

CHAPTER 7

HEBREWS—SECTION 2

II. SUPERIORITY OF THE MINISTRY OF CHRIST, Ch. 8 - 10:18

A. Summary of Christ's better ministry, 8:1-6

vv. 1, 4, Better priesthood

vv. 2, 5, Better tabernacle

Cf. Exod 25:40

τῶν ἁγίων *ton hagion*, “sanctuary,” cf. 9:1-3, 12, 25

“True tabernacle,” not Christ’s body (John 2:21), or church

kai = even, “the sanctuary, *even* the true tent”

“True” = non-counterfeit

v. 5, “Copy,” “shadow”

v. 3, Better sacrifice

Priests to offer, pres. infinitive—continuous action

Christ to offer, aor. subjunctive—once

v. 6, Better covenant

Moses mediator of old covenant, Gal 3:19

Christ mediator of new covenant, Heb 9:15

Note in v. 6, “more excellent . . . better . . . better . . .”

This summary of Christ’s better ministry anticipates the development of these three chapters of Hebrews. Subsequent sections expand each of these four topics:

- 1) The better covenant (section B, 8:7-13)
- 2) The better tabernacle (section C, 9:1-10)
- 3) The better priesthood (section D, 9:11-28)
- 4) The better sacrifice (section E, 10:1-18)

B. The better covenant, 8:7-13

v. 7, Contrary to fact conditional sentence

Same sort of argument as in 7:11

v. 8, αὐτούς *autous* or αὐτοῖς *autois* (UBS {B}), nearly same meaning, except *autois* can go with *legei*, “he says”

vv. 8-12, Quotes Jer 31:31-34

v. 8, Israel and Judah, nation reunited

After: Jacob’s time of trouble, Jer 30:7
Nation restored, Jer 30:1-3, 16-18

v. 9, Mosaic covenant conditional; e.g., Lev 26

v. 10, Inward knowledge of God (Ezek 36:27-28)

“I will write,” ἐπιγράψω *epigraphso*, similar to γράπτω *grapton* in Rom 2:15

God’s promise to be their God, Hos 1:9; 2:23

v. 11, Universal belief

Quoted by Jesus in John 6:45

v. 12, Forgiveness of sins, Hos 2:23

v. 13, Concluding of the old covenant

πεπαλαίωκεν *pepalaioken*, παλαιουμενον *palaioumenon*, NIV “obsolete”

γηράσκον *geraskon*, from γηράσκω *gerasko* (“to become old, to age”), “aging”

“Disappear,” ἔγγυς ἀφανισμοῦ *engus aphanismou*; as Jas 4:14, life like a vapor, disappears

Views on the new covenant

The new covenant is an extremely important theme in biblical theology. It is mentioned in the prophecies of Jeremiah (and implied in Ezek 36:24-32), and referred to in the NT. Here are the NT references:

Last Supper, Luke 22:20 (cf. v. 18, kingdom); 1 Cor 11:25

Paul, minister of new covenant, 2 Cor 3:6

Heb 8:8; 9:15; 12:24

(1) Classic amillennial view (Lenski, Allis)

Present church replaces Israel; the new covenant is fulfilled in the church.

(2) Old dispensational view (J. N. Darby)

National Israel at millennium; the new covenant has no connection to the church.

(3) Double covenant view (Chafer, Ryrie in his earlier writings [*Basis of Premillennial Faith*])

Jer 31 refers only to national Israel; NT passages refer to the church, a separate covenant with the same name; this one in Hebrews refers to Israel.

Cf. Ryrie, *Dispensationalism Today*, 105-25, esp. 106-08

(4) Double aspect view (Scofield, Kent, Ryrie in his later writings)

Israel gets all these blessings in millennium; church gets spiritual blessings now

[See 6 reasons for view in Kent, 158-59]

[Views #2-4 are agreeable to dispensational theology]

(5) Covenant premillennial view (George N. H. Peters, etc.)

Israel (including the NT church) gets all these blessings in the millennium; we get some of them now (as did the OT believers); the new covenant has replaced the Mosaic covenant as our basis for living, especially regarding ceremonial worship

Cf. Rom 11:17-24

C. The better tabernacle, 9:1-10

1. Tabernacle construction, 9:1-5

v. 1, First [covenant], fem., 8:13

τὸ ἅγιον *to hagon* (sg.), entire tabernacle as a unit

Holy places often in plural; e.g., τὰ ἅγια *ta hagia*, phps. related to two parts of tabernacle

This is speaking of the tabernacle, not the temple. 9:4 lists the contents in the most holy place, but it was empty in the time of Herod's temple. Pompey in 63 B.C. found in the temple only the showbread table, lampstand, vessels, censers, spices, and money (Josephus *J.W.* 1:7:6; *Ant.* 14:4:4).

Cf. Bruce *Hebrews* 188; lists in Tacitus, *Hist.* 5:9; *Pss. Sol.* 2:1ff, 30-31. Whiston in Josephus names Cicero as confirmation, 293.

This does not speak of Solomon's temple (9:2), which had 10 lampstands (1 Kgs 7:49; 2 Chr 4:7). Herod's temple had only one (1 Macc 1:21; 4:49; Josephus *Ant.* 12:7:6, *J.W.* 5:5:5; 7:5:5; Arch of Titus showing Vespasian's triumph); likewise, Solomon's temple had 10 tables, instead of only one (Heb. 9:2; cf. 1 Chr 28:16; 2 Chr 4:8, 19).

v. 2, *hagia*, Holy Place:

Lampstand, Exod 25:31-39; 37:17-24

Table, Exod 25:23-30; 37:10-16

Setting forth of the loaves, Lev 24:5-9

v. 3, Second curtain, Exod 26:31-33

First was the outside curtains, Exod 26:36-37; 36:37

v. 4, θυμιατήριον *thumiaterion*, censer or altar?

Censer, KJV, ERV

Altar, ASV, RSV, NEB, NASB, NIV, ESV

Used 3 times in LXX for censer, but Theodotian and Symmachus both use it in Exod 30:1 for the incense altar

The word itself means “a place where incense is put” (Bruce, *Hebrews* 184); used for incense altar by Philo and Josephus (*J.W.* 5:218; *Ant.* 3:147, 198 [Loeb ed.])

Censers were not used in the construction in Exodus, and the incense altar should be named in the list; hence, it appears that the incense altar is what Hebrews has in mind.

Location of incense altar: associated with Most Holy Place (Exod 30:6, 10; 40:5; 1 Kgs 6:22)

Day of Atonement ritual, Lev 16:12-13, 15

Ark of the covenant, Exod 25:10-15

Contained three items:

- Golden pot of manna, Exod 16:33-34 (gold not mentioned in MT, but in LXX)
- Aaron’s rod, Num 17
- Tables of the covenant, Exod 25:16, 21; 40:20

Pot of manna and Aaron’s rod gone by Solomon’s time: 1 Kgs 8:9; 2 Chr 5:10

Tables of the covenant present during Solomon’s time: 1 Kgs 8:9; 2 Chr 5:10; perhaps taken with the ark in the Babylonian captivity

Note. The ark is not to appear again:

Jeremiah 3:16, “In those days, when your numbers have increased greatly in the land,” declares the LORD, “men will no longer say, ‘The ark of the covenant of the LORD.’ It will never enter their minds or be remembered; it will not be missed, nor will another one be made.” (Indiana Jones notwithstanding!)

v. 5, αὐτῆς *autes* = ark, v. 4 τὴν κιβωτὸν *ten kiboton*

Cherubim of glory, Exod 25:18-22

ἱλαστήριον *hilasterion*, mercy-seat (KJV, ESV), atonement cover (NIV)

Used in LXX for כַּפֹּרֶת *capporeth*, covering

2. Tabernacle worship, 9:6-10

v. 6, First tabernacle = Holy Place (cf. v. 2)

v. 7, Second = Most Holy Place

Day of Atonement, 3 entrances included as one on one day (incense, bull, goat)

3 restrictions:

- High priest only
- Only once a year
- Only with blood

v. 8, First tabernacle, how extensive:

Whole earthly tabernacle—Bruce

Holy place only (vv. 2, 6)—Kent, Dods, Moll in Lange

v. 9, only a parable (παραβολή *parabole*)

ἥτις *hetis*, which [first tabernacle]

Present season (then) was OT times

gifts & offerings cannot purge conscience, 10:1

προσφέρονται *prospherontai*, pres., customary action (“are offering”; temple still operating)

v. 10, Regulations of the flesh, gen. of characteristic quality

Meats, drinks, diverse baptisms (βαπτισμοῖς *baptismois*; sprinkling in v. 13)

Until time of “improvement, restoration, new order” (BDAG 251)

διόρθωσις *diorthosis* (*hapax*); cf. *hapax* διόρθωμα *diorthoma* in Acts 24:2, “reforms” (here speaking of the NT dispensation)

Similar to παλιγγενεσία *palingenesia* (“regeneration”) in Matt 19:28; and for ἀποκατάστασις *apokatastasis* (“restoration”) in Acts 3:21 (here speaking of the last days)

D. The better priesthood, 9:11-28

vv. 11-12, The good things which have come

Note text variant, cf. 10:1

“Have come,” **p**⁴⁶ B D, UBS {B}
“Are about to come,” **Ⲡ** A Byz

Christ as high priest (instrumentality, means):

- Not through earthly tabernacle, v. 11
- Not through animal blood, v. 12
- But through his own blood, v. 12
- And into the sanctuary, heaven, v. 12; 9:24

vv. 13-14, Offers better blood

ei with the indicative:

Blood of bulls and goats, Lev. 16

Ashes of heifer, Num. 19

Christ offered himself through the Holy Spirit, Isa 42:1 (or in his own spirit [Guthrie])

Priestly role of the Lord’s servant, Isa 52:15; cf. Heb 10:22; 12:24

Blood cleanses conscience, 1 Pet 1:2, 18-19; 1 John 1:7, 9

Our conscience (UBS {C}; Byz. your)

Dead works, cf. 6:1 (works which lead to death)

vv. 15-22, Ratifies a better covenant

v. 15, Mediator (μεσίτης *mesites*) of new covenant

“Account of this”—his superior blood cleansing us

“A death having occurred for redemption”

The chosen might receive the promise

Christ paid for OT sins

Same inheritance for OT and NT saints; prepares for vv. 16-17

vv. 16-17, Illustration of a testament (that is, a will)

Note. This is the only place in Hebrews where διαθήκη *diatheke* is better translated “will/testament” instead of “covenant”; cf. note at Heb 7:22.

vv. 18-22, Emphasizes the importance of blood in the OT economy

Mosaic covenant ratified with blood, Exod 24:1-8

v. 19, Calves [and goats], text variant; Exodus has only calves

“Calves and goats,” ⚭ A C D Byz, UBS places “and goats” in brackets {C}; “calves,” ^p46 NIV

Goats were used for sin offerings (Lev 1:10); Abraham used a goat (Gen 15:9)

Water and scarlet wool and hyssop (cf. 9:13), and sprinkling of book; not in Exodus; therefore traditional material; cf. Lev 14:4-5; Num 19:18

v. 20, Blood of the covenant, Exod 24:8; cf. Matt 26:28; influence of the Lord’s Supper on quotation (Guthrie, p. 194)

v. 21, Sprinkling with blood not in Exod 40:9 (oil, Lev 8:10), but Num 7 could allow for it. Josephus *Ant.* 3:8:6 says blood used.

v. 22, Blood necessary in Mosaic economy, Lev 17:11

vv. 23-28, Performs a superior service

(1) Cleanses the heavenly things, vv. 23-24

v. 23, “Cleanse heavenly things”

Scene of Satan’s rebellion?
Reconcile all things (Col 1:20)?
Place of God’s offended righteousness

v. 24, ἀντίτυπα *antitupa*, copies (pl.) → translate “copy”

Agrees with pl. *hagia* for sanctuary; cf. v. 23 ὑποδείγμα *hypodeigma*, and 8:5

(2) Removes sin forever, vv. 25-26

Priests (1) shed blood, and (2) offered it in Most Holy Place

“Blood of another,” cf. 9:9; 10:4 – never forgive sins

Christ’s death, “consummation of the ages”

ἀθέτησις *athetesis*, annulment, here & 7:18

(3) Ensures God’s favorable verdict, vv. 27-28

Three appearances: vv. 26, 24, 28

E. The better sacrifice, 10:1-18

1. Animal sacrifices inadequate, 10:1-10

v. 1, “Shadow” versus “true image”

Silhouette versus statue

Subject is “the law,” νόμος *nomos*; it is unable to perfect the offerers; but note Guthrie, law has a shadow, not is a shadow (thus excluding the moral law)

vv. 2-3, Annual sacrifices, thus not successful in ultimate aim

v. 4, Animal sacrifices not effective in themselves

vv. 5-9a, Quotes and discusses Ps 40:6-8

Psalm 40:6-8
Sacrifice and offering you did not desire,
but my ears you have pierced;
Burnt offerings and sin offerings
you did not require.
Then I said, “Here I am, I have come—
it is written about me in the scroll.
I desire to do your will, O my God;”

v. 5, Refers to incarnation; cf. 1:6 (second coming?)

No desire for sacrifice; 1 Sam 15:22; Ps 51:16; Isa 1:11; Jer 6:20; 7:22-23; Hos 6:6;
Amos 5:21-22; Mic 6:6-8

A body prepared

Heb. אָזְנַיִם כְּרִיתָ לִי *‘aznayim karitha lli*, “ears you have dug open for me”;
Kittel suggests possible reading לֹא־סָכַרְתִּי אָזְנִי *‘azni lo’ sakarti*, “my ear I have
not stopped up”

LXX has a textual variant at this place:

ὥτια δὲ κατηρτίσω μοι *otia de katertiso moi* (Ps 39:7, Rahlfs ed.), “ears
I will prepare for me,” in MS Ga (Psalterium Gallicanum)

σῶμα κ.τ.λ. *soma de katertiso moi* (Ps 39:6, Bagster ed.), “a body I will
prepare for me,” in MSS B, א, A

Probably the reading “ears” is original in the Hebrew of Ps. 40 (cf. Kent, 188); but
the reading “body” in the NT and several LXX manuscripts is a legitimate
paraphrase, referring to the creation of the ear, a part for the whole (synecdoche)

Not procedure for permanent slavery (Exod 21:6; Deut 15:17)

This particular phrase was not vital to the argument at this point in Hebrews, and
is not quoted in the argument itself, vv. 8-9a.

v. 7, “In the roll of the book” = Scripture

“Roll” = “little head” from the knob on the roll handle

vv. 8-9a, Quotation of particular argument from Psalm 40

v. 8, Animal sacrifices not primary to God’s will

v. 9a, Christ’s coming is God’s will

vv. 9b-10, Application of fact that animal sacrifices not sufficient

v. 9b, Two wills

“Will” from θέλημα *thelema* in v. 9a

First “will” = sacrifice of animals

Second will = sacrifice of Christ

v. 10, God’s second “will” sent Christ

“In which will”

“We are sanctified,” periphrastic perfect (present helping verb plus perfect participle)

Previous action leads to present state; periphrastic emphasizes present state more

2. Christ’s sacrifice effective, 10:11-18

a. As shown by Christ’s actions, 10:11-14

v. 11, Daily sacrifices (Exod 29:38-46)

“Stood,” as opposed to “sat” in v. 12

Unable to take away sin, 10:4

vv. 12-13, Quotes Ps 110:1

Psalm used before in 1:3 (not a direct quote, but an assertion), 13 (a direct quote of Ps 110:4); cf. Ps 110:4 used in ch. 7

“Forever” (NIV “for all time”) used with “having offered” or “having sat”? Probably with “offered”; cf. 7:27; 9:12, 25-28; 10:10, 14 (cf. 10:18); these verses are an excellent antidote to the continuing sacrifice claimed for the Roman Catholic mass.

v. 14, Eternal perfection

Not by OT Aaronic priesthood, 7:11; 10:1

“Being sanctified” can be either progressive, or repetitive (Guthrie, as “people are dying”)

- Past sanctification, 1 Cor 1:2; Heb 13:12
- Present sanctification, John 17:17; Eph 5:25-26
- Future sanctification, 1 Thess 3:12-13; 5:23

b. As shown by the Holy Spirit’s testimony, 10:15-18

vv. 15-16, Quotes Jer 31:33; cf. Heb 8:10

v. 17, Jer 31:34; Free citation (not LXX)

Results in total forgiveness

v. 18, Conclusion of whole matter

Cf. implications for the Roman Catholic mass; note Loraine Boettner, *Roman Catholicism*, ch. 8, “The Mass,” pp. 168-95