
Primary Argument and Exhortation

SECTION 1

§1.1

PART 8

18.

Now every high priest taken from among men is appointed to do things in the presence of God on behalf of men so as to offer both gifts and offerings for sins. (2•He is able to have compassion toward the ignorant and misguided, since he is himself also beset with weakness.) 3•Now, on account of this, he is obligated to make offering for sins—as he does for the people, so likewise he does for himself. 4•Now, indeed, no one takes this honor upon himself. 5•Rather, he is called by God, even as Aaron was.

5:1–4

19.

Likewise, also, the Messiah did not glorify himself so as to become the high priest. 2•Rather, the one who said to him—

“You are my Son. Today I have begotten you.” [Psalm 2:7]—

likewise, also, in another place, says—

“You are a priest to the end of the ages, in accord with the order of Melchizedek.” [Psalm 110:4]

3•This is the one who, in the days of his physical existence, with loud crying and tears, offered up entreaties and supplications to the one able to save him from death, and who was heard due to the seriousness of his relation to God.

5:5–7

20.

Although he was the Son, he learned obedience from the things that he suffered. 2•And having been rendered completely qualified, to all who obey him he became the one responsible for their salvation in the age to come, since he had been designated by God as “high priest in accord with the order of Melchizedek.”

5:8–10