

INTRODUCTION.

- A. Scripture text: [Hebrews 5:1-10](#).
- B. To understand why our great high priest (Jesus Christ) is greater than the OT priests we need to be able to see the contrast in the two.
- C. By looking back at the historical emphasis on the Messiah being both king and high priest we can better understand the greatness of Christ.

I. THE OFFICES OF PRIEST AND KING.

- A. It was during the time of Eli and Samuel that the offices of "king" and priest were separated.
- B. Note that Samuel was both priest (1Sam. 7:9) and judge (1Sam. 7:15). This was not to be true again until Jesus.
- C. The prophecy concerning the priesthood during the time of the Messiah is found in 1Sam. 2:35 and says that the priesthood would be forever (1Sam. 2:35).
- D. Only those from the tribe of Levi could serve as priests (Heb. 7:11).
- E. The kings of Israel began with Saul, David, and Solomon and these men were not priests. The offices of priest and king had been separated (1Sam. 8-10).
- F. There was also a prophecy concerning the everlasting throne to be set up and one (a descendant of David) would sit on that throne (2Sam. 7:16; Psa. 89:3,4).

II. JESUS CHRIST MERGED THE TWO OFFICES AGAIN.

- A. The Pharisees (as well as all Israel) were looking for two men to come and be the "Messiah." One would be the king and the other the high priest.
- B. Because Jesus filled both offices the Jews had difficulty in seeing this. But it was also prophesied that this would happen (Zech. 6:12,13).
- C. This is why Peter called Jesus both Lord/high priest and Christ/king (Ac. 2:36; Heb. 8:1).
- D. Jesus tried to teach the Pharisees this Mt. 22:41-46. How can the son of David be both king (Psa. 110:1) and lord? Answer: he can be if they are the same person!
- E. The Hebrews writer makes the same argument in Heb. 5:5-6. Verse 5 is a quote from Psa. 2:7 making Jesus the king and 5:6 is a quote from Psa. 110:4 making Jesus high priest.
- F. So now we see that Jesus is our great high priest and in the scripture text for tonight's lesson we see other reasons as to why He is better than all of the other priests that have gone on before Him.
- G. Just because one priesthood has been dissolved (the Levitical one) does not mean anything was lost, in fact, we have received for more in JC and His priesthood and what was lost was to our gain!

III. THE GREATNESS OF THE PRIESTHOOD OF CHRIST.

- A. "Taken from among men" (Heb. 5:1) is true of the Levites, but not of Christ. He came from heaven (Phil. 2:5-7; Jn. 3:16).
- B. "Is appointed (by God)" (Heb. 5:1) is true of both the Levites and JC.
- C. "Deal gently with the ignorant and misguided" (Heb. 5:2) is not true of the OT prophets, but is of JC.
 - 1. Many places in minor prophets we read of the cruelty and injustice of the priests (Mic. 3:5).
 - 2. Our Lord was meek and lowly in heart (Mt. 11:29).
- D. "Possess and adequate sacrifice" (Heb. 5:3) which is more true of JC than the OT priests. The OT priests had weaknesses and sins (5:2) but Jesus does not (4:15).
- E. "Take no honor to himself" (Heb. 5:4) means there should be no boasting or arrogance on the part of God's priests. We have doubts in the OT, but none in reference to Christ (Heb. 5:5).
- F. Jesus did not glory in himself but in God due to His sufferings, and prayers (Heb. 5:7,8).

- G. Now, Jesus is the source of salvation (by His death and shed blood) and is a priest forever unlike Levitical priests (Heb. 5:9,10).

CONCLUSION AND INVITATION.

- A. Our Lord is a great high priest because He excels that which man can do.
- B. Our Lord is a great king because He was able to conquer sin and death
- C. The "new priesthood" is definitely better than the "old" (Heb. 10:19-22).
- D. Plan of salvation for non-Xians; erring Xians.