

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Hebrews 5.

(2013).

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Hebrews 5.

INTRODUCTION: this letter is written to Hebrews who had been enlightened, endured sufferings, been publicly exposed to reproach and affliction, stood alongside others who were persecuted, had compassion on those in prison and joyfully accepted others plundering their property (probably the Romans) knowing they had an eternal possession (Heb. 10:31-36).

It appears they had a faith in Christ, but were still bound by the Levitical priesthood and the Jewish religious system and because of this the author brilliantly uses Moses Tabernacle, the Holy Place and the Most Holy Place and Old Testament Scriptures to prove Jesus is the only High Priest anyone needs and that it is by faith in Christ and God's grace not religious works that God's people are counted righteous.

The blessing of this letter is not limited to the Hebrews since everyone who is seeking God or who is a brother or sister of Christ will be overwhelmingly awed as they read this well-crafted and awe-inspiring letter as it beautifully progresses through the chapters proving Jesus is the Christ (probably written about A.D. 68).

Topics.

- No-one can appoint themselves priest, unless called by God.
- Jesus was appointed by God to be a high priest.
- You are my Son, today I have begotten you.
- Jesus is a priest forever, after the order of Melchizedek.
- Jesus prayed with tears to God who was able to save him from death.
- The basic principles of the oracles of God.
- Feeding on milk and solid food.

The Previous Chapter.

In the previous chapter the author spoke of entering God's rest and of how the 'Good News' did not benefit Old Testament Israel. He stated that God's works were finished from the foundation of the world and talked of God resting on the seventh day from all his works and warned of hardening the heart to God's voice. He spoke of the word of God being sharper than any two-edged sword, of every brother and sister in Christ having a great High Priest who understands human weakness and of Jesus being tempted as we are, yet without sin.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Every High Priest is to Act on Behalf of Men in Relation to God.

Hebrews 5:1-4 ----- ¹For 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. ²He can deal gently with the ignorant and wayward, since he himself is beset with weakness. ³Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. ⁴And no one takes this honour for himself, but only when called by God, just as Aaron was.

The author now begins to contrast Israel's Old Testament human High Priest to our heavenly and divine eternal High Priest the Lord Jesus Christ. He points out that Israel's human priests could be gentle and merciful not only toward wayward brothers and sisters in Christ, but also toward the sinner, because they also had the same sinful dysfunctions and aberrations dwelling within as we all do and therefore understood human weaknesses, but since they were also full of the same weakness they also had to offer sacrifices for their own sins.

NOTICE: the role of the priest was not to give secular counselling, but to act as mediator on the person's behalf in the things concerning God. Counselling concerning the things of this world was something that happened amongst fellowship with trusted and faithful brothers and sisters in Christ.

No-one can appoint themselves Priest, unless Called by God.

There is no doubt that under the Old Covenant and the Levitical Priesthood it was in God's design that certain men would take the role of priest before God and man, but the words: -

- No one takes the honour of Priest for himself, but only when called by God, just as Aaron was (v4).

Clearly show that since Christ's death and resurrection and the destruction of the entire Levitical priesthood no human man should be taking on the role of priest since every brother and sister in Christ now has an eternal perfect High Priest.

Jesus was Appointed by God to be a High Priest.

Hebrews 5:5 -----⁵ 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,"

Jesus did not exalt himself to the office of High Priest, carries the idea that he was not ambitious, self-seeking, he did not obtrude or impose himself into the great office of High Priest nor did he enter upon its duties without being appointed by God to this most awful yet glorious office, of being the High Priest of the whole human race.

In contrast to the Jewish High Priest who offered sacrifices of beasts for the sins of others and themselves the Christian High Priest offered his own life and in rising from the dead, he ascended to eternal and heavenly glory in the presence of God to be God's eternal sacrificial High Priest for all mankind. Since Jesus never dies as the Old Testament high priests did he can never have a successor. He can have no vicars, either in heaven or upon earth and those who pretend to be such are impostors, and are worthy neither of respect nor credit.

You are My Son, Today I Have Begotten You.

The words, "Thou art my son, today have I begotten you" (v5) refer to that glorious moment when Christ was begotten (raised) from the dead, to be the first-born of the new creation (Eph. 1:20-23). At this time Jesus entered fully (at the call of God) into his High Priesthood on behalf of mankind. Jesus was raised and exalted, and to him was given the power of saving to eternal life all sinners, who come to God through him. Jesus in this sense has become the Author of eternal salvation to all who trust in him.

God can have no High Priest but his Son; and to that office none can now pretend without blasphemy, for the Son of God is the only High Priest in God's temple there can be no-other. The author of Hebrews is very aware that Jesus was not a descendant of Aaron (Heb. 7:6) and that every Hebrew and Jew clearly understood that under the Levitical laws of the Old Testament for a man to be called of God to the office of High Priest he had to be a descendant of Aaron. In the eyes of the Hebrews if any man who was not born of Aaron's lineage attempted to take the office of High Priest he would have been considered an imposter. This is one of the reasons why the author is taking the time in this letter to prove that Jesus is God's appointed and ordained High Priest.

He uses Psalm 2 and Psalm 110 to prove his case: -

In Psalm two God said of Jesus: -

- You are my Son; today I have begotten you (Psalm 2:7).

Though this Psalm is primarily focused on anointing Christ to the office of king it may be applied to 'any' exaltation of Christ and to any honour placed on him. The author of Hebrews is citing it here in reference to Jesus designation to the office of High Priest and using it to show to the Hebrews that Jesus did not exalt 'himself' but rather his exaltation came by God Himself calling him, "His "Son."

In Psalm One Hundred and Ten: -

To show that Jesus was not an intruder, but was called by God to the office of High Priest the author beautifully uses the Hebrews own Scriptures which they valued beyond all the treasures of this world as evidence to prove to them that Jesus though not descend from Aaron was called by God to the office of High Priest He points out that the same God who said: -

- You are my Son; today I have begotten you (Psalm 2:7) and also said of this Son, "Thou art a priest forever" (Psalm 110:4)

This clearly shows that God has appointed, exalted and ordained His Son the Lord Jesus Christ to the office of High Priest forever.

Jesus is a Priest Forever, After the Order of Melchizedek.

Hebrews 5:6 ----- ⁶as he (God) says also in another place, "You (Jesus) are a priest forever, after the order of Melchizedek."

The author continues proving the eternal priesthood of Jesus by citing the prophetic words God spoke of Christ through David saying, "You are a priest forever" (Psalm 110:4) the evidence that David is speaking of the Messiah the Christ in this Psalm is as follows: -

- It is a Psalm of David, and yet is spoken of one who was superior to him, and whom he calls his Lord.
- It cannot be referred to Jehovah himself, for he is expressly distinguished from him who David is speaking to.
- It cannot be referred to anyone in the time of David, for there was no one to whom he would attribute this character of superiority.
- There was no one among his descendants or future generations, except the Messiah, to whom David would apply this language.
- Added to these is the following question that Jesus asked the Jews, "How is it then that David, in the Spirit, calls Christ his Lord" (Matt 22:43-44)

Since the entire focus of this Psalm is such that there is no part of it that is inconsistent with applying it to the Lord Jesus Christ is clear that David can be referring to no other.

After the order of Melchizedek.

The word Melchizedek means king of righteousness and king of peace he was the priest and king of Salem (meaning peace) who blessed Abraham. In (Heb. 7:1-4) we are told that there is no record of any genealogy of him and that he had neither father nor mother nor beginning of days or an end of life. This does not mean that Melchizedek was eternal, but that since there was no genealogy of his birth, his mother or father or even his death it is as though humanly speaking he had no beginning and no end (especially to a Jewish mind since they were very particular about keeping records of their families genealogies). Other than these few facts Melchizedek remains a mystery since there is very little written of him.

Melchizedek Priest and King.

Melchizedek did not bear the title high priest nor was the Lord Jesus to be a high priest exactly in the sense in which the name was given to Aaron and his successors. The title high priest as conferred on Christ is used in a general sense to denote that he would sustain the priestly office of all priests permanently since he does not die and therefore continues in the priestly office forever (i.e., there is no need for any other priest to act on our behalf before God) (Heb. 7:23-24).

The two major reasons the author of Hebrews links Christ to Melchizedek are because: -

1. The Hebrews highly honoured Melchizedek because of his good relationship to Abraham.
2. The resemblances and likeness of Melchizedek to the Lord Jesus Christ.

Melchizedek was both a priest and a king. None of the kings of the Jews were priests; nor were any of the priests ever elevated to the office of king. But in Melchizedek these offices were united. It was on this principle of kingship that the author in verse five quoted the words, "You are my Son, today I have begotten you" from the second Psalm.

Added to this likeness are the following two facts that Melchizedek was not numbered with the Levitical priesthood and was a priest and king over a city called Salem which means peace.

A Priest Forever.

Jesus was the Lamb slain from the foundation of the world to be a priest for ever, therefore as long as the sun and moon endure Christ will continue to be God's royal and ordained High Priest to every successive generation. Since Jesus never dies there can be no succession of priests or vicars in Christ's church nor does any brother or sister in Christ need one to act in the Lord's place and should any man make himself a priest in Christ's place he is a self-appointed imposter.

Under the Old Covenant and Levitical law it was not possible that anyone could go to God alone, all the faithful had to go to God through the high priest that God had ordained. Everyone who came to God through the high priest was welcomed by God and received pardon and forgiveness, this principle of receiving favour and acceptance of God through a priest has not changed, but who the priest is has. Today we have a High Priest who is eternal, perfect compassionate and full of mercy seated at the right hand of God.

God in His pure and perfect Holiness could not suffer those tainted by the corruptness of sin to come into His presence alone. This is why God not only grants grace and righteousness that leads to eternal life to everyone who comes to him by faith in Christ the eternal High Priest but also welcomes them as a natural father welcomes a lost child. If we value acceptance with God and salvation to eternal life we must trust by faith in God's great High Priest the Lord Jesus Christ, since he is the only Priest who can forgive sins and save to eternal life and everlasting glory.

Jesus Prayed with Tears to God who was Able to Save Him from Death.

Hebrews 5:7 ----- ⁷In 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.

The words, "Jesus offered up prayers and supplications, with loud cries and tears" (v7) does not mean weeping, as in crying nor is it about shedding tears of sorrow from compassion as he did over Lazarus (John 11:35) and over Jerusalem (Luke 19:41), rather it carries the idea of an outcry, the voice of wailing and lamentation. It is the cry for help of one who is deeply distressed and in danger. It is in the context of Jesus praying for God to deliver him from death and therefore refers to the following two occasions: -

1. Jesus earnest petition in the Garden of Gethsemane where in agony he prayed: -

- My soul is very sorrowful, even to death; remain here, and watch with me. And fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will” (Matt 26:38-39).

Though it is not expressly stated that Jesus wept there is no reason to doubt that he did when it is considered that he was in such intense agony as to cause a bloody sweat, it is very unlikely that it was not accompanied with tears. It would appear here that what caused the agony of Jesus was the dread of his approaching mortal death on the cross and that he was praying that he might be saved from it.

But Jesus knew that before the foundations of the world it was planned and purposed in the eternal mind of God that he must die for mankind's salvation so it is hardly likely that he was praying to be delivered from mortal death. It is more likely that as he pondered the horror set before him as he fell on his face praying: -

- My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will (Matt 26:39).

That he was asking God to spare him from the torture, mockery and lingering bloody and cruel death he knew he was about to face if there was any other way to save mankind. When Jesus was praying for Lazarus he said, “He knows God always hears him” (John 11:42) so it is clear that God heard his prayer in the Garden of Gethsemane and though it was not literally answered in that the cup of suffering was not taken away it was no-doubt not discarded by his heavenly Father.

What answer was given, what comfort, what assurance or support was imparted to him in that moment we are not informed nevertheless one thing is clearly certain and that is this: -

If human redemption could have been accomplished without
such suffering, the Father would have removed the
cup of suffering from His most beloved Son.

2. When bleeding and suffering on the cross Mathew records that Jesus cried out with a loud voice, saying: -

Eli, Eli, lema sabachthani?” That is, “My God, my God, why have you forsaken me?” (Matt. 27:46) and at his death Matthew tells us that he cried out again with a loud voice when he yielded up his spirit (Matt. 27:50) and in this chapter we are told, that with a loud voice he cried out with tears to his heavenly Father (v7). The word tears in this verse shine a spotlight on the intensity of the voice when it is raised in extreme agony of suffering. Jesus in great agony, overwhelming exhaustion and with tears of pain cried with a loud voice yielded up his Spirit. Christ suffered such bitter woes to purchase our salvation. It is our sins that caused him such anguish and why he endured for us this bitter conflict.

Who can stand before the cross and look upon the glory of God's beloved
Son slain there and not be humbled and weep.

Our tears should respond to his tears our sigh to his sigh our sorrow to his sorrow when we contemplate the price the Son of God paid to purchase our redemption, truly it is only a person with a diamond hard heart who has never had an emotion when they have reflected and perceived that the Son of God wept, and bled, and died for them. The fact that the Son of God wept shows that it is not disgraceful or improper for a man to weep. There is nothing dishonourable in tears and a man should not be ashamed on proper occasions to weep. If the Son of God poured forth tears it cannot be wrong for us, besides, it is a great law of our nature that in suffering we should find relief by tears.

Often when those in the Christian faith go through desert places in their spiritual walk with Christ they are tempted to wonder if God loves them since they do not have any emotional feeling of such love.

All any brother or sister in Christ has to do when in such a place of spiritual darkness is to look to the cross and see what it cost the Father and the high price His most beloved Son had to pay to save them to eternal life.

No one looking to the cross should be left in any doubt as to how much God and His Son love them. Jesus said: -

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16) and “Greater love has no one than this, that someone lays down his life for his friends” (John 15:13)

Whoever belongs to Christ family are not only his eternal brothers and sisters, but his friends.

Jesus was designated by God a High Priest after the Order of Melchizedek.

Hebrews 5:8-10 ----- ⁸Although he was a son, he learned obedience through what he suffered. ⁹And being made perfect, he became the source of eternal salvation to all who obey him ¹⁰being designated by God a high priest after the order of Melchizedek.

Though Jesus kept his exalted rank as the Son of God and was conscious of it, yet he was willing to learn experimentally what is meant by obedience in the midst of sufferings. It cannot be supposed that he did not know what obedience was or that he was indisposed to obey God before he suffered or that he had, as we have, perversities of nature leading to rebellion which were required to be subdued by suffering nor that this obedience refers to his obedience to his parents, civil magistrates or to the precepts of the law.

Rather the words “Jesus learned obedience” (v8) means he learned it practically, it means he was willing to test the power of obedience in sufferings; to become personally and practically acquainted with the nature of such obedience in the midst of many sorrows which he did even unto death. The ‘purpose’ here is, to show how well suited the Lord Jesus is to be a Saviour for mankind, he has set us an example and has shown that even in the deepest sorrows of the body and the Heart obedience to God may still be manifested.

Following are three lessons we can learn from Christ’s suffering: -

- 1 From this we, learn that suffering and affliction will test our will to obey when troubles come and destroy our plans our dreams and our aspirations well we turn bitter against God and turn away from our cross to take an easier path or remain faithful in the face of suffering, adversities and troubles (these moments are the tests of our faith).
- 2 Great faith and great love is often tested in the furnace of affliction, here some of the most valuable lessons of life are learned. Peter wrote in his letter, “There may be times that we are grieved by various trials, so that the tested genuineness of our faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honour at the revelation of Jesus Christ” (1 Peter 1:6-7). It is easy to glorify God when life is charmed, even the secular world at some level will praise God for good things, it is when life goes against us that faith is revealed to be genuine or one of self-deception and pretence.
- 3 We should not expect to be exempted from sufferings on account of being a faithful brother or sister in Christ and an adopted son of God nor should we conclude that we are not sons and daughters of God because we suffer. Jesus when talking to the scribes and the Pharisees said, “I always do the things that are pleasing to him” (John 8:29) clearly showing that he did not have to learn to obey, he did not need to be disciplined out of any inclination within him to rebel or act in disobedience toward God his heavenly Father.

The idea of Jesus learning obedience is that he would experience what it meant to remain faithful even under extreme suffering. One of the most important qualifications for the office of high priest is the ability to show compassion and to sympathize with those who are suffering troubles, trails and hardships.

Even those in the secular world teach that the ideal person to comfort, council and empathize with a person who is under great sorrow and suffering is another person who has also experienced what it is to suffer.

Jesus in his office as a High Priest is not simply a comforter and mediator because he has learned the concepts of counselling from a text book, but because he has experienced and been personally tested in every respect as we are, it is from his own personal experience that he is able to empathize with and understand human obedience under extreme suffering and from the heart act in true compassion in contrast to acting simply from intellectual head knowledge.

Earlier in this letter the author wrote: -

- Jesus had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people so 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) (Heb. 2:17).

Melchizedek and Jesus.

The words, “God designated Jesus a high priest after the order of Melchizedek” (v10) means he was made a king and priest as Melchizedek was. For further information on Melchizedek see the title: Jesus is a Priest Forever, after the order of Melchizedek and the notes following verse six (above).

The Basic Principles of the Oracles of God.

Hebrews 5:11-12 ----- ¹¹About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹²For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food,

The words, “About this” (v11) means about all that the author has been talking about so far i.e., Jesus being made perfect, about his priesthood, his Kingship and about him being the only source of eternal salvation (v9) (in contrast to adding religious works) these are all things the Hebrews he has addressed this letter to did not accept or are confused about. It is because they are dull of hearing (v11) that the author is spending so much time in this letter proving Jesus is God's High Priest and the sole source of eternal life.

The Basic Principles of the Oracles of God.

The words, “The basic principles of the oracles of God (v12) refers to the Gospel of the Lord Jesus Christ which, begins with the universal law of Sin and Death which states, “The wages of sin is death” (Rom 6:23) meaning whoever sins is already judged and condemned to eternal death and since not one of us is without sin we all stand guilty before this universal Law.

Whereas the Good News of the Gospel states for all who trust in Christ have been granted the free gift of God which is, “Eternal life in the Lord Jesus Christ” (Rom 6:23), because, “The law of the Spirit of life has set them free in Christ Jesus from the law of sin and death” (Rom 8:2). Thus the Gospel states that the universal law of Sin and Death has no power over those who believe in Christ and faithfully follow him they like Christ will be raised to eternal life and everlasting glory.

The focus of the Gospel is salvation from eternal death to eternal life by faith and grace it is about believing in the death and resurrection of the Lord Jesus Christ and recognising that one falls short of God's Glory and absolute Holiness. It is about repentance, baptism and abiding in the faith.

Throughout the entire history of mankind there has only been one man who has ever been able to attain to God's perfect standard. The Gospel is about recognising this reality, repenting before God and accepting His foreordained plan of salvation. The Gospel is about trusting in the Lord Jesus Christ for one's own righteousness, looking forward to his return and being raised to eternal glory.

The majestic Good News of the Gospel states that whoever comes to God through repentance and faith in His Son the Lord Jesus Christ is not only approved of and accepted by God the Father but all their sins are forgiven, not because they are deserving of it, by any self-effort or religious good works, but because through faith in Christ righteousness is imputed from God to them as a pure and free gift, but this is not the end of the Gospel since God's promise also states that the faithful in Christ will be resurrected to eternal glory and everlasting life. Can there be any better news than this? Thus the reason it is called the, Good News of the Gospel.

Feeding on Milk and Solid Food.

Hebrews 5:13-14 ----- ¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.
¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

Milk in this context can apply to the following two things: -

1. Those who are unskilled in the word of righteousness refers to those who do not understand who Christ is or his ministry as Saviour, High Priest and King or that salvation is through faith in Christ apart from the law. They do not perceive that God gives righteousness as a pure and free gift to those who put their faith in His Son the Lord Jesus Christ. The words, "Those who are unskilled in the word of righteousness" (v13) in the context of knowledge means they are unskilled in the Gospel and in the understanding that Jesus is God's gift of grace. It means they do not perceive the following breath-taking and awe-inspiring teachings of Paul which show the enormous importance of trusting in God's grace in Christ.

Paul wrote, "I do not nullify the grace of God, for if justification were through the law (or any form of religious self-effort), then Christ died for no purpose." This means, when a brother or sister in Christ begin to justify themselves through the law and self-effort they nullify the grace of God and by their actions declare that Christ's death was of no value. Equally as horrific as this Paul states, "When we forsake grace we separate ourselves from Christ because it was only by grace that God made us alive in Christ. Paul to highlight even more the majestic glory of grace wrote with absolute boldness that; "It is only by grace that any brother or sister has been saved."

Paul in these verses is shining a brilliant floodlight on the truth that every brother and sister in Christ is saved, solely by faith and by grace and it is not their own doing, but the gift of God". This means that without grace no-one can be united to Christ and whoever is without Christ is separated from God and without God no-one can be saved to eternal life. This means: in regards to eternal salvation, Christ, God, Grace and Faith, are all on an equal par with each other since no-one can be saved to eternal life without any one of them (Gal. 2:21) (Gal. 5:4) (Eph. 2:5) (Eph. 2:8).

Remember this letter is written to the Hebrews who had lived under the law of Moses for over four-thousand years. Some would be dull of hearing because their hearts are full of pride and they are in the ministry for their own selfish ambition and therefore resist anything that threatens their religious empire while others would be dull of hearing, not because they are wicked in any way, but because they had an indoctrinated mind.

This no-doubt is one of the reasons the author is patiently and brilliantly spending so much time proving Christ is who he claimed to be. Those who have been indoctrinated by past religious teachings need a lot of grace and patience since the mind does not easily give up what it has been indoctrinated with especially when it is something that has been greatly valued as Moses laws and the Levitical priesthood was to the Hebrews.

- 2 Milk refers to those who are unskilled in the practise of distinguishing good from evil (v14) i.e., between behaviour that arises from the flesh and behaviour that arises from the spirit. Paul in his letter to the Corinthian brothers and sisters told them that he could only feed them on milk since they were still infants in Christ still of the flesh full of jealousy, self-exaltation, strife, contention and divisions and behaving only in a human way (1 Cor. 3:1-8).

The word flesh refers to our corrupted, nature with all its sinful dysfunctions and aberrations (anger, jealousy, lustful thoughts, coveting, pride, greed etc.) that hinder and limit all humans from attaining to God's Most Holy standard. The character of the flesh is always minded to satisfy the demands of ego and pride and at the center of its deeds is self, in modern language it is that part of us that says, "Me first."

Whereas the spirit refers to the higher nature within us, the godly nature that is not only God focused but also others focused, it is that part of us that desires to honour God and the name of Jesus. Milk in the context of behaviour refers to Scriptures that teach about godly behaviour and attitudes (i.e., forgiveness, long suffering, kindness and compassion etc.), in contrast to envy, jealousy, pride and exalting and esteeming each other etc.

It is called milk because milk is the first food a baby child has for its growth likewise the Corinthian brothers and sisters are in Paul's estimation like spiritual infants because of their worldly behaviour, thus his use of the word milk because developing the fruits of the Spirit is the first step to growing in Christ and honouring God and the name of the Lord Jesus Christ.

Solid Food is for the Mature.

Solid food refers to Scriptures that are not about right and wrong behaviour, attitudes and human relationships, but are focused on the wonder and splendour of God's promises, His prophetic messages and the return of Christ etc.

Paul feels it is pointless to teach these rich treasures to brothers and sisters who still can't discern what behaviour is arising from flesh and what behaviour is arising from the Spirit since until we are able to discern the difference and respond accordingly we will remain before God as infants needing milk no matter how brilliant our knowledge of the Bible maybe.

Maturity is not about having a ton of head knowledge, but about
applying that knowledge to our behaviour so that our
lives honour God and the Lord Jesus Christ.

End.