

I. Welcome & Review

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.

1. *Welcome any new faces and those streaming online.*

B. Before we dismiss our kids we're going to take a minute to pray for our dear sister in the Lord, Irene.

1. This is Irene's (Brodd) last Sunday with us and so we want to take just a minute or two to pray for her and the new season ahead of her.

2. God has definitely gone before our sister. I remember her coming and asking for prayer regarding some future possibilities for her Naval career. She talked about what she hoped would happen but was at peace with whatever transpired. I was encouraged to hear her testimony of simply being at peace with whatever God wanted.

3. Well, God answered our sister's prayers and is sending her back to California where she will be close to family and friends. She'll continue her career in the Navy at Naval Air Station Lemoore.

4. While her smiling face will be missed here at Calvary, we trust that God has great things in store for her in this next season.

5. We're grateful for the time we've had with her and want to just pray for her and give thanks to God for her. Irene, can you stand where you are seated?

6. If I can have some of the church leadership and those who are willing to simply come lay hands upon our sister in agreement as we pray for her that would be great. (*Pray*)

C. As people make their way back to their seats, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms as well.

1. (*2<sup>nd</sup> Service; Remember to dismiss the Bible English class.*)

D. Believe it or not the month of November is here. I don't know about you, but the month of October seemed to fly by in the blink of an eye.

1. Seeing as how today is the first Sunday of the month we will be setting aside some time towards the end of our service to come to the Lord's Table through communion.

2. But before we do that, we need to continue our way through the book of Hebrews.

E. Last week, we finished chapter 4 of Hebrews as we covered the last 5 verses of the chapter in a message I entitled "Exposed Before God".

1. If you were with us last week you may recall how the piercing word of God and the piercing eyes of God expose us before God. We are left naked, uncovered, everything laid out for God to see. He sees and knows the deep dark secrets that we try to hide in the recesses of our hearts. He knows the thoughts and the intents of the heart.

2. All is exposed and we have nowhere to hide.

3. And though we are completely exposed through the piercing Word of God and eyes of God, we spoke of how we have an Advocate before the Lord, the pierced Son of God. He was pierced through for our transgressions, bruised for our iniquities. He took our sins upon His shoulders when He went to the cross of Calvary for us.

4. And though we fall short, He knows and understands our failings, our weaknesses. He is our sympathetic High Priest who intercedes on our behalf before the Father.

5. And because of His victory we have been granted access to come before the presence of God boldly, and find not a throne of judgment, but a throne of grace. And He promises that we will obtain mercy and find grace in our times of need.

F. And that leads us to our text today in chapter 5. Our text this morning is going to be Hebrews chapter 5 verses 1-10. And the title of our study is going to be "**Overqualified**".

1. If you haven't done so already, I'd like to encourage you to open up your Bible to Hebrews chapter 5. And then once you are there, I'd like to invite you to rise to your feet in honor of God and His Word.

2. I'm going to read through the entirety of our text this morning from my Bible. As is my custom, I'll be reading from the NKJV. If you are reading from a different translation, do your best to follow along in your Bible as I read from mine.

3. The author of Hebrews continues his letter with the following in chapter 5 verse 1... (*R & P*)

II. Introduction & Outline;

A. In our text last week, the author of Hebrews once again brought up the position of High Priest in reference to Christ being our "Great High Priest" in verse 14 and our sympathetic High Priest in verse 15 and how we can now come boldly before the throne of grace, before the presence of God.

1. And this isn't the first time the author has mentioned Christ in His position as High Priest.

a. In chapter 2 the author described Jesus as our merciful and faithful High Priest who makes propitiation for the sins of the people (**2:17**)

b. In chapter 3 he referred to Christ as the Apostle and High Priest of our confession (**3:1**)

2. The author has freely spoken of Christ as our High Priest, but hasn't done anything to really prove that Jesus was capable of serving in the position of High Priest or that He was even qualified to serve as a High Priest for the people.

3. And this was very important for the author to do. He is writing to a bunch of Jewish people, and He just told them that they can boldly come before God's throne room; entering into His presence.

a. These are Jews he is writing to. For their entire lives, they have been brought up fearing the idea of entering into the presence of God.

- b. There is no way a Jew would ever dare to try to approach God apart from the sacrifices and the priest.
  - c. The mind frame of most Jews was that God was totally unapproachable by sinful man, and that only a priest was capable of going before the Lord through the sacrifices prescribed in the Law.
4. So for the author to tell that they can come boldly before the throne was a big deal; it was a bold statement. To make the claim that Jesus is the Great High Priest and that through Him we can come before the Lord would cause some Jews to hesitate; to question whether or not Jesus really had the ability and the authority to operate as High Priest.
  5. And so the author does something important here in chapter 5. He's going to lay out the basic understanding of the qualifications of the high priest. And then he's going to show how Jesus meets and even exceeds those qualifications.
- B. In our text this morning, for those of you who like to take notes and outline the text, we're going to divide our text into two simple sections.
1. In verses 1-4 we're going to look at "The Qualifications for the High Priest".
  2. And then in verses 5-10 we're going to look at "The Qualifications of our High Priest."
- C. As we go through each section we'll note and briefly explain each of the qualifications and then we'll see how Jesus met those qualifications and even exceeded them, going well beyond what was expected of the High Priest in His service to God the Father.
- D. We'll start off this first section dealing with "**The Qualifications for the High Priest**" by looking again at the beginning of verse 1 in our text.
- III. Hebrews 5:1-4; The Qualifications for the High Priest
- A. Vs. 1a; The High Priest is to Mediate for Men
1. Here at the beginning of verse 1 we have the first of five distinct qualifications that we will be looking at as it pertains to the role and position of High Priest. The very first thing we note about the qualifications of the High Priest is that he was to **mediate for men**.
  2. When verse 1 says that every high priest was taken among men and appointed for men in things pertaining to God, the idea being presented is that the High Priest was to act as a go-between, a mediator between man and God.
    - a. The priests were called to serve the Lord and His people. They were to serve in the Tabernacle and later in the Temple. And as they did, they were to help people come before the Lord while at the same time instruct the people in the ways of the Lord.
      - i. They would bring the praises, prayers, and sacrifices of the people to God and they would pronounce the blessings, instructions, and will of God to the people.

- b. This was really the job of every priest. They were to serve as representatives of the people to God and representative of God to the people. But the chief mediator, the one who stood above all the other priests was the High Priest.
  - c. The High Priest, more than anyone else, would have the responsibility of representing the people before God and God before the people.
    - i. This was demonstrated in the special clothing that was made for the High Priest. The High Priest would wear a special ephod that would have upon the shoulders two onyx stones that were engraved with the 12 names of the sons of Israel upon them; six on one stone and six upon the other. [Ex. 28:9-10]
      - This was done so to remind the High Priest that as He served as High Priest, he was to be mindful of the fact that he was bearing the children of Israel upon His shoulders. (Ex. 28:12b)
    - ii. The High Priest also wore a special breastplate that had 12 different precious stones upon it. Each one engraved with one of the names of the 12 sons of Israel upon it. (Ex. 28:21)
      - The High Priest would wear this special ephod over his chest, covering his heart. The Scriptures tell us that this too was done as a memorial, a reminder to the High Priest, that as he served, he was to have the children of Israel upon His heart, that he was to bear them over his heart. (Ex. 28:29)
  3. So, the High Priest served both God and men. He served as the mediator between them. Take a look at the rest of verse 1 to read about another qualification the high priest was to have.
- B. Vs 1b; The High Priest is to Offer Sacrifices for Sin
1. The High Priest was to offer up to the Lord, on behalf of the people, both gifts and **sacrifices for sins**.
    - a. God had laid out a number of different offerings that could be made on behalf of His people.
      - i. Some of these gifts and offerings were voluntary and some were mandatory.
      - ii. There were the morning and evening sacrifices that were offered each and every single day of the week. The Sabbath offerings which were given in addition to the morning and evening sacrifices every Sabbath.
      - iii. There was the voluntary burnt offering that was given by someone wanting to demonstrate their commitment to God.
      - iv. There was the voluntary grain offering that would often accompany other offerings that were presented to the Lord.

- v. There was a fellowship offering, or the peace offering, which was also a voluntary offering given to demonstrate someone's thankfulness to the Lord.
  - vi. There was the sin offering which was mandatory and was given any time someone committed an unintentional sin or was given in connection to some purification rituals.
- b. All of these offerings and more are laid out in the book of Leviticus.
2. Now, again, offering gifts and sacrifices to the Lord was the job of all the priests, but the most significant of all the sacrifices was done only by the High Priest and it was only done on one special day of the year.
- a. On the 10<sup>th</sup> day of the 7<sup>th</sup> month, on the Day of Atonement, the high priest, and him only, was sanctioned to enter into the Most Holy place inside the Tabernacle in order to make atonement for the sins of the nation. [Lev. 16:17]
  - b. He would make sacrifices and enter into the Most Holy place before the Ark of the Covenant and sprinkle the blood of a bull and the blood of a goat upon the mercy seat as a way to make atonement for the sins of both him and the people.
  - c. The sacrifices offered on the Day of Atonement were only to be made by the High Priest. It was to be an everlasting statute for the Aaron, the first high priest, and for every subsequent person to serve as high priest, to make atonement for the children of Israel, for all their sins, once a year. (Lev. 16:34)
3. Let's take a look at another qualification for the High Priest in verse 2.
- C. Vs. 2; The High Priest is to have Compassion on Sinners
- 1. The High Priest was to have **compassion upon sinners**.
  - 2. The word compassion is an interesting word here. It isn't the normal word we think of when thinking of having affection for someone, or showing pity towards someone. This word is slightly different.
  - 3. The word used here is the Greek word "metriopatheo". It is a compound word using "metrios" which means "moderate" and "pathos" which means "passions". Putting them together we understand the sense of this Greek word. It means to moderate one's passions.
  - 4. The High Priest wasn't to allow His passions to get the best of him, especially when it came to the sins of the people.
    - a. It could be easy for the High Priest to become judgmental towards sinners or to become hard hearted. I mean every single day, he'd be offering up sacrifices for the sins of the people. I imagine there were days he would think to himself, "*Can't you guys go one day without sinning?*"
    - b. As people came and confessed all sorts of sins, and sought forgiveness, I imagine there would be the potential for the high priest to start turning his nose up towards others, to start judging others in

- his own heart as he prepared sacrifices for the people over and over and over again, day after day after day.
- 5. The High Priest needed to remain even keel. He needed to have compassion towards sinners. To deal gently with those who were ignorant and going astray.
  - 6. He needed to remain this way and to remember that he himself was also subject to weaknesses. He too was someone that was incapable of perfectly keeping the Law. He too was someone that struggled with sin and was subject to the same sort of weaknesses that the people he ministered to were.
    - a. The High Priest needed to remember that He was just a sinner like all the rest of the people. That he was no better than the rest of the people. He needed to treat people with compassion, to treat them gently understanding just how difficult it is to live a life free from sin.
  - 7. So, the High Priest was to act as a mediator, he was to offer sacrifices for sin, and he was to have compassion upon sinners. What else was expected of the High Priest? Well, read verse 3 to note the fourth qualification of the High Priest.
- D. Vs. 3; The High Priest is to be Cleansed from Sin
- 1. The High Priest, because he was a sinner, and subject to weakness had to not only offer sacrifices for the people, but also for himself.
  - 2. On the Day of Atonement the High Priest had to atone for his sins as well as the sins of the people. The word atone literally means to cover. Atonement was like a covering provided to remove the guilt of sin and reconcile people to the Lord.
    - a. The atonement provided through animal sacrifices was basically a payment that was made on behalf of the person bringing the sacrifice in order to reconcile them to God and grant them the forgiveness of their sins.
    - b. The Bible tells us that without the shedding of blood there is no remission; there is no forgiveness of sin. (Heb. 9:22b)
    - c. So animal sacrifices were used in order to cover up our sins. To make a way for people to be reconciled before the Lord and granted forgiveness for their sins.
  - 3. This need for the High Priest to offer sacrifices for himself speaks of the qualification of the High Priest to be **cleansed from sin**.
    - a. The expectation for every High Priest is that they would live a holy life before the Lord, that they would be an example to the people and refrain from sin. But inevitably they would fall short and need to offer up a sacrifice for themselves in order to be cleansed from their sins.
    - b. It was not possible for the High Priest to fulfill his role and responsibilities as a High Priest and make atonement for sin, if he himself was defiled by sin. He had to first take care of his own sin problem before he could deal with the sins of the people.

4. The fifth and final qualification listed for us here in our text is found in verse 5. Take a look at it and we'll wrap up this first section dealing with the Qualifications for the High Priest.
- E. Vs. 4; The High Priest is to be Called by God
1. The fifth and final qualification is that the High Priest had to be **called by God**. Serving as High Priest wasn't something anybody could just do. It was only for those whom God called.
  2. You can't just become a High Priest because you want to, or because you feel like it. It wasn't a position that just anyone could attain. It was restricted to a select group of people who were called by God.
  3. Specifically, the position of High Priest was reserved for Aaron and His descendants. Originally the position of High Priest was something that was fulfilled for life.
    - a. Aaron served as High Priest until his death, and then after he died the position of High Priest was passed down to his eldest living son, Eleazar. And so the position of High Priest was something that you were born into.
    - b. Aaron was initially called and appointed by God, but then after that it became something that you were born into. The eldest living son of the High Priest would be the one to take his father's place as High Priest as long as there wasn't anything that would disqualify him from service. And they would serve for life.
  4. And this was a very serious matter. The Bible gives examples of people who tried to assume the role and responsibilities of the priests and it was extremely costly for them.
    - a. The sons of Korah took too much upon themselves assuming they were just as worthy of the priesthood as Aaron was and God ended up opening up the earth and swallowing them whole. (**Num. 16:32**)
    - b. King Uzziah also tried to take it upon himself and act as a priest when he entered into the temple to burn incense before the Lord. God ended up striking him with leprosy when he tried to offer up incense and he was left a leper until the day of his death. As such, he was cut off from ever entering again into the temple of the Lord to worship Him. (**2 Ch. 26:21a**)
    - c. God severely punished people for trying to take upon themselves the position of priest without being called to such a role.
  5. Its interesting to consider that by the time the first century rolled around the position of High Priest had been hijacked by those vying for power.
    - a. Kings would negotiate and grant the offices of the priesthood to different prominent figures and the position became more or less a political one granted to the highest bidder rather than the way it was intended to be.
    - b. People would serve as High Priest as long as the people in power were satisfied with them or if they were ousted by different people

who came into power. And though the position had deteriorated into a political post by this time, the Jews of the first century still knew the way it was originally instated by God.

- F. So five qualifications for the High Priest; they were to mediate between men, offer sacrifices for sin, have compassion on sinners, be cleansed from sin, and be called by God. Let's turn our attention now to "**The Qualifications of our High Priest**" beginning with the opening phrase of verse 5.

IV. Hebrews 5:5-10; The Qualifications of *our* High Priest

A. 5a; So also Christ

1. Jesus Christ did not glorify Himself to become our High Priest. He did not take this honor to Himself, He too was called by God just like Aaron was. In fact, if you look at all the different qualifications laid out for the High Priest, you'll see that Jesus met every single one of them.
2. Jesus came and served as a mediator between man and God.
  - a. Paul writes to Timothy asserting this fact for us. He writes, "For there is one God and one Mediator between God and men, the Man Christ Jesus" (**1 Tim. 2:5**)
  - b. Later on in the book of Hebrews we will read of how Jesus is the Mediator of the New Covenant; a better covenant. No longer are we bound to keep the Law of Moses, but we have entered into a New Covenant between God that is established by grace through faith.
  - c. When we partake of communion at the close of our service this morning, we will remember the elements involved in the New Covenant; His broken body, His shed blood, that results in our justification and our salvation.
3. Jesus came and offered sacrifice for sins. Unlike the High Priest of old, instead of offering up animal sacrifices day after day and year after year, Jesus Christ came and offered Himself as a sacrifice for our sins.
  - a. Jesus came "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (**Heb. 9:12**)
  - b. The High Priest offered up animal sacrifices as a way to atone for sins, to cover them up. But the blood of bulls and goats could never remove sin, it could never take sin away.
  - c. Hebrews 10 states, "For it is not possible that the blood of bulls and goats could take away sins." (**Heb. 10:4**)
  - d. It continues, "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (**Heb. 10:11-12**)
  - e. "For by one offering He has perfected forever those who are being sanctified." (**Heb. 10:14**)

4. Jesus had compassion on sinners. He did not look down upon us in shame and disgust. He looked upon us sympathetically; lovingly.
    - a. Just as we read last week, "We do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin." (**Heb. 4:15**)
    - b. Jesus came and took on human flesh. He knows what it means to be human, to be tempted; He knows how difficult and challenging it is to live a sinless life because He did it.
    - c. Like the earthly High Priest who was to have compassion on sinners Jesus had compassion for us. But unlike the earthly High Priest, Jesus was not subject to the same weaknesses. He never gave into sin and temptation, he never succumbed to it. He lived a perfect, holy, sinless life and then laid that life down upon the cross of Calvary for us.
  5. The earthly High Priest was to be cleansed from sin. Jesus was clean from sin not because of sacrifices made on His behalf, He was clean from sin because He was never soiled by sin in the first place.
    - a. He was tempted in all points, but was without sin.
    - b. Later in Hebrews the author will right of how Jesus is a fitting High Priest for us "who is holy, harmless [the idea being innocent], undefiled [by sin], separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when he offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever" (**Heb. 7:26-28**)
    - c. Which leads to our final qualification from the earthly high priests.
  6. Jesus was called by God. He did not take this honor upon Himself, but was called by God and appointed by the Father as the surety [or guarantee] of a better covenant. (**Heb. 7:22**)
  7. Jesus Christ **perfectly fulfills each of the qualifications** listed out for the High Priest. He not only meets the qualifications, but exceeds them. He's not just qualified, He's overqualified.
  8. Take a look at the rest of verse 5 with me.
- B. 5b; Also a Promised King
1. In this section dealing with "The Qualifications of our High Priest" we're going to note four more qualifications that sets Jesus apart from the earthly high priests and makes him a better High Priest than the High Priest from the OT.
  2. And the first thing I want to note is connected to this OT quote found in verse 5. The Father said of Jesus "You are My Son, Today I have begotten You." This quote comes from the OT book of Psalms and is a verse the author has quoted once before way back in chapter 1.
    - a. There in chapter 1 the author quoted this Psalm to speak of Jesus' position as a Son in reference to what made Him better than the angels. God never referred to any angels as "His Son".
  3. But here, while the quote is the same, the point the author is making is pointing to something entirely different.
  4. This quote comes from Psalm 2 and Psalm 2 is a Messianic Psalm that speaks about the Messiah's triumph and His Kingdom. It reads:
    - a. "Why do the nations rage, and the People plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed [His Messiah, His Christ], saying, 'Let us break Their bonds in pieces And cast away Their cords from us.' He who sits in the heavens shall laugh; The Lord shall hold them in derision. Then He shall speak to them in His wrath, And distress them in His deep displeasure: 'Yet I have set My King On My holy hill of Zion.' I will declare the decree: 'The Lord has said to Me, "You are My Son, Today I have begotten You Ask of Me, and I will give You The nations for Your inheritance, And the ends fo the earth for Your possession"" (**Ps. 2:1-8**)
    - b. This Psalm is all about the fact that despite the attempts of the rulers of this world, God has already set His King, He has installed His Anointed, as the King who will inherit His eternal Kingdom. All the earth will be given over to Jesus and He will rule and reign over it all.
    - c. That is what this Psalm is all about. The context from which this quote is pulled is all about how Jesus is going to rule and reign over God's Kingdom. Jesus is the Promised King to whom God says "You are My Son, Today I have begotten You."
  5. So, not only does Jesus meet all the qualifications of the earthly High Priest, He also is **the Promised King** of God's eternal Kingdom.
  6. But there's more. Read verse 6 with me.
- C. 6; Also a Forever Priest
1. This is another OT quote from the book of Psalms; Psalm 110 to be exact. And Psalm 110 is another Messianic Psalm speaking of the Messiah's reign.
  2. Psalm 110 verse 4 reads "The Lord has sworn and will not relent, 'You are a priest forever According to the order of Melchizedek.'" (**Ps. 110:4**)
  3. Now this is very interesting. Because this brings in a very unique dynamic to the Messiah's rule and reign as king. The Messiah will not only rule over the Kingdom of God, but according to Psalm 110 He will also serve as a priest forever.
    - a. This is unique for a couple of reasons.
      - i. One, no high priest ever served forever. Their role as High Priest ended with their death. But the Messiah will live on for eternity and thus will forever be a priest.

- ii. And two, no king in the line of David ever served as priest. David came from the line of Judah and the earthly priests came from the line of Levi. Two different families, which would preclude there ever being a king over Israel who would also serve as a priest.
  - iii. But this too was foretold. In Zechariah 6 we read “Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both [between both offices]” (**Zech. 6:12-13**)
4. So, Jesus meets the qualifications of the earthly high priest and on top of that He also is **a forever Priest**. He unites the two offices of King and Priest in one person and He will reign forever as both our King and our High Priest.
5. There’s still more though. Read with me verses 7 & 8.

D. 7-8; Also a Suffering Servant

1. When it refers to the days of His flesh it is referring to when Jesus lived and walked this earth as a man in human flesh. And when it refers to Him offering up prayers and supplications with vehement cries and tears, it is more than likely referring to the night on which He was betrayed when Jesus made His way into the Garden of Gethsemane.
2. Matthew’s gospel reads “The Jesus came with them to a place called Gethsemane, and said to His disciples, ‘Sit here while I go and pray over there.’ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.’ He went a little father and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” (**Mt. 26:36-39**)
3. After praying this, Jesus came back to His disciples only to find them sleeping. After rebuking them, He went out again a second time to pray and stated, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” (**Mt. 26:42**)
4. He came back to His disciples a second time and found them sleeping again. And then He went out a third time and prayed. Luke tells us what Jesus was going through when He went back that third time, he writes how Jesus was in agony and He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.” (**Lk. 22:44**)
  - a. He was in such agony and filled with so much sorrow that the blood vessels in His sweat glands burst causing Jesus’s sweat to mix with blood and drop from His forehead. This is a rare but very real medical condition called “hematidrosis”; the cause of which is extreme anguish.

- b. “Jesus knew what lied before Him that night. He knew he was about to undergo several trials where all of the witnesses against Him would lie. He knew that many who had hailed Him as the Messiah only days earlier would now be screaming for His crucifixion. He knew He would be flogged nearly to the point of death before they pounded the metal spikes into His flesh. He knew the prophetic words of Isaiah spoken seven centuries earlier that He would be beaten so badly that He would be “disfigured beyond that of any man” and “beyond human likeness”. Certainly these things factored into His great anguish and sorrow causing Him to sweat drops of blood. Yet there was more. Crucifixion was considered to be the most painful and torturous method of execution ever devised and was used on the most despised and wicked people. In fact, so horrific was the pain that a word was designed to help explain it—excruciating, which literally means ‘from the cross’”. And yet, “From His arrest in the garden until the time our Lord stated ‘It is finished’, Scripture records only one instance where Jesus ‘cried out in a loud voice’. As our sinless Savior bore the weight of the world’s sins upon His shoulders”, the suffering Servant cried out “Eli, Eli, lama sabachthani” that is, “My God, My God, why have You forsaken Me?” (**Mt. 27:46**) [Taken from “Got Questions” article]
  - c. He knew the physical pain that awaited Him, but He also knew the spiritual pain that awaited Him, and it was only when He felt the disconnect from His Father that He finally cried out. Greater than all the physical pain was the pain of feeling forsaken by the Father.
5. Now the author of Hebrews tells us that Jesus prayed with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered.
- a. God heard Jesus’ prayers. He heard Him when He prayed, “Father if it is possible, let this cup pass from Me.” He heard His prayers, but He did not answer Jesus’ prayers in the way in which He requested.
  - b. Jesus was asking the Father, if there was any other way, could we take it. The cup that was set before Him was the work of the cross and the redemption of mankind. “God, if there is any other way that we can reconcile man to Yourself, can we go that route instead.”
  - c. The Father heard His prayers. But there was no other way. The only way to redeem mankind and reconcile them to the Father was through the sinless sacrifice of the Son.
  - d. And so, despite the fact that He was the Son, despite the fact that He was loved unendingly by the Father, Jesus had to learn obedience through His sufferings. Jesus had to drink the cup that was set before Him. There was no other way.
    - i. Think about that for a second. Jesus had to learn obedience. Now Jesus was God in the flesh and some would think it sacrilege to suggest that Jesus didn’t know something. But think

about it, while Jesus certainly knew what obedience is, He had to learn what it was like through sufferings.

- ii. God is supreme over all. He acquiesces to no man. When did God ever experience the feeling of obeying? Of yielding to the authority of another? The author of Hebrews tells us that Jesus learned obedience; He experienced what that was like through His sufferings; through His work upon the cross.
- iii. Jesus “humbled Himself and became obedient to the point of death, even the death of the cross” Philippians tells us. **(Ph. 2:8)**

6. And so we see that even on top of meeting the qualifications of the earthly High Priest, Jesus also came to this earth as **a suffering servant** who took the cup that was set before Him and drank it all in while being crucified for you and me.
- a. No earthly high priest ever took the nails for you and me. Jesus is supreme over them all.
7. Let’s look at our final two verses and we’ll wrap this study up and transition to our time of communion. Read with me verses 9 & 10.

#### E. 9-10; Also an Eternal Savior

1. When it describes Jesus as being “perfected” please don’t get the idea that He was in some way or form deficient or imperfect.
2. The word “perfected” carries with it the idea of completion. It is in reference to when Jesus completed all that God had intended for Him and had completed His mission. It speaks of His death, burial, resurrection, and ascension to the right hand of the Father.
3. When Jesus had completed all that God intended for Him Jesus became the author of eternal salvation.
4. This word author is important to understand. It is only used this one time in all of the NT. It is the Greek word “aitios” [ah-ee-tee-os]
  - a. The word “aitios” speaks of something being the cause or source of something. The Vine’s Complete Expository Dictionary states that the word “aitios” describes Christ as the author of eternal salvation “signifying that Christ, exalted and glorified as our High Priest, on the ground of His finished work on earth, has become the personal mediating cause of eternal salvation.”
  - b. “It is difficult to find an adequate English equivalent to express the meaning here. Christ is not merely the formal cause of our salvation. He is the concrete and active cause of it. He has not merely caused or effected it, He is, as His name, “Jesus,” implies, our salvation itself.” (Vine’s)
5. Jesus through His completed work has become our salvation. He not only caused our salvation, but He Himself is our salvation.
  - a. Acts 4:12 states “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” **(Acts 4:12)**

- b. Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me.” **(Jn. 14:6)**
- c. Jesus prayed and asked the Father if there was any other way and the Father answered. He sent His Son to die upon the cross for our sins because He was the only way we could be saved.
- d. Jesus fulfilled all the requirements of the earthly High Priest and on top of that having been perfected through His sufferings, He became the **author of eternal salvation** to all who obey Him; that is to all who yield their lives to Him as Lord and Savior.
- e. No earthly high priest could ever offer to us eternal salvation, but Christ as our High Priest, not only offers it, He is it. He has become our salvation. Through faith in His completed work upon the cross we can be delivered from the penalty of our sins and we can have the promise of eternity in heaven with Him.
- f. This makes Him more qualified than any other High Priest; He stands alone as the author of our eternal salvation. He is our eternal Savior. Amen? Amen.

#### V. Conclusion/Communion;

- A. Well, how fitting it is that we would talk about the new covenant today and the ministry of Christ as our High Priest who offered Himself as the sacrifice for our sins.
- B. Today, being the first Sunday of the month, we want to take just a few minutes to be come to the table and to be reminded of what He did through the partaking of the communion elements.
1. The worship team is going to come back up and lead us in a time of worship. And the ushers are going to begin to distribute the communion elements.
  2. Jesus, on the same night in which He was betrayed [He] took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’
    - a. So as you receive the cracker, the broken piece of bread, I want you to be mindful of the broken body of Jesus Christ. He took the nails for you and me.
  3. In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’
    - a. As you receive the cup of grape juice, I want you to be reminded of the blood Jesus shed for you. I want you to remember that it is only through the shed blood of Jesus that we can become partakers of the new covenant.
    - b. If not for the shed blood of Jesus and His work upon the cross, we would still be bound under the old covenant, bound to the law and helpless against the power and penalty of our sins.

- c. Remember that it is through His blood that you have been washed and sanctified and forgiven. And that His broken body and His shed blood was the only way for us to be sanctified and forgiven.
- d. And as you remember these things, I would encourage you to simply spend some time in prayer, thanking Christ for His completed work upon the cross, thanking Him for becoming the author of our eternal salvation.
- e. As you feel led to go ahead and partake of the communion elements. And then after a few minutes Keagan and the team will lead us in one final song to conclude our services.
- f. Let's spend some time in communion with our Lord.