

- this chapter seems to stand as a pivotal point for the epistle

(It looks at the preceding discussion on the priesthood and looks forward to new contrasts)

\*ch. 1-4 show that in Jesus we have a better person (than angels, Moses, and Abraham)

\*ch. 5-7 show that in Jesus we have a better priest (than the Levites, the order of Melchisedec)

\*ch. 8-10 show that in Jesus we have better promises (eternal instead of temporal)

- for the rest of this epistle, the covenant or testament becomes the prominent theme

\*So far we've seen the word "testament" once (7:22)

(The word "covenant" or "testament" will be seen 20 more times- 16 times in ch. 8 & 9)

vs. 1- "sum"- (kephalaion) the chief or main point, the principle

\*it is important to notice the verb tenses of this verse- all present (we have a High Priest now)

- "set at the right hand"- one thing to note is that Levitical priests never sat down (10:11) as their ministry was never done

(This is because the sacrifices they offered were never permanently effective)

\*sitting down was a sign that work had been completed

- "Majesty"- (megalosune) unmatched in power and authority

vs. 2- "minister"- (leitourgos) a benefactor, one who renders aid or help to others

- "sanctuary"- (hagion) the holiest of all places (indicating the presence of God)

- "true tabernacle"- the tabernacle was known to the Jewish readers as the place of worship and dwelling place of God

(The word "true" signifies a permanence as opposed to temporal and also the idea of being opposite of something being imperfect, defective, or frail)

\*the "true tabernacle" that the Lord has pitched is a reference to the permanent dwelling of God

vs. 3- "gifts and sacrifices"- this is speaking of the different offerings that a priest would make on his behalf as well as others

\*the gift offerings were burnt, grain, sin (unintentional), and peace offerings

\*the sacrifices were for atonement and trespasses

- "necessary"- all priests were to offer something- the writer has already established what Jesus offered (7:27, 10:10,12)

vs. 4- Jesus would not have been qualified to hold a priestly office on earth (He was not a Levite)

\*He also couldn't hold the office on earth and at the right hand of God

-Notice the present tense used here in regards to the earthly priests

(This would mean that at the time this epistle was written, the Temple was still standing)

vs. 5- here, the writer teaches that the Levites and tabernacle was God's institution that foreshadowed "better" things to come

\*this verse uses 3 words to demonstrate the relation of the earthly and heavenly tabernacle:

1- "example"- (hupodeigma) a copy or model (this does not mean in a literal sense but that the heavenly realities were symbolized in the earthly tabernacle model)

(One reality of the example is that its only for the people of God and only they can participate)

2- "shadow"- a shadow requires the existence of the real thing

(A shadow reveals something but not in complete detail)

3- "pattern"- the heavenly provided the imprint from which the earthly came

\*this verse also includes a quote from Exodus 25:40

(God gives Moses specific instructions as to how the tabernacle would be built)

vs. 6- the superiority of Christ's ministry to the Levites is paralleled to the superiority of the New Covenant to the Old Covenant

- it has also been previously established that Christ is superior to Moses

(Moses was the mediator of the Old Covenant- 3:5-6)

\*the New Covenant is better- better sacrifice, better priest, better tabernacle, and better promises

(The better promises include a righteous standing with God as all sins have been fully cleansed)