

The Letter to the Hebrews Who is Jesus? – Lesson 9

Presenter:	Larry Monson "JUST LARRY" 916-337-2648 http://theinsight.com
Topic: Christian responsibility for Evangelism	The Letter to the Hebrews – Chapter 6:20-7:28 Compare and contrast the Old Covenant to the New Covenant as it relates to the Priesthood of Melchizedek.
Key verses for today's study	Hebrews 7:12 For when the priesthood is changed, of necessity there takes place a change of the law. Hebrews 7:18, 19 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness. For the Law made nothing perfect, and on the other hand there is a bringing in of a better hope, through which we draw near to God.

Exercise one

Try and place yourself in the mind of a Hebrew Christian in 70 AD from what you have learned so far and answer this question from that view point: How do I feel about the path of the church going to Gentiles?	
Select a partner and discuss your answers to Question One.	

<p>Idea #1 : Plight of the Hebrew Christians</p>	<ul style="list-style-type: none"> • The church was changing. • The Theology of Paul was providing a more inclusionary church • The Hebrew Church was becoming _____. • They wanted to keep the _____ covenant and Jesus' _____ covenant.
<p>Idea #2: Main points to Chapter 7</p>	<ul style="list-style-type: none"> • Melchezedek was both _____ and _____ to Salem. • Melchezedek is greater than _____. • Melchezedek priesthood is greater than the priesthood set by _____.
<p>Idea #3 Sanhedrin Discussion</p>	<ul style="list-style-type: none"> • How can the promised Messiah be a priest if he is not of the tribe of priests? • He is a priest of a different _____. • He is a priest of an _____ order.
<p>Idea #4: The difference between Christianity and Judaism</p>	<ul style="list-style-type: none"> • _____ has an emphasis on correct belief (ORTHODOXY) • _____ has an emphasis on correct conduct (ORTHOPRAXY) • In Verse 12 it seems that the Law is dependent upon who is priest. That the Law is _____.
<p>Idea # 5: CHANGE</p>	<ul style="list-style-type: none"> • The definition for change in V 12 is to _____ _____

<p>Idea # 6: Original intent of the priesthood</p>	<ul style="list-style-type: none"> • The intent of the priesthood was revelation _____ • It could not reconcile because of the flawed nature of man. • The original intent of the Priesthood was to be a pointer.
<p>Application</p>	<ul style="list-style-type: none"> • Jesus is undefiled from any moral or spiritual blemish • What does it mean to you personally that Jesus Christ is your perfect High Priest forever?
<p>List to do this week:</p>	<ul style="list-style-type: none"> • Pray that God will put someone in your life that needs a word of encouragement. • Be a priest to someone this week by being gentle, compassionate, showing sympathy, empathy and demonstrating Jesus to them. • Read 5:11 through 6:12 three times this week and make a list of questions these verses would suggest to you.

Thoughts on the needfulness of Jewish evangelism by Gentiles.

I received a question on a post the other day and it caused me to do some research and soul searching. The question was about the place of the current descendants of Abraham, the Jewish people, in the necessity to be evangelized by the Gentiles.

Excellent question. From that question you have to make the assumption that the chosen people of Israel, those who are a direct part of Abraham’s family, are not saved. That opens a hole can of worms. There are those who think that God’s promise to Abraham to make him a great nation and the world will be blessed by them, only refers to the acts of bringing the Messiah to the world and does not afford any special privileges or spiritual status to them other than birthing Jesus. These of the Supersessionism movement would assert a theological view that the Old covenant to Abraham was replaced by the New covenant of Jesus. Following this line of theology, the Jews like the rest of the world must accept Jesus to be saved.

Supersessionism is a very well accepted theology in the Christian Church for the majority of their existence. Christian traditions that have championed this single Covenant Theology are the Roman Catholic, Reformed and Methodist. never-the-less in a recent poll of Christians, 60% believe there will be righteous Jews in heaven.

The other side of the argument is dual-covenant theology which holds that the covenant given to Moses is still valid and therefore the Jews do not need evangelizing. If a ethnic Jew is keeping the Law and as Micah states in 6:8, "O man, what is good; and what does the Lord require of you, but to do justice, to live kindness and walk humbly with your God," then they are assumed righteous and deserve the associated rewards. They would take the statement of Jesus, "No man comes to the Father but by me," and translate the word man as Gentile. That Jesus only came for the Gentiles.

If this dual-covenant theology then it opens the possibility of a third and a fourth and a fifth covenant. This view is currently being championed by Islam saying that the final and most authentic expression of Abrahamic prophetic monotheism, supersedes and replaces both Jewish and Christian teachings. The doctrine of tahrif teaches that earlier monotheistic scriptures or their interpretations have been corrupted, while the Quran presents a pure version of the divine message that they originally contained.

So now back to the original question. In God's eyes "Whosoever believes in Jesus" John3:16 includes Judaism. Whether we actively do so that is up to the individual and calling. But just because a person is a gentile or a Jew makes little difference. It is one of those things we will discover when we get to our final reward. But before then it is just a talking point.