

200614-1 He 5, High Priests Ordained for Men & Called of God—CThurman

We now come to the section in this book which teaches us of the office of the high priestly. It was alluded to in very very beginning of this epistle He.1.3, and stated in 2.17; 3.1; 4.14, 15. The Son of God's high priestly office is central topic of the next chapters (chs. 5-10). Before we read into our text today, once more I'd like touch on the topic of entering into the rest of Christ.

There is a rest remaining to the people of God. (cf. He.4.11) Paul essentially stated that it was the privilege of all of his Hebrew brethren to enter into the rest of Christ as they sojourn through this present life. So also every child of God should enter into this rest. The substance of this rest was alluded to in He.1.3 by the words *sat down*. There we read that, *when he* (the Son of God) *purged our sins, sat down at the right hand of the Majesty on high*. (cf. He.1.3) That the Son of God, Jesus Christ *sat down*, means He finished the work which His Father sent Him to do, which was to redeem His people from their sins and thus fully reconciling them to God. By shedding His blood He purchased the entire lot of the elect which the Father had given to Christ before the foundation of the world. Christ *finished* his work.

Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

It is not in the process of being finished. It is not to be finished. It is finished. What Christ came to do is done. The people of God are reconciled by the death of His Son; every single one of them that shall ever exist, past, present, and future. (cf. Ro.5.8-10) And they shall all come to faith in Christ at the preaching of the gospel at the time when the Father

shall bestow upon them the grace of everlasting life. This being the case, once the elect of God comes to faith in Christ he must be guarded against living in the sin of unbelief and apostasy from God (cf. He.3.12). He should be diligent to partake of, to fellowship with Jesus Christ *firm to the end*. (cf. He.3.6, 14; 4.11) And, it is this to which *rest* refers. It is the sin of unbelief and apostasy which beset the nation of Israel.

It seems that the following section of Scripture (chs.5-10) presumes that the Hebrew saints didn't understand how that Jesus Christ could be considered a high priest of God when he is not of the tribe of Levi and of the family of Aaron? So the apostle Paul begins to help them to understand Jesus Christ's high priestly office.

Chapter 5

1 ¶ *For every high priest* ἐξ ἀνθρώπων λαμβανόμενος
taken from among men
that is taken from men

taken, λαμβανόμενος, nom. sing. masc. part. pres. pass. of λαμβάνω; tss. *to take, to take away, to receive, to bring, to catch, to come onto accept, to attain*. (cf. He.2.2, *received*, 3 *began*, 4:16, *may obtain*; 5.1, *taken* 4, *taketh*; 7.5, *who receive*, 8 *receive*, 9 *who receiveth*; 9.15 *might receive*, 19 *took*; 10.26 *have received*; 11.8 *receive*, 11 *received*, 13 *having received*, 29 *assaying*, 35 *received*, 36, *had*)

from among, ἐξ, ἐκ, a Greek preposition tss. often, *from, of, out, out of, forth*.

ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν
is ordained for men *in things* [pertaining] *to God,*
is appointed in behalf of men
lit. is set down

is ordained, καθίσταται, 3ps. pres. pass. of καθίστημι, κατά down, under, at, by + ἵστημι *to appoint, establish, set, stand*; tss. *to make*

ruler, to appoint, to conduct, to ordain, to make (constitute), to be (is); He.2.7, didst set; 5.1, is ordained; 7.28, maketh; 8.3, is ordained.

for, ὑπὲρ, a Greek preposition tss. for, above, exceeding, for the sake of, in behalf and means ‘concerning’.

ἵνα		ὑπὲρ
that	he may offer both gifts and sacrifices	for sins:
in order that		concerning

offer, προσφέρη, 3ps. pres. subj. act. of προσφέρω, πρὸς at, to, toward, unto + φέρω to bring, to bring forth, to bear; προσφέρω, is tss. to present, to bring, to offer, to deal with and is most often found in the book of Hebrews (20, the number representing redemption); cf. He.5.1, 3, 7; 8.3 (twice), 4; 9.7, 9, 14, 25, 28; 10.1, 2, 8, 11, 12; 11.4, 17 (twice); 12.7; also see φέρω at He.6.1.

gifts, δῶρα, acc.. pl. of δῶρον, tss. gift (8), offering (1), which refers to freewill offerings. There were offerings which were voluntarily given by the people, offerings freely given. (Le.22.18, 21, 23, 29); cf. δωρεά, He.6.4, the gift; cf. He.5.1; 8.3, 4; 9.9; 11.4.

sacrifices, θυσίας, acc. pl. of θυσία (15), and always tss. with the English word sacrifice (15); the verb isθύω, to do sacrifice (4); though in the NT the English word sacrifice is translated from another Greek (εἰδωλόθυτον [5], to sacrifice to idols), it is still used most often in the book of Hebrews. (cf. the noun θυσία, He.5.1; 7.27; 8.3; 9.9, 23, 26; 10.1, 5, 8, 11, 12, 26; 11.4; 13.15, 16; the verb θύω, is not found in Hebrews.)

This verse says the very same as that in ch.8.3. *Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*

For – In He.4.16 the purpose for coming boldly to the throne of God’s grace is stated: that we might obtain mercy and find grace to help in time of need against the continual working in us to sin through unbelief and apostasy.

So, what follows explains why these Hebrew Christians should come to Jesus Christ as high priest: because the high priest is ordained for those things pertaining to God ... The high priest is central to approaching to God. Apart from him there is no one else that has the right, authority or power to present any gift or sacrifice to God. And we must remember this: the high priest didn't offer just any gift or any sacrifice to God. All gifts and sacrifices that any high priest would offer were only those things which the LORD directed them to offer, and nothing else. These gifts and offerings are found particularly in the books of Exodus and Leviticus.

Consider this for a moment. Focus at this place must be strictly upon the high priest and the gifts and sacrifices that he offered in behalf of the Israelite. Those gifts and sacrifices under consideration must be the things related to the burnt offering, the meal offering, peace offering, the sin offering, the trespass offering, first fruits, and others. Without exception all of these were types of Jesus Christ's sufferings, death, burial and resurrection in behalf of His elect. By presenting these gifts and sacrifices to the high priest, the children of Israel, at least in a figure, showed faith in God's appointed remedy for sins. Jesus Christ suffered, died and raised again for sinners! The OT offerer was a type of the believer drawing near to God by faith in the sacrifice of Jesus Christ for him. But what else? Paul added that it was the high priest which presented these gifts and sacrifices before the LORD in their behalf. Transferring this to our Lord Jesus Christ it means that He presented *Himself* to God as the gifts and the sacrifices for the sins of His people. Remember, Jesus Christ is not only represented in everything which concerns the tabernacle, the tent (with all of its coverings, boards, bars, pillars, sockets and pins), the furniture (the brazen altar, the laver, the table of shewbread, the altar of incense, the candlestick, ark of the covenant, and the mercy seat), all of the sacrificial victims (the bulls, goats, sheep, and fowls), the meal offerings, and drink offerings; but HE IS REPRESENTED ALSO IN THE OT HIGH PRIEST. Don't miss this. Because He is the high priest of God He presented Himself to God in our behalf for sins. THE SON OF GOD, JESUS CHRIST, THE HIGH PRIEST PRESENTED TO GOD HIS OWN SUFFERINGS AND DEATH AS THE ONCE-FOR-ALL ATONEMENT FOR THE SINS OF HIS PEOPLE.

gifts, Gifts are freewill offerings. The offerer has a desire to present a *gift* to the LORD out of gratefulness to God. In the NT this *gift* is the Greek, *corban*, which is the transliteration of the Hebrew קָרְבָּן, qorban, tss. often *an offering*, but also *sacrifice* and *oblation*. The verb is קָרַב, qarav, which means *to come* or *draw near*, *to bring*, *to offer*.

sacrifices, Sacrifices are those necessary offerings, according to the directives given in the Scriptures (particularly Leviticus), which in type only, atone, cover, satisfy, and appease God for sin. In this case the offerer cannot bring just any sacrifice, but only those which are as the LORD specified. Otherwise it was unacceptable to God.

There is a point here: All gifts and sacrifices are *freewill* or *voluntary*. The offerer cannot be compelled to offer. He must be willing. But it is the high priest that must present in the offerer's behalf these gifts and sacrifices. Apart from the high priest there is no means whatsoever to present any gift or sacrifice to the LORD no matter who the person might be, king or servant, free or bound, rich or poor, healthy or sick.

There is an unusual, unbiblical, unspiritual emphasis which many place upon the word *willing*. This word is thought to be the central key to salvation. It is true that if one is willing he can be saved, but how does a sinner come from being spiritually dead to do anything before God to becoming voluntary to do the will of God from the heart? This is an emotional consideration that so many seem to leave the word of God and interpret according to the wisdom of men. The dead sinner does nothing but send up a stench before God. There must first be a change in the heart made by God, and this change effects the will of the sinner to make him willing to do before God what he had never desired to do until now. In effect God bestows upon the sinner life everlasting. In that moment the sinner is now able to hear the gospel and respond to Christ in faith. He sees Christ crucified, buried and risen again in his behalf.

1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν

2 **Who** ^{δυνάμενος} **can** **have compassion on** **the ignorant,**
he: the high priest moderate the affections for those understanding not

who can, δυνάμενος, nom. sing. masc. part. pres. of δύναμαι, expresses the ability, *can, able, possibility, power*; **He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can**; cf. the noun δύναμις, tss. *the power, wonderful works, mighty works, the ability, a miracle, a virtue, the strength, the might*.

have compassion on, μετριοπαθεῖν, pres. infin. and the Gr. is only this once in the NT; of μέτριος LXX, Ecclesiasticus 34.30, *moderate* [eating]; 2Mac.15.38, adv. μετρίως, *meanly* (scarcely) & Ac.20.12, *a little* + πάθος, *affections, lusts*; **one who can moderate for**.

ignorant, ἀγνοοῦσιν, dat. pl. masc. part. pres. act. of ἀγνοέω; tss. *to understand not* (3), *to know not* (4), *to be ignorant* (13), *to be unknown* (2); only this once in Hebrews.

and on them that are out of the way;

for those being led astray

on them that are out of the way, πλανωμένοις, dat. pl. masc. part. pres. **pass.** of πλανάω; tss. *to go astray, to err, to deceive, to be out of the way, to wander, to seduce*, so in passive 'to be led astray, to be errant, to be errant, to be deceived'; **for in Hebrews πλανάω, cf. He.3.10; 5.2; 11.38.**

ἐπεὶ καὶ αὐτὸς

for that he himself also **is compassed** [with] **infirmity.**
since also he - - is bound weakness.

compassed, περίκειται, 3ps. pres. ind. of περίκειμαι, περί about, concerning, over + κειμαι *to lay* (meaning 'to put' i.e., an axe to the root), *to set* [a city on a hill], *to lay up* (goods), *to be* (a veil on the heart), *to appoint*, *to make*; so περίκειμαι, is tss. *to hang about* [the neck a millstone], *to be bound* [with a chain], **He.5.2, to be compassed with; He.12.1, to be compassed about.**

The high priest can understand the plight of those for whom he offers because he fellowships with them in their weaknesses.

2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν

3 And by reason hereof he ought, as **for** **the people,**
And because of this concerning

he ought, ὀφείλει 3ps. pres. ind. of ὀφείλω, tss. sometimes as a noun: *to owe*, *to be due*, *ought*, *needs*, *must needs*, *to be bound*, *to behove*, *a debt*, *the guilty*, *a duty*; **He.2.17, behoved; 5.3, ought; 5.12, when ... ought.**

so also **for** **himself, to offer** **for** **sins.**
concerning concerning

This is what every high priest did as they were involved with our weaknesses, but also in sin. But the issue of sin was excepted for the Son of God, Jesus Christ. (cf. He.4.15)

3 καὶ διὰ ταύτην ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν

4 And no man taketh this honour unto himself, but he that is called **of God,**
no one **by**

καθάπερ
as was Aaron.
even as -

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ θεοῦ
καθάπερ καὶ ὁ Ἄαρών

**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.**

*have ... begotten, γενένηκα, 1ps. perf. ind. act. of γεννάω, tss. to
beget, conceive, to be born, to deliver, to gender; cf. He.5.5, have ...
begotten; 11.12, sprang, 23, when ... was born*

5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα ἀλλ' ὁ
λαλήσας πρὸς αὐτὸν Υἱὸς μου εἶ σύ ἐγὼ σήμερον γενένηκά σε

τάξιν, v.10

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

*order, τάξιν, acc. sing. of τάξις, tss. always order (10); this refers to
the sequence priests might come to do their service (Lk.1.8); to the
arrangement of the services of the church (cf. 1Co.14.40; Col.2.5);
and to a particular order to which a priesthood is identified: i.e.,
there is a priesthood after the order of Aaron and there is a
priesthood after the order of Melchisedec. (cf. He.7.11); LXX, τάξις,
tss. at 2Mac.9.18, form.*

So, the point here is that Christ didn't assume to himself this high priestly
office to be glorified, but rather, the Heavenly Father did this to glorify His
Son.

6 καθὼς καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
Μελχισέδεκ

7 Who in the days of his flesh, when he had offered up prayers and Christ's

when he had offered up, προσενέγκας, nom. sing. masc. part. aor. act. of προσφέρω, at, to, toward, unto + bear; προσφέρω, tss. *to present, bring, offer, deal with*.

prayers, δεήσεις, acc. pl. of δέησις, tss. *prayer, supplication, request*.

μετὰ πρὸς
supplications with strong crying and tears unto him that was able

supplications, ἱκετηρίας, acc. pl. of ἱκετηρία, only this once in the NT; LXX, Job 40.22, suppliant; 2Mac.9.18, tss. *this supplication*.

strong, ἰσχυρᾶς, gen. sing. fem. of ἰσχυρός; tss. *mighty, strong, boisterous, powerful, valiant*.

crying, κραυγῆς, gen. sing. of κραυγή; tss. *a cry, a clamour, a crying out*.

that was able, δυνάμενον, acc. sing. masc. part. pres. of δύναμαι; tss. *to mean the ability, possibility, to have the power, might, the 'can-do.'*

σώζειν ἐκ
to save him from death, and was heard

ἀπὸ τῆς εὐλαβείας
in that he feared;
from the fear [through death]
a weakness he experienced
being in human flesh

is able, δύναται, 3ps. pres. ind. of δύναμαι, expresses the ability, *can, able, possibility, power; He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.*

was heard, εἰσακουσθεῖς, nom. sing. masc. part. aor. pass. of εἰσακούω, εἰς at, against, into, unto, for, with, among, to, toward, over, before + ακούω, *to hear*; means to hearken or listen to; εἰσακουσθεῖς, always tss. *to hear* (5).

that he feared, εὐλαβείας, gen. sing. of εὐλάβεια; once tss. *godly fear* because of the context of *God*, and hear only *feared*; the verb εὐλαβέομαι, is tss. *to fear, to move with fear*; the adj. εὐλαβής, is tss. *devout*.

It was not that the Father was unable to save His Son from death, but rather it was not His purpose to do so. But the Father heard His prayers. Being the Son of God He could not fear, but from His humanity, Christ feared, and was heard in that fear by His God.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας

8 *Though he were a Son,*

who was, ὄντα, nom. neut. pl. part. pres. of ὄσπερ, cf. ὤν; in He.1.3, *being*; 3.2, *who was*; 5.8, *were*; 8.4, *seeing that there are*; 13.3, *being*.

ἀφ'
yet learned he obedience by the things which he suffered;
from

learned, ἔμαθεν, 3ps. aor. act. of μαρθάνω; tss. *to learn* (24), *to understand* (1).

obedience, ὑπακοήν, acc. sing. ὑπακοή, ὑπό among, by, from, under, with, of + ἀκούω, *to hear*; a noun tss. *obedient, obedience, obey*.

he ... suffered, πέπονθεν, 3ps. perf. ind. of πάσχω, *to suffer, to vex, his passion, to feel*; **He. 2.18; 5.8; 9.26; 13.12.**

It was in He.2.10 that we noted the words *to make the captain of their salvation perfect*, and that it could not mean that the Son of God, Jesus Christ was in any way *flawed* or *peccable*, but that He as a man was perfected through the human experience. The Son of God was perfect, flawless, impeccable being God. As a man He became perfected by the human experience or in His manhood. And here we read that our Lord Jesus *learned obedience by or from the things which he suffered*.

yet learned he obedience, The Son of God being omniscient knew all things perfectly. He could not 'not' know all things. There was nothing unknown to Him.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(Omniscience of God and Christ: cf. Mk.13.23; Lk.17.17; Jn.4.25, 29; 16.30; 18.4; 19.28; Ac.15.18; Ro.8.27; 1Co.3.20; 2Co.11.11, 31; 12.2; 1Jn.3.20)

It was in the human experience that He added to Himself what He had not known by way of personal experience. It was in this way that He *learned obedience by the things which He suffered*.

God absolutely considered cannot be limited by time, space, or matter. He cannot be looked upon by the eyes of His creation, He cannot be touched by it. Only as He became a man could He be subjected to any of these experiences. Then, in His humanity, He could experience sorrow, pain, crying, hunger physical weakness, fear, and death. In His manhood Jesus Christ experienced and *learned* through suffering.

8 καίπερ ὢν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν

9 And being made perfect, **he became the author of eternal**
in his human experience cause

being made perfect, τελειωθείς, nom. sing. masc. part. aor. pass. of τελειόω; tss. *to fulfill, to perfect, to finish, to consecrate*; **He.2.10; 7.19; 9.9; 10.1, to make perfect; He.7.28, to consecrate; He.10.14, hath perfected; He.5.9; 11.40; 12.23 made perfect.**

he became, ἐγένετο, 3ps. aor. ind. of γίνομαι, to be.

author, αἴτιος, noun & only this once; reference αἰτία, tss. *a cause, a case, accusation, fault, crime*; **it is evident that this Greek work is used in an evil sense, but think of it as applying to Jesus Christ: He is the one against whom accusation is to be made for eternal salvation; He is the cause of it.**

salvation unto all them that obey him;

unto all them that obey him, This reveals that the work of the high priest was for certain children; they that obey Him.

9 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου

10 ¶ Called of God an high priest after the order of Melchisedec.
Proclaimed by τάξιν (v.6)
form

called, προσαγορευθείς, nom. sing. masc. part. aor. pass. of προσαγορεύω, προς at, to, toward, unto + ἀγορεύω, Liddell & Scott, to speak in the Assembly, to counsel: – generally, *to speak ... to proclaim, declare* (underlining added); προσαγορεύω, only this once in Scripture; LXX of προσαγορεύω, at Deu.23.6, **Thou shalt not speak** peaceably or profitably to them all thy days for ever.

order, τάξιν, acc. sing. of τάξις, tss. always *order* (10); this refers to the sequence priests might come to do their service (Lk.1.8); to the

arrangement of the services of the church (cf. 1Co.14.40; Col.2.5); and to a particular order to which a priesthood is identified: i.e., there is a priesthood after the order of Aaron and there is a priesthood after the order of Melchisedec. (cf. He.7.11); LXX, τάξις, tss. at 2Mac.9.18, *form*.

Now Paul rebukes his Hebrew brethren because they are not of the spiritual aptitude to readily apprehend this matter concerning Christ's high priestly office. For their lack of growth he must, and this turns to our benefit, lead them through what should be obvious concerning Christ's priestly office.

10 προσαγορευθεῖς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ

περί	λόγος	λέγειν
11 Of	whom we have many things to say,	and hard to be uttered,
Concerning	reasons	describe uninterpretable

to say, λέγειν, pres. infin. act. of λέγω; tss. to say, ask, bid, boast, call, describe, give out, put forth, shew, speak, tell.

hard to be uttered, δυσερμήνευτος, only this once in the NT, δυσ is an inseparable particle which conveys the notion of untowardness, hard, unlucky, dangerous, and is like the English particles un-, mis-, opposite to the Gr. εὖ, well + ἐρμηνεύω, (from which we have the English hermeneutic, a term meaning 'rules for interpretation.') tss. *to interpret* (4).

Concerning the fact that Jesus is the High Priest of God after the order of Melchisedec.

ἐπεὶ	
seeing	ye are dull of hearing.
since, when, because, for that, seeing that	

dull, νωθοὶ, nom. pl. masc. of νωθρός; tss. dull (1, He.5.11), slothful (1, He.6.12).

Anyone that has written anything of any consequence will confess that putting words on paper takes a lot of work. It takes a lot of effort to write intelligible thoughts. The more important the communication is, the more likely you will be misunderstood. Short statements are better than long statements.

Paul had difficulty trying find the words to communicate to his Hebrew brethren the things of Christ as they related to His high priestly office because they were dulled in their ability to judge spiritual things by the word of God. These brethren were slothful to keep their senses sharp by a proper and full use of the word of God.

Reading the word of God requires putting on our thinking caps. If we limit ourselves to *devotional* reading we aren't gleaning doctrine or teaching from the word of God. It's like expecting that listening to gospel music going to feed us the truths we need from God's Word. The purpose for gospel music isn't to teach doctrine. It ministers to the feelings, the heart. It has a place but it is not meant to replace Bible study. Devotional thoughts are the same. Devotional reading isn't anything to be compared to sitting down with your Bible and drawing out the thoughts that the Lord would have us to know; which thought join together to form Bible doctrine, teaching. So, if we have been relying on a diet of gospel music and devotional reading of the Scriptures for food then we have only taken in a spiritual liquid diet. And because this has been our diet it will be more difficult to hear things that have *substance* when they are presented. Our ability to compare spiritual thoughts with the word of God is restricted. Our spiritual sense to hearing is *dulled*.

We must be able to hear the truths of God apart from personal bias/prejudice. We must have a readiness to receive all that is proved by the word of God. So few are the disciples of Christ, frankly, so few are the preachers that ever arrive to this level of maturity. Most professing faith in Christ only have a desire to hear what they've ever heard of their religious instruction. Baptists, Catholics, and Protestants only want to hear what fits their received traditions. When something contradicts what they've always thought to be true they reject it.

There are a lot of Baptists that are Baptists because they have a preference for Baptist tradition. They prefer the Baptist way of doing things. That is not a disciple of Jesus Christ. They are a disciple a Baptist tradition. A disciple is a learner of Christ. A learner of Christ is learning about the infinite God. A learner of Christ will always be testing, growing and becoming clearer in the doctrine of God.

11 Περὶ οὗ πολλὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν ἐπεὶ νωθοὶ γεγονάτε ταῖς ἀκοαῖς

12 For when διὰ τὸν χρόνον διδάσκαλοι
for the time ye ought to be teachers, ye have
because of

it behoved, ὄφειλεν, 3ps. imperf. of ὀφείλω, tss. sometimes as a noun: to owe, to be due, ought, needs, must needs, to be bound, to behove, a debt, the guilty, a duty; He.2.17, behoved; 5.3, ought; 5.12, when ... ought.

λογίων
need that one teach you again which be the first principles of the oracles of God;
the chief (or basic) elements of the word of God

first, ἀρχῆς, gen. sing. of ἀρχή; tss. in He.1.9; 3.14; 7.3, beginning; He.2.3, at the first; He.5.12, the first; He.6.1, principles.

principles, στοιχεῖα, nom. pl. of στοιχεῖον; tss. Gal.4.3, 9; 2Pe.3.10, 12, elements; Col.2.8, 20, rudiments; He.5.12, principles.

Rather than these Hebrews making spiritual inroads with the doctrine of God they were suffering reversals in *the faith* because they were slow, dull to move from the Law, which contained only the pictures, types, figures and shadows of Christ, and into the real, clear, pure, bright light of the NT doctrine of Christ. Paul would have them not be content with viewing Christ through the dark glass of the OT, but to see Him as it were face to face in the NT.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Like them, when we fail to continue to search the Scriptures, when we fail to prove those things that we have received, we begin to suffer reversals in our faith. Over the years we have changed our minds about a number of doctrines or perhaps we should say we learned better from the word of God (so-called Christian holidays, rapture, God's election of grace, church constitution, local church, missionary work, etc.). There was great interest and conviction of these things early on. Since then some have suffered reversals in their faith and have either returned to those things or have cooled in their convictions of them. Such is the result of failing to *take heed what ye hear*.

and are become such as have need of milk, and not of strong meat.
solid, firm food

are become, γεγόνατε, 2ppl. perf. ind. of γίνομαι, to become.

strong, στερεᾶς, gen. sing. fem. of στερεός, an adj. tss. *sure* [foundation], *strong* [meat], steadfast.

meat, τροφῆς, gen. sing. of τροφή; tss. *meat* (13), *food* (2), *eaten* (1); never means meat as in flesh, but always *food*.

12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος καὶ οὐ στερεᾶς τροφῆς

13 For every one that useth milk [is]

unskillful (an unskillful [one])
unproved, untested
without experience, inexperienced

that useth, μετέχων, nom. sing. masc. part. pres. of μετέχω; μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, *partners*; He.1.9, *fellows*; He.3.1, 14; 6.4; 12.8, *partakers*; μετέχω, *to be partakers*; He.2.14, *to take part*; He.5.13, *to use*; He.7.13, *to pertain*; μετοχή, once found in the NT, tss. *fellowship*; μέτεχος, noun tss. He.1.9, *fellow*; 3.1, 14; 6.4; 12.8 *partaker*

unskillful, ἄπειρος, an adj. of ἄ negative particle + πείρα, *assay, trial*; ἀπείραστος is tss. *cannot be tempted*; ἄπειρος, is only this once in the NT.; and so *inexperienced, without experience*.

in the word of righteousness: for ***he is a babe.***
explaining why one is unskillful

babe, νήπιος, νη negative particle + ἔπος a word; noun, tss, *babe* (6), *child* (5), *childish* (1), *children* (2); refers to one so young as yet unable to verbally express himself.

13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης νήπιος γὰρ ἔστιν

14 But strong meat belongeth to them that are of full age,
solid, firm food

full age, τελείων, gen. pl. of τέλειος; tss. *perfect* (17), *men* (1), *of full age* (1); He.5.14, *of full age*; 9.11, *perfect*.

διὰ
even those who by reason of use ***have their senses exercised***
habit [eating solid food] faculties

use, ἔξιν, acc. sing. of ἔξις, and only this once in the NT; related to the Gr. verb ἔχω, *to hold, to have, to possess*; suggesting *habit* or, *frequent use*; Liddell & Scott, 'a being in a certain state, a permanent condition of habit, of body or mind'; Bullinger, 'a having possession; a being in a certain state, esp. as produced by practice, a habit; skill, as the result of practice, (non occ.)'; B-D-A-G, '...in the only place in

which it is used in our lit. it seems to mean *exercise, practice* (though themng. nearest this to be found in the sources is the *skill* acquired through exercise ...'

have, ἐχόντων, gen. pl. masc. part. pres. of ἔχω, *to have, to hold, to possess*.

senses, αἰσθητήρια, acc. pl. of αἰσθητήριον, a noun once found in the NT, *senses*; αἰσθάνομαι, a verb once found, tss. *to perceive*; again, a noun only once, tss. αἴσθησις, *a judgment*; so, a sharp or keen ability of the senses.

exercised, γεγυμνασμένα, acc. pl. neut. part. perf. pass. of γυμνάζω; always tss. *to exercise* (4 [cf. 1Ti.4.7; He. 5.14; 12.11; 2Pe.2.14]); from which we have the English gym, gymnastics.

πρὸς			
to	discern	both	good and evil.
toward	discernments	whether	of good and of evil
	judgments		

discern, διάκρισιν, acc. sing. of διάκρισις, through + judgment; tss. *disputation, discern, & discerning*; the verb διακρίνω, is tss. *to discern, to doubt, to contend, to differ, to stagger, to judge, to waver, to be partial, to make a difference*.

14 τελείων δέ ἐστιν ἡ στερεὰ τροφή τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ