

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 08: 06

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. We will continue to read Hebrews Chapter 8, and today we will read verse 6.

Jesus Christ, according to the order of Melchizedek, is now serving as a minister in the true tabernacle in heaven. This tabernacle is not built by human hands but is established by the Lord Himself. Dear brothers and sisters, we must give thanks to the author of Hebrews, for he has revealed to us that the tabernacle Moses built was merely a form and shadow of the true heavenly tabernacle. The Chinese Union Version translates this as "form," but its original meaning is "model," "copy," or "example." In Chinese, it can be translated as "model," "replica," or "sample." It is similar to how a construction company first creates a model before building a high-rise building, allowing buyers to see it in advance and purchase it before the actual building is completed.

The Old Testament tabernacle was merely a model, built by Moses according to God's will and revelation—it was constructed by human hands. However, the true tabernacle is in heaven, built by the Lord Jesus Christ Himself. The Chinese Union Version translates another word as "shadow," which originally means "shadow" in the sense of something that is not the true reality. This helps us see that the earthly tabernacle was set up by Moses, and Aaron was appointed as the high priest according to the law. He was able to offer gifts and sacrifices for the people so that the sins of Israel could be covered and their offerings accepted by God.

Aaron's priestly system was a foreshadowing of Jesus' earthly ministry. Since Aaron offered bulls and lambs, it was only a shadow and could not truly remove sin. Only when Jesus Christ completed His earthly ministry and offered Himself once for all did He accomplish the great work of atonement. Through faith, New Testament believers can receive Christ's salvation and the forgiveness of sins.

After His resurrection, Jesus Christ ascended to the heavens and entered the true tabernacle in heaven, where He began His role as High Priest. Hebrews 7:25 says, "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them." Our understanding of Christ's promise to save to the uttermost is often too shallow. We tend to focus only on our own failures, our unworthiness, and our need for Christ's complete salvation. While this is true, it does not fully align with God's purpose. We must see our heavenly, royal High Priest from the perspective of God's eternal will. He is the builder of the true heavenly tabernacle, and His salvation to the uttermost is for the purpose of His heavenly construction.

The earthly tabernacle was built by Moses, and during Solomon's time, it was expanded into the temple. Similarly, in the true heavenly tabernacle, Jesus Christ serves as the High Priest, carrying out His ministry of saving to the uttermost by making each redeemed saint into a living stone. 1 Peter 2:5 says, "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." The Lord Jesus Christ, as our High Priest, is building us into a spiritual house. When Christ returns for the second time, all the saints will be raptured. Since the saints are the building materials, at that time, the true heavenly tabernacle will be expanded into the spiritual house (the dwelling place of God).

At the end of the Millennial Kingdom, the heavenly New Jerusalem will be fully built. Revelation 21:2 says, "Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." When New Jerusalem descends from heaven, it will bring forth the new heaven and new earth, marking the beginning of eternity.

Today, the ministry of building the church has been entrusted to Paul, and the church is the place where the saints are transformed. That is why Paul says in Ephesians 2:19-22, "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a

holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit."

The church today is God's house, and His house must stand the test of time. It must continue throughout time until Christ returns. At the same time, the church must be perfected in the breadth of its acceptance, bearing testimony together with many other churches. When Christ returns, they will together constitute the Kingdom of God. However, this acceptance must be centered on Christ as the cornerstone, so that the whole building is joined together in Him. Moreover, the church must reach the height of revelation, growing into the holy temple of the Lord, where praise and worship are pleasing to God. In this way, all the saints, in the depth of grace, are built together as God's dwelling place in the Spirit—this is what Peter refers to as the spiritual house. The completion of this spiritual house happens as all the saints experience together the breadth, length, depth, and height of Christ, just as Ephesians 3:18 describes.

Therefore, in today's church life, there will inevitably be struggles, difficulties, and friction. This is because the church is the place where the Lord Jesus Christ prepares the materials—He takes each saved person, like a stone, and fashions them into living stones according to God's will, so that when Christ returns, they can be placed in the position that God has already chosen. This is just like what is written in 1 Kings 6:7: "And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel or any iron tool was heard in the temple while it was being built."

The church is the place where the materials are prepared, just like stones being quarried from the mountains. They are chiseled, cut, shaped, and polished with hammers, axes, and various tools, so that each stone is made ready to become a living stone. This aligns with what Ephesians 4:13 says: "till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ." When Christ returns, we will have been fully prepared and will be built by Him into the spiritual house.

With this understanding in mind, let us now read verse 6.

Verse 06: "But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises."

Now, the ministry that Jesus Christ has received is more excellent. Today, Jesus serves as the High Priest in the true tabernacle in heaven. This ministry is superior, richer, more glorious, and more excellent than that of the high priests of Aaron's order. This point has already been made clear in verses 1-5. The author brings it up again to introduce the next statement: "just as He is also the Mediator of a better covenant." The duty of the High Priest is to serve as a Mediator, meaning He acts as the Guarantor between the two parties of the covenant. Since Christ's priesthood is more excellent, the covenant for which He is the Mediator must also be better. This introduces the idea that the New Testament is the better covenant—in comparison to the Old Testament.

Our God is a covenant-making God. Humanity was originally created by God, and God had no obligation to make a covenant with man—He could have simply commanded, and man should have obeyed. However, because of His love for mankind, He was even willing to lower Himself to man's level and establish covenants. After Adam's failure, in Genesis 3:15, God promised: "The Seed of the woman shall bruise the head of the serpent, and the serpent shall bruise His heel." This is known as the Adamic Covenant. After the judgment of the flood, God made a covenant with Noah and every living creature in the ark. In Genesis 9:8-13, He promised never to destroy all living things with a flood again and set the rainbow as a sign of this covenant. This is called the Noahic Covenant.

Later, God called Abraham and made a covenant with him in Genesis 17:4-8. This covenant was richer in content, promising descendants and land. In Moses' time, the Israelites fell under Pharaoh's oppression in Egypt, and God sent Moses to deliver them. Through Moses, God made a covenant with Israel, as recorded in Exodus 19:4-6. God also gave the Law and the revelation to build the Tabernacle, making Israel His chosen people under the Old Testament. In David's time, because David had a heart to build a dwelling place for God, he became a man after God's heart. In response, God made a covenant with David, promising an everlasting kingdom (2 Samuel 7:8-16). These five covenants—the Adamic Covenant, the

Noahic Covenant, the Abrahamic Covenant, the Mosaic Covenant, and the Davidic Covenant—together form the Old Testament.

The Old Testament was already a special grace from God because He humbled Himself to the level of man to establish a covenant with humanity. However, on man's side, people still could not keep the covenant. For a covenant to be established, both parties must uphold it. Since man was unable to keep the covenant, the Old Covenant had a flaw. But because of His love for humanity, God was determined to save mankind completely. Therefore, He sent His only begotten Son, Jesus Christ, to the earth to live a perfect human life. On the cross, through His own blood, He established a New Covenant with mankind.

During the Last Supper, Jesus foretold this to His disciples. In Matthew 26:27-28, He said: "Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.'" God already knew that man was incapable of keeping the covenant. The sins that resulted from man's failure to keep the covenant were forgiven through the precious blood of Jesus Christ. This is why the New Testament is a better covenant—because Jesus' blood also dealt with the consequences of man's failure to keep the covenant. This makes the New Testament unbreakable, and in this way alone, it is already better than the Old Testament.

Not only that, but the New Testament was established upon better promises. The forgiveness of sins due to man's failure was just the negative aspect. However, in God's promises, He has an even more positive and glorious purpose. God gives man the ability to know His will. God gives man the ability to obey His leading. God enables man to live a life that matches the grace he has received. These better promises will be progressively revealed in the following chapters of Scripture.

Through this verse, the author tells us that Jesus Christ, as the heavenly and royal High Priest, holds a superior ministry. He is the Mediator of a better covenant. This better covenant is established upon better promises.

Let us pray together: Dear Lord Jesus, thank You for establishing the New Testament with Your own blood. You are also the Mediator of this better covenant. Today, You

serve as the High Priest in heaven, supplying us daily with Your word so that we may understand Your will. Lord, grant us a willing heart to obey Your daily leading and help us live a life that is pleasing to You. Keep me in Your grace each day, so that I may walk in Your ways. Let me support and encourage my fellow saints, so that together, we may run this heavenly race. Bless my church and our church life. I pray in the holy name of Jesus Christ. Amen!