

Hebrews Chapter 8

1. Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

A. Now this is the main point of the things we are saying:

1. **main point-** Gr. **kephalaion-** *of the head, the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount*

a. This is a crucial verse in the book of Hebrews. When you see it written that this is the main point of what is being said then we need to get a hold of that! This verse is the crux of what the writer of Hebrews has been saying up until this point.

B. We have such a High Priest,

1. **such-** Gr. **toioutos-** *such a one*

2. **High Priest-** Gr. **archieus**

a. This is not a High Priest after the order of Aaron but after the order of Melchizedek.

C. **who is seated at the right hand of the throne of the Majesty in the heavens**

1. **seated-** Gr. **kathizo-** *to sit down, to have fixed one's abode, settle down*

a. In the OT, the Levitical priests could never sit down because their work was never finished! Of the pieces of furniture in the tabernacle and later in the temple, not one of them was a chair. This shows that the OT priests had to continually make sacrifices and offerings to atone for sin.

b. In contrast Jesus made one offering for sin for all time and then He sat down because His mediatorial work on behalf of mankind was completed and finished. Jesus cried out on the cross- "It is FINISHED!" Jesus died, was buried, rose again, and then was seated at the right hand of God. His redemptive work was done. Now Jesus is seated and makes intercession for us as our High Priest after the order of Melchizedek.

c. This is the crux of the book of Hebrews. Jesus Christ is better than the Old Testament Law and priesthood. The law was never satisfied and completely fulfilled by animal sacrifices and external observances. However, Jesus fulfilled the law, and by one all-encompassing and sufficient sacrifice of Himself, He has forever

satisfied God's law and justice. He has sat down because redemption has been completed by Christ's sacrifice. We can rest in His finished work. We no longer need to strive to make ourselves acceptable to God. Jesus made us accepted with the Father. [Eph. 1:4](#)

2. right hand- Gr. **dexios**

- a. The right hand was the position of honor and dignity. At dinner, those seated at the King's right hand were honored and had dignity.
- b. Jesus was seated at the right hand of God, which means He has been given honor and dignity with God the Father.
- c. Not only was Jesus seated at the right hand of God, so were we in Christ! [Eph. 2:6](#) We share the honor and dignity of Jesus at the right hand of God!

3. throne- Gr. **thronos-** *a throne seat*

- a. Jesus entered into the Priesthood of Melchizedek. He was a KING-PRIEST. Jesus is also a KING-PRIEST! Jesus officiates His High Priestly duty from a kingly throne.
- b. Being a King, Jesus can and does enforce what He has done in His priestly service of redemption and enforces our salvation-*deliverance, healing, prosperity, wholeness*-as we trust in Him.

4. Majesty- Gr. **megalosune-** *greatness, majesty*

5. in the heavens

- a. The Aaronic priesthood was connected with Mt. Sinai. The Melchizedek priesthood is connected with Mt. Zion. The Melchizedek of the OT was the King-Priest of the earthly Zion-Jerusalem. Jesus, who is of the order of Melchizedek, is the King-Priest of the Heavenly Jerusalem- Zion.

2. A Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

A. A minister of the sanctuary and of the true tabernacle which the Lord erected

1. minister- Gr. **leitourgos-** *a public minister, a minister, servant of the temple; one busied with holy things, a priest, attendant at sacrifices,*

- a. Not according to the Levitical priesthood, but of the Melchizedek priesthood.

2. **sanctuary**-Gr.**hagion**-*holy place set apart for God, to be as it were, exclusively his; services and offerings prepared for God with solemn rite, pure, clean*
3. **true**- Gr. **alethinos**- *genuine, that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name; real, true, genuine. Opposite to what is fictitious, counterfeit, imaginary, simulated or pretended; it contrasts realities with their semblances; opposite to what is imperfect defective, frail, uncertain*
 - a. The real and true tabernacle or temple is in heaven. The earthly one was but a representation or type of the real. **Heb 9:11, Heb 9:23-24**
4. **tabernacle**- Gr. **skene**- *tent, tabernacle, (made of green boughs, or skins or other materials); stage-building as background for plays*
 - a. There is a heavenly tabernacle/temple. The earthly was patterned after it. **Ex. 25:40**
 - b. The tabernacle of the OT was really a stage where daily a play was put on which was to teach and prepare the people for the coming Messiah, Jesus, the major actor in God's drama of redemption!
5. **Lord**- Gr. **kurios**- *the possessor and disposer of a thing; the owner; one who has control of the person, the master*
6. **erected**- Gr. **pegnumi**- *to make fast, to fix to fasten together, to build by fastening together; we get the English word peg from this word.*

B. and not man

1. **man**- Gr. **anthropos**

- a. Man was involved in making, preparing, and erecting the OT tabernacle/temple. The one in heaven is totally of the Lord's doing.
- b. Salvation is based upon completely and solely what the Lord has done for us. We have no part in helping him save us. It is our part to accept or reject what has been done for us by faith or unbelief.

3. **For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.**

A. **For every high priest is appointed to offer both gifts and sacrifices**

1. **appointed**- Gr. **kathistemi**- *to set, place, put, to set one over a thing (in charge of it), to appoint one, to administer an office*

2. **offer-** Gr. **prosphero-** *to bring to, lead to, to bring a present or a thing, to reach or hand a thing to one*
3. **gifts-** Gr. **doron-** *a gift, present, gifts offered in expression of honor, sacrifices and other gifts offered to God*
 - a. These were gifts that did not include blood offerings. These included thank offerings and gifts to the Tabernacle and Temple.
4. **sacrifices-** Gr. **thusia**
 - a. This was blood sacrifices upon the Bronze altar.
 - b. Every OT priest offered both gifts and sacrifices. **Heb. 5:1**

B. therefore it is necessary that this One also have something to offer

1. **necessary-** Gr. **anagkaios-** *necessary, what one cannot do without, indispensable, what ought according to the law of duty be done, what is required by the circumstances*
2. **this One**
 - a. Of course, this is Jesus.

3. offer- Gr. **prosphero**

- a. He offered up His own body and blood. This was typified in Melchizedek offering Abraham bread and wine before he blessed him. **Gen. 14:18**
- b. Jesus offered up His body and blood and then blessed us! From this blessing we give back unto God.

4. For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

A. For if He were on earth,

1. on earth

- a. Jesus priesthood is in Heaven, not on the earth.

B. He would not be a priest,

2. not be a priest

- a. Because Jesus was not born of the tribe of Levi or of Aaron.

C. since there are priests who offer the gifts according to the law

1. offer- Gr. **prosphero**

2. gifts- Gr. **doron**

- a. In the previous verse we see what the law prescribed. It prescribed both gifts and blood sacrifices. However, in this verse it is talking about the present-day state of affairs of the priesthood at the time of the writing of Hebrews. Notice only gifts are mentioned and not sacrifices. Could it be at the time of this writing that the blood sacrifices had ceased to be

offered? This may be one reason why the temple was destroyed in 70 A.D.

- b. One of the reasons that Jerusalem was destroyed in the OT is because the people had given themselves over to idol worship and the prescribed blood sacrifices that atoned for their sin had ceased.
- c. Are our churches doing the same thing today? Much of our preaching and teaching have nothing to do with Jesus and His finished work on the cross. Many churches have removed all mention of the blood of Jesus from their worship songs and ministry. It is as if we have out-grown the notion of the need for the blood to forgive sin. If we forsake the blood of Christ, what do we have better to replace it?

3. according to the law

- a. According to the prescribed gifts and offerings demanded under the law.

5. **who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "SEE THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN SHOWN YOU ON THE MOUNTAIN."**

A. **who serve the copy and shadow of the heavenly things,**

1. **serve-** Gr. **latreuo-** *in the NT, to render religious service or homage, to worship; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship of priests, to officiate, to discharge the sacred office*
2. **copy-** Gr. **hupodeigma-** *a sign suggestive of anything, delineation of a thing, representation, figure, copy, an example: for imitation*
3. **shadow-** Gr. **skia-** *shade caused by the interception of light, an image cast by an object and representing the form of that object; a sketch, outline, adumbration*
 - a. **Heb. 10:1, Col 2:17**
 - b. These Hebrew saints were returning to the law, thus they were leaving the true light and returning to the shadows.
 - c. The Hebrew saints were going back to the law and offering animal sacrifices at the temple. This was tantamount to placing Jesus back on the cross again and counting His blood as common! **Heb.10:26-28**

4. **heavenly things-** Gr. **epouranios**

- a. The true and original tabernacle is in heaven. Jesus went there with His own blood to obtain eternal redemption for us.

Heb. 9:23

B. as Moses was divinely instructed when he was about to make the tabernacle.

1. **divinely instructed-** Gr. **chrematizo-** *to advise or consult with one about public affairs; to be divinely commanded, admonished, instructed; to promulgate the commands of God*
2. **make-** Gr. **epiteleo-** *to bring to an end, accomplish, perfect, execute, complete, to take upon one's self, discharge a religious duty,*
3. **tabernacle-** Gr. **skene-** *tent*

C. For he said,

D. see that you make all things according to the pattern shown you on the mountain.

1. **make-** Gr. **poieo**
2. **pattern-** Gr. **tupos-** *Gr. the mark of a stroke or blow, print, a figure formed by a blow or impression, form, an example*
 - a. The study of types and shadows is scriptural. Here in this verse we see both terms- "shadow" and "pattern" which is the Greek word **tupos**, from which we get the word "type".
 - b. The tabernacle was to be made according to the pattern God showed to Moses on the holy mount.
 - c. Later the temple would be built according to the pattern God showed to David. [1Ch 28:12](#), [1Ch 28:19](#)
3. **shown-** Gr. **deiknuo-** *to show, expose to the eyes*
4. **mountain-** Gr. **oros**
 - a. God warned Moses to make the tabernacle exactly as he was shown it on the mountain. [Ex. 25:40](#), [Exo 26:30](#), [Exo 27:8](#); [Num 8:4](#) God warned him four times not to alter the plan! Why was this? Because of man's tendency to change and alter what God has said to do! Man tends to come up with "better" ideas that change God's original plan and design. We think we can improve on it. There are also others that come to help us build what God told us to build and they are vision changers. They convince us that we need to alter, what God told us and make it better. We in the ministry need to keep close attention so that we are not changing the vision God has given us and we do not let vision changers cause us to change it with pressure from them.

6. **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. **But now He has obtained a more excellent ministry,**

1. **now-** Gr. **nuni-** *at this very moment*

a. Now, in the New Covenant dispensation and period.

2. **obtained-** Gr. **tugchano-** *to hit the mark, to reach, attain, obtain, get, become master of*

a. The New Covenant is about what has been obtained by Christ for us. The Old Covenant was about what you try to achieve by your own efforts.

3. **more excellent-** Gr. **diaphora-** *different, varying in kind; excellent, surpassing, distinguished, remarkable, making a difference to one, in good sense, advantageous, profitable, important, pre-eminently*

a. Jesus has a different and more excellent ministry than those in the Levitical priesthood. Jesus is a KING-PRIEST which surpasses the Levitical priesthood.

b. Jesus entered into a more excellent, surpassing, remarkable, and profitable ministry than the priests of the Old Testament

c. Jesus has a ministry of righteousness and life. **2 Cor. 3:9**
The OT priests had a ministry of condemnation and death.

d. Jesus has a ministry of reconciliation. **2 Cor. 5:18**
The OT priests had a ministry of alienation.

e. Jesus has a ministry of the Spirit. **2 Cor. 3:8**
The OT priests had a ministry of the letter.

f. The ministry Jesus obtained was greater than the OT priests in that all those who believe in Christ share His ministry. Only those of the tribe of Levi could partake in the priestly OT ministry.

g. The ministry Jesus has and has been given to us is more profitable for us because we are not just priests but also kings. We not only can minister to God, but we can also rule in Jesus' name on the earth.

4. **ministry-** Gr. **leitourgia-** *a service or ministry of the priests relative to the prayers and sacrifices offered to God*

B. **inasmuch as He is also Mediator of a better covenant,**

1. **Mediator-** Gr. **mesites-** *one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or*

for ratifying a covenant; a medium of communication, arbitrator, umpire

- a. Under the old covenant there were mediators for God and man. In the giving of the law on Mt. Sinai, Moses was the mediator for man and angels mediated for God. [Acts 7:53](#), [Gal. 3:19](#)
- b. Under the New Covenant there was only one mediator between God and man- the man Christ Jesus! Jesus is God and man and represented both in the New Covenant. [Gal. 3:20](#), [1 Tim. 2:15](#), [Heb 9:15](#), [Heb 12:24](#)

2. **better**- Gr. **kreitton**

3. **covenant**- Gr. **diatheke**

- a. The New Covenant is a better covenant because it is a covenant between God the Father and the Lord Jesus Christ. It is a covenant between God the Father and Abraham's Seed- the Lord Jesus Christ. [Gal. 3:16-17](#) It is as strong as both parties. The Old Covenant was between God and man and was only as strong as the parties involved. God was strong but man was surely not! The New Covenant is a covenant between equally strong parties that will never break the covenant.
- b. This is a covenant of grace. It teaches men to live righteously, empowers them to do so, and rewards them when they do.

C. **which was established on better promises**

1. **established**- Gr. **nomotheteo**- *to enact laws, to sanction by law, enact, ordain by law*
2. **better**- Gr. **kreitton**
3. **promises**- Gr. **epaggleia**
 - a. The Old Covenant was based upon promises that if you performed first then you would be blessed.
 - b. The New Covenant is based upon promises that have been given based upon Christ's finished work that only need to be believed.
 - c. The Old Covenant was based upon commands that must be performed.
 - d. The New Covenant is based upon promises that must be believed.
 - e. The promise of being an heir of the world is a greater promise than that of the OT. [Rom 4:13](#)

- f. The promise of the Spirit and the seal of the Spirit is a greater promise than that of the OT. [Gal. 3:14](#)
 - g. The promise of being God's heir is a greater promise than that of the OT. [Gal. 3:18](#)
 - h. The promise that we are fellow heirs of the same body with Israel is a greater promise than that of the OT. [Eph. 3:6](#)
 - i. The promise of life is a greater promise than that of the OT. [1 Tim. 4:8](#)
 - j. The promise of God's rest is a greater promise than that of the OT. [Heb. 4:1](#)
 - k. The promise of eternal inheritance is a greater promise than that of the OT. [Heb. 9:15](#)
 - l. The promise of a new heaven and a new earth in which righteousness dwells is a greater promise than that of the OT. [2 Pet. 3:13](#)
 - m. The promise of eternal life is a greater promise than that of the OT. [1 John 2:25](#)
 - n. The exceeding great and precious promises are greater promises than that of the OT. [2 Pet. 1:4](#)
 - o. All the promises in Him are yes and amen. These are greater than the promises of the OT. [2 Cor. 1:20](#)
 - p. The promises of the OT were for the temporal. The promises of the NT are for the present and for eternity! [1 Tim 4:8](#)
 - q. The promises of the OT were for natural wellbeing. The promises of the NT are for natural and spiritual wellbeing.
7. For if that first *covenant* had been faultless, then no place would have been sought for a second.
- A. For if that first covenant had been faultless,
 - 1. first covenant
 - a. The Mosaic Law
 - 2. faultless- Gr. *amemptos*- *blameless, deserving no censure, free from fault or defect, without reproach*
 - a. We must take scripture in context. If you take the text out of context you are left with a con! Why was the first covenant faulty? It is because it depended on faulty people to keep it! The next verse explains this verse. It goes on to say in the next verse, "*for finding fault with them*".

- b. Some today say the law is evil, bad, and wrong. This is against the scripture that says the law is holy, righteous, and good. **Rom. 7:12** What made the law faulty is that unholy, unrighteous, and bad people tried to keep it and could not!
- c. The law could not give life. It could only maintain life of those who kept it. **Gal. 3:21**

B. then no place would have been sought for a second

- 1. **place**- Gr. **topos**- *place, any portion or space marked off, as it were from surrounding space opportunity, power, occasion for acting*
- 2. **sought**- Gr. **zeteo**- *to seek in order to find, aim at, strive after, require, demand, to crave*
- 3. **a second**
 - a. The New Covenant
 - b. However, the New Covenant is not really a second covenant, but an extension and fulfillment of a prior covenant than the law, the Abrahamic Covenant. The law came after the Abrahamic Covenant and did not replace or do away with the Abrahamic covenant. **Gal. 3:17** Christ is the Seed of Abraham and the fulfillment of the Abrahamic Covenant.

8. Because finding fault with them, He says: "BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH—

A. Because finding fault with them,

- 1. **finding fault**- Gr. **memphomai**
- 2. **with them**
 - a. Those under the law- Israel

B. He says,

- 1. God is a living God who speaks. He did not stop speaking after creation. **Jer. 31:31**

C. Behold- Gr. **idou**- *look, lo*

D. the days are coming

- 1. The days we are living in now, the dispensation of the grace of God- the church age.

E. says the Lord,

- 1. He is still speaking...are we listening?

F. when I will make a new covenant with the house of Israel and with the house of Judah

1. **new-** Gr. **kainos-** *of a new kind, unprecedented, novel, uncommon, unheard of*

a. At the cross, God gave a new covenant to man. It was ratified between the Father and the Son. It was first offered to Judah, then Israel, and then it was made available for all men and women on the earth to enter into by faith. This was done by the preaching to Judah and Israel first and then to the Gentiles.

b. Israel and Judah by in large did not accept the new covenant, but many gentiles did. Those that did were grafted into Israel and are partakers of the new covenant. **Rom. 11:17** One day the blindness of Israel will be removed, and they will accept the new covenant was well. **Rom. 11:25**

c. The new covenant is an everlasting covenant. **Isa 55:3; Jer. 32:40, Eze 16:60-61, Eze 37:26**

2. house of Israel

a. The ten scattered tribes

3. house of Judah

a. The tribe of Judah and Benjamin

b. One day Israel and Judah will be united again and will accept the new covenant.

9. NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY DID NOT CONTINUE IN MY COVENANT, AND I DISREGARDED THEM, SAYS THE LORD.

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

1. Not according to the covenant

a. The Mosaic Law was ratified on Mt. Sinai 50 days after leaving Egypt.

2. made- Gr. **poieo**

3. fathers

a. The generation of Israel that came out of Egypt

4. **in the day-** Gr. lit. *in the day of me*

a. This cannot mean the **same exact day** that Israel was led out of Egypt because God made the Mosaic Covenant with the people of Israel 50 days after leaving Egypt at Mt. Sinai.

b. The Greek here says, "**IN THE DAY OF ME**". God's timetable is not our timetable. This was not in man's day of 24 hours but in God's day. The tribulation period- 7 years- is called the Day of God's wrath.

c. Jesus said, "Behold, I come quickly!" It has been 2000 years since that was said!

d. Actually, the very day that Israel left Egypt, up until Mount Sinai, they were under the Abrahamic Covenant. Not one single person died in God's judgment for griping, complaining, or rebelling until they accepted the Mosaic Covenant at Mt. Sinai 50 days after leaving Egypt. After they accepted the law people started dying in judgment for the same sins they committed before Mt. Sinai!

5. **took them by the hand**

a. Only small immature children are led by the hand. The law was given to children until they grew up and learned the lessons the law taught them. **Gal. 4:1-5** The law was a schoolmaster that would lead Israel to Christ. After faith has come there is no longer a need for a schoolmaster. Maturity comes when you learn to walk by faith and not by sight.

6. **lead them out-** Gr. **exago-** *to be led or carried out*

B. **because they did not continue in my covenant,**

1. **continue-** Gr. **emmeno-** *to remain in, continue, to persevere in anything, to hold fast, to be true to, abide by, keep*

a. This is the curse of the law. The curse is that you must continue in all things written in the law to be provided for and blessed.

Gal. 4:10, James 2:10 If you did not, then you will be disregarded and not provided for.

2. **in my covenant**

a. Mosaic Covenant

C. **and I disregarded them**

1. **disregarded-** Gr. **ameleo-** *I have no care for, be neglectful of, to be slighted, overlooked*

- a. Under the law, God's provisions and blessings were tied to your obedience to all of His laws, or the giving of the proper sacrifices if they were broken.
- b. Under Grace, God's provisions and blessings are tied to Christ's perfect obedience. [Rom 5:19](#)
- c. If you feel that God has no care for you and is neglecting you, then this is a sign of a legalistic mindset in which you are expecting God to respond to your positive performance. The older brother in the Prodigal Son story had this problem. [Luke 15](#) He felt his father had neglected him and slighted him, even though he had slaved for him. This is a sad state for a Christian to be in.

D. says the Lord

- 1. There are some things you just do not want God to say, and this is one of them!

10. FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

A. For this is the covenant that I will make with the house of Israel after those days,

1. this is the covenant

- a. The new covenant.
- b. The new covenant was prophesied in the OT. [Jer. 31:33](#), [Jer. 32:40](#); [Eze 11:19](#), [Eze 36:26-27](#)

2. make- Gr. **diatithemi-** *to arrange, dispose of, one's own affairs to dispose of by will, make a testament, to make a covenant, enter into a covenant with one, to place separately, arrange,*

3. house of Israel

- a. We see just the house of Israel mentioned. The two houses, Judah, and Israel are combined into one.

4. after those days

- a. after the 2000 years of law, which ended with the death, burial, and resurrection of Christ and the birth of the church.

B. says the Lord;

1. There are some things you do not want God to say to you, and there are those you do. This is one of them! He has said this to every believer!

C. **I will put my laws in their mind and write them on their hearts;**

1. **I will**

- a. Grace is based upon what God has done for us. "I will" speaks of His work, not ours.

2. **put-** Gr. **didomi-** *give*

3. **my laws**

- a. Not the 613 commands given through Moses.
- b. These are the laws of grace- the law of faith, the law of love, and the law of the Spirit of life in Christ Jesus. **Rom. 3:27, James 2:8, Rom. 8:2**
- c. God gave the commands of the law externally in the OT. In the new covenant He places them in the minds and hearts of regenerate people.
- d. If someone is born-again, they desire and delight in the will of God in their spirit. God put it within their spirit to desire to do God's will. The most miserable person on the planet is a Christian living out of the will of God. God has ruined sin in a believer's life. No true born-again Christian is happy in their heart living in sin and bondage.

4. **in their mind-** Gr. **eis autos dianoia-** *the mind as a faculty of understanding, feeling, desiring understanding; mind, thoughts, either good or bad, process of thinking,*

5. **write them-** Gr. **epigrapho-** *to write upon*

- a. God wrote in stone with His finger in giving the law. In the new covenant God removes the heart of stone and puts in a heart of flesh. **Ezek. 36:26** Upon this tablet of the heart of flesh He writes the laws of faith, love, and the Spirit of life in Christ Jesus. **2 Cor. 3:3**

6. **hearts-** Gr. **kardia-** *denotes the center of all physical and spiritual life of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions*

- a. The heart of man is the inner man comprised of spirit and soul. Only the Word of God can divide the heart between spirit and soul.

Heb. 4:12 The only way you know which a scripture is referring to when the word, heart, is used is by context.

- b. Here we see that God puts his laws in the mind and writes them upon the heart. In chapter 10 we see that He puts them in the heart and writes them upon the mind.
- c. God places His laws in our spirit by grace in the new birth, but He also writes them upon our soul. He does this with our cooperation as we study, meditate, and confess the Word of God.

D. and I will be their God,

- 1. Again, "I will". This is the work of grace, not our work. No matter how you might struggle or miss it, God is always your God if you accepted Jesus Christ as your Savior and Lord!

E. and they shall be my people

- 1. **people-** Gr. **laos-** *covenant people*

11. NONE OF THEM SHALL TEACH HIS NEIGHBOR, AND NONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM.

A. None of them shall teach his neighbor,

- 1. **teach-** Gr. **didasko-** *the root of this word dao- means to learn*
 - a. Every born-again Christian is taught of the Lord. **Is. 54:13**
 - b. Christians do not need a man to teach them. **1 John 2:27** The anointing which is from God and that abides in them teaches them all things. This does not mean that God does not use men in the teaching process. He needs a human being with authority on earth to be his mouthpiece to speak His Word. However, it is the anointing that does the spiritual work of teaching.
- 2. **neighbor-** Gr. **pleison-** from **pelas-** *near; one who is near you.*

B. and none his brother,

- 1. **brother**
 - a. Every believer is related to each other. We are brothers and sisters, born of God our Father.

C. saying

D. know the Lord

- 1. **know-** Gr. **ginosko-** *to know by relationship*

- a. We do not have to tell any Christian to know the Lord by relationship. One can only become a Christian by entering a relationship with the Lord by faith.
- b. One day many will come to Jesus and call him Lord, Lord. He will say, "I NEVER KNEW YOU". [Matt. 7:23](#) You cannot be born-again without a relationship with God, through faith in the Lord Jesus Christ. Therefore, there is no need to tell our brother in Christ to know the Lord, by having a relationship with Him. He already does!

E. for all shall know me,

1. **know-** Gr. **eido-** *to know by perception; to know inherently*

- a. This was prophesied in the OT. [Jer. 24:7](#), [Jer. 31:34](#)
- b. Every born-again believer knows the Lord Jesus inherently. They know Him by their spiritual connection to Him by the Holy Spirit.

F. from the least of them to the greatest of them

1. **least of them**

- a. The very least Christian in the body of Christ is born-again and knows the Lord by relationship and inherently through the Holy Spirit. Ironically, Paul called himself the least of all saints. [Eph. 3:8](#)

2. **greatest of them**

- a. The greatest of them will be the servant of all. [Mark 10:44](#) You can only become great in God's kingdom by knowing the Lord in deeper and deeper ways. This will lead you to be a greater and greater servant of all.

12. FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

A. For I will be merciful to their unrighteousness,

1. **merciful-** Gr. **hileos-** *propitious, merciful*

- a. God does not just grant mercy to us cart blanche. He grants mercy through propitiation of Jesus on the cross. [1 John 2:2](#)

2. **unrighteousness-** Gr. **adikia-** *injustice, unrighteousness of heart and life a deed violating law and justice, act of unrighteousness, wrongdoing, wrongful act, offence, iniquity; we get our English word addiction from this word.*

B. and their sins and their lawless deeds I will remember no more

1. **sins-** Gr. **hamartia-** *to miss the mark and fail to receive the prize*

2. **lawless deeds-** Gr. **anomia-** *the condition of without law because ignorant of it or because of violating it; contempt and violation of law, iniquity, wickedness*

a. We are not called to live lawless even though we are not under the law anymore. We now are to live by the higher laws of grace, which are the law of faith, law of love, and the law of the Spirit of life in Christ Jesus.

3. **remember-** Gr. **mnaomi**

a. It is not that God cannot remember, but that He chooses not to remember.

4. **no more-** Gr. **ou me eti-** *double negative- absolutely no longer*

a. This does not mean that we should sin and not feel remorse when we do. **2 Cor. 7:10** This does not mean when we sin, we should ignore it and not repent.

b. Repentance from sin is found in the new covenant. **2 Cor. 7:9-10, Rev. 2:5**

c. This verse means that God has removed our sin and has chosen to forget it. We should acknowledge our sin but also put faith in the finished work of Christ and then forget our sin like God has.

d. The acknowledgment of sin to God does not cause God to forgive it. Whatever we do to have a relationship with God or maintain it, we must do perfectly. If you think confession of your sins to God gets God to forgive you and puts you in a place of favor for His blessings, then you must confess ALL of your sins PERFECTLY all of your life! What bondage! No, we are forgiven through the perfect life and offering of Jesus Christ on the cross. He has already forgiven our sins when Jesus took His blood into the heavenly holy of holies and made propitiation for us. All our sins past, present, and future have been forgiven. **Eph 1:7; Col 1:14** Acknowledgment of sin is for us. You cannot change what you do not acknowledge.

13. **In that He says, "A NEW COVENANT," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.**

A. **In that He says,**

B. **a new covenant**

C. **He has made the first obsolete**

1. **obsolete-** Gr. **palaioo-** *to make ancient or old, to become old, to be worn out; to declare a thing to be old and so about to be abrogated*

D. Now what is becoming obsolete and growing old is ready to vanish away.

1. **obsolete**- Gr. **palaioo**
2. **growing old**- Gr. **gerasko**- *to grow old, of things and institutions: to fail from age, be obsolescent*
3. **ready to vanish away**- Gr. **eggus aphanismos**-
disappearance, destruction, extermination, abrogation
 - a. Why did the writer of Hebrews say that the Old Covenant was ready to vanish away since Jesus had already died and the church was now in the earth? It is because the temple at the time of this writing was still in existence and functioning.
 - b. The writer of Hebrews was writing prophetically of the destruction of Jerusalem and the temple! Now, that took guts, when the temple was still in existence at the time of this writing!