

Heb 8:1-6

1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

The Mosaic covenant was never meant to last forever.

As we saw in chapter 7, Jesus is superior in the order of Melchizedek.

In chapter 8 we'll see that Jesus is superior

- because He has a better covenant.

In chapter 9 we'll see that Jesus is superior because

- He has a better sanctuary

and in chapter 10 we'll see His superiority

- because of a better sacrifice.

This morning we're going to look at 3 evidences of the superiority

- of the new covenant.

The first we'll see this morning is,

- Jesus is a superior priest.

We read in chapter 7 that Jesus is the superior priest,

- And since He is a better priest
- there has to be a better covenant.

In chapter 7:22

- it says He has become the guarantee
- of a better covenant.

The covenant of Jesus is better than that of the past,

- it's far superior to everything that has come before it.

1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

The point here as we see is that Jesus is the superior Priest.

- Being seated at the right hand of the Father.
- speaks of His finished work,

In the earthly sanctuary there was not a place for the priest to sit.

- He got in, he did what he needed to do and he got out.

Symbolically, since the priest didn't sit,

- it showed his work was not finished.

What did Jesus say on the cross? He said, it is finished, *tetelestai*.

- This signifies completion,
- fulfillment and accomplishment.

All of the Messianic prophecies pointed to this moment.

- Jesus was the final Passover lamb 1 Cor 5:7.

Heb 10:12

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

When Jesus completed His task, He sat down at the right hand of God.

In the book of Matthew chapter 27 when Jesus was crucified,

- darkness filled the land and Jesus gave up or yielded His spirit.

Immediately after this,

Matt 27:51-53

51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, 52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

The veil is what separated the Holy place

- from the most Holy place
- where God's presence was manifested.

Only the high priest was allowed to enter this,

- and only once a year.

The tearing of the veil demonstrated the end of the old covenant system

- thus allowing full access to God thru Jesus Christ.

By Jesus sitting at the right hand of the throne of the Majesty in the heavens.

**This is a fulfillment of Psa 110:1:**

The Lord said to my Lord,  
"Sit at My right hand,  
Till I make Your enemies Your footstool."

**An earthly priest from the tribe of Levi certainly would not sit on a throne.**

**They were always moving, offering sacrifices,**

Heb 10:11

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

Since the priest didn't sit, it showed his work was never finished.

**Only kings from the tribe of Judah sat,**

They're the ones that sat on the throne of Israel.

Jesus is a King Priest, therefore, He sits on a throne.

Heb 1:3

3 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 (there's His priestly ministry), sat down at the right hand of the Majesty on high,

Rev 3:21

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

**In verses 2-5 the author says this is a superior covenant because it has a superior place.**

2 (Jesus) a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

**The OT tabernacle is in reference to a tent,**

- so the picture here
- is of pitching one in heaven.

**The earthly tabernacle was intended to be a temporary dwelling**

- while the heavenly tabernacle
- was designed to be permanent.

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." (Referring to Sinai when God gave Moses the pattern for the tabernacle)

Every priest had to offer some sacrifice,

Verse 3 is saying that Jesus should also offer something in the form of a sacrifice.

The only way to complete man was to offer a human sacrifice,

The priesthood of the tribe of Levi served as a copy and shadow of the heavenly things.

The tabernacle Moses built was not the real thing, it was patterned after the true heavenly sanctuary.

The second point the author is making Jesus has a superior covenant because He mediates it from a superior place.

The problem people often have is that they want something tangible,

- something they can see and touch.

And that's what the problem was for people in the past.

- They could see the priest,
- they could talk to him.

It takes a measure of faith to believe.

- Some will never believe unless they see,

Luke 16:31

31 But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'

If a person's heart is not ready to receive the truth.

John 12 tells us that even though Jesus had done many signs before them,

- they still didn't believe Him.

The Hebrews must have had several questions.

So the author gives some answers. He says in verse 3

- that every high priest is appointed

- to offer both gifts and sacrifices.

Verse 4 is essentially saying that if Jesus were on earth

- He wouldn't be a priest because
- He wasn't from the tribe of Levi.

Therefore, the only place He can be a priest is in heaven.

The third point the author is making

- of Jesus being a priest
- in the Holy Sanctuary is seen in verse 5.

Heb 8:5

5 who (earthly priests) serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle (in the OT). For He said, "See that you make all things according to the pattern (type) shown you on the mountain."

This is a quote from Exo 25. God gave Moses a step by step pattern

- for the structure of the Tabernacle,
- for the furnishings of the tabernacle etc.

The tabernacle was a pattern of the heavenly realities.

- It's what we would call a typology.

In verses 6 -13 we'll see that God's covenant is superior

- because of His superior promises.

Heb 8:6-13

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

Notice the 3 things said of Jesus. He has obtained a more excellent ministry,

- He's the Mediator of a better covenant
- and it was established on better promises.

He has a more excellent ministry as the eternal High Priest

- in a heavenly tabernacle.

That being said, Jesus must be the mediator of a better covenant

- based on better promises.

In the OT God made a covenant with Israel,

- the old covenant and
- it was mediated thru Moses.

But it wasn't very long before that covenant was broken.

So Jesus came along and established a better covenant,

- one that would not be broken.

BTW, 1 Tim 2:5 says there is only one mediator between God and man,

- that's Christ Jesus.

He's the only one who can represent us before God.

We need someone to bridge the gap for us since we are sinners.

Isa 59:2

2 But your iniquities have separated you from your God;  
And your sins have hidden His face from you,  
So that He will not hear.

The Hebrew word for separated means to place a barrier between or to set apart with distance.

The verse does not mean that God is unable to hear,

- it simply means that
- He is not going to overlook sin.

In our last section of chapter 8, the author is drawing from

- Jeremiah's prophesy of the New Covenant from Jer 31.

Judah was facing destruction.

- The kingdom of Judah
- was about to be conquered by Babylon.

Israel had broken the Mosaic covenant

- and had turned to idols.

The old covenant relationship was failing because people

- had hardened their hearts.

In chapter 31 God describes the old covenant as a marriage which Israel broke.

We see in chapters 30-33 promises of restoration,

- a return from exile,
- the building of a better nation
- and a new and better future.

And verses 31-34 of Jeremiah 31 are a clear OT prophecy about the New Covenant.

7 For if that first covenant had been faultless, then no place would have been sought for a second.

**In the book of Luke, we see the word blameless.**

- It carries the same meaning as
- what we see here in Hebrews,
- “faultless.”

The verse in Luke speaks of Zacharias and Elizabeth, parents of John the Baptist.

Luke 1:6

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

**The author of Hebrews is saying,** if the first covenant had been faultless, there would have been no need for a second.

8 Because finding fault with them, (now, he’s referring to the people that had fault, not the covenant. It wasn’t the covenant that was bad, it was the people.)

We’ll notice in the last verses of this section

- the numerous times God says, “I will.”

In verse 8 - I will make a new covenant

Verse 9 He says - I took them by the hand

Verse 10 - I will make a covenant, I will put my laws in their mind, I will be their God

Verse 12 - I will be merciful, I will remember their sins and lawless deeds no more.

**It’s all about what God does for us!**

**So the old covenant wasn’t the problem, the people were the problem.**

**So the problem wasn’t their covenant,**

- it was the people living under it.

**But then the author says:**

He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah —

**God is not finished with Israel.**

- In fact, thank God for Israel.

Romans 11 speaks of Gentiles being grafted in.

**Verse 8 shows that** God is going to make a new covenant with the house of Israel and the house of Judah.

**The old covenant was temporary.**

**God's plan was to make a new covenant.**

**The stakes are higher today for someone attempting to live under the old covenant because the new covenant is built on**

- the finished work of Jesus,
- not on human effort.

John 3:18

18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

**The author of Hebrews says in chapter 9:**

Heb 9:15

15 That is why he is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.

Unfortunately, some people are still trying to approach God thru the old covenant.

**They think they can get to God based on their good works.**

**Paul said to the Galatians:**

Gal 2:16

16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

**The author continues in verse 9 speaking about the covenant.**

9 (It's) not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord.

God led them by the hand.

**Gal 4 reminds us that the law was the schoolmaster to lead us to Christ.**



**But, when the fullness of time came,**

- God sent His Son to redeem those under the law
- so that they could receive their full status as heirs.

This means the school masters job ended when Christ came to redeem the lost.

10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

**God no longer writes His laws on stone,**

- but in the hearts and mind of men.

11 None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. (this is for everyone, not just the prophets and the priests) 12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

We think of forgiveness and that's great. But if people really understood what is being said here they would drop to their knees.

13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.