

"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. 6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. 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; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 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. 13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. 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 both good and evil. 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Heb 5:5-6:9)

I would begin by saying that this Third Great Warning is simply an amplification of the first two: Heb. 2:1-3 [read] and Hebrews 4:1-2 [read]. The first warning follows the development of the fact that Jesus is higher than the angels, for He is the Son of God. This warning is to be sure that we know that the words of Christ carry more weight than the words of angels. If the words of angels were given such weight that those who transgressed and disobeyed were paid in full for the transgression, how shall we escape if we neglect the salvation that was spoken by the Lord Jesus Himself, the Son of the Most High God?

The second warning follows the development of the fact that Jesus, though higher than the angels, was made lower than them, and perfected by sufferings, being made a man, like to the seed of Abraham, so that He might be a merciful and faithful high priest in the things pertaining to God. For He was anointed to be the Apostle, Priest, and King of our Salvation, to make reconciliation for the sins of the people. As Moses was faithful in the Temple or House that God ordered him to build by angels, so Jesus Christ was faithful in the Temple or House that God ordered Him to build. We are the House of God, both Jews and Gentiles [as Paul writes in Ephesians], if we hold fast our faith firm unto the end, but we shall not escape if we do not hear His voice, but harden our hearts as those did who heard Moses. They did not enter into the rest of God, and neither shall we, for we have the same promise of rest that they had, and if we fail it will be because of unbelief, just as they failed.

This rest was not the seventh day Sabbath, for God's works were finished at Creation, and His Sabbath was given to men as a sign of the real rest promised in both Moses and in Christ. It was not an earthly Sabbath at all, and certainly was not the inheritance of the land of Canaan, for Joshua did not give them rest, as the history of the Judges, Samuel, Kings, and Chronicles testifies. Psalm 95, written many years after the institution of the Sabbath Day in Creation and

the giving of the law by Moses and the conquest of the land in Joshua said there, said “Today, if you will hear his voice....” Those who read the Psalm were not to be like those who were banned from Canaan because they hardened their hearts; hence, there was a rest other than possession of the land of Canaan, a rest of eternal life and blessedness that each man in the days after Creation, each man under the law of Moses, and each man in the church can receive by faith and will certainly not obtain if he hardens his heart and refuses to believe.

It is for the obtaining of this rest that Jesus Christ is appointed a mediator and high priest for things pertaining to God. God does not send this rest to those whom he cursed because of Adam’s sin, but sin must be put away as is signified by all the offerings and sacrifices since the beginning of the world. He will deal with those sacrifices later in the book of Hebrews, but now he is dealing with the perfect priest who will offer the perfect sacrifice for sins. This third warning is designed for those who turn away from this High Priest, the Lord Jesus Christ, the Son of God. He has compassion on the ignorant and those out of the way, for he was made flesh and dwelt among us, and he can offer for our sins which were laid on Him. He did not need to offer for His own sins, for he had none, but he bore our sins and being counted guilty for our sins, in that sense His sacrifice must purge Himself for the imputed sins. He felt the wrath of God upon Himself on the cross and was relieved of that burden only when His sacrifice was complete, and he rested in the peace of God and committed His soul to God.

Therefore, in Christ the eternal inheritance that God had for man in making Adam, that man be set over all things—even the angels, is obtained for man, for our Mediator obtains it for us and our eternal inheritance is secure in Him, even though we are called, like Jesus, to undergo troubles and trials to perfect our faith during the time appointed for us on this earth. Our trials are not to put away the guilt of sin, for that was done in Christ, but to bring glory to God in demonstrating that His work in us is true gold and not a base counterfeit of the real thing. So let us consider the Third Great Warning. We will see First, that Jesus is our High Priest; Second, the fact of the Jews’ ignorance of their own Scriptures; Third, this was possibly a fatal, soul destroying ignorance; compared to continuing infancy and a fruitless field.

I. Our High Priest 5:5-9

A. He was appointed by God Himself.

1. He was empowered at the Resurrection from the dead, His ascension, and seating at the right hand of God.
2. What changed: the enthronement of man in the heavens over all the works of God. As Eph. 1 states.

B. He must reign as the Priest/King until all his enemies become His footstool, as 1Cor 15 states.

1. He earned this office by reason of his sufferings, in which He was perfected [matured] with respect to his humanity.
2. He became the author of eternal salvation for those that obey Him.

C. This was prophesied in Psalm 110, as we saw last week. The LORD said to my Lord...etc.

1. He would be a priest forever after the order of Melchisedek.

2. The mention of Melchisedek brings forth a strong rebuke, the Third Great Warning. Over the next few weeks we will see why this is so. [on July 24 on the Promise to Abraham; on July 31 the Promise and Oath of God; and on August 7 the priest/king Melchizedek.] But now we will go to our second point:

II. The fact of their ignorance of their own Scriptures.

- A. There were many things about Melchizedek that they had ignored, but even now could not understand because they were dull of hearing. Vs. 11
- B. By now, for they were adults who had grown up under the tutelage of Moses and the prophets, and had even heard the gospel preached, but still didn't understand.
- C. It is not cute to remain an infant. A little baby has only a very small use of his five senses: and only as he grows is he able to distinguish between odors, things he sees and hears, touches, and tastes. It is so with the soul: the soul needs to grow up, but these Jewish Christians, as proud as they were of the Jewish heritage were really only little babies in need of milk. It was time for them to grow in faith if they were to truly know the blessings of the rest that God had promised.
- D. The strong meat that the author had for them was vital and necessary; not something optional.
- E. This ignorance was a great frustration for the writer of Hebrews, and brings forth a very strong warning. This childishness in the things of God was not cute and adorable, but potentially soul destroying.

III. He develops the warning by the use of two figures: perpetual infancy and an unprofitable thorn filled field.

- A. The curse of perpetual infancy. 5:12-6:2
 1. They were dull of hearing: he uses one of the senses as illustration of their childishness. He will include the rest in vs. 14.
 2. They could only drink milk, good for infants, but poor as a complete diet for adults.
- B. He identifies the milk: "first principles of the oracles of Christ" vs. 12, amplified in chapter 6:1,2
 1. Repentance from dead works and faith in God. These are good, but insufficient. Faith in Christ is needed; not a generic knowledge of God like the devils have.
 2. Jewish ceremonies: washings; ordinations, eternal punishment and rewards.
 3. These are all very good things; but they are food for babes in Christ.
 4. "Leaving" is not mean in an absolute sense; for there is much to learn from all these things, and milk is still an important staple of the food of adults, but no one should think that these things are the only things.
 5. They could believe all this and still be Jews; it was no longer possible for them just to be Jews.
- C. The curse of an unprofitable field: 6:7-9
 1. Sowing is good, but not an end in itself. God sent His word to the Jew to prepare them for Messiah. There was nothing new in the Ten Commandments that was not known in the world before Moses. But the promises pointed to Christ as did the ceremonies.

2. What fruit did the word bear to the Hebrew nation? God has a right to the fruit of His fig tree. If he sees only the fruit of the flesh, then it appears that all is vain, and He will order the tree to be burned. He looks for love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance as Paul says in Galatians, for these are the things that accompany salvation, as we read in Heb. 6:9.
- D. We are to grow up in Christ, this is the meaning of "perfection" in verse 1.
1. Not doing so is not remaining cute and cuddly as a baby, but become a menace and the horror of a childish adult, who ought to know how to behave in the kingdom, but constantly sows discord and misery. The danger of not doing so is very great: 6:5,6 for it amounts to a crucifying again of the Son of God, and putting Him to an open shame.
 2. The Hebrew, nurtured in Moses and the law, hearing that Messiah had come and that He is the Son of God, Jesus of Nazareth, can no longer rest in the comforts and the wonderful promises of the Old Testament, if he hardens his heart and refuses to leave Moses aside and go on to the perfection that is in Christ, for this is simply to repeat the errors of Israel, when they cried for the crucifixion of Christ. In rejecting Christ, they also rejected Moses, for Moses spoke of Christ. His heart is like a field that is sown with wonderful seed, but brings forth briars and thorns, fit only to be burned.
 3. The lesson is for us, too. Whatever blessings you thought you have received in the past is useless to you if you reject the truth that comes to you today. Your past blessings are like the manna that the Hebrew gathered in the wilderness and laid up for the next day in disobedience. It bred worms and rotted and stunk. Every day's supply of manna had to be gathered every day. So we pray, "Give us this day, our daily bread," for God has manna for every day. So the baby and the man has to eat every day if he is to be healthy; but the diet for the baby is not the diet for the man.
 4. Like the Jew, the resistance to strong meat is a desire for perpetual infancy. It is time to grow up. The Jew needed to learn something about Melchizedek, and there are many things that we need to learn, if we are to grow in Christ to the measure that has been given to us: conformity to Jesus Christ.

May God bless you. Amen and Amen.