

Hebrews 5:1-11

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Introduction: We come to the throne of grace sometimes. Jesus is seated upon it all the time. He is not just the Apostle of our confession, who ministers on God's behalf to us. He is the High Priest of our confession, who ministers on our behalf before God.

1. Valid Priesthood

a. Appointed by God (v1, 4)

- i. Any High Priest is a gift, appointed by God, who owes us nothing
- ii. Christ as High Priest is a glorious gift

b. Identified with Our Sins

- i. Priests can be compassionate because they identify with us (v2). But even the priests, and the sacrifices, and the altar itself need atonement (v3)
- ii. Sacrifices are also a gift from God, a substitute for the priests and for us. (v3)
- iii. Jesus identified with us
 1. He did not have to do so like the others, since He had no sin. He chose to identify with us (cf. Mat 3:11-17; John 17).
 2. But He identified with our sin even more than any other priest (2Cor 5:21)

2. Effective Priesthood

a. Jesus is fully God and fully man

- i. Eternally begotten Son of God (v5)
- ii. True Son of man. God cannot change, so in order to become our Priest, Jesus has to add humanity to Himself
 1. The days of His flesh continue: *anno domini* (v6)
 2. Not just flesh, but also soul (v7)

b. Godliness

- i. Prayers to the only One who could spare Him of the cross if He willed, and could sustain Him on the cross if necessary, and could bring the cross to an end when it had accomplished its purpose.
- ii. Obedience—had to be learned as a man, because there is only one will in the Godhead.

Conclusion: Jesus' ultimate obedience was what happened as a result of His prayer in Gethsemane: having entrusted Himself to God, He also submitted Himself to God. "Not My will but Thine be done." What was God's will? That our perfect Priest would be our perfect Sacrifice, who would pray for us forever on the basis of that sacrifice. If we entrust ourselves to Jesus, and become those who submit ourselves to Jesus, He is for us the author of salvation not just from every earthly trouble and time of need—but eternally!