

**JESUS CHRIST THE HIGH PRIEST**

Hebrews 3:1-6

## INTRODUCTION

- A. In chapter 2 Paul showed the superiority of Jesus to the angels. There are 4 reasons why the humanity of Jesus did not make Him inferior to the angels. By Jesus' humanity:
  1. He regained man's lost dominion – VS. 5-9.
  2. He brought many souls to glory – VS. 10-13.
  3. He destroyed the power of Satan and delivered us from death – VS. 14-16.
  4. He became a sympathetic High Priest to His people – VS. 71-18.
- B. In chapter 3 through 4:13, Paul shows the superiority of Jesus:
  1. 3:1-6 – Over Moses.
  2. 4:1-10 – Over Joshua.
- C. Two perils are introduced:
  1. 3:7-19 – The Peril of Unbelief.
  2. 4:11-13 – The Peril of Disobedience.
- D. Let us look at Jesus Christ as the High Priest in Hebrews 2:17-18; 3:1; 4:14-15; 5:1-4; 6:20; 7:1; 8:1.

## DISCUSSION

- I. HEBREWS 2:17-18. (See A #4 above).
  - A. HE 2:17 – For the Christ to be our High Priest, He must have some understanding of what we feel as human beings.
  - B. HE 2:18 – He has suffered as we suffer, and has been tempted as we have been tempted. He can therefore, “succor them that are tempted.” Here is the value of our Lord coming to this earth. He knows precisely how we feel when going through temptation and He can empathize with us in our temptation, seeing He was tempted in points like as we are, yet without sin – HE 4:15.
  - C. In these two verses we have:
    1. The Plan – “Wherefore in all things is behooved Him.”
    2. The Pattern – “In all things is behooved Him to be made like unto *His* brethren.”
    3. The Position – “That he might be a merciful and faithful High Priest.”
- II. HEBREWS 3:1.
  - A. HE 3:1 – The priest builds a bridge between man and God.
    1. “Therefore” – directive enclitic of source – Paul is calling on his audience to keep in mind those things that are recorded in chapters 1-2.
    2. Remember:
      - a. Jesus is better than the angels.
      - b. Jesus has “tabernacle” in this earth in human form.
      - c. He is a faithful and merciful High Priest.
  - B. “Consider” – to behold, consider, discover, perceive. Paul is calling for an intense re-examination of Jesus Christ as a preventative to their present apostasy. What were they to consider?
    1. Jesus Christ as our “Apostle” – “one sent with a message.” It implies authority from the one who did the sending that was inherent in the one sent. The contrast here is between Christ and Moses. By using the title “apostle”, Paul draws our attention to the absolute authority of the Christ.
    2. Jesus Christ as the “High Priest of our confession” – The priest builds a bridge between man and God. This necessitated knowing both God and man. Such a

one must be able to speak TO God FOR men, and TO men FOR God.  
 “Confession” – Paul reminding them that they had made the good confession.  
 The word is used here to refer to the system of religion established by Christ  
 and embraced by His followers.

III. HEBREWS 4:14-15.

- A. HE 4:14 – Here we find the first of several reasons why the Christ is superior to the Levitical Priesthood. While the earthly priest might pass through the “veil” once a year, the Christ has passed through the heavens. EP 4:10.
- B. Our High Priest has done at least 3 things that Aaron could not do.
  - 1. He has entered into God’s rest.
  - 2. He has ascended far above the heavens.
  - 3. He has come to the very through of grace itself.
- C. HE 4:15 – The Christ endured triumphantly every form of testing that man could endure, without any weakening of His faith in God or any relaxation of His obedience to Him.

IV. HEBREWS 5:1-4.

- A. HE 5:1-4 – These verses draw heavily upon the earthly analogy of the high priest.
- B. HE 5:4-10 draws attention to the Christ our true High Priest. Here we a movement from the “lesser” (earthly high priest) to the “greater” (the Christ).
  - 1. Those who obeyed the Christ had received more than they had lost in Judaism.
  - 2. To return to Judaism would have been a demonstration of foolish immaturity and outright disobedience.
- C. The superiority of the Christ’s priesthood is seen as to:
  - 1. His service – 5:1 – He was taken from men.
  - 2. His sympathy – 5:2 – He can have compassion on the ignorant and the erring.
  - 3. His selection – 5:3-6 – He is called of God.
  - 4. His sufficiency – 5:7-10 – A priest for ever after the order of Melchizedek.
- D. Five observations relative to the earthly high priest in 5:1-4.
  - 1. He must be taken from among men. He must partake of the nature of those on whose on whose behalf he acts.
  - 2. He must serve as a public official for the people, having been “ordained for men in things *pertaining to God.*”
  - 3. He cannot come empty handed before God, for he must bring “gifts and sacrifices for sin.”
  - 4. He must himself also be “compassed with infirmity” so as to succor those who are distressed.
  - 5. He must be chosen of God.
- E. What is said about the earthly high priest is applicable to Christ, but in a far greater sense.
  - 1. PH 2:5-8.
  - 2. Our Lord was appointed for men in things pertaining to God.
  - 3. He offered himself as a living example for us to imitate and His blood for our cleansing.
  - 4. Jesus “walked” in our shoes, He can sympathize with us.
  - 5. Christ was appointed to the office of the High Priest by the Father. Verses 5ff. sets forth the qualifications in the priestly office our Lord.

V. HEBREWS 6:20.

- A. The word “forerunner” –Strong’s #4274 πρόδρομος [*prodromos* /prod·rom·os/] adjective; “1 a forerunner. 1A esp. one who is sent before to take observations or act as

a spy, a scout, a light armed soldier. 1b one who comes in advance to a place where the rest are to follow.”

B. Aaron entered the most Holy Place, or Lord has entered into heaven, and awaits us there. This implies that the way has been opened for us to follow Him into the very presence of God.

C. JN 14:1-3.

VI. HEBREWS 7:1.

A. Paul takes us back to the historical record of this man Melchizedek – to GE 14:18-20.

B. His name and the name of the city where he reigned were so appropriate to one who, as a priest, was the predecessor of the Christ. The Kingdom of our Lord is truly a kingdom of peace.

C. How is it that Melchizedek was a High Priest of God seeing that no provisions were made in the earlier chapters of GE for a priestly class of individuals? God established and authorized the office of Melchizedek separate and apart from the record we have in the early chapters of GE.

D. What is more remarkable is that God provided for the priesthood of Melchizedek in advance as a prophetic type of our Lord’s priesthood.

VII. HEBREWS 8:1.

A. “The sum” – the chief point – the idea seems to be that what is about to follow is the crowning or ultimate point. All of what has been said has led up to this point. This “sum” or chief point will carry us through the 10<sup>th</sup> chapter.

B. Doctrinal: “The superiority of the New Covenant to the Old Covenant provided in the person of Jesus Christ – 1:5-10:18.

C. Christ’s Priesthood is superior to the Levitical priesthood (4:14-8:13) – as to Ministration – heavenly, 8:1-5.

1. The Realm where He serves – 8:1.

2. The Reason for the ascension – 8:2.

3. The Responsibility remains – 8:3.

4. The Regulations rearranged in accomplishing this service – 8:4-5.

D. Christ’s Priesthood is superior to the Levitical priesthood – as to Mediation – by a new covenant, 8:6-13.

1. Reasons for the new regulations, 8:6-12.

2. Results of the new regulations, 8:13.

CONCLUSION

A. Jesus Christ is our High Priest.

B. 1 PE 5:9.

C. HE 5:8-9.