



HEBREWS

JESUS IS BETTER

# Hebrews 8:1-6

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, <sup>2</sup> a minister in the holy places, in the true tent that the Lord set up, not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. <sup>4</sup> 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.

# Hebrews 8:1-6

<sup>5</sup> 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.” <sup>6</sup> 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.

# Outline

- 1. A summary of the main point**
- 2. An overview of the developing argument**
- 3. Some applications to our lives today**

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## Jesus is the superior high priest

- *“such a high priest”* → the kingly priest (like Melchizedek, see Psalm 110; Hebrews 7)
- *“one who is seated”* → the final priest, whose work is finished (see Hebrews 1:3)
- *“at the throne of the Majesty in heaven”* → the divine priest, the Son of God himself (see Hebrews 4:14-16)

## **2. An overview of the developing argument**

Hebrews 8:3-6

# The structure of Hebrews 8:1–10:18

## Theme

## Development

**Sanctuary**

**8:1-2**

**9:1-10**

**9:23-24**

**Sacrifice**

**8:3-5**

**9:11-15**

**9:25-10:14**

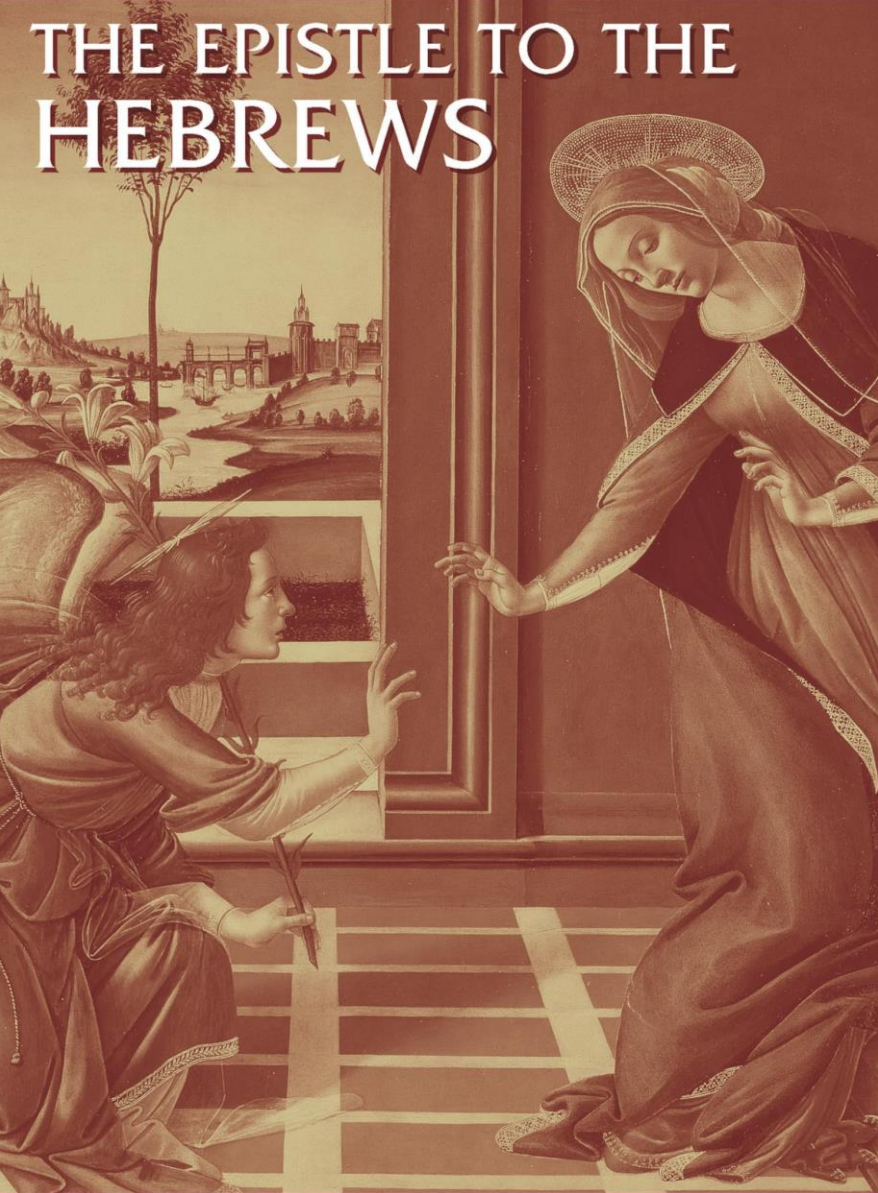
**Covenant**

**8:6-13**

**9:16-22**

**10:15-18**

# THE EPISTLE TO THE HEBREWS



The artistry of the pastor's presentation is like a symphony in three movements (8:1-3; 9:1-22; 9:23-10:18) developing these three themes – sanctuary, sacrifice, and covenant. Each movement begins with the theme of sanctuary (8:1-2; 9:1-10; 9:23-24) and ends with covenant (8:7-13; 9:16-22; 10:15-18). At the center of each is the ever-expanding theme of sacrifice (8:3-5; 9:11-15; 9:25-10:14) . . . When the author as conductor has finished his symphony, he would leave his hearers overwhelmed with the magnitude and wonder of this High Priest and ready at all cost to persevere through the benefits he affords.

### **3. Some applications for our lives today**

Hebrews 8:1-6

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**a. Jesus's atoning work is finished— so *trust him***



### 3. Some applications for our lives today

- a. Jesus's atoning work is finished— so trust him
- b. Jesus's priestly ministry is better — so *devote yourself to him*



**The old Temple was good; the new, real one was better. The old priests were good; the new Priest was better. The old covenant was good; the new one was better, established (verse 6) on better promises. As we look back to those early days, and put ourselves in the shoes, and the hearts, of our forebears in the Christian faith, we do well to ask ourselves whether our own devotion to Jesus, our own celebration of all that he is and has done, is as powerful and as central to our lives as the writer wanted him to be for his readers. If he was 'better' even than the Temple and its priesthood, how much more is he 'better' than the many things which so easily distract us from single-minded devotion to him.**

**—N.T. Wright**

### **3. Some applications for our lives today**

- a. Jesus's atoning work is finished— so *trust him***
- b. Jesus's priestly ministry is better — so *devote yourself to him***
- c. Jesus is the reality, of which the old covenant rites and rituals were copies — so *treasure him***



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### 3. Some applications for our lives today

- a. Jesus's atoning work is finished— so *trust him*
- b. Jesus's priestly ministry is better — so *devote yourself to him*
- c. Jesus is the reality, of which the old covenant system were copies — so *treasure him*
- d. Jesus is the sum and substance of the Scriptures — so *seek to know him*



**[Jesus] is Isaac, the beloved Son of the Father who was offered as a sacrifice, but nevertheless did not succumb to the power of death. He is Jacob the watchful shepherd, who has such great care for the sheep which he guards. He is the good and compassionate brother Joseph, who in his glory was not ashamed to acknowledge his brothers, however lowly and abject their condition. He is the great sacrificer and bishop Melchizedek, who has offered an eternal sacrifice once for all. He is the sovereign lawgiver Moses, writing his law on the tables of our hearts by his Spirit. He is the faithful captain and guide Joshua, to lead us to the Promised Land. He is the victorious and noble king David, bringing by his hand all rebellious power to subjection.**



**He is the magnificent and triumphant king Solomon, governing his kingdom in peace and prosperity. He is the strong and powerful Samson, who by his death has overwhelmed all his enemies.**

**This is what we should in short seek in the whole of Scripture: truly to know Jesus Christ, and the infinite riches that are comprised in him and are offered to us by him from God the Father. If one were to sift thoroughly the Law and the Prophets, he would not find a single word which would not draw and bring us to him. . . . Therefore, rightly does Saint Paul say in another passage that he would know nothing except Jesus Christ, and him crucified.**

**—John Calvin**



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