

## Yeshua Is God's Appointed High Cohen

Messianic Jews 5:1-10

Letter to the Messianic Jews

In my last post, we examined **Messianic Jews 4:14-16 ~ Yeshua Is the Way to approach God**. In this post, together we learn that **Yeshua Is God's Appointed High Cohen** in **Messianic Jews 5:1-10**

*<sup>1</sup> For every cohen gadol taken from among men is appointed to act on people's behalf with regard to things concerning God, to offer gifts and sacrifices for sins. <sup>2</sup> He can deal gently with the ignorant and with those who go astray since he too is subject to weakness. <sup>3</sup> Also, because of this weakness, he has to offer sacrifices for his own sins, as well as those of the people. <sup>4</sup> And no one takes this honor upon himself, rather, he is called by God, just as Aharon was. <sup>5</sup> So neither did the Messiah glorify himself to become cohen gadol; rather, it was the One who said to him, "You are my Son; today I have become your Father." <sup>6</sup> Also, as He says in another place, "You are a cohen forever, to be compared with Malki-Tzedek." <sup>7</sup> During Yeshua's life on earth, He offered up prayers and petitions, crying aloud and shedding tears, to the One who had the power to deliver Him from death; and He was heard because of His godliness. <sup>8</sup> Even though He was the Son, He learned obedience through His sufferings. <sup>9</sup> And after He had been brought to the goal, He became the source of eternal deliverance to all who obey Him, <sup>10</sup> since He had been proclaimed by God as a cohen gadol to be compared with Malki-Tzedek.* ~ Hebrews 5:1-10 (CJB)

The qualifications for the office of **cohen gadol** within the framework of the Levitical system of **cohanim** include the ability to sympathize with the people and divine appointment (verses 1-4). Yeshua meets these requirements (verses 5-10). The Levitical **cohanim** could empathize with those for whom they interceded because they shared the latter's human **weakness** in that both intercessor and interceded-for sinned.

**Yeshua** did not sin, but He can sympathize because He suffered temptation without giving in to it.

**He is called by God, just as Aharon was.** See Exodus 28 and Leviticus 8 for a description of the Levitical **cohanim**. This passage sets out three essential qualifications of the **cohanim** in any age and any generation.

1. A **cohen** is appointed on humanity's behalf to deal with the things concerning God.
2. The **cohen** must be one with humanity.
3. The **cohen** does not appoint himself; his appointment is of God. [I use the masculine pronoun here as the **Tanach** did not allow for female **cohanim**.]

**Today I have become your father.** We saw this earlier when we studied **Messianic Jews** 1:5 and learned that it was quoting Psalm 2.

**To be compared with**, often rendered, *"after the order of,"* as if there were an order of **cohanim** of which **Malki-Tzedek** was the founder; but this is not the meaning. **Malki-Tzedek** (Melchizedek; the Hebrew name means *"my king is righteousness"*) appears first at Genesis 14:18 as both **cohen** of **El Elyon** ("Most High God") and king of Shalem, identified with Jerusalem. But in Judaism, kingship, and cohenhood were separated. **Saul**, the son of Kish, was the first king; after him came **David** and all kings of Judah since then have been from the House of David (including **Yeshua**). On the other hand, the cohenly line ran from **Moses'** brother **Aharon**. Thus at Zechariah 6:13 there is a reference to two persons; by context, these must be King **Zerubbabel** (of the House of David) and **Joshua** the **cohen hagadol** (a descendant of Aaron). **Yeshua** is **to be compared with** **Malki-Tzedek** because, in **Yeshua**, Jewish **cohen** and Jewish king are united in one person. So far as is known, the author makes a **chiddush** ("innovation") in presenting the idea of king and cohen combined in one person.<sup>1</sup>

Verses 7-10 expands on **Messianic Jews** 2:17 and 4:15 espousing **Yeshua's** sympathizing with human beings because He became one of us, but, unlike us, He was utterly obedient to God.

<sup>1</sup> Ibid.

Compare Yeshua's **prayers and petitions, crying aloud and shedding tears** in the **Garden of Gat-Sh'manim**, as reported at Matthew 26:36-46 and Luke 22:39-46. You might think that He **was not heard because of his godliness** since the **One who had the power to deliver Him from death** did not do so. But He prayed that God's will be done, and according to the **Tanakh**, it was God's will that **Yeshua** die, the righteous for the unrighteous (1 Kefa 3:18) so that he might become **the source of eternal deliverance to all who obey Him**.

**After He had been brought to the goal.** This is usually translated, "having been made perfect." But **Yeshua** was not imperfect; instead, it was God's goal to have **Yeshua** made our perfect **cohen gadol**, fully representative of and empathetic with the human condition (as we learned **Messianic Jews** 4:15). Through His heavenly cohenhood **He became the source of eternal deliverance to all who obey him**, as explained further in Chapters 7-10.

In my next post, we'll examine **Messianic Jews 5:11-14** to learn to **Lay Hold of Yeshua and His Redemption**.