

**Text:** Hebrews 5:5-10

**Title:** Is Jesus Really the New High Priest?

**Truth:** Jesus fulfills the requirements to be a valid high priest.

**Date/Location:** December 19, 2010 at FBC

## Introduction

5:1-4 discusses the Aaronic Priesthood, and shows two requirements for priesthood that were fulfilled by Aaron. **First**, Aaron was chosen by God for priestly ministry. This ministry has to do with “things pertaining to God” and includes activities that have to do with handling sins and offering gifts to God. **Second**, he was taken from among men so that he understands and can deal sympathetically with the people because he is himself one. He *personally* knows ignorance, the tendency to stray from God, the general weakness of sinful humanity, and the need for sacrifices for sin.

5:5-10 turns to the topic of Jesus’ priesthood. We saw in the last study how His priesthood is different but similar in some ways to Aaron’s priesthood. The main idea of the passage is to show the similarities so as to prove that Jesus is a valid high priest and not a usurper. Jesus was appointed by God for priestly ministry to connect man to God (5:5-6). He also shares in our humanity so that he knows the frailties of humanity because He himself is one (5:7-10). These statements establish a new kind of priesthood, but more than that, they establish that Christ was called to be a priest just like Aaron was called—by appointment from God and selected out of the human race.

You may have heard the statement before that Jesus had to become a man so that He could die. That refers to the incarnation that we celebrate at the Christmas holiday. But He also had to become a man so that He could be a high priest—which includes not only dying as an offering for sin, but experiencing the weakness of humanity, and being a sympathetic, merciful, and faithful high priest.

### I. The First Requirement of a High Priest: Met by Jesus, v. 5-6, 10

The first requirement of a priest is that He be authorized by God’s appointment. Jesus is authorized by God. In the words of Hebrews 5:5-6, he was declared to be the Son of God, and called as an eternal priest after the order of Melchizedek.

- A. Verse 5a: “You are My Son” is declarative, not constitutive. Jesus has been the Son from eternity past, that is, His relationship with the Father is Son. This text reiterates that Jesus is a king-priest, because Psalm 2 is a royal psalm about the Messiah.
- B. Verse 5b: “This Day I Have Begotten You” declares a particular point in time when Messiah becomes king (Psalm 2:7, 2 Samuel 7:14, Psalm 89:27; and see our discussion on this at Hebrews 1:5). Romans 1:4 similarly says that Jesus was declared to be the Son of God by the massive miracle of His resurrection from the dead. To suggest Christ “became the Son of God” is tantamount to saying that Christ was “adopted” as Son or that He was an inferior member of the Trinity, both of which are defective to the point of being “unorthodox” in doctrine.
- C. Verse 6: “You are a priest forever” is the actual appointment of Messiah by God to a priesthood. The type of priest is a Melchizedek priest, which we will study in greater detail later in the series on Hebrews. So, like the kingly appointment, here Messiah becomes a fully qualified high priest by God.
- D. Verse 10 reiterates Christ’s calling as high priest that we saw in verse 6.

## II. The Second Requirement of a High Priest: Also Met by Jesus, v. 7-9

The second requirement of a priest is that he be sympathetic to human beings. Jesus has also, like Aaron, come from human stock and so has a shared experience with those He came to save.

- A. The Flesh, v. 7a
- B. Verse 7b speaks of the Gethsemane and crucifixion experience. Notice carefully some things that the passage says and does not say:
- C. The Results of the Suffering Experienced by the Messiah, v. 8-9
- D. Those Who Obey are Given Salvation

### Applications

So the first question is, what does this text mean? We've tried to gain some insight into that in the study above. And then, a second question is, "what does this text mean for us?"

Note that to ask "what does it mean TO me" is misleading because it seems to make the reader the arbiter of interpretation. It really does not matter what it means TO the reader because it means what it means from the author's intention and design.

- A. For us, the text means that we can be sure that Jesus is a proper high priest. Jesus is the One who started the whole salvation thing by opening the way through His righteous life and death. He is the priest who connects us to God.
- B. For us, the text means that we can look at Christ's example of obedience in suffering as a model of how we obey even if God is able to, but chooses not to, deliver us from the trial.
- C. For us, the text means that Jesus Christ knows how it is when we are suffering and can provide the right grace to help. This is crucial to those who are in times of sickness or sorrow or anxiety.
- D. For us, the text means that we need to obey Him because He "wrote the book" on salvation. Disobedience will result in remaining in the un-saved state, which means not being in any favorable relation to God at all. The only thing for disobedience is disfavor with God.
- E. For us, the text means that salvation is eternal. This is not a temporal, temporary, on-again-off-again salvation. It is the real eternal deal.

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