

# LOOKING UNTO JESUS

## Hebrews - Lesson 8

Prayerfully read through Hebrews chapter 8.

- 1) Verse 1 begins by “summing up” the things the writer has discussed previously in his letter to these Hebrew Christians. List the main points he brings out in his summary from verses 1 and 2.
  
  
  
  
  
  
  
  
  
  
- 2) Let’s look again at verse 1 a section at a time.
  - a) “We have **such a high priest...**” Refer back to **Hebrews 7:26-27** and list again the characteristics of **such** a priest.
  
  
  
  
  
  
  
  
  
  
  - b) “...He is **seated...**” No Levitical priest was ever “**seated**” while ministering in the Tabernacle. The work of the Levitical priest never allowed him to rest while on duty, but he was continually offering sacrifices. What does this indicate about Christ’s work?
  
  
  
  
  
  
  
  
  
  
  - c) “... at the right hand of the **throne** of the Majesty.” Not only were the Levitical priests never seated in the Tabernacle, but they never sat down on a **throne**. Review the following verses and record what they tell us about the **order** of Melchizedek and about **Christ’s priesthood** in particular:

**Psalms 110:1 -**

**Hebrews 1:3 -**

**Hebrews 7:1a -**

**d) “..... in the heavens .....”** Read **Ephesians 1:20-23** and **Philippians 2:9-11**.  
What do these verses tell us about Christ’s **position** in the heavenlies?

**3) Today** as you sit down to do your study, what confidence do these verses give to your heart? Meditate on these verses for a moment. What are you personally receiving from God’s Word as you read this?

**4) Read Hebrews 8:3-5.** What important point does the writer make in **verse 3**?  
Look back to **Hebrews 7:27** to help with your answer.

5) As you look over these verses again, what point does the writer make in **verse 5**? Look ahead to **Hebrews 9:24** for more clarity.

6) We find throughout God's Word that He uses many physical things and events as an **example** and a **shadow** of heavenly things, and even **future promises**. If, then, the earthly priesthood and Tabernacle was a **pattern** or **copy**, what does that make **Christ's** priesthood and the Tabernacle where He serves (Look back to **Hebrews 8:2**)?

7) Read **Hebrews 8:6**. Look up **Exodus 19:5**; all of **Exodus 20** and **Deuteronomy 30:11-16**. After reading these verses, define in your own words God's **Covenant** in the Old Testament and **its promises**.

8) Read **Jeremiah 31:31-34**. Record the elements of the **New Covenant** that Jeremiah describes in these verses.

9) Read verses **Hebrews 8:7-13**. Verses **8-12** are a **direct quote** from **Jeremiah 31:31-34**. Why does **verse 6** call this Covenant a **better Covenant**? And why is this Covenant established upon **better promises**?

10) Looking at **Hebrews 8:10**, how would you describe the *internal change* in your heart and mind after coming to Christ? Share one of the most significant “before” and “after” changes in your life.

We have not yet experienced the fulfillment of the promise recorded in **Hebrews 8:11**, and we will not see its fulfillment until the Kingdom Age when we will live in a world where all will know the Lord personally (Jeremiah 31:1-14). Until then, we are all commissioned to “**go out and spread the Good News.**”

We have, however, seen and experienced the fulfillment of the promise of **Hebrews 8:12**. There are two closely related characteristics of this promise. One is **mercy**. The other is **forgiveness**.

The Greek word used here for **merciful** is **hileos**. It has the connotation of *averting calamity* by a *propitious act* of “**taking for oneself.**”

The Greek word used in **1 John 2:2** for **propitiation** is **hilasmos**, which means **atonement**. Both words share the same root word meaning “**to make reconciliation for.**”

**11)** Ponder the **mercy** of God in your life, who **averted** your **calamity** by **suffering it Himself**, and has **made reconciliation for you**. Share what thoughts come to mind and write down a prayer of thanksgiving.

The word **forgive** is not actually used here in verse 12, though clearly its definition is given. If we look up the Greek word used for **forgive** in **1 John 1:9**, we find it is the word **aposkeuazo**. It means literally to **“pack up one’s baggage.”** It is a derivative of the word **apo**, which means **“to send far away something once near;” to reverse; separate; departure.** Verse 12 defines this word well in saying, **“...their sins and iniquities I will remember no more.”** He **removes** them from us. 1 John tells us He **cleanses** us from them. Psalms 103:12 tells us He has separated us from our sins as far as the east is from the west.

**12)** The Lord has **“packed up our baggage”** and sent it off far away from us. Do you live in a conscious awareness of that? Or do you still find yourself grimacing under a burden that is no longer there? Share how this reminder that **“He remembers no more”** speaks to your heart.

- 13)** It is so awesome to know that all the sins of our past were paid for at the cross. It doesn't stop there, though, and we need also to be reminded that He who washed us **white as snow**, still daily **washes our feet** from all the places where we've "walked" throughout our day. What does **1 John 1:9** tell us about the sins we commit **today**?

As we look at the last verse of our chapter we read that the **New** Covenant has made the first Covenant **Old**, and **"that which has become old is ready to vanish away."** It's important for us to remember that the Old Covenant has not been **neglected** or **rejected**. Not now --- not ever. Rather, it has been **fulfilled** and that is why we are no longer **"under"** it. It was not **"lifted off of us"** because it was no longer good; but it was lifted off of us because Someone named Jesus placed it on His own shoulders and carried it for us.

**Scofield** tells us that **"Christ, Himself the Hilasmos, *"that which propitiates,"* sprinkled the mercy-seat with His own blood ---- the token, that in our stead He so honored the Law by enduring its righteous sentence, that God, Who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses and the sins of believers under the Old Covenant and justifying sinners under the New Covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy."**

- 14)** What has this lesson spoken most personally to your heart this week?