

1. Having shown that Jesus Christ is superior to the prophets, the angels, Moses, and Joshua, the writer moves on to prove - on the basis of Old Testament Scripture - that He is better than Aaron.
2. Notice the ascending scale of importance:
The prophets gave the Word to Israel.
The Word was given to the prophets through the disposition of angels.
Moses led Israel out of Egypt, and Joshua led the nation into Canaan.
3. But all this would be of no value if Israel did not have a high priest to mediate on their behalf. Aaron occupied this special position among the servants of God in Israel.
4. Aaron - as high priest in Israel - passed through the court of the tabernacle, through the Holy Place, into the Holy of Holies, which were all figures or types of realities.
5. Jesus Christ as the High Priest of the New Testament passed “into or through” the heaven of heavens, the right hand of the Father. (verse 14a)
6. Since He passed through the realities of which the tabernacle was only a type, and Aaron passed through the things that were the types, Jesus Christ is better than Aaron.
7. Notice the phrase in verse 14; “Jesus the Son of God.”
8. How could that be except there be more than one Person in the Godhead; and that Person become incarnate in human flesh as Jesus of Nazareth, Deity and humanity united in one Person, the Messiah.
9. Those are the type of thoughts that would run through the Jewish reader’s mind as he came to this passage. Not only was He the High Priest, and He was the Son of God, God the Son, Jesus of Nazareth, the One who was rejected and crucified by the nation Israel.
10. This would prove to be an important test of their faith.
11. Jesus Christ is both God and Man. He is “Jesus Christ, the Son of God.” The name “Jesus” means “Savior” and identifies His humanity and His ministry on earth.
12. “Son of God” affirms His deity and the fact that He is God. In His unique person, Jesus Christ unites Deity and humanity, so that He can bring people to God and bring to people all that God has for them.
13. Now comes the exhortation based on the first part of verse 14.; “let us continue to hold fast our profession/confession.”
14. Those reading this letter and also under the persecution of apostate Judaism, were very tempted to renounce their faith in Christ as the High Priest and return to the sacrifices of the Jerusalem temple.

15. They are exhorted to retain that faith which they professed to have, in view of the greatness of their High Priest.
16. There was no need to go back because they can go boldly into the presence of God and get the help they need. (verse 15)
17. When He was ministering on earth, He experienced all that we experience, and even more. Christ was tempted, yet He did not sin; and He is able to help us when we are tempted.
18. No trial is too great, no temptation is too strong, but that Jesus Christ can give us the mercy and grace that we need, when we need it. (verse 16)
19. No man could appoint himself as a priest, let alone as high priest. (chapter 5:1)
20. Aaron was chosen by God to be the high priest, and he was duly ordained and installed in office. He was chosen from men to minister for men. His main task was at the altar: to offer the sacrifices God had appointed. (Exodus 28-30)
21. And unless the sacrifices were offered in the right place, by the right person, they were not accepted by God.
22. The very existence of a priesthood and a system of sacrifices gave evidence of the broken relationship between man and God.
23. It was an act of grace on God's part that He instituted the whole Levitical system. Today, that system is fulfilled in the ministry of Jesus Christ.
24. He is both the sacrifice and the High Priest who ministers to God's people on the basis of His once-for-all offering on the cross. (chapter 5:2-6)
25. A high priest must also be sympathetic. He had to 'deal gently with the ignorant' (those who did not know the way) and the 'wayward' (those who knew it but ignored it).
26. In addition to these two main requirements, the text points out that the priest of Old Testament times had to be aware of his own needs. He could serve others compassionately and helpfully because 'he himself is beset with weakness'.
27. Whenever he was tempted to pronounce harsh judgments, place intolerable burdens, or make excessive demands on other people, he would remember that he too was exposed day after day to the same hazards. Their dangers were his also.
28. But one thing is certain. The high-priestly office was a divine appointment and could not simply be entered because one desired that place of honor.