

Hello. / We will now begin with the eighth lecture on the Book of Hebrews./ The title of chapter eight is “A New Covenant.”/ First point, / Jesus who serves in the true tabernacle./ Verses 1-5.

/Second point, / the better mediator./ Verse 6./ Third point, / the Old Testament and the New Testament./ Verses 7-9./ Fourth point, / the blessing of the New Testament./ Verses 10-12./ Fifth point, / the decline of the Old Testament./ Verse 13.

/In verse 1,/ it says, “what we are saying is this.”/ This refers to what is written in 4:14 to 10:18./ It says we have such a high priest.

/This high priest is mentioned in 7:26. / He is holy,/ blameless,/ pure,/ is set apart from sinners,/ and exalted above the heavens./ He sits on the right hand of God.

/The reason why the author spoke of such a high priest was/ to comfort the suffering Hebrew Christians. / The Jews insisted on performing rituals / and insisted that people participate in the rituals./ The Jews rebuked believers for not having a temple, a high priest,/ and or offerings./ Acts 21:28.

/The unbelieving Jews/ put their hearts in the visible temple. /However, the apostle Paul told believers to put their hearts in the temple in heaven.

/In verse 2/ it says, “and who serves in the sanctuary, the true tabernacle.”/ The true tabernacle/ symbolizes the humanity of our Savior./ 1 Peter 1:13/ John 1:14/ Hebrews 9:11./ Here the human body is described as a sanctuary.

/The true tabernacle/ is not the opposite of lies./ It is a replica / and a shadow, / and it is compared to the tabernacle of Israel. /Jesus the High Priest / is one who serves in the sanctuary, the true tabernacle.

/This means that Jesus/ serves in the humanity of the Lord./ It also says that the true tabernacle is set up by the Lord. /This shows the basic divinity in Christ’s humanity. /Matthew 1:20.

/In verse 2, it says, “not by man.” / This means that the physical father did not intervene in it.

/Verse 3 says,/ “Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer.”/ Just as the high priest needs sacrifices and a priest,/ Jesus Christ our High Priest/ offered Himself as an sacrifice.

/In verse 4, it says,/ “If he were on earth, he would not be a priest.”/ Why?/ It says, “for there are already men who offer the gifts prescribed by the law.”

/It does not mean that Jesus was not a priest when He was on earth./ It means that He would have not been able to/ completely accomplish His priestly duties./ If Aaron could not enter the curtain, /he would have failed his ministry.

/In the same way,/ if Jesus Christ stayed on this earth,/ the responsibilities of giving offerings according to the law would have been handled by others. / It was the Levites who were responsible for it. /However, Jesus was from the tribe of Judah.

/If Jesus stayed on earth,/ He would not have been able to fulfill His duties in Jerusalem./

Therefore, the verse says, “he would not be a priest.”

/In verse 5,/ it says that Moses built the tabernacle as he was ordered in the mountain./ Now, let’s compare the tabernacle with Christ./ On the left, there is a tabernacle and on the right is Christ./ The left side is tabernacle.

/First,/ the tabernacle is temporal./ Christ was temporarily in this world./ Second,/ the tabernacle was built to use in the wilderness./ Christ was born in a manger,/ lived in Nazareth,/ did not have a place to lay His head,/ and He stayed in the grave.

/Third,/ the external features of the tabernacle were shabby./ The inside of the tabernacle was not visible./ Christ’s / holy majesty was hidden in the physical curtain./ It says, “the fullness of the Deity lives in bodily form.”

/Fourth,/ it is where God resides./ Fifth, / it is where God meets man./ Exodus 25:21-22./ However, regarding Christ,/ John 14:6 says /that he is the way, the truth, and the life.

/Sixth,/ the tabernacle was in the center of the Israelites’ camps./ Numbers 1:50/ However, Christ said in Matthew 18:20,/ “for where two or three come together in my name, there am I with them.”

/Seventh,/ the tabernacle was where the law was preserved./ However, regarding Christ,/ Psalm 40:8/ our Jesus showed the law and commandments/ through His life.

/Next, eighth,/ the tabernacle was where sacrifices were offered./ However, Christ/ gave Himself to be sacrificed on the cross./ Ninth,/ the tabernacle was a place where the family of the priest lived./ Leviticus 6:16./ However, Christ is the bread of life./ John 6:35.

/Tenth,/ the tabernacle was a place of worship./ We approach the throne through Christ./ The following speaks about Christ./ Hebrews 13:15.

/Next, eleventh,/ there was one door to the tabernacle./ Christ is the door of salvation. John 10:9. / Twelfth,/ the tabernacle was approached through the tribe of Judah./ Numbers 2:2,3./ Christ is from the tribe of Judah. Revelation 5:5.

/Now He earned a more beautiful duty./ Why is that?/ It is because He is a better Mediator of the covenant set up by a better promise./ It means that the covenant guaranteed by Christ/ should be better than a former system.

/That is because God swore of a guarantee./ The first covenant was an earthly covenant./ Deuteronomy 28:1b./ Yet, the new covenant/ was centered on spiritual happiness and comfort.

/In verse 7/ it speaks of a first covenant./ The first covenant refers to the covenant at Mount Sinai./ Exodus 19:5/ Deuteronomy 4:13./ The first covenant has a flaw./ If we look at Romans 8:3,/ the law was powerless,/ and man had no power to obey the law,/ and it could not satisfy sinners.

/The offerings in the Old Testament were/ ritual,/ temporal,/ and unable to sanctify sin./ That is why it says, “For if there had been nothing wrong with that first covenant, no place would have

been sought for another.”/ This is one model.

/Because the law cannot satisfy the needs of humans,/ God promised us a new covenant.

/That is why in verse 8 it says,/ “But God found fault with the people.”/ This verse quotes Jeremiah 31:31-34./ What did God say in this verse?/ “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.”

/There are four meanings / to the “house of Israel.”/ First, the name of Jacob,/ second, the descendants of Israel,/ third, the ten tribes,/ fourth, God’s people in the spiritual sense./ Therefore, when we see Israel in the Bible, we could think of it as people of God in the spiritual sense.

/Here, it compares the first covenant with the new covenant./ Let’s compare the old covenant with the new covenant./ The old covenant and the new covenant./ First, the old covenant is a model and is earthly./ The new covenant is essential and spiritual.

/The old covenant is the imperfect priestly office./ The new covenant is a perfect priestly office./ The old covenant is/ external./ The new covenant is internal./ The old covenant is limited to one nation./ The new covenant is international.

/Also, let’s compare two more things./ The law and the gospel./ To your left write, “law,” and to your right write, “gospel”./ First, the law/ makes man an old creation./ The gospel/ makes a man a new creation.

/Second,/ the law reveals sin./ The gospel/ reveals the love of God./ Third,/ the law requires righteousness./ The gospel/ brings righteousness.

/Fourth,/ the law sentences death./ The gospel/ gives life to the dead./ The law/ speaks of what man must do for God./ The gospel speaks of what Christ did for man.

/The law/ makes man realize sins./ The gospel/ defeats sin./ The law/ suggests who God is./ This means that it shows people who God is./ The gospel bring people to God.

/In this way,/ the differences between the law and the gospel are clear./ The law does nothing for us./ However, Christ, the center of the gospel/ makes us righteous,/ gives us life,/ defeats sin,/ and leads us to the God of glory.

/Verse 9 says,/ “It will not be like the covenant I made/ with their forefathers when I took them by the hand to lead them out of Egypt,/ because they did not remain faithful to my covenant, /and I turned away from them, declares the Lord.”

/The covenant at Mount Sinai/ was given to Moses./ It was given through Moses./ Just now we compared the law with the gospel./ The law is a shadow and a model./ Also, when the Israelites did not obey/ that covenant,/ they were not able to enter God’s promised land.

/In verse 10 it says,/ “This is the covenant I will make with the house of Israel after that time.”/ This also means, “after I have spoken at Mount Sinai.”/ In other words,/ it refers to the time when they reached Mount Sinai/ after the Exodus.

/Not only that,/ but it shows the Old Testament period./ The principle of grace was proclaimed /through Moses, /the people were freed from slavery, /they crossed through the Red Sea, /God allowed them to know the law, /and he made a covenant with the people. /These things occurred gradually.

/“After that time” refers to /the times of the Old Testament period. /There were three parts to that time.

/1. The time when the Israelites reached Mount Sinai./ 2. The Old Testament period, as spoken through Jeremiah. / 3. The entire period of the Old Testament.

/It says, “This is the covenant I will make with the house of Israel after that time, declares the Lord.”/ This can be interpreted as the new covenant./ When does this /new covenant begin?/ First, it began from the time of John the Baptist./ Luke 16:16.

/It says here,/ “The law and the Prophets were proclaimed until John./ Since that time, the good news of the kingdom of God is being preached, and everyone is forcing his way into it.”/ It says here, the law and the prophets were proclaimed until John.

/The representatives of the Old Testament were the law and the prophets./ The old covenant lasted until the time of John the Baptist,/ and the new covenant began from the time of the John the Baptist./ The beginning of the new covenant from the time of John the Baptist can be/ seen as the fulfillment of the covenant as prophesied through Jeremiah.

/It was prophesied in Jeremiah 31./ Verse 10/ is from Jeremiah./ “This is the covenant I will make with the house of Israel after that time.”/ This means that it began from the time of John the Baptist.

/Regarding the new covenant, second,/ the incarnation and the beginning of the public ministry of Jesus hastened it./ What does this mean?/ It means that Jesus came to this earth in human body/ and began His public ministry.

/This brought us closer to the new covenant. /Next, third, /the new covenant became more evident and was proclaimed /through the death of Christ. /Hebrews 9:4-16 /Colossians 2:14-15.

/Fourth,/ it became even more secure through the resurrection. /The old covenant was abolished through Jesus’ resurrection. /Fifth, /it was promulgated and made certain at the Pentecost.

/It was promulgated and made certain at the Pentecost. /This means that the gospel was widely preached / through the powerful work of the Holy Spirit, /and many people came to participate in this promise.

/Sixth, regarding the new covenant,/ it has been decided by the Council./ Acts 15:1-29./ The new covenant was established through the resurrection of the cross. /This was in fact prophesied in the Old Testament times.

/The law and the prophets prophesied about Christ. /However, that lasted until the time of John the Baptist, /and Christ was witnessed from that time. /John came six months before Jesus did.

/Then, John the Baptist testified about Christ./ He spoke of “the Lamb of God, who takes away the sin of the world.”/ Then Jesus received sufferings, / was mocked, /and took up our sins and died.

/Then Jesus resurrected in three days. /Jesus stayed on earth for forty days /then ascended into heaven. /The Helper Holy Spirit came ten days after Jesus’ ascension. /Thousands were saved / by the great work of the Holy Spirit.

/When there were criticisms regarding the truth,/ the Council reassured that “we are saved through the grace of God.”/ The new covenant was proven sure in this way.

/Verse 10 says,/ I will put my laws in their minds and write them on their hearts./ God showed that he would work in such ways through the new covenant of the New Testament period. /People served God through models, shadows, and rituals in the Old Testament times.

/However, it was prophesied through Jeremiah. /In the New Testament times, /God’s word would enter our thoughts /and make us holy / through the works of the Holy Spirit. /This does not happen according to our demands, /but takes place wholly by the grace of God.

/Only those who are given the gift of faith from God /can write God’s word on their hearts. /Let’s look at /2 Corinthians. /It says in 3:3, /“You show that you are a letter from Christ.”

/The letter of Christ was not written with ink./ It was written with the Spirit of the living God./ It was not written on tablets of stone,/ but on human hearts./ The apostle Paul refers to the church at Corinth as a letter from Christ.

/We can know about the author through the contents of his letter. /The believers at Corinth were Christ’s letter. /Others would know Christ /through the faithful lifestyles of the believers at Corinth. /Thus, the believers at Corinth were called a letter of Christ.

/There are no humanistic elements in this letter. /It is not written with ink, /and it is not written on stone tablets. /What happens to things that are written on stone? /For example, tombstones fade with time.

/God wrote the Ten Commandments on a stone tablet for Moses. /That was temporal, /and it cannot lead us to eternity. /Yet, God wrote his word /on our hearts /with his Spirit. /God allowed us to believe in his word.

/Here in verse 10 it says,/ “I will put my laws in their minds and write them on their hearts.”/ In the New Testament period, God works through a new covenant./ He makes us believe in our hearts./ We do not serve God through rituals.

/We love, /revere, /and honor /the Lord who lives in our hearts. /Hence, we serve God /by obeying his word.

/To these people,/ God said, “I will be their God, and they will be my people.”/ How thankful it is!/ We have become God’s people by his grace.

/It says in verse 11,/ “No longer will a man teach his neighbor, or a man his brother, saying,

'Know the Lord,' because they will all know me, from the least of them to the greatest."

/The gospel of our Lord/ has spread out all throughout the world./ In the Old Testament times, it was limited to Israel./ Yet now, the omnipresent God has/ spread the gospel/ throughout the world /through the Holy Spirit.

/Now, we do not have to go to far places to hear God's word. /The Lord's word is right beside us. /God gave us his word so that we could know.

/Now, if we receive God's word by faith,/ God becomes my God./ Jesus will become our High Priest /and will pray for us /at the right hand of God, /and He will hear our prayers.

/Verse 12 says,/ "For I will forgive their wickedness and will remember their sins no more."

/In verses 10-12, the word "*their*" is mentioned several times./ I will put my laws in their minds and/ write them on their hearts./ I will be their God,/ and they will be my people.

/It also says, "from the least of them",/ "their wickedness",/ "their sins."/ Who is this referring to?/ This refers to those who truly repent and believe. /They are those who repent and receive Christ.

/In verse 13 it says,/ "By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and aging will soon disappear."/ The first covenant was about the rituals and systems of the Old Testament.

/In the old covenant,/ things were hidden in a shell./ Truths of incarnation, /sufferings, /and the calling of the Gentiles were hidden. /Yet, all these were revealed in the New Testament times. /God allowed all who had faith know.

/After Jesus came,/ this shell,/ rituals and systems all faded away./ It says, "he has made the first one obsolete."/ Obsolete things will all fade away./ When reality comes, the shadow is no longer necessary.

/If Jesus comes, a model is no longer necessary./ That is why the first thing is made obsolete.

/Therefore, this is an instruction to the Hebrew Christians that they must not follow a model or a shadow,/ but follow Jesus Christ,/ who is true, / no matter what sufferings they encounter./ That is what God wants.

/With this we will conclude the eighth lecture on the Book of Hebrews./ Thank you.