

HEBREWS 8 : JESUS CHRIST PROVIDES THE MORE EXCELLENT MINISTRY pdf

1: Archives | WellSpring Church

But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. Berean Study Bible Now, however, Jesus has received a much more excellent ministry, just as the covenant He mediates is better and is founded on better promises.

Our great High Priest is the Son of God perfect forever. He is "holy, innocent, undefiled, and separated from sinners, exalted above the heavens. Jesus Christ is the mediator of a much better priestly ministry because He has a better covenant in a superior sanctuary. He is the one priest who can make us right with God. The Tabernacle in the wilderness gave a glimpse, a shadow patterned after the glorious reality in heaven. When the real object came the shadows passed away. The fulfillment in the person and work of Jesus Christ put an end to the old covenant and its system. Christ was the reality that replaced all the shadows. Hebrews chapter eight is the crowning point in the homily. It is the highest and central point to which the author is climbing. We have a High Priest who is seated on the right hand of the throne of the Majesty on High in heaven. He is in the very presence of God. We are now at the center of the doctrinal section of Hebrews which focuses on Christ as our High Priest. With Hebrews 8 and 9 the author takes us to the central task of interpreting the saving work of Christ on the cross and His resurrection. If you have read a lot of books on Hebrews you are aware that there are a lot of fanciful interpretations. Wild speculative imaginations turn into religious fads and heresy. There is no compelling reason to insist upon some kind of structure in heaven conforming to the Mosaic tabernacle in the wilderness. The writer points to spiritual realities. He moves from the pictures, types, sacrifices to the spiritual reality and the wonder of God is spirit and those who worship Him worship Him in spirit and truth. The author takes us into the holy of holies, where God abides, and Jesus serves as our High Priest. There are no other priests serving under Christ as High Priest. He is the one and only priest. The high priest on the Day of Atonement could only foreshadow what Christ achieved on the cross. We have a great High Priest, Jesus Christ; the Son of God who lived a sinless life, and offered Himself as a perfect sacrifice for the sins of His people and rose from the dead and now it seated in heaven with God the Father making intercession for us. Jesus Christ has a Better Ministry 8: Jesus Christ is the king who rules and serves his people as a high priest. Jesus is the seated priest who has finished His work of offering the final sacrifice for sins. There will never be a need for another sacrifice for sin. His sacrifice is once and for all. He is an enthroned priest who is seated at the right hand of the Majesty on high, God the Father. Jesus now ministers in the true heavenly sanctuary, heaven itself. Jesus did not come to work His way into the old sacrificial system of the Old Testament priests, but to fulfill them and thus bring them to an end. Jesus Christ is the reality of all the shadows we encounter in the Old Testament types and prophecies. The priests were a copy and a shadow of the great High Priest who would enter into heaven and serve. The tabernacle and later the temple were shadows of that reality that was to come. The animal sacrifices and the Day of Atonement were a shadow of the great sacrifice of the Lamb of God. Jesus Christ is the reality to which all of these shadows and types pointed. He is our perfect sacrifice that cleanses us of all sins and paid our sin debt. He is our Passover and our daily spiritual food. It is Christ my righteousness. Christ my only hope. He fulfills all of the shadows and types. He is their glorious reality. Robertson says the writer of Hebrews summarizes with five points of superiority of Jesus as High Priest. Jesus is a better priest than Aaron Heb. The writer is demonstrating this from 4: Jesus works in a better sanctuary 8: He offers a better sacrifice 8: Jesus is mediator of a better covenant 8;6. His priestly work rests on better promises 8: Jesus has obtained a better ministry as a whole 8: The writer of Hebrews will continue with his presentation of the priestly work of Jesus including His better covenant 8: Robertson, Word Pictures in the New Testament, vol. The Heavenly Sanctuary 8: His "main point" is Jesus is our High Priest who sat down at the right hand of God and He serves in the true tabernacle. Jesus is the King-Priest. The earthly tabernacle was a prototype of the heavenly one Exod. The Levitical temple and priesthood operated in a historical situation in the past and was succeeded in time by Christ. The Levitical priests did not enter into the real, heavenly

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presence of God. Only Jesus Christ entered into the eternal presence of God. The holy of holies and the Ark of the Covenant only symbolized the presence of God with His people. The "sanctuary" and "the true tabernacle" is heaven Heb. Aaron served in the tabernacle in the wilderness, Jesus serves in the true tabernacle. There is no distinction here between the holy place and the holy of holies. The wilderness tabernacle was the symbol, a mere copy of the genuine. The fact that Christ "has taken His seat at the right hand of the throne of Majesty in the heavens" is evidence that He has fully accomplished His great sacrificial work on the cross. God the Father has accepted it. The sacrificial ministry of our Lord was performed and completed when He died on the cross. It was a once and for all sacrifice. It was finished, completed, done when He cried out "It is finished! He has kingly power and dominion as a High Priest. He sits on a throne even though He ministers in the sanctuary. This was unheard of in the Levitical system. A person could be one or the other, but never a priest and king combination. Jesus the Mediator 8: Our Lord fulfilled the Levitical priesthood by offering up Himself on the cross. Now He fulfills the Melchizedek royal priesthood as our Mediator. Jesus is the High Priest v. As a true priest Jesus has something to offer. He is an active priest. That which He offered up was Himself. The author of Hebrews uses the aorist to stress a single finished act of offering. It is not a continuously or repeated offering. Jesus has finished the sacrificial aspect of His ministry. The sacrifice has been offered once for all. This is a strong contrast with the Levitical priests and their continual offerings. Jesus offered one sacrifice, and by His sacrificial death fulfilled the demands of the old covenant. As a result of that sacrifice He made the old covenant obsolete. John Calvin said, "He died on earth, but the virtue and efficacy of His death proceeded from heaven. Jesus could never serve in the earthly Tabernacle because He was of the tribe of Judah, not Levi. Many scholars think there is evidence that the Temple is still in existence and the Levitical priests are offering up sacrifices, and the letter should be dated before the destruction of Jerusalem by the Romans in A. Or it could be seen as the use of the present tense as timeless and a vivid picture of what had been done in the Temple as though it was still going on. I think the homily was written in the early A. The author is quoting Exodus The tabernacle was made according to the pattern after the heavenly model. The idea of the Palestinian Jews that there was in heaven a literal counterpart of the earthly tabernacle is not an accurate interpretation. They had developed some fanciful extremely literal ideas. The superiority of Jesus ministry is that He ratified the new covenant with His own blood. The old Mosaic covenant was terminated when Christ died.

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2: Voice Bible Studies, The Book of Hebrews, , Lesson 8

Jesus Christ has a more excellent ministry because He is the Mediator of a better covenant based on better promises. Our great High Priest is the Son of God perfect forever. He is "holy, innocent, undefiled, and separated from sinners, exalted above the heavens."

Parallel Translations The Amplified Bible But as it now is, He [Christ] has acquired a [priestly] ministry which is as much superior and more excellent [than the old] as the covenant the agreement of which He is the Mediator the Arbiter, Agent is superior and more excellent, [because] it is enacted and rests upon more important sublimer, higher, and nobler promises. The Complete Jewish Bible But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises. American Standard Version But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. Bible in Basic English But now his position as priest is higher. English Revised Version But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. Contemporary English Version Now Christ has been appointed to serve as a priest in a much better way, and he has given us much assurance of a better agreement. English Standard Version But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. Easy-to-Read Version But the work that has been given to Jesus is much greater than the work that was given to those priests. In the same way, the new agreement that Jesus brought from God to his people is much greater than the old one. And the new agreement is based on promises of better things. The Geneva Bible But nowe our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises. King James Version But now hath he obtained a more excellent ministerie, by how much also he is the Mediatour of a better Couenant, which was established vpon better promises. New Revised Standard But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises. New Century Version But the priestly work that has been given to Jesus is much greater than the work that was given to the other priests. James Murdock Translation of the Peshitta But now, Jesus the Messiah hath received a ministry which is better than that: George Lamsa Translation of the Peshitta But now Jesus Christ has received a ministry which is greater than that; just as the covenant in which he was made a mediator, is greater, so are the promises greater than those given in the old covenant. Douay-Rheims Bible But now he hath obtained a better ministry, by how much also he is a mediator of a better testament which is established on better promises. Good News Translation But now, Jesus has been given priestly work which is superior to theirs, just as the covenant which he arranged between God and his people is a better one, because it is based on promises of better things. Holman Christian Standard But Jesus has now obtained a superior ministry, and to that degree He is the mediator of a better covenant, which has been legally enacted on better promises. Miles Coverdale Bible But now hath he optayned a more excellent office, in as moch as he is the mediatour of a better Testament, which was made for better promyses. Mace New Testament Our high priest then has obtained a priesthood so much the more excellent, as he is the mediator of a better alliance, established upon better promises. Green Literal Translation But now He has gotten a more excellent ministry, also by so much as He is a Mediator of a better covenant, which has been enacted on better promises. New King James But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. New Living Translation But our High Priest has been given a ministry that is far superior to the ministry of those who serve under the old laws, for he is the one who guarantees for us a better covenant with God, based on better promises. King James Version 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. New

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American Standard Version But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. New Life Version But Christ has a more perfect work. He is the One Who goes between God and man in this new and better way. The New Way of Worship promises better things. Hebrew Names Version But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises. International Standard Version However, Jesus has now obtained a ministry that is as superior to theirs as the covenant he mediates is founded on better promises. John Etheridge Translation of the Peshitta But now a ministry which is better than that hath Jeshu Meshiha received, by so much as that covenant of which he is made the Mediator [Metsoya] is better, and was given with better promises, than that. The Emphasised Bible But, now, hath he attained unto, a more distinguished public ministry, - by as much as of a better covenant also he is, mediator, which indeed, upon better promises, hath been legislated. Revised Standard Version But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. Tyndale Bible Now hath he obtayned a more excellent office in as moche as he is the mediator of a better testament which was made for better promyses. Updated Bible Version 1. The Webster Bible 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. World English Bible But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises. Weymouth New Testament But, as a matter of fact, the ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises. The Wycliffe Bible But now he hath getun a betere mynysterie, bi so myche as he is a mediatour of a betere testament, which is confermyd with betere biheestis. Lexham English Bible But now he has attained a more excellent ministry, by as much as he is also mediator of a better covenant which has been enacted upon better promises. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

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3: Hebrews NLT;ESV;MSG - Christ Is Our High Priest - Here is the - Bible Gateway

hebrews amp But as it is, Christ has acquired a [priestly] ministry which is more excellent [than the old Levitical priestly ministry], for He is the Mediator (Arbiter) of a better covenant [uniting God and man], which has been enacted and rests on better promises.

We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 8: The called out to the New Covenant have an eternal High Priest who sits at the right hand of God the Father in heaven; Our High Priest [and priesthood] is not of Aaron or even the elders of the Ekklesia: If Jesus Christ were still a man in the flesh he would not be a priest because he was not a son of Aaron, but because he lived a perfect sinless life and gave his life as an atoning sacrifice for his creation; he was raised up from death in the flesh and changed [back to the glory that he had before becoming flesh] to eternal spirit to become the eternal High Priest of God the Father, while the Mosaic Covenant and its Aaronic priesthood ended because of the death of the Husband of Israel. The law called the Law of Moses which is really the Law of God, said that sacrifices should be offered and that the physical offerings should be administered by the physical priests who are the descendants of Aaron. Once that Mosaic Covenant and Aaronic priesthood ended by the death of the Husband of Israel; Jesus Christ, who was not a descendant of Aaron was returned to his former glory as Melchizedek the eternal spirit High Priest which even Aaron had served. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: How is it that every person shall know the Eternal? The answer is in Joel 2: And after the day of the Lord has come, Joel 2: Which brings the gift of the resurrection to eternal life. Now that which decayeth and waxeth old is ready to vanish away. The Old Covenant, the Mosaic Covenant, including the priesthood of Aaron; has vanished away; it ended with the death of one of the parties to that marriage covenant. As soon as sin entered in, the Implementing Creator Jesus Christ [Melchisedec] stood between the called out and God the Father as their Mediator [High Priest]; looking forward to his physical life, sacrifice and resurrection. The priesthood of Aaron was a temporary physical instructional allegory to teach us about the spiritual High Priesthood of Jesus Christ; and even the priesthood of Aaron served [when faithful] the Husband of Israel [the Creator who became flesh as Jesus Christ]. When it became time for the Creator to be made flesh and be sacrificed for sins, the Mosaic Marriage ended with the death of the Husband of Israel, and the temporary physical instructional allegory of the Aaronic priesthood also ended; opening the way for the restoration of the resurrected to spirit High Priesthood of Melchisedec the Creator [Jesus Christ]. The Mosaic Covenant was mediated by Moses with a priesthood of Aaron; and that covenant was wholly physical with physical promises of physical blessings only, as an allegory of the spiritual priesthood of Jesus Christ in the spiritual New Covenant. The end of that Covenant being prophesied long before by Jeremiah Jer 31 , because that particular covenant could not provide the spiritual promise of eternal life. There were physical blessings and promises under that Mosaic Covenant, but there was nothing spiritual involved. There was no real atonement for sin to reconcile people with God the Father. The blood of goats and lambs and bullocks could only atone for the physical acts of breaking the physical Mosaic Covenant; such physical sacrifices could NOT atone for spiritually breaking the intent and spirit of the Word of God. Therefore, it was necessary and it was planned from the very beginning, that Melchisedec in the flesh as Jesus Christ, the very Creator, would be sacrificed for the sins of mankind and that a New Covenant would be established, superseding the Mosaic Covenant. The sacrifice of the very Creator would completely, totally; atone for the sincerely repented sins of humanity and reconcile the sincerely repentant to God the Father. Yeshua Mashiach] completed his mission to live a perfect life and was sacrificed for those who had or would sincerely repent: He was resurrected by God the Father and returned to his previous glory! All of the called out have been called into the Priesthood of Melchisedec [Jesus Christ] to become priests after the order of Melchisedec [Jesus Christ] forever; IF we overcome and are Chosen! With such a birthright of calling from God Almighty, why would anyone stray to follow idols of men [false

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teachers] contrary to any part of the whole Word of God? Only the whole Word of God is good!

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4: Sermons on Hebrews - www.enganchecubano.com

Hebrews (NKJV)6But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. Look at the word 'mediator'.

Not only are there six chapters both before and after chapter 7, but it also presents the central argument of the book. The author was attempting to convince his Jewish Christian readers not to abandon their faith in Christ. The central point in his argument was that Jesus was a better priest than any that could be provided by Judaism. The key support to that argument was that Jesus was a priest according to the order of Melchizedek. However, in Hebrews 7: That unique aspect was the sinless character of Jesus. The superiority of Jesus as high priest had several important implications in the mind of the author. As a better high priest Jesus performed a better ministry, a concept developed in Hebrews 8: Both paragraphs are structured in a similar way. The author then argues the superiority of the new covenant that is provided by Christ in Hebrews 9: The superior new covenant is provided by the superior priest, Jesus, and provides superior access to God in worship. The Ultimate Uniqueness of Christ - Hebrews 7: The opening words might be translated, "For such a high priest was precisely appropriate for us. The new priesthood is superior to the old because the new priest is Jesus Bruce, p. The author then describes Jesus as high priest with three significant adjectives. All three derive from the Old Testament language of worship. It is hard to separate their meaning totally, yet they reveal different nuances of thought. The first adjective is usually translated holy, but it is not the usual New Testament word for holy. Some translated it "devout" but the Old Testament background of the word describes a person whose relationship to both God and others is based on faithfulness to the covenant. The concept is one of loyalty to the covenant, but since the covenant defined the way a person was to live this word really speaks of integrity in covenant obedience. It describes a person who genuinely fulfilled not only the external, but also the heart expectations of the covenant. Such a person was all that God wanted them to be and thus the translation holy was appropriate. As high priest Jesus was all God wanted him to be; he was loyally obedient to the Father; and he lived with integrity. The second adjective is often translated blameless. It literally means "without evil" and can be translated "without guile, pure, innocent. Both his reputation and the reality of his life had no impurity, nothing inappropriate, connected to him. The third adjective is undefiled or pure. Its meaning is similar to blameless. Being blameless had a primarily active sense for Jesus. He had done nothing evil, deceptive, or impure. The term undefiled had a more passive sense. Nothing impure attached itself to him. The three adjectives describe Jesus spiritually, morally, and religiously. In every dimension with spiritual implications Jesus was pure and well qualified as a high priest. Verse 26 has two final phrases that describe the superior priesthood of Jesus. The first, separated from sinners, has been taken as a further explanation of the moral purity of Jesus. He was different from all other human beings in his sinless perfection. In that sense it could very appropriately be said that he was different from or separated from sinners. The same phrase may also be taken as a reference to the ascension of Jesus. After a life of identification with sinful humanity by means of the ascension Jesus has become separated from sinners. That is to say, he has departed from the sinful sphere of human existence to return to his rightful place at the right hand of God the Father. If the second meaning is adopted, it becomes synonymous with the final phrase, exalted above the heavens. Verse 27 continues to describe the unique character of Christ. Our high priest has no necessity to offer sacrifices day by day. The point of contrast is twofold. There is no necessity on his part to offer sacrifices for his own sins because he was "tested in every respect like we are, yet without sin" Hebrews 4: Not so with Jesus. The second point of contrast is that Jesus did not need to offer sacrifices day by day because he offered himself once for all. Since he was "holy, blameless, and undefiled" according to verse 26 as a high priest, he was also holy, blameless, and undefiled as an offering. Thus the perfect priest offered the perfect offering. This meant that "both the necessity and the possibility" of repeating such a sacrifice disappear Lane, WB, p. The sacrifice of Jesus is once for all. Both the idea of once for all people and once for all time are included in this phrase, but the time

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element is the obvious point of comparison in this verse. Our author is ready to argue that the very fact that the Jewish priests had to repeat their offerings on a daily basis demonstrated the inferior and temporary character of their atoning power. As a result of his once for all sacrifice of himself Jesus was obviously not like other priests, especially not like the priests of Judaism. The summation of the argument appears in verse Three contrasts appear in the verse though one of them is not completely spelled out. The priests of Judaism were those whom the law appoints. On the other hand the word of the oath referring to Psalm The author also notes that the word of oath came after the law. The point is that Jesus had replaced the priests of Judaism. He was not only after the law; he was also beyond and above the law. The second contrast is that priests of Judaism are subject to weakness whereas Christ has been made perfect. The word weakness was translated "infirmity" by the King James Version. This suggests that range of human weakness, susceptibility to sickness, failure, and sin, and the general unreliability indicated by the concept of weakness. The Greek tense shows that Christ became perfect at some point in time - probably his death and resurrection which were also the means by which he became perfect. However, that full completion of the will of God has continuing results. The third contrast is implied by the word forever. He begins with a backward glance by mentioning what we have been saying. However, clearly he wants to draw new and more significant conclusions from that argument. The typical translation the point of what we have been saying does miss out on a significant word in the Greek text. Though the word could mean the main point of an argument or the summary of an argument, the fact that the author does not summarize or point out specifics of his previous argument suggests that neither of those meanings was on his mind. The word can also meaning the "crowning affirmation" or the final stage of an argument. That is the meaning here. What follows in Hebrews 8: In his high priestly role Christ is seated at the right hand of the throne of the Majesty in the heavens. This reference to the right hand of God connects the role of Jesus as High Priest to the role of Jesus as Son since the Son "sat down at the right hand of the Majesty on high" according to Hebrews 1: The word that is translated minister referred to a person who performed a public service for the people whether it was leading a ceremony or performing public service work. It was the word often used of priests of the Greco-Roman religions when they performed a religious act prayer or sacrifice at a public ceremony for the town or region. The word leitourgos meant one who did work for the people and our words liturgy, liturgical, and liturgist all come from the word. Thus the reference to Jesus as minister is a way of referring to his activity as high priest rather than to his status. The word sanctuary literally means "holy things" but that expression was regularly used for either in the Holy Place or the Most Holy Place Holy of Holies in the temple at Jerusalem or in written references to the tabernacle mentioned in the Old Testament. The following expression, the true tent, however, shows that the sanctuary in which Christ served as high priest was not an earthly one, but heavenly. There are several interesting aspects to the way the author writes here. First, it is of interest that he speaks of the tent or tabernacle rather than referring to the temple. The question of whether this means that the temple was still standing or was not standing and thus the question of the date of Hebrews before or after A. Second, the author speaks of the true tent as the place in which Jesus ministered. On the basis of Exodus The use of the word true shows the influence of the philosophy of Plato. The word true here refers to that which is genuine or authentic, that of which the earthly is only an imitation or a copy. Thus the fact that Jesus ministers in the true sanctuary is consistent with his superiority over the Jewish priesthood. They served in the earthly sanctuary, an imitation and a copy of the real or authentic sanctuary where Jesus served. Further, the author notes that since Jesus is the priest of a heavenly sanctuary it would be necessary for him to offer gifts and sacrifices like any other priest. The author has in mind that Jesus himself became the perfect sacrifice which is offered by the perfect priest, but he does not get around to actually describing Christ as his own sacrifice until Hebrews 9: His point here is the heavenly nature of the sanctuary in which Jesus serves. Verse 4 notes that if it were an earthly sanctuary Jesus would not even be offering sacrifices since the Law of the Old Testament provided the Levitical priests to perform those duties. Verse 5 goes on to describe the sanctuary of the earthly priests as a sketch and shadow of the heavenly sanctuary where Jesus serves. The word shadow was used in Greek philosophy to describe that

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which was an imitation of the authentic thing. Its use here implies that the earthly sanctuary is inferior and only partially reflects the reality of the very idea of the heavenly sanctuary.

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5: Hebrews (RSV) - Now the point in what

Hebrews AMPC But as it now is, He [Christ] has acquired a [priestly] ministry which is as much superior and more excellent [than the old] as the covenant (the agreement) of which He is the Mediator (the Arbiter, Agent) is superior and more excellent, [because] it is enacted and rests upon more important (sublimier, higher, and nobler) promises.

I know of other preachers who have also avoided Hebrews. And even those who have been so bold as to take on the monumental task of preaching through Hebrews have not necessarily proven to be an encouragement to me. I also know that some who have taught through Hebrews have not even convinced themselves and have changed their minds as to its interpretation. Having said this, the elders and I have concluded that it is finally time for us to commence a study of Hebrews. In this lesson, I will seek to answer several questions: Why should we study Hebrews? How will I approach Hebrews? Why do people avoid Hebrews? We will spend the majority of our time on this third question, hoping to put some problem areas into perspective. Having done so, we will conclude by suggesting some areas of application. Why Should We Study Hebrews? There are a great number of reasons why I believe it is time for us to study the Book of Hebrews. Let me suggest a few of them. I believe that a study of the Book of Hebrews may be the next step for us as a church as we seek to grow in our desire for greater intimacy with Christ, greater faith, and bolder acts of service. Last week, we were challenged to think of our Lord in much greater terms – greater in power, in majesty, in love and mercy and grace. We were exhorted to exercise much greater faith in what He can and will do in us, in our church, and in our community in addition to what He is doing abroad. Today, one of our men stood in our prayer time and prayed that we would thirst for God as the deer pants for water Psalm Guthrie points out how the Book of Hebrews refers to the Old Testament: The author so filled his discourse with Old Testament thoughts and passages that they permeate every chapter. In addition, the writer offers nineteen summaries of Old Testament material, and thirteen times he mentions an Old Testament name or topic, often without reference to a specific context. The Old Testament foreshadowed the New, and Hebrews is the place to go if we wish to understand this as we should. The Book of Hebrews helps us to understand the relationship between Jewish and Gentile believers, and between Israel and the church. In other words, they insisted that Gentiles become Jewish proselytes. This issue was taken up in great detail in the Book of Galatians. In my opinion, the underlying issue in the Book of Romans is the relationship between Israel and the church and thus the relationship of Jewish and Gentile believers in the church. I am tempted to think that this highly emotional and divisive issue was dealt with on two levels: Hebrews exalts the person and work of Jesus Christ, prompting us to draw near to Him. When you stop to think about it, the whole Bible is about Jesus, although this becomes more and more clear as we work our way into the New Testament. But among the epistles, no book places the spotlight more directly on Jesus than Hebrews. Thus, we are to draw near: Hebrews provides us with the most extensive exposition on the high priestly ministry of our Lord Jesus. It is this ministry which we most need in times of difficulty and adversity. Hebrews emphasizes the authority of the Word of God and urges us to heed its warnings and exhortations: It was first communicated through the Lord and was confirmed to us by those who heard him, 4 while God confirmed their witness with signs and wonders and various miracles and gifts of the Holy Spirit distributed according to his will Hebrews 2: You have gone back to needing milk, not solid food. No New Testament epistle more strongly emphasizes the authority of Scripture and its importance in our daily lives. Hebrews not only challenges us to live by faith; it provides us with many practical examples of how this is done. We think first of the eleventh chapter, where we see many examples of living by faith. But the instructions and exhortations of the rest of the book also thrust us in the direction of living out our faith. But when the writer warns us, he also encourages us as well: Hebrews urges us to press on to maturity and warns us of the danger of complacency. Thus we must make every effort to enter that rest, so that no one may fall by following the same pattern of disobedience Hebrews 4: But later it produces the fruit of peace and righteousness for those trained by it. Hebrews holds us accountable, not only for our own Christian walk, but

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also for what happens to our struggling or straying brethren. Hebrews challenges us to press on to deeper spiritual understanding and Christian maturity Hebrews 5: Hebrews summons us to endurance and perseverance, especially as days of greater persecution come upon us. How important it is to abide in Christ. What is more important than this? And if this is what Hebrews is all about “ and I assure you that it is “ then we had better become students of this book. My goal is to help us all understand the message of Hebrews as a book. The book has several sections, so we will begin at the first section and work through the entire book. We will move at a fast enough pace so that the message of the whole book will not be lost in the details. Let me give you an example of how this will work in the next few lessons. The first major section is Hebrews 1: In the next lesson, I will deal with the message of this entire section. This will be followed in the next two or three weeks with a study of these segments: I have asked those in the Friday morning study group to each focus on a particular dimension, or a particular commentary. Because there are many different ways of interpreting some passages, I will attempt to give these points of view a hearing, and then I will seek to represent these positions fairly, especially if I disagree with them. I am also inviting you in the audience to send me e-mails when you have found helpful information, have gained a certain insight, or have some matter about which you disagree or which needs further investigation. I hope that this will make the teaching of this series more interactive. Put more bluntly, why is it that so many Christians seek to avoid studying Hebrews? This gets to the heart of my purpose in this introductory lesson. I believe that we need to recognize why we shy away from Hebrews, and then get some perspective on these issues. Why do people including me tend to avoid Hebrews? I remember a time years ago when a preacher I know started a chapter-by-chapter study of the Book of Job. He quit, right in the middle of the series. In fact, he may have quit before he got to the middle of the book. It was tough sledding, and I can fully understand why he gave up. Others may doggedly press on, causing the audience to wish the preacher would quit. Hebrews is the Leviticus of the New Testament. I know that this is true with regard to its content, but I am speaking in terms of its popularity. If Leviticus is one of the least-read books of the Old Testament, Hebrews is one of the least-studied books in the New. And so it is that you and I must commence this study by faith, rather than by sight. Hebrews may appear to be irrelevant to those of us who are Gentiles because the book has such a strong Jewish orientation. It is Gentile belief that will provoke unbelieving Jews to jealousy, leading to salvation Romans All of this is to say that one cannot compartmentalize the Old Testament, isolating it from the New. There is another reason why Gentiles must grasp the relationship of the Old Covenant to the New. Much of the error being disseminated among Gentile churches had a distinctly Jewish flavor. Those who were causing trouble in the churches were Jewish or so they represented themselves: Are they descendants of Abraham? So am I 2 Corinthians For this reason rebuke them sharply that they may be healthy in the faith 14 and not pay attention to Jewish myths and commands of people who reject the truth Titus 1: It was necessary to understand the Old Testament and its relation to the New in order to understand the gospel of grace, and thus to avoid the false teaching of those Jews who were seeking to mislead Gentile believers. No trial has overtaken you that is not faced by others. And God is faithful: He will not let you be tried beyond what you are able to bear, but with the trial will also provide a way out so that you may be able to endure it 1 Corinthians Our problems as Gentiles are not unique, nor are the problems faced by the Jews. That is why, in the verses leading up to verse 13, 6 Paul used the failings of the Jews during their wilderness wanderings to instruct the predominantly Gentile church at Corinth and beyond about those fleshly temptations that are so deadly. The main reason why we avoid Hebrews is that it is a difficult book to interpret and to apply. In short, we find it difficult to understand, and so we put it aside for something that is simple. If we find Hebrews hard to understand, we are certainly not alone: With typical humour he recalled his teenage feelings about the letter: I wished frequently that the Hebrews had kept the Epistle to themselves, for it sadly bored a poor Gentile lad. Canonicity 9 Hebrews was one of the New Testament books which was recognized as being a part of the canon of Scripture later than others. It was not until late in the fourth century that Hebrews was officially accepted as part of the New Testament, and this was perhaps largely due to the fact that Pauline authorship was assumed at this point in time. I find it

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interesting and perhaps even troubling that so much effort has been expended to determine the author of Hebrews when it seems apparent that God did not want us to know. Paul Ellingworth, in his commentary, 11 deals with 13 proposed authors to the book. When I read all the pages in the commentaries devoted to this question of authorship, the words of Deuteronomy Secret things belong to the Lord our God, but those that are revealed belong to us and our descendants forever, so that we might obey all the words of this law Deuteronomy

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6: Hebrews Commentary | Precept Austin

Parallel Translations. The Amplified Bible But as it now is, He [Christ] has acquired a [priestly] ministry which is as much superior and more excellent [than the old] as the covenant (the agreement) of which He is the Mediator (the Arbitrator, Agent) is superior and more excellent, [because] it is enacted and rests upon more important (sublimar, higher, and nobler) promises.

We have here another of those proportional statements commented on in Hebrews 1: The last of these passages is closely akin to this. There we read that by how much the Priest appointed by the divine oath is raised above all other priests, by so much is His covenant better than theirs. Here, that as He is Mediator of a better covenant, in the same proportion does His ministry excel that of priests on earth. The verb, properly meaning "to legislate," has already occurred in Hebrews 7: Here, then, a word which properly refers to the passing of a law is applied to a covenant. The explanation must be sought in the special nature of the covenants of God with man see Hebrews 7: Hence such a covenant may be spoken of as ordained, enacted, on the basis of promise. On the promises see Hebrews 8: The man who accepts the promises by entering into the conditions laid down is dealt with according to this law. Here, Jesus is the "Mediator," in Hebrews 7: The idea is expanded below in Hebrews 9: On the tacit comparison with Moses, as mediator of the first covenant, see Note on Galatians 3: Pulpit Commentary Verse 6. The gospel is elsewhere regarded under the idea of law, though not a law of bondage, but of liberty - a law, not of the letter, but of the Spirit see Romans 3: The "better promises" are such as the passage from Jeremiah, quoted below, notably represents. Other passages might be referred to such as Ezekiel This memorable passage Jeremiah The subject of the whole section is the restoration of Israel, its ultimate Messianic reference being patent to all who acknowledge any such at all in prophecy. In evidence of this there is not only the passage before us, pointing to an entirely new covenant with Israel, and the ideal tone of the whole prophecy, but also, in particular, the view of all the scattered tribes, not Judah only - the whole ideal Israel - being gathered together from all countries to Zion, and of David himself to rule over them as king. The national and local framework, which the picture has in common with other prophetic visions of the coming days, is of course no difficulty to those familiar with the style of the prophetic books. Matthew Henry Commentary 8: He took upon himself human nature, appeared on earth, and there gave himself as a sacrifice to God for the sins of his people. We must not dare to approach God, or to present any thing to him, but in and through Christ, depending upon his merits and mediation; for we are accepted only in the Beloved. Christ is the substance and end of the law of righteousness. But the covenant here referred to, was that made with Israel as a nation, securing temporal benefits to them. The promises of all spiritual blessings, and of eternal life, revealed in the gospel, and made sure through Christ, are of infinitely greater value. Let us bless God that we have a High Priest that suits our helpless condition.

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7: Hebrews 8 – TheShiningLight

But now hath he [the physical Jesus Christ] obtained a more excellent ministry [a better priesthood than Aaron], by how much also he is the mediator [the resurrected Jesus Christ has become the High Priest (Mediator) of the New Covenant] of a better covenant, which was established upon better promises.

For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy the model which was shown to you on the mountain. They serve in a place of worship that is only a copy, a shadow of the real one in heaven. For when Moses was getting ready to build the Tabernacle, God gave him this warning: For, See, He says, make all things according to the pattern which was shown to you on the mountain. Latreuo was used literally for bodily service e. It originally referred predominantly to physical work then later was used more generally. Vine adds that latreuo, and its corresponding noun latreia, originally signified the work of a hired servant, as distinguished from the compulsory service of the slave, but in the course of time it largely lost that significance, and in its usage in Scripture the thought of adoration was added to that of free obedience. The essence of worship is living a life of obedient service to God. True worship involves every aspect of life. Moody Press Latreuo can therefore convey either the idea of worship or service and frequently appears to mean both which suggests that service cannot be separated from worship. The doctrine of typology seems to be largely neglected in the modern church either because of ignorance or because of exposure to some proponents who have grossly distorted this interpretative method. Some may have heard such fanciful typological interpretations, that they automatically tend to shy away at any mention of the word type or typology I was once in this group, primarily because of ignorance. Smith agrees lamenting that "It is exceedingly unfortunate that modern scholarship has succeeded in almost eliminating the investigation and teaching of typology as a valid interpretive pursuit. So much has been lost of the richness and practical illustrative value which I believe God intends we should have through an understanding of types" Typology is a bad word in many theological circles, but it is not difficult to see that God has a use for it, even if we do not. It is easy to see why many have reacted adversely to this field of biblical interpretation, for one only needs to read some of the writings of the past centuries to see the tendency to overreach in this obviously fascinating use of figurative language. Basics of Bible Interpretation - see chapter on Allegories and Types Dr S Lewis Johnson defines typology as "the study of spiritual correspondences between persons, events and things within the historical framework of revelation. You will be edified and blessed! If you are really serious I would also recommend downloading Lesson 1 [click to download 43 page Pdf including diagrams of Tabernacle and depictions of each offering - burnt, grain, peace, sin, guilt] from Precept Ministries, which will give you an excellent introduction to Leviticus as Lesson 1 covers chapters If you want more, get the book and do the all 7 lessons. It is a kindness of God to stir our minds and imagination by the use of types --to make an unforgettable impress. Basics of Bible Interpretation - see chapter on Allegories and Types The essential components of typology include" 1 Correspondence - There is a correspondence agreement of things with one another between the events of the OT and their fulfillment in the NT. Stated another way, the type and the antitype see Gk antitupon have a natural correspondence or resemblance. The type, the Passover Lamb in Exodus 12 provided redemption by his blood corresponds with the antitype, "Christ our Passover" 1Cor 5: In short, typology deals with events that are historically true and actually happened. To reiterate, typology should not be confused with allegorical interpretation which assigns so-called "deeper meanings" to biblical persons, events, things or institutions. Donald Campbell emphasizes this distinction explaining that" A type is based upon a recognition of the literal meaning of a given text of Scripture. Springing from that literal meaning, however, is a foreshadowing of someone or something yet to come. Ibid - emphasis in bold mine The actual history of the biblical story is unimportant in allegorical interpretation whereas in typology the history is essential. Typology seeks to interpret how these historical texts foreshadowed the historical Christ. It follows that the types of the Old

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Testament point forward to their ultimate fulfillment in the NT. Type is similar to prophecy in that both point to the future, but the difference is seen in the form of prediction. In addition prophecy is the more specific and may be used to teach a doctrine, whereas a type should be employed to illustrate a doctrine elsewhere taught. The tabernacle passed away, but the truth it was meant to teach endures and this subject will be explained in more detail in Hebrews 9. In Colossians Paul gives us a good "application" in light of this truth concerning what is really "real" – If then you have been raised up with Christ, keep seeking present imperative - do this frequently, habitually, even as your lifestyle the things above, where Christ is, seated at the right hand of God. Set your mind present imperative - do this frequently, habitually, even as your lifestyle on the things above, not on the things that are on earth. See notes Colossians 3: Looking by faith [founded on truths as in Colossians 1 and Colossians 2] to the eternal is a good preventative to keep us from getting caught in the mire of the transitory. The earthly is but a shadow and the things are heaven are the reality. As John said "the world is passing away, and also its lusts; but the one who does the will of God abides forever" 1 John 2: It means an example, pattern, illustration. It refers to a sign suggestive of anything, an outline, a delineation, a suggestion. What Moses saw on the mountain was the original, and the constructed tabernacle [and the furnishings] the copy which reflected the original, as well as the model which pointed to the original. Barclay writes that *hupodeigma* means "a specimen, or, still better, a sketch-plan. At times the example found in the Bible is negative Hebrews 4. But the concept of example is essentially positive. Expository Dictionary of Bible Words: Regency Here are the other NT uses of *hupodeigma* – Hebrews 4: The meaning of *hupodeigma* is similar to Hebrews 4: What did the patience or endurance of the prophets demonstrate? They serve as an example of the perseverance of the saints demonstrating that it is possible to endure to the end in His power not our power. Shadow *skia* refers to a pale shadow, as contrasted with a sharp, distinct one. *Skia* is used of a literal shadow the shape cast by an object as it blocks rays of light in Acts 5: Two uses describe the "shadow" of death, that sphere of existence which of men in which they are alienated from God Mt 4: Other OT uses speak of human transitoriness see examples below from Job and the Psalms. The Jewish historian Josephus uses *skia* to in his description of a besieged city in Jewish War 6. It has no independent existence. It merely is proof of the fact that there is a reality back of it. It is not itself solid or real. Just so, the earthly tabernacle gave proof of the fact that there was a real one, the heavenly one where God Himself dwelt, where Messiah officiates as High Priest. The Aaronic priests performed their priestly rites in the representation of the heavenly tabernacle. Hebrews 8 Commentary The point is that the Mosaic covenant including the institutions of the priesthood and the tabernacle were pale shadows of the "light" and substance that Christ would bring. Jewish Rabbis used *skia* literally but also compared human life to the shadow of a flying bird. The rabbis gave advice that it is better to eat simply and sit in the shade than to eat dainties and be exposed to creditors. The figurative uses of *skia* in Colossians and Hebrews describe a mere representation of something that is real. In this figurative use Old Testament historical truths were like shadows cast by those objects truths and which represented the form or substance of that truth. Or stated another way, the OT truth was the type which foreshadowed the NT fulfillment, the antitype see discussion of Typology - Study of Biblical types, rationale, cautions, guidelines, contrasts with allegory The Aaronic priesthood, and its associated ceremonies and rituals were only a pale shadow of the things Christ would bring. They were form without substance. On the one hand, it means a shadow, thrown by an object e. On the other hand, it can assume the meaning of *skotos* and indicate the sphere of darkness. A particularly important example of this is in the expression *skia thanatou*, shadow of death. *Skia* here underlines the suggestion of threat already contained in the concept of death. But apart from this combination, *skia* can also be used to signify the vanity Empty, art. Lucian, *Hermotimus* 79, to pursue a shadow, a fiction and of man in general e. Occasionally *skia* may be translated image, reflection. In Plato it is used alongside *eikon* almost as a synonym for that term, which like *skia* describes a mere likeness of the true and eternal realities cf. Zondervan There are 7 uses of *skia* in the NT – Matthew 4: Here the land and shadow of death denote the Gentiles to whom the Messiah comes with the light of salvation. The shadow of the mustard plant affording shelter to the birds indicates a place of security offered by nature. The law was a

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shadow of future things in contrast to Christ the reality and fulfillment of those OT shadows. Since there is no body without shadow, the shadow points to the body. This verse is immediately applicable for it serves as a good reminder of the brevity of our life, so that we might redeem the time before we step into eternity. Then it meant to give a divine command or in the passive to be commanded. Stated another way, chrematizo means to impart a divine message or make known a divine warning by giving a message. The writer quotes from the Old Testament: "And see that you make them after the pattern for them, which was shown to you on the mountain. Compare - According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. According to the pattern - Specifically how this pattern was communicated or what exactly was shown to Moses is not stated in Scripture, so it is best not to speculate as did the Jewish rabbis who postulated ideas like the following: "An ark of fire and a table of fire and a candlestick of fire came down from heaven; and these Moses saw and reproduced Tal Menahoth 29a. What is left after the stroke or blow is called a print, a figure or an impression. See also ISBE Article Stated another way tupos properly means a model, pattern or mold into which clay or wax was pressed or molds into which molten metal for castings was poured, that it might take the figure or exact shape of the mold. Our English word type is similar and originally referred to an impression made by a die as that which is struck. Tupos also came to be used figuratively of a pattern, mold, model, or copy of the original of something, whether a physical object, such as a statute, or a principle or virtue. Thus in a technical sense tupos is the pattern in conformity to which a thing must be made. Type is used to denote a resemblance between something present and something future. For example, in Romans 5: The point of similarity between Adam and Christ is that what each did affected many others. Each communicated what belonged to him to those he represented.

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8: Hebrews (NKJV) - who serve the copy and

Hebrews (NKJV) But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. At the time of the writing, it "was" established.

There are people who reject much of the epistles of the New Testament because they love the shadow more than the reality. You see, there are people who reject much of the epistles of the New Testament because they love the shadow more than the reality. And so I should explain. And so it is of great value. The Torah contains temporary laws that are directed at a deeply sinful people living in a flawed culture during a specific period of time in history. And with His perfect sacrifice, the Levitical priesthood ended. And as the author in the last chapter said: With the end of the Levitical Priesthood there was a change to the priesthood. The priesthood that was before the giving of the law remained a priesthood without beginning or end a priest without beginning or end. That is what the author of Hebrews referred to as the order of Melchizedek. Now, we have talked a whole lot about this historical Melchizedek and how the author of Hebrews uses that historical priesthood which pre-dated the Levitical priesthood to picture the priesthood of Christ. Those recordings from the last month are available online in both video and audio. In other words The earthly priesthood was just a shadow to point people to the reality. And the author of Hebrews deals more with this today. For He ministers on the basis of a better covenant , in a better sanctuary , and because of a better sacrifice. It is the better covenant that is the theme of this chapter. The writer presented three evidences for the superiority of this covenant. Jesus ministers on the basis of a better covenant, in a better sanctuary, and because of a better sacrifice. So then, it is the better covenant that is the theme of this chapter. Lord, as we embark to study your Word, we ask that our hearts would be open to receive all that You have to say to us. We desire to be hearers and doers and for You to lead us in Your ways. As he explained earlier, Jesus is the superior priest. A superior priest could never minister on the basis of an inferior covenant. Instead, that which is imperfect must change. If an inferior priesthood changes to the perfect one, then the inferior covenant must also have changed. In regards to a better priest ministering a better covenant you can have the most gifted lawyer in the world, but he could only do so much with an inadequate will. Do not read below: This statement refers us back to. The fact that Jesus Christ is morally perfect and yet identified with us in our needs and temptations makes Him superior to any other priest, past or present. Those of his readers who wanted to go back into the Old Testament priesthood would have to leave this suitable High Priest. And yet He identified with us in our needs and temptations and was willing to be the propitiation for our sins The Levitical priest was himself a sinner. But Jesus was perfect and spotless and this makes Him superior to any other priest, past or present. Those who were thinking about returning to the Old Testament system would also have to leave this suitable and fitting High Priest. When Stephen saw Jesus as he was dying from being stoned for his faith, Jesus was standing as if to applaud his faith. But much more important is the fact that Jesus is here pictured seated on the throne of Majesty. That is because His seated position means His work is completed. If you read back through the furnishings of the Tabernacle in Exodus you will find that there is no chair listed among them. This is because the work of the priests was never finished. Every sacrifice made over and over was only a reminder that none of the sacrifices ever provided a finished, completed salvation. In simple terms The blood of animals did not wash away sin. Nor did it settle the guilty conscience. All it could do was cover sin until that day when Jesus Christ died to take away the sin of the world. It is where He is seated. This adds glory to His person and His work. He is seated on the throne in heaven at the right hand of the Father. This is not a new concept for this letter back in chapter 1 and verse 3 it reads: This is the fulfillment of that oath which we read before. The earthly high priest of Israel never sat down in the tabernacle, nor did the priest sit on a throne. And the earthly kings of Israel may have sat on the throne, but they were not to perform the duties of the priest. Only a priest who was of a different order outside of the Law of Moses could be enthroned in such a way. The fact that He ministers in a heavenly sanctuary is important to the argument presented in this chapter.

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9: Hebrews - NIV - But in fact the ministry Jesus has received

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. a. He has obtained a more excellent ministry: No earthly priest could take away sin the way Jesus did.

Studies In Hebrews 4 Hebrews 8: Beginning in chapter 8 we have a detailed discussion of the priestly work of Jesus. The writer develops three major ideas: A More Excellent Ministry 8: His words in chapter 7 were not expressing the rank Jesus will one day possess. Jesus NOW has "a ministry the more excellent" 8: This ministry of Jesus is a superior ministry because of the place of His work. He discharges the duties of His office in the "true tabernacle" 8: That which is genuine and not a fake or a cheap imitation is called the true thing. Jesus serves as a High Priest in the true, genuine, authentic, tabernacle "which the Lord pitched, not man" 8: Priest after the order of Aaron served in a tabernacle which was merely "a copy and shadow of the heavenly things" 8: Their tabernacle was a prototype of the true sanctuary. Thus we understand the injunction God gave Moses in the mount: Moses did not build the true tabernacle. What is the true tabernacle? It is implied in these verses that it is heaven itself 8: Later the writer refers to it as "the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation" 9: Further he said, "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" 9: Jesus now serves as our High Priest in the true, heavenly, tabernacle. At the right hand of God He is continually prepared to make intercession for us cf. A "greater and more perfect tabernacle" was needed since Jesus could not be a priest at all in the earthly tabernacle since He was from the tribe of Judah 8: The ministry of Jesus, and thus His priesthood, is superior to that of Aaron since the place of His ministry is far superior to that of Aaron. A Better Covenant 8: Our writer explained by showing Jesus to be from the tribe of Judah 7: Aaron could not serve as priest under any other law than the law of Moses, and no non-Levitical priest could serve under the law of Moses cf. If the priesthood has changed there has of necessity been a change of law as well. The writer of Hebrews now considers this new covenant. Jesus has already been shown to be the "surety guarantee of a better covenant" 7: He is now said to be the "mediator of a better covenant, which hath been enacted upon better promises" 8: A mediator is a go-between, one who mediates. In this context Christ is the mediator between God and man 1 Tim. Since "the law made nothing perfect" 7: The covenant Jesus mediated is not only a better covenant, but it is also a new covenant. In the Greek language there are two words for "new". This is the word used here as well as in verse 13 and in 9: This word is used in The covenant is new in both kind character and in respect to time. Being new, it would have the following new distinguishing qualities: This new covenant was promised to be "not according to the covenant that I made with their fathers" 8: Jehovah promised to make it different from the first covenant, which was faulty cf. The first was a covenant of law; the second is a covenant of grace and faith cf. The first was only for the Jews; the second is for all people of all nations and, therefore, it is evangelistic in nature since through it people enter this new spiritual relationship with God. The fact it is a "better" covenant shows it is a "different" covenant. Under the first covenant the law pertained mainly to external rites and ceremonies, to controlling the outer, physical man. The new covenant would be different in that it would relate particularly to the inner man, and would be designed to control the heart. It regulates the conscience and the principles of the soul rather than merely external matters. This new covenant would not be written on tables of stone or brass, but on the heart of man itself. There it would be written in more longer lasting characters than if engraved on tables of stone. Clearly the prophet was emphasizing in these words the spiritual nature of the new covenant. Their God - My People: This same goal was to be achieved under the first covenant. There was a difference, however. Under the first covenant they were a physical nation, separated from others by natural birth and divine selection as a nation. Under the new covenant they are His by a spiritual birth John 3: The relationship spoken of here is different since it is strictly spiritual in nature. All Shall Know Me: The males were circumcised on the eighth day and later they were

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taught to know Jehovah and His law. Under the new covenant things are completely turned around. For one to be in covenant relationship with God they must first learn of God and His will for us today cf. We must then undergo a spiritual circumcision, a cutting off in the heart of our affections for the sinful things of this life cf. Finally we must experience a new, spiritual birth John 3: Sins Remembered No More: One of the chief flaws of the first covenant was the fact it could not provide redemption for its people. Those sacrifices only typified and awaited the sacrifice of Jesus on the cross of Calvary. For the new covenant God promised, "I will be merciful to their iniquities, and their sins will I remember no more" 8: Now complete remission of sins is possible Acts 2: A true spiritual relationship between God as Father and the sinner as son or daughter , based on a knowledge of God and the complete forgiveness of sins, is certainly better promises than were offered in the first covenant. Since the new covenant, that which sets forth the terms for people to be acceptable to God, is superior to the first covenant, the priesthood of Jesus is superior to that of Aaron. From Expository Files 1.

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