

That it had been corrupted by all sorts of unbiblical, even anti-biblical practices, was a source of embarrassment to more pious Jews but to the rank and file it meant very little..

5-8

The arrangement of our material is at this point a little different from the order in the first two comparisons because, as you can see, the Lord's superiority is not to an angelic body nor to a human leader, but to an institution (of God) represented in several stages. Therefore all stages come into play in the nature of the discussion. The key phrase occurring throughout is the citation from Psalm 110..."a priest forever after the order of Melchizadek".

a. The argument

The argument proceeds in three stages with the warning thrust in the middle of the whole thing. In a nutshell the argument is the truth that Christ is the superior high priest by virtue of His appointment, character of being, and the position He bears before God in our behalf.

5:1-10

(1) Phase 1...Hebrews 5:1-10

- the nature of the priestly office 1-4
  - how priests are chosen
  - what is their purpose
  - the manner in which they function v 1
  - how they express themselves 2
  - the character of liability 3
  - the assurance of appointment 4
- the appointment of the Lord Jesus 5-6
  - not by self-exaltation 5
  - by the decree of God 6
  - and after a pattern of heavenly origin 6
- the nature of His service 7-10
  - fulfillment of redemptive purpose 7
  - interaction with our lot 8
  - the nature of His completeness 9
  - the status of His deliverance 9
  - reaffirmation of His appointment 10

In this section the argument is that Christ's appointment is of God, as is every priest's but that it is after a divine, charismatic order, nor a human delineation. In His "ministry" he demonstrated a righteous perfection giving Him the "right" to bestow eternal life on those who heard Him. His service with God and with man therefore is superior to any of the services of even very good high priests.

7:1-28

(2) Phase 2...Hebrews 7

- the focus is now on Christ's superiority to the order priesthood of the Old Testament and it is proved by virtue of the subjugation of the Old Testament order to Him.