

THE PRIESTHOOD OF CHRIST

The Christology is vitally connected with the priesthood. Nowhere else in NT is term or title priest and high priest applied to X, tho idea is present esp in Jn. Jn 17:19; Rev 1:13. This is aspect of epistle which most people turn to 1st bec of vss like 2:17; 4:15; 7:25. In historical setting of book this is also very imp't bec truth of high priest new to these believers. They trusted in atoning work of X but had not become accustomed to considering it as priestly work. And yet it is just this aspect of the truth which ought to appeal to people most bec had been bro't up under influence of OT. Person of HP takes up from 4:14 to 7:28 and the work more and scattered.

I. Qualifications for office of HP 5:1-10

- A. Must be a man, 1. X's incarnation qualifies Him for has to be of nature of man.
- B. Compassionate, 2. Lit measured suffering. Gentle consideration. Word used in of to Stoic attitude. Law set down no specific qualification like this tho involved since priest had to make certain decisions concerning sin. Need for this on behalf of ignorant and erring or deceived. One group bec one art. Those led into sin by its deceitfulness. Sins of ignorance and error primarily in view in sacrifices. Not presumptuous. HP is compassionate bec he is compassed with weakness.

If want to consider that A. and B. go together OK. Then 1st qual. is common humanit

C. Chosen by God, 4-5,6.

This written in days when HP chosen carelessly for political considerations. X called to position of HP. Calling done by God who also eternally generated. Point of quoting Psa 2 is only to show that same Person who did that also called X as HP. Gives authority not time of calling. These are two (2, 110) most quoted Psa in NT.

D. Must be prepared, 7-8.

1. By sufferings in life. Weeping, learning obedience. No record of X's laughing. No that of vicariousness here of of influence on sins of men. Argument is: since men suffer they need sympathizing HP and sympathy can only be thoroughly felt by one who has suffered. Prayed to be saved out of thing threatened of incurred, Jn 12:27. He prayed for what He knew would be His but shows deep trust in God and is greatest example.
2. Sufferings in death in 9 but not relevant to this point particularly.

II. The Order of X's Priesthood.

Handwritten notes:
1. Point
2. Mel
3. Aaronic
4. King
5. Dia

- A. The Point of the Mel Priesthood. Writer offers no proof except the proof of the Word as in Psa 110. Bel in OT proof enuf for readers. Shows high concept of inspiration and authority of Word. Point is that after Mel order. Word means arrangements. Less emphasis on function and priestly acts as on personality. Thus read another kind of priest, 7:15 whose priesthood rests on wholly diff basis--not law of carnal commdmt but power of indissoluble life, 7:16. This has 2 results or ramifications (1) explains why only certain things said about Mel. Not that Mel possessed certain things which X the HP afterward possessed X was 1st and Mel compared to Him. So not esp superior priesthood tho that true but different. (2) Obliterates the distinctions we have raised up about Aaronic and Mel type. Priestly functions may be same in both but diff kind of priest. May do same things but when diff kind of priest does them then diff results. So distinction but work and person not too good, bec X whose person priest after Mel order does work after Mel order tho may have similarities to Aaronic.

B. The Portraiture of Mel.

7:1-3; Gen 14 (LXX). Not a theophany (v 3) bec incompatible with description of kg messenger and not so in Gen 14. theophanies not usually named; theophanies usually

vs 3 says likened to Son of God. Ptc and not an adj--means likeness is in Biblical statement. Comparison bet X and limited rev concn Mel. Statements in vs 3 do not concern the manner of Mel's birth or life but the manner of his appearing in the priesthood.

C. The Particulars of the Mel Priesthood.

1. Royal. Aaronic line only priests. Jews would understand clearly such an argument bec of significance they attached to names. Kg of Salem. Ap Age located this as Jerus bec of Josh 10:1. Order is significant--righteousness then peace. Looks to M for complete fulfillment. Zech 6:11.
2. Personal ^{disposal} priesthood. Without father and mother in record. Lev priests rested on ancestry, Ezra 2:61f; Neh 7:64. Mel needed no register to justify his claims to be priest. His appt was independent of human relationships.
3. Eternal or at least timeless. Without beg or end of days. Suddenly and mysteriously he appeared and disappeared.
4. Inclusive. Priest of Most High God. For Gentile people. Mel prob one of last such bec lived at time of Abr and God making choice then.

D. The Preeminence of Mel Priesthood.

1. The Proof of it.
 - a. Bec Mel blessed Abr, 7:7. Broad principle that greater blesses. (Both less and greater are neuter). In blessing Mel assumed part of superior. Note that this happened at height of Abr's career. Evidently blessing was considered an esp priestly act, Num 6:24ff.
 - b. Bec Mel took tithes. Abr included the descendants in himself. Remarkable picture conjured up before us. "He beholds generation after gen of the Lev priests during the whole period of the Mosaic economy passing before him, and exercising the privileges of their divinely-appointed order. Each gen is maintained by its tithes; and as, man after man, each member of the priesthood dies, another steps into his place, claims his rights, and is honoured with the cheerful submission of the people to his claims. But in the midst of all this change, exalted above all this frailty, he beholds another figure, a venerable priest of an altogether diff kind. . .the Mel who is a shadow of the coming H-p of God's final dispensation of grace, floating as it were in a heavenly, not an earthly, atmosphere, and receiving tithe from the father of the faithful of all ages..."Milligan.118.
2. The Points of Superiority.
 - a. X in Mel priesthood is new and better. 7:15 another, and idea of better also included, 7:7, 19; 22; 8:6. Force of this is seen when realize the relationship of priesthood and law. If could make readers see new and better priesthood then also change in law.
 - b. Indissoluble, 7:16. Cf to law of fleshly commandment which equals idea of natural generation vs not merely endless or eternal but indissoluble life. Only other hint of res. It can never be checked or overcome in discharge of task committed to it. However may be broader than just res life but refer to His life as life in highest and most perfect sense which preceded His appointment to priesthood as Mosaic commandment preceded Lev. Self-existent, independent, eternal life with reference to past as well as future and not that which began with Res or Ascension.
 - c. Inviolable, 7:24. A-not, para-across, baino, step. No one can step across into his priesthood. Can't be transferred. Unchangeable. See in relation to 7:25. Bec He is complete in Himself He is completely able to save.
 - d. Eternal, 7:20-28. Bec of divine oath, 20-22; bec not subject to death, 23-24. Many successive priests who could not continue bec of death; X's begins after death.

- e. Based on better covenant, 8:6; ^{7:12}6:13. Aaronic on conditional cov.
- f. Better realm. It belonged to realm of symbolic and typical; X to reality, 4:14; 6:20; 2:10. 8:1-5. Evidently the Mel priesthood begins after Exaltation the prob prob not impt to mind of writer. True tabernacle but not material one bec (1) against the spiritual character of heaven (2) alethines² merely shows that earthy not exact copy of heavenly bec means the true ie the ideal in cf to the imperfect. 9:23 says true sanctuary is heaven not in heaven. Sacrifice was on earth but ministry is in heaven. 9:24 *ἀντιτύπος*

The name tabernacle to stand for a function - tabernacle is place where God & man meet

III. The High Priestly Work of X.

What relation does X have to Aaronic order? He is a priest after order of Mel and He never was an Aaronic priest. Yet He is the fulfiller of that type but the fulfiller is not of the same order. Even in fulfilling Aaronic type He is diff in (1) He did not offer for self and (2) He did not offer continually. His work then is twofold--it fulfills the Aaronic type and it is after order of Mel. The Aaronic is related to earth and other to heaven. And yet not too good distinction bec Aaronic has heavenly relationships.

A. The Background of the High Priestly Work--The Day of Atonement.

In section 8:1-9:18 writer doesn't lose sight of Jewish sacrifices but mainly thinks of Jewish HP as moment of his greatest glory--appearing for all the people on Day of Atonement. Need to know service as background. Del, Heb, II, 464ff. Edersheim, Temple, ch 16. Lev 16, yet some things added at time of X.

1. Time. 10th day of 7th month. Called The Day, The Great Day, The Great Fast bec on it alone was proclaimed by law a fast, Lev 16:29, 31. Acts 27:9.
2. Sequence in original giving. Followed offering of Nadab and Abihu. Shows clearly way of access not yet freely open, even most privileged could only draw near as God provided the way.
3. Preparation of priest. In later ritual HP 7days before removed to chamber in temple. On 3rd and 7th days he was sprinkled with ashes of red heifer. This is prob meaning of 9:13. On day itself he put on white linen garments after bathing. Golden vestments were sign of representing ~~him~~ God to people, now reverse, maybe not humility but indicate need for holiness in approaching God.
4. Offerings. A bullock for HP for sin offering; 2 goats for people for sin off, a ram for each for burnt offerings.
5. Ritual. Killed bullock to make atonement for self and house (other priests). Took in rt hand censer full of charcoal from altar of burnt offering and in left handful of sweet incense and entered holiest (prob had drawn back veil previously bec now hands full). Sprinkled incense on coal that cloud of incense might fill place and save him from death, Lev 16:11ff. Then returned for blood and sprinkled in on mercy seat and before it 7x. Then killed goat for people (other for self and priests) and sprinkled blood in holiest as before. Then holy place and altar of burnt offering purified in same manner. Then confessed sin over head of live goat and sent into wilderness. Put off linen in holy pl and put on robes and offered burnt offerings for self and people. Then bodies of sin offerings carried outside camp and consumed. Mishna says that after evening sacrifice HP again put on linen and entered holiest to get incense bowl and censer. Makes 4x during one day.

B. The Base of His HP Work.

1. The Old Tab, 9:1-5. Inadequate access bec there was a veil which shut God in and people out. Furniture speaks of X in present glory. Candlestick --no room for natural light in holy place. Shewbread for feeding. Censer may be one HP used on day of Atonement, Lev 16:12, but prob altar of incense which was in holy place but which was associated by significance and use with holiest, 1 Kg 6:22; Ex 40:5--it stood right before the ark. Ark speaks of place of expiation and blood of X. But point of all this is not the furniture but the veil and separation. Limited access. Also limited X Himself to access in this tab bec of wrong tribe, 8:4-5. If He seems too far removed then remember that if He were on earth He couldn't go into earthly tab. So the base of operations for Him must be another tab.

2. The New Tab, 8:1-5. Called *true = perfect* the chief point in vs 1 (not summary) of what follows (pres ptc) i.e. of X's HPhood. He is a minister of holiest place in greater and more perfect tab. Hagion in 8:2 same as 9:8 and both refer to holy of holies. Is there a real tab in heaven. Partly depends on definition of real but consider: (1) Principal idea is not bet type and antitype but bet earthly and ideal. Note thatearthly tab called antitype, 9:24 (only used in 1 Pet 3:21 also and, there stands for an ordinance too). Note that heavenlies called hupodeigma, 9:23. So contrast is between ideal and imperfect. Earthly is but a shadow and true sanctuary is heaven itself, 9:23 not in heaven. What is this tab? Difficult ques bec we cannot cast off conceptions of time and space. Nec to speak with reverent reserve. Westcott says that it is the sum of the means by which God reveals Himself and by which men approach Him (following purpose of earthly tab). It is not of this creation, 9:11 and greater (more inclusive) and more perfect (completely develop~~ing~~ing mind of God). Perhaps it includes the body of X which is heavenly and to which He ministers. *9:10:20* He ministered on earth in His sacrifice and also in heaven now so include His flesh bec that's how veil rent. Very involved tho prob in writer's mind the place of true tab was heaven primarily.

C. The Basis of His HP Work. His Death.

1. Relation of death and present work. Also of Aaronic and Mel priesthood. Any priest had to offer gifts (bloodless) and sacrifices (bloody), 8:3. This is aorist and points to cross. Thus X in offering self on cross did this and this was nec to priesthood. However, as priest he has present ministry and this is based on once-for-all offering. Milligan insists that X continues to present His life to Father. Based on fallacy that offering is of life not death as Westcott. *10:21* I think the context of 8:3 which certainly does relate offering to heaven means that tho it was offered on Calvary it was related to heavenly tab--had to be or He didn't qualify. Read Milligan 140-43. He says offering can never be repeated bec it never comes to an end. Calvary is basis of His ministry. Calvary fulfills the Aaronic type. But ministry (incl Calvary) based on Mel priesthood, otherwise He wasn't qualified to offer self on Calvary even. The offering ministry is finished, but sustaining ministry which is peculiar to Mel is not. 10:12 sat down is not attitude of offerer. The offering ministry finished, sustaining not. Once-for-all, 7:27; 9:12, 25, 26; 10:12. *10:12*

2. The Superiority of the Sacrifice, 10:1-4.

Of sacrifices had to be repeated, X's once-for-all. They could not cleanse from sin; His did, 10:12, 14. *10:14* They remembered, didn't remove sin.

"The physical suffering and death of an irrational creature--unwilling and unconscious--can make no atonement for man's sin...Such a sacrifice can not be more than a symbol, a sign." EPW, 307.

Language for an animal under compulsion to
perform some service

3. The Reason for the Sacrifice--fulfillment of will of God, 10:5-10.

This involved preparation of a body. LXX followed in Psa 40 here. Heb has mine ears hast thou opened or digged. Body is instrument for fulfilling divine command as ears are for receiving it. Prob better explanation of change tho thot of voluntary slave here, Deut 15:17; Isa 50:4-5. This takes away the first (OT sacrifices) and establishes the 2nd (fulfillment of God's will by devotion of X). In which will we are sanctified. BFW makes this to be practically equal to P's in X. Will of God in X not that thru (dia) which man is sanctified or according to which (kata) but in which. If true then nearest to in X which phrase not found in Heb.

4. The Proof of Superior Sacrifice, 10:11-14. Proved by His present exaltation. OT priests offered repeatedly (daily), ineffective sacrifices, and while standing. X once, effective and proved by seated.

5. ~~The Relation of Blood to the Sacrifice~~ The Relation of Blood to the Sacrifice. 9:7,12. Necessity related to obvious importance on day of Atonement, 9:7.

Did X take blood into heaven? "The use of dia as marking the means but not defining the mode (meta) is significant when taken in connexion with v. 7 (ou choris). The earthly High-priest took with him the material blood: Christ 'through His own blood' entered into the Presence of God, but we are not justified in introducing any material interpretations of the manner in which He made it efficacious." BFW 258-9. Cf Chafer *MBT 4V* Walvoord p74 *Yoder's notes*

Benefits

D. ~~The Results~~ of the Death of X.

- a. Delivers us from an evil conscience, 10:22. Cleansed is idea of sprinkling. rantizo only in Heb 9:13, 19, 21; 10:22 *after 5:11*. *Calvin*
forensic
- 2 b. Purifies from stains of guilt, 10:22; 9:22.
- 3 c. Sanctifies, 10:10, perfect periphrastic -have been and continue to be. 10:14, 13:12. Experimental sanctification in 12:14 *Justification is a forensic term - this why Paul uses it. Sanctif. is a forensic term - this why Heb. uses it.*
- 4 d. Proclaims perfect atonement, 12:24. Speaks.
- 5 e. Perfection, 10:14. 11:39f; 12:23. "He who is teleios has reached the end which is in each case set before him, maturity of growth, complete development of powers, full enjoyment of privileges, perfect possession of knowledge." BFW 65. Consistent in LXX where used of animals. In NT of X and Xn. In Heb mature Xn contrasted with babe, 5:14; tab with that which is more perfect, 9:11; knowledge vs elementary Xn teaching, 6:1. God made Son perfect, 2:10; 5:9; 7:28; and X perfects them that are sanctified, 10:14 etc. When writer says Xn perfected it is practically same as saying righteous bec in X. It's a Pauline idea in other words.
- 6 f. Gives privilege of access, 11:6; 7:25; 10:19-20; 4:16.
- 7 g. Enables us to serve, 9:14.
- 8 h. Enables us to worship, 13:15-6. Thru Him is emphatic by position.