

Hebrews

CHAPTERS FIVE, SIX & SEVEN

Hebrews 5, 6, 7

Christ is greater than any angel, priest, or old covenant institution; thus each reader, rather than leaving such a great salvation, is summoned to hold on by faith to the true rest found in Christ and to encourage others in the church to persevere.

5 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice for his own sins just as he does for those of the people. 4 And no one takes this honour for himself, but only when called by God, just as Aaron was. 5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; 6 as he says also in another place, "You are a priest for ever, after the order of Melchizedek." 7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. 8 Although he was a son, he learned obedience through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him, 10 being designated by God a high priest after the order of Melchizedek.

11 About this we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, 13 for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. 14 But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. 6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, 2 and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgement. 3 And this we will do if God permits. 4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.*

13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently waited, obtained the promise. 16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.*

7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, 2 and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever.

4 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils 5 And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. 6 But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. 7 It is beyond dispute that the inferior is blessed by the superior. 8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him.

11 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

15 This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. 17 For it is witnessed of him,

"You are a priest for ever, after the order of Melchizedek."

18 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.

20 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him:

"The Lord has sworn and will not change his mind, 'You are a priest for ever.'"

22 This makes Jesus the guarantor of a better covenant.

23 The former priests were many in number, because they were prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he continues for ever. 25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

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I 5:1-9

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II 5:11-6:10

III 6:9-6:18

19 For we have the ark of the covenant and the golden vessels that were used in the inner place behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek."

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26 For it was indeed fitting that we should have such a high priest: holy, innocent, unstained, separated from sinners, and free from passions. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

IV 6:19-7:21

V 7:22-7:28



It has to do with

Honour & Tradition

It's easy to say that Jesus

They were putting Jesus second to the honours and traditions that they were used to. What do you honour

**This makes Jesus the
guarantor of a better
covenant.**

HEBREWS 7:22

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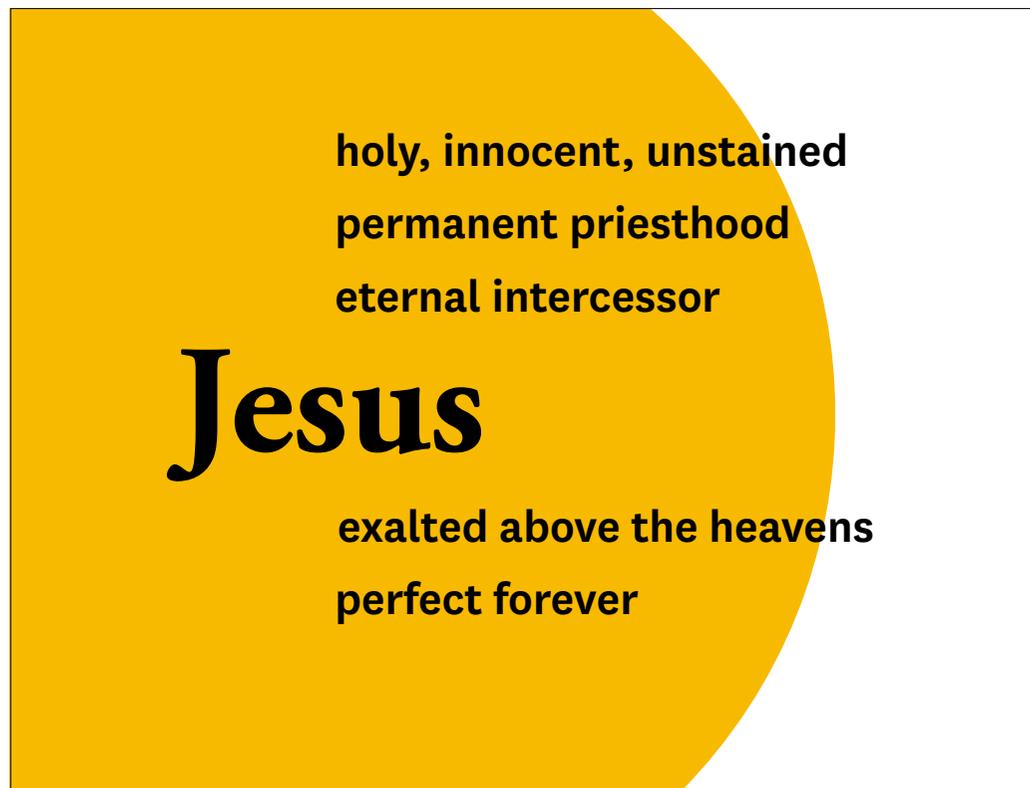
HEBREWS 7:22-28

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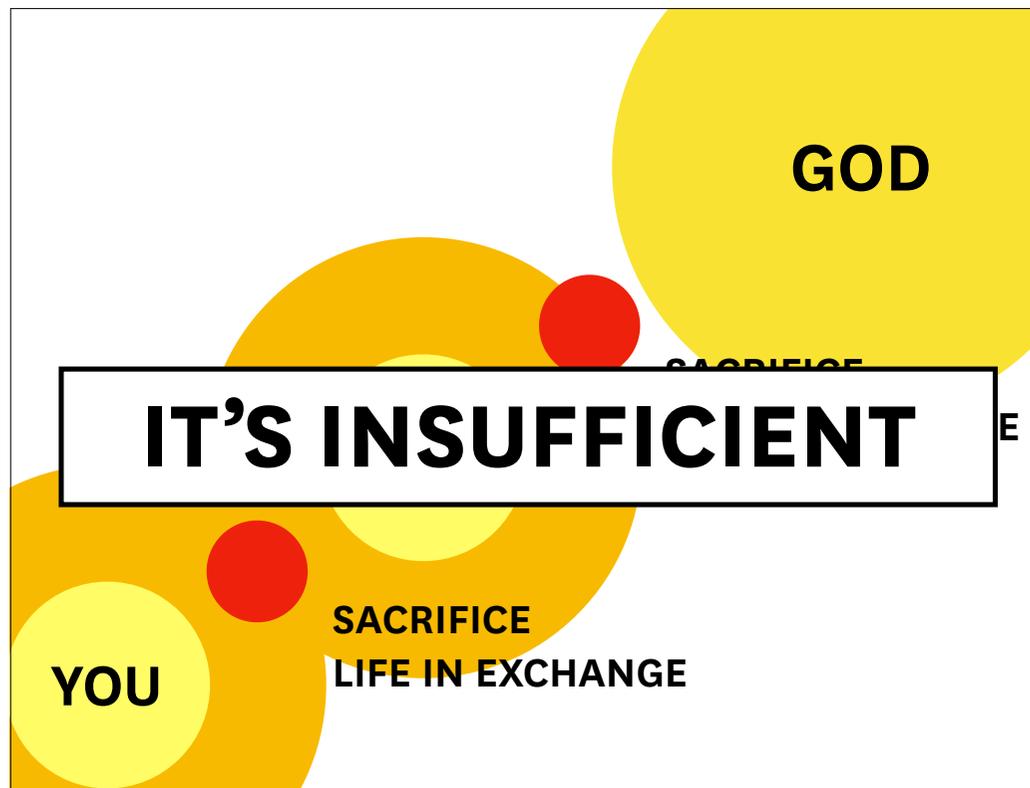
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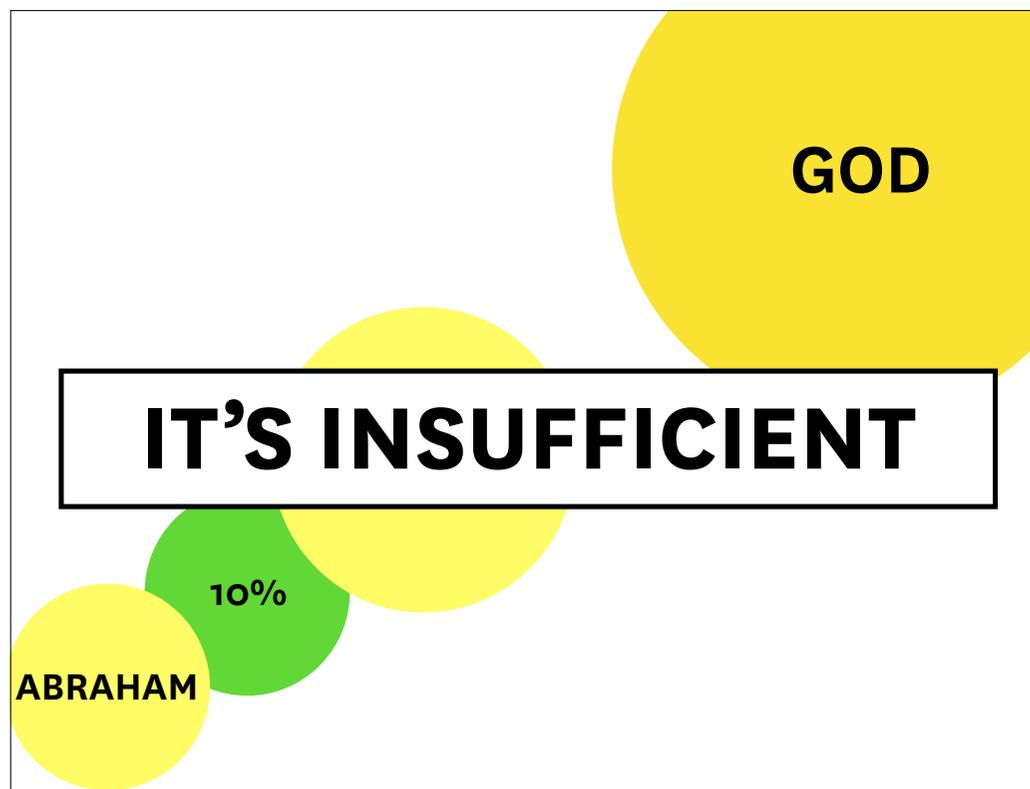
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Priest acted as a go-between.

And it's not just within the Jewish tradition, that this existed.

There were always this idea that we would try and find someone "more holy" — "more good" that would act as an inbetween.



And of course this system of sacrifice has been abused because of course, the priests, and the “holy” people, weren’t always so holy. no matter what the religion, there was still always this situation where the power and authority given to someone, became an opportunity for someone’s true character to be revealed.



Jesus
Priest-King
Perfect Offering
Perfect Sacrifice
Eternal

Genesis 14:18-20

And Melchizedek, the king of Salem and a priest of God Most High, brought Abram some bread and wine. 19 Melchizedek blessed Abram with this blessing:

“Blessed be Abram by God Most High,
Creator of heaven and earth.

20 And blessed be God Most High,
who has defeated your enemies for you.”

Then Abram gave Melchizedek a tenth of all the goods he had recovered.

4: The Lord has taken an oath and will not break his vow:

“You are a priest forever in the order of Melchizedek.”

So why does the author of Hebrew bring up this Melchizedek guy? And in particular, after he mentions him, he then heads into his aside. The reason is, angels, high priests, myths, melchizedek, there's the penchant to worship, or focus on the wrong things. Or somehow elevate them to be more important than they are. It's like Catholics
Who was this Melchizedek guy?



JESUS

IS GREATER THAN

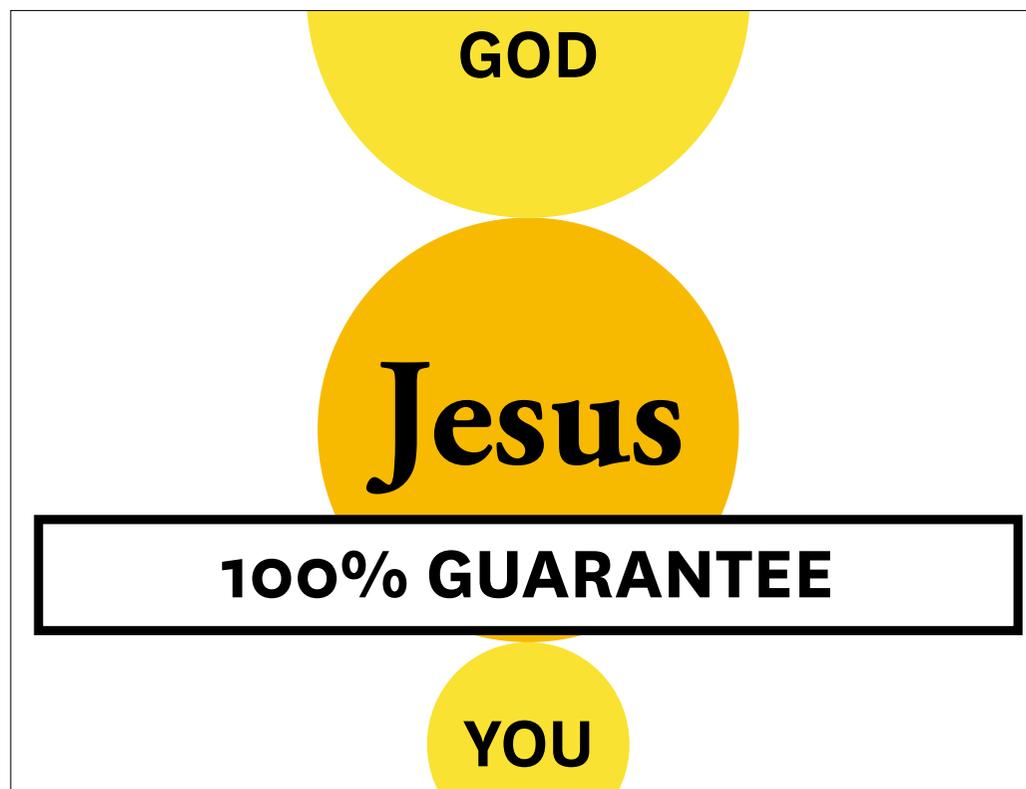
MELCHIZEDEK

HIGH PRIEST

PRIESTHOOD

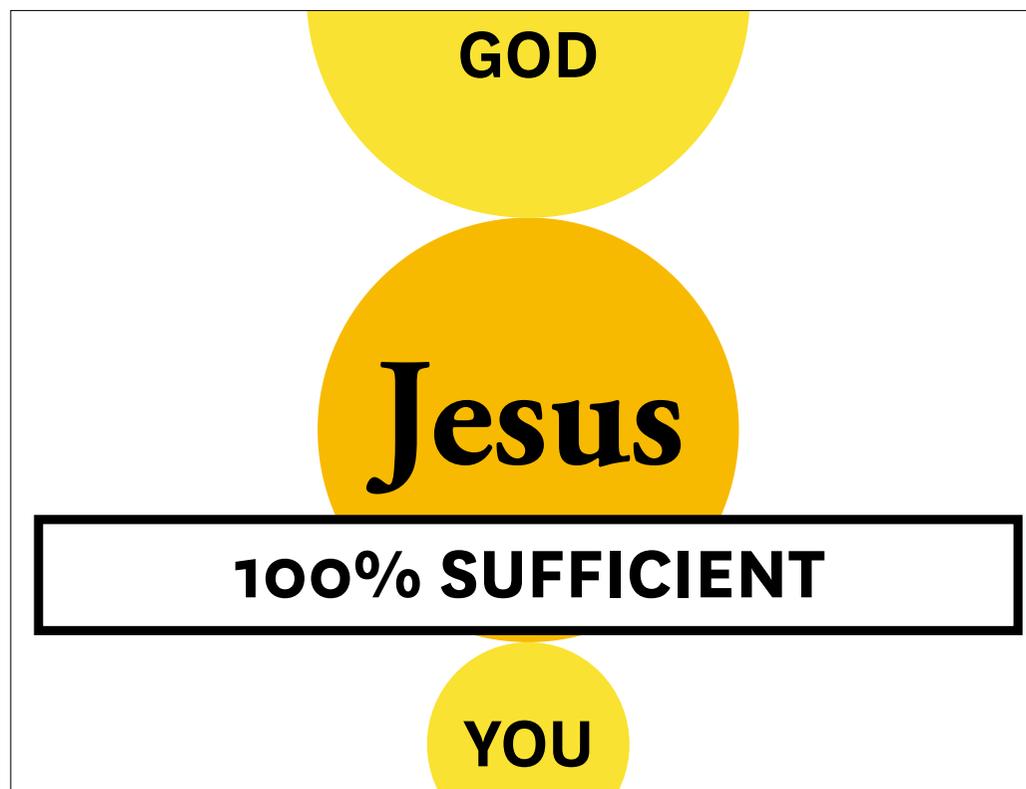
ABRAHAM

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

if you aren't sure of anything..

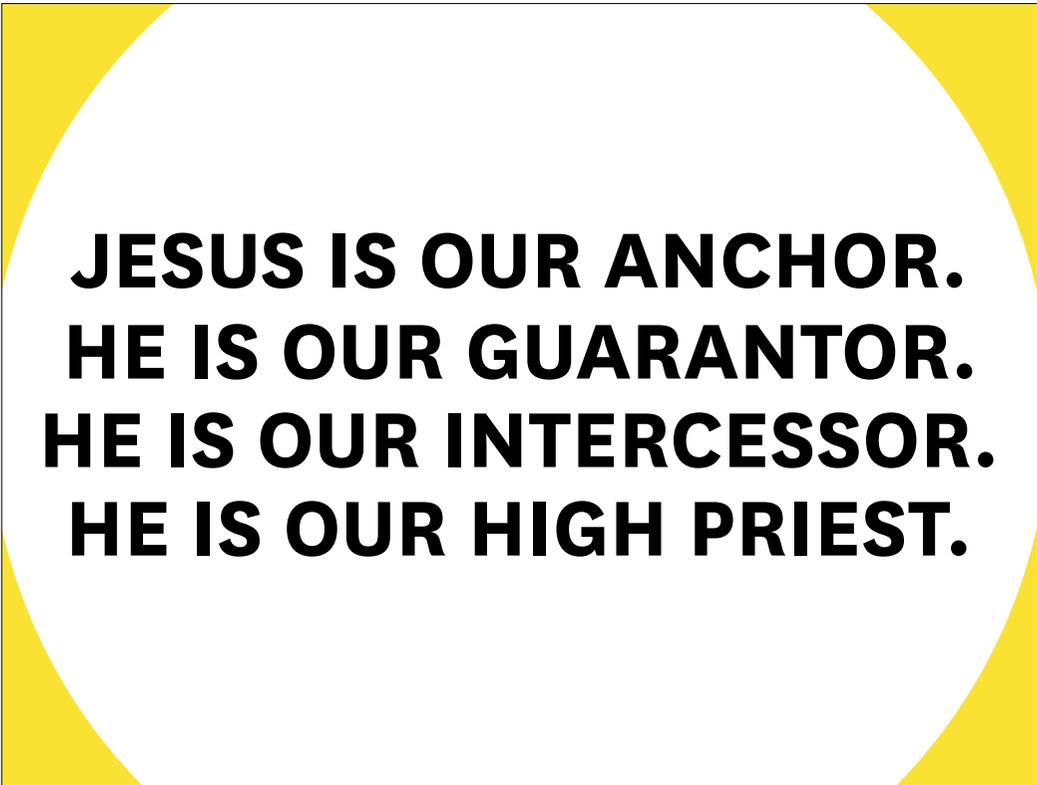
of what you're doing with your life, or where you can go, or how to handle your situation ...

you can bet sure of this...

Jesus has gone before us.

He is the perfect one that connects us to God.

We are not abandoned, or broken, or lost, anymore.

A graphic consisting of a white circle centered on a yellow background. The text inside the circle is in bold, black, uppercase letters.

**JESUS IS OUR ANCHOR.
HE IS OUR GUARANTOR.
HE IS OUR INTERCESSOR.
HE IS OUR HIGH PRIEST.**

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**If Jesus is your Anchor,
Trust Him with your life**

**If Jesus is your Guarantor,
Put your Future in Him**

**If Jesus is your intercessor,
Come to the altar and ask for
forgiveness.**

**If Jesus is your High Priest,
Enter the Holy Place and be
accepted by God.**

If Jesus is your intercessor, will you come to the altar and ask for forgiveness

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If Jesus is our guarantee, will you put your hope in Him?

If he is your High Priest, will you enter into the Holy Place and be accepted by God?

Will you choose good, and let your heart and mind be made holy?