

I Love My High Priest

Hebrews 5:3 - 7a

Nutshell: God chose Aaron's line for His high priests. But with Jesus, He was installing His own Son into the office. This necessitated a change of requirements, which chaps 5-10 will detail.

I. Context: Christ's sympathetic priesthood compelling prayer.

II. Text

Heb 5:1 For every chief priest... 5:2 is surrounded *by* infirmity as well. **5:3** And for this reason he himself is obligated, as for the people, in the same manner for himself, to make offerings for sins.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16; 1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.

B. Outline of Hebrews

Authority: God has at last spoken In Son (*Ἰερέφητ*), ← follow this font
His express image, 1:1-3a

Theme: **The SON** purified us from sin (Priest), then sat in authority (King), 1:3b

I. Supreme over the angels, 1:4-14

Therefore hear Him, 2:1-4

II. Supreme as man, 2:5-9

Psalm 8- Since man must reign, 2:5-8a

but man failed, 2:8b, Christ became man, 2:9a

Theme reprise: crowned with glory and honor (King), 2:9b

to taste the death of "each one" of His own (Priest), 2:9c

to bond with them and help them, 2:10-18

freeing them from bondage to Satan and fear, 2:14-15

Therefore, think hard on Him, 3:1

III. A better stewardship than Moses, 3:1-6

Therefore hear Him, unhardening our hearts, (*Ἰσραηλῆται*)

Ps 95- for Moses' folk didn't enter God's rest, 3:7-19

IV. A better Rest than Joshua, 4:1-11

Therefore, fear, 4:1a, lest we also miss God's rest

Ps 95- David told his people not to miss that rest, 4:1b-3

The Promised Land was a type of God's 7th day rest,
which itself was a type of Salvation, 4:4-8

Christ's Salvation has become the final *Sabbatismos*, 4:9,
the Son resting from the work of Salvation as the
Father had rested from the work of Creation, 4:10

We must exert ourselves to enter *that* Rest, 4:11

For the Word penetrates, exposing us before God, 4:12-13

Theme reprise: Having the highest high priest (Priest), the
Son of God (King),

Let us hold to our confession of Him (*Ἰσραηλῆται*), 4:14

especially since He felt all our temptations +, 4:15

V. A better priesthood than Aaron, 4:14 - 10:18

VI. Exhortations based on Christ's supremacies, 10:19 - 13:21

VII. Concluding remarks, 13:22-25

Kid-speak: Who was the first high priest in the OT?*

Aaron. Who is a better priest than Aaron- one who can take
away our sins? Jesus! *After Melchizedek

C. With “**Let us approach**” (Προσερχώμεθα) in **4:16** and
10:22, gives us this train of thought:

I. Christ is King based on His sacrifice, 1:3 - 2:4. King as
man, 2:5-9, because of his sacrifice, 2:9-18, which bonds
Him and His sympathies to us, 2:9-18

II. Moses couldn't lead the people into God's Rest, 3:1-19,
warning us *to* enter, 3:1 - 4:8

III. Christ's sacrifice has become God's final Rest. Enter it!
4:9-13

IV. Christ as King is our High Priest, 4:14

1. Thoroughly sympathetic with us, 4:15

2. **COMPELLING US TO ACCESS GOD, 4:16**

a. Argument that Jesus *is* this High Priest, 5:1 - 10:18

b. **COMPELLING US TO ACCESS GOD, 10:22**

Hebrews is imminently practical. The purpose of Christ's death is that we ACCESS GOD = Pray. Prayerless = The Cross is useless.

- D. 4:16b told us that there is a *sanctifying* mercy and a sanctifying grace founded on but not identical with *justifying* mercy and grace
1. It told us that sanctifying mercy and grace are only to be found in prayer: in continually “bringing ourselves near to the Throne of Grace with complete frankness,” 4:16a
 2. It told us that we are trying to “find” this sanctifying mercy and grace. Hence, they’re not automatic.
 3. It told us that the result of the search is “well-timed stabilization” for us
 - a. This lets us know that the real Christian life is a continuing series of 11th hour rescues. The key is to know when we are helplessly vulnerable.
 - b. Jesus said, “Without Me you can do nothing,” Jn 15:5. So helpless vulnerability is punctuated by event, but is basically always.
 4. The prayer-barren Christian life confesses that we only need Christ when *we* perceive an emergency
 - a. Heb 4:16 teaches that **LIFE** is a spiritual emergency in which- Christ not being sought, we’ve already succumbed to the flame/ flood/ whatever
 - b. Making and keeping this connection was the reason Christ came; see Heb 2:9-17, culminating in v 18

Kid-speak: If we don't pray to God, what does that tell us? That it's no big deal that Jesus died on the cross.

- E. After this, in a way, ‘all’ Paul has to do is say, “Since we have this amazing kind of high priest, you need to take care not to share honor between Him and His forerunners, who have *stepped out of the way in His honor.*”
1. Christians always have to be reminded of this. Look at the high priest hat the Pope wears. He's back in OC mode. The OC symbols are so beautiful and fitting, they're hard to resist.
 2. But they only fit Christ. Any other wearer is a mockery, and a blasphemous one. Hence, the book of Hebrews.

F. Now chap 5 begins in earnest the main part of the book:
Christ's priesthood excels and outdates *Aaron's*.

Kid-speak: God told Aaron to wear a special, big hat as high priest. Is anybody supposed to wear those anymore? No. So if you see one, watch out.

G. Paul's first chunk of info here is 5:1-10. Look at it as a chiasm, in which it seems structured.

- A. Every high priest, being taken from among men, 5:1
- B. On behalf of men, 5:1
- C. He may offer both gifts and sacrifices for sins, 5:1
- D. Being enabled to moderate his feelings, 5:2
- E. No one takes this honor to Himself, 5:4
- F. But he being called by God, 5:4
- G. Even as Aaron was, 5:4
- G'. Christ... My Son, 5:5; a priest forever according to ... Melchizedek, 5:6
- F'. but He speaking to Him..., 5:5
- E'. Christ has not glorified Himself to become a high priest, 5:5
- D'. In the days of His flesh... He learned obedience through what He suffered, 5:7-8
- C'. He came to be the author of eternal salvation, 5:9
- B'. To all the ones obeying Him (Christ), 5:9
- A'. (Christ) called by God *as* a High Priest, 5:10

1. Paul (any Apostle or Jew) could easily organize his thoughts in terms of chiasms. The OT is full of them.
2. A, B, and C of the chiasm give a basic description of high priest ‡
 - a. D includes the priest's like nature as sinner д
 - b. E, F, and G move to the priest's calling by God (not self-appointed) Ω
3. The answering half of the chiasm (G' - A') begins with God calling Christ (not self-appointed), G', F', and E'. Ω
 - a. Moving to Christ's sympathy, produced by deeper sufferings than any high priest, D' д
 - b. Christ did more than just make offerings; He became the

author of eternal salvation, C' ‡

c. Christ's ministry is to the elect, B' ‡

d. Christ wasn't chosen *from* among men; He was sent from Heaven *to be* among men! A' ‡

H. 5:1-2, As we said last time, these verses focus on Aaron's (and his line's) ability to sympathize, based on his same need of cleansing

Kid-speak: Aaron felt sorry for the Israelites, because he was a sinner, just like them. But Jesus feels even more sorry for us, because He had **take** our sin on the cross. He really knew sin!

I. 5:3 tells us that his obligations as high priest included the necessity of making offerings for the cleansing of himself and his family. Though he represented God, he did not innately stand apart from the people.

J. Note that Aaron's calling (G) is 'answered'/'echoed'/'mirrored' by *two* verifications of Christ's calling (G'), the first from Ps 2 "My Son... begotten," and the second from Ps 110, "A priest forever... Melchizedek"

1. *Aaron's* calling was a given with the Hebrew audience. *Christ's* calling is being proved; hence, the double quote.
2. Ps 2 was already quoted in Heb 1:5. Heb 1:13 quotes Ps 110:1, but this is Ps 110:4, the *beginning* of the in-depth treatment of Melchizedek.

Heb 5:4 And no one takes the honor to himself, but he being called by God, even as Aaron *was* also.

K. Having considered the high priest's basic job description and inbred sympathy, Paul now turns to his authority. Who called the OC priests? Answer: God.

1. The high priest could have no higher authority
2. God chose the OT high priest to represent His Son

L. Paul is moving to this point: God likewise *conferred* the honor of high priest on Christ, which becomes the turning point of the chiasm ↓

Heb 5:5 So likewise, the Christ did not glorify Himself to have become a high priest. Rather, the *One* speaking to Him

glorified Him, saying: "You are My Son; today I have begotten You."

- M. Again, Paul returns to his Ps 2 quote, first made in Heb 1:5, there distinguishing the Son from the angels, to whom God *didn't* say this
1. Here the saying makes Christ the same as Aaron in that *God* installed both of them
 2. But it makes Christ different in that Christ was installed as a Son, not merely a man holding priestly office

Kid-speak: God is the one who made both Aaron and Jesus priests. But Jesus was God's own __. (Son.)

- N. How are we to understand "Son"?
1. Most easily, are our son's/children humans, like we are?
Yes.
 2. Hence, God's Son is God, like He is. "Begotten, not made," as the Nicene Creed says.
 3. But in the context of priest, "begotten" may especially refer to Christ's resurrection, when His sacrifice was verified as accepted, Col 1:18: "first-born from the dead."
 - a. In that case, "today" in Ps 2 would be Resurrection day
 - b. Paul makes the priestly idea more specific with the next quote

Kid-speak: If Jesus is God's Son, does that mean Jesus is God too? Yes, just like you're a human because your mommy and daddy are humans.

Heb 5:6 Just as He says in another *place*, "*You are* a priest unto the Age according to the order of Melchizedek,"

- O. This is from Ps 110:4. This is the Father speaking to the Son, as Jesus argued in Mk 12:35-37.
1. The Father is telling the Son that the Son is a priest, not in Aaron's line, but in Melchizedek's line
 2. This will become a huge disconnect-reconnect, 'disconnecting' God's priesthood from Aaron to Melchizedek, but for now, it's just a proof that God honored

Christ to be a priest

P. Paul is drawing Ps 2 and Ps 110 together on this point.

- ★ 1. He would be willing to rest his whole case on the viability of this conjoining (though he doesn't have to; there's plenty more). But you either get the connection or you don't.
- 2. Basically, the connection is the Son, the key subject of all OT prophecy. Once your map shows you any two Son-related passages, you can swap info between them.

Kid-speak: Back when God made Aaron a priest, was God already saying that He would make Jesus a priest one day? Yes! And has God made Jesus **the** high priest now? Yes!

Heb 5:7 who in the days of His flesh *was* offering both entreaties and petitions to the *One* enabled to save Him from Death, with strong crying out and tears, and being heard from *His* reverence;

- Q. In the chiasm (pg 4), this is D', answering to D, which was Aaron's moderate/sympathetic feelings towards the Israelites
- 1. It is therefore comparing Christ's feelings with Aaron's
 - 2. Aaron "moderated" his feelings towards fellow-sinners, since he was one of them in that regard
 - 3. But Christ's feelings in that regard came primarily from an upcoming **personal meeting with sin** on the cross
 - a. He would not simply *sympathize with us*; He would be *united with our sin*.
 - b. This union would remove both sin's punishment and its dominion (ability to boss us)
- R. "Who is the days of His flesh," implying that He had days outside his flesh
- 1. Which He had- days both before and after the days of His flesh
 - 2. Having no flesh after this life doesn't deny the bodily resurrection. Christ has one now; we'll have one later, Philip 3:21. That body is called a "spiritual" one, 1 Cor 15:44.
 - 3. Christ is interceding for us today, but while "in the flesh," He was also offering up "entreaties" (requests: 'please') and "petitions" (I approach for a need) for *Himself*

Kid-speak: Jesus had to be separated from God the Father on the cross. How did Jesus know He could be back with the Father *after* the cross? He prayed about that His whole life. He shouted to God and cried really hard. Did God hear His prayers? Yes. Was He back together with the Father after the cross? Yes.

4. Again, He was going to meet our sin head on
 - a. He knew sin completely: by Scripture, Jer 17:9, by knowing men, Jn 2:25, and by experiencing the worst temptations ever, Heb 4:15. But He had never sinned.
 - b. This would be ‘Pass Go’, straight to full-on punishment for sin. He would “become” sin for us, 2 Cor 5:21.
- S. Next time, we’ll consider the rest of the Heb 5:7

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) Christ’s sympathy with our problem couldn’t be deeper.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**

Is the subject of **priesthood** relevant to me? It will be- to the degree that I know my sinfulness and sins.

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?

I will not take Christ’s priestly work for granted. Lord, show me my sinfulness and sins!

VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
Enabling me to appreciate priesthood (Christ’s especially) is why Jesus did His priestly work on the cross.

Wrap-up: You and I are *fellow*-priests as Christians, 1 Pet 2:5, 9. We pray for and intercede for one another. But none of us would call the other “*my* priest.” That honor is reserved for Christ. Men who “take this honor to themselves” err. OT priests were *shadows* awaiting the *reality* of Christ. Modern so-called priests remind us that the Hebrews weren’t the only ones wrongly entranced by the already-fulfilled OC.