"A BETTER OFFER"

(The Superiority of Christ's High-Priesthood)
Hebrews 8:1-13
8-8-2021

*** What Jesus Christ has to offer is better!** *(Better than what any other person, religion, or promise can offer!)*

I. Our High Priest is elevated to...
A BETTER <u>POSITION</u> (v.1)

II. Our High Priest is ministering at...
A BETTER <u>TABERNACLE</u> (v.2, 5)

III. Our High Priest has offered...
A BETTER <u>SACRIFICE</u> (v.3-4)

IV. Our High Priest is mediator of...
A BETTER <u>COVENANT</u> (v.6-13)

The "New Covenant" comes with better <u>promises</u> (v.6b)

A. Promise # 1 - The New Covenant promised
REPLACEMENT OF THE OLD COVENANT (v.7-8; v.13)

B. Promise # 2 - The New Covenant promised to be
DISTINCTLY DIFFERENT THAN THE MOSAIC COVENANT (v.9)

C. Promise # 3 - The New Covenant promised a
TRANSFORMATION OF THE INNER-MAN (v.10)

D. Promise # 4 - The New Covenant promised to establish an
ABIDING RELATIONSHIP WITH GOD (v.10b)

E. Promise # 5 - The New Covenant promised to usher in a
UNIVERSAL KNOWLEDGE OF GOD (v.11)

F. Promise # 6 - The New Covenant promised a
PERMANENT REMOVAL OF SIN (v.12)

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Introduction:

When people really understand and believe who Christ is and what He offers, they will NEVER TURN AWAY to the "beggarly elements" of any other religion, person or philosophy.

V. 1

"The sum" - what follows is a brief summary of the main points or a synopsis of the key truths (lit. "head principles") that have been previously mentioned.

(Hence, if you are just beginning today in our study of Hebrews, I will summarize the chief points that have led up to this eighth chapter.)

All points relate to Jesus Christ as our "High Priest."

In the same line of reasoning as chapter 7, showing Christ to have an order of High Priesthood better than the Aaronic (levitical), now the writer shows us that Christ Himself is a better High Priest with a better position, tabernacle, sacrifice, and covenant.

"We have" - Christ is not merely the High Priest, but He is our High Priest. We can claim Him as our own!

*** What Jesus Christ has to offer is better!** *(Better than what any other person, religion, or promise can offer!)*

I.Our High Priest is elevated to...
A BETTER POSITION (v.1)

Many in our world are admired because of the height, fame, and glory of their position or office (EX: President, senator, corporate executive, religious ranking, etc.). None compare to that of Christ's!

The Levitical High Priests would be standing and working, offering sacrifices at a man-made tabernacle or tent.

Our High Priest, however, is not here viewed as standing, but as ***"seated"***, indicating that His work is complete and over. *"It is finished!"*

"There were no chairs in the Old Testament tabernacle because the work of the priests was never finished" (Wiersbe, p. 84).

"The right hand" - the seat of honor [only the most honored guests could sit at the right hand of a king]; also it is the seat of power (authority) [cp. notes on Heb. 1:3].

"The majesty" - the Father; the word speaks of the Father's greatness.

"The heavens" - the third heaven; Paradise (II Cor. 12).

II.Our High Priest is ministering at...
A BETTER TABERNACLE (v.2, 5)

V. 2
"Sanctuary" - Holy Place, set-apart place

"True tabernacle" - the real tent; the ultimate place where the ultimate High Priest ministers.

"Which the Lord pitched" - which the Lord erected or set-up. Not a man-made model which was subject to flaws in workmanship, decay, and ruin with time.

Nothing man does can ever match what God does. Try as he may, man's best efforts will reveal defect and will manifest his limitations due to his finiteness and mortality.

"Not man" - Although God did manifest His glory in the Old Testament tabernacle and temple, no earthly, man-made structure could contain Him.

"The heaven of heavens cannot contain Thee" (I Ki. 8:27).
"The Most High dwelleth not in temples made with hands" (Acts 7:48; cp. 17:24).
[Note: No church building is God's House, in the technical sense.]

V. 5

The High Priests would serve in microcosms of the macrocosm; types of the antitype.

"Example" - pattern, copy of the true.

"Shadow" - a dim reflection of the reality.

"Make all things according to the pattern" - These stern words were a reminder that that tabernacle which was built on earth was to be a type or model of the real one in Heaven, shown apparently by vision or word revelation to Moses while on Mt. Sinai (Exod. 25:40).

Note: The word *"pattern"* (*tupos*) was the stamp or impression struck from a die or seal (Reinecker, p. 691).

We tend to get so wrapped up in the shadow that we forget the substance (Note: Col. 2:17, etc.).

Sometimes we get so preoccupied with the tangible that we forget the spiritual; so preoccupied with the visible that we forget the invisible; with the temporal that we

forget the eternal.

Living for religious *"shadows"* and *"patterns"* is like admiring the portrait or picture of an old friend (which stirs your memory of him/her). "One day the friend shows up and says, 'Hello. Here I am in the flesh in person.' But the one he has come to see continues to look at the picture, never recognizing his friend's presence." (MacArthur, p. 216).

III.Our High Priest has offered...
A BETTER <u>SACRIFICE</u> (v.3-4)

V. 3

Just as it was the High Priest's primary job to offer sacrifices, so it was Christ's primary job to offer a sacrifice. The ultimate reason He came to earth was to offer Himself as an offering of a sweet-smelling savor which would satisfy the offended holiness of God.

V. 4

We don't need more priests; we have the ultimate Priest, who has made the ultimate sacrifice, to make the ultimate payment for our sin!

IV.Our High Priest is mediator of...
A BETTER <u>COVENANT</u> (v.6-13)

V. 6

"Covenant" - A binding promise. Heb. *"berith"*; Greek *"diathekes."* A blood-bought "cutting" of a sacrifice which guaranteed the fulfillment of the terms of the agreement.

The "New Covenant" comes with better <u>promises</u> (v.6b)

A.Promise # 1 - The New Covenant promised
REPLACEMENT OF THE OLD COVENANT (v.7-8; v.13)

V. 7

God would never have mentioned a "new covenant" in Jer. 31:31-34 if the old "first" one had been without defect. It wasn't a defect in the covenant itself, but rather a defect in man (Israel's part) to keep the conditional terms of the covenant (v. 9).

V. 8

"Finding fault with them" [not it] - It was with the people of the covenant that God found the real fault. God perfectly kept His end of the contract.

The Old Testament covenant could not save; if it could, a New Testament covenant would not have been needed.

"I will make a new covenant" - It's not man planning His way to God; but God revealing His promises to man.

The Lord establishes His own terms for people to be right with Him. You can't come to God or enter His Heaven on your terms, but on His!

"Israel. . . Judah" - the Northern and Southern division of the tribes of the Jewish Nation.

"With the house of Israel and. . . Judah" -

In Jeremiah 31:31-34, it is very clear that this promised new covenant with its benefits is with the nation of Israel and is future (to be realized in the Millennium).

However, the New Testament speaks of a new covenant as having been already provided by the death of Christ and benefitted of by the church. Questions now arise such as:

1) How many "new covenants" are there?
2) Is there a separate covenant for Israel and a separate one for the church? and
3) Is the new covenant promised to Israel fulfilled in the church?

At this point it is important to note that amillennialists use the New Testament references to the new covenant (promised to Israel through Jeremiah) to prove that the church as replaced Old Testament Israel and is fulfilling ("spiritually") the promises of that covenant; hence there is no need for a future literal millennial kingdom. This view is erroneously arrived at as a result of improper hermeneutics (not interpreting the Bible literally). In a reaction against this view, some dispensationalists (in guarding their system of theology) have arrived at the belief in two distinct "new covenants" - one for the church and one for Israel.

I believe that there is and will be only one "new covenant," and that this covenant promised to Israel (Jer. 31:31) is to Israel (cp. Is. 59:20-21; Jer. 32:37-40; Ezek. 16:60-63, 37:21-28) and is not fulfilled by the church, nor is it even partially fulfilled by the church, as far as the specific details of that covenant are concerned.

However, the New Testament does teach that **the church is an indirect beneficiary of the soteriological benefits of the provision of the new covenant.** The basis for this belief is found in the fact that the necessary shedding of blood (to make a covenant) has been provided by Christ and is (present tense) applied or appropriated eternally to all believers in this dispensation. The Lord's supper is a symbolic and illustrative memorial of these truths (Mt. 26:28; I Cor. 11:25).

It is true that Christ came for *"the lost sheep of Israel"* and died for *"this elect nation"* (to shed the blood necessary for a new covenant), but He also died for the world (I Jn. 2:2). Because of Israel's rejection (Rom. 11:11)--which was preknown by the foreknowledge of God--the whole world has been given the offer of becoming recipients of the spiritual, soteriological benefits of the death of Christ (Gal. 3:13-14). Therefore, the church (saved Jews and Gentiles) are benefitting because the new covenant has been provided for. Israel as a nation (because of unbelief) has not yet received the literal fulfilled benefits of this new covenant (which will include more than salvation).

Israel will see total fulfillment of the promised "new covenant" when Christ Himself ushers int he millennial kingdom (Rev. 20:1-6). The Apostle Paul said that ". . . *blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be* [future] *saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins"* (Rom. 11:25-27).

Though God did provide the new covenant with the "once for all" sacrifice of His Son, He was not under compulsion to immediate fulfill the promises that come with it. On the contrary, God could not do so because of Israel's unbelief. The fulfillment to Israel has been postponed. Postponed fulfillment does not annul the covenant. Therefore, one should not spiritualize Scripture to find the fulfillments promised to Israel in the church.

V. 13

As far as God was concerned, the old order of things was done away at Calvary, although the Jewish people still worshipped at the Temple. It would not be long before even that Temple and its sacrificial system would be destroyed in 70 A.D. by Rome and would vanish away. (Today, the Muslim "Dome of the Rock" sits on the property where the Solomonic and Herodian Temples sat).

B.Promise # 2 - The New Covenant promised to be DISTINCTLY DIFFERENT THAN THE MOSAIC COVENANT (v.9)

The Old Covenant was a conditional covenant which promised blessing if Israel obeyed and cursing if they did not obey.

The New Covenant is unconditional (i.e. not dependent on our keeping it; rather, it rests exclusively on God's grace and mercy).

C.Promise # 3 - The New Covenant promised a TRANSFORMATION OF THE INNER-MAN (v.10)

Not on stone or paper to be forgotten, neglected, or lost, but . . .
"Into their mind" - (deep within their understanding and thought life)
"In their hearts" - (in the very core of one's being, the center of intellect, emotion, and will)

"The Law of Moses could declare God's holy standard, but it could never provide the power needed for obedience" (Wiersbe, p. 92).

D.Promise # 4 - The New Covenant promised to establish an ABIDING RELATIONSHIP WITH GOD (v.10b)

The purpose of the New Covenant was to establish a relationship between sinful man and a Holy God [Christ died *"that He might bring us to God"* (I Pet. 3:18).] People don't need mere religion, but a relationship with God.

E.Promise # 5 - The New Covenant promised to usher in a UNIVERSAL KNOWLEDGE OF GOD (v.11)

In the Millennium, not one person who enters it will be ignorant of God. And they won't just know about Him, they will know Him.

Now is the time of evangelism; then, all will recognize Christ for who He is!

F.Promise # 6 - The New Covenant promised a PERMANENT REMOVAL OF SIN (v.12)

The Old Testament laws (including sacrifices) *"brought a remembrance of sins, not a remission of sins"* (Heb. 10:1-3, 18) (Wiersbe, p. 93).

"Remember no more" - i.e. God will never hold our sins against us any more. Unlike so many people who say, "I forgive you" and then throw the sins back into our face, God will not!