

Hebrews 5:5-10

Verses 5-9 show us that Jesus met the qualifications of a High Priest as laid out in the first 4 verses of this chapter. In verse 10 we are introduced to the priesthood after the order of Melchisedec in which Jesus serves as the High Priest. The major emphasis of Hebrews is that Jesus is the believer's High Priest and He meets the qualifications.

- Taken from men (vs. 1.)
- Appointed for men (vs. 1)
- Occupied with things pertaining to God (vs. 1)
- Bears gently with the ignorant and erring (vs. 2)
- Offers gifts and sacrifices for sins (vs. 1,3)
- Must be called of God (vs. 4)

5 **So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.**

- Must be called of God

The writer of Hebrews uses two prophecies from the Hebrew Scriptures to establish God's choosing of Jesus. The first is from Psalm 2:7 and shows that God has brought forth (called) Jesus as His Son and King with His resurrection attesting to who He is.

6 *Yet have I set my king upon my holy hill of Zion.*

7 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*

"God hath fulfilled the same unto us their children, in that *he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*" Acts 13:33

Romans 1:

- 1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
- 2 *(Which he had promised afore by his prophets in the holy scriptures,)*
- 3 *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*
- 4 *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead*

The entire basis for biblical Christianity stands on the resurrection of Jesus. Because of the resurrection He was *declared* (not made) *the Son of God with power*.

"Made to be the seed of David" (human), but *"declared to be the Son of God"* (deity).

Declared - οριζω horizo, hor-id'-zo - to mark out or bound ("horizon"), i.e. (figuratively) to appoint, decree, specify:--declare, determine, limit, ordain.

Used 8 times in the N.T.: Luke 22:22; Acts 2:23, 10:42, 11:29, 17:26, 31; Rom. 1:4; Heb. 4:7

"The Resurrection is God's solemn 'Amen' to the tremendous claims which Christ had made. The fact of His Resurrection, indeed, would not declare His divinity; but the Resurrection of One who had spoken such words does. If the Cross and a nameless grave had been the end, what a *reductio ad absurdum* [disproof of a proposition by showing an absurdity to which it leads when carried to its logical conclusion] that would have been to the claims of Jesus to have ever been with the Father and to be doing always the things that pleased Him. The Resurrection is God's last and loudest proclamation, 'This is My beloved Son: hear ye Him.'" Andrew McLaren, An Exposition of the Holy Scriptures

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

- Must be called of God

The second prophecy from the Hebrew Scriptures is Psalm 110:4 and is used there to show that God has called the Messiah and made him a priest.

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

The priesthood after the order of Melchisedec is not based on lineage, as was the Levitical priesthood, but on the choosing of God. This priesthood is eternal in its duration in contradistinction to the Levitical priesthood.

- Appointed for men

The purpose of a priest was to represent men before God. The calling of the Messiah as a priest shows the purpose of His ministry was to serve people.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:45

7 Who in the days of his flesh, when he had 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;

- Taken from men

The Messiah was born into this world - see His genealogy in Matthew 1.

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." vs. 1

To be man's high priest he had to become flesh (man), John 1:1,14, Hebrew 2:14-16

"In the beginning was the Word, and the Word was with God, and the Word was God."

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Jesus prayed with crying (an outcry) and tears before going on the cross - Luke 22:41-44

- 41 *And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,*
42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*
43 *And there appeared an angel unto him from heaven, strengthening him.*
44 *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

"Save him from death" - out of death

Jesus was praying not to be spared **from** death but delivered **out of** death - Ps. 16:10; Isa. 53:10.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

"Christ's prayer was not that He might be saved from dying; after all, to die for sinners was His very purpose in coming to the world (John 12:27). His prayer was that He might be delivered out of death, that His soul might not be left in Hades. This prayer was answered when God raised Him from the dead." MacDonald, W & Farstad, A Believer's Bible Commentary: Thomas Nelson

"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 (απο) which means "from the edge of," and ek (εκ) which means "out from within." The second is used here. The Messiah prayed to be saved out from within death. Had the inspired writer used apo (απο), he would have reported our Lord as praying to be saved from dying a physical death. At no time in His life did He pray that prayer. The cup for Him in Gethsemane included two things, that He was to be made sin, and that the fellowship between Father and Son would be broken. Our Lord fully expected to be raised out from among the dead. Hence there was no need of such a petition. Furthermore, if He had prayed for escape from physical death, His prayer was not answered. And the writer to the Hebrews says that this prayer spoken of in 5:7 was answered, which shows that escape from physical death was not in the writer's mind."

Kenneth Wuest, Hebrews, pg. 52

"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" Luke 22:42. "From" is apo (απο) and means, here in Luke 22:42, to be saved from the cup of God's wrath, but, notice, Jesus prayed, "nevertheless not my will, but thine, be done."

■ *was heard in that he feared*

"feared" means piety or reverent submission

ευλαβεια eulabeia {yoo-lab'-i-ah}

Meaning: 1) caution, circumspection, discretion 1a) avoidance 1b) a reasonable shunning 2) reverence, veneration 2a) reverence toward God, godly fear, piety 3) fear anxiety, dread

In order to have our prayer answered we must come to God in humble submission. Jesus was heard by God and was not spared death, as that was His purpose in coming into this world, but was brought out of death through His resurrection.

8 Though he were a Son, yet learned he obedience by the things which he suffered;

■ Bears gently with the ignorant and erring

The Son learned about what we go through by experiencing the same type of trials. In Hebrews 4:15 it is mentioned that Jesus "*was in all points tempted like as we are, yet without sin.*" Jesus was tempted in "*...all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life....*" I John 2:16

"There is no point in saying 'though He were a Son, yet learned He obedience.' All believers are sons of God, and they learn obedience by the things which they suffer. There is no indefinite article in Greek comparable to the indefinite article in English. The absence of the definite article in Greek emphasizes quality or character. The translation should read, 'Though He was Son by nature.' The deity of the Messiah is referred to here. The idea is, 'Though He was the Son of God, God the Son, Very God of Very God, yet He learned obedience by the things He suffered.' 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. He learned experientially what obedience was. It was not that He had to learn to obey, for He said, 'I do always those things that please Him' (John 8:29)." Kenneth Wuest, Hebrews, pg. 53

■ Occupied with things pertaining to God

Philippians 2:6-8

6 *Who, being in the form of God, thought it not robbery to be equal with God:*

7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Jesus can relate to our situation when we suffer because He also suffered and learned, through His suffering, how to be obedient to the Father.

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

- Offers gifts and sacrifices for sins

τελειωω *teleioo*, tel-i-o'-o - to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):--consecrate, finish, fulfil, make) perfect.

Jesus was eternally perfect in righteousness, wisdom, knowledge, etc. "*Being made perfect*" speaks of his having fulfilled all the requirements for the position of High Priest perfectly so that He met the requirements to be a perfect High Priest. He followed the will of God perfectly in His life and His death.

"Therefore we read, *having been made perfect*: tested in every path, tried by every circumstance, tempted with the offer of all earth's kingdoms; denied by one disciple, betrayed by another, forsaken of them all; what fault can we find? None! God found none! God raised Him up the third day - eternal testimony to the perfect obedience of His spotless Son!"

William Newell, *Hebrews: Verse by Verse*, page 164

"*Telioo* is used 19 times in Hebrews out of a total of 24 NT uses. The uses in Hebrews often convey the sense of to make perfect or fully cleanse from sin in contrast to ceremonial (Levitical) cleansing (but see the uses below). The writer is emphasizing the importance of perfection... (which should cause any Jew who is contemplating the worth of Christ and the New Covenant to realize his utter hopelessness to every attain perfection under the Old Covenant)."

http://www.preceptaustin.org/hebrews_59-10

As a result of His being made perfect He is the author of our salvation, as well as our "finisher":

"Looking unto Jesus the author and finisher of our faith..." Hebrews 12:2

Salvation begins with Jesus (justification) and ends with Jesus (glorification).

Obey does not mean we do all that he says and teaches. It is the obedience of faith to the gospel (Romans 1:5) the "work" (John 6:28,29) of faith.

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Romans 1:5

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." John 6:28-29

10 Called of God an high priest after the order of Melchisedec.

- Must be called of God

Only two passages in the Old Testament mention Melchisedec, Genesis 14:18-20 and Psalm 110:4.

18 *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

19 *And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

20 *And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

Chapter seven goes into detail about being a high priest after the order of Melchisedec.