

Hebrews 8: From Shadow to Substance

Hebrews 8:1-13

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.

- *Sum*, Greek for *principle thing, main point*
- Differences between the earthly priests and heavenly High Priest: He is sitting, they are standing, He is finished, their work continues, He is in the true tabernacle, they serve in a copy, His tabernacle was pitched by God, their temple was built by 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.

- Jesus, as High Priest, must make some type of offering
- Not an offering of bulls or goats, but by His own blood, Jesus made atonement

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:

- The earthly priests offer according to the law, Jesus' offering fulfilled 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 shewed to thee in the mount.

- Discuss the earthly tabernacle vs. the heavenly

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.

- Better, better, better...

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 according 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 neighbour, 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.

- The writer quotes Jeremiah 31:31-34 (probably written in reference to the temporary revival under king Josiah)

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.

- Greek *kainos* is used here to indicate newness, not only relative to time, but to quality instead of the Greek *neos* which is only in regards to time
- Old Covenant approx. 1446 B.C.; New Covenant approx. 30-33 A.D.
- Old Covenant at Mt. Sinai; New Covenant at Calvary
- Old Covenant delivered with thundering, lightning, burning; New Covenant with grace
- Old Testament in Moses; New Covenant in Christ
- Old Covenant demanded works; New Covenant fulfilled in the work of Christ
- Old Covenant dedicated in animal blood; New Covenant in the blood of Christ
- Old Covenant represented by Levitical Priesthood; New Covenant represented by Christ
- Old Covenant demanded endless sacrifices; New Covenant provided one sacrifice
- Old Covenant written on tablets; New Covenant written on hearts
- Old Covenant discovered sin; New Covenant covers sin
- Old Covenant enslaves; New Covenant frees
- Old Covenant presented the Holy Spirit temporarily; New Covenant presents the permanent, indwelling of the Holy Spirit
- Old Covenant looked to a future kingdom of God; New Covenant ushered in the kingdom of God
- Old Covenant shadows; New Covenant substance
- Old Covenant localized (Israel); New Covenant universalized
- Old Covenant made nothing perfect; New Covenant perfects
- Old Covenant temporary; New Covenant eternal

Biblical Covenants:

- Everlasting: Hebrews 13:20 - perfection
- Adamic: Genesis 1:26-30, 2:16-17 – forbidden fruit, curse for sin, future redeemer
- Noahic: Genesis 9:11 – not another flood judgment
- Abrahamic: Genesis 12:1-3 – a great nation, a blessing for the entire world, circumcision
- Palestinian: Deuteronomy 30:1-10 – nation would be scattered in disobedience, but gathered again
- Mosaic: Deuteronomy 11 – blessing for obedience, curse for disobedience
- Davidic: 2 Samuel 7:8-16 – everlasting kingdom
- New: Jeremiah 31:31-34 – forgiveness of sin and a close, unbroken relationship