



The Epistle of Paul the Apostle to the Hebrews I

Christ, Superior to Aaron

Hebrews 5:1-14

- I. THE LEVITICAL PRIESTHOOD (Hebrews 5:1-4)
 - A. The Work of the Priesthood (Hebrews 5:1)
 1. The identification of the priesthood—“every high priest taken from among men”
 - a. This speaks of the Levitical priesthood (Hebrews 7:11).
 - (1) Named after Levi, one of the twelve sons of Jacob (Genesis 29:32-34)
 - (2) The foundational name for the book of Leviticus which is a law book concerning the Levitical priesthood
 - (3) Founded after the order of Aaron (Hebrews 7:11; see Numbers 3:6, 9, 32)
 - b. This is meant to contrast with the priesthood of Christ.
 - (1) Aaron was taken from among men.
 - (2) Christ is the Lord and was taken from the Father’s bosom.
 2. The ordination of the priesthood—the twofold responsibility of the high priest
 - a. For men
 - b. Pertaining to God (Hebrews 8:3)
 - (1) Offering gifts
 - (2) Offering sacrifices for sins
 - B. The Intercessions of the Priesthood (Hebrews 5:2-3)
 1. The explanation of compassion
 - a. The word *compassion* consists of two components: “com” plus “passion.”
 - b. Acts 1:3 defines the root word “passion” as suffering.
 - c. The prefix “com” means with.
 - d. Therefore, the compound word *compassion* means to suffer with someone.
 2. The extent of its compassion (Hebrews 5:2)
 - a. On the ignorant (see Numbers 15:22-29)
 - b. On them that are out of the way
 3. The ease of its compassion—“he himself also is compassed with infirmity” (Hebrews 5:2).
 4. The exercise of its compassion (Hebrews 5:3)
 - a. Offering for the sins of others
 - b. Offering for his own sins



- C. The Calling of the Priesthood (Hebrews 5:4)
 - 1. Not an honour to take unto one's self
 - 2. A calling of God, as it was for Aaron

- II. THE PRIESTHOOD OF CHRIST (Hebrews 5:5-10)
 - A. The Calling of Christ's Priesthood (Hebrews 5:5-6)
 - 1. The source of Christ's priesthood (Hebrews 5:5)
 - a. Christ glorified not Himself to be made a high priest.
 - b. It was a calling from the Father who said unto the Son (Hebrews 5:5-6):
 - (1) "Thou art my Son, to day have I begotten thee" (Hebrews 5:5; Psalm 2:7).
 - (2) "Thou art a priest for ever after the order of Melchisedec" (Hebrews 5:6; Psalm 110:4).
 - 2. The beginning of Christ's priesthood (Hebrews 5:5)
 - a. The hint of beginning—"Thou art my Son, to day have I begotten thee."
 - (1) The event prophesied (Psalm 2:7)
 - a) I will declare the decree.
 - b) The LORD hath said unto me
 - i) Thou art my Son.
 - ii) This day have I begotten thee.
 - (2) The event accomplished
 - a) The person identified (Hebrews 1:5; Hebrews 5:5)
 - i) Unto which of the angels said he at any time
 - ii) Thou art my Son, this day have I begotten thee?
 - b) The event identified (Acts 13:29-33; Colossians 1:18; Revelation 1:5)
 - i) God hath fulfilled . . . in that he hath raised up Jesus again (Acts 13:33).
 - ii) As it is written in the second psalm (Acts 13:33)
 - b. The three offices of Christ
 - (1) The Prophet—the earthly ministry of Christ (Deuteronomy 18:15-19; John 7:40)
 - (2) The Priest—the crucifixion, ascension, and present ministry of Christ (Hebrews 2:17; Hebrews 4:14; Hebrews 6:20)
 - (3) The King—the second coming and millennial reign of Christ (Revelation 17:14)
 - (4) Note: These three offices represent the authority of the nation of Israel and were mostly divided among separate parties. Christ held all three. Consider the foreshadowing of what could be seen when looking eastward out the tabernacle in the wilderness encampment: Moses (the prophet); Aaron and his sons (the priest); and the tribe of Judah (the king).



3. The continuation of Christ's priesthood (Hebrews 5:6)
 - a. Thou art a priest for ever.
 - b. After the order of Melchisedec
 - c. Note: We will deal with the identity and order of Melchisedec in our study of Hebrews chapter 7.

B. The Intercessions of Christ's Priesthood (Hebrews 5:7)

1. An overview of Christ's prayers
 - a. At His baptism (Luke 3:21)—beginnings should be bathed in prayer.
 - b. Before choosing twelve disciples (Luke 6:12)—decisions must be based on prayer.
 - c. As He perceived the people would make Him king (Mark 6:46; John 6:15)—some things may serve to put us off the present course.
 - d. At the mount of transfiguration (Luke 9:28-29)—our greatest glories follow prayer.
 - e. At the arrival of His hour (John 12:27-33)—troubles are cause for prayer.
 - f. Praying for His glorification and the saints' protection (John 17)—others can be trusted in God's hand.
 - g. At the garden (John 18:1; see below)
2. The event referenced in context
 - a. According to Hebrews 5:7
 - (1) The timing of the prayer – “in the days of his flesh”
 - (2) The nature of the prayer – “when he had offered up prayers and supplications with strong crying and tears”
 - (3) The recipient of the prayer – “him that was able to save him from death”
 - (4) The success of the prayer – “and was heard in that he feared”
 - b. According to the gospels
 - (1) The sorrow of the Saviour (Matthew 26:37-38; Mark 14:33-34)
 - a) He began to be sorrowful or sore amazed and very heavy (Matthew 26:37; Mark 14:33).
 - b) He informed the three of His sorrow (Matthew 26:38; Mark 14:34).
 - i) The place of His sorrow – “*My soul*”
 - ii) The extent of His sorrow – exceeding, even unto death
 - c) He directed them to watch and pray (Matthew 26:38; Luke 22:40).
 - (2) The details of prayer (Matthew 26:39-41; Mark 14:35-38; Luke 22:41-46)



- a) Christ went a little further from His disciples (Matthew 26:39).
- b) He fell down upon His knees and face (Matthew 26:39; Luke 22:41).
- c) He prayed for His Father's will to be done (Matthew 26:39; Mark 14:35-36; Luke 22:41-42).
- d) An angel appeared and ministered unto the Lord (Luke 22:43).
- e) The Lord prayed more earnestly, "and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

C. The Work of Christ's Priesthood (Hebrews 5:8-10)

- 1. His obedience (Hebrews 5:8)
 - a. Though He were a Son
 - b. He learned obedience.
 - (1) Defining obedience
 - a) Society has distorted the meaning of obey by limiting obedience solely to following a set of commands.
 - b) Although obedience certainly does involve following the rules, the Bible indicates a much broader application. Second Kings 18:12 sheds light on obedience and the depth of its meaning—Israel "would not hear them, nor do them."
 - c) With this context, it is easy to understand that the Bible defines disobedience as the refusal to hear and do the commandments of the Lord.
 - d) Other passages teach this same truth (1 Samuel 15:22; Proverbs 5:13; Jeremiah 17:23).
 - e) Obedience is twofold: first, the individual must have an attentive ear; and second, he must respond in faith.
 - (2) Christ learned obedience—by experience.
 - c. By the things which He suffered (Philippians 2:8)
- 2. His perfection (Hebrews 5:9)
 - a. Being made perfect (Hebrews 2:10; see also Luke 13:32)
 - b. He became the author of eternal salvation (Hebrews 12:2).
- 3. His calling (Hebrews 5:10)
 - a. Called of God
 - b. After the order of Melchisedec
 - c. For ever (see Hebrews 5:6; Hebrews 6:20; Hebrews 7:17, 21)