

Hebrews 5 New International Version (NIV)

¹ Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins.² He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness.³ This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.⁴ And no one takes this honor on himself, but he receives it when called by God, just as Aaron was.

⁵ In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him,

“You are my Son;
today I have become your Father.”^[a]

⁶ And he says in another place,

“You are a priest forever,
in the order of
Melchizedek.”^[b]

⁷ During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could

save him from death, and he was heard because of his reverent submission.

⁸ Son though he was, he learned obedience from what he suffered⁹ and, once made perfect, he became the source of eternal salvation for all who obey him¹⁰ and was designated by God to be high priest in the order of Melchizedek.

¹¹ We have much to say about this, but it is hard to make it clear to you because you no longer try to understand.¹² In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food!¹³ Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness.

¹⁴ But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

a. [Hebrews 5:5](#) Psalm 2:7

b. [Hebrews 5:6](#) Psalm 110:4

Discussion Questions

1. We read that God directly appoints and calls the High Priest to his office. Does everyone have a calling from God? What is yours?
2. This book now begins to refer to Melchizedek, a rather mysterious character first mentioned in Genesis 14:18-20. What happened in this incident?
3. There is a bit of a rebuke in v.11-14, which implies a degree of specific knowledge about the reader/hearer. Does this rebuke ring true for you? What is your response?