

It is very important that you give very close attention to these introductory words, in which I will review what we have considered thus far in our examination of the book of Hebrews. I have included with your bulletin a brief outline of where we have come so far:

1. Hebrews 1: God’s revelation and word for the last days is [revelation and word cannot be divided] in Jesus Christ, Who, as Joel prophesied, would pour out the Spirit in the last days, which Peter said was fulfilled in Acts 2.
2. Hebrews 2:1-4: Jesus Christ, the Son of God, is greater than any of the angels; hence, His word is greater than that spoken by angels, by which the first word was given by the Holy Spirit to Moses and the prophets.
3. Hebrews 2:5-18: In Jesus Christ we see the fulfillment of the purpose and inheritance for which God created man: to set man over all the works of God, even the angels. This inheritance was lost in Adam’s sin, but restored in Jesus who is now at the right hand of the Father, and all believers will receive this inheritance through faith in Christ.
4. Hebrews 3:1-4:16. This inheritance is the eternal rest promised by God in Psalm 95, and is not the Sabbath of Creation, the rest of the land of Canaan, but must involve the deepest rest in the soul of a man, for the word of God penetrates and speaks to man in his deepest heart of hearts. Our High Priest has passed into the heavens and occupies a throne of grace in Heaven and we must come to him in faith to know this rest.
5. Hebrews 5:1-7:28. The fact that Abraham was blessed by Melchizedek and paid tithes to Melchizedek shows that Melchizedek was greater than Abraham and Levi. Hence, Christ priesthood, after the order of Melchizedek, is greater than that of Levi and Aaron and Moses. If there is a change in the priesthood, by which the covenant was mediated, there must be a change in the covenant.

This brings us to chapter 8, our subject for today. I will now read chapter 8

“1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not accord-

ing to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away." (Heb. 8:1-13)

I want to make four points concerning this chapter, in the light of what we have already spoken.

1. The things of Moses were shadows of the realities in heavens: they were types and examples as 1 Cor. 10 puts it. 2. Jesus Christ has a more excellent ministry, for He brought in better promises. 3. A new covenant was required because of the imperfection of the first. 4. The new covenant described.

I. The things of Moses were shadows. Vs. 1-5.

A. They were shadows of real things, heavenly realities. So Israel had access to real things of the worship and attributes of God. But Moses only saw the hinder parts of God; we see face to face; still as in a glass, but much more full than Moses saw: 2 Cor. 3; and 1 Cor. 13 and 1 John 3:2, 3. Hence, we are saved by hope also, just as they were, but our hope is much fuller because we have better promises.

B. The Lord uses earthly things to teach us heavenly things: hence, the high priest under Moses offered sacrifices and gifts; but Christ does not offer gifts and sacrifices according to the law, for only the Levites could be priests according to earthly things. That is why Moses was commanded to do things so precisely, because the things that Moses and Aaron did were to be pictures of the heavenly things, and therefore they must be done precisely in order that the teaching not be misunderstood. There could be no representations of God, because God a Spirit, and is invisible and cannot be pictured by paintings, carvings, etc. The true tabernacle and the true sanctuary are in Heaven, not on the earth: The true temple is God Himself.

II. Jesus Christ our Savior, has a more excellent ministry than that of Moses. Vs. 6

A. He brought in better promises.

B. Every covenant is based upon a promise; hence, every covenant involves faith and hope, because the promises are not yet seen.

C. We still don't see face to face, but we see the glory of God in the face of Jesus Christ, as in a glass. 2Cor. 3.18. Not as those who read Moses with their hearts veiled. That veil is taken away in Christ, so we see with clearer sight, but still not as we shall see when we see our ultimate grace at the resurrection of the dead and we see Christ face to face.

III. A new covenant was required because of the imperfection of the first. Vs. 7-9

- A. The imperfection was because of the weakness of the flesh and Israel. God kept His promise to Israel, but they did not believe. He did everything that He had promised: as we read in 1Ki 8:56 "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." And Joshua 23:14-16: 14 And, "behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spoke concerning you; all are come to pass unto you, and not one thing hath failed thereof. 15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. 16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."
- B. This first covenant was the one that had been made with Israel when God brought them out of Egypt. The second is made with Israel and the Gentiles, "as many as the Lord our God shall call." [Acts 2:39ff] There is no new covenant with Abraham.
- IV. We have the new covenant described, as prophesied by Jeremiah 31
- A. God would make up the defect of the first by writing His Law, not on tables of stone, but on the fleshly tables of the heart.
1. He would do this first in the human heart of His Son, the Lord Jesus, the Mediator of the New Covenant, curing the defect that was in the sons of Levi. Ps. 40: 7 "Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. 10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."
 2. Having then a perfected and glorious High Priest, the likeness of Christ would be implanted in each of His people, for they are predestined to be conformed to the image of the Son of God: Romans 8. This involves:
 - a. Putting the word of God in the mind: understanding. The seed is sown in good ground and they understand!
 - b. Writing the word on the heart: in the affections: love and trust. True faith.
 - c. Taking the people to be His own: He is their God and they are His people.
 3. Forgiveness of sins: Blessed is the man to whom the Lord will not impute sin. This jumps back from Moses to Abraham and the eternal covenant of God, for Moses has done his work, and sin is revealed to be exceedingly sinful and resides in the very heart of man and cannot be removed by ceremonies and outward trappings. We must have a new heart, and all the people shall know the Lord. As Ezekiel prophesied: Eze 36:26 "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." These are the last days spoken of by Joel, referred to above, when

Messiah came and would pour out His Spirit upon Israel and to all the world, and the promise of God to Abraham would begin to be fulfilled. It was at that time that the "last days," spoken by the prophets began.

4. The old covenant of God with Moses therefore must decay, wax old, and vanish away.
 - a. This began at the advent of Christ and ended at the destruction of Jerusalem and the temple in 70 A. D. There would be no more sacrifices for sin offered there forever, for its purposes had been fulfilled.
 - b. It would not end suddenly, but would take place in that generation.

Application:

1. Let us rejoice in Christ our Savior and enjoy the rest that God has given to us in the liberty that is in Jesus Christ, our Lord.
2. Let us not be entangled again with the yoke of bondage, for the Spirit does not come by the preaching of Moses, but the gospel of Jesus Christ.
3. Having completely fulfilled all the law, Jesus Christ secured a righteousness for us that is not our own, but is imputed to us as the children of Abraham; we are complete in Him, resting in His perfection and waiting for the promise that after we have suffered a while, He will return to take us to where He is now, in heaven prepared for those who will reign with Him forever and ever over all the works of His hands.
4. There is one Lord, one faith, one baptism, one body of Christ, one people of God, for Jew is reconciled to Gentile in Jesus Christ.
5. We are to do good to all men, especially those of the household of faith. This is the will and purpose of God for you and me now, for there abides faith, hope, and charity. Because of faith, we have hope; because we have hope the love of God reigns in our hearts and we seek the good of all men by the grace of God. Amen.
6. There will be a new heaven and a new earth when all the purposes of God in Christ are fulfilled: there will be one people of the Lord; God and the Lamb is the temple thereof. In those days the vision of God given to the beloved Apostle John in Revelation 21, 22 will be fulfilled: Read Rev. 21:1-22:5.

May God bless you. Amen and Amen.