

Verses 1-2 were included in session 17

JESUS THE HIGH PRIEST | HEBREWS 8:1-2

- Verses 1-2 contain the sum or the synopsis of chapter 7
- The high priest of chapter 7, not the one of the tribe of Levi, but the perpetual priesthood of the King of Righteousness and King of Peace, described in 7:26-27, is the new high priest of the Jewish nation. This is the summary point!
- Literally "sat down" (KJV incorrectly makes the active into passive "is set").
 - The same word in the same form is found in Hebrews 1:3 and 10:12.
 - The reference to Christ sitting at the right hand is from Psalm 110, and referenced only of the post-ascension Christ. (Mark 16:19, 1 Peter 3:22, Hebrews 1:13, 10:12 and Hebrews 12:2, Colossians 3:1, Romans 8:34, Acts 2:34, Luke 20:42, Matthew 22:44)
- If a priest is standing, then there is sin to be dealt with (compare Hebrews 10:11-12). Jesus is only seen standing at the right hand of God one time: Acts 7:55-56, where he is rising in judgment against Israel, and the judgment is only stayed by Stephen's prayer, "Father, forgive them...."
- Note: it is not correct to say, "Christ is on His throne." His throne is the Davidic throne, and he is not yet on it.
- Jesus is not like the Levites, but literally, "a servant of the holies and of the true tent which the Lord pegged, not man."

JESUS: SOMETHING TO OFFER | HEBREWS 8:3

- The high priest was **ordained**, that is καθίστημι [*kathistemi*], "given his ultimate stand." It is interesting that this "stand" word is used in contrast to the sitting of Jesus.
- A priest must have something to offer. What does Christ have to offer? See Hebrews 9:12, John 6:51, Ephesians 5:2.

JESUS: ASCENDED ON PURPOSE | HEBREWS 8:4-5

- Verse 4 is an important verse of Jewish evangelism and Kingdom theology, often misunderstood and overlooked.
 - A translation note: **Should not be** is more accurately "would not be."
 - Jews are looking (then and now) for an "on earth" Messiah.
 - They have to receive, however, a Messiah who is at the right hand of the Father.
 - The prophecy of the Psalms displays this well (for example, see Psalms 42-48, in which the Jewish people cry out for the presence of their God).
 - The writer of Hebrews was doing Jewish evangelism, and knew that it would involve a work of getting the Jewish nation to look up instead of around.
 - Kingdom theology is often miss taught because it assumes that Jesus offered the Kingdom to the nation.
 - The ascension is an important part of Hebrew prophecy, and cannot be overlooked in the Kingdom offer. (Psalm 110, Dan 7:13-14, Matthew 26:61)
 - When we teach that Jesus offered the Kingdom and the Jews rejected the Kingdom prior to the crucifixion, we ignore too much Hebrew prophecy.
 - Jesus only became a Priest upon his arrival in heaven, and He could only fulfill all Messianic prophecy if He could be both king and priest. He is currently prophet and priest and will someday be king.

- The Bible seems to use copy / shadow / figure / type interchangeably to refer to something that either shadows or foreshadows the real substance.
 - It was important that Moses make the Tabernacle exactly according to the detailed pattern given by God, because it was a copy of something he had never seen.
 - Just as the Levitical priest served the copy, so the perpetual Priest (Melchizedek, who is Christ) serves the real Holy of Holies.

JESUS: MEDIATOR OF A NEW COVENANT | HEBREWS 8:6

- These words are strong testimony for dispensational theology. If one does not divide the Levitical priesthood and Tabernacle from the Eternal Priesthood and Tabernacle, he will make errors of theology and practice (as the Roman Catholic Church has done with their Priestly system).
- **More excellent** is *diaphoros*, which is "thoroughly carried" (only "more excellent" by interpretation).
- The covenant was **established**, not "Enacted" as in some translations. The New Covenant has been established but not yet enacted (which we will confirm in future lessons).

THE NEW COVENANT | HEBREWS 8:7-12

- Verse 7
 - What was the fault of the first covenant? Chiefly, that it could not accomplish its aim of perfection (see Heb 7:11).
- Verse 8
 - **With them** is a poor translation. The pronoun is the direct object of **he saith**, so "Finding fault (with the first covenant), he saith to them" would be better (as in Young's Literal)
 - The Greek literally says that the days will come, "when I will complete (or fulfill) a new covenant."
 - The recipients: **With the house of Israel and the house of Judah** - That is, with the 12 tribes. This is not a covenant with all peoples, nor is it a covenant with the church.
- Verse 9
 - This is the reason that a new covenant is not like the old: the failure of the fathers proved that the old covenant was not **faultless** (see v. 7).
 - Joshua 23:15-16 – the warning
 - Judges 10:13-14 – the result
- Verses 10-12
 - These verses contain the results of the establishment of the new covenant. Until one sees these results, the new covenant has not been established.
 - God will be giving His laws into their mind and writing His laws on their heart. Currently, Israel gets its Laws from Torah scrolls.
 - God will be their God, and Israel shall be His people. Currently they are "not a people" and are living in rejection to their Messiah.
 - They will not teach one another, "know the Lord" because they will all know Him, "from the least to the greatest." Currently the Rabbi's teach, and most do not respond. In that day, "All of Israel will be saved," from the least to the greatest.
 - God will be merciful to their unrighteousness and remember their sin no more. Currently, they are in a state of "rejection" (Rom 11:15), and are "broken off" (Rom 11:17), and are under a "partial hardening" (Rom 11:25), and are "enemies of the Gospel" (Rom. 11:28). In the days following the New Covenant, however, all of these will be remedied.
 - None of the four descriptions are fulfilled today. The New Covenant is not in effect today.