Six Tape Series
1107 Hebrews 5:1 – 6:2
1108 Hebrews 6:1 – 6:6
1109 Hebrews 6:6 – 7:19
1110 Hebrews 7:20 – 7:28
1111 Review And Hebrews 8:1 – 8:7
1112 Hebrews 8:7 – 9:5

Analysis of Hebrews
Chapter 5

5:1 First occurrence of offer/offering and of sacrifice. Function of a priest defined (see page 2/5).

5:2 Conscious of his own weakness—therefore does not “overreact”—not easily “shocked.”

5:3 Obligated to offer sacrifice also for his own sins.

5:4 Not self-appointed—but by God’s sovereign choice.

5:5–6 Applied to Jesus—supported by two Old Testament quotations: Ps. 2:7; 110:4. (Both have already been cited in ch. 1.)

5:7 While on earth, the sacrifices Jesus offered were prayer and supplication (compare 13:15). Refers primarily to Gethsemane (compare Matt. 26:36–44; Luke 22:39–46). He was heard because of His “godly fear” (compare 11:7)—expressed by renouncing His own will—a pattern for us. He was saved not from death, but out of death by resurrection (compare Ps. 89:26–27).

5:8 Even sons have to learn obedience—there is only one way: by obeying.

5:9 As Savior and High Priest, Jesus had to be made perfect (connected again with suffering). Thereafter He became the source of eternal salvation—to those who continue to obey Him. Note the emphasis on obedience.

5:10 Thus He qualified for His appointment as our High Priest (compare Phil. 2:9).

5:11 Melchizedek is only mentioned in two Old Testament passages: Gen. 14:18–20; Ps. 110:4. But these contain seeds of vitally important truth—an example of how we should be able to interpret the Old Testament—but the believers
Multitudes of Christians are in this condition today. *Maturity/perfection is not automatic:* it requires the regular exercise of our spiritual senses. Without this we are easily fooled by soulish or demonic counterfeits. Contrast Paul’s prayer in Phil. 1:9–11. The alternative is *spiritual retardation.*

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**Analysis of Hebrews**

**Chapter 6**

**6:1** Fifth “Let us” passage: *press on to maturity/perfection.*

**6:1–3** Second passage of *practical application:* *go on to maturity/perfection.*

States six foundation doctrines:

1. *Repentance* from “dead” works (i.e. everything not done in faith—compare Rom. 14:23).


Two practical applications:

1. We need to *lay the foundation* once for all, then go on to *complete the building.*
2. If we have not laid a proper foundation, we will not obtain a “permit” to continue construction.

**6:4–8** Third passage of *warning:* primarily against apostasy, *falling away.*

**6:4–5** Describes people who have had five *spiritual experiences:*

2. Tasted the *heavenly gift* (compare Rom. 6:23; 2 Cor. 9:15).
4. Tasted the *good Word of God* (compare 1 Thess. 2:13).
5. Tasted the *powers of the age to come* (compare 2 Cor. 1:21–22; Eph. 1:13–14).

**6:6** If people have had all these experiences, and then deliberately turn away from Christ, they *lose the ability to repent* (compare 12:15–17). Their conduct is
equivalent to crucifying Christ once more.

6:7–8 Analogy of soil which receives rain and is cultivated, but produces thorns and thistles—the evidence of a curse (compare Gen. 3:17–18).

6:9–10 God’s grace can keep us from such a fate—especially if we demonstrate our faith in acts of charity toward our fellow believers (compare Ps. 112:1, 3–6, 9; Ecc. 11:1–2).

6:11–12 Third passage of practical application: zeal/diligence, faith and patience.

“It until the end”—maintains the forward look.

It requires diligence/zeal to ensure the fulfillment of our hopes.

We need faith plus patience to inherit God’s promises—no room for sluggishness/laziness (compare 5:11).


6:13–17 To Abraham—and all subsequent believers—God first gave His promise, then interposed Himself by His oath (compare Gen. 22:15–18).

6:18 God thus offers us strong encouragement (compare Rom. 15:4–5).

Our hope is compared to the horns of the altar of refuge (compare 1 Kings 1:50–51)—we need to grasp it firmly.

6:19 Our hope is also an anchor fastening us to the innermost sanctuary—providing security and stability in an unstable world. Consider what an anchor does for a ship.

6:20 Jesus has already entered ahead of us as our personal representative.

Return to theme of High Priest.

Analysis of Hebrews

Chapter 7

7:1–28 Third comparison: between priesthood of Melchizedek and Levitical priesthood.


“Salem” = shalom = “peace”—reappears in “Jerusalem” (probably “city of peace”).

Two-way relationship between Melchizedek and Abraham:

1. Melchizedek provided bread and wine (compare Matt. 26:26–28).
2. Abraham offered *tithes*—tithing predates the Law of Moses (compare Gen. 28:20–22)—an appropriate way to acknowledge our High Priest.

7:3 Melchizedek appears in history without record of birth or death, parents or descendants (contrary to the biblical norm)—a divinely ordained representative of Jesus as High Priest.

7:4–10 Four marks of Melchizedek’s superiority:
1. Abraham gave him *tithes*.
2. He *blessed* Abraham.
3. He continues *for ever* (compare Ps. 110:4).
4. Through Abraham, even Levi gave him *tithes*.

7:11 The need for another priest to rise subsequent to the Levitical priesthood indicates that the latter was *not God’s ultimate*.

7:12 The covenant of the Law and the Levitical priesthood are interdependent; therefore a change in the latter implies change also in the former.

7:13 The One who fulfilled the prophecies concerning the priesthood of Melchizedek did not come from the tribe of Levi.

7:14 Old Testament prophecy revealed that the Messiah was to come from the tribe of *Judah* (compare Gen. 49:10; Is. 11:1–5). But Ps. 110:1–4 (already quoted) reveals that the Messiah was also to be a *priest* in the *order of Melchizedek*.

7:15–17 The Levitical priesthood was based on *physical requirements*:
1. Descent from Levi
2. Absence of individual physical defects (compare Lev. 21:17–21)

The priesthood of Melchizedek was based on the power of an *indestructible life* (compare Ps. 110:4; Rev. 1:17–18).

7:18–19 A *double change*—first, negative, then positive:
1. Negative: a setting aside of the covenant based on the Law and the Levitical priesthood, because it could not do what was needed.
2. Positive: introduction of a *better hope*, which gives *direct access to God*.

7:20–22 The confirmation of the priesthood of Jesus by God’s *oath* further indicates its *superiority* over the Levitical priesthood, and therefore also of the *covenant* which it guarantees over the covenant of the Law.

7:22 First *occurrence* of *covenant*.

7:23–24 Death necessitated a succession of many Levitical priests, but Jesus, because of His endless life, has a *permanent priesthood* which never passes by succession to others.

7:25 Hence, Jesus offers us *complete and eternal salvation*, continually upheld by His endless *intercession*.

7:26–27 *Seven qualifications* of Jesus as our High Priest:
1. Holy—in nature, not merely by consecration (compare Ex. 28:36–38).
2. Innocent (compare Is. 53:7–9; John 19:4–6).
4. Separated from sinners (by the cross).
5. Exalted above the heavens—God’s response to man’s rejection (compare 1 Pet. 3:22).
6. Not needing to offer sacrifices first for His own sins.
7. Offered himself as one final, all-sufficient sacrifice—He was both priest and victim (compare 9:14).

7:28 Final contrast between the two priesthoods:
1. The Law appoints weak, sinful, mortal men.
2. God’s Oath—subsequent to the Law—appoints His sinless Son, made perfect forever.

Points of contrast between Levitical priesthood and priesthood of Melchizedek:

1. v. 1–2, 14
   Mel: Combines priesthood and kingship.

2. Gen. 14:18
   Mel: Gave to Abraham bread and wine—emblems of New Covenant—not previously given by Abraham.
   Lev: Only gave back to Israelites part of sacrifices previously received from them.

3. v. 2, 4, 9
   Mel: Received tithes from Abraham.
   Lev: Gave tithes through Abraham.

4. v. 3, 23–24
   Mel: Because of an indestructible life, a permanent priesthood which never passes by succession to others.
   Lev: Because of mortality, only a temporary priesthood.

5. v. 6
   Mel: Does not trace genealogy from Abraham.
   Lev: Must be descended from Abraham.

6. v. 6
   Mel: Blessed Abraham—therefore greater.
   Lev: Owe their blessing to Abraham—therefore less.

7. v. 11, 19, 28
   Mel: Provided direct access to God and perfection.
   Lev: Could not provide direct access or perfection.

8. v. 16
Mel: By the power of an indestructible life.
Lev: On the basis of a physical requirement.

9. v. 20–21
   Mel: Appointed with God’s oath.
   Lev: Appointed without an oath.

10. v. 22
    Mel: Ensures a superior covenant.
    Lev: Linked to an inferior covenant.

11. v. 23–24
    Mel: One all-sufficient priest.
    Lev: Because of death, had to be many—never sufficient.

12. v. 25
    Mel: Able to save completely and forever.
    Lev: Unable to save.

13. v. 27
    Mel: Not needing to offer sacrifice for His own sins.
    Lev: Needing to sacrifice first for their own sins.

14. v. 28
    Mel: God’s perfect Son.
    Lev: Men with human frailty.

Analysis of Hebrews
Chapter 8

8:1–2 Extracts the main points about Jesus as High Priest from the foregoing elaborate comparison:
   1. Sat down—He never needs to repeat His sacrifice.
   2. On a throne—a King as well as a Priest.
   3. In the heavens—a heavenly, not an earthly ministry.
   4. In the true tabernacle—pitched by God, not man.

8:3–4 Reaffirms the function of a priest, which applies also to Jesus in the heavenly realm.

8:5 Levitical priests on earth serve only in a tabernacle that is a copy of the heavenly one (compare Ex. 25:9, 40; Rev. 11:19; 15:5–8).

8:6–13 Fourth comparison: between Old and New Covenant.

8:6 Three aspects of superiority of the new order:
   1. A more excellent ministry.
2. Mediating a better covenant.
3. Enacted on better promises.

8:7–8 The covenant based on the Law was rendered ineffective not by any fault in the law, but by the weakness of man’s carnal nature (compare Rom. 7:4–12; 8:3–8).

8:8–12 The transition from the Old to the New Covenant is predicted in Jer. 31:31–34.

Points of contrast between the two covenants:
1. **Old**: External commandments on tablets of stone.
   **New**: Laws written inwardly in hearts and minds (compare 2 Cor. 3:3).

2. **Old**: Ended in rejection by God (compare Hos. 1:9).
   **New**: Ends in permanent acceptance (compare Hos. 2:16, 18–20, 23).

3. **Old**: Required continual mutual exhortation, without direct access to God.
   **New**: Provides direct access to, and knowledge of, God for all (compare 7:19).

4. **Old**: Provided only a continual reminder and temporary covering of sins (compare 10:3).
   **New**: Provides final forgiveness and blotting out of even the memory (compare Is. 43:25).


8:13 The New Covenant makes the Old superfluous.