

Hebrews Chapter 5

1. **For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.**
 - A. **For every high priest taken from among men is appointed for men in the things pertaining to God**
 1. **taken-** Gr. **lambano-** *to take*
 - a. This word means that one did not pick himself to be a High Priest. He was chosen. It is not our prerogative to call ourselves into a ministry office. It is God's call.
 2. **among men-** Gr. **ek anthropos-** *out of mankind*
 - a. A minister must remember he was taken out of mankind. He is no different than those to whom he ministers. He has the same frailties and limitations that they do. They are called to be servants to the church, not celebrities.
 - b. The High Priest had to be a man in order to stand in for man. Jesus Christ had to become a man in order to stand in for man.
 3. **appointed-** Gr. **kathistemi-** *place, station them, ordain, appoint, bring into a certain state, to be appointed, to be established or instituted*
 - a. This word is in the passive voice. This means that the High Priest did not appoint himself. He was appointed. Likewise, we cannot appoint ourselves an apostle, prophet, evangelist, pastor, or teacher or any other office in the body of Christ. God

is the one who appoints you.

4. **for men-** Gr. **huper anthropos-** *for mankind*

- a. Ministers are taken out of mankind for the purpose of serving in the behalf of mankind.

B. that he may offer both gifts and sacrifices for sins.

Heb. 8:3, Heb. 9:9, Heb. 11:4

1. **offer-** Gr. **prosphero-** *bring to or upon, present, offer*

2. **gifts-** Gr. **doron-** *gift, present, gift of honor,*

- a. These were non-animal offerings such as meal and grain offerings.
- b. These were free-will offerings.
- c. Jesus went to the cross willingly. He had a struggle in His will in the Garden of Gethsemane, but that battle was won in prayer by the power of God. He went to the cross with His will in perfect harmony with the Father.
- d. God wants our service to Him to be willingly. If our wills differ from God, then we must admit this. Jesus did in the garden! *He said not my will, but yours be done.* In this statement He admitted to God His will was not in alignment with the Father in that instance. In this humble admission, grace can be found by faith. *He works in us to will and do of His good pleasure.* Phil. 2:13 The question is not so much are we willing to do God's will, but are we willing to be made willing. If your answer is no, then He will leave you be.

e. Jesus willingly offered up His excellences to God has gifts to God for us!

3. **sacrifices**- Gr. **thusia**- *bloody animal sacrifices*

4. **sins**- Gr. **hamartia**

a. Sins can only forgiven by the shedding of blood.

2. **He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.**

A. **He can have compassion on those who are ignorant and going astray,**

1. **have compassion**- Gr. **metriopatheo**- *of one who is not unduly disturbed by the errors, faults, sins of others, but bears them gently*

a. Ministers should be gentle towards those who fail and sin. We all are well acquainted with errors, faults, and sins ourselves. If a minister is not, then they are proud, immature, and unwilling to see themselves accurately.

2. **ignorant**- Gr. **agnoeo**- *unknowing*

a. We are all ignorant, just in different subjects!

b. Ignorance of the Word of God is the starting point for going astray. **Num 15:22-29**

c. There are two types of ignorance- ignorance due to lack of knowledge, and willful ignorance that comes from ignoring truth. The Hebrews were into this second kind of ignorance. They knew the Word of grace but left it for the Law and became ignorant which led them to stray from God.

3. **going astray**- Gr. **planao**- *to wander about*

without a sure course

- a. To go astray means that once you were where you were supposed to be! The Hebrew saints came into a right relationship with God by grace through faith. However, they had become offended because the promise of Jesus return did not happen when they thought it should have and they had given up their confidence in Christ and were returning to the Law. They had ignored the message of grace and His finished work and were focusing on self justification and improvement. To the degree you get your eyes off of Jesus, is the degree you will start straying away from God. [Exo 32:8](#); [Jdg 2:17](#)

B. since he himself is also subject to weakness

1. he himself

- a. Every minister has weaknesses. Many ministers portray themselves as having none. This is dangerous!
- b. There is a type of Japanese art where broken pottery is glued back together with glue mixed with gold. Once a pot is put back together with this glue mixture it is beautiful and more costly than ever before. We are all broken pots folks! If we let God do His work in us, he will put the pieces of our lives together with the glue of his golden grace and love. A minister is not someone that has never been broken, but one that has been broken but put back together with God's grace. Once this happens his job is to help do the same in

other people's lives.

2. **subject-** Gr. **perikeimi-** *to be set around with*

a. We all are set about with weakness. We are all encased in a body of flesh. We have this treasure in earthen vessels. **2 Cor. 4:7**

3. **weakness-** Gr. **astheneia-** **Heb. 7:28**

a. Religion says that God despises our weaknesses. It teaches that you must get rid of your weaknesses. The New Covenant truth Paul proclaimed was that we are to boast in our weaknesses, so the power of God might tabernacle on us! God's grace is most effective in our weakness. **2 Cor. 11:30, 2 Cor. 12:5, 9** Instead of focusing on your weakness, focus on Christ's strength and power!

b. You can try to remove every bolder in your path, or you can allow the river of the Spirit to flow in your path and raise you up to flow over them!

3. **Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins.**

A. **Because of this he is required as for the people,**

1. **required-** Gr. **ophelia-** *to be bound to owe, to be due, to be bound to render, to be obliged to do,*

a. The Law deals with what is required and obligation. Grace deals with love and desire to honor God.

2. **people-** Gr. **laos-** *covenant people*

B. **so also for himself,**

1. **for himself**

a. The OT priest had to offer first a sacrifice

for their own sins and then the people.
Heb. 9:7 Jesus **did not** have to offer a sacrifice for His own sins before He offered for ours. **Heb. 7:27**

C. to offer sacrifices for sins

1. **sacrifices-** Gr. **prosphero-** *offerings*

a. There were five main offerings under the Law- *peace offering, grain offering, burnt offering, sin offering, and trespass offering.*

b. Jesus was the fulfillment of all five!

2. **sins-** Gr. **hamartia**

4. And no man takes this honor to himself, but he who is called by God, just as Aaron was.

A. And no man takes this honor to himself,

1. **man-** Gr. **tis-** *certain one*

2. **takes-** Gr. **lambano-** *take hold of, grasp, seize, take in hand, undertake*

a. God is the one who gives honor, esteem, dignity, worth, and value to man. If we try to take it or get it ourselves by our works we will end up in shame. **2 Chron. 26:18** If the Lord's gives it then we have a place of safety and stability emotionally.

b. Religion is based upon you trying to grab hold of honor, esteem, dignity, and worth by your own efforts.

3. **honor-** Gr. **time-** *esteem, honor, dignity, office, magistracy, worth, value, price, valuation, estimate, for purposes of assessment,*

a. This comes from God, not from man. **1**

Sam. 2:30

4. **to himself**

- a. All the honor we get really belongs to the Lord. We should return it to Him!

B. **but he who is called by God,**

- 1. **called-** Gr. **kaleo-** Gr. *invited, summon, invoke, call by name*

- a. Num. 16:5, 7

C. **just as Aaron was**

- 1. **Aaron-** *means a teacher*

- a. Aaron means *a teacher*. What did he teach? He taught of Jesus as our High Priest! His garments teach of Jesus. His office teaches about Jesus. His ministry teaches of Jesus!

5. **So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU."**

A. **So also Christ did not glorify Himself to become High Priest,**

1. **glorify Himself**

- a. In the last verse we see the phrase, "Take this honor to himself." Here we see the phrase, "Did not glorify Himself". This is the progression of those who do not receive honor, esteem, and dignity from God, but rather try to get it themselves. They take honor to themselves and then glorify themselves. Jesus refused to do this. Joh 7:18, Joh 8:54

- 2. **become-** Gr. **ginomai-** *to begin to be*

3. High Priest

- a. Jesus became a High Priest, but not after the order of Aaron which died, but after Melchizedek who in figure never died.

B. but it was He who said to Him:

1. Jesus did not take honor or glory to Himself. He received it from what was spoken over Him by faith.
2. We must not take honor and glory for ourself. We must receive it from God by what He has been spoken over us by faith. God says we are righteous, holy, and His very own children. This is not something we enter into of our own volition, but what we receive by faith based upon what God has spoken over and concerning us.

6. As He also says in another place: "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK";

A. As He also says in another place

1. This is not because the author does not know where the scripture is found, but because it is well known.

B. You are a priest forever according to the order of Melchizedek

1. **priest-** Gr. **hiereus-** *one who ministers the holy things of God*
2. **forever-** Gr. **eis aion-** *unto the ages*
3. **order-**Gr. **taxis-** *arranging, arrangement: a fixed succession observing a fixed time; the post, rank, or position which one holds in civic*

or other affairs

4. Melchizedek-means *king of righteousness*

a. Jesus was called after the order of Melchizedek. [Heb 5:10](#), [Heb 6:20](#), [Heb 7:17](#), [Heb 7:21](#); [Psa 110:4](#) Five times it is mentioned that Christ is called after the order of Melchizedek in Hebrews. Five stands for grace in the Bible. Jesus is a High Priest under grace not a High Priest under the Law.

b. Melchizedek was a man the lived and died, but we do not have any recorded genealogy for him. We do not know when he was born or when he died, thus in type speaking of Christ who had no beginning and no end. [Heb. 7:3](#)

c. This man's name means king of righteousness. This is also a type because Jesus is the King of Righteousness!

7. who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

A. Who,

1. Jesus

B. in the days of His flesh,

1. days of His flesh

a. From His earthly birth in Bethlehem

to His earthly death in Jerusalem.

b. This refers not to just in the Garden before He died, but all of His life.

C. when He had offered up prayers and supplications,

1. **offered-** Gr. **prosphero-** *to bring a present or a thing, to reach or hand a thing to one*

a. This word is used of presenting sacrifices to God. Jesus presented His prayers and supplications to God as sweet smelling sacrifices to God in our behalf.

2. **prayers-** Gr. **deesis-** *specific and definite requests*

a. We need to be specific and definite in our prayer requests to God. There are no silent requests!

3. **supplications-** Gr. **hiketeria-** *for suppliants approached the one whose aid they would implore holding an olive branch entwined with white wool and fillets, to signify that they came as suppliants.*

a. Jesus poured His whole heart out to God in prayer. Much of our prayers are not from the depths of our heart but from the top of our mind.

D. with vehement cries and tears to Him who was able to save Him from death,

1. **Vehement cries-** Gr. **ischuros kaurage-**

strong crying, screaming, shouting

a. We know Jesus did this in the Garden of Gethsemane, but here we see the phrase the **DAYS** of His flesh. If this was only referring to the Garden of Gethsemane then it would be **DAY** of His flesh. No, Jesus made a habit of coming to God when he was tested and tried. We need to make this our habit as well.

2. **tears**- Gr. **dakru**

a. Tears are the product of the heart being poured out. [Joh 11:35](#)

3. **to Him**

a. God the Father

4. **able**- Gr. **dunamai**- *strong enough to do*

5. **save**- Gr. **sozo**- *deliver, save, heal, prosper, make whole*

6. **from death**- Gr. **ek thanatos**- out of death

a. This is not just from physical death but from spiritual death. The wages of sin is death. Jesus never sinned, but He could have in His humanity. Jesus would go to God each time He was tempted and pour His heart out in faith to His Father. He was saved each and every time! Jesus could have not saved us if He had sinned.

b. This is how we will be saved from

sinning in our lives.

c. Some say Jesus could not have sinned. The scripture is clear that Jesus was tempted with sin. You cannot be tempted with something if you could not do it. I could not be tempted to take an apple off of a tree if it was impossible for me to get to it or take that apple. I could lust after the apple but not be tempted to take it.

d. Jesus could have sinned in His humanity, but not in His Deity.

E. and was heard because of His godly fear,

1. **was heard-** Gr. **eisakouo-** *to hearken unto*

2. **godly fear-** Gr. *discretion, caution, reverence, piety,*

a. Godly fear is chiefly seen in one's prayer life. Prayer is the language of dependence. Jesus was fully dependent upon the Father. One who does not pray [from the heart of faith] is proud and self dependent.

b. Under the Law there was no command to pray, because it was totally up to the individual to live for God independently from God.

c. Prayer taps into the grace of God.

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

A. though He was a Son,

1. **Son-** Gr. *huios*- *mature and legal son that has the right to use the family name and resources.*

B. yet He learned obedience by the things which He suffered

1. **learned-** Gr. *manthano*- *acquire a habit of*

a. Christ from eternity past was the Son of God, but He never was put in a position where obedience to God's will would lead to suffering. Up until Jesus took on flesh, He was in perfect harmony with the will of the Father. This harmony did not cause any suffering. Before the incarnation of Christ, He was in total agreement with God, but after taking on flesh and blood he learned what it meant to be in submission and obedience to the Father, even when His will went opposite of His father as we see in the Garden of Gethsemane. Taking on flesh and blood placed obedience to God on a new experience that often led to suffering in His flesh.

b. As a man Jesus learned *the habit of obedience*. This obedience brought suffering at times such as in the Garden of Gethsemane where he cried out in agony- "Not my will, but your will be done!"

2. **obedience-** Gr. *hupakuo*- *to hear under and obey.*

a. Jesus obeyed His Father because He listened to Him and believed Him. **Heb 10:5-9; Isa 50:5-6; Joh 6:38, Phi 2:8** Our obedience today that God is looking for is

the obedience of faith.

3. **suffered**- Gr. **pascho**- *of the influence of passion or feeling, to be affected in a certain way, be (or come to be) in a certain state of mind*

- a. A thorough examination of every instance of the use of the words suffer and suffering in the New Testament will show that we are never called to suffer sickness, defeat, sickness, or lack unless it is connected with persecution and what it causes. Almost every reference to suffering in a Christian's life in the New Testament refers to the suffering that comes from **persecution**. The other references allude to the suffering that comes in **resisting sin and temptation**.
- b. Paul did suffer lack at times but it was always connected with the persecution he received because of the gospel. We are not redeemed from persecution. **2 Tim. 3:12**

9. **And having been perfected, He became the author of eternal salvation to all who obey Him,**

A. **And having been perfected,**

1. **having been perfected**- Gr. **teleioo**- *make perfect, complete, accomplish, to be fulfilled, bring to consummation*

- a. Jesus was not perfected in His character; because He was perfect in His character His entire life.
- b. Jesus was completed and perfected His mission and **role as Savior**. He had to be born under the Law in

order to fulfill it fully. He did this as our representative for 33 years. He was tempted and tried in every way as we are but without sin. He received the right to be our perfect sacrificial lamb without spot or blemish.

- c. Jesus was ultimately perfected in His **office of High Priest** by His resurrection from the dead.

Luk 13:32

B. He became the author of eternal salvation to all who obey Him,

- 1. **author-** Gr. **aitios-** *responsible for, cause, the author*

- a. Jesus is the CAUSE of our salvation, not ourselves by our behavior. Heb. 12:2 We only can receive salvation. If we were not the CAUSE of our salvation, then we cannot be the CAUSE of losing it either.

- 2. **eternal-** Gr. **aionios-** *without end, never to cease, everlasting*

- a. Salvation is forever because Jesus is our eternal High Priest who ever lives to make intercession for us. Heb. 9:12,15 Damnation for those who reject Christ is also forever.

2 Thess. 1:9

- 3. **salvation-** Gr. **soteria-** *deliverance, preservation, safety, salvation*

- a. Salvation is not just something we are waiting for after we die. It started the day you got born again! Jesus is the cause of your deliverance, preservation, safety, and salvation! You only need to believe it and receive it!
- b. Jesus is not just our Savior, He is our salvation! He is not just our Redeemer, but our Redemption also.

1 Cor. 1:30

4. **obey**- Gr. **hupakouo**- *to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to harken to a command to obey, be obedient to, submit to*

- a. Obedience in the NT is synonymous with faith and trust.
- b. We are not saved by because of our obedience to the Law or a code of conduct. We are saved by having faith and trust in Christ and His finished work in our behalf. [Act 6:7](#), [Rom 10:16](#), [Rom 1:5](#), [Rom 16:25-27](#)

10. called by God as High Priest "ACCORDING TO THE ORDER OF MELCHIZEDEK,"

A. called by God as High Priest

- 1. **called by God**- It is not important what we call ourselves, but what and who God calls us.

B. According to the order of Melchizedek

1. This is an eternal priesthood versus the Aaronic priesthood which ended upon death. [Heb 5:5-6](#), [Heb 6:20](#)

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

A. of whom we have much to say,

1. much to say

a. God has much to say to us, but are we listening or have the capacity to receive it? [John 16:12](#), [2 Peter 3:16](#)

B. and hard to explain,

1. **hard-** Gr. **dusermeneutos-** *hard to explain or relate with words*

2. **explain-** Gr. **lego-** *say*

C. since you have become dull of hearing

1. **dull of hearing-** Gr. **nothros akoe-** *slow, sluggish, indolent, dull, languid*

a. This is connected with the religious and those in deep legalism. [Mat 13:15](#)

b. The Hebrews had rejected grace and turned to legalism. This hardened their heart and impeded their ability to hear God. You can't hear God apart from His grace. If you reject grace then you reject the ability to see and hear God correctly.

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

A. For though by this time you ought to be teachers,

1. **time**- Gr. **chronos**- *a definite time, period, of points or periods of time, in course of time, after a time,*
 - a. Here we see one of the ingredients for spiritual growth- *time*. The others are proper *nourishment*, and applying the word- *exercise, and instruction*.
2. **ought**- Gr. **opheileo**- *to be bound, to be obliged to do, ought to have*
 - a. We have an obligation to pass along to the next generation what we have learned and received from the Lord. Is this happening with this generation like it should?
3. **teachers**- Gr. **didaskolos**

B. you need someone to teach you again the first principles of the oracles of God,

1. **need**- Gr. **chreia**- *need, want, a request of necessity*
2. **teach**- Gr. **didasko**
3. **again**- Here we see that we can regress in the things of God.
4. **first principles**- Gr. **archon stoicheion**-

chief elements or fundamental principles

a. We see these first principles listed in the beginning of chapter 6.

5. **oracles**- Gr. **logion**- *a brief utterance, a divine oracle in the NT, the words or utterances of God*

a. When we speak, we should speak as the oracles of God. **1 Peter 4:11**

C. and you have come to need milk and not solid food.

1. **milk**- Gr. **gala**

a. The capacity for digestion had been decreased in the Hebrews. Our capacity for digestion is increased by the regular intake and utilization of nourishment. If someone fasts for 30 days their capacity for digestion is decreased. If we have significant periods where we don't take in the Word of God and use it, our capacity for the Word decreases.

b. Milk is for babes. **1 Pet. 2:2**

2. **solid food**- Gr. **stereos trophe**- *solid nourishment, solids opposed to liquids*

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

A. For everyone who partakes only of milk is unskilled in the word of righteousness,

1. **partakes-** Gr. **metecho-** *to be a partner, partake of something in common with another,*
2. **only milk**
 - a. Baby Christians partake of **ONLY** milk.
Mature adults can take solid food, but that does not mean they do not enjoy and partake of milk also. We should never leave the fundamental principles of the Word of God. However, we don't just live on milk. We enjoy and partake of meat as well.
3. **unskilled-** Gr. **apeiros-** *without trial or experience of a thing, unused to, unacquainted with, inexperienced, ignorant,*
4. **word-** Gr. **logos-** *message*
5. **righteousness-** Gr. **dikaiosune-** *to be as one ought to be*
 - a. The message of righteousness is the meat of the Word. Babes in Christ do not understand or tap into the truth of their righteousness in Christ.
 - b. Young believers often deal with guilt, shame, and condemnation. They struggle trying to perform to be accepted by God and others. They do not understand they have become the righteousness of God in Christ.
 - c. Once you understand the message of righteousness you are ready for solid food and can grow into maturity. **Is. 28:9** It is impossible to grow to maturity without the revelation of being made righteous or

just as you ought to be in Christ Jesus.

B. for he is a babe

1. **babe-** Gr. **nepios-** *one not able to speak yet, an infant*

a. Baby Christians have not learned to speak the Word yet. You can't mature in Christ without speaking the Word over yourself. One of the main things we need to speak over ourself in order to grow in Christ is that we have been made righteous in Christ Jesus.

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

A. But solid food belongs to those who are full age,

1. solid food

a. Meat is the message of righteousness. It belongs to those who are mature or maturing in Christ. A sin consciousness is a mark of a baby Christian.

2. full age- Gr. **teleios-** *full-grown, complete, mature*

B. those who by reason of use have their senses exercised to discern both good and evil

1. reason of use- Gr. **dia hexis-** *trained habit, skill, a power acquired by custom, practice, use*

2. senses- Gr. **aistheterion-** *organ of sense, the faculties, faculty of the mind for perceiving, understanding, judging*

a. The two senses that would be most utilized in this sense is the hearing and seeing.

3. exercised- Gr. **gumnazo-** *train naked, train in*

gymnastic exercise: generally, train, exercise,

- a. If our senses are trained by the Word of God and the Holy Spirit they can detect what is good and evil. **Job 6:30**
 - b. By our daily training in the Word and listening to the Spirit when we see or hear something that is good we can discern and know it. Also, if we hear or see something that is evil we will discern and know it as well.
 - c. If you have been exercised in the Word, you will know false doctrine immediately when you hear it. When you see evil you will discern it right off. Mature Christians are adept at hearing and seeing good and evil. We need our spiritual sight and hearing to be sharp more than ever in the day we live in. Many baby Christians are involved in evil things because they can not discern them as being evil. They are taken in by false doctrines because they have not been exercised properly in the Word of God and the Holy Spirit.
4. **discern**- Gr. **diakrisis**- *to thoroughly judge or discern*
 5. **good**- Gr. **kalos**- *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*
 6. **evil**- Gr. **kakos**- *of appearance, ugly, worthless, sorry, unskilled, in moral sense, base, evil, wretched*