

Problem:

Copies don't satisfy - from Tyler Durden- Fight Club:

"I've met God across his long walnut desk with his diplomas hanging on the wall behind him, and God asks me, "Why?"

Why did I cause so much pain?

Didn't I realize that each of us is a sacred, unique snowflake of special unique specialness?

Can't I see how we're all manifestations of love?

I look at God behind his desk, taking notes on a pad, but God's got this all wrong.

We are not special.

We are not crap or trash, either.

We just are.

We just are, and what happens just happens.

And God says, "No, that's not right."

Yeah. Well. Whatever. You can't teach God anything."

The God we have painted has no answer for the evil in man - we are selling a religion without repentance, a Christianity without Christ and a heaven without a hell - - at best we say "repent or else...nothing" and the world goes on looking for answers elsewhere.

The reason *Tyler Durden* rejected the moral therapeutic deism that our cultural religion is selling is because he knew it didn't address man's real problem -

Fight Club is a sinful movie but it depicts a truth everyone knows intuitively - man is dead - and distracted - and he is without hope

He goes on later:

...we have an entire generation pumping gas, waiting tables; slaves with white collars. Advertising has us chasing cars and clothes, working jobs we hate so we can buy stuff we don't need. We're the middle children of history, man. No purpose or place. We have no Great War. No Great Depression. Our Great War's a spiritual war... our Great Depression is our lives. We've all been raised on television to believe that one day we'd all be millionaires, and movie gods, and rock stars. But we won't. And we're slowly learning that fact. And we're very, very mad.

my friends a copy can't satisfy - but it can promise to...

Text:

A Superior Covenant

Heb. 8:1 ¶ 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.

Heb. 8:2 a minister in the holy places, in the true tent that the Lord set up, not man. (Main Idea so far)

Heb. 8:3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer.

Heb. 8:4 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.

Heb. 8:5 **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."

Hope 2.0 Sermon Study for Hebrews 8:1-9:28

Heb. 8:6 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.

Heb. 8:7 For if that first covenant had been **faultless**, there would have been no occasion to look for a second.

*Faultless - The Old covenant wasn't the problem - man was - Romans 7:7-13
we are not perfect - Matt 5:20, 48 -> but Jesus is - Matt 5:17*

In this section we see the main point of all expressed in verses 1-2 - this is the main idea of the sermon and the gist of the argument against the old covenant in this section: Hope is not a religion - Hope is a person. The Old Covenant was a picture of the one who has come. The Old Covenant had a major fault and it wasn't in the covenant itself but in us. As we will see this problem, the problem of our sinful nature, is solved in the New Covenant.

An Obsolete Covenant

Heb. 8:8 ¶ For he finds fault with them when he says:

“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,

Heb. 8:9 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. **(not bilateral - not dependent on
obedience but on God alone)**

Heb. 8:10 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, **(New desires - slaves of righteousness)**
and I will be their God,
and they shall be my people.

Heb. 8:11 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. **(personal relationship with the Creator)**

Heb. 8:12 For I will be merciful toward their iniquities,
and I will remember their sins no more.” **(total forgiveness and forgetting of our sin)**

Heb. 8:13 ¶ 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 Church is not Israel - Jeremiah 31:35-40
God has not forgotten the NATION - Romans 11:25-27
ready to vanish away - Do not love the world - 1 John 2:15-17*

Here we see the New Covenant in detail from Jeremiah 31:31-34 on full display. An important detail is regarding who the New Covenant is with - make no mistake - the text leaves us no option - the New Covenant is made with the Nation of Israel and the Nation of Judah. Specifically Jeremiah 31:35-40 makes this abundantly clear. How is this covenant relevant to us then? wait until Hebrews 9:11-22 below and the answer is revealed. for now- rest on the fact that somehow we are recipients of this covenant made with the Jewish nation. The main argument here is that the fact that God had promised a New Covenant demonstrated the insufficiency of the Old Covenant. It was apparent that in light of the New the Old is obsolete and ready to vanish away. The New Covenant is hope 2.0.

An Obsolete Sanctuary with Obsolete Sacrifices

Heb. 9:1 ¶ Now even the first covenant had regulations for worship and an **earthly place of holiness**.

Heb. 9:2 For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.

Heb. 9:3 Behind the second curtain was a second section called the Most Holy Place,

Heb. 9:4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.

Hope 2.0 Sermon Study for Hebrews 8:1-9:28

Heb. 9:5 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Heb. 9:6 ¶ These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,

Heb. 9:7 but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.

Heb. 9:8 By this the Holy Spirit indicates that **the way into the holy places is not yet opened as long as the first section is still standing**

Heb. 9:9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that **cannot perfect** the conscience of the worshiper.

Heb. 9:10 but deal **only** with food and drink and various washings, **regulations** for the body imposed **until the time of reformation.**

obsolete sacrifices never done- Hebrews 7:22-28 -atonement had an expiration date - a clear conscience

notice here that the sanctuary and the sacrifices of the Old Covenant are not able to make a conscience perfect. They are being shown to be less than the New Covenant...

A Superior Sanctuary with a Superior Sacrifice

Heb. 9:11 ¶ But when **Christ** appeared as a high priest of the good things that have come, then through the **greater and more perfect tent** (not made with hands, that is, not of this creation)

Heb. 9:12 he entered **once for all into the holy places**, not by means of the blood of goats and calves but by means of his own blood, thus securing an **eternal redemption**.

Heb. 9:13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,

Heb. 9:14 how much more will the blood of Christ, who through the eternal Spirit **offered himself without blemish** to God, purify our conscience from dead works to serve the living God. **(given us freedom from guilt- set free - a clear conscience - the power of sin is done- Romans 6 consider yourself dead)**

Heb. 9:15 ¶ **Therefore he is the mediator of a new covenant**, so that those who are called may receive the promised eternal inheritance (guarantee of an inheritance- the product of sin)), since a death has occurred that redeems them from the transgressions committed under the first covenant.

Heb. 9:16 For where a will is involved, the death of the one who made it must be established.

Heb. 9:17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Heb. 9:18 Therefore not even the first covenant was inaugurated without blood.

Heb. 9:19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

Heb. 9:20 saying, "This is the blood of the covenant that God commanded for you."

Heb. 9:21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

Heb. 9:22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. **(justification - penalty of sin)**

A Superior Sanctuary- Zech 6:11-13 - a reminder

A superior Sacrifice - John 1:29; 2:19-22

here is how it affects us- how we enjoy the new covenant - IN Christ - Ephesians 1:3-14; 2:4-7, 11-12, 18

Here is the answer to how the church enjoys a covenant made with Israel - not by being IN Israel but by being IN Christ- Ephesians 2:11-12 are especially poignant here. the idea is that we have a sanctuary made without hands - Christ Himself - spoken of in John 2:19-22. IN Christ is our sabbath rest (Heb. 4). We enjoy this New Covenant and the promises of a personal relationship with God and total forgiveness because we are IN Christ. His blood is the blood that was pictured by all the thousands of sacrifices for the thousands of years before this - it is totally efficient in paying for our sins fully.

Don't Serve a Copy

Heb. 9:23 ¶ Thus it was necessary for the **copies of the heavenly things** to be purified with these rites, **but the heavenly things** themselves with **better sacrifices** than these.

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Heb. 9:24 For Christ has entered, not into holy places made with hands, which are **copies** of the true things, but into heaven itself, now to appear in the presence of God on our behalf. **(advocacy -sanctification)**

Heb. 9:25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,

Heb. 9:26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared **once** for all at the end of the ages **to put away sin** by the sacrifice of himself. **(full and final atonement - justification)**

Heb. 9:27 And just as it is appointed for man to die **once**, and after that comes judgment,

Heb. 9:28 so Christ, having been offered **once** to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. **(advent - glorification)**

After everything thus said the message is clear - don't serve a copy - but even still take a moment and remember...

—> *The copies communicated something fundamentally beautiful to us-*

1. *God wants to communicate with us. Even the structure of the temple shows this coming from outside into the heart of the holy of holies we see God bringing man to Himself.*

2. *It also shows us what kind of men God wants to communicate with - unholy men - hence the sacrifices - over and over for thousands of years animals died sometimes thousands of them at once -*

3. *Sin is real - Lev 1:1-5 -we must not sterilize the cross - it was ugly and smelly and full of bad noises and bad people-*

4. *It also shows that He is picky about how man communicates with Him - regulation and detail demonstrate a God who is holy and whose holiness is not to be trifled with - Ezek 44:15-19 and that holiness is bad for an unholy people - Lev 10:1-7*

5. *Through the temple we learned was a picture pointing to the only way to approach this Holy God- John 14:6- through Christ alone*

Main Idea:

Hope is not a religion - Hope is a person

Personal Application:

Colossians 2:6-23- rooted - established - let no one take you captive with inferior copies and let no one pass judgment on the sufficiency and superiority of the High Priesthood of Christ

1 John 5:20-21 - idols are everywhere in this fallen world trying to get us to put our hope in anything but Christ alone. His finished work and all sufficiency is an assault on our self-righteousness even while it is the most glorious news we could ever want. This is the message the world needs -

Action:

- everywhere you look people are seeking idols to alleviate their guilt and their failure - the world is telling people constantly that they don't need to feel guilt or failure- but they do - thats why they are searching for that next seminar, that magazine at the checkout isle, that new relationship, that new vacation, that new experience or friendship, or location or whatever - everyone is seeking acceptance and forgiveness and unconditional love - but we know the truth
- why settle for the empty platitudes of the world or the prudential compromises of dead religion when Christ is offered to you freely. Don't settle for a copy.
- Hope is not a religion - Hope is a person

- this world is without hope - but not you - you have Hope, you know Him personally - what are you going to do about it?

This is a big and thorough reference regarding the church and Israel and the New Covenant - I would not suggest you try to tackle this in your group but it is here for a reference for further study regarding how the church enjoys the New Covenant:

<http://www.dbts.edu/journals/2003/compton.pdf>

here is a great article regarding the anchor of hope that is Christ and the difference He should make for us - <http://theresurgence.com/2014/04/03/hope-is-a-person>

- how does this suggest opportunities for evangelism in your life?

this is a brief article - and deep - reflect and discuss:

<http://thegospelcoalition.org/blogs/rayortlund/2012/02/09/something-profound-in-our-generation/>

Discuss this excerpt from one of Francis Schaeffer's later works, and how this sermon's main idea can address the evangelistic questions of the world around us:

Recent Trends in Secular Culture

*First, it is necessary to understand the secular side of contemporary culture. And here we have to go back, briefly, into some of the issues which I discuss in *The Church at the End of the 20th Century*.*

It became obvious to students in the early sixties that we were living in a post-Christian world. As students in Berkeley shouted in 1964, we are living in a plastic culture. The beat generation before them had been saying that, and in the first half of the 1960s an entire student generation became convinced of it. Students would return home from the university and ask their parents questions, and more often than not most would only get superficial answers. All too often personal peace and affluence were the only values that these young people saw in their parents, and they rightly were turned off.

Christians should have been glad for what these students were saying. In fact, Christians should have been saying it, for these young people had put their finger on the situation as it really was by the 1960s. On the one side, many of the church bodies were controlled by liberal theology, which isn't Christianity at all. And on the other side, culture in general had become totally secularized. Not many years before, one could have said that while most individuals were not Christian, at least there was a "Christian" consensus based on the memory of true Christianity. People still believed that truth existed, and even if the non-Christians had no real base for it, at least it was an ideal toward which to aspire. But by the sixties, this had largely been lost; we were in the post-Christian world. Yet the older generation didn't recognize it until suddenly their youngsters looked up and declared that the king didn't have any clothes on, or, as they put it, "We live in a plastic culture."

One reason I felt close to those who were saying this is that I wished the Bible-believing church had been saying it long before. But our evangelical churches, too, had all too often become plastic and no voice was raised.

A second factor to take into consideration as we look at shifts in the culture is what in the 1970s was called "the silent majority." That silent majority, we must understand, can still in the 1980s elect to office anyone it wants to elect. But it is imperative to realize

that the silent majority is divided into two parts—a minority and a majority. Unhappily, today’s politician who wants to get elected has pressure on him to appeal to both.

The minority of the silent majority are, first, Christians (and therefore have absolutes and real principles on which to base their actions and judgments) and, second, those who have at least a Christian memory and still believe in absolutes, even if their basis for those absolutes is inadequate. However, the majority of the silent majority are those who really live in a post-Christian world. They may or may not go to church, but they have no real absolutes in mind and they have only two values—personal peace and affluence. Personal peace is not to be equated with pacifism. Rather, it is the attitude: “Let me alone; don’t let trouble at home or abroad come near my door. Just give me peace, personal peace.” And then there is the affluence: the more of everything the better. So with the majority of the silent majority, what we have is not a theoretical materialism but a practical materialism.

When those who are younger have yelled, “This is ugly,” we as Christians should have said, “You are absolutely right. Your positive response may be inadequate, you may have no solutions at all, but unhappily your critique is correct.”

When the young people of the 1960s saw the plasticness of the culture, they turned to drugs and the New Left. At first they thought one of these or both together would change the society for the better. By the end of the 1960s, both had failed. And the young people gave up the hope of sweeping answers.

(Francis A. Schaeffer, vol. 3, *The Complete Works of Francis A. Schaeffer: A Christian Worldview* (Westchester, IL: Crossway Books, 1982), 383-85.)