

Hebrews

Chapter 8:1-13

¹Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,² a minister in the sanctuary and in the true tabernacle, which the Lord set up, not man.

Main point > Strong's > a principal thing, i.e. Main point; specially, an amount (of money)

Have > Precept Austin > Don't miss this small point - he uses the present tense meaning we continually have such a High Priest! Now and forever.

Such a high priest > Wiersbe > This statement refers us back to Hebrews 7:22–28. “For such an high priest became us [was suited to us]” (Heb. 7:26).

Robertson > Here we have a summary of the five points of superiority of Jesus as high priest

1. He is himself a better priest than Aaron (8:1)
2. He works in a better sanctuary (8:2, 6)
3. He offers a better sacrifice (8:3)
4. He is mediator of a better covenant (8:6)
5. His work rests on better promises (8:6)

Hence, he has obtained a better ministry as a whole (8:6)

The writer to the Hebrews has finished describing the priesthood after the order of Melchizedek in all its glory ... Now he makes and underlines his great claim. ‘It is’, he says, ‘a priest precisely like that that we have in Jesus.’

Who has taken His seat > Utley > This is the continuing use of **Psalm 110:1**. It refers to the finished work of Christ. However, it has a royal, not priestly, connotation. No priest ever sat down, only kings

Psalm 110:1 > ¹The LORD says to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

At the right hand of the throne of the majesty > Precept Austin > (This) is the place of honor. (This term) is used in the gospels to describe Jesus seated at the right hand of power

In the heavens > Constable > The writer again referred to the heavens where God abides and where Jesus Christ now serves in the true tabernacle, meaning the only tabernacle that does not imitate something better than itself. In particular the Holy of Holies is in view.

Minister > HELPS > derived from *leitōs*, "belonging to the people" and *érgon*, "work") – properly, an official servant (minister) who works for the *good of the community*. In the NT (and LXX), this root (*leitourg-*) is especially used for *priestly-service given to God*

Sanctuary > Strong's > sacred, holy

Barnes > The Greek may either mean "the sanctuary" - denoting the Holy of Holies; or "holy things." The word "sanctuary" was given to the tabernacle or temple as a "holy place," and the plural form which is used here was given to the most holy place by way of eminence

True > Precept Austin > *alethinos* from *alethes* = *true*, one who cannot lie from *a* = *without* + *lêthô* or *lanthanô* = *to conceal* = *that which is out in the open*) refers to words that conform to facts and thus are true, correct and dependable.

Pink > The word "true" is not here used in opposition to what is false (the temples of the heathen), but in contrast from the tabernacle of Israel, which was typical, shadowy, temporary. It has the force of that which is real, solid, and abiding.

Wuest's translation of verses 1-2 > *Now, in the consideration of the things which are being spoken, this is the chief point: such a High Priest we possess, who took His seat on the right hand of the throne of the Majesty in the heavens, a ministering servant of the holy places, even those of the tent, the genuine one, which the Lord pitched, not man.*

³For every high **priest** is **appointed** to offer both gifts and sacrifices; so it is **necessary** that this (high priest) also have **something** to offer.

Priest > Barnes > Accordingly the writers in the New Testament are perfectly uniform and consistent on this point. The name priest is never once given to the ministers of the gospel there. They are called ministers, ambassadors, pastors, bishops, overseers, etc., but never priests.

Appointed > Strong's > to place down (permanently), i.e. (figuratively) to designate, constitute, convey -- appoint, be, conduct, make, ordain, set.

Vincent > "to set down, it is used in classical Greek of bringing to a place, as a ship to the land, or a man to a place or person; hence to bring before a magistrate... From this comes the meaning to set down as, i.e., to declare or show to be; or to constitute, make to be.

Necessary > Guthrie > This is the only instance in the New Testament where the word here translated necessary (*anankaios*) is used of Christ. It is used of the necessary work of any high priest, but it has a deeper meaning when applied to Christ, for there was a divine necessity for him to offer up himself.

Something > Wiersbe > The word “somewhat” (“something” in the NASB) in Hebrews 8:3 is in the singular, and the phrase to offer is in a Greek tense that implies “offer once and for all.”

⁴ ***Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;***

Now > Strong’s > therefore, then, (and) so

If He were on earth > Do you see the pattern developing?

He would not be a priest at all > Precept Austin > Not just not a high priest, but not even a lesser priest. Why? For one thing the office was already filled! The Old Covenant strictly regulated all of the concerns regarding the priesthood and by this very law Christ was excluded from the priestly office because of lineage.

According to the Law > The functions performed by the priests here were exactly what the Lord prescribed for them to do.

⁵ ***who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, “SEE,” He says, “that you make all things by the pattern which was shown to you on the mountain.”***

Serve > Precept Austin > means to work for reward, for hire or for pay, to be in servitude, render cultic service. *latreuo* was used literally for bodily service (e.g., workers on the land, or slaves), and in the NT speaks of rendering service to God, to worship, to perform sacred services or to minister to God in a spirit of worship.

Copy > Precept Austin > means literally that which is shown below. It means an example, pattern, illustration. It refers to a sign suggestive of anything, an outline, a delineation, a suggestion.

Wiersbe > The priests then serving in the temple were actually serving in a sanctuary that was a copy (“example”) of the heavenly sanctuary. The quotation is from **Exodus 25:40**, where it refers obliquely to a heavenly sanctuary.

Exodus 25:40 > ⁴⁰ *See that you make them by the pattern for them, which was shown to you on the mountain.*

Just as Moses was warned ... > Swindoll > The author means this quite literally, asserting that Moses commanded the earthly tabernacle to be built as a symbolic representation of the heavenly sanctuary he saw on the mountain (Exod. 25:40; see also **Acts 7:44**). The earthly tabernacle is a true representation—but only a representation—of the heavenly reality.

Acts 7:44 > ⁴⁴ "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen.

Warned > HELPS > (from *xrēma*, "a legal agreement for transacting business") – properly, to admonish on the basis of a valid standard

Pattern > Wiersbe > The typological answer. A "type" is an Old Testament picture of a New Testament truth. Each type is identified as such in the New Testament, so we must not try to make every Old Testament person or event into a type. The word pattern in this verse is the Greek word *tupos*, from which we get our English word type.

Exodus 25:9 > ⁹ According to all that I am going to show you as the pattern of the tabernacle and the pattern of all its furniture, so you shall construct it.

Exodus 25:40 > ⁴⁰ See that you make them by the pattern for them, which was shown to you on the mountain.

Exodus 26:30 > ³⁰ Then you shall erect the tabernacle according to its plan which you have been shown on the mountain.

Numbers 8:4 > ⁴ Now this was the workmanship of the lampstand, hammered work of gold; from its base to its flower ornamentation it was hammered work; according to the pattern which the LORD had shown Moses, so he made the lampstand.

⁶ But now He has **obtained** a more excellent ministry, to the extent that He is also the **mediator** of a **better covenant**, which has been **enacted** on **better promises**.

Obtained > HELPS > (*tygxánō*) literally means "hit (the mark)"

Mediator > HELPS > *mesitēs* (from *mésos*, "in the middle") – properly, an arbitrator

Barclay > So, he calls him the mediator, the *mesitēs*. *Mesitēs* comes from *mesos*, which, in this case, means in the middle. A *mesitēs* is, therefore, one who stands in the middle between two people and brings them together. When Job is desperately anxious that somehow he should be able to put his case to God, he cries out hopelessly: 'There is no umpire [*mesitēs*] between us' (Job 9:33). Paul calls Moses the *mesitēs* (Galatians 3:19) in that he was the one between, who brought the law from God to the people.

Further, in legal Greek, a *mesitēs* was a sponsor, a guarantor or a surety. He put up bail for a friend who was on trial; he guaranteed a debt or an overdraft. The *mesitēs* was someone who was willing to pay a friend's debt to make things right again.

Better covenant > Wiersbe > The “better covenant” that is referred to in this paragraph was announced by the prophet Jeremiah (**Jer. 31:31–34**).

Jer. 31:31–34 (This passage is in **Chapter 38** in the **LXX**) >

³¹ *Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda:*

³² *not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord.*

³³ *For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people.*

³⁴ *And they shall not at all teach every one his fellow citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more.*

Barclay > But there is a strange point which requires explanation. For all normal uses, the Greek word for an agreement is *sunthēkē*, which is the word for a marriage covenant or bond and for an agreement between two states. Further, in all normal Greek, *diathēkē* means not an agreement but a will. Why should the New Testament use this word for a covenant? The reason is this: *sunthēkē* always describes an agreement entered into on equal terms. The parties to a *sunthēkē* are on the same level, and each can bargain with the other.

But God and human beings do not meet on equal terms. In the biblical sense of a covenant, the whole approach comes from God. We cannot bargain with God; we cannot argue about the terms of the covenant; we can only accept or reject the offer that God makes.

Precept Austin > It was a commonly used in the Greco-Roman world to define a legal transaction in settling an inheritance. *Diatheke* denotes an irrevocable decision, which cannot be cancelled by anyone. A prerequisite of its effectiveness before the law is the death of the disposer and thus *diatheke* was like a "final will and testament".

Enacted > Strong's > establish, receive the law.

Better promises > Swindoll:

1. First, the new covenant offers internal motivation and power instead of external lists (**Heb. 8:10, Jeremiah 33:33** > *I will surely put my laws into their mind, and write them on their hearts*).

2. Second, the new covenant is based on a close relationship instead of a distant fear (**Heb. 8:10, Jeremiah 33:33** > *I will be to them a God, and they shall be to me a people*).
3. Third, the new covenant provides confidence and assurance instead of insecurity and uncertainty (**Heb. 8:11, Jeremiah 33:34** > ³⁴ *And they shall not at all teach every one his fellow citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them*). In the old covenant system, some of the nation of Israel knew the Lord intimately and personally—in a saving sense—as Father and Friend; others in Israel knew Him only as the Judge and Lawgiver who would smite them if they sinned. In other words, the situation under the old covenant was that of a “mixed company” of both believers and unbelievers—all marked by the external sign of circumcision, but not all having experienced the “circumcision of the heart” (Deut. 10:16; Jer. 4:4). In contrast, people enter into the new covenant community not by the external sign of circumcision, but by the inner transformation of the new birth.
4. Finally, the new covenant emphasizes forgiveness and mercy instead of failure and wrongdoing (**Heb. 8:12, Jeremiah 33:34** > *for I will be merciful to their iniquities, and their sins I will remember no more.*).

⁷ *For if that first (covenant) had been **free of fault**, no **circumstances** would have been sought for a second.*

Free of fault > Utley > The first covenant did not produce the desired result of restoration and righteousness.

Circumstances > Strong's > place,

⁸ ***For in finding fault with the people**, He says, “Behold, days are coming, says the Lord, when **I will bring about a new covenant with the house of Israel and the house of Judah**,*

I will > Wiersbe > The emphasis in the new covenant is on God's “**I will.**”

For in finding fault with the people > Gromacki > The law possessed fault only in that it depended upon man for its fulfillment and therein was the problem.

Romans 8:3 > ³ *For what the Law could not do, weak as it was through the flesh, ...*

Romans 7:12-13 > ¹² *So then, the Law is holy, and the commandment is holy and righteous and good. ¹³ Therefore did that which is good become a cause of death for me? Far from it! Rather it was sin, in order that it might be shown to be sin by bringing*

about my death through that which is good, so that through the commandment sin would become utterly sinful.

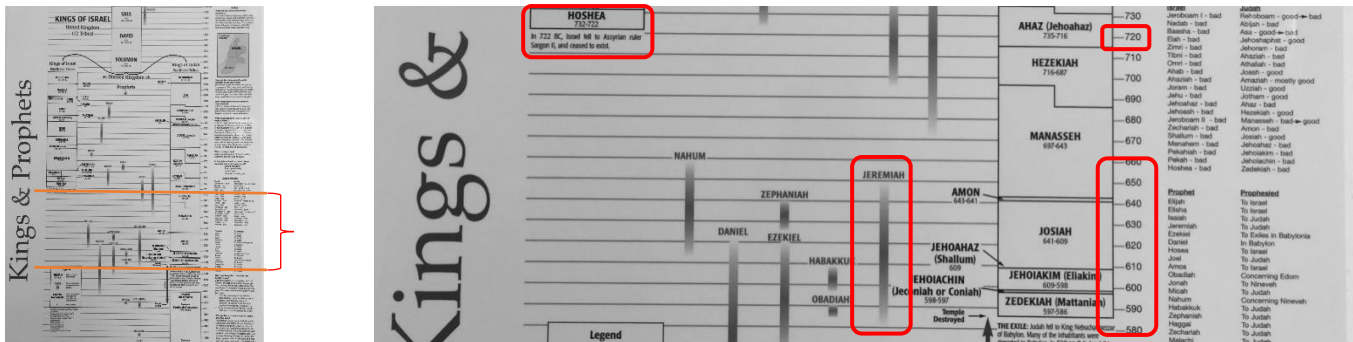
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Bring about > Strong's > to complete, accomplish

New > Barclay > In Greek, there are two words for new.

- *Neos* describes a thing as being new in respect of time. It might be an exact copy of its predecessors; but, if it has been made after the others, it is *neos*.
- *Kainos* means not only new in relation to time, but also new in relation to quality. A thing which is simply a reproduction of what went before may be *neos* – but it is not *kainos*.
- This covenant which Jesus introduces is *kainos*, not merely *neos*; it is different in quality from the old covenant.

With the house of Israel and the house of Judah > This is significant!! The quote is from Jeremiah. He lived at least 100 years after there was no more an "Israel" ... only "Judah" remained.



⁹ Not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt; for they did not continue in My covenant, And I did not care about them, says the Lord.

For they did not continue in My covenant > Barnes > In Jeremiah, in the Hebrew, this is, "while my covenant they brake."

And I did not care about them > Strong's > make light of, neglect, show no regard

¹⁰ For this is the covenant which I will make with the house of Israel after those days, declares the Lord: I will put My laws into their minds, and write them on their hearts. And I will be their God, and they shall be My people.

I will put My laws into their minds and write them on their hearts > Barnes > The laws of the Hebrews pertained mainly to external rites and ceremonies; the laws of the new dispensation would relate particularly to the inner man, and be designed to control the heart.

And I will be their God > Barnes > *And I will be to them a God* - This is quoted literally from the Hebrew.

Wuest translation of this verse > *Because this is the testament which I will arrange with the house of Israel after those days, says the Lord, giving my laws into their mind, also upon their hearts I will write them. And I will be to them God, and they themselves will be to me a people.*

¹¹ **And they will not teach**, each one his **fellow citizen**, and each one his brother, saying, **'Know** ⁽¹⁾ **the Lord,'** For they will **all know** ⁽²⁾ **Me, from the least to the greatest of them.**

And they will not teach ... > Doddridge > They shall have a much more certain and effectual teaching than they can derive from another.

Fellow citizen > Barnes > Many mss., and those among the best, here have "citizen", "fellow-citizen", instead of "neighbor" ... It is also in the version of the Septuagint in the place quoted from Jeremiah.

Know ⁽¹⁾ > Strong's > *ginosko* > to come to know, recognize, perceive

Know ⁽²⁾ > Strong's > *oida* > to have seen or perceived, to know

Wuest clarifies the difference in the two "know's" above in his translation. Take a look!
"And in no wise shall each one teach his fellow citizen and each one his brother, saying, Come to know the Lord in an experiential way, because all shall know me in an absolute way,"

All > Strong's > all, every

Precept Austin > This will come to fruition when Messiah returns and all Israel is saved (Ro 11:26+). All the Jews who enter into the Millennial Kingdom will be believers in Messiah and all will know Him.

From the least to the greatest of them > Barclay > (The new covenant) is new in its universality. Everyone, from the least to the greatest, would know God. That was something quite new. In the ordinary life of the Jews, there was a complete division.

¹² **For I will** be **merciful** toward their **wrongdoings**, and their sins **I will no longer remember.**"

For > Wuest > *hoti* > that, for, because

Merciful > Precept Austin > It pertains to the demonstration of mercy or compassion.

Wrongdoings > Strong's > injustice, unrighteousness

No longer remember > Utley > strong double negative

Vincent > Lit. I will by no means remember any more.

¹³ ***When He said, "A new (covenant)," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.***

When He said, A new > Vincent > Lit. "in his saying new."

New > Barclay > (from earlier) *Kainos* means not only new in relation to time, but also new in relation to quality.

Wuest translates this as > *In the fact that He says, New in quality, He has permanently antiquated the first*

Obsolete > Strong's > to make or declare old

Growing old > Barclay > He says that it is *gēraskōn*, which means not only ageing but ageing into decay

Is about to disappear > Barclay > *Aphanismos* ("disappear") is the word that is used for wiping out a city, obliterating an inscription or abolishing a law.

Vincent > Lit. is nigh unto vanishing

MacArthur > ready to vanish —Soon after the book of Hebrews was written, the temple in Jerusalem was destroyed and its Levitical worship ended.