the great holocaust of 70 AD was the fulfillment of the prophecy in Acts 1:6-8; **So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" (7) He said to them: It is not for you to know the times or dates the Father has set by his own authority. (8) But you will receive power when the Holy Spirit comes on you; AND YOU WILL BE MY WITNESSES IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE ENDS OF THE EARTH.**" (NIV: explanation provided by the author) When Jesus uttered this prophecy in Acts 1:6-8 in 32 AD, never in their wildest dreams or nightmares did they picture its fulfillment being fulfilled in this horrible manner.

EXPANDED TRANSLATION VERSE 12: "For even though you have been under instruction for an extended period of time you have become responsible (indebted) to become teachers yourselves, but you have developed a need of someone to be teaching you the elementary doctrines again. You have developed a need for basic doctrine and are not able to digest the solid food of a more advanced doctrine."

Hebrews 5:13;

Vs 13: For every one that useth milk is unskilful in the word of righteous: for he is a babe. (KJV)

This concept was introduced in verse twelve and is now amplified in verses thirteen and fourteen.

For — γὰρ — GAR. Explanatory use of the particle GAR. This is used as a conjunctive particle here to explain what is meant by the fact that they could not take in “**solid food**,” or “advanced Bible doctrine” into their souls.

πᾶς — PAS. Adjective meaning, “all, the whole, every.” The rule for translating this adjective is this: if there is a definite article preceding PAS it should be translated “all.” But if there is no definite article preceding PAS it should be translated “every.” Therefore the use of these two particles should be translated “Anyone.”

That useth milk — ὁ μετέχων γάλακτος — HO METECHON GALAKTOS. First we have the nominative singular of the definite article used as a pronoun and should be translated “the one.” When combined with PAS AND GAR it should be translated “For the one.”

Useth — μετέχων — METECHON. Present active participle nominative masculine singular of μετέχω — METECHO. Means “to share in, to partake in, to participate with.”

PRESENT TENSE (customary): referring to that which habitually occurs. This does not mean dabbling in basic doctrine once and awhile; it refers to “living your life around basic doctrine.” We have to keep in mind that the writer is talking about born again believers who are only interested in basic Bible doctrine. These believers are not interested in learning about their new priesthood under Melchizedec. They are still stuck in the past with the temple and Mosaic sacrifices, desiring nothing but basic doctrine.

ACTIVE VOICE: the subject produces the action of the verb. The negative believers produces the action of only studying “basic Bible doctrine.” This is a sure sign of the hindering of the forward advance of spiritual growth, or beginning to move backward toward reversionism. Believers who only take in basic Bible doctrine, “**milk**” are never able to take in any advanced Bible doctrine. They will become a casualty in the spiritual war and may die the sin unto death if they don’t change their mind and get back with doctrine.

PARTICIPLE (ascriptive): which ascribes a quality or characteristic to the reverisistic believer. He is characterized as spiritually mature. Some of these involved in participating in basic doctrine may have been doing it for a while, which means that some of them may have reached spiritual maturity, but then decided that basic doctrine was easier to learn, mainly because a lot of it was heard by some of them over the years.

Literally, “For the one continually participating.”

Milk — γάλακτος — GALAKTOS. Genitive singular of the noun γάλα — GALA. Means “milk, basic nutrition.” The writer uses this word to refer to “basic Bible doctrine.”

Literally, “For the one continually feeding only on milk (basic Bible doctrine).”

Is unskillful — ἄπειρος — APEIROS. The nominative singular of the noun ἄπειρος — APEIROS. Means “ignorant, unskilled and inexperienced.” To the negative believer the learning of Bible doctrine is a waste of time. And with a negative attitude against learning Biblical doctrine he will never advance in the spiritual life. If he remains negative throughout his Christian life he may die before his time under the sin unto death.

PRESENT TENSE (customary): referring to that which habitually occurs. The reversionistic negative believer does not have the desire to learn advanced Bible doctrine. He is satisfied to stay with basic doctrine; which is a very abnormal pattern for living the Christian life. This means that he has no interest in learning about his royal priesthood, his ambassadorship, his heavenly citizenship or his spiritual gift.

ACTIVE VOICE: the subject produces the action of the verb. The negative reversionistic believer produces the action of partaking of milk or basic Bible doctrine only. Therefore, he is unable to take in advanced Bible doctrine.

PARTICIPLE (ascriptive): this ascribes a quality or characteristic to the negative reversionistic believer. The reversionistic believer is spiritually immature, and like all immature individuals, whether in the spiritual realm or human realm they demand that which is shallow and superficial. They do not have the capacity or the ability to learn anything that is of any depth.

This does not mean that these individuals were stupid or uneducated; they were stupid in the sense that they were unable to learn, and they did learn for awhile, but then they turned negative to the Word of God and had forgotten that which they once knew.

Literally, “For the one continually feeding only on milk (basic doctrine) is ignorant.”

In the word of righteousness — λόγου δικαιοσύνης — LOGOU DIKIOSUNES. First we have the genitive masculine singular of the noun λόγος — LOGOS referring the “written Word of God.” Next we have the genitive singular of the noun δίκαιοσυνή — DIKAIOSUNE. This word is used in many different ways. It basically means “righteousness and justice.” when used of individuals DIKAIOSUNE refers to nobility of character and integrity.

Literally, “For the one continually feeding only on milk (basic doctrine) is ignorant concerning the use and understanding of the word of righteousness.”

For he is a babe — νήπιος γάρ ἐστίν — NEPIOS GAR ESTIN. First we have the nominative masculine singular of the noun νήπιος — NEPIOS. This word literally refers to “very young children.” This word was used in the ancient Greek to referring to being “childish and silly.” “Being blind to simple things.” This word is used in the New Testament for a person who is a spiritual baby, one who is unable to understand simple things.” In our passage NEPIOS refers to believers who are spiritually immature. They are simple in their thinking; sometimes they actually act childish and silly like children.

I Corinthians 13:11; **When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.** (NIV) In this one verse NEPIOS is used five times.

EXPANDED TRANSLATION VERSE 13: “For the one continually feeding only on milk (basic Bible doctrine) is inexperienced in the message which has a righteous quality for he is spiritually immature.”

Hebrews 5:14;

Vs 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 good and evil. (KJV)**

But — δέ — DE. Conjunctive particle used to connect two clauses when there is a contrast between them. Here the contrast is between the spiritually mature and the spiritually immature believer in the previous verse. Verse fourteen describes the spiritually mature believer.

Strong meat — στερεὰ τροφή — STEREA TROPHE. First we have the nominative singular of the adjective στερεός — STEREOS. Means “solid, as opposed to that which is liquid or light.” Next we have the nominative singular of the noun τροφή — TROPHE. Means, “nourishment, food, sustenance.” This word was used in the ancient world for “food.”

Literally, “But solid food.”

Belongeth to them — ἐστὶν ἡ — ESTIN HE. Present active indicative third person singular of the verb εἶμι — EIMI. One of the verbs of a state of being. The present tense speaks of habitual action. In other words, “solid food is” always used by the spiritually mature. With this verb we have the nominative singular of the definite article “the.” This should be translated “is the.”

To them that — τῶν — TON. Genitive plural of the definite article used as a pronoun. “To the ones.”

Literally, “But solid food is for the ones.”

That are full of age — τελείων — TELEION. Genitive masculine plural of the adjective τέλειος — TELEIOS. Means, “complete, fully developed, fully grown, mature.”

Literally, “But solid food is for the spiritually mature.”

Even those who by reason of use have their senses exercised —

Even those — τῶν — TON. Genitive masculine plural of the definite article used as a pronoun and should be translated “to the ones.”

Who by reason of use — ἔξιν τὰ αἰσθητήρια — HEXIN TA AISTHETERIA. First we have the accusative singular of the noun ἔξιν — HEXIN. Means, “a habit of the body and mind (senses) which are being vigorously exercised. This results in the ability to discriminate between good and evil.” These spiritually mature believers in Jerusalem in 67 AD had exercised their thinking in the learning of Bible doctrine in order to discriminate between good and evil.

HEXIS tells us that self-discipline is a wonderful and necessary characteristic as long as that self-discipline is focused on the truth, and not wasted on false doctrine.

Literally, “But solid food (basic Bible doctrine) is for the spiritually mature, who because of long usage.”

Have their senses exercised —

Have — ἔχόντων — ECHONTON. Present active participle genitive masculine plural of the verb ἔχω — ECHO. Means “to have, to hold, to possess.” Literally, “Keep on having and holding.”

Their senses — αἰσθητήρια — AITHETERIA. Accusative neuter plural of the noun αἰσθητήριον — AISTHETERION. Means “perceptive faculties.” This is a sign of spiritual maturity producing the ability to concentrate and have self-discipline. Your spiritual maturity plus the filling of the Holy Spirit causes you to concentrate. And in the intensity of your concentration you are able to acquire more information much faster than the ones who are immature.

Literally, “But solid food (basic Bible doctrine) is for the spiritually mature, who because of long and continued usage keep having their powers of perception.”

Exercised — γεγυμνασμένα — GEGUMNASMENA. Perfect passive participle accusative neuter plural of the verb γυμνάζω — GUMNAZO. Means, “to be trained by extreme self-discipline applied to exercise. It was also used to be naked in training, exercise, also used figurative for mental and spiritual powers.” This is where we get our English word “gymnasium.” The “U” in the Greek word is the same as the English “Y.” PERFECT TENSE (intensive): this indicates a completed action with emphasis on the existing results.

PASSIVE VOICE: the subject receives the action of the verb. The physical and mental faculties for perception are acquired through self-discipline. When this self-discipline is brought into the Christian life it will speed-up the results under the filling of the Holy Spirit.

PARTICIPE (modle): signifying the manner in which the main verb is accomplished. The main verb is “GUMNAZO” meaning “to keep on having their perceptive faculties.”

Literally, “well trained.”

To discern — πρὸς διάκρισιν — PROS DIAKRISIN. Prepositional phrase. The preposition PROS plus the accusative singular of διάκρισις — DIAKRISIS. Means, “ability to distinguish between, differentiation, discernment.”

Literally, “with reference to discernment.”

Both good and evil — καλοῦ τε καὶ κακοῦ — KALOU TE KAI KAKOU. First we have the definite coordinate conjunction “meaning” “both.” Plus the genitive singular of the adjective καλός.— KALOS. Descriptive genitive meaning “good, noble or honorable.” This refers to the spiritually mature functioning in his royal priesthood.

The word “**evil**” is the genitive singular of the adjective κακός — KAKOS. Means, “bad, worthless, evil.” This refers to the function of the royal priest in reversionism.

These two adjectives describe the two conditions of the royal priesthood. Some have moved forward toward spiritual maturity, and their function is “**honorable.**” Some on the other hand have retrogressed into reversionism and their function is “**bad or worthless.**”

PRINCIPLE: “Solid food” (advanced Bible doctrine) produces the ability to distinguish between the good and the bad. This discernment cannot be taught to you, it must come through the consistent intake of Bible doctrine.

EXPANDED TRANSLATION VERSE 14: “But solid food (basic Bible doctrine) is for the spiritually mature, who because of long and continued usage keep having their powers of perception well trained with reference to discernment between good (honorable) and bad (dishonorable).”

Summary

1. Only the spiritually mature believer is able to distinguish between the honor of spiritual maturity and the dishonor of reversionism. Vs 14;
2. In addition to his spiritually mature blessings he knows what he is doing and where he going in life. This is something no reversionistic believer understands. One of the normal functions of the royal priesthood is to know where and what he is doing in his spiritual life.
3. Advanced Bible doctrine (solid food: Vs 12:) in your soul not only gives you the capacity for love, but also for life, which not only causes the believer to achieve tactical victory in the Angelic Conflict; but also to receive the honor of the nobility of righteousness; in contrast, the legalistic, self-righteousness of the negative believer in reversionism who is a loser and dishonorable in his spiritual life.
4. Only believers related to the strategic victory of the cross, resurrection, ascension and session can appreciate where they have been and where they are going. This type of believer bathes in the glory of tactical victory in his spiritual life.
5. God vindicates His Word in the soul of the spiritually mature believer. Therefore, the spiritually mature believer is not only noble in his righteousness and functions honorably under his royal priesthood, but he is a winner in his Christian life.
6. God has designed solid food (advanced Bible Doctrine) for the believer as he studies and applies the Word of God in order for him to become a winner in his spiritual life achieving many tactical victories in the process.

The Word of God has always been a winner. But Satan has tried for thousands of years to knock out the Word of God. But God has stored His Word in the canon of Scripture. The fact that you are able to have a Bible now in the devil's world means that the Word of God has always been a winner. It's impossible to merge with a winner without becoming a winner yourself. When you consistently study Bible doctrine it must be transferred from the pages of Scripture to your soul; when that occurs you become a winner in your spiritual life.

7. God loves a winner, and He demonstrates how He dislikes believers who are losers in their spiritual lives by causing them to die the sin unto death. But God loves a winner and He is very disappointed with any of His children becoming losers. It should be noted that in the technical sense God is not a hater. This word is only used to describe God's intense displeasure with believers who fail to love God's Word enough to study it on a regular basis. There is no excuse for any believer not being a winner in his Christian life. God has provided all that is needed to do so.
8. This verse describes a winner, but keep in mind that this passage is addressed to losers who are reversionists.
9. The purpose of this passage of Scripture is to convert Christian losers to Christian winners. Therefore, we will now go to our next passage, which is chapter six where we will see the mechanics of going from a loser to a winner.

THE END

Hebrews Chapter Five Expanded Translation

Written in Paragraph Form

For every high priest taken from mankind is ordained on behalf of men with reference to the things pertaining to God, so that he may offer both gifts (bloodless offerings) and sacrifices (bloody offerings) on behalf of sins. He is able to be compassionate to the ignorant ones, and the ones being deceived; in as much as he himself also is encumbered with weaknesses, frailties and imperfections. And because of this (because of these weaknesses), the (high priest) is under obligation, even as concerning the people, so also concerning himself to offer sacrifices concerning sins. No one takes this honor to himself, but the one being called by God, just as Aaron also. So also Christ did not glorify Himself to become a high priest, but the One (God the Father) having communicated it to Him face to face in the past, saying, "You are My Son, this day I have sent you forth." Even as also in another place He says (Psalm 110:4), You (Jesus Christ) are a priest forever in the same order as Melchizedec (the Royal Priesthood). Who in the

days of His flesh (incarnation), **having offered up both intense prayers and strong supplications associated with a loud scream and many tears to the One** (God the Father) **who has always been and continues to be able to deliver Him** (Jesus Christ) **out from physical death because of His respect for divine authority.**

Although being a Son he (Jesus Christ) **entered into learning obedience to authority from the things which He has suffered. And having completed the disciplinary training** (to learn obedience) **He became to all the ones obeying Him the source of eternal salvation. Having been designated by God** (the Father) **a high priest according to the standard and order of Melchisedec. Concerning whom** (Jesus Christ) **we have many doctrines to communicate to you and are very difficult for you to understand because you have become, slow, apathetic or indifferent in the sphere of hearing and learning. For even though you have been under instruction for an extended period of time you have become**

responsible (indebted, obligated) **to become teachers yourselves. But you have developed a need for someone to be teaching you the elementary doctrines again. You have developed a need for basic doctrine and are not able to digest the solid food of a more advanced doctrine. For the one continually feeding only on milk** (basic Bible doctrine) **is inexperienced in the message which has a righteous quality, for he is spiritually immature. But solid food** (advanced Bible doctrine) **is for the spiritually mature, who because of long and continued usage keep having their powers of perception well trained with reference to discernment between good** (honorable) **and bad** (dishonorable).

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