

Hebrews 8:6-13

Introduction

The old covenant (the Mosaic Covenant) represented a marriage agreement between God and his people. It was broken because of Israel's infidelity, her worship of other gods, and rejection of the Lord (**Jer 3:8**). Though Israel broke the marriage covenant, God had prepared a new covenant in which His promise, "I will take you to be my people, and I will be your God," would be fulfilled.

Summary

Hebrews 8:6-13 teaches that the new covenant secures God's wedding vow to His people and better promises that actually secure a people for God forever.

1. New Covenant & Spirit Wrought Transformation Revisited vv. 6-13

Heb 8:8-12 cite from **Jer 31**, which promises that the aims of the Old Covenant would be accomplished through a New and different covenant. Now that the promised new covenant has come, it would be the greatest folly to go back to the old one it replaced (**Heb. 8:6-7; 13**). The main point is the inadequacy of the old covenant in that it did not provide the inward power needed to fulfill its demands. The new covenant works internally; it transforms those who come to God through it. The first promise of the New Covenant is a Spirit wrought transformation (**8:10; c.f. Rom 8:3; 2 Cor 3**). This promise makes the new covenant a better covenant.

2. Forgiven Sins vs. 12

The second great promise of the New Covenant is: "I will be merciful toward their iniquities, and I will remember their sins no more" (**Heb. 8:12**). There are two parts to this promise. First, God will forgive our wickedness (**8:12a**). Secondly, God will remember our sins no more. How can God, on the one hand, know all things, and yet, on the other, forget the wicked things we have done? This is accommodated language. Scripture uses the language of the marketplace to describe how God 'forgives and forgets.' In Christ, the sinner's debt has been fully paid for, on the basis of which God declares that He remembers their sin no more. What a difference this makes to our relationship with God. Many human marriages are embittered by the remembrance of sin, despite claims to forgiveness. God has put away the believer's sin (**Psalms 103:12**). ! This is the great promise of the new covenant in Jesus Christ. God has forgiven us and so our sin is no more!

3. Culminating Promise vv. 10-11

The last promise flows from the previous two: “I will be their God, and they shall be my people. 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” (**Heb. 8:10–11**). First, God’s promise to be the God of His people. Instead of a no-fault divorce, or even a covenant broken by the acknowledged guilt of an adulterous spouse, God has overwhelmed our sin with the power of his grace. The second part of this promise constitutes our responding vow to God, which he also promises: “They shall be my people. . . . They shall all know me, from the least of them to the greatest” (**Heb. 8:10–11**). This promises an affirmation from God’s purchased and betrothed people, each of them and all of them, their acknowledgment that he is their Lord and God.

4. Biblical Picture

The bride in a wedding is a wonderful picture of what it means to be a Christian. **Isa. 61:10** “I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness.” Isaiah goes on to say that these garments are like those of a groom and a bride on their wedding day.

The way we see the bride for just one day is the way that God sees us every day of our lives in Jesus Christ. This is what this new covenant is all about—a love relationship sealed and consummated forever by the blood of Jesus and the ministry of the Holy Spirit. Because Jesus has woven the believer’s gown of righteousness and taken away their sin, what Isaiah says is true: “as the bridegroom rejoices over the bride, so shall your God rejoice over you” (**Isa. 62:5**).

He has given the believer a garment of salvation, a robe of righteousness, even the righteousness of Christ and He is working in them the love and affection suitable for a bride to such a husband.

There will be no divorce, for this covenant is made effectual by God himself.

He says, “So long as we both shall live, I will be your God.”

By his work within us, all God’s people respond in love: “So long as we both shall live, we will be your people.”

We will know him and acknowledge him as Lord and God; we will follow him with minds renewed in truth, with hearts renewed in holiness; our affection drawn to him and we will be to him forever a bride in shining white.

He has promised it. He has accomplished it in Christ and through faith in his Word it will be true in our lives.