

Herb. 5: 1-6

SUBJECT: "Thou art a print
fower"

Our Great High Print

06159
GP

Heb 5:1-6

"Those are a Right Favor"

The central figure of the account involving - the high priest. His high position of entering in once a year into the veil, hidden sanctuary, into the divine presence. He the representative of the whole nation; innocent, most guilty, as well as holiest, protected. The great fact visibly set forth - never not desired access to God, even when he had grievously sinned.

In the text: two things necessary in a high priest.

1. 5:4 called, ordained, appointed of God. Acceptable to God
2. 5:1-3 compassionate toward the people he represented. of our ambassadors, say, to England. Acceptable to them; represent us.

1. Ordained of God. Appointed by God. Therefore his position was not a mere expression of human solicitude, but a fact that God himself wished men to draw near. If appointed by men, then his office only an indication of man's yearning after God. The whole significance of the office depended upon the fact that it was of divine appointment. Set apart, called by God. Showed that it was God's own will we have access to the divine presence.

2. Taken from among men. The office looked Godward - therefore must be acceptable to God manward - compassionate, sympathetic

Taken from among men (5:1). This representative not an angel but a man - of fullness, with infirmities like us all. of commonness, of day of abasement, diverting himself of his joyous robes, being a sacrifice for himself and his family, acknowledging that he himself was a guilty man. No angel entered with blood of purification - no angel near at hand, no angel near the breastplate with the precious stones.

When an Israelite to his high priest, to one who understood weakness, sorrow - not to an exalted being who would look down with serene indifference. [a mile, Buddha, the Christ, Jesus] no freezing distance, no yawning crevasse between. Could tell to his trials, troubles - able to comfort, console. He, too, knew weakness, fully before God. His own afflictions, troubles, made him gentle, tender to other men - for God was toward him. men may admit an iron duke for war but who could bear an iron priest in the hour of trouble? Prayer waits for defense but breath of flesh bleeds for consolation.

In Christ, all the meaning for which the ancient
Office a symbol, a type.

1. Appointed of God, acceptable unto Him
2. Chosen from among men, compassionate, understanding.

1. Appointed of God. 5: 4-6
The ancient priest appointed by God himself. So Christ by the same
He did not assume the Office as God, but chosen from before...
The people speak of him
The ancient announcement to Mary
at his birth - "this is of Son..."
Rom 1: 4
Caused him to enter into the heavenly sanctuary... *margin on left 1:3*

The passion for an advocate before God, a mediator, an
intercessor, a divinely appointed and acceptable priest, seems
to be an instinct of the human soul. So to saints, virgins,
patrons, to intercede for him; a priest to procure
absolution of sin. All this we have in Christ. For,
unselfish, unselfish, unselfish - we have not lost hope:
you are in debt of action, by their appointment, stand in
for you for me. *you*

(2) that / *you* care: "A poor unlearned helper would
on thy kind arm & gail."

He is the great Representative of our life, hope, mercy, prayer
to come to save sinners.
why is he in Heaven & yet that He is for me, on my
side, not against me - when I am broken or useless
when I am without power - wants to help me, is resolved
to do so. Appointed for our purpose.

"Taken from among men" 5:1
John 2:6-8 Approach to the open ^{well} - equal: John 1:1 προς το θεϊκον
not the priests also a man. Not an angel; a man, with all the
weakness, our humanity. The true ground, sympathy not in
our sin but in our common struggle, weakness, & pain &
needs like our own, his sacrifice as sacrifice, passing
through the same terrible trials.

Twice before the author refers to the sympathy, that he means
of trial: 2:9-18; 4:14-16.

brotherhood with a world of sinners
union ? - saw that dishonors the
identity ? creatures whose sinners have crossed
the divine world, judgment

And keeps us at a distance, then destroy us? No. to sympathy with
learned compassion in school, suffering. Cannot be attracted from
2 books: it must be written on the heart. must go through
the fire, for the cross, travel through the night, the deep valley.

He drank of the bitter cup for us all.
Betrayed by our disciples for 30 pieces of silver
Denied in name of another
Rejected, reviled by his own people
Mocked up to popular fancy by guilty weakness of the governors
From the cross an angel spoke the truth, the truthfulness, etc.
So entered into the wilderness, alone
with it this wilderness
all the anguish of the world saw upon his "My God, why?"
5:7, 8

(1) Can have compassion on the ignorant
(2) "out of the way" } 5:2

(1) "the ignorant"

If all the ignorant cannot grow in all ways. But some do not wish to - imagine they know all things. Preparing themselves to be wise by knowing facts. The willfully ignorant. They proudly, rashly stand before God on their own merit, self-satisfied. They want know God. To men things, they shut their eyes to things great, they close their ears.

But to the poor in heart, spirit, distressed, unlearning a message for them. Fishermen, tax-gatherers, lewd folk, he taught in simple words, parables, little easy sentences; then a little, then a little. Learn you hear, forget you forget.

(2) "out of the way"

all of us in our natural state
Mat 5:3:6 "all we did they..."

"Out of the way" - rigid in, depraved
- our sins, self will

Conclusion

Our Lord helped his people.
not sharing bread, meat to the hungry crowd or we would have been to a dog. But rather, wash their feet down on the grassy fields, blesses the food, gave to his disciples, they to the people in a practical, active way.
So as how to us men in freedom, wisdom - that ordinary way of commitment, confession, loyalty, service.