

3/9/03

Hebrews 8

Jesus has been proven to be superior to many of the Old Testament heavy weights.

-He is superior to the prophets.

-He is superior to the angels.

-He is superior to the first Adam.

-He is superior to Moses.

-He is superior to Joshua.

-He is superior to Aaron.

-He is superior to the Levites.

Though God spoken to the Jews through the prophets, He was now in these last days speaking only by his Son! Heb. 1:1-2

Now in chapter 8 the author declares the superior service of the High Priesthood of Jesus over the Old Testament service of the High Priest.

And he substantiates this by giving two reasons.

I. Jesus officiates his High Priesthood in heaven. Heb. 8:1-6

II. Jesus officiates his High Priesthood on the basis of the New Covenant. Heb. 8:7-13

8:1-6 Jesus officiates his High Priesthood in heaven not earth.

8:1-2 The most important point.

- 1) Jesus is the proficient High Priest in heaven. vs. 1
 - a) The author is not referring to the sum conclusion of what has proceeded or even the summary as some say, but the emphasis is on the main or central point to be discussed in verse one and two.
 - 1)) The main point “kephalaion” means the chief point or the crowning affirmation, the high Priesthood of Jesus.
 - 2)) He is not just present in heaven but prepared to work on our behalf, “such a high priest”. Heb. 7:26-28
 - b) Jesus is our high Priest in a posture of rest.
 - 1)) He is sitting indicating His work is completed, unlike the O.T. priest
 - 2)) No priest of high priest would ever sit, either in the holy place or the most holy.
 - 3)) The clear implication, that their work was never finished.
 - 4)) “It is finished”. Jn. 19:30
- c) Jesus is sitting at the place of power.
 - 1)) He is at the right hand of the throne, the position of exaltation,

- honor and authority. Heb.1:3; 2:9; 4:14; Ps. 110:4
- 2)) He has been enthroned to rule.
Heb. 3:1
- d) Jesus is sitting at the throne of the highest privilege, the Majesty in the heavens.
- 1)) It is God's kingly throne of royalty in the 3rd heaven.
- 2)) It is the royal order of Melchizedek better than Aaron.
Heb. 5:6; 6:20; 7:1
- 2) Jesus is the presiding High Priest in heaven. vs. 2
- a) Jesus is a minister in heaven.
- 1)) The word minister "leitourgos" is means the work belonging to the people.
- 2)) The word was used of public office at one's own expense, Jesus is officiating due to His own expense, it cost Him to be made High Priest.
- 2)) LXX used of priestly service to God and man.
- 3)) Sanctuary "hagion" means holy things, referring to holy of Holies for the presence of God. Heb. 9:2, 3, 8, 12, 24; 10:19; 13:11
- b) Jesus is officiating in the true tabernacle.

- 1)) The true tabernacle, tent, which the Lord erected versus the copy that man erected.
- 2)) The true "alethinos" literally means genuine or real, not in contrast to something false but a copy, the Holy of Holies in heaven in contrast to the shadow or type on earth in the wilderness.
* Jesus used the same word in John, "I am the genuine vine." Jn. 15:1
- 3)) The physical in contrast to the spiritual.
- 4)) The heavenly in contrast to the earthly.
- 5)) The temporal in contrast to the eternal.
- c) The Holy place and the Holy of Holies is one in heaven, the veil has been removed by the sacrifice of Jesus.
- 1)) This was nothing new to the Jews, for in the vision of Isaiah, he saw the Lord high and lifted up and His train did fill the temple, in heaven, the true one! Is. 6:1-3
- 2)) He entered within the veil and works in a better sanctuary. Heb. 6:19

- 1) The comparison is stated. vs. 3
 - a) Every high priest was appointed to offer both gifts and sacrifices. Heb. 5:1
 - b) Even Jesus had to do the same.
 - 1)) He offered Himself, not animal sacrifice and the tense is one and for all, a final act.
 - 2)) He by himself purged our sins by tasting death for everyone. Heb. 1:3; 2:9
 - 3)) He offered up himself once and for all, therefore He offers better sacrifices. Heb. 7:27
- 2) The contrast is stated. vs. 4
 - a) If Jesus were on earth He would not meet the requirements of the earthly priest.
 - * Jesus could not be a priest on earth for he was from the tribe of Judah, not Lev. Heb. 7:14
 - b) The priests offered gifts according to the Law.
 - 1)) Daily, as coverings and types not the actual payment.
 - 2)) By succeeding priests, being mortal.
 - c) Jesus represented the High Priest that would enter heaven, not the earthly tabernacle.
 - 1)) According to a perfect sacrifice.

- 2)) According to a final sacrifice.

- 8:5-6** The most important understanding.
- 1) The entire first covenant of the law served as a copy and shadow of heavenly things. vs. 5
 - a) The word copy “hupodeigma” suggests an outline or an example for imitation. Ex. 25:40
 - b) The word shadow “skia” means an imperfect portrayal or representation of a thing, a shadowy outline and inferior.
 - 1)) A shadow cannot exist independent of the object casting the shadow, but is proof of it.
 - 2)) Some have attempted to teach that this is borrowed from Plato, in his philosophy of Platonic thought that everything in the world is a mere copy of something real in heaven.
 - c) Everything in the Old Testament was prophetic of Christ, therefore Moses was admonished to follow the exact pattern. Ex. 25:40
 - 1)) All the materials.
 - a)) The gold represented the deity of the Messiah.
 - b)) The silver represented the redemption by the Messiah..

- c)) The brass represented the judgment of sin by and in the Messiah. judgment.
- d)) The acacia wood represented the humanity of the Messiah.
- 2)) All the furnishings.
 - a)) The table of shewbread spoke of Jesus the bread of life.
 - b)) The lampstand spoke of Jesus the light of the world.
 - c)) The alter of incense spoke of the prayers excepted by the sacrifice off Jesus.
 - d)) The ark spoke of the throne in heaven witnessing to the rightful priestly king sitting as Savior and judge
- 3)) The two room separated by a veil.
 - a)) The ministry on earth was separated from the heavenly ministry.
 - b)) The veil was to be done away by the sacrifice of Jesus. Heb.
- d) The book of Revelation confirms this as we read of:
 - 1)) A throne, a glass sea, golden altar, temple, the ark of God's testimony.
 - 2)) Everything spoke of Christ and heaven. Heb. 10:1; Col. 2:17
- 2) The second covenant is of superior service than the first covenant. vs. 6

- a) The word “But” reveal the sharp contrast, Jesus has obtained a more excellent ministry.
 - * This is the pivotal verse!
 - 1)) The service of expiation for sins is finished, not to be repeated again.
 - * The tense is the perfect tense, affirming the attaining, possessing and right to exercise this more excellent ministry!
 - 2)) The service is by the God-Man and not after the Old Testament order.
 - * Jesus said, “I have not come to destroy the law, but to fulfill it”. Matt. 5:17
- b) The High Priest in heaven is the mediator of a better covenant.
 - 1)) An arbitrator on behalf of man, appearing for the first time in the epistle! Heb. 9:15; 12:24
 - * Jesus is the daysman between God and man. Job 9:33; 1Tim. 2:5; Heb.9:15; 12:24
 - 2)) The covenant is superior to the old order of the Law, the principle is from the lesser to the greater.
 - * Better “kraitton” means more useful, serviceable or excellent, this is the keynote the letter!

- 3)) There were several covenant God made with man.
- a)) The covenant with Noah, the rainbow. Gen. 9:13
 - b)) The covenant with Abrahamic covenant. Gen. 12:1-3
 - c)) The Mosaic covenant. Ex. 24
- 4)) The eschatological covenant for the Kingdom. Jer. 31:31-34; Ezk. 36:25-26
- c) The High Priest of Jess is establishes on better promises.
- 1)) The First covenant was based on the conditions of their obedience to keep the Law and the blood of animals. Ex. 19:8
 - 2)) The second covenant is based on the promise that God fulfilled the Law and finished the work of redemption by the blood of Jesus Christ.
 - * The word establish “nomothelteo” means to enact laws.
 - 3)) The promise that through a divine nature we can escape the corruption of this world. 2Pet. 1:3-4
 - 4)) Jesus is the surety or guarantee of a better testament or covenant,

having died for everyone. Heb. 7:22, 2:9

* That is why Paul was so adamant about the Galatians wanting to trust the Law for salvation. Gal. 1:6-8; 3:1-3, 11-14; 4:8-11; 5:3-4

- 5)) This is the cup of the new testament in my blood which is shed for you. Lk. 22:20
- * So the superior service of Jesus as our High Priest is due to the fact that he officiates it in heaven.
- 6)) Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. Heb. 13:20-21
- * He is a mediator of a better covenant and better promises being a better ministry!

8:7-13 **Jesus officiates as High Priest on the basis of the new covenant not the Old.**

8:7-9 The natural understanding and the logical deduction for the need of a new covenant.

- 1) The old covenant was not adequate. vs. 7
 - a) The first covenant was not faultless “amemptos”, meaning blameless, so it deserving judgment, not because of itself but because of man’s inability to keep the law.
 - 1)) Commandments. Ex. 20:1-20
 - 2)) Judgments Ex. 21:1-24
 - 3)) Ordinances. Ex. 24:12-31
 - 4)) These were the ministration of condemnation and of death. 2Cor. 3:1, 9
 - b) If it was faultless no need would of arisen for the second covenant.
 - 1)) not permanent, standing in shadows and types
 - 2)) not able to justify a man. Rom. 3:20; Gal. 3:10
 - 3)) not able to empower a man to keep the law. Rom. 7:18
 - * For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.
- 2) The proclamation of the new covenant was made know by God. vs. 8

- a) The first covenant had faulty people who broke the covenant (no heart for God. Deut. 5:29
 - 1)) Paul is quoting Jeremiah. vs. 8-12; Jer. 31:31-34
 - 2)) This is not his interpretation but God’s proclamation, emphasizing His authority, “says the LORD”.
- b) The first covenant had expired and God had replaced it with the better and ultimate one He intended through the promises.
 - 1)) Therefore the law *is* holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. Rom. 7:12-14
 - 2)) Therefore the law was our tutor to bring us to **Christ**, that we might be justified by faith. Gal. 3:24
 - 3)) Israel is going about trying to establish their own righteousness by the law. Rom. 10:3

- c) The second or New covenant is with the house of Israel and the house of Judah for restoration, this is its primary application in the future. Rom. 11:24-29
- d) Secondary application is the church.
 - 1)) It is wrong to ascribe to the church all the promises of Israel for God will again deal with her.
 - 2)) The point of Paul is not so much to prove that the church is fulfilling the New Covenant but that God was replacing the Old covenant given to the Hebrews by the New one He planned for, in the Last days. Heb. 7:11, 28
- 3) The historic past is to be distinguished from the present. Vs. 9
 - a) When God made a covenant with their fathers at Sinai, both parties entered into to the covenant. Ex. 24
 - 1)) The word for covenant “diatithemi” is made up of “tithemy” to place and “dia” meaning two, thus something placed between two or an arrangement between two parties.
 - 2)) The people said, “All that the LORD has said we will do, and be obedient.” Deut. 24:7

- b) When they did not continue in the covenant, they were subject to the consequences. Lev. 26:14-46; Deut. 28:15-68
 - c) When God divorced Israel for breaking the covenant. Heb. 9:18-22
 - d) Paul mentions the two covenants to the Galatians. Gal. 4:24-26
- 8:10-13** The nature of the new covenant is for the Kingdom Age.
- 1) The covenant regards Israel. vs. 10
 - a) I will make with the house of Israel after those days! Jer. 31:31-34
 - 1)) After the last days of the church age, the covenant is an earthly one, not a heavenly one like the church.
 - 2)) After the church is removed in the rapture.
 - 3)) After the Antichrist rules for seven years on the earth in the Tribulation and Great-Tribulation and God pours out His wrath on the world.
 - 4)) After Jesus sets up the Kingdom Age, Israel will occupy all the land promised to them and all the material blessings, this is not for the church.
 - b) I will put my laws into their minds and write them in their hearts.

- 1)) No longer on tables of stone but in their hearts and minds, which is Hebrew parallelism!
- 2)) This is describing conversion to Jesus.
- 3)) This is declaring transformation to Jesus. Rom. 11:26-27
- 4)) This will not be an external possession of the law, but internal transformation by the Holy Spirit.
- c) I will be to them a God, and they shall be to me a people.
 - 1)) The Jews will of their own free will acknowledge Jesus as their Messiah.
 - 2)) The Jews will enjoy all the promises given to them in the Old Testament.
 - 3)) The Jews will manifest a commitment of love, in response to the covenant of love. Zech. 12:10-13:6
- 2) The covenant will be ultimately fulfilled in the Kingdom Age. vs. 11
 - a) It will be universal.
 - 1)) None of them shall teach his neighbor, and none his brother, saying, now the LORD.
 - * The first word know “ginosko” means by experience.

- 2)) They will no longer depend on their traditional Law for guidance or dependency.
- b) It will be personal and relational.
 - 1)) For all shall know me, from the least of them to the greatest of them.
 - 2)) The second word know “oida” means intuitive by acquaintance.
- 3) The covenant will forgive their sins. vs. 12
 - a) God will be merciful to their unrighteousness, their guilt.
 - 1)) Mercy is less than a person deserves.
 - 2)) Grace is what a person does not deserve.
 - b) Their sins and lawless deeds I will remember no more.
 - 1)) It will be a better covenant to blot out their sins, not like the first that only covered sin.
 - * Ps. 32:1-2; 103:12; Is. 38:17; Micah 7:19
 - 2)) These are better promises, dependent on the work of Christ, not my own.
 - * The absolute efficiency of the covenant
- 4) The first covenant is to be replaced by the new covenant. vs. 13

- a) The proclamation is God's.
- 1)) "A New "kainos" covenant, which means new in quality, not time.
 - 2)) "He has made the first obsolete "palaios" meaning old in point of use, worn out, antiquated, not so much as time.
 - a)) The phrase "made obsolete" is in the perfect tense, completed in the past, having present results.
 - b)) God made it obsolete by purpose and design.
- d) The personal affirmation is the authors, Paul.
- 1)) What is becoming obsolete or antiquated and growing old, waning in strength and decay, is ready to vanish away.
 - 2)) The clear evidence that the temple sacrifices were still being practiced but soon in 70 A.D. would cease for the Jews.
 - 3)) The new had superior glory. 2Cor. 3:7-11
 - 4)) What a superior service Jesus officiates as our High Priest in contrast to the Old Testament priest.
 - * He officiates it in heaven on the basis of the New Covenant!