

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 straight 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.”

THE MEDIATION OF CHRIST | V. 15

- This verse is absolutely fantastic in theology.
- Why is Christ the Middle Man between Old and New Covenant?
 - So that those who have been promised the eternal inheritance might receive the promised New Covenant.
 - As long as Christ stands as the Middle Man, the New Covenant has not been delivered.
- This verse can be understood well by placing its grammatical parts into the order we would speak in the English language. Doing so would render this: "For this reason He is the mediator of a new covenant: so that a death, having taken place for the redemption of sins under the first covenant, they who have been called of the eternal inheritance might receive the promise." That is, Jesus died to redeem the chosen people from the first covenant, fulfilling that which the first could not do.
- A covenant or a testament?
 - The KJV translates διαθήκη [diatheke] as either *covenant* (as in Heb. 8:6, 8, 9, 10; 9:4; 10:16, 29; 12:4; 13:20) or **testament** (as in Heb. 7:22; 9:15, 16, 17, 20).
 - Covenant is used when the context is a promise or agreement between two parties.
 - Testament is used when the context is the "last will and testament" of Jesus Christ, and always involves His death. Note especially Heb. 9:16-17.
 - The KJV is the only major translation to distinguish between *covenant* and *testament*. One of the benefits of the KJV is its precision. The problem with the KJV view, however, is that it is based on the assumption that the New Testament is the New Covenant.
 - Jerome, in translating the Bible to Latin, began the use of the terms "Old Testament" and "New Testament."

THE THEOLOGY OF REDEMPTION IN CHRIST | VV. 16-22

- Verse 16 - Here the writer is working to answer the objection that says, "If Jesus was the Messiah, He would not be dead."
- Verse 17 - For this reason, Jerome (who started calling the books of Matthew - Revelation the "New Testament") was inaccurate, since Jesus doesn't die until the end of the Gospels.
- In reality, the "New Testament" could not begin until there is first the death of the One who made the Testament, thus the Gospels are more appropriately considered under the Old Covenant. The New Covenant is sealed in Christ's blood, and will be later distributed.
- Verses 18-21 describe the establishment of the Covenant in Moses' day. See Exodus 24 for the historical description of these events.
- Verse 22 contains the summary of the law: almost all things are cleansed with blood, and forgiveness was always dependent upon the shedding of blood.