

Hebrews Part One

Lesson #21, Chapter 5:11-14

Read Chapter 5:1-10 before beginning this lesson.

1. What does the writer of Hebrews tell us about the *him* referred to in vs. 11? What problem do the Hebrews face in learning about him?

2. The identity of *him* in the opening phrase, *concerning him*, in vs. 11 is somewhat disputed. *Him* can refer to Melchizedek or *him* can refer to Christ, who is a high priest according to the order of Melchizedek. For our purposes, in this lesson we are going to take the view that *him* refers to Melchizedek for the following reasons:
 - a. First, the closest noun that would identify *him* is Melchizedek.
 - b. Second, the author of Hebrews has been discussing the superiority of Christ for 5 chapters, but vs. 11 seems to introduce a new subject, one which needs to be discussed in great detail. The discussion of Melchizedek is also picked up in the last part of Chapter 6 and on into Chapter 7. The apparent switch to a new subject lends itself to the Melchizedek view.
 - c. Third, chapter 6 verse 1 seems to echo this view when it states, *Therefore, leaving the elementary teaching about the Christ*. The author is ready to move on to deeper things, one of which is the discussion of Melchizedek and his priesthood.
 - d. Fourth, this is the view my husband holds! ☺
 - e. Fifth, one must ask, “What is the point of learning more about Melchizedek?” The primary reason is to introduce new information about Jesus Christ as high priest. We must understand the order of Melchizedek as high priest so that we can understand Jesus Christ in His role as high priest according to this same order. To sum up: The point the writer is making is not information about Melchizedek *as an end in itself*, but information about Melchizedek whose priesthood is a picture and shadow of the priesthood of Jesus Christ.
 - f. Finally, another way to translate the beginning of vs. 11 is to say, *concerning this*. This view means the author is referring to *the order of*

Melchizedek, which he has just introduced in vss. 6 and 10. This rendering of vs. 11 also lines up with the reasons given in b and c above.

3. Define *dull of hearing* [Strong's #3576 (NIV *slow to learn*)]. The same Greek word is used in Heb. 6:12 and translated *sluggish, slothful, and lazy*.
 - a. The following verses contain the idea of being dull of hearing. What do you learn about this spiritual state from Matt. 13:13-17; Mark 8:17-18, 21; Luke 24:25; Jn. 16:12?

4. What is the connection between being dull of hearing and the writer of Hebrews finding these new truths "hard to explain" to them?

5. How do we become dull to hearing God's Word? Now, think about you, specifically. How do *you* become dull to hearing God's Word?

6. What is the antidote to this dangerous state? See 1 Thess. 2:13; 4:1; Rev. 2:4-5.

7. The author of Hebrews cites in vs. 12 the three results of being dull of hearing. What are they?

8. The writer states, *by this time you ought to be teachers*. What does that tell you about the readers of this epistle?

9. What assumption does that comment, “by this time you ought to be teachers,” make about all believers as they mature? Col. 3:16 and Titus 2:3-4 make the same assumption.

10. Dear-hearts, would the writer of Hebrews include you in his statement, *that by this time you ought to be teachers*? Every believer needs to grow to the position of teaching others, *in some way*, the truths of the Christian life. How do you get to that place? Explain the various ways you can “teach” others.

11. The author speaks to his readers saying, “*You* have need again for someone to teach you the elementary principles of the oracles of God.” What does that little word *again* tell you about these people? What does the phrase *elementary principles* indicate?

12. Not only that, the author goes on to say they “have come to need milk and not solid food.” What picture is the author trying paint for his readers?
 - a. What added insight into their spiritual state do you gain when you look up 1 Cor. 3:1-3 and Eph. 4:13-16.

13. How could someone go back to be a spiritual infant? Does God want us to spiritually remain babies?

14. What do you learn about milk drinkers from vs. 13?

15. Define *accustomed* [Strong's #552 (KJV *unskillful*, NIV *acquainted*)].

16. List three ways you would encourage someone to grow accustomed to the Word of righteousness.

17. Finish this sentence: As milk is for babies who are not accustomed to the Word of righteousness, so solid food _____.

18. How is a mature person described in vs. 14?

19. Define *practice* [Strong's #1838 (NIV *constant use*; KJV *reason of use*)].

20. Define *trained* [Strong's #1128 (KJV *exercised*)]. See also 1 Tim. 4:7; Heb. 12:11; and 2 Pet. 2:14.

21. As a person continually feasts upon the solid food of the Word of God, what happens to them (vs. 14)? Rom. 14:1-3; Phil. 1:9-11; and 2 Pet. 1:3-9 all refer to the same process of maturity in our walks. What do you learn?

22. This section of Hebrews has provided us with an interesting diversion—soul searching, assessment, and a push to move forward. Is its message for you? Does anything beyond “Jesus loves me” produce a spiritual brain cramp? Do you long for more growth and more grace in your walk? The message is clear if you want to progress spiritually; you must take pains with these things and obey the

command of 2 Tim. 2:15: *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the Word of truth.*

23. For those of you who regularly eat solid food, let me ask you: Are you persevering in these things? Are you *continuing* to grow in the grace and the knowledge of Jesus Christ? *Excel still more.*