

JESUS CHRIST, OUR HIGH PRIEST
Hebrews 5:1-10

INTRODUCTION:

A. Paul has asserted that those who believe in Jesus Christ have a High Priest.

- 1) 4:14 - *"We have a great high priest"*
- 2) 4:15 - *"he was tempted...in all points..."*

B. This truth was especially important to these believers

- 1) They knew the importance of this office
- 2) Because they knew the office of high priest they would question the credentials of Jesus as one.
- 3) Paul teaches them that Jesus is a true High Priest but not according to a Levitical genealogy.

I. Every High Priest Is To Make Offerings

A. *"For every high priest taken from among men is ordained for men in things pertaining to God,..." vs 1*

- 1) *"ordained"* = καθίστημι = "to constitute", "to appoint", with κατά = "to set down"
- 2) *"pertaining"* = τὰ πρὸς = "the things pertaining to"
- 3) *"Every high priest who is selected from men is appointed to represent his fellow men in matters relating to God."*

B. *"...that he may offer both gifts and sacrifices for sins:"*

- 1) *"offer"* = προσφέρω = "to carry to", "to offer"
- 2) *"gifts"* = δῶρον = "a present", "an offering"
- 3) *"sacrifices"* = θυσία = "the act of killing and offering in sacrifice"
- 4) *"...he offers gifts to God and makes the necessary sacrifices for sins on behalf of his fellow men" - Phi*

II. Every High Priest Has Infirmities

A. *"Who can have compassion on the ignorant, and on them that are out of the way:"* vs 2

1) *"compassion"* = μετριοπαθεω

to moderate one's feelings, to have feelings in the right measure. The word was used in Aristotelian philosophical tradition in the sense of moderating one's feelings or passions so as to avoid excesses either of enthusiasm or impassivity. The word indicates that an earthly high priest is not to pass over the sin of his fellow man without any regard at all; however, on the other hand he is not to allow himself to be caught up in his passion and pity for the sinner but he is rather to have a controlled feeling of sympathy

(s. Michel; Buchanan; Hughes)

2) *"ignorant"* = αγνοω = "not to perceive or know"

3) *"and he must be one who is able to bear patiently with the ignorant and those who are wandering from the true way."*

B. *"for that he himself also is compassed with infirmity"*

1) *"compassed"* = περικειμαι = "to be laid around" It is like a chain lying around him. Acts 28:20

2) *"infirmity"* = ασθενεια = "want of strength", "feebleness", "weakness"

III. He Must Make An Offering For His Sins

A. *"And by reason hereof he ought, as for the people."* vs 3

1) *"reason"* = δια = "on account of" αατην = this"

2) *"ought"* = οφειλω = "to be bound, obligated"

B. *"...so also for himself, to offer for sins"*

1) *"offer"* = προσφερω = "to bring to or bear towards"

2) *"And for this reason he is bound to offer sacrifices for sins, not only for the people but also for himself."*

IV. He Must Be Called Of God

A. *"And no man taketh this honor unto himself,"*

- 1) *"taketh"* = λαμβανω = "to take hold of"
- 2) *"honor"* = τιμη = "esteem", "respect" This word is used to describe honor of the office of High Priest.

B. *"...but he that is called of God, as was Aaron."*

- 1) *"called"* = καλεω = "to summon", "command"
- 2) "No one of his own decision assumes this office but only those called of God like Aaron."

V. Jesus Meets All Of These Requirements

A. He did not assume the honor himself vs 5a

- 1) *"glorified"* = εδοξασεν = "to glorify"
- 2) "So it is with Christ, He did not claim for Himself the honor of being a High Priest."

B. He was appointed by His Father vs 5b

- 1) *"but by Him who declared to Him..."*
- 2) The prophecy Psalms 2:7

C. The order of His Priesthood

- 1) *verse 6*
- 2) The prophecy Psalms 110:4
- 3) *"order"* = ταξις = "a setting in order"
- 4) It was the same as Melchisedec
- 5) It was eternal

D. Jesus met the qualification of suffering

- 1) *verse 2, verse 7* His days on earth as a man
- 2) *δεησις* *παρακετηρια*

supplication, petition. The word properly denotes an olive branch entwined with wool borne by suppliants. The olive branch was the sign of the suppliant (Westcott; BAG; for the use of the word in the papyri, s. MM). *dakruon* tear. Later rabbinic piety laid stress on tears in regard to the three kinds of prayer; i. e., entreaty, crying, and tears. It is said that entreaty is offered in a quiet voice, crying with a raised voice, but tears are higher than all (Moffatt). *prosenegkas* aor. pass part. *prosphero* to hear, to answer, pass. to be heard. *apo* "from." It is to be understood here in the sense of "arising from," "as the result of" (Hughes). *eulabeia* godly fear. The word marks that careful and watchful reverence which pays regard to every circumstance in that which it has to deal...

- 3) God heard the prayer of Jesus. Jesus did ask that, "this cup" would pass from Him but His prayer was, "Not my will but thine". This was the prayer that God heard and answered because Jesus was a pious person.

VI. God's Son Was Obedient

A. *"Though he were a Son, yet learned he obedience by the things which he suffered."* vs 8

- 1) "learned" = *μανθανω* = "to learn, intellectually from others, or from study and observation"
- 2) "obedience" = *υπακοη* = "a hearing attentively"
- 3) "suffered" = *πασχω* = "to be affected by anything from without", "to be subjected to evil", "suffer from it"

B. *"And being made perfect, he became the author of eternal salvation unto all them that obey him;"* vs 9

- 1) "perfect" = *τελειος* = "complete", "wanting nothing"
- 2) "author" = *αιτιος* = "the originator", "causing"
- 3) "obey" = *υπακουω* = "to hear", "to listen", "to obey"

C. He is Son and High Priest

- 1) *verse 10*

