

Thus far we've learned in the first few chapters

- that Jesus is greater than the prophets,
- than the angels, than Moses, than Joshua,
- and the Aaronic priests.

In chapter 2 the writer warns against drifting away.

He warned in verse 3 those who would neglect such a great salvation.

He did give us a solution in verse 1 and that is to pay even more attention to what we have heard.

Chapter 3 speaks of Jesus being greater than Moses.

- He warns against the hardening of their hearts.

The solution of course is to continue in fellowship with the brethren

- and to remain in God's word.

Chapter 4

- Speaks about the Levitical priesthood
- and about Melchizedek being superior
- to the Levitical priesthood.

In chapter 4:15 we saw that Jesus sympathizes with our weaknesses.

Jesus is fully divine and the exact representation of God's nature.

Chapter 5:

In chapter 5 we read the qualifications of the high priest.

- He was taken from among men.

A high priest was not self-appointed but was called by God.

Jesus on the other hand surpassed the qualifications of the high priest.

- God Himself appointed Jesus as our High Priest!

Psalms chapter 2:7 describes God's chosen King from the line of David.

Historically, the verse refers to the Davidic king

- since every Davidic king
- was metaphorically called God's son.

But, as we read the psalm in its entirety we see

- that it goes beyond any earthly king.

For example, verse 8 promises to this king an inheritance,

- verse 9 speaks of a king ruling
- with an iron rod over the whole earth

and in verse 12 earthly kings are told to submit to Him.

In chapter 5 we see that Jesus is a Priest forever

- according to the order of Melchizedek.

We also see a rebuke at the end of chapter 5 for the spiritually immature. Why!

- Because they had become dull of hearing.

Instead of being teachers by now, they were on milk,

Mature believers on the other hand have their spiritual awareness up,

That leads us directly into chapter 6 where the author urged the believers

- to move on from milk
- and into maturity

The author also issued one of the strongest warnings we'll see in the NT about falling away.

He's talking about those that have tasted the goodness of God.

To be a partaker of the Holy Spirit describes someone

- who had a genuine experience with
- the Holy Spirit, but does not necessarily mean
- the person was born again.

The word "partaker" comes from the Greek word "Metochos"

- meaning to share in,
- to participate or
- to be associated with.

A few examples of the words usage from the book of Hebrews:

Hebrews 1:9

9 You have loved righteousness and hated lawlessness;
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions."

Here, "companions," speak of those associated with Jesus.

Hebrews 3:1

1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

We see here that believers are “partakers of a heavenly calling.”

Hebrews 3:14

14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

“have become” **is a perfect tense.**

- It’s a completed action in the past
- with continuing effects in the present.

The author was saying, the union we’ve entered with Christ

- will be evidenced by something.

And that something is in verse 14, if we hold the beginning of our confidence steadfast to the end,

- In other words, we will continue in the faith we started

The structure of this in the Greek reads:

We have truly become partakers of Christ, and we know this because we hold fast to the end.

In chapter 6 the author urged believers to move beyond basic teachings and to grow into spiritual maturity.

He then gave a serious warning to those who have fully experience God’s truth

- and deliberately fall away,
- thus placing themselves into a condition
- where it is impossible to renew them again to repentance.

In chapter 7 we see why Jesus’ priesthood after the order of Melchizedek is far superior to the Levitical priesthood.

Jesus is all we need, He’s the one that presents us before the Father,

We’ll see in this section why Jesus is a perfect priest.

Perfect in the sense that we need not look anywhere else,

Heb 7:20-28

20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him:

"The Lord has sworn

And will not relent,
 'You are a priest forever
 According to the order of Melchizedek'"),

22 by so much more Jesus has become a surety of a better covenant.

23 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. 28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

In this section we'll notice 5 contrasts

- between Jesus and the Levitical priesthood.

The first two contrasts we'll notice in verses 23 and 24

- are that the priest's lives
- were temporary, but Jesus lives.

The priesthood was constantly changing since every priest died

- and another generation of priests came in.

This showed that the Levitical priesthood

- was a temporary priesthood and imperfect.

In contrast, Jesus' priesthood never ends, it's permanent.

Rev 1:18

18 I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

Heb 7:23-24

23 Also there were many priests (back then there WERE many priests, a priests for killing a lamb, a priest for sprinkling incense, they were to offer peace offerings, grain offerings etc), because they (Levitical priests) were prevented by death from continuing. 24 But He (speaking of Jesus), because He continues forever, has an unchangeable priesthood.

Notice Jesus continues forever.

He own all the cattle on a thousand hills.

- We're told in the book of Psalms.

In ancient times, livestock represented wealth and prosperity.

- God owns all the wealth
- and resources on the earth.

So when we worship God,

- we're not giving Him something He doesn't have,

We do it to acknowledge His sovereignty

- and to live in obedience to Him.

Jesus is unchangeable.

- By definition it refers to something
- that is permanent or non-transferable.

No one can take His place, there is not another book that supersedes the bible.

- It's all about Jesus and what He did for us.

In chapter 6 we read that it is impossible for God to lie.

The contrast between verse 23 and verse 24

- is of one who dies
- and of another that is unchanging.

Heb 7:25

25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

When Jesus rose from the grave He conquered death.

Acts 2:24

24 (Jesus) whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Rev 1:18

18 I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

We often hear Jn 14:6 which reads pretty much the same as verse 25 of Hebrews.

- He is able to save completely and absolutely
- those who come to God through Him (Jesus).
- He is the only way to be saved.

Death is only the beginning for believers.

Notice in verse 25 the word able.

- This means that God has the ability
- to do what He sets out to do.

In the book of Matthew, John was speaking to the Pharisees and Sadducees

- who were at his baptism.

They were trusting in their ancestry

- and in the fact that they were descendants
- from Abraham, as proof, they were righteous people
- and secure with God.

Matt 3:7-9

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? (trust is in their heritage, not in a transformed heart) 8 Therefore bear fruits worthy of repentance, 9 and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones.

This was a major blow to their theology,

What did John mean by saying God is able,

- God is able to raise up children
- to Abraham from these stones.

God can make something from nothing.

- He could have taken those lifeless stones
- and created worshippers if He'd wanted to do so.

Romans 2:28-29 explain that circumcision is of the heart.

- It's not by men's doing, it's only by God.

Phil 1:6

6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

God will finish what He started in you.

So the author of Hebrews says that

- God is able to save those
- who come to God thru Him.

When did God choose you,

- before the foundation of the world, Eph 1:4-5.

Jesus said, You did not choose Me, but I chose you! John 15:16,

Have you ever wondered why God chose you?

If you are curious and wondering who God is, and if God is real,

- that's not by mere coincidence.

Rom 3:11

11 There is none who understands;
There is none who seeks after God.

When a person begins to have those questions,

- it's only because God is drawing him to Himself.

Not only does God choose you, or call you, but He also justifies you.

So not only has God saved me, but He's saving me from my sins.

- That doesn't make me sinless, but I do sin less.

Imagine that, the sins we may be struggling with,

- a bad attitude, bad thoughts, anger,
- lust, jealousy, envy, whatever it may be,
- God will one day deliver us from that completely.

Notice the goal of God's salvation for us in verse 25. He is able to save to the uttermost.

Uttermost comes from two Greek words. One is "Pan" meaning "all" and the other is "télos" meaning "complete."

Salvation does not mean perfection or instant transformation.

Paul said to the Corinthians, "If anyone is in Christ, he is a new creation."

When a person is saved it will become evident.

- He will show signs of spiritual growth
- which results in him being active for the Lord.

Paul said, "We are God's workmanship created for good works."

Your spiritual growth will be different than others.

- It may be gradual,
- it may take years for you

- to overcome something in your life.

Peter describes maturity of some as a newborn babe desiring pure milk of the word.

A baby doesn't drink milk on occasion:

- It's a necessity, not optional.
- He needs it for nourishment and for growth.

In the previous chapter of Peter

- he'd been speaking about being born again.
- Now he's continuing the thought.

Since you've been born again, then start the process of maturing.

To desire pure milk of the word is to desire the uncontaminated word of God.

Finally in verse 25 we see

- that Jesus makes intercession for those He saves.

What is intercession? It's standing in the gap for someone else.

- It's standing before God
- and pleading for another person or persons.

Rom 8:34

34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

He doesn't condemn us, instead He is interceding for us.

Jesus, intercedes on our behalf.

- He represents us before God much like a lawyer
- represents his client before a judge.

Luke 22:31-32

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

If we read this as a stand alone verse

- it seems Jesus was praying only for Peter

but when He says, "Satan has asked for you"

- He's using the plural for the word "you"
- meaning all of the disciples.

The verse continues, “that he may sift you as wheat.”

- Satan wanted to destroy them spiritually,
- he wanted to break their faith.

Then Jesus focused on Peter when He said, “But I have prayed for you, that your faith should not fail”

Jesus knew Peter would sin, but He prayed for him to prevail thru his trial.

Jesus knew Peter would rise up then be restored.

Luke 22:32b

32b and when you have returned to Me, strengthen your brethren.”

To be returned means to be restored,

- to be brought back from his sin and strengthened.

Sin is never good, but God uses it for His good once we’ve been restored.

In Jn 17:11 He prayed for the preservation of the disciples

- and for those who would hear His word.

In verse 17 He prayed for their sanctification.

- In verse 21 He prayed for unity in the body of Christ
- and He prayed that all believers would be with Him.

Jesus ultimately desires His believers to be with Him.

- In fact, He mentions at least 4 times in John 17
- “those Whom You have given Me,” verses 2,6, 9 and 24.

Romans 8:26

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

When we don’t know what or how to pray, the Spirit helps us.

- He gives us strength when we are weak.

Intercession is what Jesus does for us,

- it’s what the Spirit does within us
- and what we do for others.

The third contrast between Jesus and the Levitical Priesthood is, Jesus is perfect:

Heb 7:26

26 For such a High Priest was fitting for us (He meets our needs, He's just right), who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

In this verse we see 5 statements about His perfection.

Jesus is Holy! Unlike earthly priests who can never be holy,

- Jesus had no sin.

He was morally pure and completely devoted to God.

Notice Jesus is harmless. This means there is no malice or wickedness in Him.

- By definition it means to be without fault, to be innocent.
- He never acted with deceit or selfishness.

He's undefiled. There is no moral pollution in Him.

- He was unstained and uncontaminated, never touched by sin.

He is separate from sinners.

The idea of this being separate means

- He was not influenced by their evil.

Jesus also became higher than the heavens. He's seated at the right hand of the Father.

The fourth mark of Jesus's superiority over the Levitical Priesthood is that He offered Himself, something no earthly priesthood can do:

Heb 7:27

27 who does not need daily, as those high priests (earthly priests), to offer up sacrifices, first for His own sins (Jesus had no sin so there was no reason for Him to offer sacrifices) and then for the people's (the priest had to first offer sacrifices for his own sin then for the people), for this He did once for all when He offered up Himself. (Jesus offered Himself once and for all)

The last point is in verse 28. God has an oath.

Heb 7:28

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

God had a new replacement for the law.

- See, the law appointed men who were and are fallible.
- This included the priests, it includes Pastors,

But God is the one who called the Levites,

- He calls people today
- knowing that none are perfect.