

Tracking Pastor's Argument about Jesus's Superior High Priesthood

Hebrews 4:14–9:28 (to prepare for 10:1–18)

- **Heb 4:14–16 | Opening Exhortation**

Since we have such a great high priest, let us hold fast our confession and draw near with confidence to the throne of grace

- **Heb 5:1–10 | Divine Appointment and Solidarity/Ability to Sympathize**

Christ's superiority as high priest over Levitical high priests, particularly regarding Christ's ability to sympathize and his divine appointment to the priesthood

5:1–4 *The Lesser:* Levitical priests' representing to help (v. 1), solidarity (and ability to sympathize) (vv. 1–3) & divine calling to priesthood (v. 4)

5:5–10 *The Greater:* Christ's divine calling to priesthood (vv. 5–6), according to Scripture, solidarity (and ability to sympathize) (vv. 7–8), and representing to help (vv. 9–10) (feat. Ps 110)

- **Heb 5:11–6:20 | Implications** (*digression—intermediary exhortation/warning*)

Confrontation and warning, relating to original audience's current condition of sluggishness in hearing, and encouragement for those who genuinely have fled in faith to God for refuge to hold fast to that hope set before them until the end, with full assurance.

- **Heb 7 | Melchizedekian Order**

As Scripture testifies, the God-appointed Son has been made perfect forever as high priest after the order of Melchizedek—whose priesthood prefigures Jesus's in Melchizedek's role as priest-king, lack of recorded beginning or end, and superiority to Abraham and helps show the superiority of Jesus's high priesthood to Levitical high priests in terms of his perfecting capability, prerequisite for office, appointment, permanence and perfection.

7:1–10 *Melchizedek's priesthood is better* than Aaron's (Levitical priesthood) (feat. Gen 14)

7:11–28 *Jesus's priesthood after the order of Melchizedek is (even) better* than the Levitical priesthood and, setting aside the Levitical order, introduces a better hope for those who draw near to God through the Son (feat. Psalm 110)

- **Heb 8 | Obtained Better Ministry & Mediates Better Covenant on Better Promises**

We have such a high priest: the Lord Jesus reigns as heaven's high priest who has obtained a more excellent ministry than priests on earth and mediates a better covenant enacted on God's promises, which introduces a better hope through which we draw near to God.

8:1–6 *Better ministry:* Jesus ministers as high priest in heaven

8:7–13 *Better covenant:* Jesus mediates promised second covenant (feat. Jer 31)

- **Heb 9 | Ministers in Greater Tent and Offers Conscience-Purifying Sacrifice**

The new covenant that Christ mediates is superior to the old and sufficient to deal with sin because Christ shed his own blood to purify once and for all the consciences of sinners before he ascended to heaven, where he serves as great high priest on behalf of those who eagerly await his return.

9:1–10 *The Lesser/First Covenant:* tent and sacrifices

9:11–28 *The Greater/New Covenant:* more perfect tent, more effective sacrifice

- **Heb 10:1–18 | Once-For-All Offering of His Body Perfects Those Being Sanctified**

- **Heb 10:19–39 | Culminating Exhortation**