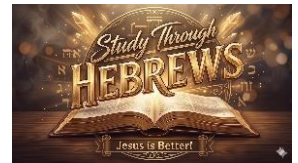




Jesus - Our Eternal High Priest After the Order of Melchizedek (Hebrews 5:1-11) (Lesson #9)



To download lesson guides or other study resources visit our webpage: <http://truth-seekers.net>

5:1 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.

Here, the writer continues to advance the discussion regarding Jesus as our great High Priest and he does so by reflecting on the earthly high priests—those who descended from Aaron according to the flesh.

He begins by outlining the fundamental nature of the earthly high priest with two defining characteristics:

- **Chosen from among men:** The high priest must be human, not an angel or a heavenly being. He is a fellow descendant of Adam, selected directly from humanity.
- **Appointed to act on behalf of men:** He is selected and put in place to represent humanity in its relationship with God. Serving as a substitute for the people he represents, the priest is the sole mediator authorized to approach God on behalf of the congregation.

In this mediating role, the high priest performed two primary duties:

1. **Offering gifts (plural):** These included various non-bloody presentations, such as grain and drink offerings (Leviticus 2; 6:14–23).
2. **Offering sacrifices (plural):** These involved bloody animal sacrifices offered specifically on account of the people's sins (Leviticus 4; 16).

Please put on your Hebrew sandals and I want to us to go back to the tabernacle, back to the temple, back to the gifts and offerings. In Leviticus, the Bible describes five major offerings:

- The Burnt Offering
- The Grain Offering
- The Peace Offering
- The Sin Offering
- The Guilt Offering

I want to take you this morning, as a worshipper who has failed Yahweh. We read this about the Sin Offering for a common citizen as outlined in Leviticus 4:27-35:

27 "If anyone of the common people sins unintentionally in doing any one of the things that by the Lord's commandments ought not to be done, and realizes his guilt, 28 or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, (or a female lamb, vs 32) for his sin which he has committed. 29 And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. 30 And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. 31 And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the Lord. And the priest shall make atonement for him, and he shall be forgiven. (Lev 4:27–31, ESV)

According to later Jewish writings, when a worshipper brought an animal to the priest, they would place their hands on the animal's head, confess their sin aloud, and then slaughter the offering themselves.

The priest placed some of the blood on the horns of the altar and then poured the rest of the blood at the base of the altar.

Imagine all the priests heard by way of confessions, in a given day. Keep this in mind for it is coming back around. But, the high priest held a uniquely heavy role in ancient Israel, standing as the designated bridge between a holy God and a sinful nation.

While the Levitical high priest offered *multiple* gifts and *repeated* sacrifices year after year for sins, the Son of God accomplished what the Old Covenant system could never do. He offered **one** final sacrifice for all time—His own life:

27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Heb 9:27–28, ESV)

Vs 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness.

Building on the description of the human high priest, the writer now highlights a specific relational quality: his ability to deal gently with those he represents.

Last week, we reflected on the profound truth that Jesus can “*sympathize*” with our weaknesses because He was tempted in every way, yet without sin:

15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. (Heb 4:15, ESV)

We explored the rich background of that compound Greek word translated “*sympathize*” (*sympatheo*), built from *syn* (“with”) and *pascho* (“to suffer”). It literally means “**to suffer with,**” a term the Greeks used to describe the deep sharing of pain.

While Jesus sympathizes with us from a place of flawless victory over temptation, the earthly high priests approached things differently. Because the mortal high priest was a sinner himself, he was called to moderate his temper and deal gently with two specific classes of offenders:

- **The ignorant:** Those who do not know, are uninformed, or lack understanding.
- **The wayward:** Those who were deceived, seduced, or strayed from the path. (This word is common in the New Testament, appearing nearly 40 times).

As the representative of the people, Aaron and his successors were able to bear gently with the ignorant and wayward because they shared the same human condition.

- The Greek word translated “*bear gently*” is a *hapax legomenon*—a rare word found nowhere else in the New Testament. It conveys the idea of moderating one's passions, holding one's emotions in check, or bearing gently with the ignorant rather than flying into a rage against them.

Do you see why the High Priest had to be someone who loved the people he served, someone who was compassionate towards them. He was going to hear a lot about their secret lives. Thus, he needed to be a man who would “*deal gently*” with them.

Now the primary reason the earthly high priest can deal gently with the ignorant and wayward because ***he himself is beset with weakness.***

Even the High Priest uniform was to remind him of his compassion for his people as he carried their names on his shoulders and next to his heart!

The word for **weakness** can denote illnesses, physical disabilities, ailments, or moral limitations.

As G.L. Cockerill notes, “The humanity of the Aaronic high priest is underscored by this debilitating weakness—he is, quite literally, “clothed” or surrounded by frailty.”

While the writer of Hebrews fully affirms the true humanity of Jesus, **Scripture never describes Jesus as being “beset” or clothed with moral weakness and sin.**

Yet, the Aaronic priest could show compassion to wanderers precisely because he, too, was weighed down by his own personal sins, ailments, and limitations. Ultimately, while this human empathy was a necessary feature of the Old Covenant, it points forward to an **infinitely superior** reality found in Jesus Christ.

APPLICATION: Hebrews 5:2 reminds us that the church should be a place where the ignorant and the wayward can find people who will deal gently with them, not judgmental but compassionate. Not judgmental, but instead pointing them to the forgiveness that is found in Jesus Christ.

Vs 3 Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.

Because the human high priest is beset with weaknesses, clothed in limitations, and stands guilty before a holy God, he is obligated, he is bound by duty, to offer sacrifices for his own sins. Because he is “just like” those he represents, he is required to offer sacrifices not only for the people, but **for his own sins** as well.

He shares the exact same spiritual need as the congregation: he desperately requires the forgiveness of sins.

To fully grasp the weight of this, we need to ensure we are still wearing our Hebrew sandals and step back into the annual liturgy of the Day of Atonement found in Leviticus 16:

16:2 and the Lord said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. 3 But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. 4 He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on.

5 And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering. 6 “Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. 7 Then he shall take the two goats and set them before the Lord at the entrance of the tent of meeting. 8 And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel. 9 And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, 10 but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.

11 “Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. 12 And he shall take a censer full of coals of fire from the altar before the Lord, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil 13 and put the incense on the fire before the Lord, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die. 14 And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

So you know: Orthodox Jews will be celebrating Yom Kippur (Day of Atonement) on Monday, September 21st, just two weeks away. For modern Judaism, there are no sacrifices, there is no temple, there is no recognized priesthood, there is no “appointed” high priest.

So how does the Day of Atonement work for the modern Jew? Great question and one that is a great bridge to chat with our Jewish friends about Jesus. Time permitting, we will talk more about this at the end.

The text states that the high priest is “**obligated**” (*opheilei*) to offer sacrifices for himself. This carries the sense of a moral or legal debt or absolute necessity.

It was not optional; because of his own sin nature and personal transgressions, the Aaronic priest could not bypass this step without facing instant judgment from God.

This structural requirement brilliantly highlights the **inherent weakness** and **impotence** of the Old Covenant system.

The earthly priesthood was a revolving door of flawed men who had to constantly atone for themselves before they could even think about helping anyone else.

It points forward to the **supreme excellence of Jesus**, who had no sin of His own to cover, and therefore entered heaven's sanctuary once for all on *our* behalf.

APPLICATION: One of the many beauties of the gospel is that we are led not by a flawed high priest who needs to save himself first, but by a perfect, spotless Savior who triumphed over sin completely, inviting us to look directly to Him.

Vs 4 And no one takes this honor for himself, but only when called by God, just as Aaron was.

The writer of Hebrews now reminds his Jewish audience of a foundational principle they knew exceptionally well: a legitimate high priest is never self-appointed.

No one could simply run for office, campaign for the position, or throw their name into a hat to volunteer for such an incredible honor. Serving as a high priest for the one true, living God was far too sacred to be seized by human ambition.

To serve as high priest in the Old Covenant was a profound honor, but it was an honor that could never be bestowed upon oneself. Instead, a person had to be divinely “called” by God. In the Hebrew community this was a hereditary succession, Aaron, then Aaron’s oldest surviving son, and so on, and so on.

The Greek word used here is *kaleo* (καλέω), means to call, summon, invite, or name. In the New Testament, it frequently describes God's sovereign initiative in calling people to salvation or service.

In this context, it emphasizes that the priesthood was not a career path chosen by human will, but a sacred office initiated entirely by divine summons. We see this divine appointment established clearly in the Old Testament when God chose the lineage of Aaron:

Exodus 28:1 (ESV): 28 “Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron’s sons, Nadab and Abihu, Eleazar and Ithamar. (Ex 28:1, ESV)

When it came time to replace Aaron:

Exodus 28:1 (ESV): 28 “Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron’s sons, Nadab and Abihu, Eleazar and Ithamar. (Ex 28:1, ESV).

The High priest were chosen by God and it was It was divine appointment (for life) through hereditary succession.

Why is this important for the writer to point out? Because as he builds his argument, he is laying the groundwork to prove that Jesus didn't usurp His position as high priest either. Just as Aaron was called by God, Jesus' eternal priesthood was also divinely instituted by the Father.

APPLICATION: True ministry is never about self-appointment or pushing oneself forward; it is about a divine call and God's sovereign timing. Just as Aaron did not grasp at the honor of the priesthood, we are called to walk humbly in the assignments God gives us, trusting Him to open doors rather than forcing our own way.

Vs 5-6 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 forever, after the order of Melchizedek.”

So also Christ...

Here the writer finds a point of commonality between the Old Covenant high priests and the New Covenant High Priest, Jesus.

His first point is that Christ, like the Old Covenant high priests did not glorify Himself, He was also appointed by God.

This was true of Christ and then to prove the point the writer of Hebrews quotes from the Old Testament.

In this case the quote is coming from Psalm 2:7. So the author is claiming that Psalm 2:7 declares when God the Father appointed Jesus as High Priest, then we have the quotation: ***“You are my Son, today I have begotten you”;***

OK, first the obvious. The writer is claiming that in Psalm 2 we will find that God the Father appointed God the son to serve as the High Priest and the Father stated: ***“You are my Son, today I have begotten you.”***

Now before we unpack this any further, let me stress the point I have made a number of times. This point would have initially been very confusing for the Hebrew. Jesus did not descend from Levi, more specifically Jesus did not descend from Aaron. Jesus did not officiate over any sacrifices at the temple.

Of course, the audience would have just read what we read last week, namely that:

- Jesus went into the heavens, (not simply through the veil like the high priests).
- Jesus is not a son of Aaron, rather He is the Son of God.

But for the Jewish audience, that does not answer the deeper question. How can Jesus be a high priest? He descends from the wrong tribe. His human mother and father are from the tribe of Judah. So, keep that nagging question in the back of your mind.

Now let's go look at Psalm 2:

1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, 3 “Let us burst their bonds apart and cast away their cords from us.” 4 He who sits in the heavens laughs; the Lord

holds them in derision. 5 Then he will speak to them in his wrath, and terrify them in his fury, saying, 6 “As for me, I have set my King on Zion, my holy hill.” 7 I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you. 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.” 10 Now therefore, O kings, be wise; be warned, O rulers of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him. Psalm 2:1–12 (ESV)

This is an amazing Messianic Psalm, from start to finish, and here the writer of Hebrews pulls it out to show that the Father indeed is the one who appointed the Son to serve as the High Priest of the New Covenant.

Further the author says and there is another place that describes when God appointed His Son to serve as the High Priest of the New Covenant. Then the author quotes **“another place”** and brings forth the quotation: **“You are a priest forever, after the order of Melchizedek.”**

The point in the quote is that Jesus was promised that He would be a High Priest, and this promised included that He would serve forever as the High Priest, not after the order of Aaron, but after the order of one more ancient than Aaron!

Keep in mind, serving as the high priest forever was not possible in the Old Covenant. Although the appointment was for life. It was for the life of the appointee.

The Aaronic high priests kept dying. Jesus on the other hand is not appointed for a human lifetime, but He is appointed to serve as High Priest forever.

Second, it is here, that for the first time, the writer of Hebrews explains how Jesus is a high priest even though he did not descend from Aaron, it is because he comes after the **order of Melchizedek**.

First, this quotation is coming from Psalm 110:4. Now the author quoted from Psalm 110:1, but that was back in Hebrews 1:13.

Here the writer is quoting verse 4: **“You are a priest forever, after the order of Melchizedek”**, and according to the author this ancient quote is actually the Father, saying to the Son, you are a priest forever after Melchizedek.

Before we go and look at the verse in its original context, let’s slip on our Hebrew sandals and seek to understand this the way the original audience would have understood it.

First, Melchizedek is only mentioned in two places (Genesis 14) and (Psalm 110).

In fact, if you do not mind let me show you everything the Old Testament says about Melchizedek:

17 After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley). 18 And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) 19 And he blessed him and said, “Blessed be Abram by God Most High, Possessor of heaven and earth; 20 and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything. (Gen 14:17–20, ESV)

4 The Lord has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” (Psalm 110:4 ESV)

Yep, his name is only mentioned twice in the entire Old Testament.

So Melchizedek, would have been somewhat of a mystery to these ancient Israelites, and although they would have known about him, saying that Jesus came after his order would have initially generated many questions.

Like ancient Israel, we too may be on the edge of your seats, ready to unpack and dive into this mysterious character Melchizedek, but for now this is all the author writes. Good news, this topic will come back around in Hebrews chapter 7, and there the author will have a great deal to say about this mysterious Melchizedek.

But for now, let's draw out the clear points that the ancient Israelites would have understood:

- 1) Melchizedek is a high priest who was also a king. (Gen 4:18)
- 2) Keep in mind, Melchizedek predates Moses and the Sinaitic Covenant.
- 3) Melchizedek declared God's blessing on Abraham.
- 4) Abraham gave a tenth of everything he captured to Melchizedek.

The writer of Hebrews point is that Jesus is not a priest like Aaron, He is a priest after the order or the fixed succession of Melchizedek.

With that unless there are questions, we will now move to look at the quotation from Psalm 110:

1 The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool." 2 The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! 3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. 4 The Lord has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." 5 The Lord is at your right hand; he will shatter kings on the day of his wrath. 6 He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. 7 He will drink from the brook by the way; therefore he will lift up his head. (Ps 110:1–7, ESV)

This is a Messianic Psalm that clearly has eschatological overtones. But it is this Psalm that the writer pulls forth to declare the one who Yahweh had promised would come after the order of Melchizedek is Jesus!

As you consider verses 5 and 6 in whole: ***You are my Son, today I have begotten you*** and ***You are a priest forever, after the order of Melchizedek.*** The same God who declared Him the Son (Ps 2:7) also declared Him High Priest (Ps 110:4).

Vs 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.

Here, the writer of Hebrews transitions to discuss the days when Jesus walked among men in human flesh.

When thinking of The High Priest Jesus, making an offering, we might naturally expect the author to say that Jesus offered up His own blood.

But that is not what we find here. Instead, the writer says that Jesus offered up ***"prayers and supplications."*** The Son of God is pictured as a humble petitioner, crying out to the Father.

The word translated ***supplications*** specifically denotes a cry of **urgent need**, a **petition born out of a profound sense of lack or vulnerability**.

It pictures Jesus stepping into our true human condition, and there acknowledging His absolute dependence on the Father!

Please do not miss the obvious point of application here.

While scholars often debate whether the author has a specific historical moment in mind—such as the agony in the Garden of Gethsemane or the darkness of the cross—the language used goes beyond just one isolated event. It likely points to His entire life culminating at the cross where He cried out:

46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” Matthew 27:46 (ESV)

As scholar Gareth Lee Cockerill notes:

"It is better to see this entire verse as a depiction of the utter dependence upon God that characterized the Son's earthly life and came to its climax in Gethsemane and on the cross."

We should deeply sense the Son's total, **unreserved dependence** on the Father, fully relying on Him to answer according to His will.

But we should also sense all that Jesus endured on our behalf. Jesus did not pray to escape His assigned mission, but rather he prayed for the strength and grace to fulfill the Father's will and to fulfill His assigned mission.

We are then told that *"he was heard because of his reverence."* When Scripture speaks of God "hearing" prayer, it generally means **He hears and responds**.

But this raises a profound question: **Was Jesus truly heard, given that God did not prevent Him from dying on the cross? Indeed He was!**

While the Father did not spare Jesus from the **physical reality** of death, **He did not leave Him in the grave either**.

In the **resurrection and subsequent ascension**—with Christ now seated in glory at the right hand of the Father—**God powerfully answered the Son's cries!**

The resurrection stands as **absolute, unshakeable** proof that His prayer was heard. **Throughout it all, the Son's earthly life is marked by deep reverence, holy fear, and complete, willful submission to the Father's plan.**

Notice how masterfully the author juxtaposes the old and new priesthoods here:

- **The Aaronic priests** had to offer bloody sacrifices for *their own* personal sins because they were weighed down by moral weakness.
- **Jesus our High Priest**, though completely sinless, offered up His own tears, prayers, and life-blood in absolute submission, demonstrating a **spiritual perfection** the Old Covenant could never achieve.

APPLICATION: It is easy to view prayer as a last resort—something we turn to only when our own plans, resources, and strengths have completely failed. Yet as we reflect on Jesus, we see that the Son of God Himself lived a life characterized by fervent prayer, loud cries, and deep emotional agony before the Father.

Vs 8 Although he was a son, he learned obedience through what he suffered.

Consider the profound depth of this verse.

First that Jesus, the second person of the God-head could learn anything! God the Son would learn obedience by experience, He would learn, practice, and experience obedience through the things that He suffered (temptations, the garden, Golgotha).

Even though Jesus was the eternal, unique Son of God, He still learned obedience through the things that He suffered during His earthly sojourn. To properly **grasp this text**, we must make a vital distinction.

You and I often learn obedience the **hard way**—we suffer because of our own disobedience and foolish choices. In this way we sometimes learn obedience is the better path.

But that was never the case for the sinless Son of God. He never had a rebellious streak to break or a wandering heart to correct. Instead, He learned obedience through the **unrelenting antagonism** of a hostile world that hated Him, culminating in the ultimate agony of the cross.

As Paul writes elsewhere, He became *"obedient to the point of death, even death on a cross"* (Phil 2:8).

Suffering didn't teach Jesus *how* to stop sinning; rather, it provided the proving ground where His pre-existing, heart-level commitment to the Father was tested, stretched, and fully expressed in human history.

This poetic phrasing emphasizes experiential knowledge. Jesus did not merely know obedience as a divine attribute in theory; He entered our broken world to **experience the cost of obedience firsthand**, feeling the full, crushing weight of human temptation and pain.

Notice the brilliant contrast the author sets up between the two priesthoods:

- In **verse 2**, we are told of the earthly high priest: *"he himself is beset with weakness"*—his moral failures and personal sin drug him down.
- Here in **verse 8**, we are told of Jesus: *"he learned obedience through what he suffered"*—His perfection was forged not through moral failure, but through unbroken faithfulness amidst profound suffering.

APPLICATION: When suffering enters our lives, our default reaction is often to question God's goodness or to assume that pain is a sign of His displeasure. Yet Hebrews 5:8 turns that perspective upside down. If the sinless Son of God was perfected and grew in His earthly experience through suffering, **how can we expect to mature spiritually without it?** Trials are the training ground where our theoretical faith becomes practical obedience.

Vs 9 And being made perfect, he became the source of eternal salvation to all who obey him,

And being made perfect—not in the sense of moral correction, since He was already completely sinless, but in the sense of reaching the full, unhindered completion of His earthly priestly qualification through suffering that culminated on the cross.

The eternal Son of God was thus **fully equipped** and ultimately prepared to serve as the one true and ultimate Savior of mankind.

Looking back, we can now deeply understand what the author declared earlier in Hebrews 2:10:

10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. (Heb 2:10, ESV)

The essential role of His suffering was to bring His earthly obedience to its absolute completion. Only through the agonizing trial of the cross could the Son's human submission to the Father reach its triumphant culmination.

"Being made perfect", the Greek word translated **"made perfect"** is **τελειόω (teleiōō)**. In the context of Hebrews, this term does not mean moving from moral imperfection to perfection. Rather, it carries the

athletic or sacrificial idea of **reaching a goal**, crossing the **finish line**, or **being thoroughly equipped for a specific office**. Through His suffering, Jesus was fully equipped, fully prepared, and fully qualified and thus brought to the completion of His high-priestly calling.

A Striking Phrase: "To All Who Obey Him." It is worth pausing to note a profound linguistic choice by the author. He does not say that Jesus became the source of eternal salvation to all who merely *believe* in Him—though saving faith is certainly woven throughout the epistle to the Hebrews.

Instead, he states that Jesus is the source of salvation **to all who obey him**. In the mindset of the New Testament, true faith and true obedience are inseparable. **Saving faith is a living, active allegiance to the King.**

Vs 10 being designated by God a high priest after the order of Melchizedek.

Through His finished work of suffering and obedience, Jesus is **formally designated** and declared by God as a high priest after the order of Melchizedek. By the sacrifice of His entirely obedient life unto death, the **eternal Son** was consecrated as our **eternal High Priest**.

This verse serves as the grand climax of the author's introductory description of Jesus' priesthood, bridging the gap right into one of the most unique and heavily discussed figures in all of Scripture: Melchizedek.

While the Jewish religious elite traced their lineage strictly back to Aaron through human genealogy, Jesus holds an indisputably superior priesthood rooted in an entirely different, ancient order established by God.

The Greek word translated "**designated**" carries the idea of being formally addressed, named, or publicly proclaimed to an office. It emphasizes that Jesus did not seize this title for Himself (fulfilling the principle of verse 4); rather, God the Father **publicly** and **authoritatively** conferred this high-priestly title upon Him.

Vs 11 About this we have much to say, and it is hard to explain, since you have become dull of hearing.

Here, the pastor-writer of Hebrews pauses his theological breakthrough. It is as if he stops mid-sentence, takes a breath, and says: *"I have a great deal more to say about Melchizedek—profound, deep truths that are difficult to explain—not because the subject matter is too complex, but because you have become dull of hearing!"*

The author wants to plunge deeply into the magnificent typology of Christ's priesthood after the order of Melchizedek. Yet he hits a pastoral roadblock. The problem is not with the divine doctrine; the problem is with the spiritual condition of his audience. He tells his audience, I must first deal with some spiritual issues, and then we can get to Melchizedek.

The Greek word translated "**dull**" does not mean unintelligent or intellectually lacking. Rather, it means sluggish, lazy, or sluggishly indifferent.

It is here the writer of Hebrews will pause from his grand topic of Melchizedek and provide us with the **Third Warning: The Danger of Spiritual Immaturity** (5:11–6:20). He will pick the discussion about Melchizedek back up in Hebrews chapter 7.