

- **Holy Places** in Hebrews 8:2 refers to what is later called “the Holy Place” ([Hebrews 9:2](#)) and “the Most Holy Place” ([Hebrews 9:3](#)).
 - This is described also in [Exodus 26:33-34](#) “And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. You shall put the mercy seat on the ark of the testimony in the Most Holy Place.”
- Jesus was not born into the tribe of Levi, so He could **not be a priest** in the earthly, man-made Temple in Jerusalem ([Hebrews 8:4](#)).
- The Temple in Jerusalem was a “**copy and shadow of the heavenly things**,” of “**the pattern**” ([Hebrews 8:5](#)) given to Moses when God gave him the Ten Commandments and all the Law on Mount Sinai.
- The Temple in Jerusalem was part of “**the first covenant**” ([Hebrews 8:7](#)) which was weak and insufficient because it provided no permanent forgiveness, and it had no ability to allow sinful human beings to enter the Holy of Holies in the Heavenly Temple.

Out with the (Old) Facsimile

[Hebrews 8:8-9](#) “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, 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.”

- In [Jeremiah 31:31-34](#), God had promised a “**new covenant**.”
 - The old covenant could not make believers into people who obeyed God’s commands.
 - [Hebrews 7:18-19](#) “For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.”
- God said, “**they did not continue in my covenant, and so I showed no concern for them**” ([Hebrews 8:9](#)).

In with the (New) Original

[Hebrews 8:10-12](#) “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. 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**. For I will be merciful toward their iniquities, and I will remember their sins no more.”

- In the time of the “new covenant” ([Hebrews 8:8](#)) God said, “**I will put my laws into their minds, and write them on their hearts**.”
 - In [Hebrews 9:14](#) this thought is picked up again, by saying that Christ’s sacrifice will “purify our conscience”.
- We are told that “**they shall not teach**” ([Hebrews 8:11](#)) ... “**for they shall all know me, from the least of them to the greatest**” ([Hebrews 8:12](#)).
 - This refers to the fact that there is no longer a caste of people, like the Levites, who are assigned by God to teach everyone about God.
 - Instead, every believer has direct access to the Word of God.

- In the Old Testament it was often stated that “the Word of the Lord came to ...” and then one of the prophets would be named, or someone to whom God revealed Himself — but in the New Covenant, we might say that “the Word of Salvation has come to all who believe.”
 - Every believer has a right to have access to God’s Word, as revealed in the Bible.
 - Some may be more mature in God’s Word, and may know it more thoroughly, but all believers have direct access to it so that they can draw near to God.
 - (In the *English Standard Version* the phrase “the Word of the Lord came to” is found 101 times in the Old Testament.)
 - The “Word of the Lord” has come to every believer in the Bible that has been taught, preached, and shared - but it remains God’s Word and not the words we can use to mean whatever we want them to say.
 - This method of God communicating with His people is His choice. But it is less stressful for believers than other ways He has spoken to His people.
 - How can the “New” Covenant be more original than the Old Covenant?
 - In regard to the Temple, the pattern given to Moses was a description of the Temple in Heaven, which existed before the Tabernacle or the Temple in Jerusalem was constructed.
 - The New Covenant, at least in regard to the Temple, was always God’s original, fully developed, plan.

Let’s go out from this place to embrace the truth of the scriptures. Let us be dedicated to studying the Bible, committing parts of it to memorization, and submitting our lives to obey what it teaches. This is God’s call to everyone who believes in Jesus Christ as Lord and Savior.

Let us go out with joy (Isaiah 55:12) to serve God, rejoicing that He has given every believer the privilege to come before Him and to represent Him to the world. Pray that He will help our witness and ministry to be faithful to Him.

H P S A Y S R M N C A
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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**, a minister in the holy places, in the true **tent** that the **Lord** set up, not man. For every **high priest** is appointed to **offer gifts** and sacrifices; thus it is necessary for this **priest** also to have something to **offer**. 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. 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.” 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. For if that **first covenant** had **been** faultless, **there** would have **been** no occasion to look for a second. 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, 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**. 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. 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. For I will be merciful toward their iniquities, and I will remember their sins no **more**.” 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.

([ESV](#))