

In 4-10 Christ's superiority to the Levitical priesthood is indicated by the fact that Levi through Abraham paid tithes to Melchizedek, who in turn blessed Abraham. Since the greater blesses the lesser, Melchizedek is superior to Abraham and his descendants who, in a figure, paid tithes to Melchizedek through Abraham. This makes Christ priesthood superior to the Levitical priesthood, since he is Priest after the order of Melchizedek.

But why is a change of priesthood necessary? The answer is given in verses 11-19 where Levitical priesthood is compared with Christ Who is Priest after the order of Melchizedek. It is a matter of "perfection". If the worshipper had been perfected under the law and the Levitical priesthood, then there would have been no need for a new kind of priest. But this glaring weakness of the law necessitated a new kind of priest after the order of Melchizedek. With the change of priesthood, there had to be a change of law, too; this point is more fully developed in Chapter Eight.

Verses 20-28 show how Christ received the appointment confirmed by God's oath to be Priest forever after the order of Melchizedek. For that reason He is able to save unto the uttermost those who come to Him.

E. He is a priest of a better covenant. 8:1-13.

1. *Officiates in the true tabernacle, of which the earthly was a type. 8:1-5.*

Text

8:1-5

1 Now in the things which we are saying the chief point is this: We have such a High Priest, Who sat down 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, not man.

3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this High Priest also have somewhat to offer. 4 Now if He were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern that was showed thee in the mount.

Paraphrase

1 Now, of the things spoken concerning the priesthood of Christ, the chief is, That in Him we have such an High Priest as described chap. 7:26., Who, after offering the sacrifice of Himself for us in the true tabernacle, sat down at the right hand of the manifestation of the Divine Presence in the heavens, (chap. 9:5 note), as having by that sacrifice made a complete atonement.

2 And as an abiding Minister of the real places, namely, of the heavenly tabernacle, which, being erected by the Lord and not by man, must be unspeakably more magnificent than the Mosaic tabernacle.

3 The sitting down of Christ at the right hand of God, as the Minister of the true holy places, is a demonstration that He offered an acceptable sacrifice for sin in heaven: For every high priest being constituted to offer both free-will offerings and propitiatory sacrifices, it was necessary that this High Priest, Who was constituted by an oath, should have some sacrifice which He might offer in heaven, the only place where He could officiate.

4 For verily if He were by the oath of God constituted a Priest on earth to offer sacrifice, He, Who was of the tribe of Judah, could not be a Priest, there being, in the only temple of God on earth, priests who offer sacrifices according to the law, which limits the priest's office to the sons of Aaron.

5 Further, that Christ exercises His priesthood in heaven appears from this also, that these priests perform the service of the tabernacles with sacrifices which are a representation and shadow of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle, and appoint its services, was admonished of God: See now, saith He that thou make all things according to the pattern which was showed thee in the mount.

The chief point is this, we have such a high priest

Everything said builds up to this one great point. All the discussion is to show the great superiority of Christ over all.

Who sat down on the right hand of the throne

The authors are agreed.

a. This is where Peter said He was on Pentecost, Acts 2.

- b. This is where Stephen saw Him, Acts 7 :55.
- c. John saw Him there, Rev. 4.
When did He sit down?
- a. Heb. 10:11-13 answers: "But this Man after He had offered one sacrifice for sins, forever sat down on the right hand of God."

of the majesty in the heavens

The "majesty" refers to God. The "heavens" would refer to the holy of holies where Christ now serves as Priest.

a minister of the sanctuary

The word "minister" usually means a public office of high and honorable rank.

- a. This can be civil, or military, or religious.
- b. Christ ministers in the sanctuary, indicating a spiritual service. The word "sanctuary" is also translated "holy things". Milligan believes the word in the Greek means heaven itself. He says the word is used in that sense in 9:8, 12, 24, 25; 10:19; 13:11. The word "sanctuary" probably refers to the heavens but the holy of holies and the tabernacle, to the church.

and of the true tabernacle

Here he means the substantial one — the perfect as in contrast with the imperfect.

Milligan has a lengthy discussion at this point (p. 219.)

- a. Some try to say that the sanctuary and the tabernacle are different, others that they are the same.
- b. ". . . and of" indicates a different subject is referred to than the sanctuary.

The church must be referred to here, for many scriptures teach that the church is a building. Acts 15:16-17; I Cor. 3:16; I Cor. 6; II Cor. 6:16; Eph. 2:19-22; I Tim. 3:15; I Peter 2:5; Heb. 3:6 and 10:21.

which the Lord pitched, not man

This is a temple not made with hands.

- a. Stephen said so. Acts 7:48.
- b. Paul said so. Acts 17:24.
Matt. 16:18: "I will build My church," was a claim of Christ.
- a. If the Lord pitched it, then we have no right to build otherwise.
- b. The pattern is pitched; let us build accordingly.

For every high priest is appointed to offer both gifts and sacrifices
 "Gifts" would refer to the free-will offerings. "Sacrifices" refers to those specifically commanded of God.

wherefore it is necessary that this High Priest also have somewhat to offer

What could He offer but Himself? This offering does not need to be repeated — Heb. 7:27; 9:12; 9:26; 9:28; 10:12.

Jesus told what the greatest love was: "— to lay down a life for a friend." John 15:13.

- a. Christ was therefore obligated to die for man.
- b. If He gave anything less, He could not show His love as marvelously.

Now if He were on earth, He would not be a priest at all

He could not lawfully do it.

- a. He was not of the house of Aaron; therefore, He was not qualified. Num. 18:1-7.

Severe punishment was provided for one who invaded the office. Num. 16:1-35; 18:3-7; II Chr. 26:16-21. Observe that even Levites were killed if they encroached upon the office. Num. 18:3.

who serve that which is a copy

"Serve" means "the performance of sacred rites".

- a. The old covenant with its ordinances and priests pictured to us a priesthood to come.
- b. "Serve" as used here means to "portray".
 "Copy" means "an example".
- a. The Levitical priests were serving as an example of what later was to come.
- b. This made it very important that all things be made and done according to the pattern.

and shadow of the heavenly things

This is true typology. Too many endeavor to stretch typology over all the Old Testament, and they make some strange lessons. We can best understand heavenly things when God illustrates on earth as He did with this type.

Even as Moses is warned of God when he is about to make the tabernacle

The warning is Ex. 25:40. This is stronger than just being informed how to build.

that thou make all things according to the pattern that was showed thee in the mount

Moses was not allowed to change — add or substitute.

Observe three things:

- a. The ancient rituals were appointed for a purpose.
- b. All modes of worship are false which are not invented by the hand of God.
- c. There are no true symbols except those which the Lord gives. We have similar warnings today. Gal. 1:8-9; Rev. 22:18-19; I Cor. 11:2.

What would the church be like if it were built according to the pattern?

- a. The modernist says there is no pattern.
- b. How can we find fault with Protestantism and Catholicism if there is no pattern?
- c. God has a pattern for His church, and we must build accordingly.

Study Questions

1323. In verse one Paul speaks of a "chief point". What is it?
1324. Where is this High Priest?
1325. Is there significance in the statement, "right hand"?
1326. Did other preachers and writers locate Him differently?
1327. What verse of the Bible tells us when He sat down there?
1328. What does the word "majesty" refer to?
1329. What does the word "heavens" refer to?
1330. What is the meaning of the word "minister"?
1331. What is the meaning of the word "sanctuary"?
1332. Could it mean "holy things"? Why?
1333. Could it mean heaven, or the holy of holies?
1334. What is the true tabernacle?
1335. Is the church ever spoken of as a building? Cf. Acts 15:16-17; I Cor. 3:16; Heb. 3:6.
1336. Does Rev. 21:3, which says, "Behold the tabernacle of God is with men", have a bearing?
1337. Does Heb. 9:11 refer to the same tabernacle?
1338. Verse two says this tabernacle was pitched by God, not man. If it is not the church, then what has He built besides the church, and where is it recorded?
1339. What is meant by the name "Lord" — Christ or God?

HELPS FROM HEBREWS

1340. If the Lord pitched, what is meant by it?
 1341. Do we have any right to build differently than the Lord commanded?
 1342. In this verse two words are significant, "sacrifices" and "gifts". What is the difference?
 1343. Would Christ be performing a priestly duty if He had nothing to offer?
 1344. What did He offer?
 1345. Is this offering repeated? Cf. Heb. 7:27; 9:12; 9:26, 28; 10:12.
 1346. Verse four is a short one stating that Christ could not act as High Priest on earth. Why?
 1347. Compare Num. 18:3 to see that Levites were limited in duties and privileges.
 1348. What is the meaning of the word "serve"?
 1349. What is the meaning of the word "copy"?
 1350. If all the Old Testament ritual and service was a copy or example of something to follow, was it necessary for the copy to be right?
 1351. What happens in a newspaper if the first copy has mistakes undetected or carelessly prepared?
 1352. What is a warning? Is it generally accompanied by a threat?
 1353. Of what was Moses warned? Exodus 25:40.
 1354. Is this stronger than just telling him how to build?
 1355. Would "according to the pattern" allow for substituting or alterations?
 1356. Where did Moses get his pattern?
 1357. Are there true symbols other than those of God?
 1358. Do we have any warnings about the gospel being kept pure? Cf. Gal. 1:8-9; Rev. 22:18-19; I Cor. 11:2; II Tim. 3:16-17.
 1359. If the modernist is correct that there is no pattern for the church, do we have any right to be critical of Catholicism or Protestantism?
 1360. What would have been revealed about the character of Moses if he had dared to change the pattern, or was careless?
 1361. Could the same charge be brought to us?
2. *He is a Mediator of a new covenant.* 8:6-13.

Text

8:6-13

6 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. 7 For if that first covenant had been faultless, then would no place have been sought for a second. 8 For finding with them, He saith,

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;

9 Not according to the covenant that I made with their
fathers

In the day that I took them by the hand to lead them forth
out of the land of Egypt;

For 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 on their heart also will I write them:

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 fellow-citizen,

And every man his brother, saying, Know the Lord:

For all shall know Me,

From the least to the greatest of them.

12 For I will be merciful to their iniquities,

And their sins will I remember no more.

13 In that He saith, A new covenant, He hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Paraphrase

6 Besides, Jesus our High Priest hath now obtained a more excellent ministry, than the Levitical high priests, in as much as He is the mediator of a better covenant than the Sinaitic, of which they were the mediators; because it is established on better promises—promises better suited to our exigencies as sinners. See v. 7. note 1.

7 For if the Sinaitic covenant had been faultless; if sinners could have been sanctified and pardoned thereby; there would have been no need of introducing a second covenant:

8 But finding fault with the first covenant, and to show its inefficacy for sanctifying and pardoning sinners, God saith to the Israelites, Jerem. 31:31. Behold the days come, saith the Lord, when I will complete a new covenant with the whole of the spiritual Israel among the Gentiles, and with believers among the Jews;

9 Even a covenant entirely different from the covenant which I made with their fathers (Chap. 7:27 note) at the time of My taking them by the hand to lead them out of the land of Egypt into Canaan, when they did not abide in My covenant, but brake it repeatedly by their idolatries. Therefore I neglected them; I suffered them to be carried into captivity; saith the Lord.

10 For, agreeably to My promise that in Abraham's seed all nations shall be blessed, this is the covenant which I will make with believers of all nations in future times, saith the Lord: Under the gospel dispensation I will put My laws into their mind, and write them upon their hearts, instead of writing them on stones as under the former covenant; and I will be the object of their worship, and their Protector, and they who believe shall become My obedient people, whom I will bless through all eternity:

11 And, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: They shall not need to teach each other to know the Lord, (Deut. 6:8), for all shall know Me, from the lowest of them to the highest of them.

12 These things I will bring to pass, because I will pardon the unrighteousness of My people, and their sins and their iniquities I will remember no more, as I did under the former covenant, by appointing annual atonements for them.

13 By saying, I will make a new covenant, God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosiac dispensation.

*Comment**But now hath He obtained a ministry*

While on earth He ministered.

- a. Acts 10:38: Jesus of Nazareth went about doing good.
- b. Phil. 2:5-11.

This is not a contrast with His earthly ministry, but with the Levitical ministry. The context proves it.

the more excellent

It was a ministry "more excellent" than that of the Levitical priests. His ministry is that ministry in heaven. The way that it is more excellent is seen in this verse: it has better promises.

by so much as He is also the mediator of a better covenant

A mediator is one who intervenes or goes between two parties. Moses was a mediator. Ex. 20:19-21; 24; Gal. 3:19-20.

We have one and only one mediator. I Tim. 2:5: "For there is one God, one mediator also between God and men, himself man, Christ Jesus."

The high priest served on the day of Atonement. Lev. 16.

which hath been enacted upon better promises

The promises were largely physical in the old covenant.

- a. Deut. 11:26.
- b. Deut. 20:9-20.
- c. Observe the promises of the tithe in Malachi.
The better promises of the new:
 - a. New home. John 14:1-6.
 - b. New body. I Cor. 15.
 - c. Eternal life. John 3:16.
 - d. Absolute forgiveness of sins.

for if that first covenant had been faultless, then would no place have been sought for a second.

See Gal. 3:21: "If there had been a law given which could make alive, verily righteousness would have been of the law." Rom. 3:20: "For through the law cometh the knowledge of sin." Many verses speak of the purity and righteousness of the law, but it was perfect insofar as its purpose was to bring men to Christ. Its purpose being limited, a second was needed.

for finding fault with them

Finding fault with the people? Milligan says "yes".

- a. Why? Because they had not kept the law.
- b. Milligan interprets it to read, "finding fault, He saith to them." Finding fault with the covenant? Yes.
Rom. 8:3: "For what the law could not do in that it was weak through the flesh." Gal. 3:21.

Behold the days come, saith the Lord, that I will make a new covenant

When was this?

- a. The prophecy was given after the conquest of Jerusalem by the Chaldeans. Jeremiah 31:31.
- b. Notice the order of covenants:
 1. Gen. 12:1-3 to Abraham, repeated in 13:14-17; 15:1-6, 18-21; 17:1-8; 22:15-18.
 - a) This looked to the covenant with Israel, then to all men.
 - b) It looked to the covenant with all men, gentiles too.
 2. The Mosaic covenant is referred to. This covenant was first physical, but Christ's is spiritual.
After the old had been tried, God prophesied of a new one.

with the house of Israel

Israel means "praise with God". Notice to whom the term is applied:

- a. Jacob, Gen. 32:28.
- b. To all his descendants collectively, Ex. 4:22.
- c. To the ten tribes that revolted from Rehoboam, I Kings 12:19-20.
- d. To all believers in Christ, Rom. 9:6.
Newell says, "It isn't made yet."

and with the house of Judah

Judah means "praise". Why is Judah singled out?

- a. Because the tribe of Judah followed Rehoboam; thus all the Hebrews are to be included.
- b. The tribe of Benjamin and some from the tribes of Simeon and Dan followed Rehoboam.
The gathering of the Jews will be into one body, under the new covenant.
- a. Abraham's children had been divided; only Christ could unite.

- b. Too many are seeking a restoration of the Jews in Palestine. The restoration will be under Christ.
- 1. God is not interested in the place where the Jew's body is, but the condition of his heart.
- 2. If he is Christian, he can live anywhere.

Not according to the covenant that I made with their fathers, in the day that I took them out by the hand to lead them forth out of the land of Egypt.

That was the Abrahamic promise being fulfilled to make them a mighty nation.

The covenant with Moses had a very important carnal side.

- a. God moved them out of law and order from Egypt; now they must have a new law.
- b. The Mosaic covenant is largely carnal, in that it is a system of law that was given to make a nation. The day of this covenant is done and another covenant is established that is unlike the old one.

for they continued not in My covenant

God promised them an abundance of everything, provided they would serve Him. They failed to keep their side.

- a. The wilderness experience is one time they failed.
- b. The sinfulness that led to the Babylonian captivity is another example.

and I regarded them not, saith the Lord

He treated them as unfaithful people. He was Lord to them, so He could treat them as such. As Lord He could reject them. Since they did not abide faithful, God was free to let sin take its course with them.

for this is the covenant that I will make with the house of Israel after those days

The time element should be noted here.

- a. After the days of Israel's rebellion is noted in vs. 9.
- b. God was free to make a new covenant, since Israel was so unfaithful.
 - 1. They departed from God while Moses was in the mount.
 - 2. They departed from God instead of conquering the land.
 - 3. They departed from God and were carried away into captivity. In the light of Jewish history, God was under no obligation to continue the old covenant.

I will put my laws into their mind

The old was engraved on stones, skins. These people were born into a Jewish environment and were to be obedient as a member of the nation.

The old was written on stone, two tables. Ex. 34:1, 28; Deut. 4:1-5; II Cor. 3:7.

With the new covenant you cannot be a part of it unless you know in your mind what it is.

- a. With the old it was accomplished by birth, and then teaching.
- b. With the new law, it is accomplished by teaching and birth, "born again". Jn. 3:5.

and on their heart also I will write them

The Christian has a born-again experience by which the Word lives in his heart. He belongs to God, not because of a fleshly birth which he could do nothing about, but because of a decision of life. The verse does not expressly deny that Old Testament characters did not have the law in their hearts, but a procedure is contrasted.

and I will be to them a God and they shall be to Me a people

Sonship is a wonderful privilege. See Gal. 4:6: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba Father." Also Gal. 4:7. The privilege to pray, "Our Father" is an experience that only the Christian has.

And they shall not teach every man his fellow citizen and every man his brother

Under the old, you were a member and had to be taught, but under the new you are taught, and thus you become a member.

- a. The Jews had these multitudes of laws, and it was necessary for them to be taught constantly in order for the Jew to live up to them.
- b. The new is spiritual. You were already obedient.
- c. In the old you were a part of it by virtue of physical birth, but in the new you choose, and therefore know.

No one ignorant of Jehovah can possibly become a member of the new covenant. See 11:6: "He that cometh unto God." Jn. 1:13: "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We are fellow citizens in Christ. See Eph. 2:19. The brotherly relationship is obtained by the same method, teaching; hence, both know the Lord.

saying, know the Lord

We know the Lord already; that is why we are brothers. Brothers in Christ do not need to say, "Know the Lord," for knowing the Lord made them brothers.

for all shall know Me, from the least to the greatest of them

God's grace would be poured out upon all. This refers to people who are capable of knowing God.

- a. Infants are not referred to here.
- b. New babies in Christ would be the least, and mature Christians the greatest. God's grace would be poured out upon all ranks of men.

for I will be merciful to their iniquities

There was no mercy under the old like God's mercy now.

- a. The elders could stone a wayward individual at once; there was no room for repentance.
- b. This is one of the better promises referred to in v. 6. Calvin passes over this verse, but his editor makes a note.
 - a. He says the verse differs in words, though not in substance, both from the Hebrew, and from the Septuagint version.
 - b. In Hebrew, "remission" or "forgiveness" is its meaning, but here, the idea expressed is mercy.

and their sins will I remember no more

The people of earth say, "I will forgive, but I will not forget." The Lord will not hold forgiven sins against us. See these verses:

- a. Rom. 8:33: "Who shall lay anything to the charge of God's elect? It is God that justifieth."
- b. Ps. 103:12: expresses the fact of sins hidden from God as far as the east is from the west.

In the Old Testament there was a covering temporarily from God's sight by the blood of offerings.

- a. In those sacrifices there was a remembrance of sin year by year on the great day of Atonement. Heb. 10:3.
- b. Now the blood of the eternal covenant offered by the Lamb of God takes away sin completely.

in that He saith a new covenant He hath made the first old

How could He call something "new" without implying something old? As the new is substituted, it must be that the former has come to an end. When the dispensation of Moses was gone, so were the ceremonies to cease.

but that which is becoming old and waxeth aged is nigh unto vanishing away.

It ended actually with Christ's death.

a. Col. 2:14 — nailing it to the cross.

It ended practically with the destruction of Jerusalem, A.D. 10.

a. As long as the Jews' city stood, they would insist on the sacrifices and ceremonies, not realizing that the hope of Israel had been crucified and raised.

b. Hebrews was likely written before the destruction of the city, so this is then prophetic.

Study Questions

1362. Verse 5 speaks of Moses. Does verse 6 say that he now has a better ministry?
1363. Who obtained a better ministry?
1364. In what way is it more excellent?
1365. In what way did Jesus minister on earth? Acts 10:38.
1366. What would happen if all members of the church did good?
1367. Is this a contrast to Christ's earthly ministry, or a contrast to the Levitical priesthood ministry?
1368. Is it Christ's earthly ministry or His heavenly one alluded to here?
1369. What is the "ministry the more excellent"?
1370. Why is it superior?
1371. Was Moses a mediator? Cf. Gal. 3:19-20; Ex. 20:19-21, 24.
1372. Did the Jews have others? Cf. Lev. 16:1.
1373. Does the Christian have more than one? Cf. I Tim. 2:5.
1374. What is a mediator?
1375. In what ways is our new covenant better?
1376. What does verse six say that makes it better?
1377. Name some of the promises.

HELPS FROM HEBREWS

1378. Why are the new promises better?
1379. Can we say that most of the promises of God in the Old Testament were physical?
1380. Is there an allusion to spiritual promises in God's promise to Abraham?
1381. Can we say that we were blessed more than Abraham?
1382. What was the nature of the blessings in Mal. 4?
1383. Does it seem that people are more interested in physical than spiritual blessings?
1384. What does the author find wrong with the first covenant? Does he name any faults?
1385. Compare Gal. 3:17-21 for the fault of the law.
1386. If it had no fault, why did God give it? Cf. Rom. 3:20.
1387. God found fault with what or whom? v. 8.
1388. How does Milligan translate verse eight?
1389. How do you feel toward the alternate reading in the American Standard Version of verse eight?
1390. Could it be that He found fault with the law and the people too?
1391. Where is the quotation of what God said found in the Old Testament?
1392. What did He say?
1393. When did He say it?
1394. With whom was it to be made?
1395. What does the word "Israel" mean?
1396. To whom is the term applied? Cf. Gen. 32:28; Ex. 4:22; I Kings 12:19-20; Rom. 9:6.
1397. Why does he say "Israel and Judah"?
1398. What do some interpreters say concerning this prophecy?
1399. Is God likely to be more interested in locating the Jews in Palestine than in saving the Gentiles?
1400. Are the Jews to be gathered in a place or under a covenant?
1401. What one thing will unite all of Abraham's seed?
1402. What "fathers" are referred to, Moses or Abraham? Could Moses be called their father?
1403. What part of Abraham's promise was being fulfilled?
1404. What was God planning when he led them out?
1405. Was the repeated covenant with Moses mostly carnal?
1406. What fault did God find with them?
1407. Was God obligated to keep His side, when they failed to keep theirs?

HELPS FROM HEBREWS

1408. What happened to them to prove they disobeyed?
1409. What is meant by "I regarded them not"? Could it mean that He would not protect them?
1410. After what "days" are referred to here?
1411. Where were the laws to be put under the new covenant?
1412. What is the difference here from the Old Testament laws?
1413. Can you be a part of the new covenant without having the law in your mind?
1414. Discuss the processes of birth and teaching in relationship to the two covenants.
1415. What is the method of God's "writing" on their heart?
1416. Did not the old covenant people have it on their heart?
1417. Were they under the covenant before it was on their mind?
1418. Are the procedures or methods of becoming a part of the two covenants contrasted here?
1419. Is the Christian in the covenant before it is written in his heart?
1420. What relationship does God have to those under the new covenant?
1421. Who are "they"? How inclusive is it? v. 11.
1422. What kind of condition is referred to where no teaching is necessary?
1423. Did "brother" and "citizen" have a system of institution under the old covenant?
1424. What eliminates the teaching of the old covenant? Is it the spiritual birth?
Old — born, then taught.
New — taught, then born.
1425. Brotherhood is obtained by all by the same method. Is that why some do not have to teach others?
1426. Who would be considered the "least" and "greatest"?
1427. Are these ranks in the new covenant?
1428. What can be said of mercy in the two covenants? v. 12.
1429. Did the Jews of Jesus' day seem merciful?
1430. Give an example of Christ's superior mercy.
1431. Show some instances of severity in the Old Testament.
1432. How superior to man's forgiveness is God's forgiveness?
1433. How can God remember sins no more? Can He forget them?
1434. What will cover them?

HELPS FROM HEBREWS

1435. How often was their remembrance under the old covenant?
Cf. Heb. 10:3.
1436. Is this true of the New Testament?
1437. Can you have something called "new" without implying something "old"?
1438. Is there any significance to the continuous action, indicated by the word "becoming"? v. 13b.
1439. Did man consider it old as soon as God did?
1440. If the law is a tutor, should we feel that it is a good thing for the Jew to be faithful in its observance?
1441. Does the continuous action indicated by the phrase, "becoming old", imply that Jerusalem had not been destroyed?

Multiple Choice Over Chapter Eight

1. We do not offer sacrifices today as did the Jew:
 1. Because it is not customary.
 2. We do not need to think of sin.
 3. Christ was our sacrifice once for all.
2. The covenant which we follow today is:
 1. The Mosaic covenant.
 2. The Abrahamic covenant.
 3. The new covenant.
3. Jesus became the mediator:
 1. Of a better covenant.
 2. To solve the problems of Jews and Gentiles.
 3. To bring back together the devil and God.
4. If Christ were on the earth He could not serve as a Priest because:
 1. He died on the cross.
 2. There was already an established priesthood.
 3. Because He offered only one sacrifice.
5. The second covenant is established on better:
 1. Laws.
 2. Promises.
 3. People.
6. Moses made all things according:
 1. To his wisdom counseled by Aaron.
 2. To the best in society.
 3. To the pattern.

HELPS FROM HEBREWS

7. The new covenant is written :
 1. In the hearts of the people.
 2. In the temple at Jerusalem.
 3. On tablets of stone because they are more permanent.
8. The high priest was appointed :
 1. To rule the people.
 2. To offer up gifts and sacrifices.
 3. To translate the scriptures.
9. Our High Priest :
 1. Is pleading for the souls in purgatory.
 2. Preaching to the spirits in prison.
 3. Seated at the right hand of the Father.
10. In the new covenant plan :
 1. Children are to be taught before they can come under it.
 2. Children are to be taught it after they have come under it.
 3. Faith of parents is to be imputed unto them.

True and False

- ___1. The old covenant is spoken of as becoming old and nigh unto vanishing away.
- ___2. A time when evangelism will not be needed is prophesied.
- ___3. God found fault with the first covenant and the people under it.
- ___4. Christ was different from the first priests in that He didn't need any sacrifice.
- ___5. A fault of Israel was that they did not continue in the covenant of God.
- ___6. The promise of God is that He will forgive our sins even though He will not forget.
- ___7. The true tabernacle is the one the Lord pitched.
- ___8. The new covenant was to be made with the house of Israel, and the house of Judah is specifically named.

SUMMARY OF CHAPTER EIGHT

The main issue of Hebrews is the fact that we do have a High Priest who serves in connection with the real worship of God. But He is also sitting at the right hand of the throne of God, a fact that emphasizes the peculiar nature of His priesthood — He is both Priest and King.

HELPS FROM HEBREWS

His is a more excellent ministry although on earth he wouldn't even be a priest. The Old Testament priests served a system copied from the model shown to Moses in Mount Sinai. Christ's priesthood is the more excellent because He is also Mediator of a better covenant than the one given at Sinai, for it has better promises.

In proof of the claim for a more excellent ministry, the quotation from Jer. 31:31-34 is given. It points out the fact that the new covenant was to be given because Israel broke the one given at Sinai. That covenant had been written on tables of stone, but God was going to make a new one by putting it into their minds and writing it on their hearts.

The essential elements of the new covenant are: "I will be to them a God, and they shall be to me a people". As a striking difference between the two covenants, all connected with the new shall know the Lord. The blessing of the new covenant is the fact that the merciful God promises to remember the sins of the people no more.

A closing word explains the use of the terms "new" and "old." The one given at Sinai was the old covenant. It had grown old and was near to vanishing away.

Special Study On The Priest And The Temple

Priest:

A priest is one who is duly authorized to minister in sacred things, especially to offer the sacrifices at the altar and to act as mediator between man and God.

- I. In the New Testament the term is applied to four groups.
 - A. Priests of Gentiles. Acts 14:13.
 - B. Priests of Jews. Matt. 8:4.
 - C. Christ. Heb. 5:5, 6.
 - D. Christians. I Peter 2:9; Rev. 1:6.
- II. The priestly office was of high rank.
 - A. He stood next to the monarch in influence and dignity.
 - B. Aaron, the head of the priestly system, was closely associated with Moses and shared with him the guidance of the nation.
 - C. Through him, the people were instructed in the doctrine of sin, and its expiation in forgiveness and worship.
 - D. He was indispensable as a source of religious knowledge for the people.

HELPS FROM HEBREWS

- III. The nature of the priestly office.
- A. It was one of divine choice.
1. It was one of appointment. Heb. 5:4.
 - a. The priest was not elected by the people.
 - b. Divine selection severed him from the people.
 2. Jesus was likewise divinely sent, Luke 4:18.
- B. It was one of representation.
1. He appeared before God on behalf of the people. Heb. 2:17.
 2. He was the mediator for the guilty.
 3. There were two physical indications that he represented all the people.
 - a. He wore the names of the tribes on his shoulders in the onyx stones.
 - b. The names of the tribes were engraved in the twelve gems of the breastplate. See Ex. 28:12-21.
 4. What he did as a priest in an official capacity as prescribed by the Lord was reckoned as being done by the whole congregation. Heb. 5:1.
- C. It was one of offering a sacrifice for the people.
1. His chief duty was to reconcile man to God by making atonement for their sins.
 - a. This was done by sacrifice. See Heb. 5:1; 8:3.
 - b. He carried the blood of the sin offering into the most holy place.
 - c. Here he sprinkled it seven times on and before the mercy seat.
 - d. This symbolized the covering of the sins from the eyes of God who dwelt between the cherubim. Ps. 80.
 - e. He also marked the blood on the horns of the altar of burnt offerings in the court of the tabernacle.
 - f. It was also done on the golden altar, that the red sign of propitiation might there be lifted up in the sight of God.
- D. It was a service of intercession.
1. As the sacrifice was made, it was an appeal to the Righteous Judge to forgive.

HELPS FROM HEBREWS

2. After this sacrifice was completed the high priest came forth and blessed the people. See Lev. 9:22-24; Num. 6:22-27.
- E. Special privileges of the high priest.
1. He alone could wear the high priestly garment.
 2. He alone could enter the holy of holies to sprinkle the blood.
- F. Qualifications.
1. He was to be physically fit — perfect. Defects could disqualify. Lev. 21:17-21.
 2. His marriage must be with a pure virgin of pure Hebrew extraction.
 - a. Couldn't marry a widow.
 - b. Couldn't marry a divorced woman.
 - c. Couldn't marry a polluted one or a harlot. Cf. Lev. 20:10-11.
- IV. The consecrations.
- A. Both the high priest and his sons were washed with water. Exodus 29:4.
- B. The high priest was arrayed in a special garb.
1. They were beautiful, with a breastplate over the heart.
 2. A holy crown was on his head.
 3. He had a turban with a golden plate bearing the inscription, "Holy to Jehovah".
- C. Then he was anointed with precious oil. Moses poured it on his head — He sprinkled the furniture with oil.
- D. Then the sacrifices were made. Ex. 29:10. Up to this point the sons have no work to do, but now they take a prominent part.
- E. The blood of the offering was applied to the father and sons. Ex. 29:20-21.
1. Blood was put on the tip of the right ear — this brought his ear into subjection to God — to hear and do God's will.
 2. Blood was put on the thumb of the right hand. This consecrated his hand to the will of God.
 3. Blood was placed on the big toe — this consecrated his foot to walk in the statutes and commandments of the Lord.

- V. The similarity of Christ's priesthood with that of the old covenant.
- A. Christ was appointed of God. Heb. 5:5.
 - B. Christ was consecrated with an oath. Heb. 7:20-22.
 - C. Christ was sinless. Heb. 7:26.
 - D. Christ's priesthood is unchangeable. Heb. 7:23-24.
 - E. Christ's offering is final. Heb. 9:25-28; 10:12.
 - F. His intercession is all-prevailing. Heb. 7:25.
 - G. As God and man in one Person, He is a perfect Mediator.

Temple:

The Temple Plans — The tabernacle lasted from the Exodus until the commencement of the monarchy.

David concluded that the ark of God ought not to dwell in ark of the covenant overlaid round about with gold, wherein was curtains. II Samuel 6:17.

The organized nation could have a tabernacle that need not be portable. It was to be beautiful. I Chron. 22:5.

David was not permitted to build because he was a man of war. II Sam. 7; I Chron. 22:8; I Kings 5:3.

1. Solomon was to do it.
2. David busied himself in making great and costly preparations, gathering wood, stone, gold, silver, etc., for the future sanctuary and its vessels.
3. David left very minute plans. I Chron. 22:2; I Chron. 28:11.

The Character of the Building:

1. The general outline of the structure was based upon that of the tabernacle.
 2. The dimensions are twice in size, with some exceptions.
- F. *He is a Priest in a better tabernacle.* 9:1-28.

1. *The old tabernacle and its imperfect services.* 9:1-10.

Text

9:1-10

1. Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. 2 For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place.

3 And after the second veil, the tabernacle which is called the Holy of holies; 4 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was