

1. Notice the final portion of Hebrews 7 - beginning in verse 26 - starts with "For such."
2. The use of these two words together likely refers both to what has been said in the preceding verses and to what follows here and in v. 27.
3. The word "became" is the translation which means "to be becoming, to be seemly, to be fitting."
4. Man being sinful and dependent upon the mediation of a priest, needed a sinless one (priest).
5. What a contrast this is to the Aaronic priests who were themselves sinners and needed a High Priest to mediate salvation for them.
6. The author now says five things about Jesus the High Priest in verse 26.
7. Jesus is one who is "holy," a word describing his inner character and in the immediate context suggests sinlessness.
8. He is also "blameless," that is, "free from evil or guile."
9. He is also "pure," that is, untainted by sin. The word indicates the absence of any legal or moral pollution. The point is that Jesus is free from anything that would in any way defile, prohibit, or disqualify him from priestly service.
10. He is also "separate or set apart from sinners."
11. He is "made higher than the heavens or exalted above the heavens," affirms the exalted dignity that Jesus now occupies in heaven.
12. In verse 27- the priests *daily* offered sacrifices (Hebrews 9:6; 10:11; Exodus 29:38-42). The high priests took part in these daily-offered sacrifices only on festival days; but as they represented the whole priesthood, the daily offerings are here attributed to them. Then they were to offer the atonement "once every year" (Hebrews 9:7), and "year by year continually" (Hebrews 10:1).
13. Verse 28 serves two purposes: to explain why there is a difference between Christ and the Levitical priests in terms of their priestly work of sacrifice and to summarize the comparison thus far.
14. The oath in 7:28 refers back to 7:20-22 where Jesus, unlike the Levitical high priests, was appointed by God as high priest according to Ps 110:4.
15. In 7:20-28 the writer introduced two important truths that are developed in 8:1-10:18: Jesus as the guarantee of a better covenant (7:22) seen in chapter 8, and Jesus offering himself once and for all (7:27) is developed in chapter 9:1-10:18.
16. Concerning the Levitical priesthood and the law, it is incorrect to say both failed in any sense - and that the coming of Jesus Christ was something of a divine "plan B."

17. With respect to the Levitical priesthood, it has been replaced because it was ultimately incapable of providing redemption. This was by divine design.
18. The Levitical priesthood was intended by God all along to be temporary. The author draws this theological conclusion based on his interpretation of Ps 110:4. Melchizedek is not only a priest after a different order than Aaron; his priesthood was also a royal priesthood, something that could never be true of the Levitical priesthood.
19. Hebrews 8:1–2 serves as an important transition in the overall letter. It is connected with the previous verses in chapter 7, and also with what follows through chapter 10:18.
20. Chapter 8 contains two major sections: 8:1–6 and 8:7–13. Verses 7-12 contains a quotation (the longest in the New Testament) from Jeremiah 31 - then followed by a short explanatory comment by the writer in verse 13.
21. “This is the sum” in 8:1 simply means - “This is the main point of my discussion.” The writer then presented several “summary arguments” to prove that Christ is indeed a superior High Priest.
22. ***His moral adequacy (v. 1).*** “We have *such* a High Priest.” This refers us back to 7:26 - “For *such a high priest* became us [is fitting to us].” The fact that Jesus Christ is morally perfect and yet identified with us in our needs and temptations makes Him superior to any other priest, past or present.
23. ***His finished work (v. 1).*** Jesus Christ is seated because His work is completed. Each repeated sacrifice was only a reminder that none of the sacrifices ever provided a finished salvation. The blood of animals did not wash away sin or cleanse the guilty conscience; it was only a covering.
24. ***His enthronement (v. 1).*** Jesus Christ is not just “seated.” It is where He is seated that adds glory to His person and His work. He is seated on the throne in heaven at the right hand of the Father.
25. ***His supreme exaltation (vv. 1–2).*** He is “in the heavens.” Jesus Christ, in His ascension and exaltation, “passed through the heavens.” He is now exalted as high as anyone could be (Ephesians 1:20–23; Philippians 2:5–11). The fact that He ministers in a heavenly sanctuary is important to the argument presented in this chapter.
26. The writer expands now on the marvelous truth that Jesus Christ today ministers in the heavenly sanctuary.
27. Each Old Testament high priest was appointed “to offer gifts and sacrifices”; therefore, Jesus Christ must offer gifts and sacrifices. These sacrifices could not be offered just anywhere; they must be offered in God’s appointed place.
28. The conclusion is logical - if Jesus Christ is a High Priest who offers gifts and sacrifices, then He must have a sanctuary in which He ministers. Since He is in heaven, that sanctuary must be in heaven.