

Hebrews

Chapter 5:1-10

¹ For every high priest taken from among men is appointed on behalf of people in things pertaining to God, in order to offer both gifts and sacrifices for sins;

First > He must have been ordained or appointed by God for the purpose of offering gifts and sacrifices for sins.

Barnes > The comparison in this chapter turns mainly on the "qualifications" for the office, and the question whether the Lord Jesus had those qualifications. The chapter embraces the following points:

- I. The qualifications of a Jewish high priest; **Hebrews 5:1-4**. They are these.
 - (1) he must have been ordained or appointed by God for the purpose of offering gifts and sacrifices for sins; Hebrews 5:1.
 - (2) he must be tender and compassionate in his feelings, so that he can "sympathize" with those for whom he ministers; Hebrews 5:2.
 - (3) he must have an offering to bring to God and be able to present a sacrifice alike for himself and for the people; Hebrews 5:3.
 - (4) he could not take this honor on himself but must have evidence that he was called of God, as was Aaron; Hebrews 5:4.

II. An inquiry whether these qualifications were found in the Lord Jesus, the great High priest of the Christian dispensation; **Hebrews 5:5-10**. In considering this, the apostle specifies the following qualifications in him, corresponding to those which he had said were required by the Jewish high priest:

Pink, quoting J Brown, on "why" there needs to be a High Priest > "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' (Hebrews 4:14),"

Pink > When Jehovah Himself came down upon Sinai, the people were fenced off from Him: "And thou shalt set bounds upon the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death" (Exodus 19:12). There was the Lord upon the summit, there were the people at the base: separated the One from the other.

So too when the Tabernacle was set up. Beyond the outward court they were not suffered to go; into the holy place, the priests alone were permitted to enter. And into the holy of holies, where God dwelt between the cherubim, none but the high priest, and he only on the day of atonement, penetrated. Thus were the Hebrews, from the beginning, shown the awful truth of **Isaiah 59:2** "*Your iniquities have separated between you and your God.*" But in the person of their high priest, through his representing of them before God, Israel might approach within the sacred enclosure.

Appointed > HELPS > from *katá*, "down" and *hístēmi*, "to stand") – properly, set down (in place), i.e. "put in charge," give *standing* (authority, status) which enables someone to rule (exercise *decisive* force).

On behalf of people > Utley > The bloody offerings for the Day of Atonement are in the foreground of the discussion of the sacrificial ministry of the Levitical high priest here and elsewhere in Hebrews stressed that the high priest was appointed for God, but in this verse the writer said that he was appointed for people.

To offer > Robertson > "that he keeps on offering (from time to time)."

For sins > Precept Austin > The entire Jewish sacrificial system, but especially the Day of Atonement, underscored the problem of human sinfulness in the presence of the holy God. Without the appropriate sacrifice, sinners could not approach God or be reconciled to Him. God designed all of this to point ahead to the person and work of Jesus Christ, the Lamb of God, who offered Himself as the perfect and final sacrifice for our sins.

Wuest Translation > *For every high priest, since he is taken from among men, on behalf of men is constituted as such with reference to the things which pertain to God, in order that he may continually be offering both gifts and sacrifices for sins*

² he **can deal gently with the ignorant and misguided**, since he himself also is **clothed in weakness**; ³ and because of it he is obligated **to offer sacrifices for sins for himself, as well as for the people.**

Second > He must be tender and compassionate in his feelings, so that he can "sympathize" with those for whom he ministers

Third > He must have an offering to bring to God
And be able to present a sacrifice alike for himself and for the people

Can > Strong's > this is the "power" word ... therefore ... he has the "power" to *deal gently with the ignorant and misguided* ...

Deal gently > HELPS > (from *metrios*, "mediating," derived from *metri*, "an instrument for measuring" and *páthos*, "feeling") – properly, to *feel appropriately*,

Constable > Deal gently with (Gr. *metriopathein*) means neither indifferent to moral lapses nor harsh.

Guthrie > Although nothing is said in the Old Testament about moral qualities [such as compassion], the writer has deduced this quality of gentle understanding from the basic fact that the high priest is essentially a man among men.

The following is why I like reading Barclay (although you HAVE to read him with one hand and a Bible in the other). He has wonderful history in his writings. He comments > “So the Greeks defined *metriopatheia* (the corresponding noun) as the mean between extravagant grief and utter indifference. It was feeling about men in the right way ... It means the ability to bear with people without getting irritated; it means the ability not to lose one’s temper with people when they are foolish and will not learn and do the same thing over and over again ... It describes the attitude to others which does not issue in anger at their fault and which does not condone it, but which to the end of the day spends itself in a gentle yet powerful sympathy which by its very patience directs a man back to the right way.”

Ignorant > Strong’s > be ignorant, not know, not understand

Misguided > Strong’s > to cause to wander, to wander

Clothed > Strong’s > to lie around

Wuest > The word is *perikeimai* which means literally “to be lying around.” The high priest has infirmity, sinful tendencies, lying around him. That is, he is completely encircled by sin, since he has a sinful nature which if unrepressed, will control his entire being.

Wuest Translation of this phrase > *since also he himself is completely encircled with weakness*

To offer > Precept Austin > The first NT use (of the Greek word) is very apropos as the Magi came to worship the infant Jesus, falling prostrate, worshipping and then *presenting* Him their gifts

⁴And no one takes the honor for himself, but receives it when he is called by God, just as Aaron also was.

Fourth > He could not take this honor on himself but must have evidence that he was called of God, as was Aaron;

Exodus 28:1 > ¹“Then bring forward to yourself your brother Aaron, and his sons with him, from among the sons of Israel, to serve as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.

I Chronicles 23:13 > ¹³ The sons of Amram were Aaron and Moses. And Aaron was set apart to sanctify him as most holy, he and his sons forever, to burn incense before the LORD, to serve Him and bless in His name forever.

⁵ So too **Christ did not glorify Himself in becoming a high priest, but it was He who said to Him, “You are My Son, today I have fathered You”** ⁶ just as He also says in another passage, **“You are a priest forever according to the order of Melchizedek.”**

Requirement #1 > He must have been ordained or appointed by God for the purpose of offering gifts and sacrifices for sins

Requirement #4 > He could not take this honor on himself but must have evidence that he was called of God, as was Aaron;

Requirements met > He did not take this honor on himself, but was called directly by God, and after an order superior to the Aaronic priesthood - the order of Melchizedek.

Christ > Precept Austin > The definite article is present in the original Greek so that this reads literally "the Christ" and thus the "Messiah", the "Anointed One"

(the) Christ did not glorify Himself in becoming a high priest, but it was He who said to Him > Wuest > The writer is careful to let the reader see that it was no personal ambition on Messiah’s part that resulted in His becoming a high priest, but rather the fact that God called Him to that position, and that the call to priesthood was based upon the fact that the Messiah was God’s Son.

You are My Son, today I have fathered You > The following is long, but very informative. The author is Barnes. He begins with a passage from Acts 13 where Paul is preaching in Antioch in Pisidia.

Acts 13:26-33 > ²⁶ “Brothers, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent. ²⁷ For those who live in Jerusalem, and their rulers, recognizing neither Him nor the declarations of the prophets which are read every Sabbath, fulfilled these by condemning Him. ²⁸ And though they found no grounds for putting Him to death, they asked Pilate that He be executed. ²⁹ When they had carried out everything that was written concerning Him, they took Him down from the cross and laid Him in a tomb. ³⁰ But God raised Him from the dead; ³¹ and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.

³² And we preach to you the good news of the promise made to the fathers, ³³ that God has fulfilled this promise to those of us who are the descendants by raising Jesus, as it is also written in the second Psalm: **'You are My Son; Today I have fathered you.'**

Thou art my Son - This psalm has been usually understood as referring to the Messiah.

This day have I begotten (*gennao*) **thee** - It is evident that Paul uses the expression here as implying that the Lord Jesus is called the Son of God because he raised him up from the dead, and that he means to imply that it was for this reason that he is so called. This interpretation of an inspired apostle fixes the meaning of this passage in the Psalm, and proves that it is not there used with reference to the doctrine of eternal generation, or to his incarnation, but that he is called his Son because he was raised from the dead. And this interpretation accords with the scope of the psalm.

In **Psalm 2:1-3** the psalmist records the combination of the rulers of the earth against the Messiah, and their efforts to cast off his reign. This was done, and the Messiah was rejected. All this pertains, not to his previous existence, but to the Messiah on the earth.

(Psalm 2:1-3 > ¹ Why are the nations restless and the peoples plotting in vain?

² **The kings of the earth take their stand and the rulers conspire together against the LORD and against His Anointed, saying, ³ "Let's tear their shackles apart and throw their ropes away from us!"**)

In **Psalm 2:4-5** the psalmist shows that their efforts would not be successful; that God would laugh at their designs; that is, that their plans should not succeed. **(Psalm 2:4-5 > ⁴ He who sits in the heavens laughs, the Lord scoffs at them. ⁵ Then He will speak to them in His anger and terrify them in His fury, saying,**

In **Psalm 2:6-7** he shows that the Messiah would be established as a king; that this was the fixed decree, and that he had been begotten for this. **(Psalm 2:6-7 > ⁶ "But as for Me, I have installed My King upon Zion, My holy mountain." ⁷ "I will announce the decree of the LORD: He said to Me, 'You are My Son, today I have fathered You.)**

All this is represented as subsequent to the raging of the pagan, and to the counsel of the kings against him, and must, therefore, refer, not to his eternal generation or his incarnation, but to something succeeding his death; that is, to his resurrection, and his establishment as King at the right hand of God. This interpretation by the apostle Paul proves, therefore, that this passage is not to be used to establish the doctrine of the eternal generation of Christ.

The resurrection from the dead is represented as in some sense the beginning of life, and it is with reference to this that the terms "Son," and "begotten from the dead," are used, as the birth of a child is the beginning of life.

Thus, Christ is said, **Colossians 1:18**, to be "*the first-born from the dead*"; and thus, in **Revelation 1:5**; he is called "*the first begotten of the dead*"; and with reference to this renewal or beginning of life he is called a Son.

Colossians 1:18 > ¹⁸ *He is also the head of the body, the church; and He is the beginning, **the firstborn from the dead**, so that He Himself will come to have first place in everything.*

Revelation 1:5 > ⁵ *and from Jesus Christ, the faithful witness, **the firstborn of the dead**, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.)*

In whatever other senses he is called a Son in the New Testament, yet it is here proved:
 (1) That he is called a Son from his resurrection; and,
 (2) That this is the sense in which the expression in the psalm is to be used.

This day - The words "this day" would naturally, in the connection in which they are found, refer to the time when the "decree" was made. The purpose was formed before Christ came into the world; it was executed or carried into effect by the resurrection from the dead.

Have I begotten (*gennaō*) **thee** - This evidently cannot be understood in a literal sense. It literally refers to the relation of an earthly father to his children; but in no such sense can it be applied to the relation of God the Father to the Son. It must, therefore, be figurative.

The word (*gennaō*)

- sometimes figuratively means "to produce, to cause to exist in any way";
 - **II Timothy 2:23** > ²³ *But refuse foolish and ignorant speculations, knowing that **they produce** (*gennaō*) quarrels.*
- It refers also to the labors of the apostles in securing the conversion of sinners to the gospel:
 - **I Corinthians 4:15** > ¹⁵ *For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I **became your father** (*gennaō*) through the gospel.*
 - **Philemon 1:10** > ¹⁰ *I appeal to you for my son Onesimus, whom I **fathered** (*gennaō*) in my my imprisonment,*
- It is applied to Christians:
 - **John 1:13** > ¹³ *who **were born** (*gennaō*), not of blood, nor of the will of the flesh, nor of the will of a man, but of God.*

- **John 3:3** > ³ *Jesus responded and said to him, "Truly, truly, I say to you, unless someone is **born** (gennao) again he cannot see the kingdom of God."*

Thus, he raised up Christ from the dead, and imparted life to his body; and hence, he is said figuratively to have begotten him from the dead, and thus sustains toward the risen Saviour the relation of Father.

Constable (echoing the above) These two offices and functions (king and priest) were primary in the writer's argument in this epistle. Psalm 2:7-9 and Psalm 110:1 (cf. 1:13) predicted Messiah's reign as king. Psalm 110:4 also predicted His priesthood.

Wiersbe > Only in Jesus Christ and in pre-law Melchizedek were these two offices combined.

⁷ ***In the days of His humanity, He offered up both prayers and pleas with loud crying and tears to the One able to save Him from death, and He was heard because of His devout behavior.***

Requirement #2 > He must be tender and compassionate in his feelings, so that he can "sympathize" with those for whom he ministers

Requirement #3 > He must have an offering to bring to God

And be able to present a sacrifice for the people

Requirements met > He took on the form of humanity.

He gave Himself as the offering to present for the people

Prayers > Strong's > *deesis* > a need, entreaty

HELPS > *deō*, "to be *in want, lack*"; "praying for a *specific, felt need*")

Pleas > Strong's > (originally: the olive branch held in the hand of the suppliant), supplication, entreaty.

HELPS > properly, an olive branch; (figuratively) earnest *supplication* for *peace* (relief, reconciliation), used only in Heb 5:7

Guthrie > The former (*prayers* > *deēsis*) is the general New Testament word for prayers, but the latter (*Pleas* > *hiketēria*) has a stronger element of entreaty and is derived from the ancient practice of holding out an olive branch as a sign of appeal.

From death > Precept Austin > More literally this reads "*save Him out of* (Greek preposition "ek" = out of) *death*". The point is that Jesus was not asking to be saved *from* dying but to be saved *out of* death or in other words to be saved from remaining in death. He was not asking to avoid the Cross but to be assured of the resurrection (cf. Ps 16:8, 9, 10, 11)

Pink > Christ on the Cross was far more than a willing victim passively enduring the stroke of Divine judgment. He was there performing a work, nor did He cease until He cried in triumph, "It is finished." He "loved the Church and gave Himself for it" (**Ephesians 5:25**).

He "laid down His life" for the sheep (**John 10:11** , John 10:18) which is the predicate of an active agent. He "poured out His soul unto death" (**Isaiah 53:12**). He "dismissed His spirit" (**John 19:30**).

Ephesians 5:25 > ²⁵ *Husbands, love your wives, just as Christ also loved the church and gave Himself up for her*

John 10:11 > ¹¹ *"I am the good shepherd; the good shepherd lays down His life for the sheep.*

Isaiah 53:12 > *Therefore, I will allot Him a portion with the great, and He will divide the plunder with the strong, because He poured out His life unto death, and was counted with wrongdoers; yet He Himself bore the sin of many, and interceded for the wrongdoers.*

John 19:30 > ³⁰ *Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.*

Devout behavior > Strong's > *eulabeia* > *caution*

Helps > *eulabés*, "reverent, godly fear" – properly, "a taking hold of what God calls good"; "holy caution," inducing *circumspect* behavior.

Guthrie > The writer is careful about the word he uses to express fear (*eulabeia*) and does not use the more common word (*phobos*).

⁸ **Although He was a Son, He learned obedience from the things which He suffered.**

Was > Precept Austin > *Was* is in the *present tense* indicating Jesus has always been the Son of God

Obedience > Precept Austin > from *hupó* = under + *akouo* = hear) literally means "hearing under", that is, listening from a subordinate position in which compliance with what is said is expected and intended.

He learned obedience > Utley > He was tempted; He prayed; He cried; He suffered; He learned obedience! ... Suffering served a purpose of developing trust as nothing else could do.

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Thomas > "Innocence is life untested, but virtue is innocence tested and triumphant."

Suffered > HELPS > properly, to feel *heavy emotion*, especially *suffering*; *affected*, experiencing feeling (literally "*sensible*" = "*sensed-experience*")

⁹ **And having been perfected, He became the source of eternal salvation for all those who obey Him, ¹⁰ being designated by God as High Priest according to the order of Melchizedek.**

Perfected > Strong's > to bring to an end, to complete, perfect

HELPS > to consummate, reaching the *end-stage*, i.e. working through the entire process (stages) to reach the *final* phase (*conclusion*)

Source > Strong's > causative of, responsible for

Bible Study Tools > that which is the cause of anything resides, causative, causing

- the author
 - of a cause
 - of crime or offence

Guthrie > The word translated 'source' (*aitios*) occurs only here in the New Testament and means 'cause'. It can refer to a good or a bad cause but here it is wholly good and is well rendered 'source' (AV has 'author'). There is no short-circuiting the means of salvation. What does not come through Jesus is no true salvation.

Eternal Salvation > Guthrie > (The author) speaks of ... eternal judgment (6:2) ... eternal redemption (9:12) ... the eternal Spirit (9:14) ... eternal inheritance (9:15) ... and the eternal covenant (13:20). It is obvious that he wishes to lay foundations which are permanent, contrasting with the everchanging scene of any earthly priesthood and method of approach to God

Designated > Strong's > to address, to call by name

Guthrie > Another word is now used which is unique in the New Testament to describe the public giving of a name or title (*prosagoreuō*). The announcement of a new order of priesthood is made by God, which draws attention to the divine appointment, as already

mentioned in verses 4–5. In any case the order of Melchizedek is not an order with a hereditary succession, as the writer shows in 7:3, and therefore no-one could be consecrated in it except by God himself. It is also a unique order, in that no-one else until Christ belonged to it. The unusual word mentioned above is particularly appropriate to the status of our high priest, since he is of a wholly different order from Aaron.