

Yeshua: His Better Covenant ~ Part 1 Messianic Jews 8:1-7 Letter to the Messianic Jews

In my last post, we completed our mini-series on **Yeshua's Malki-Tzedek Cohenhood Surpasses the Levitical** by examining Messianic Jews 7:20-28 on **The Superior Efficacy of Yeshua's Cohenhood**. We now start a new mini-series on **Yeshua: His Better Covenant** which will cover **Messianic Jews 8:1 – 10:18**. In this post, we examine **Messianic Jews 8:1-5** the **New Covenant Better than the Old**.

New Covenant Better than the Old

*¹ Here is the whole point of what we have been saying: we do have just such a **cohen gadol** as has been described. And He does sit at the right hand of HaG'dulah ["the Greatness," a euphemism for God] in heaven. ² There He serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human beings but by Adonai. ³ For every cohen gadol is appointed to offer both gifts and sacrifices; so this cohen gadol too has to have something He can offer. ⁴ Now if He were on earth, He wouldn't be a cohen at all, since there already are cohanim offering the gifts required by the Torah. ⁵ But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain." ~ Messianic Jews 8:1-5 (CJB)*

The author turns from **Yeshua's** credentials, character and status as **cohen gadol** (Chapter 7) to the nature of His work in the heavenly **Holy Place** as He sits **at the right hand of God**. We saw this declared earlier in Messianic Jews 1:3, 13. The author of the **Messianic Jews** has finished describing the cohenhood after the order of **Malki-Tzedek** in all its glory. He has described it as the cohenhood which is forever, without beginning or end; the cohenhood that God confirmed with an oath; the cohenhood that is founded on personal greatness and not on any legal appointment or racial qualification; the cohenhood which death cannot touch; the cohenhood which is able to offer a sacrifice that never needs to be repeated; the cohenhood which is so pure that it has no necessity to offer sacrifice for any sins of its own. Now he makes and underlines his great claim: **Yeshua is our Cohen HaGadol ~ our Great High Priest**.

That there is the **true Tent of Meeting** or Tabernacle in heaven is proved by the passage cited in verse 5. The **Tent** constructed in the Wilderness (Exodus 25-31, 35-39), long before there was any thought of a **Temple**, demonstrated that God dwells with His people; indeed, one of the Hebrew words the **Tanakh** uses for "tent" is "**mishkan**," which is related to both "**shakhen**" ("neighbor") and "**Sh'khinah**" ("God's immanent presence"). ¹

Not only is **Yeshua** better than the Levitical **cohanim**, as shown in Chapter 7, but **the work Yeshua has been given to do is far superior to theirs** since the place where they serve **is only a copy and shadow of the heavenly original**. The term, **Tent of Meeting**, speaks of God's communicating with His people.

There is no conflict between the Levitical cohenhood established by the **Torah of Moshe** and that of **Yeshua** as predicted by Psalm 110; it is not necessary to think of **Yeshua's** cohenhood as superseding the Levitical one. The **Torah** says that earthly **cohanim** must be descendants of **L'vi**, and Numbers 25:12 speaks of God's "**covenant of an everlasting cohenhood**" with **Pinchas**, the son of **Aharon**. But since **Yeshua** serves in heaven, He can be from the tribe of **Y'hudah** (Messianic Jews 7:13-14) and can also have an eternal ministry (Messianic Jews 7:23-25).

My scribbled notes in my RSV say of this passage: "*Jesus serves as the high priest in the heavenly sanctuary, while the Jewish priests had to settle for an earthly copy. Jesus is the true mediator between God and man.*"

In my next post, we'll continue our new mini-series on **Yeshua: His Better Covenant** which will cover **Messianic Jews 8:6-13 ~ The New Covenant Based on Superior Promises**.

¹ Jewish New Testament Commentary by David Stern.