Appendix A - The Better Things of Hebrews

1. The Son of God Better Than The Angels (1:1-4)
   God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

2. Jesus Better Than Moses (3:3-6)
   For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God’s house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.

3. A Better Rest (4:8-10)
   For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his.

   a. A Better Priestly Order (7:11-17)
      Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

      This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of him,

      “You are a priest forever, after the order of Melchizedek.”
b. A Better Covenant and Better Promises (7:22; 8:6; 8:10-12)

This makes Jesus the guarantor of a better covenant.

But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.

―For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more."


Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.


For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.
5. **A Better Hope (7:18-19)**

For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.


For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.

But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life.

And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect.