
Words of Truth

Hebrews 7:26-28

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After several chapters of great information concerning Jesus as being our high priest, we have a few things to consider in greater detail. The text we are going to be studying is the following: *“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore”* (Hebrews 7:26-28).

Think about the phrase “became us.” In the book of John we read: *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”* (John 1:14). In the letter to the saints in Rome we read: *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”* (Romans 8:3). In the letter to the saints in Philippi this is stated: *“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”* (Philippians 2:7-8). Earlier in this letter we studied about Jesus coming in the flesh rather than an heavenly form (Hebrews 2:9-18). Though He was in the flesh, that did not make Him in any way unclean.

When Peter and the Apostles were preaching the first recorded sermon after Jesus ascended into Heaven (Acts 2:1-41), Jesus was referred to as *“thine Holy One”* (Acts 2:27). The same phrase was used in a later sermon by Paul (Acts 13:35-37). Jesus was known as the Holy One (Acts 3:14). That phrase came from a Psalm (Psalms 16:10). Recognizing Jesus was in the flesh and still lived a manner of life that showed He was the Holy One is a very important point. Christians are expected to be holy in following after that same characteristic seen in God (I Peter 1:13-16). The fact that Jesus lived in the flesh and accomplished a holy life shows us the pattern to follow to accomplish being holy in this world.

To continue the point, the penmen of this letter stated that Jesus was harmless. The idea in that word is that He was: not bad; innocent; without guile or fraud, etc. (Strong's # 172). So, for those who may not fully grasp what being holy meant, maybe that person can

understand that point. Peter wrote: *“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth”* (I Peter 2:21-22). Then, the penmen continued to try and make the point clearer.

Jesus was holy, harmless, and undefiled. This point is simple. Being undefiled means that Jesus was pure (Strong’s # 283). If you do a word study on the original Greek term used here [ἀμίαντος] you will find that Greek word is also used to describe Heaven (I Peter 1:4). Jesus is without corruption. Jesus was/is just as pure as the inheritance we are all striving to obtain. Jesus was/is without sin (Hebrews 9:28 and I John 3:5).

In being undefiled, Jesus was separate from sinners. That doesn’t mean He was never in the company of sinners. The very nature of His work required Him to be in the company of sinners and anyone missing that was/is ignorant (Luke 15:1-32 and Luke 19:1-10). What it does mean is that Jesus did not have fellowship with sinners (Ephesians 5:1-11). The word translated “separate” is the same Greek word used in contexts such as I Corinthians 7:10-15 discussing a person leaving his or her spouse. Jesus was not joined to sinners is the point. The fact is, that is how we are supposed to be (II Corinthians 6:14-7:1). We can keep company with sinners of the world in certain ways (I Corinthians 5:9-11 and I Corinthians 10:23-33). However, we should not be closely joined together with them (James 4:4). There is more to that subject and certainly blanket statements cannot be made, but the point is that Jesus was not hand in hand with sinners.

From His perfect conduct we come back to points that we have been seeing throughout the previous chapters we have already studied. We know that Jesus was made higher than the heavens. That simply means that He ascended upward, beyond the sky (Ephesians 1:20-22, Hebrews 1:1-3, Hebrews 8:1, and I Peter 3:21-22). Lest anyone then or now would be confused, Jesus is unlike any high priest before Him. He is not on earth. He has overcome death. He is not limited by being in the flesh.

Jesus did not need to offer sacrifices daily as was the case under the Law of Moses (Exodus 29:36-42). Since He was/is sinless, He did not ever have to offer anything on behalf of Himself as priests of old had to (Leviticus 16:6). The huge highlight of Jesus being our high priest is that His sacrificing of Himself was a one time event (Hebrews 9:12). We will be studying that more in chapters nine and ten of this letter.

Chapter seven concludes with a repetition of the supremacy of our High Priest Jesus Christ’s priesthood being consecrated [perfect; made perfect; complete] for evermore. His priesthood, as addressed previously (Hebrews 7:21), is one established by the word of the oath. We have studied those things previously, so I will end this study here. Thanks be to God for the unchangeable priesthood of our intercessor Jesus Christ.