

SOMETHING BETTER | HEBREWS 7:18-22

- Since the Law must be changed, it has been changed (v. 18). The Law is both "holy and good" (Romans 7:12) and "weak and useless" (Heb. 7:18), depending on your purpose and dispensation. In Heb. 7, it was too weak to impart life, and it is useless now because it has completed its assigned task as Israel's schoolmaster.
- The better hope than the Law is based on an oath (v. 19-21)
- Jesus is the guarantee of a better covenant, and made the surety by this oath (v. 22).

THE BETTER SALVATION | HEBREWS 7:23-28

- The need for many Priests due to a high death rate (100%!) (v. 23)
- The problem overcome in Jesus: "He continues forever." (v. 24)
 - Note the similarities between Jesus and Melchizedek in 7:3.
- The conclusion of the matter (v. 25)
 - He saves **to the uttermost**. The Greek παντελής [pantelas] is a combination of πας [pas] and τέλος [telos] – the "total completion."
 - The only way He saves is by **those who come unto God by him**. (The plea for the Hebrew nation was that they come, before it is too late).
 - He always lives to make intercession for all who will draw near to God through Him.
- The comparison (vv. 26-28)
 - Verse 26 - This is out-of-date terminology, using **became** in the same manner as Hebrews 2:10 and Titus 2:1. The idea of these words is "It was fitting (because it was needed) for us to have such a high priest."
 - Verse 27 is problematic for those holding to the doctrine of Perpetual Sacrifice.
 - Verse 28, Compare to v. 20. The insertion in 20 of **he was made a priest** is shown to be accurate by this verse.

JESUS THE HIGH PRIEST | HEBREWS 8:1-2

- Verses 1-2 contain the sum or the synopsis of chapter 7
- The high priest of chapter 7, not the one of the tribe of Levi, but the perpetual priesthood of the King of Righteousness and King of Peace, described in 7:26-27, is the new high priest of the Jewish nation. This is the summary point!
- Literally "sat down" (KJV incorrectly makes the active into passive "is set").
 - The same word in the same form is found in Hebrews 1:3 and 10:12.
 - The reference to Christ sitting at the right hand is from Psalm 110, and referenced only of the post-ascension Christ. (Mark 16:19, 1 Peter 3:22, Hebrews 1:13, 10:12 and Hebrews 12:2, Colossians 3:1, Romans 8:34, Acts 2:34, Luke 20:42, Matthew 22:44)
- If a priest is standing, then there is sin to be dealt with (compare Hebrews 10:11-12). Jesus is only seen standing at the right hand of God one time: Acts 7:55-56, where he is rising in judgment against Israel, and the judgment is only stayed by Stephen's prayer, "Father, forgive them...."
- Note: it is not correct to say, "Christ is on His throne." His throne is the Davidic throne, and he is not yet on it.

- Jesus is not like the Levites, but literally, "a servant of the holies and of the true tent which the Lord pegged, not man."

JESUS: SOMETHING TO OFFER | HEBREWS 8:3

- The high priest was **ordained**, that is καθίστημι [*kathistemi*], "given his ultimate stand." It is interesting that this "stand" word is used in contrast to the sitting of Jesus.
- A priest must have something to offer. What does Christ have to offer? See Hebrews 9:12, John 6:51, Ephesians 5:2.

JESUS: ASCENDED ON PURPOSE | HEBREWS 8:4-5

- Verse 4 is an important verse of Jewish evangelism and Kingdom theology, often misunderstood and overlooked.
 - Jews are looking (then and now) for an "on earth" Messiah.
 - They have to receive, however, a Messiah who is at the right hand of the Father.
 - The prophecy of the Psalms displays this well (for example, see Psalms 42-48, in which the Jewish people cry out for the presence of their God).
 - The writer of Hebrews was doing Jewish evangelism, and knew that it would involve a work of getting the Jewish nation to look up instead of around.
 - Kingdom theology is often mistaught because it assumes that Jesus offered the Kingdom to the nation.
 - The ascension is an important part of Hebrew prophecy, and cannot be overlooked in the Kingdom offer. (Psalm 110, Dan 7:13-14, Matthew 26:61)
 - When we teach that Jesus offered the Kingdom and the Jews rejected the Kingdom prior to the crucifixion, we ignore too much Hebrew prophecy.
 - Jesus only became a Priest upon his arrival in heaven, and He could only fulfill all Messianic prophecy if He could be both king and priest. He is currently prophet and priest and will someday be king.
- The Bible seems to use copy / shadow / figure / type interchangeably to refer to something that either shadows or foreshadows the real substance.
 - It was important that Moses make the Tabernacle exactly according to the detailed pattern given by God, because it was a copy of something he had never seen.
 - Just as the Levitical priest served the copy, so the perpetual Priest (Melchizedek, who is Christ) serves the real Holy of Holies.

JESUS: MEDIATOR OF A NEW COVENANT | HEBREWS 8:6

- These words are strong testimony for dispensational theology. If one does not divide the Levitical priesthood and Tabernacle from the Eternal Priesthood and Tabernacle, he will make errors of theology and practice (as the Roman Catholic Church has done with their Priestly system).
- **More excellent** is *diaphoros*, which is "thoroughly carried" (only "more excellent" by interpretation).
- The covenant was **established**, not "Enacted" as in some translations. The New Covenant has been established but not yet enacted (which we will confirm in future lessons).