

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 - This verse contains a summary of the Law as it relates to remission (forgiveness).
 - The author was clearly an expert in the Jewish Law. It would have been incorrect to say that blood was always required.
 - There were things that were cleansed without blood (cups, for example). Also, Leviticus 5:11, speaks of a grain offering for the sin of a very poor person.

JESUS CHRIST IS THE ULTIMATE SACRIFICE | VV. 23-28

- Verses 24-25 set a contrast between the Levitical Priesthood and that of Jesus.
 - They went into a place made with hands, He into heaven itself.
 - They appeared in the manifest presence of God, He appeared in the presence of God.
 - The High Priest entered into the Holy places to appear before the *shekinah glory* of God, but now Christ has gone into **heaven itself** (represented truly by the **holy places**) and He is now **in the presence of God for us**.
 - The word **presence** is a translation of πρόσωπον [prosopon] which is used 78 times in the New Testament, and 55 of those times is translated "face." Literally, Jesus has "gone before the face of God" for us. This is a vast improvement over the *shekinah glory* of God.
 - They went year after year, He went once-for-all.
 - They went with blood not their own, He went with His own blood.
 - There is one similarity: they both went "to appear in the presence of God for us." [in context, "us" is the Hebrew nation. The Levitical Priests never went before God for "us the gentiles."]
- Verse 26: This should be "the end of the ages" or "fulfillment of the ages."
 - The death of Christ brought about an entirely different age, and had potential (with the acceptance by the Jewish nation) to end all ages.
 - With the rejection of the Jewish nation, the Kingdom age has been put on hold, thus the "end of the ages" was also postponed.
- Verse 27, "Appointed for men to die once"
 - The word *apokeimei* is *apo* (from) and *keimei* (to be laid down).
 - We get the English word *cemetery* from *keimei*.
 - See Col 1:5 and 2 Tim 4:8.
 - Note that the word does not so much give the connotation of a scheduled appointment, but rather a destiny or reservation.
- Christ as the sacrifice offered once (v. 28).

- These verses repudiate the Doctrine of Perpetual Sacrifice held by the Roman Catholic Church.
- This Eucharist / Mass doctrine states that sacrifices must be continual and daily until the end of time, thus the Priest, *en persona Christi*, calls down the person of Christ into the bread and the wine and then sacrifices Christ anew as "a clean oblation," thus continuing the daily sacrifice of the Law.
- Verse 28 could be a reference to the rapture.
 - The word **look** could be translated "eagerly await."
 - When Christ appears in rapture, there is no dealing with sin in any way.
 - When He returns at the Second Coming, He will return in judgment of sin.
 - The word "without" is the word *χωρις* (*choris*) from which we get *chasm*. At this return, there will be a *chasm* between Christ and sin.
 - Those who *eagerly await Him* are already forgiven of all their sin, and those lost in sin will be left behind.