

# ANOTHER HUGE CHANGE!

Hebrews 8:1-13

In our study of Hebrews 7:11-28 we discovered that in 1000B.C., through King David, God revealed a massive change in His program for Israel: Messiah will be both King and Priest!<sup>1</sup>

**Psalm 110:4 (ESV)**

<sup>4</sup> The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”

This revelation had huge implications: a change in the priesthood necessarily requires a change in the law. Psalm 110:4 revealed that when Messiah comes the Law of Moses and the Aaronic Priesthood would end. They would be replaced by the Law of Messiah and the Melchizedekian Priesthood. Far from being an attack on Judaism, these changes were always part of God’s plan.

Another implication of Psalm 110:4 is that with a change in the law and priesthood, there would also be a change in the covenant. The Law of Moses and the Aaronic Priesthood were associated with the Mosaic Covenant. The Mosaic Covenant was a conditional covenant between God and Israel. The terms of the Mosaic Covenant were straight forward: obedience to the Law brings blessing, disobedience brings cursing.

**Deuteronomy 28:1–2 (ESV)**

<sup>1</sup> “And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. <sup>2</sup> And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.

And again,

**Deuteronomy 28:15 (ESV)**

<sup>15</sup> “But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you.

Psalm 110:4 anticipates the retirement of the Mosaic Covenant; it makes it clear that the Mosaic Covenant was temporary. Therefore, God’s plan to replace the Mosaic Covenant was not an invention of the Church nor a Gentile attack on Judaism; it was part of God’s plan as revealed in the Jewish scriptures.

In Psalm 110:4 God revealed the change in priesthood; in Jeremiah 31:31 He revealed the change in covenant.

**Jeremiah 31:31–37 (ESV)**

<sup>31</sup> “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I

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<sup>1</sup> gccramona.com / Home / Recent Sermons / *Why The Changes?*

will be their God, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Here was another massive change in God's plan for Israel!

When Messiah comes the Mosaic Covenant with the Law of Moses and Aaronic Priesthood will be replaced.

On Resurrection Sunday 33A.D. the priesthood changed. On that day Jesus ascended and was appointed High Priest in the order of Melchizedek. To change one is to change all three. Therefore the Mosaic Law and Mosaic Covenant came to end on Resurrection Sunday as well. They were replaced by the Melchizedekian Priesthood, the Law of Messiah and the New Covenant.

This is why the Preacher connects the priesthood and the covenant in Hebrews 7:20-22...

Hebrews 7:21-22 (ESV)

<sup>21</sup> but this one was made a priest with an oath by the one who said to him:

"The Lord has sworn and will not change his mind, 'You are a priest forever.' "

<sup>22</sup> This makes Jesus the guarantor of a better covenant.

The *better covenant* of verse 22 is the New Covenant of Jeremiah 31.

In Hebrews 8 the Preacher begins to unpack the New Covenant, but first points out the better ministry of our High Priest.

Hebrews 8:1-7 (ESV)

<sup>1</sup> Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, <sup>2</sup> a minister in the holy places, in the true tent that the Lord set up, not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. <sup>5</sup> They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." <sup>6</sup> But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. <sup>7</sup> For if that first covenant had been faultless, there would have been no occasion to look for a second.

Jesus' High Priestly ministry is better because...

- He ministers in a better place – the heavenly Tabernacle.
- He offered a better sacrifice – His own blood.
- He mediates a better covenant – the New Covenant.

The New Covenant is a better covenant than the Mosaic Covenant because the New contains better promises than the Old. Note the promises of the New Covenant in verses 8-12.

Notice that in verse 7 the Preacher writes of *looking* for a “second” covenant. Why would anyone have been *looking* for a second covenant to replace the first (Mosaic)?

Because Jeremiah 31 (written in 600B.C.) revealed God’s plan to replace the Old (Mosaic) Covenant with a New. The *looking* began 600 years before the first coming of Jesus! It was always God’s plan to replace the Old Covenant with the New.

Hebrews 8:8–12 (ESV)

<sup>8</sup> For he finds fault with them when he says:

Notice that the Lord finds fault with *them* referring to Israel and Judah. The problem was not with the Mosaic Covenant, Law and Aaronic Priesthood for, as the Apostle Paul declares, “...the Law is holy, and the commandment is holy and righteous and good.” (Rom. 7:12) The problem was that the Israelites were unable to obey the Law and keep covenant. But we wouldn’t have been able either. We do not denigrate the Law of Moses nor the Jewish people. But we recognize from the Jewish Scriptures God’s program included replacing the Old Mosaic Covenant with a New Covenant.

In contrast to the Old Covenant, the New Covenant is unconditional and enacted on better promises.

“Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

God made the New Covenant with Israel and Judah; with the Jews.

<sup>9</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.

The covenant replaced is clearly the Mosaic Covenant.

<sup>10</sup> For this is the covenant that 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.

The law of the Mosaic Covenant (the Law of Moses) was written on stone tablets. The law of the New Covenant (the Law of Messiah) will be written on believers’ hearts.

Israel struggled with idolatry under the Mosaic Covenant. Under the New Covenant they will struggle no more; there will be absolute fidelity to God.

<sup>11</sup> And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.

This is a promise of national regeneration. This is describing that time when the entire nation of Israel will come to faith in Messiah and enter the New Covenant. The national regeneration of Israel will occur at the end of the Tribulation. The stubborn will of the Jewish people will be broken by the holocaust of the Antichrist (Dan. 12). Just as they were lead by their spiritual leaders to reject Messiah at His first coming (Matt. 12:22-45) the nation of Israel will be lead by her spiritual leaders to repent and receive Jesus as

Messiah (Zech. 12:10-13:2). Isaiah 53 will be their national confession. Their repentance will trigger His second coming fulfilling His prophecy that the inhabitants of Jerusalem would not see Him again until they say, "Blessed is He who comes in the name of the Lord." (Matt. 23:37-39).

This promise of national regeneration is explained by the Apostle Paul in Romans 11:25-29.

**Romans 11:25-29 (ESV)**

<sup>25</sup> Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written,

"The Deliverer will come from Zion, he will banish ungodliness from Jacob";

<sup>27</sup> "and this will be my covenant with them when I take away their sins."

<sup>28</sup> As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the calling of God are irrevocable.

The New Covenant became operative Resurrection Sunday 33A.D. Happily, God revealed that Gentiles can participate in the spiritual blessings of the New Covenant by faith in Christ. But the New Covenant looks forward to its ultimate fulfillment in the national regeneration of Israel. At that time, every living Jew of the nation of Israel will come to faith in Jesus as Messiah and enter into the New Covenant.

The final promise is that of complete forgiveness of sins.

<sup>12</sup> For I will be merciful toward their iniquities, and I will remember their sins no more."

The blood of animal sacrifices under the Law of Moses did not have the power to pay for human sins; they temporarily covered. The perfect blood sacrifice of Jesus under the New Covenant pays sin's price completely and takes away the guilt of sin. When God says, "I will remember their sins no more." He is not describing divine amnesia. He means He will not hold their sins against them.

With the revelation of the New Covenant in 600B.C., the Mosaic Covenant began to age. This is the Preacher's closing point in verse 13.

**Hebrews 8:13 (ESV)**

<sup>13</sup> In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

The instant God spoke of a new covenant the Mosaic Covenant became old; its days were numbered, the divine timer had begun.

With the coming of our Lord Jesus and through His perseverance God's program is going forward. He is our great High Priest and mediator of a better covenant, the New Covenant!

## Questions

? What evidence does the Preacher give in Hebrews 8 that the heavenly tabernacle actually exists?

- ? Is there anything in Hebrews 8 indicating that the Jerusalem Temple was standing and animal sacrifices being offered at the time Hebrews was written?
- ? Replacement Theology teaches that the Church replaces Israel in God's program; in other words, it teaches national Israel has no place in future events. Hebrews 6:13-20 teaches the certainty of God's promises particularly when confirmed with an oath. Psalm 110:4 with its promise/oath of Messiah's priesthood was fulfilled (7:20-22). In Jeremiah 31:31-37 God declared He was making a new covenant with national Israel. Specific promises were made to Israel that were then confirmed with an oath (vv. 35-37). These promises have not yet been fulfilled. If we can be certain that the promise/oath of Psalm 110:4 was fulfilled, can we be certain the promises/oath of Jeremiah 31:31-37 will be fulfilled? If so, is national Israel still part of God's program?