

Hebrews

Chapter 8, Part 2

I. Introduction

- a. This chapter would really be best dealt with in one sitting
 - i. That said, we'll complete it today
 - ii. In the previous lesson, the writer of Hebrews discussed how Jesus sat down after He finished His sacrifice because it was sufficient as a one-time act (**vs. 1**)
 1. Also, Jesus was superior to earthly priests because He ministered in the actual tabernacle from which the earthly tabernacle was copied (**vs. 2**)
 2. Again, Jesus ministers in the new covenant which is superior to the old because it's promises are better (**vs. 6**)
 3. As the previous lesson closed, the writer showed that God's pronouncement of a "second" covenant was proof enough that the old covenant was not "faultless" (**vs. 7**)
 - a. From here, we move into today's lesson

II. Commentary

a. **Verses 8-13**

- i. God found fault with "*them*"
 1. Notice, He didn't have a problem with "it" – the first covenant
 - a. The fault actually laid with "*them*" – the recipients of the first covenant
 - i. That said, the first covenant was never meant to provide eternal salvation
 1. It merely pointed to the One that would
- ii. The writer here quotes **Jeremiah 31:31-34**
 1. God's sovereign work will bring about this covenant
 - a. The first covenant had instructions for men
 - i. Not only did they not keep the covenant, even if they had, it never would have saved a soul from hell
 1. It wasn't intended to
 2. It merely foreshadowed God's true Way of salvation
 2. Make note, this covenant was made with Israel, not the church
 - a. The "covenants" (plural) were given to Israel (**Romans 9:4**)
 - b. This does great damage to the idea that the church replaced Israel
 - i. They are two separate institutions established by God
 - c. Gentiles were merely "grafted in" to this covenant (**Romans 11:11-24**)
 3. This new covenant is completely different from the old covenant
 - a. God didn't take the old covenant and make it better

- i. He completely replaced the old covenant with something far better
 - 1. He replaced the type with the actual
 - 4. This covenant is not dependent on man to bring it to pass
 - a. Israel's disobedience under the old covenant caused God to "*show no concern for them*" (**vs. 9**)
 - i. The new covenant is not a covenant of law, but grace
 - 5. This covenant is an internal change – not merely external
 - a. Though certainly the old covenant sometimes dealt with internal things like covetousness, love, hate, etc., it was predominantly external
 - i. Only the Holy Spirit can change the heart
 - 1. This is not to say that the Old Testament saints weren't regenerated, but that the old covenant was a system of external sacrifices and laws
 - 6. This covenant allows personal relationships with God
 - a. Under the old covenant, this was impossible
 - i. In fact, the curtain which hid the Most Holy Place actually restricted access to God
 - 1. However, in Jesus, all believers have a personal relationship with God Himself (**vs. 11**)
 - 7. This covenant actually put sin away completely and forever
 - a. The old covenant merely reminded men that they were sinners (**Hebrews 10:3**)
 - i. The new covenant actually puts sin away so far that God says "*I will remember their sins no more*"
 - 1. This doesn't literally mean God forgets
 - a. But this speaks of the completeness of the work of Jesus on the cross
 - b. This is the high point of the new covenant, for sure
- iii. The old covenant is now "*obsolete*"
 - 1. Once the type was replaced by the real, there's no need for the type anymore
 - a. Jesus is the perfect High Priest which the old covenant merely foreshadowed
 - i. Now that His work is completed, the old covenant is "*obsolete*" and unnecessary
- iv. The writer declares that the old covenant was "*growing old*" and was "*ready to vanish*" – it was rotting and decaying while the new covenant was now in effect
 - 1. In reality, the old covenant was actually made to be "*obsolete*" when Jesus died on the cross
 - a. However, he could possibly be pointing forth prophetically to God's destruction of the temple in AD 70
 - i. It certainly was not accidental that it was destroyed only a few decades after the old covenant was made "*obsolete*"