

Intro: Last week in Part 1, we looked at the reasons why Jesus has a superior priest hood. The old priesthood was imperfection in that it was not intended to last forever. It did not bring people to God, it let them know why they couldn't come near, both in its intention and practice. God foretold that there would be another priest of a different kind that would succeed where the law failed. The perfection of the new priesthood was a necessary change in order to draw us near to God. This week we will consider Christ's superior priesthood in that it brings a better covenant, because Christ is an eternal Savior, because He is Holy and Sinless.

XVIII. Jesus, The Superior Priest - Part 2

A. Guarantee of a Better Covenant—vs 20-22

1. Aaron and his descendant's priesthood was temporary - vs 20-21a
 - a. for they have become priests without an oath
 - b. the Aaronic priesthood had no guarantees,
 - i. there was no oath from God
 - ii. conditional or unconditional
 - c. many Israelites believed differently, but their belief was not based in Scripture
2. In case the contrast is not clear
 - a. but He with an oath
 - i. It is eternal
 - The LORD has sworn
 - His word is sufficient, but He swore
 - ii. by Him who said to Him
 - By Him - God the Father
 - who said to Him - God the Son
 - iii. It is unchangeable
 - And will not relent
 - Used in the emphatic sense
 - b. 'You are a priest forever According to the order of Melchizedek' - Ps 110:4
 - i. fourth time this quote is used
 - ii. 5:6; 6:20; 7:17, here
3. by so much more Jesus has become a surety of a better covenant.
 - a. **egguos** - pledged, a bondsman:--surety, guarantee.
 - i. Judah offered to be surety for Benjamin going to Egypt the 2nd time - Ge 43:9
 - ii. He followed through in his explanation to Joseph offering himself in Benjamin's place
 - iii. Paul offered himself as surety to Philemon for Onesimus
 - iv. Christ not only mediated a better covenant, He paid the price so that we might be brought near to God
 - b. **kreittōn** – what is *better*, especially because more fully developed, and hence reaching needed dominion (mastery, dominance); "*better*," exerting *power* needed to "plant down God's flag of victory."
 - c. it is better because it is eternal - Heb 8:6; 9:15; 12:24
 - d. Remembering that there was nothing wrong with the Old Covenant
 - i. This comparative ("-er") adjective is derived from *kratys* indicating what is *better*, without implying a moral deficiency in it's comparison.
 - ii. The New is made because the Old was imperfect and temporary

- the Old was God given
- the Old was God ordained
- it served its purpose
 - Tutor pointing the Jews to Christ - Gal 3:24
 - through it is the knowledge of sin - Ro 3:20; 7:7
- iii. The Old was good, the New is better

B. Eternal Savior

1. The temporary nature of the Levitical priesthood - vs 23
 - a. there were many priests
 - b. because they were prevented by death from continuing
 - i. the ultimate disqualifier
 - ii. Though age may have removed them, if not death would have
 - iii. The ultimate example was Aaron w/ Moses, not allowed into the land,
 - the human giver of the Law and the human progenitor to the priesthood; the two representatives of the Old Covenant
 - Aaron's priestly robes were taken and placed on Eleazar and then he died and shortly after Moses died
2. The Permanent nature of Christ's priesthood -vs 24
 - a. because He continues forever,
 - i. *meno* - to stay (in a given place, state, relation or expectancy):--abide, continue, dwell, endure, be present, remain, stand, tarry (for).
 - ii. *Aion* - an age; perpetuity; the world; (Jewish) a Messianic period (present or future):--age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end)
 - b. He has an unchangeable priesthood.
 - i. *aparabatos* - not passing away, i.e. untransferable (perpetual):-- unchangeable.
 - ii. It cannot be anything but permanent
 - iii. By its divine nature, it can never conclude, or weaken or become ineffective
3. The Basis of Salvation - vs 25a
 - a. Therefore - refers to Jesus' priesthood being eternal
 - b. He can save forever, because He exists and ministers forever
4. The Power of Salvation - vs 25b
 - a. He is also able
 - i. the OC priests could save no one
 - ii. The OC sacrifices covered sin temporarily - they didn't remove sin
 - b. He is the only one who is able
 - i. Jo 14:6 no one comes to the father except through Me
 - ii. Acts 4:12 there is no other name under Heaven
 - c. to save to the uttermost
 - i. *sōzō* – to deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety).
 - refers to the Lord's saving work in the believer and is applied in *all three* time-tenses in the Greek NT: *past, present, and future.*
 - The believer:
 - has been saved – [Eph 2:5,8](#): "By grace you have been saved for by grace you have been saved through faith";

-is being saved – [1 Cor 1:18](#): "For the message of the cross is foolishness to those who are perishing, but to us who are *being saved* (presently) through the power of God."

-will be saved – [Ro 5:10](#): "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we *shall be saved* by His life"

- ii. **Panteles** - full-ended, entire, completion:--+ in (no) wise, uttermost.
 - Jesus' priesthood is no half measure like the old sacrifices that only symbolized the removal of sin
 - Christ saves eternally and completely

5. The Nature of Salvation- vs 25c

- a. those who come to God through Him
- b. by delivering us from sin, it qualifies us to come to God
- c. Again we have three tenses
 - i. past - I have been delivered from sins penalty - Ro 8:1
 - ii. present - I am being delivered from the power of sin -
 - iii. future - I will be delivered from the presence of sin - 1Co 15:52-54

5. The Security of Salvation - vs 25d

- a. since He always lives to make intercession for them.
 - i. Ro 8:34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
 - ii. 1Ti 2:5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
 - iii. Heb 9:24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;
 - iv. 1Jo 2:1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.
- b. Courtroom scene
- c. we can no more keep ourselves saved than we can save ourselves in the first place - Jd 24

C. Holy and Sinless

1. the Adequacy of Christ's Priesthood, For such a High Priest was fitting for us - vs 26, 28b

a. His Nature

- i. who is holy, - Heb 4:15 - **hosios** - right (by intrinsic or divine character) hallowed (pious, sacred, sure):--holy, mercy
- ii. harmless, - **akakos** - not bad, innocent or unsuspecting:--harmless, simple.
- iii. undefiled, - **amiantos** - unsoiled, pure:--undefiled.
- iv. separate from sinners,
 - **chorizo** - to place room between, part; to go away:--depart, put asunder, separate.
 - he was of an utterly different class, His nature was totally different from men

b. His Position

- i. and has become higher than the heavens - Eph 1:20; 4:10; Heb 8:1; 10:12
- ii. Because of all the above things mentioned

- c. His Offering
 - i. not like the Levites, needed no sacrifice for Himself - vs 27
 - ii. needed to offer Himself once for all. - Ro 6:10; Heb 9:12, 28; 10:12
- 2. the Levitical Priesthood's inadequacy demonstrated - vs 27-28a
 - a. has daily needs to offer up sacrifices, - Le 9:7;
 - i. first for His own sins - Le 16:6,10-11; Heb 5:3;
 - ii. and then for the people's - Le 16:15; Heb 5:1-2; 9:7;
 - b. For the law appoints as high priests men who have weakness
 - i. *kathistemi* - to place down (permanently), to designate, constitute, convey:--appoint, be, conduct, make, ordain, set.
 - ii. *astheneia* - feebleness (of mind or body); malady; morally, frailty:--disease, infirmity, sickness, weakness.
- 3. the Superiority of Christ - vs 28b
 - a. but the word of the oath - God's declaration
 - i. which came after the law
 - ii. appoints the Son
 - b. who has been perfected forever - Heb 5:9