

# The New Covenant

## Part 1

Hebrews 8:1-13

*“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on 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 pitched, and not man.*

*3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

*7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 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 continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I*

*will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

*13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

### INTRODUCTION:

- **The Apex of Paul’s Argument to the Jews—“Now of the things which we have spoken *this is the sum*”**
  - **This is the Main Point**
  - **That is that Jesus Is Their High Priest**
  - **He Came to Fulfill All the Types and Shadows of the High Priest Role**
    - **Aaron’s Priesthood was insufficient**
    - **It could not make those who come perfect—it could not save them**
      - **No one was ever saved by the blood of an animal**
      - **Paul later says that it is impossible that the blood of bulls and goats should take away sin**
      - **No one will ever get to heaven because of a bull or ram or sheep**

- **It is Jesus' Work on the Cross that truly satisfies the debt that we owe to God**

**John 14:6**—*“I am the way, the truth, and the life: no man cometh unto the Father, but by me”*

- **Paul's main point of his argument with these Jews is that they see Who Christ really is—and that they abandon their false hopes of Judaism saving them**
- **The only way they can be saved is through Christ**
- **They only way they can be drawn close to God is through Christ**
- **Paul will give the Jews another push to believe completely in Jesus as their High Priest—and be saved**
- **He will give them 3 reasons why they should believe**
- **Three reason why Jesus is Greater Than Aaron (the OT high priest)**

**CIT: How Is Jesus a Greater High Priest Than Aaron?**

**I. He Is Greater Because His Work Is Finished** (vs. 1)—  
*“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens”*

### **A. The Unfinished Work of the Priesthood**

**1. What Characterized the OT priesthood—was their inability to finish their work**

**a. Their work was offering up of one sacrifice after another before God—for their people**

- i. They would continually offer up blood sacrifices for their people**
- ii. They were continually dealing with one person's sin after another person's sin—so that it could be atoned for**
- iii. And just as they got done—they would have to start all over again**
- iv. And then annually they would offer up blood sacrifices both for their sins—and the sins of the people—in the Holy of Holies**

- They would go in and offer up the blood of the bull and goat up the mercy seat that sat within the holy place
- This seat represented the throne of God
- And if they followed the prescriptions of the law—the sins of the people would be covered—by only for a short time
- Only until they sinned again

- And then the priest's job would continue
- One offering after another

**NOTE:** Someone said that if you were to walk into the courtyard surrounding the temple you would see nothing but blood all over the place. There would be blood on the priests offering up sacrifices. There surely would have been blood all over the bronze altar. There was blood all over the ground. There was blood everywhere.

Their work of offering sacrifices for sin NEVER STOPPED.

**b.** There was no seat in the temple for them to rest

- i.** There was no place that they could sit down and proclaim that they had finished their work
- ii.** There was, however, a seat in the temple

- It was the mercy seat
- It was the seat of God's throne
- It was the seat that sat upon the ark of the covenant
- It was the seat that was located between the 2 Cherubim
- It would be considered blasphemy for one to sit upon that seat

**c.** In all the work that they did—NOT ONE SACRIFICE could save a sinner

- i.** It couldn't wash away one sin
- ii.** It couldn't one person right with God

**Hebrews 10:11**—*“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which **can never take away sins**”*

**Hebrews 10:1**—*“For the law having a shadow of good things to come, and not the very image of the things, **can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**”*

**Hebrews 10:4**—*“For it is not possible that the blood of bulls and of goats **should take away sins.**”*

**2.** Jesus' Work is Finished—*“We have such an high priest, **who is set on the right hand of the throne of the Majesty in the heavens**”*

- a.** He doesn't have to continually offer sacrifices for the sins of the people
- b.** He offered up one sacrifice—HIMSELF on the Cross—and satisfied forever the holiness of God—and the demand for sin to be punished

**i.** While hanging on the cross—Jesus said—***“IT IS FINISHED”***

ii. Every sin of ALL of mankind was paid for that day on the cross

- Both Jews and Gentiles had their sins paid for that day
- Past, present, and future

**1 John 2:2**—“*And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.*”

**Hebrews 9:12**—“*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption for us.***”

c. His set says to the world—His work is done

**Hebrews 10:11-12**—“*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 but this man, after he had offered one sacrifice for sins for ever, **sat down on the right hand of God***”

**B. The Seat Jesus Sits In**—“*who is set on the right hand of the throne of the Majesty in the heavens*”

1. When Jesus Finished His Work—He went back to the throne of God and sat down in it

a. Jesus’s seat is a seat of Honor

i. It demonstrated His deity

ii. That seat was not just the Father’s, but it was the Son’s as well

**John 17:4-5**—“*I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*”

b. His seat is a seat of Authority

i. The right hand of the throne was a way of saying—you were sitting in the seat of authority

ii. From this perspective will rule all creation from

- Calling people to Himself—for salvation
- And putting down His enemies

**Hebrews 10:12-13**—“*but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool.*”

c. His seat is a seat of grace and mercy

**Hebrews 4:15-16**—“*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace,*

*that we may obtain mercy, and find grace to help in time of need”*

- i.** Jesus sits on the throne of God’s mercy—to save sinners
- ii.** He invites sinners to come boldly—expectantly—unto Him—because He is able and willing to save

**d.** His seat is a seat that will be shared

**Revelation 3:21**—“*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*”

- i.** All those who know Christ in salvation—will be given the authority to sit in the throne of God and rule with God
- ii.** That sounds like too much—but that is what we have been given in the Lord Jesus Christ

**Aaron’s priesthood was Not Finished—and it could NOT save—But Christ’s could**

**Christ is a greater High Priest**

**II. He is Greater Because His Sanctuary is Real** (vs. 2-5)—“*a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*”

### **A. Jesus’ Ministry in the True Tabernacle**

**1.** The OT priests ministered in a tabernacle—and then in a Temple

- a.** They ministered in a building that was prescribed by the law
- b.** And they offered sacrifices also after a prescribed order found in the law
- c.** But theirs was not a TRUE ministry

- i.** They didn’t offer up true sacrifices
- ii.** They didn’t minister in the true tabernacle or temple

**NOTE:** That doesn’t mean that their sacrifices were false or their tabernacle or temple were false. The word *True* is not written as opposed to *false*.

True is a word that means “Real” or “Substance.” What the Jews had as a priesthood was a *shadow priesthood*. It was not substance. It was a sign that pointed to substance. And even though it was prescribed in the Law of God—it was never given for the purpose of providing eternal life. It was given to point people to a greater reality.

**Hebrews 9:2-9**—“*For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; 4 which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; 5 and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience*”

**Hebrews 10:1**—“*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*”

**Hebrews 8:5**—“*who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to **the pattern** shewed to thee in the mount.*”

d. The OT priesthood was nothing more than a shadow that pointed to the work of Christ

2. But Christ in His ministry—ministered in the TRUE TABERNACLE

a. He offered Himself up as the true sacrifice

i. He was the true lamb of God that came to take away the sins of the world—as John the Baptist said

b. And where He ministered was not in a tabernacle built with man’s hands

c. He offered the blood of His sacrifice in the True Tabernacle

i. Where’s That?

ii. It is heaven—where God dwells

iii. Where God’s temple really is

iv. Isaiah was given a vision of this place

**Isaiah 6:1-4**—“*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled **the temple**. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*”

v. Moses also was saw this place

- When he was in the Mount with God—receiving the covenant
- God showed Him that holy place
- Paul mentions it—quoting from Exodus

*“Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**”*

d. Jesus ministered in the true tabernacle

**B. Gifts and Sacrifices of the Priesthood**—“*For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer*”

1. Every priest is ordained to offer gifts and sacrifices on the behalf of His people

a. We know what those sacrifices are—sin offerings—death of an animal—a blood sacrifice

b. But gifts were something else

i. They were the meal offerings

ii. They were given up as an offering of thanksgiving, or dedication of service

iii. These were to be freewill

c. We know that Jesus has offered the first kind of sacrifice—the sin offering—His death on the cross

d. Does He offer gifts as well?

i. Yes

ii. All our service to God—is what Jesus offers up to the Father—as gifts to the Father

iii. So Jesus’ ministry is still going on to this day

- He is not sitting on the throne doing nothing
- He is continually offering up gifts to the Father on the behalf of His children

**NOTE:** That is what we are saved to do. To worship the Father. Jesus makes it possible that we can truly offer up

our love gifts to the Father. You are saved not only to honor the Son—but to honor the Father as well.

**C. A Heavenly Priesthood (vs. 4-5)**—*“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things”*

**1. God Never Mixes the Substance and the Shadow**

**a. The Shadow is on the earth**

- i.** It was established in the Law
- ii.** It was being played out in a Temple built with hands
- iii.** It was limited to one tribe—Levi

**b. But the substance was in heaven**

- i.** It is where the **true tabernacle** is
- ii.** It is where the **true sacrifice** can only be offered
- iii.** It is where only the **true priest** can minister

**NOTE:** Jesus couldn't be a priest here on earth. He could be ministering in the shadow. His ministry was not shadow, but substance.

And Paul points out that even Moses—who was given the law and all its prescriptions about the priesthood—knew it was shadow.

*“Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the **pattern shewed** to thee in the mount”*

**2. Most the Jews never saw that**

- a.** They believed that their priesthood was the original priesthood
- b.** They believed that their priesthood was what saved
- c.** They believed that their priesthood was the substance
- d.** But God said—it's a shadow of the **true priesthood** that is in heaven—where the **true priest (the Lord Jesus Christ)**—has offered a **true sacrifice (His own blood)**—in the **true tabernacle of God (the throne room of God)**

- **Jesus is a Greater High priest—Because His Work is Finished**
- **And Because His Work is True**

### III. He is Greater Because He is the Mediator of the New Covenant

(vs. 6-13)—“*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 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 continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*”

**A. The New Covenant (vs. 6-7)**—“*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second.*”

1. Because Jesus’ Work is Finished (Sat down at the right hand of the throne of God)
2. And Because He is a true priest that ministers in the true tabernacle
3. Then His ministry is greater—than the OT priesthood
4. Paul transitions to the point that he will focus on for the next couple chapters—the New Covenant

a. Jesus is the only One who can be the mediator of the New Covenant

#### QUESTION: *What is the New Covenant?*

- **In Jeremiah 31—Jeremiah is speaking for God—who is bemoaning the fact that Israel has been taken into bondage**
- **And God continually keeps pointing to the fact that this will not always be the condition of Israel**
  - **To continually stray from God**
  - **And then to be turned over to their enemies**
  - **That there will come a time of great joy in the land—where Israel will truly be God’s people—and He will truly be their God**
- **And tells the people that He is going to give to Israel a new Covenant**
  - **Not like the covenant they were given at the time of Moses**

- Where they were given tables of stone—and strong warning if they broke the covenant
- But this new covenant will be a covenant where God will change their hearts forever
- And every Jew would have known what Paul was referring to here
  - And there is only One Who can mediate that Covenant
  - And that is the True Priest—whose work of sacrifice truly saves—who is sitting down at the right hand of God—the Lord Jesus Christ
- The Old Covenant had faults—it couldn't save
  - It was never meant to save
  - But the New Covenant could

## B. Characteristics of the New Covenant

1. Written By God—*“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant”*
  - a. Someone may have objected—when Paul said that the old covenant was faulty (couldn't save)
  - b. But Paul is pointing them to their own beloved prophet, Jeremiah

- i. And it is God who is speaking—not Jeremiah
- ii. *“Behold, the days come, saith the Lord, when I will make a new covenant”*

c. It was God Who was saying that the Old Covenant was faulty—not Paul

- i. If it was able to save—then why would God promise a new one?

2. Different From the Old—*“I will make a new covenant with the house of Israel and with the house of Judah: 9 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”*

a. The idea is that it is NOT like the Old

- i. It is NOT a newer version of the Old
- ii. It is totally new

b. Since it is new—then you don't need the Old

3. Made With Israel—*“Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah”*

- a. It was not a covenant made with Gentiles—it was a covenant made with the Jews

**NOTE:** That doesn't mean that it doesn't apply/affect the Gentiles. Gentiles can get in on this covenant just like the Jews can. Paul mentions that in Romans 9-11, where God brings in Gentile into the covenant.

But they have to come on the terms of the covenant—believe upon the Lord Jesus Christ—and be saved.

- b. But this covenant was not made to the world—but to the Jews
  - i. Jesus came to the Jews

**Matthew 15:24**—*“I am not sent but unto the lost sheep of the house of Israel.”*

- ii. Even when Jesus sent out the 70 two-by-two, He strictly told them to not go into Gentile county but stay within the borders of the Jews
- iii. And all throughout His ministry—He primarily reached out to the Jews
  - He was extending that New Covenant to them

- iv. After His resurrection—at His great commission—He told His disciples the order in which they were to go

**Acts 1:8**—*“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*

- v. And even during Paul's ministry—you continually see Paul reaching out to the “Jew first”—they were the ones to whom that covenant was given

**4.** Not Legalistic—*“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 continued not in my covenant, and I regarded them not, saith the Lord.”*

- a. The covenant that God made with the children of Israel at Mt. Sinai with Moses—was a conditional covenant—based upon obedience to the Law
- b. They could only be blessed if they obeyed—and if they disobeyed they would be cursed
- c. God says—that's not how this covenant will work

**5. Internal, Not External**—*“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:”*

**a.** This covenant has a different kind of law

**i.** The old covenant was an external law—written on stone—and enforced by punishment

**ii.** The new covenant has a law—that is written on the heart—and is obeyed out of love

**b.** When a person gets saved—God puts a love for obedience into their heart

**i.** Israel wasn’t ever like that before

**ii.** But in the new Covenant—God promised to change their hearts—to where they would truly be His people—and He their God

**6. Personal**—*“and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”*

**a.** In this New Covenant—God becomes personal with His people

**b.** Before He was distant and removed—because of the sin of the people

**c.** But now He becomes their resident teaching

**i.** Teaching them to love Him from the heart

**ii.** Knowing them personally—because He lives in their heart—through the Holy Ghost

**7. Brings Total Forgiveness**—*“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”*

**a.** The Old Covenant could not offer forgiveness of sins

**b.** But this covenant could

**i.** It offers it through the Lord Jesus Christ

**ii.** His death on the cross—and His resurrection from the dead

**8. It is For Now**—*“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

**a.** The Old Covenant is passing off the scene

- i.** In less than 5 years the Temple in Jerusalem will be torn down
- ii.** There will be no more priesthood of the Old
- iii.** It will be destroyed—never to rise again

**b.** Now is the time to get on board with the new covenant

- i.** Stop sitting on the fence
- ii.** It's time to believe now

## **CONCLUSION:**

✝ **BELIEVE NOW!**

✝ **DON'T WAIT**

✝ **YOU HAVE A PERFECT HIGH PRIEST**

✝ **HIS WORK IS FINISHED (HE IS SAT DOWN)**

✝ **HIS WORK IS TRUE**

✝ **HE IS THE MEDIATOR OF THE LONG-AWAITED NEW COVENANT**

✝ **That is the application for any who are not saved here this morning—you need to stop sitting on the fence**