

MILK VS SOLID FOOD

- ❖ What does it mean to be weaned? It means to stop taking milk and begin to eat solid food.
Isa 28:9 Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breasts?
- Heb 5:1* For every **high priest** taken from among men is appointed for men in things pertaining to God, that he may offer **both gifts and sacrifices for sins**. **2** He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. **3** Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. **4** And no man takes this honor to himself, but he who is called by God, just as Aaron was. **5** So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.” **6** As He also says in another place: “You are a **priest forever According to the order of Melchizedek**”; **7** who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, **8** though He was a Son, yet He learned obedience by the things which He suffered. **9** And having been perfected, He became the author of eternal salvation to all who obey Him, **10** called by God as **High Priest “according to the order of Melchizedek,”** **11** of whom we have much to say, and hard to explain, since you have become dull of hearing. **12** For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. **13** For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. **14** But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.
- ❖ In *Heb. 5:1-6* there is a progression in thought from the **present ministry of Christ** in the sanctuary (after the order of Aaron) to the **future ministry of Christ** when He ascends the throne (after the order of Melchizedek).
- ❖ Christ’s ministry in the sanctuary occurs in heaven, He is ministering on behalf of those destined to ascend the throne with Him, and this ministry will extend throughout the present dispensation.
- ❖ At the conclusion of this ministry, Christ will come forth from the sanctuary as the great King-Priest after the order of Melchizedek; and His co-heirs, for whom He had previously ministered in the heavenly sanctuary, will THEN reign as kings and priests with Him.
- ❖ At the beginning of the Christian life a person can ONLY partake of what Scripture calls, the “sincere [unadulterated, pure] milk of the word” (cf. *Heb. 5:12, 13; 1 Peter 2:2*). Milk is for “newborn babes,” whether in the spiritual or physical realm. And, as in the physical realm where individuals grow physically and leave the milk for solid food, so MUST it be in the spiritual realm to assure proper growth.
1Pet.2:1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, **2** as newborn babes, desire the pure milk of the word, that you may grow thereby, **3** if indeed you have tasted that the Lord is gracious.
- ❖ There comes a point in our Christian experience when we should be weaned from milk and begin to eat solid food. And according to our verses the milk of the Word is, ‘the first principles of the oracles of God’, ‘the elementary principles of Christ’, whereas **solid food has to do with Christ and His Kingdom and the Melchizedek priesthood** – the word of righteousness, the word of truth, the message of the cross, the word of the Kingdom, the salvation of the soul.

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- ❖ In **Heb. 5:11**, the writer moves into a section of the book which has to do with **spiritual growth, from immaturity to maturity**. The broader picture — moving beyond the Millennium — is really not what the writer had in mind though. Rather, he concerns himself with the Messianic Era, NOT with the eternal ages beyond the Millennium. The broader picture has been presented only to show that Christ's ministry "after the order of Melchizedek" is a ministry having to do with activity during **one age alone**, activity during the **Messianic Era**.
- ❖ The writer of Hebrews, leading into his statements in 5:11ff, had called attention to a progression in God's economy from Christ's **present ministry in the heavenly sanctuary (after the order of Aaron)** to **His future ministry (after the order of Melchizedek)**, crowned and seated on His Own throne in the heavens.
- ❖ Following this, the writer called attention to a salvation awaiting those presently obeying Christ (v. 9); and this salvation, contextually, is to be realized during the coming age, when Christ exercises the Melchizedek priesthood (vv. 6, 10). It is to be realized by Christ's co heirs through their ascending the throne with Him (His Own throne in the heavens).
- ❖ It is this whole line of thought — centering on Melchizedek (v. 10) — which the writer had in mind when he stated,
"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (v. 11).
- ❖ The writer wanted to say many things about that future day when Christ would be the great King-Priest "after the order of Melchizedek," with others occupying positions as kings and priests alongside Him. BUT, there was a problem...
The writer of Hebrews could NOT just come out and begin relating to his readers various truths about Christ's coming rule and reign over the earth "after the order of Melchizedek." **This is what he wanted to do, but such was NOT possible; the recipients of this epistle lacked the necessary background in their spiritual growth to comprehend these truths (5:11-14).**
- ❖ Though they were on the foundation, which is Christ (I Cor. 3:11), **they had NOT built upon this foundation after a fashion which would allow them to understand things about Christ drawn from type-antitype teachings concerning Melchizedek.**
- ❖ The whole panoramic picture of growth is set forth in spiritual lessons drawn from events occurring during **the six days of Genesis chapter one**; and the purpose for this growth is intimately connected with that which occurred during the **seventh day in chapter two**.
 - a) Events occurring during the **first three days set forth divisions**. Viewing the antitype, events occurring during the first day pertain to **man's presently possessed eternal salvation**, wherein a **division** is established between the **soul and the spirit** (cf. Gen. 1:3, 4; Heb. 4:12).
 - b) Then, events occurring on **days two and three** (a division of waters from waters, the land from the water, etc.) **picture the newborn babe in Christ learning divisions**, distinctions in the word — i.e., **learning the basics — elementary teachings** which would have to do essentially **with milk rather than solid food**.
 - c) It is ONLY when one reaches that point in his spiritual growth depicted by **events on days four through six that solid food of any real substance comes into the picture**. At this point in his understanding of

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Scripture he can begin to sink deep shafts down into the Word and mine its treasures. He can begin to scale the heights or the depths in his spiritual understanding, as the birds are able to ascend into the heavens ([day four](#)), or as the marine creatures are able to plunge to the depths of the sea ([day five](#)); or he can begin to roam through the Word with ease in his spiritual understanding, as the giant land creatures are able to easily roam the earth ([day six](#)).

- d) And all of this is [for a purpose](#), which has to do with man, on the seventh day, realizing the reason for his existence: “...[let them have dominion](#).” It has to do with man, on the seventh day (the seventh Millennium, the earth’s coming Sabbath, the Messianic Era), being placed in a position to exercise dominion with “[the second man](#),” “[the last Adam](#)” (cf. Gen. 1:26-2:3; I Cor. 15:45, 47; Rom. 11:29).
- ❖ It has to do with the same thing which the writer of Hebrews had in mind when he referred to things which were “[hard to be uttered](#) [[‘difficult to understand’](#)]” (5:11). He was writing to individuals who were, in their spiritual understanding, still in that period typified by events on days two and three in Genesis chapter one.
 - ❖ And this whole matter was NOT something which could be discussed with individuals still on the Milk of the Word.
 - ❖ This was strong meat, which, insofar as one’s spiritual growth and understanding were concerned, could fit ONLY within the framework of that depicted by events on [days four through six](#), for it had to do with the seventh day, and [events of ALL six days MUST be traversed to reach the seventh day](#).
 - ❖ I think we can all see the importance of rightly dividing the word regardless of whether one is receiving the milk or the solid food. Focusing on understanding those foundational lessons is of great importance and then continuing to build on that with the guidance of the Holy Spirit ([John 16:13ff](#))
 - **Let us remain diligent as we look forward to receiving as the goal of our faith, ‘the salvation of our souls’(2Tim.2:15; 1Pet.1:5,9)**