

Hebrews

"Put ye on the Lord Jesus Christ"

Part II ([Heb 5:5-6](#))

Heb 5:5 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.

Heb 5:6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

Flesh and blood cannot inherit the kingdom of God ([1Co 15:50](#) , [Luk 18:19](#)) and in this section of Hebrews ([Heb 5:5-6](#)) we will look at the example of Christ and how he conducted himself in this corruptible flesh that he overcame becoming "**the author of eternal salvation unto all them that obey him**". Overcoming our sinful nature is what we have been called unto and will attain through Christ if it is written in our books to do so in this age ([1Jn 4:17](#) , [Rev 3:21](#)).

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because **as he is, so are we in this world.**

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, **even as I also overcame, and am set down with my Father in his throne.**

These verses in the book of Hebrews help us understand how Christ can identify with the church and did so through becoming a high priest who was tempted in all diverse manner yet without sin and that is part of the "**even as I also overcame**" experience that God's elect will experience to greater and lesser degrees ([Heb 4:15](#) , [1Pe 4:1-2](#)).

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as we are, yet without sin.**

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, **arm yourselves likewise with the same mind:** for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.["**the author of eternal salvation unto all them that obey him**"]([1Jn 2:17](#))

It was because of that experience that Christ went through that we we can overcome sin in this life as the scapegoat whose heavens are being cleansed ([Rom 5:10](#)) by the ripping of the veil that can only occur as His power works within us ([Col 1:27](#) , [Rom 8:9](#)).

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

We go from glory to glory gaining dominion over the beasts of the field little and by little knowing that this increase represents God's goodness that is leading us unto repentance in this age as we overcome the beast within the temple that we are through Christ ([Rom 2:4](#) , [Mat 21:12](#)).

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Mat 21:12](#) And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

We rejoice and again I say rejoice in the Lord ([Php 4:4](#)) who can comfort us through this process of putting off our flesh so "That we should be to the praise of his glory, who first trusted in Christ" ([Rom 2:4](#) , [Eph 1:13](#)).

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[Exo 23:29](#) I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

In regard to the world that we live in, God is giving us a spirit that gives us the power to forgive from our hearts ([Mat 18:32-35](#)) as we say "forgive them Father

they know not what they are doing". Christ uttered those words of forgiveness from the cross as a reminder to us that we must mortify the deeds of our flesh in order to live by the faith of Christ that gives us the power to forgive all our accusers of which there will be many (Luk 23:34 , Gal 2:20 , Mat 10:22).

Luk 23:34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Mat 10:22 **And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.**

The liberty that we have in Christ (2Co 3:17) comes as a result of bearing each other's burdens with the strength that God gives us so we can fulfill the law of Christ (Gal 6:2). We must depart from iniquity when we identify it in ourselves and never use the liberty that God has given us as an occasion to serve our own flesh which we all naturally do at first (Eph 2:1-3), but rather see the blessing and joy that can be ours through losing our life and laying it down for each other (Gal 5:13-14 , Mat 16:25).

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Gal 5:13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

Gal 5:14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

Mat 16:25 **For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

When we serve our own flesh we are leaning unto our own understanding, unto the way that seems right to us (Pro 14:12) in order to find the "pleasures of sin for a season" (Heb 11:25) as opposed to Godly comfort that comes to those whom God is purging of sin so that we can be "meet for the master's use, *and* prepared unto every good work" fulfilling His will, as opposed to being overtaken by the "earthly, sensual, devilish" ways that descends not from above

([Jas 3:14-18](#)) and can only be overcome by His chastening grace ([1Jn 2:16-17](#) , [Tit 2:12-13](#)).

[Jas 3:14](#) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

[Jas 3:15](#) This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

[Jas 3:16](#) For where envying and strife *is*, there *is* confusion and every evil work.

[Jas 3:17](#) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[Jas 3:18](#) And the fruit of righteousness is sown in peace of them that make peace.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Tit 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

This section of Hebrews points us to the liberty that we are obtaining through Christ who knows every struggle we have and "how to deliver the godly out of every temptation" ([2Ti 2:19-22](#) , [2Pe 2:9](#) , [1Co 10:13](#)).

[2Ti 2:19](#) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ **depart from iniquity**.

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

[2Ti 2:22](#) Flee also youthful lusts: **but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**

[2Pe 2:9](#) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

1Co 10:13 There hath no temptation taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Our first verse:

Heb 5:5 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.

The typical priesthood of Aaron that points to Christ speaks of the "gifts and sacrifices for sins" (**Heb 5:1**) that "could not make him that did the service perfect, as pertaining to the conscience"(**Heb 9:9**).

Heb 5:1 For every high priest taken from among men [**Mat 22:14**] is ordained for men in things *pertaining* to God, that he may offer both **gifts and sacrifices** for sins:

[In this dispensation of grace (**Eph 3:2**) God's elect are not "taken from among men" to be the typical scapegoat spoken of in (**Lev 16:8**) but rather chosen of God to be made fit (**2Ti 2:21**) in His service so that we can be used to cleanse the world's conscience of all sin, that is the "**gifts and sacrifices**" that we are making for the world being judged first in this life so that we in turn can be used to judge the rest of the world (**1Co 6:3**).]

Heb 9:9 Which *was* a figure for the time then present, in which were offered both **gifts and sacrifices**, (**Heb 9:14** , **Tit 2:14** , **1Pe 2:5**) that could not make him that did the service perfect, as pertaining to the **conscience**;

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your **conscience** from dead **works** to serve the living God?

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good **works**.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up **spiritual sacrifices**, acceptable to God by Jesus

Christ.

Those works were ordained to be accomplished through us ([Eph 2:10](#) , [Php 2:13](#)) just as Christ's works were in his own life ([Joh 5:30](#)). Knowing that truth helps us understand these following verses ([Joh 7:16-17](#) , [Joh 8:50-51](#)) that relate to the statement in verse five: "**So also Christ glorified not himself to be made an high priest**".

[Joh 7:16](#) Jesus answered them, and said, **My doctrine is not mine, but his that sent me.** [[Joh 20:21](#) , [Psa 107:20](#)]

[Joh 7:17](#) **If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.**

[Joh 8:50](#) **And I seek not mine own glory: there is one that seeketh and judgeth.**

[Joh 8:51](#) **Verily, verily, I say unto you, If a man keep my saying, he shall never see death.**

Heb 5:6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

The "**another *place***" where "Melchizedek king of Salem" is mentioned is in the old covenant in ([Gen 14:18](#) and [Psa 110:4](#)). The name "**Melchisedec**" is mentioned nine other times in the new testament all within the book of Hebrews. Six of those nine times mentioned is in chapter seven of Hebrews and two other times spoken of in Hebrews chapter five of which we will look at.

[Gen 14:18](#) And Melchizedek^{H4442} king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

[Psa 110:4](#) The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek^{H4442}.

Strong's: From [H4428](#) and [H6664](#); *king of right; Malki-Tsedek*, an early king in Palestine: - Melchizedek.

This man whose name means in Hebrew "king of righteousness" is someone we are to consider how great he was, because his life and those things that he did are typical of the ministry that God has established in the church through Christ the true "King of kings, and Lord of lords" or "KING OF KINGS, AND LORD OF LORDS" ([1Ti 6:15](#) , [Rev 19:16](#)) who will rule with righteousness through the church ([Psa 9:8](#) , [1Ti 6:15-16](#)).

Psa 9:8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

1Ti 6:15 Which in his times he shall shew, *who is* the blessed and only Potentate^{G1413}, the King of kings, and Lord of lords;

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Potentate ^{G1413}

- Original: **δου965 νου945'ου963 τυ951 σπαρ** - Transliteration: **Dunastes**

- Phonetic: **doo-nas'-tace**

- Definition:

1. a prince, a potentate
2. a courtier, high officer, royal minister of great authority

- Origin: from [G1410](#)

- TDNT entry: 06:44,2

- Part(s) of speech: Noun Masculine

- Strong's: From [G1410](#); a *ruler* or **officer**: - of great authority mighty potentate.

Total KJV Occurrences: 3

●authority, 1

[Act 8:27](#)

●mighty, 1

[Luk 1:52](#)

●Potentate, 1

[1Ti 6:15](#)

Looking at the scriptures connected to Melchisedec's name will help us keep in mind how the least can be greater than John and greater than Melchizedek and how all these kings of Israel that ruled in righteousness are just a type and shadow of the only true rulership in the earth that is going to change the heart of man, cleansing the conscience that we looked at earlier ([Mat 11:11](#) , [1Co 10:11](#) , [1Pe 1:12](#) , [Isa 26:9](#) , [Luk 10:24](#)).

Heb 7:1 For this **Melchisedec**, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Heb 7:2 To whom also Abraham gave a tenth part of all; first being by

interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. [*type and shadow language that reminds us of this verse* [Rev 22:13](#)]

Heb 7:4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

"Abraham returning from the slaughter of the kings" [[Rev 17:10](#)] is symbolic language that points to these verses in ([Rev 14:14-20](#)) that speak of a time when the saints will rule the earth with a rod of iron ([Rev 2:26-27](#)) "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a **thousand** *and* **six hundred furlongs**." Abraham gives "a tenth part of all" that represents all our life being given to God in his service, both now and in the future Lord willing during the thousand year reign ([Rev 20:6](#)). The **90** other percent of those spoils that Abraham keeps represents that part of our life that must be judged and have God's wrath poured out upon us [*7 last plagues*] in order for us to be prepared to rule and reign under Christ as we learn through the suffering we endure via the much tribulation that comes upon us in this life as His children ([1Pe 4:17](#) , [Rev 5:10](#) , [2Ti 2:12](#) , [Act 14:22](#)).

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take **tithes** of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: [*It takes our flesh being judged (90) in order for us to come up to Jerusalem above where our tithe (10) our life is offered at the altar* [Jas 5:17-18](#) , [Zec 14:17](#)]

Heb 7:6 But he whose descent is not counted from them [*Melchisedec who typifies Christ who is not of the Aaronic priesthood*] received tithes of Abraham, and blessed him that had the promises. [*again Melchisedec typifying Christ* [2Co 1:20](#)]

Heb 7:7 And without all contradiction the less is blessed of the better. [[Joh 13:16](#) , [Joh 20:21](#)]

Heb 7:8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. [[Mat 6:20](#) , [1Co 15:58](#)]

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. [*we do all that we do in service to God through Christ* [Joh 15:5](#)]

Heb 7:10 For he was yet in the loins of his father, when **Melchisedec** met him.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it

the people received the law,) what further need *was there* that another priest should rise after the order of **Melchisedec**, and not be called after the order of Aaron?

This section of Hebrews tells us plainly that the priesthood of Aaron, the Levitical priesthood was a early type and shadow "yet in the loins of his father" ministry that represents the churches of Babylon today that are under the law, and will one day be subject to Christ in the spirit represented by "Melchisedec" [[Gal 4:1-5](#)].

[Gal 4:1](#) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

[Gal 4:2](#) But is under tutors and governors until the time appointed of the father.

[Gal 4:3](#) Even so we, when we were children, were in bondage under the elements of the world:

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son [*typified by Melchisedec*], made of a woman, made under the law,

[Gal 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Heb 7:12](#) For the priesthood being changed, there is made of necessity a change also of the law [[Mat 5:43-45](#) , [Gal 6:2](#)].

[Heb 7:13](#) For he of whom these things are spoken pertaineth to another tribe, of which **no man** gave attendance at the altar. [*Melchizedek represents Christ who we are hidden in* [Col 3:3](#) , [Heb 13:10](#) , [Rev 2:17](#) , [Joh 7:16-17](#) , [Col 1:27](#)]

[Heb 7:14](#) For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Jesus is "another priest" "after the similitude of Melchisedec" ([Psa 110:4](#) , [Heb 7:12-17](#)) and like Melchizedek, Christ is not a descendant of Aaron and therefore would not qualify for the Jewish priesthood under the Law of Moses. That's the whole point. Christ could not and would not do the eye for an eye approach of dealing with our enemies and came as a reformer who was able to obey the word of God in the spirit and taught his disciples to love your enemies, showing them the spirit of God's word rather than the letter that kills ([2Co 3:4-6](#) , [Mat 5:38-39](#)).

[Heb 7:14](#) For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

[Heb 7:15](#) And it is yet far more evident: for that after the similitude

of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

2Co 3:4 And such trust have we through Christ to God-ward:

2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

2Co 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Mat 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Heb 7:15 And it is yet far more evident: for that after the **similitude** of **Melchisedec** there ariseth another priest, [**Christ**]

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. [[1Th 1:5](#) , [Act 1:8](#) , [Zec 4:6](#)]

1Th 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Act 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Zec 4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Heb 7:17 For he testifieth, Thou *art* a priest for ever after the order of **Melchisedec**.

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope *did* [[Col 1:27](#)]; by the which we draw nigh unto God.

Heb 7:20 And inasmuch as not without an oath *he was made priest:*

Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a

priest for ever after the order of **Melchisedec**: [[Eph 1:4](#)]) ["after the **similitude** of **Melchisedec**"]

[Heb 7:22](#) By so much **was Jesus** [*the subject of the whole matter "Jesus" who is typified by Melchisedec*] made a surety of a better testament.

[Heb 7:23](#) And they truly were many priests, because they were not suffered to continue by reason of death

(the **death** being symbolized is the law of sin and death that the "**many priests**" serve who represent the churches of Babylon [Rom 8:2](#)): [[Heb 7:25](#) , [Joh 6:51](#) , [Gal 2:20](#) , [Rom 6:11](#)]

[Rom 8:2](#) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[Heb 7:25](#) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[Joh 6:51](#) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Rom 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[Heb 7:24](#) But this *man*, because he **continueth ever** [*typified by these words in [Heb 7:3](#)*], hath an unchangeable priesthood. [[Joh 6:68](#) , [Joh 8:51](#)]

[Heb 7:25](#) Wherefore he is able also to save them **to the uttermost** [[Rom 5:10](#)] that come unto God **by him** [[Eph 1:6](#)], seeing he ever liveth to make intercession for them.

[Heb 7:26](#) For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; [[Eph 6:12](#) , [Eph 1:21](#)]

[Heb 7:27](#) Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

[Heb 7:28](#) For the law maketh men high priests which have infirmity [[Heb 5:1-2](#)]; but the word of the oath, which was since the law, *maketh* the

Son, who is consecrated for evermore.

["For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens*" [Eph 6:12](#) , [Eph 1:21](#)]

[Heb 5:1](#) For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

[Heb 5:2](#) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

[Heb 5:3](#) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

[Heb 5:4](#) And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

[Heb 5:5](#) 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.[[1Jn 3:1](#) , [Mat 22:14](#)]

[Heb 5:6](#) As he saith also in another *place*, Thou *art* a priest for ever after the order of **Melchisedec**.

The life of Christ only had to be offered up once for sin ([Heb 7:27](#)) and God accepted that sacrifice alone as the one that would cover all the sins of the world ([Joh 3:16](#) , [Joh 1:29](#)). When we are dragged to Christ by the Father ([Joh 6:44](#)) and are caused to "confess with thy mouth the Lord Jesus, and shalt **believe in thine heart** that God hath raised him from the dead, thou shalt be saved"^{G4982 I^{G5701}}" ([Rom 10:9](#) , [Mat 24:13](#) , [Eph 2:6](#)).

It is "by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God" ([Eph 2:8](#) , [1Jn 5:4](#)). In other words we need to be given to believe ([Php 1:29](#)) in order to overcome and be saved ([1Co 15:17](#) , [Joh 6:29](#) , [Eph 2:1](#)), and now with the life of Christ in us as our hope of glory ([Joh 14:20](#) , [Col 1:27](#)) we can now "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" ([Col 1:24](#)). Christ is "the author of eternal salvation unto all them that obey him" and we are being saved as a kind of first fruits and royal priesthood that will be used of the Lord to save the world because we will have learned obedience by the things that we suffered as our Lord did ([Tit 2:14](#) , [Oba 1:21](#) , [Heb 5:8](#)).

The last part of this chapter that we will look at next week elaborates on the process ([Php 1:29](#)) that is expected of every son who is being given to overcome and endure until the end so that they can be saved, and the name "**Melchisedec**" is found in the context of these words to remind us that it is

through our high priest Jesus Christ that none of us is going to be lost in this process ([Joh 8:36](#) , [Joh 18:9](#) , [Mat 20:23](#)).

Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Mat 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.*

God knows where each of us is in our growth as he is the one who has given the increase ([1Co 3:6](#)) and encourages us through this letter in Hebrews that with Christ in us we can go beyond being "such as have need of milk" and become mature sons who "**put you on the Lord Jesus Christ**" as He matures us through our confirming trials of this life ([Act 14:22](#) , [Heb 5:14](#)).

Heb 5:7 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;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of **Melchisedec**.

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

Heb 5:12 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.

Heb 5:13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

Heb 5:14 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.