

# Hebrews 5:1-10

Hebrews 5:1 – “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.”

|          |          |             |            |           |              |              |           |              |
|----------|----------|-------------|------------|-----------|--------------|--------------|-----------|--------------|
| 3956 [e] | 1063 [e] | 749 [e]     | 1537 [e]   | 444 [e]   | 2983 [e]     | 5228 [e]     | 444 [e]   | 2525 [e]     |
| Pas      | gar      | archiereus  | ex         | anthrōpōn | lambanomenos | hyper        | anthrōpōn | kathistatai  |
| 1 Πᾶς    | γὰρ      | ἀρχιερεὺς   | , ἐξ       | ἀνθρώπων  | λαμβάνομενος | , ὑπὲρ       | ἀνθρώπων  | καθίσταται   |
| Every    | for      | high priest | from among | men       | being taken  | on behalf of | men       | is appointed |
| Adj-NMS  | Conj     | N-NMS       | Prep       | N-GMP     | V-PPM/P-NMS  | Prep         | N-GMP     | V-PIM/P-3S   |

|           |             |          |          |          |                 |          |          |          |            |          |           |
|-----------|-------------|----------|----------|----------|-----------------|----------|----------|----------|------------|----------|-----------|
| 3588 [e]  | 4314 [e]    | 3588 [e] | 2316 [e] | 2443 [e] | 4374 [e]        | 1435 [e] | 5037 [e] | 2532 [e] | 2378 [e]   | 5228 [e] | 266 [e]   |
| ta        | pros        | ton      | Theon    | hina     | prospherē       | dōra     | te       | kai      | thysias    | hyper    | hamartiōn |
| τὰ        | πρὸς        | τὸν      | Θεόν     | ἵνα      | προσφέρῃ        | δῶρά     | τε       | καὶ      | θυσίας     | ὑπὲρ     | ἁμαρτιῶν  |
| in things | relating to | -        | God      | that     | he should offer | gifts    | both     | and      | sacrifices | for      | sins      |
| Art-ANP   | Prep        | Art-AMS  | N-AMS    | Conj     | V-PSA-3S        | N-ANP    | Conj     | Conj     | N-AFP      | Prep     | N-GFP     |

1. Every high priest that is considered here are Jewish high priest from the Levitical system.
2. ..

5:2 – “He can deal gently with the ignorant and wayward, since he himself is beset with weakness.”

|                         |             |            |                |          |              |          |
|-------------------------|-------------|------------|----------------|----------|--------------|----------|
| 3356 [e]                | 1410 [e]    | 3588 [e]   | 50 [e]         | 2532 [e] | 4105 [e]     | 1893 [e] |
| metriopathein           | dynamenos   | tois       | agnoousin      | kai      | planōmenois  | epei     |
| 2 μετριοπαθεῖν          | δυνάμενος   | , τοῖς     | ἀγνοοῦσιν      | καὶ      | πλανωμένοις  | , ἐπεὶ   |
| to exercise forbearance | being able  | with those | being ignorant | and      | going astray | since    |
| V-PNA                   | V-PPM/P-NMS | Art-DMP    | V-PPA-DMP      | Conj     | V-PPM/P-DMP  | Conj     |

|          |            |                   |             |
|----------|------------|-------------------|-------------|
| 2532 [e] | 846 [e]    | 4029 [e]          | 769 [e]     |
| kai      | autos      | perikeitai        | astheneian  |
| καὶ      | αὐτὸς      | περίκειται        | ἀσθένειαν ; |
| also     | he himself | is encompassed by | weakness    |
| Conj     | PPro-NM3S  | V-PIM/P-3S        | N-AFS       |

1. “to deal gently” is the Greek word *metriopathein*
  - a. the idea of moderating one’s feelings.
  - b. This word stresses the mental and emotional balance that is:
    - i. neither cold and indifferent
    - ii. nor uncontrollably sensitive.
  - c. This word is a compound of:
    - i. *Metrios* – moderately, slightly, a little
    - ii. *Pathos* – suffering, a passion, or inordinate affection or lust

2. There is one article (*tois* – “with those”) used for both “ignorant” and “going astray” so these words describe the same person or the same group.
  - a. “Ignorant” is *agnoeo*
    - i. From:
      1. “*a*” which basically means “no-“ or “non-“ and
      2. “*nous*” which means “to exercise the mind, to comprehend, to perceive, think or understand.”
    - ii. “*a*” + “*nous*” = “no-mind” or “no-perception” or “no-comprehend”
    - iii. This word means to not know, not understand, or to be ignorant
  - b. “Going Astray” is “*planao*” and means:
    - i. “To roam from safety, truth or virtue.”
    - ii. “To go astray, deceive, err, seduce or to go out of the way.”
3. The priest must balance:
  - a. leniency with severity
  - b. encouragement with rebuke.
4. One of the weaknesses of the priesthood of Aaron was found in:
  - a. Leviticus 16:6 – “Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house.
  - b. Leviticus 16:11 – “Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself.” (16:11-14)
  - c. Leviticus 16:17 – “No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel.”
5. Before the priest could make atonement for the people by offering the goat for the sin offering and sprinkling its blood behind the veil of the holy of holies the Priest had to first enter the holy of holies with the blood of a bull for his own sins and those of his house.
  - a. In Leviticus 16:20 Aaron would lay his hands on the goat and confess the sin of the people

**5:3 – “Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.”**

|          |            |           |                 |          |          |          |          |          |          |          |           |
|----------|------------|-----------|-----------------|----------|----------|----------|----------|----------|----------|----------|-----------|
| 2532 [e] | 1223 [e]   | 846 [e]   | 3784 [e]        | 2531 [e] | 4012 [e] | 3588 [e] | 2992 [e] | 3779 [e] | 2532 [e] | 4012 [e] | 846 [e]   |
| kai      | di'        | autēn     | opheilei        | kathōs   | peri     | tou      | laou     | houtōs   | kai      | peri     | hautou    |
| 3 καὶ    | δι'        | αὐτήν     | ὀφείλει         | , καθὼς  | περὶ     | τοῦ      | λαοῦ     | , οὕτως  | καὶ      | περὶ     | αὐτοῦ* ,  |
| and      | because of | this      | he is obligated | just as  | for      | the      | people   | so       | also     | for      | himself   |
| Conj     | Prep       | PPro-AF3S | V-PIA-3S        | Adv      | Prep     | Art-GMS  | N-GMS    | Adv      | Conj     | Prep     | PPro-GM3S |

|                     |          |            |
|---------------------|----------|------------|
| 4374 [e]            | 4012 [e] | 266 [e]    |
| prospherein         | peri     | hamartiōn  |
| προσφέρειν          | περὶ     | ἁμαρτιῶν . |
| to offer sacrifices | for      | sins       |
| V-PNA               | Prep     | N-GFP      |

1. God always instituted a priesthood and assigned the individual priests.

2. If a priest had access to the Holy God surely God would be the one to make the selection and set the criteria.
  - a. Men could not appoint one of their own sinful humans to approach God.
  - b. Thus, a priesthood and the priest must be selected by God.
3. If God did not choose a priest then there would be no priesthood between man and God.

**5:4 – “And no one takes this honor for himself, but only when called by God, just as Aaron was.”**

|          |          |              |          |          |          |          |            |              |          |          |          |            |          |         |
|----------|----------|--------------|----------|----------|----------|----------|------------|--------------|----------|----------|----------|------------|----------|---------|
| 2532 [e] | 3756 [e] | 1438 [e]     | 5100 [e] | 2983 [e] | 3588 [e] | 5092 [e] | 235 [e]    | 2564 [e]     | 5259 [e] | 3588 [e] | 2316 [e] | 2531 [e]   | 2532 [e] | 2 [e]   |
| Kai      | ouch     | heautō       | tis      | lambanei | tēn      | timēn    | alla       | kaloumenos   | hypo     | tou      | Theou    | kathōsper  | kai      | Aarōn   |
| 4 Καὶ    | οὐχ      | ἑαυτῷ        | τις      | λαμβάνει | τὴν      | τιμὴν    | , ἀλλὰ     | καλούμενος   | ὑπὸ      | τοῦ      | Θεοῦ     | , καθὼςπερ | καὶ      | Ἀαρῶν . |
| And      | not      | upon himself | anyone   | takes    | the      | honor    | but rather | being called | by       | -        | God      | just as    | also     | Aaron   |
| Conj     | Adv      | RefPro-DM3S  | IPro-NMS | V-PIA-3S | Art-AFS  | N-AFS    | Conj       | V-PPM/P-NMS  | Prep     | Art-GMS  | N-GMS    | Adv        | Conj     | N-NMS   |

1. The problem with Jesus was he was from the tribe of Judah and not Levi.
2. The author must show that any priest is a priest only because God has called him.
3. The priesthood of Aaron does not have the market on priesthood.
4. They are priests only because God called them and appointed them.
5. In fact, originally the priesthood was to be the oldest from each family and God negotiated for the Levites.
  - a. Ex. 13:11-13- ““When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD’s.”
  - b. Numbers 3:40-41 (3:40-51) – “And the LORD said to Moses, “List all the firstborn males of the people of Israel, from a month old and upward, taking the number of their names. And you shall take the Levites for me—I am the LORD—instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel.”

Now, the author shows that Jesus had his own calling and it came from God.

**5:5 – “So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, ‘You are my Son, today I have begotten you’;”**

|          |          |          |          |          |             |             |            |               |         |           |             |          |
|----------|----------|----------|----------|----------|-------------|-------------|------------|---------------|---------|-----------|-------------|----------|
| 3779 [e] | 2532 [e] | 3588 [e] | 5547 [e] | 3756 [e] | 1438 [e]    | 1392 [e]    | 1096 [e]   | 749 [e]       | 235 [e] | 3588 [e]  | 2980 [e]    | 4314 [e] |
| Houtōs   | kai      | ho       | Christos | ouch     | heauton     | edoxasen    | genēthēnai | archieera     | all'    | ho        | lalēsas     | pros     |
| 5 Οὕτως  | καὶ      | ὁ        | Χριστὸς  | οὐχ      | ἑαυτὸν      | ἐδόξασεν    | γενηθῆναι  | ἀρχιερέα      | , ἀλλ'  | ὁ         | λαλήσας     | πρὸς     |
| So       | also     | -        | Christ   | not      | Himself     | did glorify | to become  | a high priest | but     | the [One] | having said | to       |
| Adv      | Conj     | Art-NMS  | N-NMS    | Adv      | RefPro-AM3S | V-AIA-3S    | V-ANP      | N-AMS         | Conj    | Art-NMS   | V-APA-NMS   | Prep     |

|           |          |          |          |          |          |          |               |          |
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| 846 [e]   | 5207 [e] | 1473 [e] | 1510 [e] | 4771 [e] | 1473 [e] | 4594 [e] | 1080 [e]      | 4771 [e] |
| auton     | Huios    | mou      | ei       | sy       | egō      | sēmeron  | gegennēka     | se       |
| αὐτόν :   | Υἱός     | μου      | εἶ       | σύ       | , ἐγὼ    | σήμερον  | γεγέννηκά     | σε .     |
| Him       | Son      | of Me    | are      | You      | I        | today    | have begotten | You      |
| PPro-AM3S | N-NMS    | PPro-G1S | V-PIA-2S | PPro-N2S | PPro-N1S | Adv      | V-RIA-1S      | PPro-A2S |

1. This is where Jesus was selected.

2. The “today” in this verse from Psalm 2:7 and already quoted in Hebrews 1:5:
  - a. “I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.” – Psalm 2:7
  - b. This is most likely a reference to the crucified and resurrected Christ being enthroned in heaven after his death and resurrection. This comes from Peter’s and the apostles’ teaching in Acts 2:36:
    - i. “This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says,
 

‘The Lord said to my Lord, “Sit at my right hand, until I make your enemies your footstool.’

(from Ps. 110:1)

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” – Acts 2:32-36

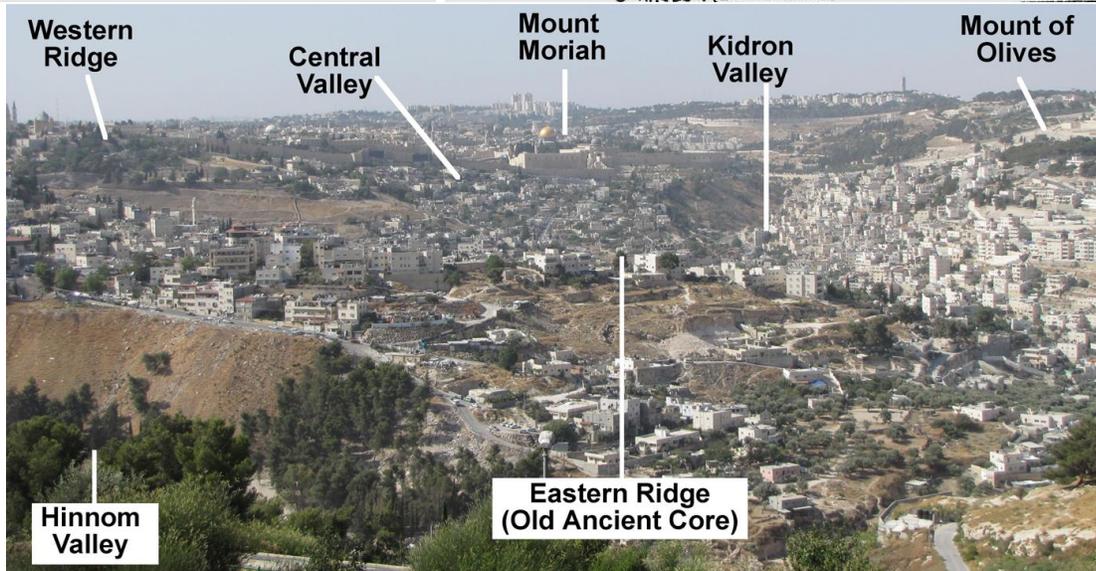
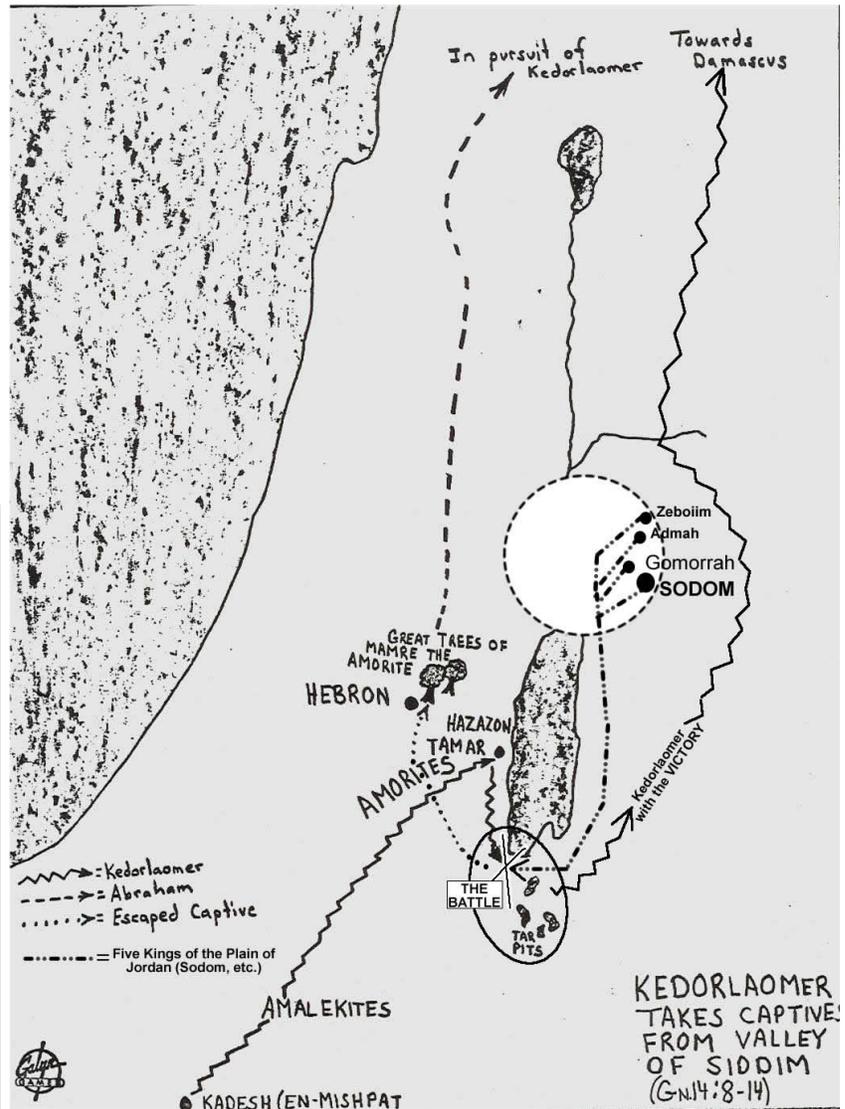
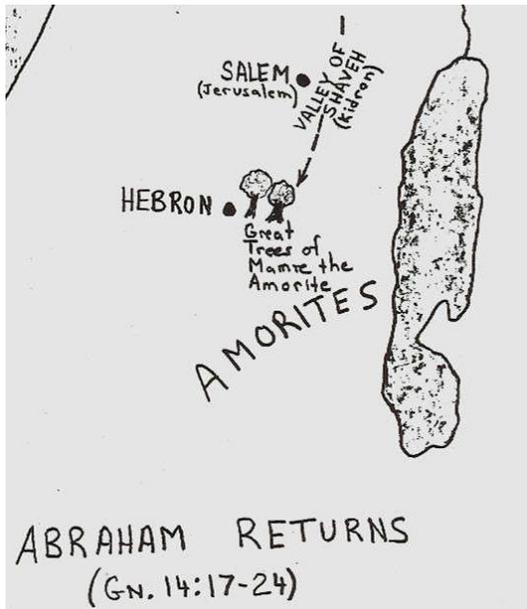
**5:6 – “as he says also in another place, ‘You are a priest forever, after the order of Melchizedek.’ ”**

|          |          |          |                 |          |           |          |          |          |         |              |          |          |                |              |
|----------|----------|----------|-----------------|----------|-----------|----------|----------|----------|---------|--------------|----------|----------|----------------|--------------|
| 2531 [e] | 2532 [e] | 1722 [e] | 2087 [e]        | 3004 [e] | 4771 [e]  | 2409 [e] | 1519 [e] | 3588 [e] | 165 [e] | 2596 [e]     | 3588 [e] | 5010 [e] | 3198 [e]       |              |
| Kathōs   | kai      | en       | heterō          | legei    | Sy        | hiereus  | eis      | ton      | aiōna   | kata         | tēn      | taxin    | Melchisedek    |              |
| 6 Καθώς  | καὶ      | ἐν       | ἐτέρῳ           | λέγει    | : Σὺ      | ἱερεὺς   | εἰς      | τὸν      | αἰῶνα   | ,            | κατὰ     | τὴν      | τάξιν          | Μελχισέδεκ . |
| Just as  | also     | in       | another [place] | He says  | You [are] | a priest | to       | the      | age     | according to | the      | order    | of Melchizedek |              |
| Adv      | Conj     | Prep     | Adj-DMS         | V-PIA-3S | PPro-N2S  | N-NMS    | Prep     | Art-AMS  | N-AMS   | Prep         | Art-AFS  | N-AFS    | N-GMS          |              |

1. Psalm 110:4 – “The LORD has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek.’ ”
2. Genesis 14:17-20
  - a. Melchizedek comes out of Jerusalem to meet Abraham:
    - i. “After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said,
 

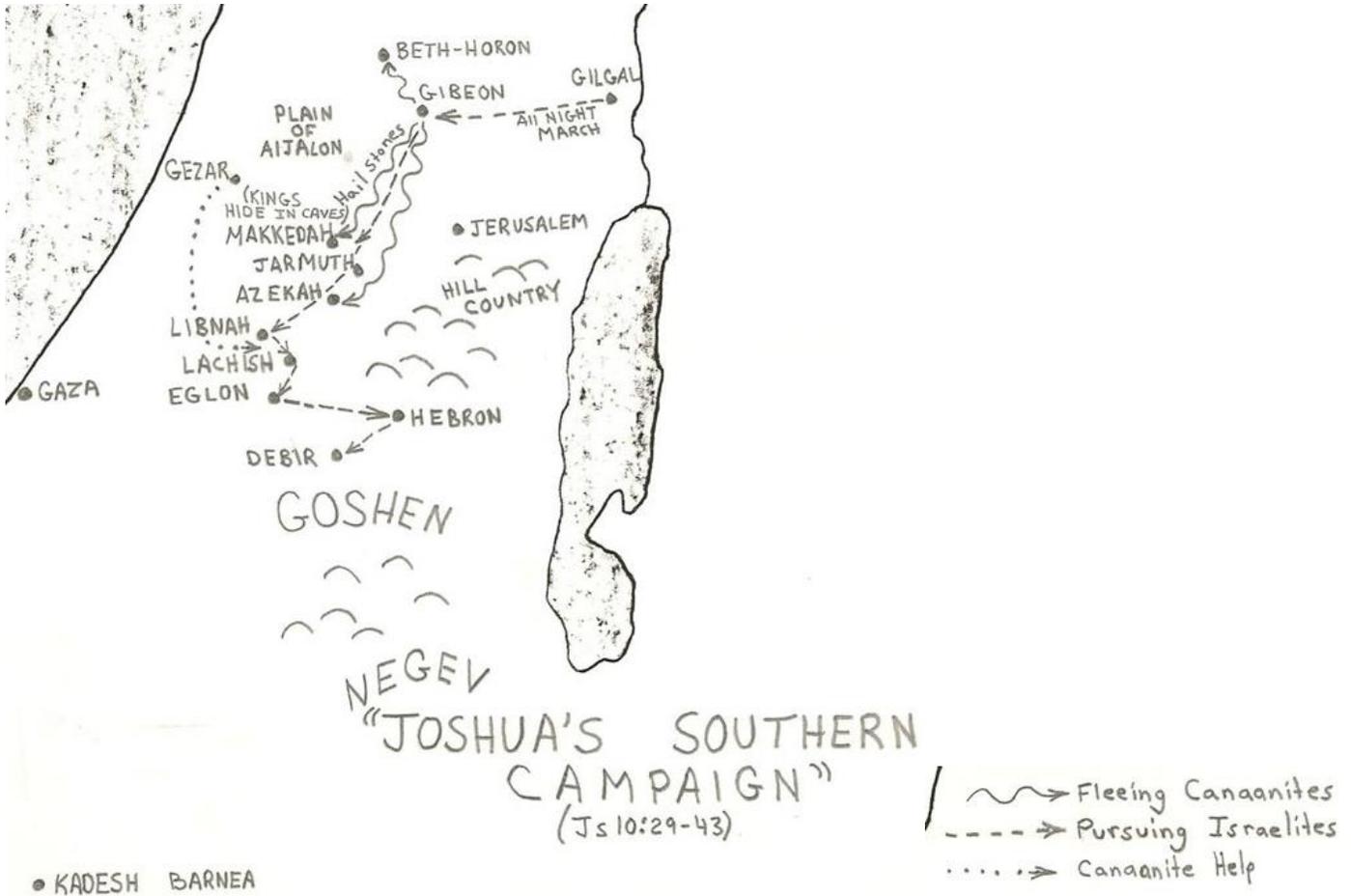
‘Blessed be Abram by God Most High,  
 Possessor[b] of heaven and earth;  
 and blessed be God Most High,  
 who has delivered your enemies into your hand!’

And Abram gave him a tenth of everything.”



- b. Joshua defeats Adoni-zedek, king of Jerusalem in Joshua 10:
  - i. "As soon as Adoni-zedek, king of Jerusalem, heard how Joshua had captured Ai and had devoted it to destruction,..." – Joshua 10:1

- ii. “So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying, ‘Come up to me and help me, and let us strike Gibeon...’ ” – Joshua 10:3-4
- iii. “Then Joshua said, ‘Open the mouth of the cave and bring those five kings out to me from the cave.’ And they did so, and brought those five kings out to him from the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And when they brought those kings out to Joshua, Joshua summoned all the men of Israel and said to the chiefs of the men of war who had gone with him, ‘Come near; put your feet on the necks of these kings.’ ” – Joshua 10:22-24



5:7 – “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.”

|            |          |          |          |          |          |           |           |          |          |               |          |           |
|------------|----------|----------|----------|----------|----------|-----------|-----------|----------|----------|---------------|----------|-----------|
| 3739 [e]   | 1722 [e] | 3588 [e] | 2250 [e] | 3588 [e] | 4561 [e] | 846 [e]   | 1162 [e]  | 5037 [e] | 2532 [e] | 2428 [e]      | 4314 [e] | 3588 [e]  |
| Hos        | en       | tais     | hēmerais | tēs      | sarkos   | autou     | deēseis   | te       | kai      | hiketērias    | pros     | ton       |
| 7 Ὁς       | ἐν       | ταῖς     | ἡμέραις  | τῆς      | σαρκὸς   | αὐτοῦ     | , δεῖσεις | τε       | καὶ      | ἰκετηρίας     | , πρὸς   | τὸν       |
| [He]       | in       | the      | days     | of the   | flesh    | of Him    | prayers   | both     | and      | supplications | to       | the [One] |
| RelPro-NMS | Prep     | Art-DFP  | N-DFP    | Art-GFS  | N-GFS    | PPro-GM3S | N-AFP     | Conj     | Conj     | N-AFP         | Prep     | Art-AMS   |

|             |          |           |          |          |          |          |          |          |          |                   |   |
|-------------|----------|-----------|----------|----------|----------|----------|----------|----------|----------|-------------------|---|
| 1410 [e]    | 4982 [e] | 846 [e]   | 1537 [e] | 2288 [e] | 3326 [e] | 2906 [e] | 2478 [e] | 2532 [e] | 1144 [e] | 4374 [e]          |   |
| dynamenon   | sōzein   | auton     | ek       | thanatou | meta     | kraugēs  | ischyras | kai      | dakryōn  | prosenēngkas      |   |
| δυναμένον   | σώζειν   | αὐτὸν     | ἐκ       | θανάτου  | , μετὰ   | κραυγῆς  | ἰσχυρᾶς  | καὶ      | δακρῶν   | προσενέγκας       | , |
| being able  | to save  | Him       | from     | death    | with     | crying   | loud     | and      | tears    | having offered up |   |
| V-PPM/P-AMS | V-PNA    | PPro-AM3S | Prep     | N-GMS    | Prep     | N-GFS    | Adj-GFS  | Conj     | N-GNP    | V-APA-NMS         |   |

|          |                   |            |          |           |   |
|----------|-------------------|------------|----------|-----------|---|
| 2532 [e] | 1522 [e]          | 575 [e]    | 3588 [e] | 2124 [e]  |   |
| kai      | eisakoustheis     | apo        | tēs      | eulabeias |   |
| καὶ      | εἰσακουσθεῖς      | , ἀπὸ      | τῆς      | εὐλαβείας | , |
| and      | having been heard | because of | -        | reverence |   |
| Conj     | V-APP-NMS         | Prep       | Art-GFS  | N-GFS     |   |

1. Jesus not only has the call to the priesthood he also can sympathize with men because he himself has experienced it.
2. In the garden Jesus' prayer was answered since he asked for God's will or only for what was possible with the Father's will. (Matt. 26:39)
3. Prayers are expressions of need
4. Supplications are urgent requests

### 5:8 – “Although he was a son, he learned obedience through what he suffered.”

|          |           |          |            |          |            |             |          |           |
|----------|-----------|----------|------------|----------|------------|-------------|----------|-----------|
| 2539 [e] | 1510 [e]  | 5207 [e] | 3129 [e]   | 575 [e]  | 3739 [e]   | 3958 [e]    | 3588 [e] | 5218 [e]  |
| kaiper   | ōn        | Huios    | emathen    | aph' hōn | epathen    | tēn         | hypakoēn |           |
| 8 καίπερ | ὄν        | Υἱός     | , ἔμαθεν   | ἀφ' ὧν   | ἔπαθεν     | , τὴν       | ὑπακοήν  | ,         |
| though   | being     | a Son    | He learned | from     | the things | He suffered | -        | obedience |
| Conj     | V-PPA-NMS | N-NMS    | V-AIA-3S   | Prep     | RelPro-GNP | V-AIA-3S    | Art-AFS  | N-AFS     |

1. *Huios* means “son” and there is no definite article in the Greek before “Son”.
  - a. For example, in Hebrews 1:2 “son” is written to mean “his Son”:

|               |          |          |          |          |            |          |          |           |            |              |          |
|---------------|----------|----------|----------|----------|------------|----------|----------|-----------|------------|--------------|----------|
| 1909 [e]      | 2078 [e] | 3588 [e] | 2250 [e] | 3778 [e] | 2980 [e]   | 1473 [e] | 1722 [e] | 5207 [e]  | 3739 [e]   | 5087 [e]     | 2818 [e] |
| ep' eschatou  | tōn      | hēmerōn  | toutōn   | elalēsen | hēmin      | en       | Huiō     | hon       | ethēken    | klēronomon   |          |
| 2 ἐπ' ἐσχάτου | τῶν      | ἡμερῶν   | τούτων   | ἐλάλησεν | ἡμῖν       | ἐν       | Υἱῷ      | , ὃν      | ἔθηκεν     | κληρονόμον   |          |
| in            | last     | -        | days     | these    | has spoken | to us    | in       | [His] Son | whom       | He appointed | heir     |
| Prep          | Adj-GNS  | Art-GFP  | N-GFP    | DPro-GFP | V-AIA-3S   | PPro-D1P | Prep     | N-DMS     | RelPro-AMS | V-AIA-3S     | N-AMS    |

|               |          |            |          |          |          |         |
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| 3956 [e]      | 1223 [e] | 3739 [e]   | 2532 [e] | 4160 [e] | 3588 [e] | 165 [e] |
| pantōn        | di' hou  | kai        | epoiēsen | tous     | aiōnas   |         |
| πάντων        | , δι' οὗ | καὶ        | ἐποίησεν | τοὺς     | αἰῶνας   | ,       |
| of all things | through  | whom       | also     | He made  | the      | ages    |
| Adj-GNP       | Prep     | RelPro-GMS | Conj     | V-AIA-3S | Art-AMP  | N-AMP   |

## Hebrews 1:2

- b. Here in 5:8 it means Son, as in “Although he was Son, he learned obedience...”
- c. Jesus learned obedience as a man, even though he was Son, the title Son of God, Messiah, eternal God.

2. Isaiah 50:4-9, the obedient servant of God

5:9 – “And being made perfect, he became the source of eternal salvation to all who obey him,”

|          |             |                       |          |           |              |         |             |          |         |              |              |         |   |
|----------|-------------|-----------------------|----------|-----------|--------------|---------|-------------|----------|---------|--------------|--------------|---------|---|
| 2532 [e] | 5048 [e]    | 1096 [e]              | 3956 [e] | 3588 [e]  | 5219 [e]     | 846 [e] | 159 [e]     | 4991 [e] | 166 [e] |              |              |         |   |
| kai      | teleiōtheis | egeneto               | pasin    | tois      | hypakouousin | autō    | aitios      | sōtērias | aiōniou |              |              |         |   |
| 9        | καὶ         | τελειωθεῖς            | ,        | ἐγένετο   | πᾶσιν        | τοῖς    | ὑπακούουσιν | αὐτῷ     | ,       | αἴτιος       | σωτηρίας     | αἰωνίου | , |
|          | and         | having been perfected |          | He became | to all       | those   | obeying     | Him      |         | [the] author | of salvation | eternal |   |
|          | Conj        | V-APP-NMS             |          | V-AIM-3S  | Adj-DMP      | Art-DMP | V-PPA-DMP   | Pro-DM3S |         | Adj-NMS      | N-GFS        | Adj-GFS |   |

1. *Teleiōtheis* = “complete” or “perfection” is not a moral term here but a reference to the completed experience.
2. Jesus “completed” the human experience. And, so, he could represent mankind as a full and complete member of humanity.

5:10 – “being designated by God a high priest after the order of Melchizedek.”

|                 |                        |          |          |            |               |              |          |             |                |   |
|-----------------|------------------------|----------|----------|------------|---------------|--------------|----------|-------------|----------------|---|
| 4316 [e]        | 5259 [e]               | 3588 [e] | 2316 [e] | 749 [e]    | 2596 [e]      | 3588 [e]     | 5010 [e] | 3198 [e]    |                |   |
| prosaagoreuthis | hypo                   | tou      | Theou    | archiereus | kata          | tēn          | taxin    | Melchisedek |                |   |
| 10              | προσαγορευθεῖς         | ὑπὸ      | τοῦ      | θεοῦ       | ἀρχιερεὺς     | κατὰ         | τὴν      | τάξιν       | Μελχισέδεκ     | . |
|                 | having been designated | by       | -        | God        | a high priest | according to | the      | order       | of Melchizedek |   |
|                 | V-APP-NMS              | Prep     | Art-GMS  | N-GMS      | N-NMS         | Prep         | Art-AFS  | N-AFS       | N-GMS          |   |

1. Jesus is the high priest because:
  - a. he has the call from God
  - b. he has the human experience.