



Such a High Priest!

Hebrews 8:1-13

In our culture today, “vintage” is “in.” So, you see people wearing clothes that have some type of older style to it. As a person who likes watches, you see vintage-looking watches advertised. There’s something about “old” that people are liking today. And, I get it. I’ve always been attracted to things that were old that also lasted the test of time. To be vintage means something in the past of high quality or interest.

But not all old things are considered vintage. Imagine you’re at your house with your children (or maybe you’re babysitting some kids), and they have to do their homework. They’re racking their brain on some geometric problem, and they say something like, “I need a calculator!” You chime in with excitement: “Oh, oh, I have something!” You rummage through your bedroom and there it is – an abacus! You race to the child and you hand it to them. Their response is one of utter confusion. They need to figure out the sine of something. They don’t need an abacus!

Let me give another illustration. In a couple of weeks, my family is going up north to Interlochen to spend some time with long-time friends (and their families). To go on this long journey, we are *not* going to get horses and find a large covered wagon with which to travel the 166 miles. Instead, we are going to use our van – a vehicle that travels faster and has air conditioning! What a modern marvel in comparison to a covered wagon.

Now, in these illustrations, the abacus and the wagon aren’t vintage. Yes, some people might collect them because they’re both old. But they’re also obsolete. That means that they’re also outdated and out of their prime. Why use an abacus when you have your smartphone? Why use a covered wagon to travel to northern Michigan when you have a van?

This is part of the bigger idea that the writer of Hebrews is continuing to bring across in this written sermon to struggling Christians in Rome in the first century. As Ben so helpfully pointed out last week, the Romans generally respected *older* religions simply because they were old. To be a Jew – while monotheistic – was allowed by the Roman people. But to be a Christian, well, that may not be as well-respected. And, with persecution on the horizon, it seems as though some of these Christians were contemplating whether they should leave Christianity behind and simply go back to the mosaic laws. After all, these practices are old. Judaism has lasted a long time like this, hasn’t it? It’s within that covenant that we have learned more about God through his working with Abraham, Moses and even angels!

Amid this type of argument, the writer doesn't deny that the Old Testament teaches these glorious truths; but from the first few lines of his letter, he reveals that old covenant Judaism (a Judaism that rejects Jesus) misses everything. He shows how Jesus is superior to Moses, angels, Abraham, the priests, the high priests and even Melchizedek. In following the authors writing, we get the idea that **old covenant Judaism isn't vintage**. In other words, it's not of enduring quality and value. Instead, **it's obsolete**. The Old Testament sacrificial system, along with all its religious laws, was enacted with the intent of it being superseded.

Yet, many people want to hold on to this old system. But that's about as foolish as me packing up my family in a covered wagon! For these 1st century Christians to contemplate going back to the old system, the author shows them their foolishness. And, we need to know our foolishness, too. In the moments when we think, "Maybe it was easier *not* following Jesus" or "Maybe I should turn back to old ways and patterns," we need to be corrected to see that the obsolete never lasts.

But how does the author correct us and emphasize the folly of turning back to the obsolete? Well, the only way you can know something is obsolete is by looking at something of enduring quality. So, the author continues to focus our attention on the majesty of Jesus – specifically of Jesus as the Priest-King. The author is now done expounding on Jesus as the greater Melchizedek. He's made his point. He's laid a foundation. Jesus is the superior High Priest. Based on this, **we now get to discover more of what the greater Melchizedek, Jesus himself, the King and priest of righteousness and peace, grants to those of us who follow him!**

So, if you haven't turned in your Bibles already to Hebrews 8, please go there with me. In a moment, I'm going to pray and then read the text, but before I pray, I want to ask that you all take a moment to pray and ask for God's grace in your heart and in our church.

8 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the holy places, in the true tent that the Lord set up, not man. ³ For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. ⁴ Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." ⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second. ⁸ For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, ⁹ not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. ¹⁰ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. ¹¹ And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them

to the greatest. ¹² For I will be merciful toward their iniquities, and I will remember their sins no more.” ¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. ¹

In verse 1 of chapter 8, the author gets to the main point. He says, “Here’s my big point: We have such a high priest!” When we hear that phrase “such a high priest,” we should also be thinking of 7:26, where the author says, “it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.”² Such a high priest refers to the type of High Priest Jesus is. The argument from Hebrews is that Jesus is a High Priest who reconciles people to God. One who is perfect in every way and sympathizes with us, forgives us, graces us, gives us eternal life and hope and joy in God – a high priest who reaches to the uttermost and even will *never* let any one of us make complete shipwreck of their faith. In all of this, and in this passage this morning, the big idea is that **We have a High Priest who reconciles us with God.**

But as you hear this, you could be thinking, “Why is it so exciting that Jesus is a High Priest like that?” Why do we need a High Priest? Sixteen years ago, I had the opportunity to climb a portion of Mt. Rainier. That’s a 14,000 foot high mountain. We were able to drive up 5,000 feet, and then we went up close to the tree line. We were up there from 10:00 PM to around midnight. It was calm. There were no clouds. I could hear streams of water trickling down the mountainside. Then I looked up and saw another 7-8,000 feet of a mountain. I felt so small, but I also felt the glory of the mountain. Then I thought of the Bible verse that says that the mountains melt like wax before God. That was one moment where I felt awe for God. If a mountain can melt before God, how much more do I deserve to melt before him?

I say all of this because of my sin. Isn’t that a similar response that the prophet Isaiah had? He pronounced woe on himself. Why? He saw that his sins weren’t simply small infractions against a temporal being, but that they were defiance against the infinitely perfect and glorious God. When we contemplate the resplendent glory of God and his presence, we recognize his majesty. He dwells in the heavens and does whatever he pleases. He is high and lifted up. But he is so high. How can we get to him? And, if we got to him, would he accept us? The grand question on humanity’s mind should be, “How do I get to the presence of God and be accepted?” Answer: a High Priest.

In the Old Testament, there were priests who pictured that humans could come into God’s presence – but in Jesus, we find One who actually brings us into God’s presence – and because of Jesus’ sacrifice, we are accepted. We have *such* a High Priest! Think of this phrase. People could say, “Well, Annas was my High Priest” or “My High Priest comes from Aaron. He goes into a temple, and goes behind a veil once a year.” To that, the author says, “Is God really content with an animal dying on your behalf and some imperfect priest going behind a man-made veil? Your High Priest doesn’t come close to mine! My High Priest is in the temple God created in Heaven! And, my High Priest gives me security *once for all*. Top that!”

So, Ventura, in reading these verses, have confidence! Because Jesus is in Heaven – he mediates for all who trust in him, and all who trust in him are both welcomed and accepted in God’s sight (not only for

¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:1–13.

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:26.

right now, but for all eternity)! So, let's dive further into this text and see the blessings that flow from our Priest-King, Jesus. We see that Jesus reconciles us to God by first discovering that

1. He ministers in Heaven for us, bringing us before God's presence (vv. 1-5).

Verse 1 continues by saying, "we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven. . ."³

Where is Jesus? The text highlights certain truths. After Jesus rose from the dead and met with his disciples for 40 days, he then ascended up to Heaven – and then he is seated as the right hand of the throne of the Majesty in heaven.

There are multiple truths to note here. First, "one who is seated." This doesn't mean that Jesus is doing nothing but sitting from now on. The phrase refers to an accomplishment. Jesus' cry on the cross "It is Finished" is, in a sense, proved that it was indeed finished by his sitting at the right hand of the Majesty in heaven. This phrase "one who is seated" is also in contrast to the Levites. In Hebrews 10:11, we're told that the priests stand daily. They don't sit! Why? Because there are always sacrifices to be made. But not so with Jesus. His sacrifice ministers once and for all! Jesus' death on the cross, actually satisfied the justice of God. On the cross, Jesus was the lamb who took away our sins. And, in Jesus' ascension, he's the High Priest who is also the Lamb – his purity is given to all who trust in him!

However, just because Jesus' sacrifice is in the past, that doesn't mean he doesn't minister to us anymore. Verses 3-4 goes on to show that the word "seated" isn't saying he's literally only sitting forever. But instead, we're told what Jesus does as the victorious High Priest: "³For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. ⁴Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law."⁴ If Jesus were a priest on this earth, he'd be doing what every other priest does – offering gifts and sacrifices according to the law. And, we know those sacrifices couldn't take away sins.

We need a sacrifice that takes away sins! And, Jesus' sacrifice does just that. His sacrifice ascended to the throne room of God and constantly speaks for me because Jesus is risen! He's in the heavens. But there's something more that's spoken in this text. Not only does Jesus' sacrifice speak for us, but the text also tells us that Jesus himself continues to minister on our behalf. That means that Jesus is serving *us*, Christians! One man writes this, "**Serving is part of his divine being. Think of it! Jesus, our eternal priest who sits at the Father's right hand in ineffable glory enthroned on emerald atop a crystal sea amongst the adoration of millions, serves in our behalf! 'God serves me!' It is a ludicrous expression but true. Take a deep breath, swallow your incredulity, and humbly believe it. Jesus' prayers are placed in your service and mine. There are no lapses, no disaffections, no uneven devotion – only a loving constancy of intercession – serving, serving, serving. . .**" (R.K. Hughes, p. 217).

Ok, so I just quoted someone else, and I want to make sure that you understood this. Do you realize that in your week when the kids are pulling out all the toys that you just put away, when you are feeling hopeless in your marriage, when you are struggling with your job, when you are wondering when (or even if) you're ever going to make it through certain circumstances, Jesus is *servicing* you. Don't give up. Don't grow weary. Jesus is interceding for you – and at his command are all the angels to ensure that

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:1.

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:3–4.

you will not only endure but that you will have fullness of joy. Oh, beloved, he's not only sitting, he's serving! Our great God serves us!

This is another point that we see in these words in Hebrews. He is seated next to the Majesty. We get the understanding that Jesus is not only a Priest, but he's also the King. This fits the argument that the author of Hebrews was making from Psalm 110 when talking of Melchizedek. In 110:4, God says that his Messiah is going to be a priest after the order of Melchizedek. But in verse 1, he says, "The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'" ⁵ This is kingly speech. And this is stating that God the Father spoke to God the Son (the Lord says to my Lord). Do you want the Lord's help or the help of mere humans? Do you want a priest who is God or mortal? So, as I said a little bit ago; Jesus is the High Priest-King. He's the King of Peace and Righteousness. He is peace and righteousness. If we only have Jesus as our High Priest, we have victory. And, we are also brought near to God.

Jesus is in the prime location as the Superior Savior. Notice where Jesus is "seated" so-to-speak. At the right hand of the throne of the Majesty in heaven. The word "Majesty" was a word to refer to God himself. God isn't simply majestic. There are many things that we could say are *majestic*. But God is *Majesty*. He is the effulgence of glory and majesty. And Jesus is at his right hand. Which, by the way, reminds me of a Fighter Verse we worked on a little while back: "You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore."⁶ Jesus is the One who is at the right hand of God. And, in Jesus, we find what we were made for. In Jesus, we also receive the fullness of joy! He is at the right hand of the Majesty! And, because he's at the right hand of the Majesty, you and I who are followers of Jesus are also brought next to the Majesty himself!

This is a superior High Priest. When you look at Jesus and where he is located, you can clearly see that the old covenant priesthood is obsolete. But don't think obsolete means that there was no point in the old priesthood. Look at verse 5: "They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, 'See that you make everything according to the pattern that was shown you on the mountain.'" ⁷

You want to know the point of the Old Testament priesthood? The point was to function as a copy and shadow of heavenly things. The author of Hebrews then says that before Moses erected the tabernacle, God said to him that he was to make it according to the pattern that Moses saw on the mountain. The words "copy" and "shadow" signify that there is something greater.

If you go into my office, you'll see a few Lego sets. I like architecture and they've created different architecture sets that have caught my eye. I have one set that was over 1,000 pieces, and there was no way that I was just going to eyeball the picture and put it together. I needed the instructions for each step. Now, once I was done, I didn't say, "Here's the real *Imperial Hotel!*" Even at the beginning of the instruction booklet, there's information on the real Imperial Hotel – with pictures from when it was built and even current pictures. In my office is a Lego replica. And while there are aspects that mimic well – we all know (for multiple reasons) that it isn't the real thing. The size, shapes, sturdiness pale in comparison. This is what the author of Hebrews is saying here with his statement regarding the earthly tabernacle. It is a copy of the real thing.

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ps 110:1.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ps 16:11.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:5.

It is also a shadow. A shadow signifies something that's lacking substance while still showing you a shape of it. Remember as a child staring at your shadow? You might have been amazed by it. You'd wave at it. You'd move around and be fascinated that it would move with you. But it wasn't *you!*

Take "copy" and "shadow" and bring these together. The mosaic system was intended to speak to people that there is a greater reality. Just like a shadow is connected to a real, living body – so the tabernacle on earth was a shadow of the tabernacle in Heaven. And, to prove this point, the author of Hebrews quotes from Exodus 25:40: see that you make everything according to the pattern shown on the mountain. Somehow, on the mountain, Moses learned of the *real* tabernacle in Heaven and was told that this earthly one was simply some type of preliminary sketch of the tabernacle that was to come. It seems probable that God both spoke to Moses about this and also showed Moses the real heavenly tabernacle.

Imagine the beauty of the heavenly tabernacle, Ventura! Just like a shadow can only give an outline of details; so, the mosaic tabernacle – even with all its gold and finery – could only give outlines to the immeasurable glory of the heavenly tabernacle. When Revelation speaks of the glory to come, we're told of angelic hosts, precious stones, the full spectrum of colors. Then there's the Lion who is the Lamb – the One who is worthy to save and worthy to judge!

Do you see that Jesus is superior to the Aaronic priesthood? **The Aaronic priests served on this earth, in a tent made by men – with a sacrificial system that never ended and never could reconcile people with God. Jesus ministers in the real, heavenly tabernacle made by the Lord and ministers on our behalf based on a once-for-all sacrifice in the heavenly tabernacle, and he brings us straight into the glorious presence of God, at his right hand!** I could stop here because this is enough to excite us. Yet, the author of Hebrews continues on to reveal more of the superiority of the salvation we have. He shows us that not only does Jesus minister in Heaven, but Jesus also:

2. Jesus ministers based on a better covenant (vv. 6-13).

The author of Hebrews has already said in the previous chapter that with a priesthood comes law – and if there's a change in the type of priesthood, then there's a change in the type of law. In these verses, the author fleshes out what he means. Look at verses 6-7 first: ⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second. ⁸

Why does Jesus have this kind of ministry in the heavens at the right hand of God with a once-for-all sacrifice – ministering on our behalf forever? Because of the covenant! The covenant is the basis of this new ministry! And, this covenant is far better than the old covenant under Moses.

To a Jewish mind, they could think, "How could there be something better than Moses?!" But just think about the covenant under Moses. In Exodus 19, we read: ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel." ⁸ All the people answered together and said, "All that the Lord has

⁸ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 8:5–7.

spoken we will do.” And Moses reported the words of the people to the Lord.⁹ What’s the covenant God makes through Moses? Obey everything and you will be blessed. What we have here is what’s referred to as a conditional covenant. That means that there are conditions. The word “if” reveals the condition. If you obey, then you will be a treasured possession. What the Israelites do next seems absurd to me. They respond by saying they’ll do it all! How can you do all God commands? Don’t they realize how weak they are? Have they not been paying attention to how much they’ve complained? They should be pleading for mercy. But they enter into what’s referred to as the mosaic covenant: they agree to the conditions.

But how quickly they don’t obey. And God has many opportunities to walk away from them. He’s just to do so in one sense because this covenant was conditional. Yet, there’s a greater covenant – a covenant spoken to Abraham that points to a more glorious covenant to come in the Messiah: an unconditional covenant. And that’s what we need, don’t we? In verse 8, we read, “⁸For he finds fault with them when he says. . .”¹⁰ Listen, the fault is not in God. The mosaic covenant wasn’t sinful. It had a purpose – to point people to their dire need for the Lord. And, it pointed people to their need because they constantly failed the covenant terms. So, the author says that we need a surer covenant.

And, we should understand this as well. After going through some of the hardest chapters in the entire New Testament (in chapter 6 of Hebrews), we could be scared that we’re going to lose our salvation. We could fear that we’re going to shipwreck our faith. Maybe you’ve been feeling temptations or trials so painful that you especially need to hear what I’m about to say next. I believe it was the 19th century preacher, Charles Spurgeon, who once said something like “if I could lose my salvation, I certainly would.” His point is that his assurance cannot rest in himself or his ability. And, if you think that’s too negative of a statement – just think of all the other things you can lose easily. I’ve lost so many water bottles, I’m ashamed. I’ve misplaced my car keys, and lost money. It shouldn’t be a shock to me that if left to myself, I’d lose my salvation, too. I would shipwreck my faith if I depended on me – because in that scenario, my faith is dependent on me, not on Jesus.

But what’s so glorious in these verses is that we discover that God doesn’t give up on humanity. He decides to make a covenant that only has conditions based in him and not in us. Because of this, you *cannot* lose your salvation, Christian. Jesus’ ministry is with a superior covenant! **The new covenant is not “Do this and you will live.” Instead, it is “Jesus did so you can live!”**

We see this in the Jeremiah 31 passage that’s quoted. Read it with me and let it be like a breath of fresh air to a weary soul. Look at the conditions God puts on himself: “Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,⁹ not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.¹⁰ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.¹¹ And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.¹² For I will be merciful toward their iniquities, and I will remember their sins no more.”¹¹

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ex 19:5–6, 8.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:8.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:8–12.

I'm grateful for one commentator's phrasing of the blessings that flow in this new covenant, and I want to use them this morning. What we see here is a **Superior Inwardness, Superior Relationship, Superior Knowledge and a Superior Forgiveness.**

The old covenant dealt completely with externals. Cleanliness laws, types of clothing, how you washed your hands. But no matter the level of shame we feel, we can't shower enough to remove our shame and guilt. We need an internal cleansing. We need to be washed from the inside out. And that's what we see here. That's what I mean by "Superior Inwardness." God says that he will put the law in their minds and write it on their hearts.

This is what we need! If the covenant is conditional and external – then I'm going to fail everytime and I forfeit the blessings of God. But if the covenant is unconditional and it involves God working internally *in me*. Then I only have continual hope. Even when I fail, I still have hope because God promised to never stop working in and through me! This is the promise of Jesus! He who began a good work is faithful to complete. Even the Fighter Verse this past week reminds us that God gives us a spirit, not of fear, but of power, love and self-control! Jesus, by the Holy Spirit, changes our lives and affections from the inside-out! This is something Aaron and the Old Testament Law simply couldn't do. But it is something that God, the Creator, can and does to for all who trust in Jesus.

In addition to working *in us*, this new covenant also grants us a superior relationship. I will be their God and they will be my people?! In the mosaic covenant, he said that if you obey, you'll be a kingdom of priests. Yet, in the New Testament, Peter is speaking to Jews and Gentiles alike and he says that we are a royal priesthood and a chosen race! Jesus perfectly obeyed as a new representative for humans. He then took the punishment we deserved. And for all of us who trust in him, we now have a perfect status before God *and* we are accepted always before the Father! We have a superior relationship. Listen, you could be impressed if you were to meet a famous individual in our day; but they cannot give you what you were created for. Remember, you were made for God. And, if God is in the heavens and he does whatever he pleases – and you deserved punishment – yet he did all to rescue you and give you eternal life, then you have *everything* because Jesus has brought you to God. And, again, this is based on God's promise of what he's going to do – not based on you and your ability!

Probe further in this, though. We also see that we have a superior knowledge. They shall not teach because they shall know the Lord. I think the word "know" is referencing a saving knowledge. It's not merely an awareness, but a dependence on the One True Lord Jesus for life and reconciliation with God. This is a saving "knowledge." And what a great knowledge it is. It's a knowledge that we grow in, too. After all, Paul says in Philippians 3 that he wants to *know* Jesus and the power of his resurrection (see Phil. 3:10). That means he wants greater closeness with the Lord. For those of us who know the Lord, we get to know him more and more! And someday, our faith will be sight and we will be taught perfectly in eternity future.

This knowledge, though, should cause us to want to share it with others around us. Do you *know* the Lord? What about your family member? What about your friends, co-workers, spouses? This new covenant says that anyone who comes to Jesus is part of the new covenant and will know God! Do you want them to be at God's right hand? Then, declare to them to know the Lord who is good and great.

Finally, we see in Jeremiah that this new covenant brings superior forgiveness. ¹² For I will be merciful toward their iniquities, and I will remember their sins no more.” ¹² To remember our sins no more means that he doesn’t call them against us in the Judgment. That’s mercy. We don’t get what we do deserve. And, instead, God lavishes grace upon grace in our lives.

Because of this covenant, verse 13 says that ¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. ¹³ The old covenant is not just old, it’s obsolete. It’s not vintage. It’s growing old. The phrase is like something getting older, but it’s so old that it’s about ready to vanish. Why turn to the obsolete when you could have superior glory? Christian, why contemplate sin or the draw of a previous lifestyle, when you can have Jesus?

Because of this new covenant, Jesus came to the earth as the great Melchizedekian High Priest, sacrificed himself as the Lamb and is now ascended to the heavenly tabernacle, the real substance, at the right hand of God and he gives to all who trust him a superior inwardness, relationship, knowledge and forgiveness. This is unconditional security for all believers. Christians, you *will* endure! We have such a high priest!

And someday, we all together will make it to the sanctuary of the Lord where we will watch the New Heaven come down to the New Earth, and we hear the announcement that the dwelling place of God is with man! In that day, I know there will be uproarious praise. We’re told that in that day, there will then be no temple because the temple is the Lord God Almighty and the Lamb (Rev. 21:22-23), and we will be surrounded by unparalleled beauty and freedom with the Lord.

Which covenant do you embrace? “Do this and you will live” or “Jesus did and so live?” Jesus is superior.

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¹² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:12.

¹³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:13.