

# ***Our High Impact High Priest***

***The ways Jesus' high priesthood impacts us.***

***Hebrews 4:14-16***

## **INTRODUCTION**

If I were to ask you what aspect of the character and ministry of Jesus tends to have the highest practical impact on your life, I wonder how many would say it is the aspect of Jesus as our High Priest?

We protestants tend to use little of language of priesthood in our conversations.

We are happy to talk about our being believer-priests – we enjoy the doctrine of the priesthood of the believer – it is the assurance we have that we can go to God personally in prayer – and deal directly with God and that an intermediary like Mary, one of the papal-approved saints, or even a common preacher like me, is unnecessary for us dealing directly with God.

In fact, we don't even refer to our preacher's as priests – I'm just one of the members of the church recognized by the congregation and set aside to provide congregational instruction in God's word and assist in overseeing the life and ministry of the church.

Your prayers to God are just as adequate as mine – and your access to God just as direct as mine.

But when it comes to thinking about Jesus – who he is in both his divine and human natures – what he has done for us on the cross, paying the penalty for our sins as a sacrifice – rising from the dead to overcome the ultimate human weakness of death – and ascending to the Father to rule with him until all things are brought under his feet . . .

The conversation about his High Priesthood may be alluded to, but among many it may not rise to the level of having the highest practical impact on us.

But, according to the writer of Hebrews – the High Priesthood of Jesus is the most significant aspect of his person that should be having the highest practical impact on your life.

In fact – it is the single-greatest aspect to the person of Jesus that will keep you from quitting the faith either from despair – or from taking your own show of self-exaltation on the road.

To talk of terms like High Priesthood may feel too Old Covenant – too removed – too theological – not New Covenant – not intimate and not practical.

In reality, we could actually say that the High Priestly role of Jesus is the very synthesis of all of his person that has the highest practical impact on your day to day existence as a Christ.

His priesthood brings together his deity and humanity to give us access to God – forgiveness – perpetual intercession – guarantee of resurrection from the dead – and eternal existence in completion before the father

His priesthood is the culmination of his person and work – and is the most practical and has the highest impact on us and therefore is not only worthy of a greater consideration – but a more intentional use every day of our lives.

The book of Hebrews highlights the superiority of Jesus – and does so for a very practical reason – to keep Christians from quitting the Christian faith when circumstances seem to costly to continue.

Why is Jesus superior

Because he is the ultimate expression of God's revelation of himself to us – He is the Son – his divine nature compels us to listen to him. That was chapter 1

He is also the ultimate expression of God's revelation of himself to us as the highest of all humanity – showing us what a God-centered human is to be like – that was chapter 2

And we are now considering how it is that Jesus is the highest representative God on earth – as both our Apostle and High Priest – that's where chapter 3 began and where we pick it up at the end of chapter 4.

Hebrews 4:14-16 shows us the impact that the High Priestly position of Jesus should have on us.

How should Jesus' High Priesthood impact us?

**Two ways Jesus' High Priesthood should impact us are highlighted in Hebrews 4:14-16.**

**I. JESUS' HIGH PRIESTHOOD CALLS US TO STEADFASTLY CONFESS CHRIST v 14**

Instead of rejecting what we believe – the impact of Jesus' role as our high priest actually calls us to confess what we believe even more steadfastly than ever before.

When you, or one you know, are about to throw yourself off of the cliff into unbelief, the rope of safety to cling to is considering the high priestly role of Jesus – it will actually impact you to believe more steadfastly if you consider it carefully.

So let's do that – look at the way v 14 begins:

**Therefore** – pause there – we have to pause here.

This term always draws our eyes back to the content that precedes it – “therefore” is always the culminating impact that previous instruction should have on us.

What is the prior instruction being referred to here?

Most likely, it is referring all the way back to **3:1**.

Why do I say that?

The language of v 14 hearkens back to the very language that began this section of the book that began back in 3:1

In 3:1 We are ***partakers of a heavenly calling*** – where did our high priest ascend – into the heavens (4:14)

In 3:1 We are called to consider Jesus the High Priest – in 4:14, Jesus is our High priest (we have seen no mention of him as High Priest from 3:1 until here).

In 3:1 He is the High Priest of our confession – in 4:14 – we are called to hold fast to our confession because of his high priesthood.

In fact – remember what we have said previously about this section.

3:1 called us to consider 2 characteristics of Jesus

He was the Apostle of our confession

He was the High Priest of our confession

Apostle is a representative – a human representative for God – one sent by God to represent him and deliver or mediate his word to his people

And the highest human representative who ever mediated the word of God to God's people was Moses.

Recall – 3:2-4:13 was all about how and why Jesus was an even higher representative of God mediating God's word to us – to the degree that if we harden our hearts toward him – we will never experience the coming perfect era of heavenly rest – but sure judgment.

So now 4:14 takes us back to the 2<sup>nd</sup> characteristic of Jesus that we were called to consider

Not merely the Ultimate Apostleship of Jesus  
But the Ultimate High Priesthood of Jesus

What is so significant about this transition to the High Priesthood of Jesus is that it will actually be the emphasis all the way through chapter 10 – chs 5-10 is a treasure chest of explanation and exhortation about High Priesthood of Jesus.

Our verses merely introduce it

We have already tasted this truth back in 2:17; It was mentioned in 3:1 – and now we will be flooded with the reality and importance of Jesus' High Priesthood through chapter 10.

We can actually see that structurally in the way the author wrote the book – notice the parallel comments here in **4:14-16 and 10:19-25**

TURN AND READ – everything between our passage and the end of ch 10 chronicles the glories of Christ as our High Priest – we will likely spend the rest of 2020 considering these details.

One further note about where we are in this book – see how where we are now fits with what this book is all about.

Remember – it was written to a group about to quit Christianity – and the exhortation to such people is to do 2 things:

- 1 Listen to Jesus – chs 1-10
- 2 so you might then Live for Jesus chs 11-13

Chs 1-10 – why should we listen to Jesus as the chief revelation of who God is and what it means to acceptably relate to him?

Because he is greater than the heavenly mediators of God's revelation in the Old covenant – the Angels – who brought God's word to the patriarchs by means of the prophets. Jesus is a greater means of revelation than they are.

Because he is not an angel who represents God – he is the very Son who displays God. – chs 1-2 detailed that truth for us.

Chs 3-10 tells us we should listen to Jesus because he is the ultimate representative of God (Apostle – greater than Moses was 3:2-4:13) and the Greatest of all the High Priests – ch 4:14-10)

So – we need to carefully listen to Jesus – because he is our Great High Priest – that's all within that little word, "therefore." Never underestimate a good "therefore!"

### ***Since we have a great high priest***

Not merely a "high priest" – but a great high priest  
We will be looking into the Old Testament priesthood quite a bit throughout the rest of the year – but just recall for now that the entire nation of Israel was viewed as

- The children of God – the sons of God – they were supposed to display the character of God to all the nations
- And a nation of priests to God – they were the people who would mediate relationship between all the nations and God

As a nation of priests – they had a very structured priesthood – these were men who were designated by God in his law as those who would formally, publicly, and sacrificially act as go-betweens for God and the people

God was too holy for the sinful people to come near to him themselves – so God called for mediators – people set aside – sanctified - who would bring sacrifices on behalf of the sinful people – to satisfy the requirements to be acceptable to God.

But the people could never come close to God's presence themselves – only through these mediators

And there was a strict hierarchy even among the priests.

Priests came through only one of Israel's tribes – Levi.

And they were divided into divisions of priests who would oversee various aspects of the temple and the required sacrifices.

Only one family among the Levites – the family directly descending from Aaron, Moses' brother, could ever be considered for the positions of High Priest – or any of the priests who would enter the tabernacle or eventually the temple

So – only one of Aaron's sons – or descendants could be the highest of all the priests.

You could think of it in terms of a company's management structure – you have officers of the company who have specific assignments to oversee and several direct reports – executive officers who have broader management and more intense responsibility and oversee groups of officers – and then you have the chief executive officer – who oversees all the executives and the whole of the company.

But consider what is said here about Jesus.

He is not merely our high priest

He is our ***great high priest***

This GK translation of the Old Testament – the High Priest would be described with this word “great” – the Great Priest.

So – to say that Jesus is the Great high Priest is like saying he is the Great Great High Priest – the High, High Priest

The highest of the high priests – the greatest of all the high priests – he exceeds them all.

i.e., He's not an officer of the company – nor is he merely an executive officer of the company – he's not even really the chief executive officer of the company – this would be like saying, he is the chief, chief executive

But

What is it that makes Jesus the highest of all the high priests?

3 aspects to his priesthood that make him the highest of all high priests to God

### **1. Ultimate Access**

***Who has passed through the heavens***

“passed through” – a term often used to describe the priests of the Old Testament

The tabernacle of Moses and the Temple of Solomon and even in Jesus’ Day was divided into 3 sections where the priests would carry out their responsibilities:

The outer court where the altar of burnt offerings was and the laver from which the priests would cleanse themselves ritually

The initial court within the temple sanctuary – often referred to as the holy place – only certain priests could enter here and only specific functions were done here – where the 7 Branched candelabra stood – the table with the shewbread (bread of the presence) and the altar of incense – which stood just in front of a massive one piece veil separating the holy place from the inner sanctum.

The third priestly court was the Holy of Holies – where the ark of the covenant resided. The ark was a representation of God’s throne of mercy – the mercy seat

And only 1 priest could enter here – only 1 time a year – and would take blood from a specific sacrifice and sprinkle it on the mercy seat – God’s throne of mercy – to atone for the people – giving the people acceptance by God – covering their sin. The ark actually was a physical representation of the very presence – the throne room of God himself.

So the Some priests could pass through the outer court into the inner court of the Holy place – and only 1 priest could pass through the Holy Place and pass into the holiest of the holy places – that was a representation of God’s throne room and presence.

But Jesus is a greater High Priest than even that – because of the kind of access he had – notice where he passed through:

### ***The heavens***

The heavens could refer in Scripture to the sky – where the clouds dwell and the birds fly – the atmosphere

The heavens could refer to the place where the stars dwell – interstellar space – the universe beyond our atmosphere

And the heavens could refer to the place where God himself dwells – see **8:1**

This may be what Paul was referring to in 2 Cor 12 when he spoke of passing into the 3<sup>rd</sup> heaven – beyond our atmosphere, beyond what we call outer space – and into the very presence of God – the 3<sup>rd</sup> heaven.

Our priest did not go behind an earthly veil into an earthly representation of God's presence.

Our high priest passed through into the actual presence of God – and took his seat at the very hand of God's eternal power – as our eternal mediator – with his own blood as an eternally sufficient sacrifice before God

And he didn't leave – he doesn't go year after year, once a year – he went into that heaven – and sat down – forever accomplished the work of redemption and remains there to this very moment (perfect tense verb – he passed through and remained there).

That alone would make him the highest of high priests – but there is another aspect to his priesthood that makes him the highest high priest

## 2. Ultimate Humanity

### **Jesus**

His name was not mentioned in this book until 2:9 – where his humanity was being highlighted.

His name has not been mentioned since 3:1

We might pass over this name too quickly – but keep in mind – this is his human name – the name that represent his perfect earthly life – which is what made his sacrifice of himself actually acceptable to God.

Our sin required a human death – Jesus, fully human gave himself as that required sacrifice.

Our sin required a perfect human who satisfied all God required as righteous – Jesus lived a life that completely satisfied all of the righteous requirements of God we needed.

Jesus was the ultimate Son of Man – the perfect human – the only satisfying human before God.

No earthly High Priest could say that of himself – he had to make sacrifices for himself and his own sin – but not Jesus (5:3; 9:7)

Our high priest was ultimate humanity – greater than all others – no one possesses these credentials.

But even a 3<sup>rd</sup> aspect of Jesus' High Priesthood is stressed here that makes him the highest of high priests:

## 3. Ultimate Divinity

## ***The son of God***

We don't have to review all of this – it was fully detailed for us in ch 1 – He is the highest expression of divinity –  
1:3

The Son is the very divine DNA of the Father – he is perfect divinity entering into the highest heaven – on our behalf as our ultimate mediator.

No other mediator can claim these kinds of credentials. He is the highest of all high priests.

And so because Jesus' High Priesthood has ultimate access as the ultimate human being and ultimate expression of divinity, what impact should that have on us?

## ***Let us hold fast our confession***

What is the ***confession***

Lit – the word is truths you verbally agree to – affirmations you believe

At a minimum – our confession (it is singular) – is a body of truth that is publicly affirmed

Notice it is “our” confession

“we” have a great high priest – that is – those who are connected to the ministry of that High Priest

“us” – those of us who have publicly affirmed our belief in – adherence to – allegiance to – confidence in Christ and what the whole of the Scriptures – from Genesis to the New Testament revelation reveal about him

But a confession – by virtue of the very term – is more than doctrinal phrases on a page

They are truths that are personally owned – that is why they are publicly affirmed

If a criminal signs a confession – he is personally agreeing with and holding himself liable to the consequences of what is contained in the “confession”

Therefore – our confession is not just doctrinal – it is personal – doctrines we hold personally dear to be true

That implies that our confession is life-shaping – defining the purpose and direction of life

Our confession is foundational to our own personal image – it defines how people see us – respond to us – what they think of us

Our confession is what we fall back on when our life-philosophies are shaken

Our confession is what we use to encourage others whose life philosophies are being shaken

Our confession is what we stand on in the present. Because we are confident about what it promises regarding our future.

Our confession is the truth we sing – that enlivens our passions and encourages our hearts to rest in our God.

Our confession is what we genuinely believe is essential to life.

Because Jesus is the Great High Priest – the ultimate means of mediating between us and God – we cannot let go of what we believe about him

It is deadly – eternally dangerous – life-altering – eternity altering

In the immediate context, the author is calling a group of Jewish Christians not to let go of what they have said they have

embraced in belief about Jesus – because they are suffering intense and debilitating – life-threatening persecution for it.

If you go back to Judaism – it cannot save you.

If you reject deism altogether – you will not be saved.

If you embrace the idolatry of the culture you live in – you abandon any hope of salvation.

You have to “hold fast”

***Hold fast***

“grab hold of” it.

“arrest” yourself to your confession

“seize” this confession

Hold on like a running back should a football in the game winning goal-line drive.

Hold on like cliff-climber would a rope while dangling over a massive drop.

Hold on to your confession like your life was on the line.

Why? Why such urgency and gravity?

Because you are going to hold on to something – or someone you believe will preserve your life – or be the best life-controlling approach to what is important and vital.

Everyone – whether they have it written down or not – operates from some kind of code of self-preservation.

What confession could be connected to anything more stabilizing – eternally stabilizing than our confession connected to Jesus as our Great High Priest?

What other system of ethics or philosophy of reality actually guarantees eternal hope and complete satisfaction?

None – the best naturalism, altruism, or atheism can do for you is provide you an approach to life that can give you statistical probabilities for the foreseeable future – not guarantees that last forever – and none that guarantee acceptance with God Himself.

No other system of belief – no other religion is tied to one who has satisfied God with the sacrifice of his perfect self – on our behalf – all others are nothing more than a internal crapshoot.

What else are you going to hold fast to if not Jesus as your high priest?

What would that look like practically?

If your situation – your suffering – your frustrations – your unmet expectations – your relational emptiness – your internal fantasies are causing you to slip away from devotion to Jesus.

Consider him again – so that you hold on to him tighter.

If you will not consider him – you will not hold to him.

If you consider him carefully – deeply in relationship to what you are struggling with – you will find his role as your great high priest more than helpful in holding on to him.

*The reality of Jesus as our high priest should not make us shrink from what we think of him – but should call us to a more steadfast confession of our hope in him. Look at the 2<sup>nd</sup> impact that Jesus' High Priesthood should have on us:*

**II. JESUS' HIGH PRIESTHOOD CALLS US TO CONFIDENTLY  
DRAW NEAR TO GOD vv 15-16**

Instead of shrinking away from God in fear, shame, or even rejection, the high priesthood of Jesus calls us to approach God with even more confidence than every before.

Shrinking away from God is the default human response when our minds begin to doubt what we have said we believed.

It's what always happens when we begin to believe something else that doubts the validity of what God has promised.

When Adam and Eve believed the fruit would make them like independent from God – what did they do when they discovered they were wrong? They hid from God.

Think about how Jesus' high priestly role calls us to confidently draw near – not sheepishly shrink away from God

***For we do not have a high priest who cannot sympathize with our weaknesses***

Here the writer gives us another reason why Jesus is our Great High Priest

He's sympathetic with our human struggle with sin

It may be tempting for some to suggest that Jesus may well be a great high priest – because he was divine – he is transcendent from our struggle

He can't possibly know what the suffering is like – he can't know the debate in our brains to quit – he's divine – he doesn't wrestle with what our souls wrestle with.

Or does he?

We don't have a high priest who is divinely transcendent from the human struggle  
 But one who was all too intimately acquainted with it –  
 because he was fully human

What is our “weakness”

Our humanity that lives within the limitations of our sin-impacted world.

Human weakness is viewed best by seeing its inability to overcome death. Humans can conquer many things – many people – but can never conquer death.

And remember what Paul said about Jesus when he took on human flesh:

***Philippians 2:7–8 (NASB95)***

*7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

*8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

Jesus, in his humanity – suffered human limitation – in that he was given over to the ultimate conqueror of humanity – death itself.

The prospect or the inevitability of the death is often the opponent that causes humans to quit.

And what if you, as a Christian, were threatened with such an opponent – death – or life if you would recant your confession?

Would you struggle?

What if cultural rejection – personal rejection – loss of friendship – betrayal – disloyalty – excruciating physical pain – a miserable marriage – nagging physical limitations – were the norm of your life because of your commitment to Jesus?

Or even the norm of your life, despite your commitment to Jesus?

Would you be tempted to quit?

Look to Jesus. Why?

He is the ***one who has been tempted in all things as we are***

This is not a statement that he has sinned in every way humans have sinned

This does not mean that he has experienced every detail of every detailed temptation any human could ever face.

The primary temptation in this context – is the temptation to quit in light of competing alternatives to living for the glory of God.

Those he created rejected him – his chosen nation rebelled – his disciples disowned him – he was suffocated to death after his flesh was torn to ribbons through vicious torture –

he lived in virtual poverty, was given to hunger, loneliness, and the constant nagging reality that he was never safe and no one would remain loyal.

He succumbed to death – a death he was threatened with his entire adult life.

### ***Yet without sin***

Meaning – he did not struggle with lust, even though tempted by it – he did not feel inadequate even though

tempted to think it – he did not doubt – even though he was brought to the brink of submitting to it.

He never quit. he never gave in to what at times must have felt inevitable.

Even when he cried out – “My God, My God, why have you forsaken Me” – it was not a cry of sinful doubt – but an alignment with saving satisfaction.

Some may object – Jesus cannot really help us if He has not sinned like us.

I appreciate what the commentator Hughes said, “What we . . . need was not a fellow loser but a winner; not one who shares our defeat but one who is able to lead us to victory; not a sinner, but a savior.”

That isn't how we normally think

We often want to surround ourselves with people who have not only experienced what we have – but failed in the same ways we have failed.

Actually – we don't know anyone who has completely overcome our sinful conditions – we have people who have coped – who have survived moments of suffering – but not anyone who has been tempted and has never succumbed in some way.

That's why we are addicted to support groups – groups that share our mutual defeats

There is a degree of comfort in hearing how others have struggled.

But my friends – we have someone so far superior to the most authentic and transparent support group  
 We have a high priest – seated at the right hand of God – who was presented with the full weight of human limitation – and the extremes of human temptation –

And he did not learn to cope with the consequences of giving in

He never gave in – he never sinned – he conquered

Even when death took his life – He took it back from death and put his foot on death’s neck as if to say the greatest enemy of humanity was rendered powerless.

So – if that kind of victory in human weakness is what qualifies Jesus as the Great High Priest – on our behalf – in front of God – what then should be the impact?

## **V 16**

### ***Therefore, let us draw near***

Wait – why not “shout” – “throw a party”?

Why “draw near”?

What does human sin do to us in relationship to God?

It separates – it keeps us from intimacy – it sets up barriers – it makes us hide from him – makes us live in shame and fear – anger and bitterness in regard to him.

What do the radical differences between God and us typically do to our feelings of adequacy? They make us shrink.

Think of this phrase in terms of the Old Testament concepts:

Adam and Even – estranged from God's presence after sin.

Israel at the base of Mt Sinai – told not to come up – or even touch the mountain where God's presence was – only Moses could approach

When Israel sinned – the tent of God's presence was removed from among them and put outside the camp.

When an Israelite sinned – they could not come to the tabernacle or the temple – but be removed from the camp until the sin was satisfied and then they could come near to God's presence as it was found at the tabernacle.

Priest had to pray for the people – sacrifice for the people – stand in between the people and God.

A veil separated the people from the merciful throne of God – and only a sacrifice by a single High Priest on a prescribed day each year could bring any semblance of closeness of the people coming near to God.

But not now.

Jesus, as the Great High Priest – does away with the veil in the temple – dealt with every individual sin that could make us unclean – makes us, the church, his very temple with whom he dwells – makes our very bodies his very temple in whom he dwells – makes us priests who pray directly – and no more estrangement from fellowship.

We draw near with confidence

Confidence is boldness – freedom of mind – no hindrances

Not confidence in ourselves or our own holiness – but in the holiness of our High Priest who is the perpetual satisfaction of God on our behalf in heaven

And to what do we draw near?

***The throne of grace***

i.e., the mercy seat – which was once kept from us – is now fully open – always open – not a revolving door – no veil – no door keeping us from perpetual access to the favor of God toward us

But this is no theological theory without practical impact – see the final phrase in v 16

***SO THAT we may receive mercy and find grace to help in time of need***

We draw near to the throne of grace – for the purpose of finding specific – necessary – need-based grace.

When you need help to hold on – draw near – not because you feel close – not because you have earned a right to sit up close – not because you deserve to be close

Draw near – because Jesus is your high priest and grants you immediate and perpetual personal access to the rule of God that graciously keeps you tied to him.

Note – we draw near so that we will find mercy – if you leave – there is no mercy to be found – no grace to enjoy.

What would such drawing near look like?

It is what we do together every Lord's Day when we begin our worship gathering – we all stand before the Lord – and we open by hearing him speak to us through his word

It is what is happening when we sing together – we are drawing near – singing to him as he inhabits the praises of his people.

It is what occurs when we all join in prayer together – we are approaching the mercy seat on the basis of our Great High Priest – so that we have the confidence that what we ask he will answer

Drawing near takes place

When we expectantly listen to his word to hear from him and then intentionally leave to apply what he has instructed

When we open the Bible and read – confess our sin – bring our intercessions – sing in our cars – pray with our families – enjoy fellowship with our friends – respond in prayerful cries for help when overwhelmed – or despondent.

Drawing near

Implies that you are ready and willing to hear from him – receive whatever he gives to you from his word – trust that what he gives is best – of his grace – and will cause you to live for his glory.

When do you need his grace – when do you need his mercy?

That is when you draw near – and do so confidently – because Jesus is the Great High Priest guaranteeing you will receive what you need.

*Because Jesus is our High Priest, we have even more reason to confidently confess our trust in him – and even more reason to confidently approach God – and such a confession and approach will secure us in God's grace and mercy.*

## **CONCLUSION**

My brothers and sisters, every single one of us is going to face moments where we feel inadequate to the situations in front of us

We will all face moments where we feel abandoned by anyone of any significant help to support us when we are at our lowest.

Each of us, if we are honest and actually looking, are going to come face to face with the reality of our sin – or inadequacies – our weaknesses in light of our temptations that we seem to keep giving in to

Frustrations – bitterness – anger – selfishness – pride – all of these are the temptations of our hearts

And when they pile up – they make us want to quit – we either get quiet and isolate ourselves or we blow up at people around us and isolate ourselves

The culminating effect of our common weaknesses make us shrink from others – and they make isolate ourselves from openness – and drive us to think there is little to no help to recover.

And that downward spiral of despair is spiritually deadly.

Or – it is possible that your happiness thrives off being the center of everyone’s attention and your talents and abilities tend to lift your expectations for acknowledgement higher than perhaps they should be.

To the point where you are tempted to only surround yourself with those who make you look and feel superior. So you will quit your job – your ministry – your school – and rush to another setting that will sustain your thoughts of greatness

In other words – you isolate yourself from others simply by changing scenes

And that kind of self-promotion is spiritually deadly.

And neither personal despair or self-exaltation need to be the tone of our life – because neither will actually make you adequate before God.

But there is someone who has faced the potential to quit in despair and was tempted with the opportunity to quit his service to God for self-exaltation

And he didn’t quit – he remained faithful – and he is the one who stands in the inevitable gap between us and God – mediating between the two to actually bring us together in complete acceptance and joy.

Therefore – the High Priesthood of Jesus should be the aspect that we dwell on perhaps as much or more than any other  
 It lifts us up to God when in despair  
 It humbles us before God when full of ourselves

The highest impact of Jesus’ life and ministry may be his High Priestly role – one we need to think about – dwell on – and cling to more than perhaps we have been.