



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Dr. Sidney L. Miller, 2nd Vice President
Pastor Tremayne Harris, 3rd Vice President
Pastor Harry Noble, President of State Congress of Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-773-6546
www.RiceMemorialBaptistChurch.org

The Great High Priest

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **October 16, 2016**

Hebrews 4:14 – 5:10

Introduction: The main object of the epistle is to commend (make more acceptable) the CHRISTIAN religion to those who were addressed in it, in such a way as to **PREVENT defection** FROM it. This is done, principally, by showing its **superiority** to the Mosaic system. The great **danger** of Christians in Palestine was of relapsing into the JEWISH system. The imposing nature of its rites; the public sentiment (thought prompted by passion or FEELING) in its favour; the fact of its antiquity, and its undisputed Divine origin, would all tend to that. To **counteract this**, the writer of this epistle shows that the gospel had **HIGHER** claims on their attention, and that, **IF** that were **REJECTED**, **RUIN** was inevitable. From this train of **reasoning**, the inference is drawn in Hebrews 2:1-4, that we ought to give diligent **HEED** to what had been spoken. The Great Author of the Christian scheme had peculiar claims to be heard, and there was peculiar **danger** in disregarding his message. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Thought 1. The ability to **DEFECT** FROM faith IN Jesus back into **unbelief** was first spoken of by Jesus himself in the parable of the Sower and also the night of his betrayal.

Luke 8:13, They on the **ROCK** are they, which, when they hear, receive the word with joy; and these have no root, which **for a WHILE believe**, and in **time of TEMPTATION FALL AWAY**. (See also Matthew 13:20-21)

Temptation defined 3986, a putting to proof (by experience of EVIL).

Fall Away defined 868, desert (leave a person, 1913 Webs.):-- **withdraw self.**

John 16:1, These things have I spoken unto you, that YE should **not** be **OFFENDED** (entice to **APOSTASY** (departure from one's FAITH)).

1 Timothy 4:1, Now the Spirit speaketh expressly, that in the **latter times** **SOME** shall **DEPART** FROM **the faith**, giving heed to seducing spirits, and doctrines of devils...

Hebrews 4:5-6, And in this place again, If they shall **enter** into **my REST**. Seeing therefore it remaineth that some must enter therein, and they to whom it was **first preached entered not in** because of **UNBELIEF**...

Unbelief defined 543, disbelief (the act of disbelieving; a state of the mind in which one is **fully persuaded** that an opinion, assertion, or doctrine is not true, 1913 Webs. Dict.)

NOTE: This quotation, as in Heb. 4:3, is again from Psa. 95:11, serving the purpose, alongside of the quotation from Gen. 2:2, of identifying the **rest** spoken of here as that

of God himself, following the **six days of creation**, and to which heavenly rest God has always invited people to come and share. To make this place any kind of an argument for people's **keeping the sabbath day** is to miss the entire argument of the epistle in this portion. The argument is that a **REST remains** BECAUSE IT WAS **NOT ENTERED** by the **Hebrews!**

Therefore, it was NOT entering Canaan nor keeping the sabbath day, for they did that. Thus, the marvelous **REST** referred to here can be neither of those things but must be understood as a reference back to the rest of God himself which is still in progress, a **REST** the Jews **could** have entered but **did NOT**, and likewise a **REST** that many now have the RIGHT to enter but may come short of it; hence the **warning**.
(Source: <https://www.studylight.org/commentaries/bcc/hebrews-4.html>)

Hebrews 4:7-8, *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, **harden not your hearts**. For if **Jesus (Joshua, Yahshua)** had given them **REST**, then would he NOT afterward have spoken of another day.*

NOTE: This rather extensive appeal is a classical example of the use of **repetition** to drive home a point; hence the oft-repeated reference and the recurrence, as of a refrain, "Today ... harden not your hearts."

This means that if **Joshua** had given the people the **REST** spoken of here, in that he led them into Canaan, then David would not have held it up as something yet unattained such a long time after that. The words "**Jesus**" and "**Joshua**" are ONE WORD, just as the names "Juan" and "John" are the same; and this clears up the translation of this name as "**Jesus**" in the **KJV** in this verse. However, it is plain enough that not our Lord, but the ancient Hebrew captain who succeeded Moses and led the children of Israel into Canaan, is the person meant by the author of Hebrews in this verse. The English Revised Version (1885) is therefore correct. **Joshua**, due to his name, and the fact that he **LED Israel into the promised land**, is viewed as ONE of the lesser types of the **Master**.
(Source: <https://www.studylight.org/commentaries/bcc/hebrews-4.html>)

Hebrews 4:9-14, *There remaineth therefore a **REST** to the people of God. For he that is entered into his **REST**, he also hath **ceased** from his **own works**, as God did from his. Let us **labour** therefore to enter into that **REST**, lest any man FALL after the same example of **UNBELIEF**.*

For the **word** of God is **quick**, and **powerful**, and sharper than any two edged sword, piercing even to the dividing asunder of SOUL and SPIRIT, and of the joints and marrow, and is a **discerner** of the **thoughts** and **intents** of the **heart (MIND)**.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. **Seeing** then that we have a **great HIGH PRIEST**, that is passed into the heavens, **Jesus (Yahshua)** the Son of God, let us **HOLD FAST OUR profession (confession)** (acknowledgment of BELIEF; profession of one's faith).

NOTE: The author introduces in this verse the theme of **Jesus** as the **great high priest** and proceeds to elaborate the reasons of great superiority over any other. Jesus' passing "through the heavens" contrasts with Aaron's merely passing beyond certain enclosures in the tabernacle; nor should people be careful to determine just how many heavens Jesus passed through, if three or seven, according to the Hebrew speculations about such things; because, as a matter of fact, Jesus Christ has ascended far above "ALL heavens" (Ephesians 4:10), as Paul said; and a little later in this epistle it is said that Christ is made "**higher than the heavens**" (Hebrews 7:26). On the plurality of heavens, Bruce wrote that "the plural 'heavens' as regularly used in the New Testament and the Septuagint, reflects the Hebrew word use in the Old Testament, which is always plural. What is emphasized here is his transcendence (superiority, supremacy)." The **holding fast** of the **BELIEVER'S confidence** (trusting, or reliance) corresponds with what was written earlier in Heb. 3:6,14.

Hebrews 3:12-14, Take heed, brethren, lest there be IN any of you an **evil heart** of **unbelief**, in departing **FROM** the living God.

But exhort one another daily, while it is called To day; lest any of you be **hardened** through the **deceitfulness** of **SIN**. For we are made partakers of Christ, **IF** we HOLD the beginning of **our CONFIDENCE** **stedfast** (CONSTANT) unto the end...

Throughout Hebrews, the weight of responsibility for **faithfulness** is made to rest upon the **diligence** and **alertness** of the believer himself; and he is repeatedly admonished to hold it fast, to glory in it, and to exhort others constantly to the same effect. He is not to be passive at all, but active in claiming the promised redemption. This verse, with the ones preceding and following it, reveals the Christian's great high priest as doing three things that Aaron could not do. He entered God's REST, ascended far above the heavens, and came to the very throne of grace itself.

(Source: <https://www.studyight.org/commentaries/bcc/hebrews-4.html>)

Hebrews 4:15, For we have NOT an **high priest** which cannot be touched with the **feeling** of OUR **infirmities** (**feebleness** (strengthlessness) **of mind or body**); but was in ALL points tempted LIKE as WE are, YET WITHOUT SIN.

NOTE: Our High Priest is not cold and unfeeling. That is, we have one who is abundantly qualified to sympathize (enter into the feelings of) with us in our afflictions, and to whom, therefore, we may look for aid and support in trials. Had we a high priest who was cold and heartless; who simply performed the external duties of his office, without entering into the sympathies of those who came to seek for pardon; who had never experienced any trials, and who felt himself above those who sought his aid, we should necessarily feel disheartened in attempting to overcome our sins, and to live to God. His coldness would repel us; his stateliness would awe us; his distance and reserve would keep us away, and perhaps render us indifferent to all desire to be saved. But **tenderness** and **sympathy** **attract** those who are **feeble**, and kindness does more than anything else to encourage those who have to encounter difficulties and dangers. See Barnes "Heb. 2:16", also Heb. 2:17-18. Such tenderness and sympathy has our great High Priest.

was in all points tempted like as we are. Tried as we are. See Barnes "Heb. 2:18". He was subjected to all the kinds of trial to which we can be, and he is, therefore, able to sympathize with us, and to aid us. He was **tempted**--in the **literal sense**; he was persecuted; he was poor; he was despised; he suffered bodily pain; he endured the sorrows of a lingering and most cruel death. **Yet without sin.** 1 Peter 2:22: "Who did no sin." (Source: <https://www.studyight.org/commentaries/bnb/hebrews-4.html>)

Hebrews 4:16, Let us therefore come **boldly** unto the throne of GRACE, that we may **obtain** MERCY, and find **GRACE** (**divine influence** [power] **upon the heart (MIND)**, **favour** [kindness [good will]]) to **help** in time of NEED.

NOTE: "The throne of grace!" What a beautiful expression! A throne is the seat of a Sovereign (Supreme [highest] in power); a throne of grace is designed to represent a sovereign seated to dispense **mercy** and **pardon**. The illustration or comparison here may have been derived from the temple service. In that service God is represented as seated in the most holy place on the mercy-seat. The **high priest** approaches that seat or throne of the Divine Majesty with the blood of the atonement, to make **intercession** for the people, and to plead for pardon. See Barnes "Hebrews 9:7", See Barnes " :". That scene was emblematic of heaven. God is seated on a throne of mercy. The great **High Priest** of the Christian calling, having **shed** his **own blood** to make **expiation** (atonement [doing or suffering that which is received in satisfaction for an offense or injury]), is represented as approaching God, and pleading for the pardon of men. To a God willing to show mercy he comes with the merits of a sacrifice sufficient for all, and pleads for their salvation. We may, therefore, come with boldness, and look for pardon. We come not depending on our

own merits, but we come where a **sufficient sacrifice** has been offered for **human guilt**, and where we are **assured** that God is merciful. We may, therefore, come without hesitancy, or trembling, and ASK FOR all the mercy that we NEED.
(Source: <https://www.studylight.org/commentaries/bnb/hebrews-4.html>)

Hebrews 5:1-3, For every **high priest** taken from among men is **ordained** for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have **compassion** on the ignorant, and on them that are out of the way; for that he himself also is compassed with **infirmity**.
And by reason hereof he ought, as for the people, so also for himself, to **offer** for sins.

NOTE: In the Jewish system, a tremendous weight of significance and emphasis was placed upon the glorious office of the HIGH PRIEST; and, for the **encouragement** of **Christians tempted to revert to Judaism**, it was therefore necessary to show that Christ was and is indeed a GREAT HIGH PRIEST, not merely equal, but **vastly SUPERIOR** to any of the high priests of Israel. In this and following verses, the author of Hebrews analyzes the **high priesthood** of **Christ** in such a manner as to prove that the Christians who had given up the priesthood of Aaron and his successors had, in Christ, received far more than they had lost. In every conceivable comparison, as to rank, character, quality of sacrifice, or whatsoever, the marvelous superiority of Christ is emphatically demonstrated.
(Source: <https://www.studylight.org/commentaries/bcc/hebrews-5.html>)

Hebrews 5:4, And no **MAN** taketh this **honour** unto himself, but he that is **called** of God, as was Aaron.

NOTE: Only God had the right to appoint such a thing as a **high priest** who would represent his people before the presence on high; and only God has the right to name a High Priest for all mankind. This verse lays the premise for showing that **Christ too was called** and **appointed** by God to the great office which he exercises on behalf of all people.
(Source: <https://www.studylight.org/commentaries/bcc/hebrews-5.html>)

Hebrews 5:5-7, 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. As he saith also in another place, Thou art a **priest** FOR EVER after the order of **Melchisedec**. 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** (reverenced.)...

NOTE: This is one of the most significant declarations about Christ to be found in all the Bible; and, in all probability, the author of Hebrews was the first ever to understand it and to find in this Psa. 110 the Old Testament prophecy that united in a single person the offices of BOTH king and **HIGH PRIEST**, that is, in the person of **Christ**. One of the great mysteries of the prophecies of Jesus had always been the apparent contradictions in the Messianic prophecies, some hailing him as "Wonderful, Counsellor, Mighty God, **Everlasting Father (HEAD)** (See Col. 1:18, *Head of the body, the church*), Prince of Peace," and others, often by the same writer, extolling him as "a man of **sorrows**," "**despised and rejected** of men," "a root out of dry ground," and "acquainted with GRIEF," etc. It was precisely this apparent contradiction that the Pharisees could NOT and NEVER did understand. Jesus confronted them with it (Matt. 22:41-46) and pressed them for an answer as to how **Christ** could be **BOTH David's Lord** and **David's son** at the same time; but the intelligentsia of Israel never resolved the problem. In order to harmonize the prophecies, they referred them to TWO different persons, as represented by a glorious king on one hand, and a suffering high priest on the other. Bruce outlined this concept of a dual Messiah thus, In some strand of Jewish expectation, a distinction was made between the **lay Messiah** (the Messiah of Israel or prince of the house of David) and the **priestly Messiah** (the Messiah of Aaron).

The author of Hebrews then did a dramatic, unheard of thing. Having already argued from Psa. 110:1, 2 for the universal **kingship** of **Christ the Messiah** (Heb.1:5), at this point in the epistle he returned to that same Psalm 110 to bring in the fourth verse from which he also proclaimed the universal **HIGH PRIESTHOOD** of **Christ**, showing him to be **NOT** of **Aaron's line**, but an independent high priest of universal dominion "after the order of Melchizedek." Thus was revealed, at last, the mystery of how the suffering **high priestly Messiah** and the **kingly Messiah** were ONE and the SAME person. (Source: <https://www.studylight.org/commentaries/bcc/hebrews-5.html>)

Hebrews 5:8, *Though he were a Son, yet LEARNED he obedience (compliance) by the things which he suffered...*

Learned defined 3129, **understand** (to KNOW by experience, SEE FAR INTO).

NOTE: Usually people learn obedience through the disastrous consequences of their disobedience; but not so with Christ. From the first he set forth on a course of the most absolute and perfect obedience; and the sufferings which he endured were the **consequence** of that **obedience**, as witness his **sufferings** on the **cross**. To learn obedience, as here, implies the tasting of EVERY consequence of obedience. The savage antagonisms of a sinful and rebellious world against all truth and honor were pointed squarely against him who knew NO SIN. His perfect obedience was the cause of bitter hatred against him and provided the occasion for every blow that fell upon his person. That **hatred** of Christ was exactly in the pattern of the hatred of Abel, who was murdered by his brother Cain; "And wherefore slew he him? **because his works were evil, and his brother's righteous**" (1 John 3:12). (Source: <https://www.studylight.org/commentaries/bcc/hebrews-5.html>)

Luke 22:41-44, And he was withdrawn from them about a stone's cast, and kneeled down, and **prayed**, saying, Father, if thou be **willing**, remove this cup from me: nevertheless, **NOT my WILL, but thine**, be done. And there appeared an **angel** unto him from heaven, **strengthening** him. 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.

Thought 1. What Jesus got was an understanding /insight into obedience that only comes when a person suffers under a tremendous amount of PRESSURE to disobey. But out of a "good understanding" of reverence and the command given, they OBEY regardless of the pressure! The pressure of "spiritual death", and Jesus' determination to please his Father caused him to "SEE FAR INTO" obedience and what's required to carry it out! And so, he HUMBLED himself, obeyed unto death, and now is highly EXALTED with "authority" above ALL others, except his Father.

Hebrews 5:9-10, *And being made perfect, he became the **author** of **eternal salvation** unto all them that **OBEY him**; Called of God an **HIGH PRIEST** after the order of Melchisedec.*

NOTE: Christ's being made **perfect** should not be understood in the sense that he was not previously perfect but as an emphasis upon the **perfection** of his **qualifications** of **sympathy**, love, mercy and **understanding**, which were so necessary in a HIGH PRIEST, and which could NOT be possessed fully by any person EXCEPT one who had **suffered**. Amazingly, though most sufferers have travail because of sin, sometimes their own, and often of others, such is the terrible mystery of evil that even perfect obedience, as in that of Christ, also results in an overwhelming tide of sufferings. "There is something appropriate in the fact that the **salvation** which was procured by the **obedience** of the **Redeemer** should be MADE AVAILABLE to the **obedience** of the REDEEMED." (Source: <https://www.studylight.org/commentaries/bcc/hebrews-5.html>)