

# CHRIST: SUPERIOR TO AARON

## Hebrews 4:14 to 5:10

Compiled By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)

We are covering the theme “superior” or “better” in the book of Hebrews. So far in our outline, we have examined: (1.) “Christ is Superior to the Prophets: Being a Better Revelator,” (Heb. 1:1-3); (2.) “Christ is Superior to the Angels: Having a Better Name,” (Heb. 1:4-2:18); (3.) “Christ is Superior to Moses: Having a Better House,” (Heb. 3:1-19); (4.) “Christ is Superior to Joshua: Having a Better Rest,” (Heb. 3:7-4:11); and now (5.) “Christ is Superior to Aaron: Being a Better High Priest,” (Heb. 4:14-5:10).

Outline of the Book of Hebrews By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)		
Christ is “Superior” to:	Christ is a “Better”	Passage
Prophets	Revelator	1:1-3
Angels	Name	1:4-2:18
Moses	Household	3:1-13
Joshua	Rest	3:7-4:10
Aaron	High Priest	4:14-5:10

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Christ is “Superior” to:	Christ is a “Better”	Passage
Prophets	Revelator	1:1-3
Angels	Name	1:4-2:18
<i>Interlude (2:1-4) (2:10-18)</i>		
Moses	Household	3:1-13
<i>Interlude (3:7-19)</i>		
Joshua	Rest	3:7-4:10
<i>Interlude (4:11-16)</i>		
Aaron	High Priest	4:14-5:10
<i>Interlude (5:11-6:20)</i>		

### **1. Introduction to the High Priest**

We are now entering into the major section of the book (Heb. 5: - 10:) dealing with Jesus being the “Priest” or the “High Priest.” The Jewish readers would be very familiar with the Jewish “priesthood” (Heb. “kohen”) which the writer develops later in this section. Here the “High Priest” (Heb. “gadol kohen”) which means the chief or high priest and (Gr. “archiereus”) meaning the “ruling priest or high priest.” Sometimes in the OT (Heb. “hakkohen”) was used which literally means “The Priest.” (Lockyer, Pp. 869-873; Unger, Pp. 886-889)

Up to this point Jesus’ role as High Priest has been assumed, mentioning it four times in passing, (Heb. 2:17; 3:1; 4:14; 4:15). The word “High Priest” appears 16 times in the book of Hebrews.

- A. The high priest officiates in the “things pertaining to God,” (5:1).
- B. The high priest offers “both gifts and sacrifices for sins,” (5:1).

“Was part of the reader’s problem that they missed the Jewish priesthood? Then let them understand that Christians have a great high priest, [4:14]. No priest in the Old Testament was ever called a great high priest.” (Kent, p. 91)

### **2. Qualifications of Being a High Priest** (5:1-4)

In a short introduction, the writer to the Hebrews reminds the reader of the qualifications of the high priest.

- A. He is taken from among men, (5:1).
- B. He is appointed to the position (5:1).
- C. He must have compassion (5:2)
- D. He must realize his own sinfulness (5:3).
- E. He must understand it is not just an office above the people, (5:4-5).

### **3. The Challenge to Have Jesus as A High Priest** (4:14-16)

As high priest, Jesus offered the Jewish readers all the resources they need to meet the challenges they faced. (Hodges, p. 777)

- A. “Let us hold fast” (4:14)(Gr. “kratomen” present active subjunctive) Admonished to “let us keep on holding fast.” (Robertson, p. 365)

B. “Let us draw near” (4:16)(Gr. “proserchometha” present active middle subjunctive)  
Admonished to “let us keep on coming to.” (Robertson, p. 366)

#### **4. The Benefits of having Jesus as our High Priest (4:14-16)**

Just so the reader doesn’t get confused, he tells us who this High Priest is “Jesus the Son of God,” (4:14).

A. He passed “through the heavens,” (4:14).

This means Jesus went straight to God’s throne and the realm between earth and the throne did not detract him.  
(MacArthur, MNTC, p. 109)

B. He is able to “sympathize,” (4:16).

Sympathize (Gr. “sympathesia”) meaning “to feel or suffer with.”

C. He was “tested in every point” as we are, (4:15).

The words “without sin” (Gr. “choris hamartia”) without sin meaning absolute absence of sin. (MacArthur, p. 113)

D. He gives us mercy and grace when we are in a time of need when we come to Him, (4:16).

#### **5. The Qualification of Jesus as High Priest (5:5-10)**

The writer uses a comparison between Aaron and Christ as High Priest (5:5-10). The statement is made “having been perfected,” (5:9).

A. He became a man.

Jesus did have “weaknesses” (thirst, hunger, weariness) common to our own, (4:15).(Robertson, p. 365)

B. He was “called by God,” (5:10).

God said Jesus was the “Son,” (5:5, Ps. 2:7). God said Jesus was a “priest” forever, (5:6, Ps. 110:4).

C. He is sinless, (5:2).

Jesus was undefiled in a world of sin. (Robertson, p. 365)

D. He passed through the heavens, (4:14).

Jesus spoiled the principalities and powers, (Eph. 6:12; Col. 2:15).

E. He did not glorify Himself, (5:10).

F. He was “anointed,” (5:5).

The word “Christ” means “the anointed one.”

G. He offered prayer and supplication with godly fear, (5:7).

The word “petition” or “supplication” (Gr. “hiketerias”) used only here in the NT. (Morris, p. 49)

H. He learned obedience through His suffering, (5:8).

#### **6. The Results of Jesus Being the High Priest**

A. He has become the “author” of salvation, (5:9).

B. He produced an “eternal” order of high priest, (5:10).

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