

BETTER COVENANT (HEBREWS 8)

Hebrews 8-10 demonstrates a Better Covenant (He.8), in a better sanctuary (He.9), because of a better sacrifice (He.10). Hebrews 8 is important because a superior priest (He.7) could never minister on the basis of an inferior covenant. The writer provides several arguments that demonstrate the superiority of the New Covenant. (1) It is ministered by a superior priest (Jesus Christ); (2) It is ministered in a superior place (Heaven itself); (3) it is based on better promises.

Superior High Priest (He.8:1)	Ministered in a Better Place (He.8:2-5)	Established on a Better Covenant (He.8:6-13)
<ul style="list-style-type: none"> The “sum” is the main point of the discussion. The author proves his point concerning the priesthood using several arguments (v.1). <ol style="list-style-type: none"> Christ’s Moral Character (8:1) <ul style="list-style-type: none"> The author has already made this point (7:26). Jesus is morally perfect and yet identifies with us in our temptations and needs. The Hebrew readers that wanted to go back to the Aaronic priests will be leaving this perfectly suitable High Priest (He.7:26). Christ’s Finished Work (8:1) <ul style="list-style-type: none"> The Old Testament tabernacle had no chair because their work was never finished. Each repeated OT sacrifice reminded them that their forgiveness was not yet complete. The animal sacrifices did not cleanse the guilty conscience or wash away sin (9:9). It merely covered sin until Christ would take away the sin of the world (Jn.1:29). Christ’s Enthronement (8:1) <ul style="list-style-type: none"> Jesus is not only seated, He is on the throne in heaven at the right hand of the Father (He.1:3; Ep.1:20-23; Ph.2:5-11). This enthronement is the fulfillment of the Father’s promise to the Son (Ps.110:1). Only a priest after the order of Melchizedek could be enthroned because Melchizedek was both priest and king. This perfectly moral High Priest cannot minister on the basis of a covenant that can not change human hearts. 	<ul style="list-style-type: none"> The writer expands on the truth that today Jesus ministers in a heavenly sanctuary. How do we know that the Lord Jesus is ministering in a sanctuary when no one has actually seen Him in His priestly work? <ol style="list-style-type: none"> The Logical Approach (8:3) <ul style="list-style-type: none"> All High Priests serve others and were “ordained to offer gifts and sacrifices” (He.5:1; 7:27; 8:3). These sacrifices must be offered at God’s appointed place which is the sanctuary (Du.12:13-14). If Jesus is a high priest who offers gifts and sacrifices, then He must have a sanctuary in which to minister. Since He is in Heaven, that sanctuary must be in heaven. The Genealogical Approach (8:4) <ul style="list-style-type: none"> Jesus’ human ancestry has Him coming from the kingly tribe of Judah (Ge.49:8-10). Yet priests had to come from the tribe of Levi. Therefore, if Christ were still on the earth He could not function as a priest. But He can serve in Heaven because the order of Melchizedek governs the ministry. The Typological Approach (8:5) <ul style="list-style-type: none"> A type is an OT picture of a NT truth. The OT tabernacle was a copy of a heavenly pattern in heaven (Ex.25:40). This does not mean the heavenly sanctuary is made of skins and fabrics. It is the basic pattern and meaning of the sanctuary that is emphasized. Jesus is ministering in the original sanctuary, not the copy. 	<ul style="list-style-type: none"> The “better covenant” was announced by Jeremiah (Je.31:31-34) in the context of a future restoration of Israel. Jesus Christ is the mediator of the New Covenant for the Church (He.9:15; 12:24). We must not conclude that the presence of the New Covenant means that the Old Covenant was bad or wrong. Both covenants were given by God. <ol style="list-style-type: none"> The Promise of God’s Grace (8:7-9) <ul style="list-style-type: none"> The emphasis of the New Covenant is upon God’s “I will”. The New Covenant does not depend on man’s faithfulness to God, but on God being faithful to His promises to man. The Law “made nothing perfect” (He.7:19) because it cannot change any human heart. Only God’s grace can do that. Grace says, the work is done, believe and live (Rm.11:6). The Promise of Internal Change (8:10) <ul style="list-style-type: none"> The Law of Moses cannot provide the power needed for obedience. Sinful people need a new nature (2Pe.1:1-4). This divine nature creates a desire to love and obey God. The Promise of Forgiveness (8:11-12) <ul style="list-style-type: none"> There is no complete forgiveness under the Law because that was not its purpose. (Ro.3:20). Only through the sacrifice of Jesus Christ is forgiveness possible to all who will call on Him. The OT sacrifices brought remembrance of sins, but not remission (He.10:1-3,18). To forgive is to no longer hold it against the person who wronged us. This is only possible when we first experience the forgiveness of God then we can forgive others. The Promise of Eternal Blessing (8:13) <ul style="list-style-type: none"> This New (new in quality, not in time) Covenant is of such quality that it will never need to be replaced (He.13:20).

