

The Time of the Spiritual Reformation

Hebrews 9:10

Compiled By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)

We are covering the theme “superior” or “better” in the book of Hebrews

Outline on the Book of Hebrews By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)		
Christ is “Superior” to...	Christ is a “Better...”	Passage
Prophets	Revelator	1:1-3
Angels	Name	1:4-2:18
<i>Interlude (2:1-4) (2:10-18)</i>		
Moses	Household	3:1-13
<i>Interlude (3:7-19)</i>		
Joshua	Rest	3:7-4:10
<i>Interlude (4:11-16)</i>		
Aaron	High Priest	4:14-5:10
<i>Interlude (5:11-6:3; 6:4-20)</i>		
O.T. System (Reformation)	Giver of things	9:6-11
Levitical Priesthood	Priesthood	7:1-28
Tabernacle	Ministry/covenant	8:1-5; 9:2-10,23-28; 10:20
The Law	Hope	7:19; 8:19; 10:1
The Covenant	Surety/promises	8:6-9:1,15-22; 10:15
Sacrifices	Mediator/blood	10:2-14
<i>Interlude (10:26-39)</i>		

We are in the core of the book (5:1-10:26), which deals with the major details of the Jewish religion and more details of the high priest.

- These are the deeper things, (6:11)
- These are the hard to explain things, (5:11)
- These things are the solid food of the mature, (5:14)

1. THE OLD TESTAMENT PACKAGE, (9:9)

The words “present time” have the idea of “the time then present.” It is referring to the Old Testament dispensation with its law, covenant, tabernacle, and priesthood (Kent, Bruce, Moffit), not the present dispensation of the church, (held by Delitzch, Alford)(Dods, p. 330).

The word “which” (Gr. “hetis” a double reflexive) is directing attention to the emphasis which belongs to the first tabernacle and its time. There is a contrast between “then” (the first tabernacle) and “now” (the time of the reformation.(Vincent, p. 478-479) The word “which” refers not only to a particular thing but also emphasizing quality or nature. (Wuest, p. 155)

The word “time” (Gr. “kairon” 9:9) means “crisis.” It is not the word for “age” (Gr. “aiona”) or the word for “time” (Gr. “chronon”). (Robertson, p. 397)

While the “first tabernacle” was still standing, a crisis existed, (9:8). The reason for the crisis is: (1.) the needed revelation was not given, (9:8); (2.) “The Holy Place” (Gr. “tou hagiou” and “ton hagion”) is used for the very presence of God, (9:8, 8:2). (Robertson, p. 396) “The perfect access to God by all the people did not yet exist. As long as the tabernacle existed with two chambers, the position of chamber one barred the way to chamber two.” (Kent, p. 167) (3.) the tabernacle given was “symbolic” (Gr. “parabole”) (9:9); (4.) “gifts” and “sacrifices” were needed continually showing an endless repetition of ceremonial ritual, (9:9); (5.) the tabernacle was insufficient in that it did not make anyone “perfect,” (9:9); and (6.) the tabernacle was temporary, (9:10).

These were “imposed” (Gr. “epikeimena”) meaning “to place upon or to press upon.” “These were a burden. There was a weight in all these legal rites and ceremonies, which is called a yoke and too heavy for the people to bear, (Acts 15:10)” (Pink, p. 482)

2. THE TRANSITION

The words “Holy Spirit is indicating” is telling us this is an emphatic statement. The Word “indicating” (Gr. “delountos”) means “disclosed or make plain.” (Robertson, p. 396) It was not revealed in the Old Testament that the Old Testament system was “temporary” but now it is revealed, (Heb. 7:10-17; 8:13; 9:9-10).

A. “Not yet manifest” (9:8)

The word “manifest” (Gr. “mepo pephanothai” a perfect passive infinitive) showing that something was coming.

B. “Was” (9:9)

The word “was” is tied to the imperfect tense of the word “symbolic” showing that the Old Testament system was then active, but now it is past. (Pink, p. 480)

C. “Symbolic” (9:9)

The word “symbolic” (Gr. “parabole”) meaning “symbol, figure, parable” and literally meaning “to set side by side” or “something used to represent other things.” It is not the same word for “type” (Gr. “typos”). (Barnes, p. 192)

D. “Until”(9:10)

The word “until” (Gr. “merchri”) reveals a transitional point in time.

This shows the “first covenant” was temporary, until the point of transition and change, with the “new order.”

- There is a point in time when the “first covenant” is made obsolete, (8:13).
- The first is becoming obsolete, (8:13).
- The first is growing old, (8:13).
- The first is ready to vanish away, (8:13).

3. THE GREAT “REFORMATION,” (9:10).

The word “reformation” (Gr. “diorthosis”) means, “to correct, a complete rectification, an improvement, to make straight, to re-form, to re-construct.” It points to the temporary nature of the O.T. Law. “It means putting things right, bringing matters into a satisfactory state, and is thus used of the introduction of the new covenant, in confirmation of Hebrews 8:8.” (Dods, p. 332)

Christ arriving here and doing His work, make the “spiritual reformation” possible. “This is the great historical event that is the crux of history. Christ came on the scene and all was changed.” (Robertson, p. 398) The words “having come” (Gr. “paragenomenos” second aorist middle participle, 9:11) show that Christ “arrived” making the reformation of the Old Testament system.

Application: The point is, things under the Old Testament are not returning and cannot be returned to, they were changed and something new is here. “The reader must remember the transitory nature of these things under the aging covenant and should not return to them.” (Hodges, p. 801)

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