

1. The thought in verses 3–5 proceeds along the line of a comparison between the Levitical priestly ministry on earth to that of Jesus’ priestly ministry in heaven (v. 3).
2. Verses 4–5 contrast the differences between the two ministries by highlighting the superiority of Jesus’ heavenly ministry on the grounds that the Levitical ministry takes place in an earthly sanctuary that is a “copy” of the heavenly.
3. Verse 5 continues the contrast between the ministry of the earthly high priests and that of Jesus in heaven. The earthly priests performed their ministries in a sanctuary that was a “copy and shadow” of the heavenly sanctuary.
4. The Aaronic priests performed their priestly rites in the representation of the heavenly tabernacle.
5. As proof of the claim that the earthly sanctuary is a “copy,” the author quotes God’s warning to Moses in Exodus 25:40 to build the tabernacle according to the “pattern,” which had been shown to him on the mount.
6. This is a pivotal verse in the letter. It closes the first major argument.
7. The letter was written to exhort the Hebrew believers to carefully consider the following points.
8. The New Testament in Jesus’ blood is superior to and takes the place of the First Testament in animal blood.
9. The writer has proved this to be true on the basis of pure logic and the Old Testament Scriptures.
10. Using the logical argument that a superior workman turns out a superior product, he has shown that Christ, the Founder of the New Testament is better than the founders of the First Testament, who were the prophets, angels, Moses, Joshua, and Aaron.
11. In the light of this, we can better understand the words, “But now hath He (Messiah) obtained a more excellent ministry than they (prophets, angels, Moses, Joshua, Aaron), by how much also He is the Mediator of a better covenant (the New Testament), which is established upon better promises.”
12. The Mosaic covenant was certainly inadequate and the temporary nature of its purpose was not hidden either. (verse 6-7)
13. Verse 8-12 takes us back to one of the Old Testament prophets. (Jeremiah 31:31-34)
14. The Babylonian armies would certainly come as Jeremiah predicted, marching through the Judean territory and capturing its leading cities.
15. Eventually the walls of Jerusalem would be broken down and the temple left in a heap of charred ruins.

16. However - Jeremiah looked beyond all that to a time of restoration and renewal when a new covenant would be made with the house of Israel.
17. Jeremiah looked forward to a time when things would be different. He spoke of a new covenant. The law will not be concerned solely with external features but will be written on the heart.
18. During the reign of Rehoboam the kingdom, which had been united under Saul, David and Solomon, became divided into two parts, Israel and Judah. They became alienated and estranged.
19. Writing this new covenant in our minds and hearts means a great deal more than memorizing it. The old covenant was external. It was engraved on stone tablets.
20. The new is within us; it forms part of our very souls. It was not a new covenant in its promise (*I will be their God*), for the old covenant offered that same intimate relationship. It was new in its ability to enable us not only to learn God's instructions but to obey them.
21. Also - in Old Testament times - God's people were dependent on a long succession of human teachers, who regarded this covenant message as the exclusive possession of the Jewish people.
22. But under the new covenant this restrictive and possessive hold on the truth would be a thing of the past. *All shall know me, from the least of them to the greatest.*
23. This new covenant promised the forgiveness of sins. The old covenant did not provide for the forgiveness of all, but God's promised pardon is actually written into the terms of the new covenant.
24. Finally - the old covenant was naturally limited, temporary and partial, but the new covenant is unrestricted in its power, eternal in its duration, and complete in its effects.
25. God makes definite promises to His people and binds Himself to blot out their transgressions.
26. Here are the better promises. The 'I wills' of God:
 - I will make this covenant*
 - I will engrave my laws in their hearts*
 - I will be their God*
 - I will manifest myself to them all*
 - I will make myself known to the least as well as the greatest*
 - I will be merciful*
 - I will forget their sins*
27. Man can now be sure: "*All shall know Me.*"
28. Then in verse 13 the writer references "a new covenant" and draws a conclusion: Since God has called this covenant "new," he has declared the Mosaic covenant to be "obsolete."