

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 - B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. *(2nd Service; Remember to dismiss the Bible English class.)*
 - C. Before we get into our study this morning, I wanted to share two quick announcements and prayer requests that are a little more on the somber side of things.
 1. First of all, some of you may have noticed that our sister Chiyomi-san hasn't been around lately. We found out that over the New Year holiday she went home to be with Jesus.
 - a. Chiyomi-san started attending the church about a year ago and she plugged in right away volunteering her time with our cleaning team.
 - b. She used to always sit in the corner over by the door and would often stand up to hold the door for when the kids made their get-away.
 - c. She was a joy to be around and she loved Jesus. I have no doubt she is enjoying her new home with Jesus and that we will see her again some day.
 - d. Please pray for her immediate family, her kids, and grandkids and loved ones who are mourning their loss. They need the Lord in a big way, so please pray.
 2. And second, please be in prayer for Eazar and his family. Eazar had come to us via Calvary Chapel Okinawa where he helps serve in the worship team amongst other places.
 - a. He volunteered to come up here for a few months just to give us a hand and to help share whatever pointers or tips he could with the worship team.
 - b. Well, on Friday night, Eazar was contacted by his father, Pastor Lito De Guzman from Calvary Chapel Manila and was informed that his mom, Cecille, had gone home to be with Jesus as well.
 - c. Yesterday, we sent him off to be with his family, so that he could be with his dad and his siblings as the Lord leads them through this difficult season.
 - d. I had the pleasure of meeting and ministering with Cecille a few different times and she loved Jesus passionately. She was a worshipper of Jesus and she had a great impact upon countless numbers of people.
 - e. We can be comforted knowing that she is now doing what she loved to do best; she's worshipping Jesus.

- f. Pray for Eazar, his dad Pastor Lito, his younger siblings, and the Calvary Chapel Manila family.
 - g. We don't know when Eazar will be coming back to Iwakuni, if at all. We're going to let him take care of things and then figure out the details later. Again, I appreciate your prayers for the family.
- D. Well, with that, let's go ahead and turn our attention to the Word of the Lord for us this morning. Today, we're going to continue in our verse by verse study of the book of Hebrews.
 1. So, if you have your Bible with you this morning, go ahead and make your way to chapter 8 of the book of Hebrews.
- E. Last week, we finished off chapter 7 by looking at how Jesus is our Perfect High Priest. This week, we'll look into chapter 8 where the author makes a summary type statement regarding his argument and proceeds to make yet another bold conclusion regarding the supremacy of Christ as it pertains to the old and new covenant.
 1. The title of our study this morning is going to be "**A Better Covenant**". This idea of Jesus being "better" is one the author has been emphasizing throughout this book.
 - a. Jesus is a better revelation. He is better than the angels. He offers a better rest, a better priesthood, with a better hope.
 - b. Jesus is simply better in any and every way. All other things are inferior to Him. He is superior over all.
 2. Our text this morning is going to be the entirety of chapter 8. Luckily for us it is the shortest chapters in the book with only 13 verses to it.
 3. Hopefully you are there in chapter 8. At this time, I'd like to invite you to rise to your feet in honor of God and His Word. I'm going to read through the entirety of our text from my Bible, do your best to follow along in your own.
 4. The author of Hebrews brings his argument to a main point with the following in chapter 8 verse 1... (*R & P*)

II. Intro;

- A. In life, sometimes new isn't always better. You ever hear the phrase "they don't make 'em like they used to"? I think we all have and I'm sure there are a few things you could think of that would fit that description.
 1. Companies are often trying to cut costs however they can, which usually means compromise, cutting corners, and skimping out.
 2. Some companies start off great, with high quality materials, and high quality craftsmanship, but often times they end of compromising on their quality in order to save a few bucks here or there. They find cheaper labor and cheaper materials in hot pursuit of more profits.
 3. It's kind of sad how some things are made now. How they are purposefully made not to last long so that you have to buy newer models sooner.

4. You used to be able to buy appliances that would last decades, but those days seem to be long gone. It's difficult for companies to continually turn profits if people don't need to keep buying their products. And so, things are made to die sooner. So that people will have to buy sooner.
 5. Sometimes the machine is working fine, but you need security updates for it in order for it to work properly. Some companies simply stop sending out security updates for things that are old in order to force you to buy something new.
 6. So new isn't always better. Sometimes it's the old way that is the better way.
- B. In our text this morning the author speaks about the new covenant in contrast to the old covenant. He refers to the new covenant as the better covenant. But is it really a better covenant? Is it possible that the new covenant is just a compromise, a concession of something that was once better?
1. What makes this covenant so much better? Why does the author consider the new covenant better than the old covenant? Is this just a matter of opinion, or is there evidence that can be weighed out and used to prove the worth of the new covenant?
- C. That is what we're going to look to address in our text this morning. What is it about the new covenant, that makes it so much better than the old covenant. Why is the new covenant a better covenant?
1. As we go through our text, we'll note various elements of both the old and new covenant and how they relate to the original audience the author was writing to, but also how they relate and apply to us as well.
- D. For those of you who like to take notes and outline our text, we're going to break up our text into three small sections.
1. The first of which will be in verses 1 & 2 where we will note that the new covenant is a better covenant because it has **a better priest**.
 2. Take a look at verses 1 & 2 again with me. The author writes...
- III. Hebrews 8:1-2; Better Priest
- A. Here we see that the first main point the author is going to bring up about the new covenant is the priest who ministers in it.
- B. In these two verses, we're going to note four different evidences that prove that Jesus is a better priest than the priests who serve as part of the old covenant.
- C. The first thing I want to note is the fact that **Jesus is everything we needed Him to be**.
1. In verse 1 the author states, "Now this is the main point of the things we are saying: We have such a High Priest. What kind of high priest?"
 2. Well, in order to answer that we have to look back at what the author was writing about at the end of chapter 7 in order to get the proper context.
 3. At the end of chapter 7 in verse 26 the author wrote, "For such a High Priest was fitting for us." (**Heb. 7:26a**)
 4. The idea is that this was the kind of High Priest we needed. And then in the rest of verses 26-28 the author went on to describe how we needed a high priest who was holy, and harmless, and undefiled, and separate from sinners, one who was higher than the heavens, and who could make the ultimate sacrifice for us once and for all.
 5. Verse 1 of our text tells us, "We have such a high priest.". Jesus is all of those things and more. He is everything we needed Him to be for us.
 6. As the priest who ministers within this new covenant, Jesus is all we need, He will satisfy all of our needs. He is our perfect high priest.
- D. Number two, we see also from verse 1 that **Jesus finished the work God had for Him**. Jesus is a better priest because he is "seated" at the right hand of God.
1. You may not think this is that big of a deal, but it is. For the priests of old, never sat. There were no chairs in the Tabernacle or in the Temple for the priests to sit at.
 2. Jesus is sat down because He finished the work that God had called Him to do. He doesn't have to continually offer up sacrifices day after day, week after week, month after month, year after year.
 3. When Jesus died upon the cross, He said, "It is finished!" "Tetelestai!" He had finished the work God had sent Him to do (**Jn. 19:30a**)
 4. And that is a stark contrast to the priests of the old covenant. Hebrews 10 tells us, "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God," (**Heb. 10:11-12**)
 5. You see, sitting is a place of rest. Jesus is at rest. He finished the work God had for Him when He died upon the cross for your sins and mine. He is at rest before the Father. He isn't pacing back and forth in heaven wondering how He's going to save me or you. He's completed the work, it's already done. He can sit in a position of rest.
- E. Number three, we see also from verse 1 the fact that **Jesus is seated as King upon the throne of heaven**. He is "seated at the right hand of the throne of the Majesty in the heavens,".
1. Jesus isn't just sitting on some work bench in heaven. He isn't sitting in a lazy boy, or recliner. He is seated in the very throne of God. He is seated at the right hand of the throne of Majesty.
 - a. Now, some people may get a little confused here. There is only one throne of God in heaven. There isn't a throne for the Father, and another throne for the Son, and a third one for the Holy Spirit.

- b. When it speaks of the right hand of God, or the right hand of the throne of majesty, it is not speaking literally, but figuratively.
 - c. It is an anthropomorphism; the attributing of human characteristics to a non-human being. God the Father does not have a right hand like you and I have; He is Spirit and has no need for a throne to sit in.
 - d. The right hand of God speaks of position; it is the place of power, the place of authority, and preeminence. God has given to Jesus the authority and power to sit upon the throne of heaven.
2. It is Jesus who sits on the throne of heaven as king. Ephesians describes how God seated Christ at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.” (Eph. 1:20b-21)
3. There is no priest from the old covenant that could dare to compare to the glory and majesty of Christ seated upon the throne of God. No priest ever sat down in their service as priests, let alone being seated in a throne as king. There is just no comparison.
- F. Number four and finally, we see that **Jesus is a minister for us in heaven**. Verse 2 reads, “a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”
- 1. Even though Jesus was everything we needed Him to be when He lived His life on earth. Even though Jesus is our great High Priest who finished His work. Even though He is seated upon the throne of heaven as a king. He still considers Himself a servant; a minister.
 - a. Jesus lived His life on earth as a servant; as a minister. He didn’t come to be served, but to serve and to give His life a ransom for many. (Mk. 10:45)
 - b. But just because He finished His work, and is seated upon the throne doesn’t mean He stopped being a servant.
 - c. He is a Minister and He continues to serve us while in heaven.
 - 2. Jesus is living in heaven to make intercession for us.
 - a. The enemy of our souls stands and daily fires accusations against the brethren. He is the accuser of the brethren. But Christ is seated there in the throne room of God interceding for us.
 - b. That’s what we read last week in chapter 7. Jesus is able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.” (Heb. 7:25)
 - 3. Not only is He interceding for us, but the Scriptures also tell us that He is preparing a place for us.
 - a. John 14 reads, “Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (Jn. 14:1-3)

- b. Can you imagine how incredible heaven is going to be. God made the heavens and the earth in six days, but He’s been working on heaven for some 2,000 years. It’s going to be amazing.
 - c. “Eye has not seen, nor ear heard, nor have entered into the heart of man The things which God has prepared for those who love Him.” (1 Co. 2:9)
- G. And so there we have plenty of evidence to show how the new covenant is better than the old covenant based upon Jesus serving as a better priest than the priest of old.
- H. Let’s look at the next few verses where we will note how the new covenant is administered from **a better place** than the old covenant.
- IV. Hebrews 8:3-5; Better Place
- A. Every high priest from the old covenant had been appointed to offer both gifts and sacrifices in the place which God ordained and set aside.
- 1. The priests weren’t able to just offer sacrifices wherever they wanted to. They had to be offered in the Tabernacle and later in the Temple.
 - 2. Deuteronomy 12 states, “you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.” (Dt. 12:5-6)
 - 3. “Take heed to yourself that you do not offer your burnt offerings in every place that you see; but in the place which the Lord chooses, (Dt. 12:13-14a)
- B. Because every high priest is appointed to offer sacrifices and gifts, then it would only stand to reason that Jesus would also have to have a place where He could offer up gifts and sacrifices as well.
- 1. But here is the thing. If He were on earth, He would not be permitted to go and offer gifts and sacrifices at the temple like the rest of the priests. Why? Because he wasn’t of the line of Aaron. Only those from the line of Aaron were permitted to enter into the temple.
 - 2. We have to remember that the book of Hebrews was written prior to the destruction of the temple in 70AD. There were still priests during Jesus’ day making sacrifices day after day after day at the Temple.
 - 3. Jesus would not be permitted to do so on earth, and so He offers his sacrifice and gift in another place. **In heaven itself**.
- C. In verse 5 the author describes how the priests of the old covenant serve the copy and shadow of the heavenly things. That Moses was divinely instructed when he was about to make the tabernacle to follow the pattern that was shown him upon the mountain.
- 1. In Exodus 25 God gave Moses the instructions for how to build various fixtures that were all part of the Tabernacle and God told him in verse

- 40 "See to it that you make them according to the pattern which was shown you on the mountain." (**Ex. 25:40**)
2. Moses was given a pattern to follow; a prototype if you will. A model he was to follow. And that model was of the heavenly sanctuary the true tabernacle which the Lord erected, and not man according to the end of verse 2 of our text.
 3. Moses needed to make sure that when he put together the tabernacle that it looked just like what the Lord showed Him, because the Lord was having Moses build a replica, a model of the sanctuary in heaven.
- D. So here we see that the priests, they go in and offer gifts and sacrifices in the copy and shadow of the heavenly sanctuary. But Jesus offers his gift and sacrifice in the true heavenly sanctuary.
1. Hebrews 9 tells us, "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us:" (**Heb. 9:24**)
 2. And there Jesus offered up His sacrifice as our High Priest. But His sacrifice was not of the blood of bulls and goats. No, that would not do. The blood of bulls and goats were insufficient for our need.
 3. No, Jesus entered into the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (**Heb. 9:11-12**)
 4. And that is the gift He offers; eternal redemption for all who would put their hope and faith in His completed work.
 5. The priests were all required to offer both sacrifices and gifts. Jesus, because He **offered Himself as a sacrifice**, he can offer us the gift of eternal redemption. We can be redeemed eternally by the power of the blood of Jesus Christ.
- E. Let's take a look at our third and final section where we will see how the new covenant is better because it is based upon better promises. Read verse 6-13 with me.
- V. Hebrews 8:6-13; Better Promises
- A. Jesus has obtained a more excellent ministry as the Mediator of the better covenant; the new covenant.
 1. The old covenant had a mediator as well. Moses was the Mediator of the old covenant. He went before the Lord on Mt. Sinai and received from God the rules, regulations, rituals, and requirements of the old covenant.
 2. As Mediator Moses stood in the gap between the Lord and the people.
 - a. But something interesting happened when God first prepared to descend upon Mt. Sinai to meet with Moses.
 - b. He told Moses to go down and warn the people not to come upon the mountain. He didn't want any of them to break through the boundaries Moses had set up in order to gaze upon the Lord.
 - c. Moses shared with the Lord how he had already warned the people and this is how the Lord responded, "Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them." (**Ex. 19:24**)
 - d. And so, we see that while Moses acted as Mediator of the old covenant, Moses was unable to bring the people into the presence of the Lord. Far from it, God had to warn them that if they tried to enter into the Lord's presence that they would be killed on the spot.
 3. However, when Jesus acted as Mediator of the new covenant the results were the exact opposite.
 - a. Because of what Jesus did we are invited to boldly enter into the throne of grace, that we may obtain mercy and find grace to help in our time of need. (**Heb. 4:16**)
 4. Such a stark contrast between the old covenant Mediator, Moses, and how he could not dare to bring people into God's presence and the new covenant Mediator, Jesus, and how because of Him we can boldly enter into God's presence.
 5. Yet more proof of the superiority of the new covenant over the old.
- B. The end of verse 6 says that Jesus is the Mediator of a better covenant, which was established on better promises.
1. The details of this new covenant and the promises that were associated with it are what follows in the rest of our text.
 2. The promise of the New Covenant was something that actually was foretold long before Christ ever came to the earth. The author of Hebrews quotes here from the OT prophet of Jeremiah who was given a description of this new covenant that God was going to make with His people. From vs. 8 all the way down to vs. 12 the author is quoting from Jeremiah 31:31-34.
 3. As we go through this description of the new covenant we'll try and note **the better promises** the new covenant is established upon and how they are better than the old covenant.
 4. But before we do that I want to briefly explain something regarding this covenant and how it should be read or interpreted.
 - a. Some look at this description of the new covenant from Jeremiah and think, this only applies to the Jews, to the house of Israel and the house of Judah. And that it pertains to a future return of Israel to the Lord.
 - i. But if you believe that, then how would you explain how Jesus is currently serving as Mediator of the new covenant. Clearly this

new covenant is alive and active today, just as it was alive and active during the days in which the author wrote this letter.

ii. So I don't think this applies solely to the house of Israel.

b. Some go the opposite direction and say that the new covenant has been transferred to the church, and that the church in the house of Israel.

i. This too would be wrong. While we as the church are definitely included in the promise of the new covenant, I do believe God has a special plan and part for Israel to play.

c. I think the best way to look at this and to read it and interpret it is to consider that the message of the gospel went to the Jews first.

i. Romans 1:16 states, "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek." (**Rom. 1:16**)

ii. When Jesus started His own earthly ministry He went to the Jews. When He sent out His disciples He told them to go to the Jews first. When He told the disciples to tarry in Jerusalem waiting for the promise of the Holy Spirit, He told them to first go to Jerusalem, to the Jews. In Peter's first few sermons early on in the book of Acts they were to the Jews. Paul when he went out on missions trips, the first place he would go with his message was to the Jews.

iii. The new covenant is for the Jews first and foremost, but it was not limited to the Jews alone. The gospel message and the new covenant of grace was presented to the Jews first, but has been made available to all who believe.

d. So as we read through these promises don't get hung up on the idea that this is only for the Jews, of that it is only for the Gentiles and the Jews missed the boat. The gospel is for everyone. There are some things in the new covenant that may pertain to future unfulfilled promises, the idea of the house of Israel being reunited again and them all coming to a saving knowledge of the Lord. That may happen, but that is not the emphasis of this section.

C. Well, starting in verses 7-9 we see the promise of **the grace of God**.

1. The author introduces these verses by reminding us once again about the faults of the old covenant. That if there weren't any faults to begin with, then there wouldn't have been a need for a new covenant. But obviously the old covenant had faults.

2. Remember though, that the problem with the old covenant wasn't necessarily the Law or the commandments of God.

a. The Law is perfect; the law is holy and the commandments associated with it are holy and just, and good. (**Rom. 7:12**)

b. The problem wasn't the Law. The problem, the fault, lied with the people. The Law was perfect, holy, just, and good, but it could not make the people perfect, holy, just, nor good.

3. Throughout the history of the children of Israel, over and over again they would not keep God's commandments.

a. And over and over again, they would recommit themselves to keeping the Law and follow His commandments.

b. But inevitably they would fall short. They were not capable of following or keeping the Law.

4. Jeremiah, as He prophesied and warned the people of their coming exile, was given this prophecy pertaining to a new work God was going to do. It would be based upon God's grace, rather than man's works.

a. The old covenant was all based upon man's ability to keep the law. It was a conditional covenant. *If* the people obeyed, then there would be blessings. If not, then there would be judgment. Listen to some of the things God said to Moses throughout the book of Exodus:

i. "*If* you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians." (**Ex. 15:26a**)

ii. "Now, therefore, *if* you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation." (**Ex. 19:5-6a**)

iii. "But *if* you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries." (**Ex. 32:22**)

5. The old covenant was conditioned upon the people's ability to keep the law. But not so with the new covenant. The prominent phrase throughout this prophecy pertaining to the new covenant is not "if this", but rather "I will". Six different times the Lord states "I will" in this new covenant and the word "if" is nowhere to be found.

a. "*I will* make a new covenant with the house of Israel and with the house of Judah"

b. "For this is the covenant that *I will* make with the house of Israel after those days,"

c. "*I will* put my laws in their mind and write them on their hearts"

d. "*I will* be their God, and they shall be My people"

e. "For *I will* be merciful to their unrighteousness"

f. "their sins and their lawless deeds *I will* remember no more"

6. The new covenant differs from the old covenant in that the new covenant is not based upon the ability of man. It is based upon the

faithfulness of God. God promises I will do it. It will be a work of His grace upon His people, no longer dependent upon man's own efforts.

- D. Next we see the promise of **an internal work of God**, rather than an external one in the first part of verse 10.
1. Instead of writing His law upon tablets of stone, God said He is going to change it up and write His laws upon our hearts and minds, doing a work from the inside out.
 2. As sinners, our problem is our own sinful nature. It's our flesh that dwells within us. External rules and regulations will never change the heart. That is a work that God alone does. God knows the hearts of us all and He is able to change our hearts.
 3. When we come to faith in Jesus Christ through the new covenant the Holy Spirit comes and resides within us. And He begins to work from the inside out. Having escaped the corruption that is in the world we can become partakers of the divine nature. Instead of being led around by our sinful flesh, we have the Holy Spirit leading us and guiding us and reminding us of all that Christ said and did.
- E. Another promise also seen in verse 10 and 11 is **a promise of intimacy**. A closeness to the Lord.
1. He will be our God and we shall be His people. The old covenant gave this same promise, but it was based upon the ability of man to keep God's law. If they obeyed, then He would be their God and they would be His people.
 2. But God removes the conditional aspect in the new covenant. He promises an intimacy, a relationship with Him. That is what the new covenant is all about; its about having a relationship with the Lord. It's not religion, it's not man's attempts to please God. It's relationship, it's God graciously inviting us to be with Him, to be part of His family.
 3. Religion is rules, rituals, regulations, and requirements. Relationship is love, and mercy, and grace, communion, and companionship.
 4. The new covenant promises that none will need to be taught by someone else, but that all would know the Lord from the least to the greatest. Every child of God is important to the Lord and we all have equal standing before the Lord. We all have equal access through Jesus and His better covenant.
- F. Another promise that is a big one is the promise of **complete forgiveness** in verse 12.
1. God promises that He will be merciful to our unrighteousness and our sins and their lawless deeds I will remember no more.
 - a. Once again, what a stark contrast between the old and the new. Hebrews 10 tells us that the old covenant and the continual sacrifices for sin bring our sins to remembrance. It reads, "But in those sacrifices there is a reminder of sins every year." (**Heb. 10:3**)

- b. Every year, on the Day of Atonement, you would be reminded over and over again about how your sins are still a problem.
2. But not so with the new covenant. God promises that our lawless deeds will be remembered no more.
- a. The wording here in the Greek is really important for us to realize and understand what is being said here.
 - b. The word remember isn't used in the sense of God forgetting something, or God not knowing something. God is omniscient; He knows everything. If ever there was a time where God didn't know something He would no longer be God.
 - c. The word "remember", as it is used here carries the idea of recalling something to one's mind; or recounting something. It isn't that God doesn't know what we have done, but rather He won't bring it up. He won't recount it. It has been dealt with once and for all, there is no need for Him to recall it.
 - d. In fact, the wording in the Greek that is used here suggests that God recalling our sins is not even a possibility. There are two negative particles that are used here in connection with the phrase I will remember.
 - e. It is the "ou + me + subjunctive". "ou" is a negative particle, "me" is a negative particle, and the subjunctive usually denotes possibility.
 - f. Putting these two negative particles together with the subjunctive mood is the strongest way to describe a negative in the Greek. In English when we use two negatives, it makes a positive, but not so in this case for the Greek.
 - g. It's basically ruling out the possibility that God would ever do this. God has promised He will not recall our sins, He will not recount them. They have all been paid for through the shed blood of His Son Jesus Christ and there is no need to bring them up ever again.
 - h. What an incredible promise that is.
- G. Lastly, in verse 13 we have the **promise of an eternal covenant**.
1. The old is being made obsolete. And was about to vanish away. It would only be a few years after the writing of this book that the city of Jerusalem would be attacked and the Temple destroyed putting an end upon the old covenant and the sacrificial system of the Levitical priesthood.
 2. With no temple, there are no sacrifices to be made, with no gifts and sacrifices to be made there no longer was any need for the priest. The old was vanishing away right before their eyes and the new that God had brought to replace it was infinitely better than the old.
 3. To go back to the old way of living, to return to the law, to that which was growing old and about to vanish away was a foolish consideration.
 4. Why would you ever turn back to the old covenant when you have the better covenant made available to you? The new covenant is a better

covenant; it is better because it was ministered through a better priest, in a better place, with better promises.

H. Sometimes new isn't better, but in the case of the new covenant, it is the best thing that could have ever happened to us. Amen? Amen!