

Christ

The Superiority Of Melchisedec Over Abraham - In Table Form

Old Covenant and Aaronic Priesthood	New Covenant and Melchisedec Priesthood
The law was written on tables of stone (Ex. 31:18)	The New Covenant is written on the heart and mind of every saint (Heb. 8:10; 10:16).
The Old Covenant demanded 100% perfection, something man could never do. The law permits no leniency or compassion (Rom. 8:3).	Grace also demands 100% but not from fallen man but by the person and sacrifice of our Lord. Grace understands we are failing and promises forgiveness and reconciliation (Eph. 2:8-9).
The law was a two way covenant. God told the people what He demanded and then had it written down and they agreed saying, "all that the Lord hath said we will do" (Ex. 19:8). However, when they found they could not keep the terms of the covenant it was automatically nullified, but that was not the end of all hopes for grace enters.	Thank God that where sin abounded grace did much more abound (Rom. 5:20) because the cross, after the three hours of divine judgement, Christ cried, "It is finished" (Jn. 19:30). The work was done and since all is depending on God, it is an unconditional covenant.
Once a year on the Great Day of Atonement, the High Priest alone was able to enter within the vail, and for a time stood alone with God in the Holiest of all. With a great degree of reverential carefulness, godly fear, he would have entered, not saying a word, but being aware of the responsibility of that which he was doing, and would have behaved very carefully and with great respect (Lev. 16:1-34).	In the kindness of God we can approach the throne of grace as often as one would desire, or when feeling the compulsion to be there due to circumstances. However, there needs to be an awareness that the sacred can become common and we need to be aware of the solemnity of being before the Throne of the Moral Governor of the Universe (Heb. 4:16).
The Old Covenant had been given by God to Moses somewhere around 1450 B.C. People had changed, the world characteristics had changed, however, the Law of the Lord stood firm, it was still the law (Ex. 20:1-17).	When God announced a New Covenant in Jeremiah it did not mean the old Mosaic law was done away with at that time. The New Covenant was ratified by the blood sacrifice of our Lord. In looking at how it is described in the New Testament, the Spirit of God uses two different Greek words. In 2 Cor. 3:6; Heb. 8:8; 9:15 the Greek word is "Kainos" and appears to mean, "new in quality, in nature." In Heb.12:24 the word "neos" indicates new in time. Accepting these meanings are correct, then the New Covenant is new in time and of a different quality from the former.
Animal blood (Heb. 9:13)	The blood of Christ (Heb. 9:14)
Killeth (2 Cor. 3:6)	Gives life (2 Cor. 3:6)
A glory (2 Cor. 3:11)	A superior glory (2 Cor. 3:11)
Condemnation (Rom. 5:16)	Justification (Rom. 5:16)
Sins remembered (Heb. 10:3)	Sins remembered no more (Heb. 8:12; 10:17)
Deficient (Heb. 10:11)	Sufficient (Heb. 7:24-25)