

STUDIES IN THE EPISTLE TO THE HEBREWS

STUDY NUMBER EIGHT - Hebrews 5:1-10

TEXT:

v. 1 For every high priest when he is taken from among men is appointed on behalf of men in things pertaining to God, in order that he may continually be offering both gifts and sacrifices for sins;

v. 2 who is able to be dealing gently with those who are ignorant and those who are being led astray, since he himself also is continually subject to weakness;

v. 3 and because of it he is under a moral obligation to be offering sacrifices for sins, as for the people, so also for himself.

v. 4 And no one is taking the honor to himself, but when he is called by God [he responds to it], even as also Aaron.

v. 5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are my Son, today I have begotten you";

v. 6 just as He is saying also in another passage, "You are a priest forever according to the order of Melchizedek."

v. 7 Who in the days of His flesh, offered up both prayers and supplications with loud crying and tears to the One who is able to be saving Him from death, and He was heard because of His piety,

v. 8 although being a Son, He learned obedience from the things which He suffered;

v. 9 and having been made perfect, He became to all those who are obeying Him the source of eternal salvation;

v.10 being designated by God as a high priest according to the order of Melchizedek.

INTRODUCTION:

Replacing the Empty Nest Syndrome
by Erma Bombeck

All the child psychology books I've ever read take you down the yellow brick road past puberty, serious petting, into mature relationships and leave you.

But parenting isn't like that. There are 30 million parents out there with kids between the ages of 18 to 55 who drift in and out of their lives like a revolving door.

The empty nest syndrome is overrated. I have heard of some parents who moved during the night to another city (and left no forwarding address). Others have installed pay showers. Still another parent I know waited until her son got up one night to use the bathroom, then painted his room pink and rented it to a pocket computer salesman.

No parent likes to change locks, but the situation is definitely getting out of hand. Children simply aren't leaving the home after school any more as they did in the '60s. When they do, they multiply and come back tenfold.

So how do you displace an aging teenager? It isn't easy. When our son's bedroom began to take on the appeal of a roadside zoo (complete with sawdust on the floor), we took action.

First, we set the table for two. This made him aware that he was not expected for dinner.

Second, we intercepted his mail, wrote "no such person at this address" and had it returned to the post office for forwarding.

We posted signs in the hallway reading, "OCCUPANCY BY MORE THAN TWO IN THIS HOUSE IS A FIRE HAZARD."

We were considering telling him he would have to share his room with the family pet (and buying a wolf) when we came up with a daring but cruel idea. We stopped stocking the refrigerator.

I'll never forget the look of fear in that child's eyes standing in front of the refrigerator door (the hairs in his nose becoming frosted), saying "Is that all there is?" if I live to be 100.

We never saw him again.

You hear a lot of dialogue on the death of the American family. Families aren't dying. They're merging into big conglomerates. Daughters and sons who are between roommates (legal and lethal) drift in and approach the desk like they're in a hotel asking, "Is my old room still available?" Cribs and strollers appear with babies. Cars and special menus are requested.

(Acts of Love: The Power of Encouragement by David Jeremiah)

Steve Farrar tells a wonderful story about a Texas family who took appreciation a bit too far:

A lot of rich Texans went broke in the 1980s. But there are still a few rich Texans left. One of them was recently talking to a banker in New York. After several minutes of conversation, the Texan took a liking to the New Yorker. "I've got a great idea," he said. "Why don't I send my jet up to New York this weekend to pick up you and your wife? We'd like to have you join us at our son's ranch outside of Austin. He's got 100,000 acres of land stocked with quarter horses, purebred cattle, and exotic game. Yep, I'm real proud of the boy. He earned it all by himself."

"It sounds like your son has been very successful for a young man," replied the banker. "Just out of curiosity, how old is your son?"

"He's eight," replied the Texan.

"Eight!" said the shocked banker. "How on earth did an eight-year-old boy earn enough money to buy a ranch like that?"

"He got four A's and one B," replied the Texan.

pp. 138-9

(Life Is a Contact Sport: Ten Great Career Strategies That Work by Ken Kragen & Jefferson Graham)

Charles William Elliot, the president of Harvard in the late 1800s, was once honored for achieving tremendous success at the university. "Since you became president here," said one speaker, "Harvard has become a storehouse of knowledge."

Responded Elliot: "What you say is true. Harvard is a storehouse of knowledge. But I'm afraid that I can take little credit for this. You see, it is simply that the freshmen bring so much and the seniors take so little away."

p. 196

(Mama, Get the Hammer! There's a Fly on Papa's Head! by
Barbara Johnson)

. . . a little memo from Him saying:

RELAX! YOU ARE NOT RESPONSIBLE FOR EVERYTHING
IN THE UNIVERSE. THAT'S STILL MY JOB.

Love,
God

p. 71

It is harder, though, the older you get to remember that.

(Fifty to Forever by Hugh Downs)

Or the problem may be infinitely more subtle, as reflected in Corey Ford's comments, originally published in 1949: "Staircases are steeper than they used to be," and "everything is farther than it used to be." As for revolving doors, he said, "I have to let a couple of openings go past me before I jump in, and by the time I get up enough nerve to jump out again, I'm right back in the street where I started."

p. 100

(Mama, Get the Hammer! There's a Fly on Papa's Head! by
Barbara Johnson)

So keep working on an upbeat perspective, and stay ahead of the game by remembering these words from a ninety-five-year-old lady in a rest home:

I GET UP IN THE MORNING,
I PUT MY FEET ON THE FLOOR,
I KNOW WHO I AM,
I KNOW WHAT DAY IT IS,
AND I SAY, "PRAISE THE LORD!"

p. 121

At the conclusion of our last study, our author plunged into his PRIMARY SUBJECT for his epistle to the Hebrews:

THE PRIESTHOOD OF JESUS CHRIST

About halfway through our last study together the author introduced his subject with these words:

Hebrews 4:14-16

Since then we are having a great high priest who has passed through the heavens, Jesus the Son of God, let us be holding fast our confession. For we are not having a high priest who is not able to sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. Let us therefore be drawing near with confidence to the throne of grace, in order that we may receive mercy and may find grace to help in time of need.

When I find myself meditating on these 3 VERSES, I always begin thinking about JOSEPH SCRIVEN:

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

Joseph Scriven had wealth, education, a devoted family, and a pleasant life in his native Ireland. Then unexpected tragedy entered. On the night before Scriven's scheduled wedding, his fiancée drowned. In his deep sorrow, Joseph realized that he could find the solace and support he needed only in his dearest friend, Jesus.

Soon after this tragedy, Scriven dramatically changed his lifestyle. He left Ireland for Port Hope, Canada, determined to devote all of his extra time in being a friend and helper to others. He often gave away his clothing and possessions to those in need, and he worked--without pay--for anyone who needed him. Scriven became known as "the Good Samaritan of Port Hope."

When Scriven's mother became ill in Ireland, he wrote a comforting letter to her, enclosing the words of his newly written poem with the prayer that these brief lines would remind her of a never-failing heavenly Friend. Sometime later, when Joseph Scriven himself was ill, a friend who came to call on him happened to see a copy of these words scribbled on scratch paper near his bed.

The friend read the lines with interest and asked, "Who wrote those

beautiful words?"

"The Lord and I did it between us," was Scriven's reply.

What a Friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, all because we do not carry everything to God in prayer.

Have we trials and temptations? Is there trouble anywhere? We should never be discouraged--Take it to the Lord in prayer. Can we find a friend so faithful who will all our sorrows share? Jesus knows our every weakness--Take it to the Lord in prayer.

Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge--Take it to the Lord in prayer. Do thy friends despise, forsake thee? Take it to the Lord in prayer; in His arms He'll take and shield thee--Thou wilt find a solace there.

p. 19

Now as we prepare to dig into [chapter 5:1-10](#) let me prepare the landscape by pointing out the fact that we are going to be CONSIDERING THE PRIESTHOOD OF:

1. AARON ([verses 1-4](#))
2. CHRIST ([verses 5-10](#))

J. Vernon McGee points out:

This chapter continues the great theme of Christ as our High Priest, showing that He is superior to the Levitical priesthood, with which the Hebrews were so familiar.

In the first ten verses we have the definition of a priest. Christ, as we have already said, has the threefold office of prophet, priest, and king. He is God's final word to man. In Christ God has said all He intends to say. As a prophet, He spoke over nineteen hundred years ago. Now He is the Word of God. He is the priest for the now generation. Some day in the future He is going to come as king. Right now He is our Great High Priest. We have access to Him. He is a Great High Priest, just as Aaron was a great high priest.

p. 537

We have already considered in the earlier chapters that:

CHRIST IS SUPERIOR TO ANGELS

and HE IS SUPERIOR TO MOSES.

Now we are going to be focusing on the fact that:

CHRIST IS SUPERIOR TO AARON AND HIS PRIESTHOOD.

Barclay observes:

Now the writer to the Hebrews comes to work out the doctrine which is his special contribution to Christian thought--the doctrine of the High Priesthood of Jesus Christ.

p. 42

H. W. Montefiore in Black's New Testament Commentary says:

Our author now turns back to the major doctrinal theme of his Epistle. Starting from the levitical high priesthood, he establishes three necessary qualifications for the office, humanity, compassion and divine appointment; and then he proves that Jesus was high priest by showing that he had these three qualifications.

p. 93

Hughes points out much the same things. He says:

It is these inner qualifications with which our text first deals in verses 1-4 before it goes on to demonstrate in verses 5-10 how Christ, our great high priest, meets and supersedes every qualification--proving he is the priest who will get the stressed-out little church through its stormy seas. As we consider this matter of priestly qualifications, we will do well to keep the image of the Aaronic high priest before us--because Jesus is the fulfillment of everything he symbolized.

p. 136

Delitzsch summarizes the passage under consideration by saying:

The high priest of Aaron's race holds, as man, on behalf of other men, his office from God: and so also Christ has been appointed priest by God His Father, after a higher order, that of Melchizedek; and though Son of God, become through suffering and prayers in the days of his flesh, the author of eternal salvation to us.

p. 224

G. Campbell Morgan reminds us:

The value of all this for us is found first in the charge:

"Let us hold fast our confession,"

which means, Let us not be deflected from our confidence in this Priest by any argument within our own soul, or by any suggestion that we need any other mediation.

Connected with this is the call, "Let us draw near." There is nothing we need more constantly to remember than the abiding necessity for priestly mediation when we draw near to God. We ever have to come to Him, saying:

"Nothing in my hands I bring,
Simply to Thy Cross I cling."

Our High Priest is in the heavens. Therefore, we may ever draw near to God through Him.
pp. 69-70

Wuest sets the stage by saying:

Having indicated in 4:14 the identity of the New Testament High Priest, Jesus, the Son of God, having spoken of His fellow-feeling with our infirmities in verse 15, and having exhorted his readers to come to Him in faith to appropriate the salvation which He procured for them by His death on the Cross, the writer now proceeds to explain Him further as a high priest. The Hebrews had not been familiar with the idea of Messiah being High Priest. He had not come from the family of Aaron. His was a priesthood of another order, that of Melchisedec.

p. 96

Owen points out:

The office of a priest is to offer gifts and sacrifices for sins; priests and sacrifices are so related that you cannot separate them. These sacrifices are to make an atonement for sin; and Jesus Christ alone could offer a sacrifice that would make an atonement. This the Apostle designs to prove, and doth it accordingly in this and the ensuing chapters.
p. 78

Wiersbe observes:

The very existence of a priesthood and a system of sacrifices gave evidence that man is estranged from God. It was an act of grace on God's part that He instituted the whole Levitical system. Today, that system is fulfilled in the ministry of Jesus Christ. He is both the sacrifice and the High Priest who ministers to God's people on the basis of His once-for-all offering on the cross.
p. 50

John MacArthur says:

Among the first things a Jew might have asked another person about his religion were, "Who is your high priest? Who mediates between you and God? Who offers the sacrifices to atone for your sins?" A Jew during the time of the early church may well have asked a Christian, "How are your sins going to be pardoned when you have no one offering sacrifices and no one interceding for you? How can you claim that this new covenant supersedes and is superior to the Old Covenant made through Moses when it leaves you without a high priest?"

The Christian would have replied, "But we do have a high priest, a perfect High Priest. He has offered sacrifice for our sins. He does not confine Himself to an earthly temple, nor does He have to sacrifice yearly, much less daily. He made one sacrifice that atones for all sins ever committed, from the beginning to the end of time. That is how great a high priest He is and how great His sacrifice was. Not only that, but our High Priest is seated at the right hand of God and continually intercedes for those of us who belong to Him."
pp. 117-8

Speaking of the 1st 4 verses in our text, MacArthur says further:

These four verses state the three basic qualifications for a Jewish **high priest**. He was appointed by God, was sympathetic with those to whom he ministered, and offered sacrifices on their behalf. The following six verses show how Jesus Christ fulfills those qualifications.
p. 119

Westcott in his opening statements about the chapter says:

In this section the Apostle deals with the general conception of Christ's High-priesthood. He treats of the accomplishment of Christ's High-priestly work in the next section.
p. 117

This paragraph falls naturally into two parts. (1) The characteristics of a High-priest are first laid down (v. 1-4); and then (2) it is shewn that these were perfectly satisfied by Christ (5-10).
p. 117

Draper introduces the subject by saying:

This passage sets forth the fact of a disturbed, distorted relationship between God and man. The very idea of a priest indicates that. There would be no need for a priest if there were not a problem in our communication with God. We would not need a spokesman for God, to speak to God for man, if such distortion did not exist. We would not need someone to stand in the gap, to offer sacrifices, to intercede, to offer up prayers. There would be no need for this at all except that something has happened to disrupt, disturb, and distort the relationship between God and man. Man is estranged from God. There is a barrier between man and God.
p. 113

This explains the REASON for:

- a MEDIATOR,
- a PRIEST,
- a GO-BETWEEN.

M. R. DeHaan has these remarks:

He has therefore provided a Mediator, a High Priest who ever liveth to make intercession for us. Jesus is not only the Saviour of sinners, but the interceding High Priest for the keeping of the saints. The very fact that we need someone to intercede for us continually at the right hand of God is irrefutable proof that we are not yet perfect and sinless. Our high Priest has one duty, to make intercession for the sins of the people, to apply the cleansing blood. If believers were able to live absolutely perfect lives in sinless perfection, there would be no need for Christ to continually intercede in our behalf.

p. 88

Quite logically, therefore, Hebrews five (which should begin at Hebrews 4:14) introduces us to the High Priest whose function it is to help all those, who in spite of repeated failures, are seeking the goal of spiritual victory for Chr[i]st. In this section we have two men who were high priests of God. They are Aaron, the human high priest, and Melchisedec, the divine high priest.

p. 89

Pink makes these comments:

The central design of the Holy Spirit in this Epistle needs to be kept steadily before the mind of the reader: that design was to prove the superiority of Christianity over Judaism. The centre and glory of Judaism was the divinely appointed priesthood: what, then, had Christianity to offer at this point? "The unbelieving Jews would be apt to say to their Christian brethren, 'your new religion is deficient in the very first requisite of a religion--you have no high priest. How are your sins to be pardoned, when you have none to offer expiatory oblations for you? How are your wants to be supplied, when you have none to make intercession for you to God?' The answer to this cavil is to be found in the apostle's word 'We have a High Priest' 4:14," (Dr. J. Brown).
p. 236

Pink says further of the 10 verses before us:

The first ten verses of Heb. 5 present to us a subject of such vast and vital importance that we dare not hurry over our exposition of them. They bring to our view the person of the Lord Jesus and His official work as the great High Priest of God's people. They set forth His intrinsic sufficiency for the discharge of the honourous but arduous functions of that office. They show us His right and title for the executing thereof. They reveal His full qualifications thereunto. They make known the nature and costliness of His sacrificial work.
p. 248

W. H. Griffith Thomas says:

The connection between this and the foregoing paragraph is clearly indicated by the word "for." Now comes the confirmation of 4:14-16, by showing what true priesthood is and what it requires. It means oneness with man (vv. 1-3) and authority from God (v. 4), and then it is seen that Christ has both of these (vv. 5-8), and on this account is Priest and Savior (vv. 9, 10).
p. 62

v. 1 For every high priest when he is taken from among men is appointed on behalf of men in things pertaining to God, in order that he may continually be offering both gifts and sacrifices for sins;

The word "FOR" points us back to verses 14-16, and we can say that we can come boldly because our Priest has met the qualifications necessary for a priest.

In these 1st 4 verses we are going to be considering then the **QUALIFICATIONS OF THE PRIESTS OF AARON**:

1. their HUMANITY
2. their COMPASSION
3. their DIVINE APPOINTMENT

You know, this priesthood business is very serious business. I want to know that He is going to:

MEET THE QUALIFICATIONS OF A HOLY GOD,

BE ABLE TO REPRESENT ME ADEQUATELY,

MAKE PROVISION FOR NOT ONLY THE FORGIVENESS OF MY SINS BUT FOR ETERNAL LIFE.

Someone sent me a story about the ASTRONAUT who was in his capsule just ready to close the door in preparation for the launch, when a reporter asked him a question:

"How do you feel as an astronaut when you are ready to take off?"

The astronaut replied, "How would you feel if you were sitting on top of 50,000 parts, each supplied by the lowest bidder?"

You know, the same thing is true when you choose a SURGEON to cut on you. You want to know he has credentials and he knows what he is doing. You do the same thing when you choose a LAWYER or anyone else to meet particular needs that you have encountered in the process of living life.

"FOR EVERY HIGH PRIEST WHEN HE IS TAKEN FROM AMONG MEN" [That is, he must be a human candidate] "IS APPOINTED ON BEHALF OF MEN IN THINGS PERTAINING TO GOD."

The PURPOSE behind his appointment is given in the last phrase of verse 1:

"IN ORDER THAT HE MAY CONTINUALLY BE OFFERING BOTH GIFTS AND SACRIFICES FOR SINS;"

The PURPOSE behind our having a priest is so that he can act on our behalf in things pertaining to God.

J. Vernon McGee expresses it well too when he says:

If someone is going to represent me before God, I want to be sure that he is acceptable to God. Is he one who has accreditation? Has he passed his bar examination so he can represent me in heaven? We can pray for one another, but we cannot represent one another in heaven. But because I need somebody to represent me, I am very happy that I have my Great High Priest who represents me before the Father.
p. 538

Lenski points out:

The ["for"] introduces this entire explanation (v. 1-10) which is an elucidation of 4:14-16, the essential point of which is found in 4:16: as our great High Priest Jesus is able to sympathize with our weaknesses, having been tried and tempted in every way in like manner as we are tried.
p. 153

Hewitt explains:

Gifts in the passage most probably signifies inanimate 'offerings and oblations', and sacrifices would seem to refer to the offering of animate things, viz. slain beasts. In the Old Testament, however, this distinction does not always hold good (cf. Gn. iv. 3, 5, iv. 4; Lv. i. 2, 3, 10), but where both words are used together it would appear to do so.
p. 95

Schilperoort in his thesis Doctrine of the Priesthood of Christ in Hebrews says:

Should anyone be deceived by a legalistic and ritualistic conception of salvation, he needs to consider and fully apprehend this simple yet profound fact. The old covenant of Sinai with the law and the Aaronic priesthood was replaced by a permanent, unchangeable priest who operates within the sphere of God's grace. What a blessed thought to consider Him, who not only paid the price of our salvation but who also daily nurtures and cares for His own. If God paid such a great price for His saints, He certainly is going to keep a watchful eye on His investment. Not one of them will be lost. Those who find it difficult to believe in the eternal security of the believer would do well to meditate upon the significance of Christ's priesthood for the believers. Properly understood it affords one of the strongest arguments supporting the security of the believer. In summary the fulfillment of Christ's intercessory work takes three forms:

- 1.He represents man before God. We'll see this in Hebrews 9:24, 25.
- 2.He brings man's prayers to God - Hebrews 13:15
- 3.He secures access for man to God - Hebrews 4:14-16

In behalf of the Christian the practical results are:

- 1.The eternal security of the believer.
- 2.The enablement to live a victorious Christian life.
- 3.The maintenance of the believer in fellowship with God, in spite of sin.

Lightfoot points out:

Now begins in earnest a discussion of Christ's priesthood. It was necessary in the earlier chapters to demonstrate Christ as Son because sonship is the essential predicate of eternal priesthood. This explains the combination of texts in 5:5, 6 "Thou art my Son, thou art a priest forever." The author believed, as he will show, that the new covenant had displaced the old, and so he believed that the priestly ministry of Christ far excelled that of Aaron and his Levitical successors. The chapters that follow therefore form an extended discussion of the old Aaronic type of priesthood on the one hand and the new Christ-type of priesthood on the other. The author's presentation on priesthood may be divided into four parts.

1 John 2:1, 2

My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

Hebrews 7:25

This means that he can save fully and completely those who approached God through him, for he is always living to intercede on their behalf.

"FOR EVERY HIGH PRIEST WHEN HE IS TAKEN FROM AMONG MEN IS APPOINTED ON BEHALF OF MEN IN THINGS PERTAINING TO GOD, IN ORDER THAT HE MAY CONTINUALLY BE OFFERING BOTH GIFTS AND SACRIFICES FOR SINS;"

He must "CONTINUALLY BE OFFERING [these] SACRIFICES" because no sacrifice that he can offer will be adequate to take away sins permanently. So he is "CONTINUALLY OFFERING BOTH GIFTS AND SACRIFICES FOR SINS."

As has already been stated, "GIFTS" probably refers to the MEAL OFFERINGS; and "SACRIFICES" to the ANIMAL OFFERINGS that were made for sins.

v. 2 who is able to be dealing gently with those who are ignorant and those who are being led astray, since he himself also is continually subject to weakness;

The FOCUS of the author on qualifications for priesthood in verse 1 is on his HUMANITY.

In verse 2 it is on his COMPASSION.

"WHO IS ABLE TO BE DEALING GENTLY WITH THOSE WHO ARE IGNORANT AND THOSE WHO ARE BEING LED ASTRAY, SINCE HE HIMSELF [that is, the priest] ALSO IS CONTINUALLY SUBJECT TO WEAKNESS;"

In other words, he sins too.

Let us focus for a few moments on the opening phrase of the verse:

"WHO IS ABLE TO BE DEALING GENTLY"

Hebrews 4:15

For we are not having a high priest who is not able to sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin.

Pink points out:

It is very solemn to mark how that the last of them [that is priests] failed, most signally, at this very point. When poor Hannah was "in bitterness of soul," and while she was in prayer, weeping before the Lord, Eli, because her lips moved not, thought that she was drunken, and spoke roughly to her. Thus, instead of sympathizing with her sorrows, instead of making intercession for her, he cruelly misjudged her.

p. 231

Micah 7:18, 19

Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.

Galatians 6:1

Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.

(Loving Those We'd Rather Hate: Developing Compassion in an Angry World by Joseph M. Stowell)

I can't help but wonder how many of the things that happen to me throughout the course of my life are intended by God to break my proud, self-righteous, and sometimes angry heart, that I might indeed be a man after His own heart, a man who reflects a heart of genuine compassion.
p. 42

We might define compassion as our commitment to activate ourselves as channels of God's love, mercy, and grace in tender, thoughtful, understanding acts of help, deliverance, forgiveness, and restoration toward those in need. Compassion really is God's love, mercy, and grace looking for a place to get busy. Compassion asks, "What can I do to help?"
p. 45

(Living Free in Christ by Neil T. Anderson)

I don't know the author of the following poem, but I subscribe to it:

If you see a tall fellow ahead of the crowd,
 A leader of music, marching fearless and proud,
 And you know of a tale whose mere telling aloud
 Would cause his proud head to in anguish be bowed,
 It's a pretty good plan to forget it.

If you know of a skeleton hidden away
 In a closet, and guarded and kept from the day
 In the dark; whose showing, whose sudden display
 Would cause grief and sorrow and lifelong dismay,
 It's a pretty good plan to forget it.

If you know of a spot in the life of a friend
 (We all have spots concealed, world without end)
 Whose touching his heartstrings would play or rend,
 Till the shame of its showing no grieving could mend,
 It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
 Of a man or a woman, a girl or a boy,
 That will wipe out a smile or the least way annoy
 A fellow, or cause any gladness to cloy,
 It's a pretty good plan to forget it.

pp. 232-3

Bruce, in commenting on this verse, says:

The objects of his gentle forbearance are those who are ignorant and going astray--probably we should understand a hendiadys here and take the phrase to mean "those who go astray through ignorance." It was for such people--for those who succumbed to the moral infirmities which are common to mankind--that sin offerings were prescribed in the law: "and the priest shall make atonement before Yahweh for the person who commits an error, when he sins unwittingly, to make atonement for him; and he shall be forgiven" (Num. 15:28). No such provision was made for the deliberate and defiant lawbreaker.

But with those who erred through ignorance the high priest might well sympathize, for he was prone to the same weaknesses himself. This was manifest from the records of several priests of Old Testament times (not to speak of those of the Hellenistic and Roman eras). Outstanding examples of high priests "beset by frailty" were Joshua the son of Jehozadak, whose unfitness for the office had to be removed by the cleansing pronouncement of God (Zech. 3:3-9), and Aaron himself, whose feeble yielding to the people's demand for a visible symbol of deity is matched only by the ineptitude of his excuse to Moses: "I said to them, 'Let any who have gold take it off; so they gave it to me; and I threw it into the fire, and there came out this calf'" (Ex. 32:24). Aaron was in no condition to make priestly intercession to God for the people on whom he had brought this great sin; it was Moses who went into the presence of God to make atonement for their sin and procure his pardon for them.

pp. 120-1

A. T. Robertson comments in his Word Pictures of the New Testament on the word that we have translated "dealing gently":

It occurs here only in the N.T. "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent" (Dods).

p. 367

Draper warns:

The Jewish sacrificial system never at any time intended to provide atonement for sins that were committed presumptuously or in bold defiance of God. In fact, here in Hebrews we read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (10:26). If we sin with cold calculation, willfully, presumptuously, in full knowledge of what it means, there is no atonement for that, no sacrifice for such sin.

p. 115

Aren't you glad and don't you thank God for the fact that grace supersedes law and that the priesthood of Jesus Christ cleanses from all sin.

Westcott says of the second verse:

From the office of the High-priest the writer passes on to his qualifications in regard to man and God. He must have sympathy with man (2, 3) and receive his appointment from God (4).
p. 119

MacArthur points out:

The priest ministered only in behalf of those who sinned in ignorance and thus went astray. In all of the Old Testament economy, there is absolutely no provision made for the unrepentant, deliberate, and defiant lawbreaker. There is none. "But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming the Lord; and that person shall be cut off from among his people" (Num. 15:30).
p. 121

Montefiore in Black's commentary comments on verse 2 by saying:

Our author is concerned not with matters of temperament, but with a sympathetic attitude made possible by shared experience.
p. 94

Barclay says:

We have translated it to feel gently; but it is really one of these untranslatable Greek words. The Greeks always defined a virtue as the mean between two extremes. On either hand there was an extreme into which a man might fall; in between there was the right thing and the right way. Virtue to the Greek was a balance, a mean, the right point between two extremes. So the Greeks defined metriopatheia (which is the corresponding noun) as the mean between extravagant grief and utter indifference. It was feeling about men in the right way. W. M. Macgregor defined it as "the mid-course between explosions of anger and lazy indulgence."
p. 44

Wuest makes this observation about the word:

Because the high priest is taken from among men, he is able to have compassion on his fellow-sinners, since he himself is a sinner. The Greek word translated "compassion" is not the one translated "touched with the feeling of" in 4:15, sunpatheo, which we translated "to have a fellow-feeling for." The word here is metripatheo. The reader will observe that the words are the same except for the prefixed additions. Sun means "with" and makes the compound word mean "to suffer with" another person. Metri has the same root as metron which means "measure." The latter is used to designate an instrument for measuring something. Thus, the compound word means literally "to suffer according to a measured limit." The word was used originally by the Greeks, of the rational regulation of the natural passions, as opposed to the stoic word apatheia which involved the crushing out of the passions. Metripatheo means to be moderate or tender in judgment toward another's errors. It speaks of a state of feeling toward the ignorant and the erring which is neither too severe nor too tolerant. The high priest must be careful lest he become irritated at sin and ignorance. He must also take care that he does not become weakly indulgent.
p. 97

Hughes says:

When one is truly aware that he or she is a sinner, and couples this with the interior awareness of human weakness, this person will deal gently with others. Conversely, a harsh, judgmental, unsympathetic spirit is a telltale indication that one has outgrown his sense of weakness and awareness of sin. Many evangelicals fall to this syndrome after humbly coming to Christ at conversion, for their initial experience of sanctification deludes them into imagining they are better than others. Such arrogation, however, actually disqualifies them from spiritual ministry. What a beautiful priestly quality it is to "deal gently" with those falling into sin. How wonderful a priest like this would be.
pp. 138-9

"WHO IS ABLE TO BE DEALING GENTLY WITH THOSE WHO ARE IGNORANT AND THOSE WHO ARE BEING LED ASTRAY, SINCE HE HIMSELF ALSO IS CONTINUALLY SUBJECT TO WEAKNESS."

v. 3 and because of it he is under a moral obligation to be offering sacrifices for sins, as for the people, so also for himself.

"AND BECAUSE OF IT [that is, "he is subject to weakness" or he sins too] HE IS UNDER A MORAL OBLIGATION TO BE OFFERING SACRIFICES FOR SINS, AS FOR THE PEOPLE, SO ALSO FOR HIMSELF."

The writer is saying that he needs a sacrifice too for his own sins.

v. 4 And no one is taking the honor to himself, but when he is called by God [he responds to it], even as also Aaron.

The FOCUS has been on:

1. the priest's humanity (verse 1)
2. his compassion (verse 2)
3. he is under divine appointment (verse 4)

Hughes observes:

All Israel's priests were to come only through divine appointment (Exodus 28:1-3; cf. Leviticus 8:1ff.; Numbers 16:5; 20:23ff.; 25:10ff.). Attempts to do otherwise met with catastrophic judgment. Korah and his 250 followers were swallowed by the earth because they elevated themselves to the priestly office by burning unauthorized incense (Numbers 16:16-40). Saul lost his reign because he impatiently assumed Samuel's priestly function (1 Samuel 13:8ff.). And Uzziah, wrongly utilizing a priestly censer, broke out with leprosy that lasted until his dying day (2 Chronicles 26:16-21).

p. 139

Phillips observes:

Only members of Aaron's family could be priests; the Lord Jesus was not of that family. He was born into the tribe of Judah. Despite that fact, His exaltation to the priesthood was authoritative, because the same One who put Aaron in that office has now put Christ there instead.

p. 84

Macaulay points out:

Notably, for this purpose, He established the Levitical order of priesthood in Israel. In this system the principle of divine appointment was constantly emphasized and demonstrated. "No man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb 5:4). It was a sin of sacrilege and presumption for any to intrude into the priest's office. Korah and his brethren presumed, and were destroyed in the presence of all the people. Saul presumed, and lost his kingdom. Uzziah presumed, and was smitten with leprosy. One of the chief factors in the apostasy and degradation of the Northern Kingdom was the elevation of non-Levites to the priesthood.

p. 68

1 Samuel 13:8-13

He [referring to Saul] waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter. So he said, "Bring me the burnt offering and the fellowship offerings." And Saul offered up the burnt offering. Just as he finished making the offering, Samuel arrived, and Saul went out to greet him. "What have you done?" asked Samuel. Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash, I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the Lord's favor.' So I felt compelled to offer the burnt offering." "You acted foolishly," Samuel said. "You have not kept the command the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time.

"AND NO ONE IS TAKING THE HONOR TO HIMSELF, BUT WHEN HE IS CALLED BY GOD [HE RESPONDS TO IT, he accepts it], EVEN AS ALSO AARON."

We have been considering the priesthood of Aaron in verses 1-4, and there are 3 QUALIFICATIONS for this priesthood:

1. HUMANITY
2. COMPASSION
3. DIVINE APPOINTMENT

You could say from the human standpoint, the priestly system had 2 REQUIREMENTS:

1. TRUE HUMANITY TO REPRESENT MAN
2. DIVINE APPOINTMENT TO REPRESENT GOD

Compassion is only referenced to the character of his ministry as a priest.

Now in the remaining verses we are going to be CONSIDERING THE PRIESTHOOD OF JESUS CHRIST (verses 5-10):

v. 5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are my Son, today I have begotten you";

With the words "SO ALSO" we have a transition to Christ.

The author is now going to use a REVERSE ORDER in handling these 3 qualifications: He will deal with DIVINE APPOINTMENT here in verse 5 for Christ, even as he also had done for Aaron in verse 4.

The QUESTION in the back of our minds ought to be:

DOES JESUS CHRIST MEET THE QUALIFICATIONS OF PRIESTHOOD?

That question will be answered in these remaining verses.

Verse 5 begins with the word "SO," which is an application of what he has had to say in the previous verses. Now the focus is upon Christ. His becoming a high priest was an appointment by the Father as a result of His resurrection.

"YOU ARE MY SON." Oftentimes through the life and ministry of Jesus Christ the Father speaks and says, "This is my beloved Son, in whom I am well pleased."

And then He says, "TODAY I HAVE BEGOTTEN YOU" referring to this act of becoming a high priest.

The high priesthood of Christ could not begin until the sacrifice had been made on Calvary and He was raised from the dead.

The writer is quoting from Psalm 2:7 at the conclusion of verse 5:

"You are my Son; today I have begotten you."

Wuest translates this 5th verse as follows:

So also the Messiah did not glorify Himself, becoming a high priest, but the One who said to Him, My Son thou art, I this day have begotten thee (this One glorified Him by constituting Him a high priest).

p. 99

Montefiore says:

After establishing representative capacity, human sympathy and divine appointment as three necessary qualifications for the high priesthood, our author next shows how Jesus fulfilled them.

p. 96

Westcott says something very similar:

Having characterised the office and qualifications of a High-priest generally, the writer now goes on to shew that Christ satisfied the qualifications (5-8), and fulfills the office (9, 10).

The proof is given in an inverted form. The divine appointment of Christ is established first (5, 6); and then His power of sympathy (7, 8); and lastly His office is described (9, 10).

p. 121

Westcott says further of these two quotations that are here in verses 5, 6:

These two quotations from Ps. ii. 7; Ps. cx. 4 establish the source of the Lord's sovereign dignity as 'Son,' and mark the particular form in which this dignity has been realised.

p. 122

Wiersbe says:

The quotation in Hebrews 5:5 is from Psalm 2:7. This psalm was already quoted in Hebrews 1:5, to prove that Jesus Christ is the Son of God. But the emphasis in Hebrews 5:5 is on the priesthood of Jesus Christ, not on His deity.

p. 50

Wiersbe says further:

The phrase "today have begotten Thee" does not refer to the birth of Christ at Bethlehem, but to His resurrection from the dead. The Son of God was "begotten" into a glorious new life in His resurrection! He ascended to heaven in a glorified body to become our High Priest at the throne of grace. When Aaron was ordained to the priesthood, he offered the sacrifices of animals. But Jesus Christ, to become our High Priest, offered the sacrifice of Himself--and then arose from the dead!

p. 51

Bruce titles this section that we are working on:

CHRIST'S QUALIFICATIONS FOR HIGH PRIESTHOOD (5:5-10)

p. 122

He then says:

Even Christ, the Son of God, did not assume the high-priestly dignity by his own initiative; he was called to it by God, who acclaimed him as his son in the words of Ps. 2:7. The words "You are my Son; today I have begotten you," have already been quoted in Heb. 1:5. It was suggested in the exposition of that verse (largely on the basis of the present context of the quotation) that "today" in our author's mind is the day of Christ's enthronement--the day when the Most High gave public notice that he had exalted the crucified Jesus as "both Lord and Christ"

(Acts 2:36).

p. 123

v. 6 just as He is saying also in another passage, "You are a priest forever according to the order of Melchizedek."

This is a quotation from Psalm 110:4.

You will notice:

in verse 5 the quotation says, "You are my Son."

Then in verse 6, "You are a priest."

He is a priest, not of the order of Aaron. He could not qualify for He is of the tribe of Judah. But He is a priest of the order of Melchizedek.

Bruce observes:

The opening words of Ps. 110, as we have seen already in our study of their quotation in Heb. 1:13, form one of the earliest Christian testimonia to the Messiahship of Jesus.
p. 123

Wiersbe says:

The second factor that makes Christ's ordination unique is that He belongs to a different order from the Old Testament priests. They belonged to the order of Aaron; He belongs to the order of Melchizedek. This is a key concept in Hebrews, so we must take time to examine and understand it.

Melchizedek is mentioned in only two places in the entire Old Testament, Genesis 14:17-24, and Psalm 110:4. His name means "King of Righteousness," and he was also "King of Salem [peace]." But the fascinating thing about Melchizedek is that he was both a priest and a king! King Uzziah wanted to be both a priest and a king, and God judged him. Only in Jesus Christ and in pre-law Melchizedek were these two offices combined. Jesus Christ is a High Priest on a throne!
pp. 51-52

Wuest observes:

After informing his readers in verse 5 that Messiah's priesthood was not by self-appointment but by God's appointment, the writer goes on in this verse to speak of the different and superior order of priesthood into which He was called. He quotes from Psalm 110 where Messiah is prophetically pointed out as a priest after the order of Melchisedec, the distinguishing characteristic of this order of priesthood being that it is an eternal one.

p. 99

Macaulay confesses:

Our Lord's priesthood is as firmly and divinely established as His sonship. As the one is made a matter of eternal decree, so the other is confirmed by divine oath.

p. 68

Phillips says:

The writer now shows his hand and reminds the Jews of something they had long forgotten: that there was a priesthood which far exceeded that of Aaron and which was in existence long centuries before Aaron ever was born, the priesthood of Melchizedek. God chose Melchizedek to be a priest long before He chose Aaron. In fact, the first mention of the priest in the Bible relates to the priesthood of Melchizedek (Gen 14:18-21). This sudden mention of Melchizedek throws a shaft of light into the whole argument of the letter. It would become immediately apparent to the intelligent Hebrew where the argument was leading.

pp. 84-85

Wiersbe says once again:

Just as the Jewish high priest was appointed by God, so our high priest was appointed by the Father (Psa. 110:4); and He alone is worthy to serve. Never allow anybody to come between you and God, for Christ is the only mediator (1 Tim. 2:5). "The order of Melchizedek" refers to Genesis 14:18-24. Being from the tribe of Judah, Jesus could not serve as priest on earth; but He can serve as priest in heaven. He is there ministering for you today.
p. 816

Lane says:

The primary function of the quotation of Ps 110:4 in v 6 is to prove that Jesus did not arrogate priesthood to himself but was directly called to the office by God. Jesus manifested the humility required of the Levitical priests.
p. 118

Lenski admits:

This must have had a tremendous effect on the readers who were former Jews. While they are thinking of going back to Judaism and its Aaronitic, Levitical high priesthood because they regarded it better than that of the lowly Jesus, these readers are startled to find one who is greater than Aaron in their Old Testament, one whom Abraham himself honored as being no less than a king-priest.
p. 160

Hewitt says:

It was the voice of God which proclaimed to Christ Thou art my Son, to day have I begotten thee (see Ps. ii. 7). It was the same voice which said Thou art a priest for ever after the order of Melchisedec (see Ps. cx. 4). The former reference suggests Christ's fitness for such an office, and the latter quotation is proof that His appointment was by the irrevocable oath of God.
pp. 96-97

A. T. Robertson said:

It is this crucial passage by which the author will prove the superiority of Jesus to Aaron as high priest. Only the word priest (hiereus) occurs here which the author uses as synonymous with high priest (archiereus). The point lies in the meaning of the phrase "After the order of Melchizedek." p. 369

MacArthur says:

Melchizedek will be discussed in some detail under Hebrews 7, but a brief word here is necessary. He was a king-priest who lived in the time of Abraham, and whose ancestry is completely unknown. He was king of Salem (the ancient name for Jerusalem) and was a priest of the true God (Gen. 14:18). He lived many centuries before the Aaronic priesthood was established and his priesthood was unending (Heb. 7:3), unlike that of Aaron, which began in the time of Moses and ended in A.D. 70, when the Temple was destroyed. His priesthood, therefore, was superior to Aaron's in two ways. Melchizedek was a king, whereas Aaron was not, and his priesthood was perpetual, whereas Aaron's was temporary. Melchizedek's priesthood, therefore, is a better picture of Christ's than even that of Aaron. p. 123

Hughes says much the same thing:

Jesus' priesthood is, therefore, far superior to that of Aaron. Aaron's was temporal, but Jesus is a priest of the same kind as Melchizedek. There was no succession of priests and hence no "order" from Melchizedek.⁷ Jesus' priesthood is without ending or beginning!

(From: Leon Morris, The Expositor's Bible Commentary, Vol. 12, (Grand Rapids, MI: Zondervan, 1981), p. 49.) p. 140

Let us meditate for just a brief moment on a couple of KEY PASSAGES of Scripture at this point:

1 Timothy 2:5, 6

For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time.

There is only one God and there is only one priest and that is Jesus Christ.

Hebrews 7:25

Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

Our Priest not only made a sacrifice of Himself which is adequate to cleanse us from our sin and to declare us righteous before a holy God, His priesthood continues as He intercedes on a daily basis to maintain that relationship. To God be the glory in the marvelous Priest He has provided for us to secure eternal salvation.

v. 7 Who in the days of His flesh, offered up both prayers and supplications with loud crying and tears to the One who is able to be saving Him from death, and He was heard because of His piety,

Yes, He qualifies as a priest because He has felt the full weight of testing.

This is probably a reference to the GARDEN OF GETHSAMENE.

Luke 22:41-45

And He withdrew from them about a stone's throw, and He knelt down and began to pray, saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done." Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. And when He rose from prayer, He came to the disciples and found them sleeping from sorrow,

Eric Sauer in his book The King of the Earth says:

Between the garden of the first and of the second paradise, there lies another, that quiet garden, the Garden of Gethsemane, where in sternest struggle for you and me, Jesus sought the face of His Father. Do you know that garden, the place of His supplication, the place of His struggle for you?

S. Craig Glickman in his book Knowing Christ says:

And there in its silence, [that is, the garden of Gethsemane] He wrestled with His Father's will. Not because He was afraid of physical death. Had that been all He faced, there would have been no struggle. But He agonized because He dreaded the spiritual death that would come from bearing the penalty of others' sins.

It is true that many of His followers embraced the death of martyrdom more easily than He accepted the death of sacrifice. But it is only because the former could not compare in pain to the latter. Yet there in Gethsemane, He submitted to the will of the Father.
p. 96

"WHO IN THE DAYS OF HIS FLESH, OFFERED UP BOTH PRAYERS AND SUPPLICATIONS."

Back in verse 1 we have the priests of Aaron's line:

"offering both gifts and sacrifices for sins."

But our great High Priest, the Lord Jesus, only:

"OFFERED UP BOTH PRAYERS AND SUPPLICATIONS."

He never needed to offer a sacrifice for Himself: He made a sacrifice of Himself for man's sin.

A. T. Robertson says:

Here (verses 7 to 9) the author turns to the other requirement of a high priest (human sympathy). Since Jesus was "without sin" (4:15) he did not have to offer sacrifices "for himself," yet in all other points he felt the sympathy of the human high priest, even more so by reason of his victory over sin.
p. 369

Thomas says:

His human life is mentioned, "the days of his flesh," and His human needs are indicated in the fact of His prayers. The intensity of His supplications is also seen, "prayers and supplications with strong crying and tears unto him that was able to save him from death." This seems a clear reference to the story of Gethsemane, and the phrase literally is, "save him out of death," which shows that He did not pray to be saved from dying, but saved "out of death" through resurrection.
p. 63

Lane says:

When the writer states that Jesus "offered" prayers and entreaties, the use of a technical cultic term for offering sacrifice is deliberate. He intends the parallel with the description of the Levitical high priest in v 1 to be recognized. Corresponding to the "gifts and sacrifices" that the high priest offers for sins are the prayers and entreaties offered by Jesus.
p. 119

Wuest says:

The writer now speaks of the training Messiah received for His work as priest. He also speaks of a prayer Messiah offered during His earthly life to the One who was able to save Him from death. The implication is clear that He prayed to be saved from death. There are two words in Greek which mean "from," apo which means "from the age of," and ek which means "out from within." The second is used here. The Messiah prayed to be saved out from within death.
p. 99

Westcott says:

Christ--the Son, the priest after the order of Melchizedek--has been shewn to have fulfilled one condition of true High-priesthood by His divine appointment: He is now shewn to have fulfilled the other, as having learnt through actual experience the uttermost needs of human weakness.
p. 124

Larry Richards says:

Jesus in Gethsemane knew the desperate extremity that drove Him to pray "with loud cries and tears" (v. 7). It's striking to note here that Jesus prayed to God as One who could "save Him from death," not "save Him from dying." God took Him from the very grip of death through resurrection. But His suffering extended through the ultimate extremity of dying itself. Surely Jesus does understand human weakness! He experienced all that it means.
p. 50

F. B. Meyer says:

He had long foreseen it. He was the Lamb slain from before the foundation of the world. Each time a lamb was slain by a conscience-stricken sinner, or a scapegoat let go into the wilderness, or a pigeon dipped into flowing water encrimsoned by the blood of its mate, He had been reminded of what was to be. He knew before his incarnation where in the forest the seedling was growing to a sapling from the wood of which his cross would be made. He even nourished it with his rain and sun. Often during his public ministry, He was evidently looking beyond the events that were transpiring around Him to that supreme event, which He called "his hour." And as it came nearer, his human soul was overwhelmed at the prospect of having to sustain the weight of a world's sin. His human nature did not shrink from death as death; but from the death which He was to die as the propitiation for our sins, and not for ours only, but for those of the whole world.

p. 26

English says:

In the garden, then, on the night of His betrayal, our Lord Jesus Christ "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." How the Lord Jesus suffered that night no mortal man will ever know; at least, not in this life. The vestibule of Calvary was Gethsemane. Not that our Lord feared death itself, no!—it was He who with perfect calm set His face steadfastly to go to Jerusalem and to the cross, for with that purpose He came to earth. It was He who quieted the fears of His disciples, although He was the One who was going to be crucified. He knew, too, the joy that was set before Him. He was confident of the triumph that was sure. Blended however, with His divine character was His human quality. And merged with human death would be divine suffering in His case, on account of God's wrath to be vented upon sin.

pp. 141-2

"WHO IN THE DAYS OF HIS FLESH, OFFERED UP BOTH PRAYERS AND SUPPLICATIONS WITH LOUD CRYING AND TEARS TO THE ONE WHO IS ABLE TO BE SAVING HIM FROM DEATH, AND HE WAS HEARD BECAUSE OF HIS PIETY."

Henry Alford translates that last phrase:

"By reason of his reverent submission."

"HE WAS HEARD BECAUSE OF HIS PIETY" and the answer is given on resurrection morning when Jesus Christ breaks the bands of death and rises in new life.

(Measuring the Days: Daily Meditations with Walter Wangerin, Jr. by Walter Wangerin, Jr.)

Love is the willing ability to sacrifice oneself for the sake of another. It is the sacrifice that is observable! It is the sacrifice that validates the truth of a true religion, for sacrifice remains a riddle to the world except it be explained by faith. At the core of Christianity is not an angry threat but the cross of Christ, his love made manifest in sacrifice.
p. 298

(God Isn't in a Hurry by Warren Wiersbe)

"Beloved brethren," said Spurgeon to his ministerial students, "let us pray. We cannot all argue, but we can all pray; we cannot all be leaders, but we can all be pleaders; we cannot all be mighty in rhetoric, but we can all be prevalent in prayer. I would sooner see you eloquent with God than with men."
p. 53

(God Works the Night Shift by Ron Mehl)

You can call heaven's help line anytime, seven days a week, twenty-four hours a day, and you'll never get some nasal-voiced, part-time angel or God's voice mail.

This is a God who works the switchboard Himself.

Even on the night shift.
p. 167

(Becoming a Contagious Christian by Bill Hybels & Mark Mittelberg)

First, some people ask why any price had to be paid at all. "Why couldn't God just forgive and forget, as we can?"

But suppose you had a brand new car parked in front of your home, and a neighbor accidentally ran into it. Though you can forgive him and release him from any responsibility, you'll still have a problem: Who's going to pay for the dent? Since you let him off the hook, you're going to be left having to pay for the repairs yourself.

Similarly, we've done damage by sinning against God. And He, too, was willing to forgive us and restore our relationship with Him. It's ours for the asking. But He still had to pay for the damage. He was left holding the bill--the death penalty--which He paid by coming as one of us and dying on the cross in our place (Acts 20:28).

p. 153

v. 8 although being a Son, He learned obedience from the things which He suffered;

Notice, first of all, that it says, "ALTHOUGH BEING A SON," which we have had reference to back in verse 5:

"You are my Son."

"HE LEARNED OBEDIENCE." He did not learn to obey. That was not the issue. He was learning what is involved in obedience through suffering and testing--what it costs.

Westcott observes:

Though Son and therefore endowed with right of access for Himself to the Father, being of one essence with the Father, for man's sake as man He won the right of access for humanity. In one sense it is true that the idea of Sonship suggests that of obedience; but the nature of Christ's Sonship at first sight seems to exclude the thought that He should learn obedience through suffering.

p. 128

Wuest observes:

The omniscient God knew what obedience was, but He never experienced it until He became incarnate in human flesh. Before His incarnation, He owed obedience to no one. There was no one greater than He to whom He could have rendered obedience. But now in incarnation, God the Son became obedient to God the Father.

p. 101

Lane says:

Jesus learned experientially what obedience entails through his passion in order to achieve salvation and to become fully qualified for his office as eternal high priest (2:10; 5:9-10).

p. 121

Hughes points out:

So authentic was Jesus' solidarity with humankind that he "learned obedience from what he suffered and [was] made perfect" (vv. 8, 9). This "does not mean Jesus passed from disobedience to obedience."⁹ Nor does it mean that he developed from imperfection to perfection. The idea is that he became complete in his human experience.

(From: Leon Morris, The Expositor's Bible Commentary, Vol. 12, (Grand Rapids, MI: Zondervan, 1981), p. 50.)

pp. 141-2

Hewitt says:

Even though He was the eternal Son, and had no need of obedience or of suffering, yet learned he obedience by the things which he suffered. Learned . . . obedience does not mean that previously He was rebellious and disobedient, for such an idea cannot be applied to the Son. Griffith Thomas has rightly said 'This is the difference between innocency and virtue. Innocency is life untested, while virtue is innocency tested and triumphant'.¹ The Son had always possessed the disposition of obedience, but for Him to possess the virtue of obedience, testing was necessary.

¹W. H. Griffith Thomas, Let us go on, p. 62.
p. 98

Lenski says:

"The obedience," with the article, means the well-known complete obedience as distinguished from obedience in general. "Though being the Son, he learned the obedience" means that the Son, although he as such naturally obeyed the Father, "in the days of his flesh," when all his flesh and human nature recoiled as it could not but recoil from the terrible death for the sin and guilt of the world, learned "from what he suffered" the ultimate obedience, learned it as a man learns by actually undergoing that suffering in obedience.

Paul says the same thing in Phil. 2:6, 8: though in the form of God ("though being the Son") he lowered himself and became obedient unto death, even the death of the cross ("learned the obedience from what he suffered"), the cross involving the curse (Gal. 3:13) for the world's sin (II Cor. 5:21).

p. 165

Delitzsch says:

He who as "God from God" stands related to His source in an eternal community of essence and of love high raised above all relations of earthly subordination, did nevertheless as man learn obedience, and learned it through suffering, and a voluntary self-submission under the mighty hand of God. What passed between Him and His God in this suffering school of obedience, we learn from two parenthetical clauses, . . .

p. 241

Delitzsch says further:

"Christ Himself learned obedience by suffering, in that, having to wrestle with His God in prayer, He too was heard only because of the reverential awe with which He then submitted His own will to that of the Father.

p. 247

Richards says:

The writer says that Jesus met the dying experiences of life with "reverent submission." Thus He was able to "learn obedience" from the things He suffered (5:7-8). We never benefit from our trials or sufferings when we react with rebellion or panic. God seeks to strengthen us through every experience of life. Meeting life with reverent submission frees us from being overwhelmed, and helps us grow in our own ability to feel with those who are hurt or needy without becoming so "sympathetic" that we are unable to help.

p. 50

Thus the passage says that even though Jesus is the Son (v. 8), to be fitted for the task of High Priest He must also fully experience all that being man means.

Having "learned" (in the sense of learning by experiencing Himself) the real meaning and cost of obedience when suffering is involved, Jesus was fully fitted to be the High Priest. Jesus was able, now, to truly feel with human beings and their weaknesses.

p. 51

Stedman points out:

He fully felt the iron bands of sin's enslaving power. He was crushed under a sense of hopelessness, of helpless discouragement, of utter defeat. His eyes filled with tears. His mouth was opened in involuntary, agonized cries. His heart was crushed as in a winepress, so that the blood was literally forced from His veins and his sweat fell to the ground in great, bloody drops. This explains the strange words, Although he was a Son, he learned obedience through what he suffered (Heb. 5:8).

He learned what it means to obey God when every cell in His body wanted to disobey, when everything within Him cried out to flee this experience. Yet, knowing this to be the will of God, He obeyed, trusting God to see Him through. He learned what it feels like to hang on when failure makes us want to throw the whole thing over, when we are so defeated, so utterly despairing, so angry with ourselves, so filled with shame, self-loathing and guilt that we want to forget the whole thing. He knows what that is like; He went the whole way; He took the full brunt of it. You and I will never pass through a Gethsemane like He went through. He went the whole distance.
pp. 71-72

Phillips says:

His sufferings were real and intense and ran the whole length of every human woe. He is qualified by His experience to be a priest.
p. 86

English says:

Our blessed Lord was, as we have seen, always obedient, always submissive to the Father's will. We are so accustomed to the perfection and constancy of that compliance that we may lose sight of the fact that He "learned . . . obedience from the things which He suffered." But He did! This is what is meant when it is written that He "became obedient unto death, even the death of the Cross (Phil. 2:8). In His obedience prior to Calvary, it is as if there had never been any shrinking from the task appointed Him; but here, as the shadow of the cross fell across Him, while still He was submissive to the Father, there was that awful repellent horror of separation from the Father that brought forth strong crying and tears, and untold suffering, but which issued in: "Not My will, but Thine." He learned obedience by the things which He suffered. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow . . ." What else can one do who sees Him in His beauty and perfection?
pp. 143-4

(Life Is a Contact Sport: Ten Great Career Strategies That Work by Ken Kragen & Jefferson Graham)

Always do right. It will gratify
some and astonish the rest.
--MARK TWAIN

p. 113

(31 Days of Praise: Enjoying God Anew by Ruth Myers)

As Dr. John G. Mitchell, co-founder of Multnomah School of the Bible, put it: "To give thanks when you don't feel like it is not hypocrisy; it's obedience."
pp. 26-27

(Abba's Child: The Cry of the Heart for Intimate Belonging
by Brennan Manning)

As the Cambridge classicist F. M. Cornford once said, "The only reason for doing the right thing is that it is the right thing to do; all other reasons are reasons for doing something else."
p. 115

(Knowing the Heart of God by George MacDonald)

We do not understand the next page of God's lesson book; we see only the one before us; nor shall we be allowed--it is indeed impossible we should do it--to turn the leaf until we have learned the lesson of that before us: when we understand the one before us, only then are we able to turn the next. The Perfect Heart could never have created us except to make us wise, loving, obedient, honorable children of our Father in Heaven.
p. 215

Andrae Crouch, a contemporary composer, captures this truth in a song called "Through It All":

I've had many tears and sorrows,
I've had questions for tomorrow.
There've been times I didn't know right from wrong.
But in every situation,
God gave blessed consolation,
that my trials come to only make me strong.

I've been to lots of places
And I've seen a lot of faces,
There've been times I've felt so all alone.
But in my lonely hours, yes,
those precious lonely hours,
Jesus let me know that I was His own.

I thank God for the mountains
And I thank Him for the valleys,
I thank Him for the storms He brought me through.
For if I'd never had a problem,
I wouldn't know that He could solve them,
I'd never know what faith in God could do.

Refrain:

Through it all, Through it all,
 Oh, I've learned to trust in Jesus,
 I've learned to trust in God.
 Through it all, Through it all,
 I've learned to depend upon His word.

(From The New Church Hymnal, "Through It All," Andrae Crouch, #312)

v. 9 and having been made perfect, He became to all those
 who are obeying Him the source of eternal salvation;

Phillips says:

His exploits were not only personal; they were perpetual. He has become "the author of eternal salvation" (5:9) to all who obey Him. He is the cause of salvation; He has brought it into being. It will last as long as He does. Note the emphasis upon eternal salvation, for it belies the notion that Hebrews teaches a person can lose his salvation. Salvation is eternal.
 p. 86

Delitzsch translates the last two verses as follows:

And being perfected, he became for all who are obedient to him the originator of eternal salvation, being solemnly addressed by God as high priest after the order of Melchizedek.
 p. 253

The context proves that [the words] "being perfected" must be referred not to our Lord's filial, but to His mediatorial relation (compare also vii. 28 with ii. 10). That relation was, so long as the days of His flesh lasted, in a process of development. But after He had shown Himself obedient unto death, even the death of the cross (Phil. ii. 8), that process of development attained its end, the state of humiliation was exchanged for one of glory, and Christ came forth from the school of obedience made perfectly that which He was intended to become, God so putting the seal of acceptance on the sacrifice that had been made. And being thus made perfect, He who to His last breath on the cross had been obedient to the will of God, became the originator of eternal salvation for all who now on their part are obedient to Him, that is, who submit themselves in faith to the merit of His obedience (Rom. v. 19).

p. 253

Lenski says:

He learned the obedience "and, having (thus) been made complete, became for all those obeying him (the) cause of eternal salvation, designated by God (the) 'High Priest according to the order of Melchizedek.'" This is the same thought that was expressed in 2:10: "that God as bringing many sons to glory make the Author of their salvation complete by means of suffering." We have the same agent, namely God; the same means, namely suffering; the same verb, to bring to a [perfection] or goal, "to make complete"; the same object: "the Author of their salvation"--"the cause of eternal salvation"; finally, the same beneficiaries: many sons being brought to glory--all those obeying him, and 2:10 ends with 2:17, 18, the merciful and faithful High Priest who was tried and tempted.

p. 166

Lane says:

In extremely concise style, Jesus' redemptive accomplishment and exaltation are expressed in vv 9-10. The temporal clause, "and once made perfect," announces the validation by God of the perfect obedience that Jesus rendered as the priestly representative of the people. It reflects upon the sufferings by which he was brought to the goal appointed for him by God, through which he became a perfect high priest.

p. 122

Wuest says:

The fundamental idea in this word is the bringing of a person or thing to the goal fixed by God. The word speaks here of Messiah having reached the end which was contemplated in His divinely appointed discipline for the priesthood. This consummation was reached in His substitutionary death on the Cross.

p. 102

Westcott says:

This perfection was seen on the one side in the complete fulfilment of man's destiny by Christ through absolute self-sacrifice, and on the other in His exaltation to the right hand of God, which was in the divine order its due consequence.

p. 129

Griffith Thomas says:

By means of this discipline Christ was made "perfect," that is, mature, ripe, fitted for His work, and because of this fitness He became unto all them that obey Him the author of eternal salvation.

p. 64

MacArthur says:

In His suffering and death, Jesus fulfilled the third requirement for high priest. He offered the sacrifice of Himself and thereby became the **perfect** High Priest and the source of eternal salvation. Jesus went through everything He had to go through, and accomplished all He needed to, so He could be such a perfect High Priest. He was not, of course, **made perfect** in the sense of having His nature improved. He was eternally perfect in righteousness, holiness, wisdom, knowledge, truth, power, and in every other virtue and capability. Neither His nature nor His person changed. He became perfect in the sense that He completed His qualification course for becoming the eternal High Priest.

In offering His sacrifice, however, Jesus differed in two very important ways from other high priests. First, He did not have to make a sacrifice for Himself before He could offer it for others. Second, His sacrifice was once-and-for-all. It did not have to be repeated every day, or even every year or every century.

p. 125

By His death, Jesus opened the way of **eternal salvation**. All the priests of all time could not provide eternal salvation. They could only provide momentary forgiveness. But by one act, one offering, one sacrifice, Jesus Christ perfected forever those who are His. The perfect High Priest makes perfect those who accept His perfect sacrifice, those **who obey Him**.

p. 125

(Holiness by J. C. Ryle)

Christ dying for me on the cross, Christ ever interceding for me at God's right hand, Christ dwelling in my heart by faith, Christ soon coming again to gather me and all His people together to part no more--Christ is enough for me. Having Christ, I have unsearchable riches.'

The good I have is from His stores supplied,
 The ill is only what He deems the best;
 He for my Friend, I'm rich with nought beside,
 And poor without Him, though of all possess'd:
 Changes may come, I take or I resign,
 Content while I am His, and He is mine.

While here, alas, I know but half His love,
 But half discern Him, and but half adore;
 But when I meet Him in the realms above,
 I hope to love Him better, praise Him more,
 And feel, and tell, amid the choir divine,
 How fully I am His, and He is mine.

p. 282

(Becoming a Contagious Christian by Bill Hybels & Mark Mittelberg)

J. Allen Peterson tells about a man who was stuck in the middle of a New York city traffic jam, and the Holy Spirit was working on him. Finally, in exasperation, he blurted out to God: "All right, here I am--guts, feathers, and all. Take me!" And the man's life was transformed by Christ.
 p. 188

(Beyond Culture Wars by Michael S. Horton)

This is precisely what we see today. More than four in five (83 percent) of the American adult population believe that people are basically good. But those are just those "secular humanists" out there, right? No, 77 percent of the "born again," evangelical constituency buy into this secular view of human nature. In fact, when it comes to salvation, "God helps those who help themselves," according to four out of five "born again," evangelical Christians. Evangelicals are actually more likely than non-Christians to agree with this "pull yourself up by the bootstraps," self-help program. One-third of the evangelicals agree that "all good people will go to heaven, whether they have embraced Jesus Christ or not," so redemption seems to depend on one's own goodness rather than on faith in Christ. Indeed, in this scheme, Jesus is not even necessary, except as a moral guide. But, of course, we recognize this as theological liberalism and as secularism when it is in the world, but I think Barna is quite entitled to demand of us as evangelicals, "What is being taught in our churches about the nature of salvation?" pp. 70-71

(The Things that Matter Most by Cal Thomas)

They are sentenced, in the words of Malcolm Muggeridge, to "the dark little dungeon of the ego." Author George McDonald wrote, "The one principle of hell is, 'I am my own.'" p. 10

(God Isn't in a Hurry by Warren Wiersbe)

There is a well-known story told about George Whitefield, the evangelist. He asked a man what he believed, and the man replied, "I believe what my church believes."
 "What does your church believe?" Whitefield asked.
 "My church believes what I believe," was the answer.
 "Well, what do you both believe?" asked the evangelist.
 "We both believe the same thing!"
 That man thought he had convictions, but all he really had were secondhand opinions. pp. 107-8

(They Walked with God by James S. Bell, Jr.)

"Ah, but," says someone, "I don't believe in sudden conversions."

Don't you? Well, how long did it take Naaman to be cured? The seventh time he went down, away went the leprosy! Read the great conversions recorded in the Bible--Saul of Tarsus, Zacchaeus, and a host of others; how long did it take the Lord to bring them about? They were effected in a minute. We are born in iniquity, shaped in it, dead in trespasses and sin; but when spiritual life comes it comes in a moment, and we are freed both from sin and death.

D. L. Moody

8/23

"AND HAVING BEEN MADE PERFECT, HE BECAME TO ALL THOSE WHO ARE OBEYING HIM THE SOURCE OF ETERNAL SALVATION."

2 Thessalonians 1:8, 9

Dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

v.10 being designated by God as a high priest according to the order of Melchizedek.

Because of all that has gone before and the Lord Jesus Christ FULFILLING THE REQUIREMENTS of:

HUMANITY,

COMPASSION

and DIVINE APPOINTMENT,

we now come to the moment of celebration. That is,

Jesus Christ "BEING DESIGNATED BY GOD [the Father] AS A HIGH PRIEST ACCORDING TO THE ORDER OF MELCHIZEDEK."

This takes us back to verse 6 where the author quoted from Psalms 110:4:

"just as He is saying also in another passage, 'You are a priest forever according to the order of Melchizedek.'"

The writer is going to have a lot more to say about this when we get over to chapter 7.

Phillips says, however:

That one name, Melchizedek, swept away 1,500 years of Jewish ritual and religion. When Rip Van Winkle fell asleep, George III ran the country; when he awoke, George Washington was in power. He almost lost his head by shouting for the wrong George! There was a new order in the country. The name "Washington" swept away an entire political system. Similarly, that one name "Melchizedek" was a revolutionary name. It swept away an entire system of religion and replaced it with something far greater.

At this second mention of the name Melchizedek, all within a few sentences, the intelligent Hebrew reader would begin to pace the floor with a thousand tumultuous thoughts racing through his mind. Aaron! Melchizedek! A ritual priest! A royal priest! A priest installed by the Law of Moses! A priest installed before Moses ever was born!

So then, Christ is not only a real Priest, He is a rightful Priest.

p. 87

Hewitt says:

This pronouncement by God meant that the Aaronic priesthood had been passed by, for Christ was a priest not of law but of promise. The original dispensation was wider than Judaism under the law, and the Christian dispensation is the full expansion of the original economy rather than of the later.

p. 99

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: We can come boldly to Christ because our Priest has met the qualifications.

LESSON #2: The purpose of the priesthood was to be "offering both gifts and sacrifices for sins."

LESSON #3: The priest must be characterized by compassion and deal gently with those who are ignorant and are being led astray.

LESSON #4: The priests in Aaron's line had to make sacrifices for their own sins as well.

LESSON #5: To become a priest you must be called by God.

LESSON #6: Christ is a High Priest according to the order of Melchizedek.

LESSON #7: Christ tasted humanity to the fullest extent in the garden of Gethsemane.

LESSON #8: Christ learned obedience through the experience of the cross.

LESSON #9: Christ learned what is involved in obedience when suffering and testing are part of it.

LESSON #10: Christ fulfilled all the requirements for the priesthood perfectly.

LESSON #11: He is the only source of eternal salvation.

LESSON #12: Do you have a priest, and is His name Jesus?

(The Things that Matter Most by Cal Thomas)

Unfortunately, many of those who came of age in the sixties are reluctant these days to embark on a journey inward because they have lost the road map and fired the guide.
p. 211

(The Message: Psalms by Eugene H. Peterson)

Psalm 18

Yahweh made my life complete
when I placed all the pieces before him.
When I got my act together,
he gave me a fresh start.
Now I'm alert to Yahweh's ways;
I don't take God for granted.
Every day I review the ways he works;
I try not to miss a trick.
I feel put back together,
and I'm watching my step.
Yahweh rewrote the text of my life
when I opened the book of my heart to his eyes.

p. 25

Hebrews 10:19-20

Having therefore, brethren, confidence to enter the holy place by the blood of Jesus, by a new and living way which opened for us through the veil, that is, His flesh.

Ray Stedman prays the following prayer at the end of this passage:

"Our Father, Thank You that the garden of Gethsemane was not mere play acting upon a stage. The Lord Jesus did not come into the world to perform a role; He fully entered into life. He went the whole way, He bore the full brunt. Help us, then to obey these simple words of admonition: to come with confidence, with boldness to the throne of grace that is within us from which all help comes, all light is streaming, all hope is flaming. Make these words real in our experience.
In Christ's name,
Amen."

p. 73