

THE EARTHLY SANCTUARY | VV. 1-5

- V. 1, “The first covenant” - Newberry Interlinear has "tabernacle." While the first covenant and first tabernacle are almost identical in theology, in connection with Chapter 8, covenant is likely the best reference. Note that ESV, HCSB, and NIV all insert covenant without the use of italics. That kind of "insertion without notification" is too dangerous for a reputable Bible translation.
- V. 2 - The **first** tabernacle is reference to the first room within the tabernacle.
- V. 3 - The Greek word *meta* means "a change" or "after" and is often translated "with." The idea: "Now changing (moving toward) the second veil..."
 - Note that *meta* is translated "with" a majority of times in Hebrews.
 - This point becomes important with the golden altar mentioned in v. 4, which was directly in front of, not behind the veil (Ex. 30).
- V. 4 - Even using "With (meta) the second veil," the clear implication is that the Golden altar *belongs to* the Holy of Holies.
 - Is this an inconsistency, since the altar was not within the Holy of Holies?
 - Note the precision of the words:
 - In v. 2 it describes the Holy Place, "in which were" the items mentioned.
 - In vv. 3-4, the Holy of Holies is "having" a golden altar."
 - The words do not say that the altar was within the Holy of Holies, but that it belonged to the Holy of Holies.
 - This is significant for vv. 8-9.
- V. 5 - Presumably, these are all illustrative of the old covenant, and the writer is making a comparison between old and new. Note: it is not that the author *cannot* speak, but *now is not the time to speak*.

THE EARTHLY SERVICE | VV. 6-7

- V. 6 - The word *latreia* is a word for service, but this service is always in a religious context, thus "divine service" or "service of worship" or, as in KJV, the **service of God**. Also used in v. 1.
- V. 7 - The Greek word *ἀγνόημα* [agnoema] is a sin of ignorance (KJV translates **error**, since the English word error implies more ignorance than willful action). This is the only kind of sin that was covered under the Law. See Leviticus 4:2, 13, 22, 27, 5:18, Numbers 15:30, Hebrews 10:26.

THE STANDING AND SIMILE OF THE TABERNACLE | VV. 8-10

- V. 8 - As long as the sacrifices of the Tabernacle had a standing with God, entrance to the Holy place was forbidden.
 - V. 8 – **Yet standing** is better translated "while the outer tabernacle is *having a standing*."
 - That is, until the outer tabernacle has been replaced, the people had no access to God.
 - Surely the tearing of the veil was the end of the *standing* of the service of sacrifice before God.
- V. 9 –
 - The Greek *παραβολή* [parabole] can be translated “parable.”

- The writer says that the tabernacle system (inclusive of the Tabernacle and the Temple) are being used, in this context, as a parable or figure.
- In Greek, the words are all in the present tense. The KJV made the words as **then present** and then made it past-tense to refer to that time. This is a correct interpretation, but not an accurate translation. The original makes it clear that, at the time of the writing, the temple had not been destroyed.
- V. 10 – The **time of reformation**
 - That is, until the New Covenant (the Millennium).
 - The word διόρθωσις [diorthosis] means "thoroughly straight."
 - The time of things being thoroughly strait is the millennium.

THE APPEARANCE OF CHRIST | VV. 11-14

- Christ is the High Priest "of the good things to come."
 - Christ's appearance as "high priest of the good things to come" was not through (by means of) creation or blood ceremony, but through His own blood He appeared as High Priest.
 - These words are perfectly in harmony with Christ as *mesitas* (middle-man, often translated poorly as mediator).
 - There was the first Covenant, then Christ is the "high priest of good things to come, later the new Covenant.
 - Notice that the good things are yet "to come." We are living in the day of Christ as *mesitas*, not in the day of the New Covenant.
- Concerning the "If" of verse 13:
 - General rule of thumb: if the conditional (if) is attached to a subjunctive verb, it is a true "if/then" statement of possibility.
 - However, if the conditional is attached to an indicative verb, it is a statement of fact, and could be translated "since."
 - Verse 13 is a statement of fact, and is described under the Old Covenant.
- Verse 14 is the impassioned message of Hebrews.
 - The book is a longing for the Hebrew nation to come to "life under the Middle Man" rather than life under the old Covenant.
 - In this verse (written in the age of grace), the writer says that the works of the old Covenant are "dead works."
 - It is hard to build any kind of case to say that the Hebrew nation was required to live under the Law when the Scripture calls the works of the Law "dead works."