

NEW COVENANT THEOLOGY

This lesson gets into the **apex of biblical history** from the beginning of human history and the Garden of Eden to its last days.

(Heb.1:2) “In these **last days** has spoken to us in **His Son**, whom He appointed heir of all things, through whom also He made the world.” (Col.1:16-17)

(1 Cor.15:45) “So it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a spiritual body.”; Gen.2:7)

(1 Cor.15:22) “For as in Adam all die, so also in Christ all will be made alive.” (Gen.2:17; Rom.5:12-21)

THE APEX: Jesus discussed it when preparing His disciples for His suffering on the Cross for the sin of the world.

(John 12:23) “Jesus answered them saying, ‘The **hour has come** for the Son of Man to be glorified.’”

(John 12:27) “Now My soul has become troubled; and what shall I say, ‘Father, save Me from **this hour**? But for this purpose, I came to **this hour**.” (John 12:23-33; 13:1)

(Luke 22:20) “And in the same way He took the cup after they has eaten, saying, “**This cup which is poured out for you is the new covenant in My blood.**” (1 Cor.11:25)

In Hebrews 9:11-28, the writer gets into grammatical Greek to lay out the theology of the New Covenant (NC).

Today, we will study the grammatical Greek of New Covenant Theology from (Heb.9:11-12)

1. The Greek grammar and two doctrinal points of New Covenant Theology from Heb.9:11a.

(Heb.9:11a) “But (adversative de) Christ appeared (paraginomai/ a.a.ptc.nsm) (adjectival predicate) as a high priest of the good things to come (agathos ton ginomai/ a.a.ptc. gpln/ adjectival).”

- **Doctrinal Point #1:** Christ’s historical appearing (ptc. adjectival predicate) as a high priest defines our church age priesthood as one of “the good things to come (ptc. / adjectival).”

The writer of Hebrews is making a case for the coming of the New Covenant (NC) with the death, burial-resurrection, ascension, and session of Jesus Christ (Heb.8-10; Jer.31:31-34).

(Heb.9:11b) “through (dia+gen. of description) the greater and more perfect tabernacle, not (ouk) made with hands, that is not (ouk) of this creation (earthly but heavenly).”

The greater and more perfect tabernacle refers to the perfect sacrifice of Jesus Christ for the sin of the world (John 1:29; 1 Cor5:7; 1 Pet.1:18-19).

- **Doctrinal Point #2:** As the Mediator of the New Covenant (1 Tim.2:5-6; Heb.9:15), Jesus established a new and unique priesthood for the New Covenant.
 - (1 Pet.2:5) [Holy]
 - (1 Pet.2:9) [Royal]

2. The Greek grammar and three doctrinal points of New Covenant Theology from Heb.9:12.

(Heb.9:12) “**And not** (oude/ disjunctive/ ouk-de) through (dia+gen of description) the **blood of goats and calves, but** (de/ adversative) through (dia+gen.of description) **His own blood, He entered** (eiserchomai/ a.a.ind.3ps) in to (eis+acc.)the holy place (heaven) once for all (ephapax/ adverb), having obtained (heurisko/ a.m.ptc.) eternal redemption.”

NOTE: The Greek word Oude points back to (Two “nots” of the tabernacle) in 9:11 and extended it to 9:12 (blood). It did it also with dia+gen of description (through) in 9:11b and 9:12.

- **Doctrinal Point #3:** The New Covenant blood of Jesus Christ is superior to the shadow Christology blood of Old Covenant.
- **Doctrinal Point #4:** Once Jesus was seated at the right hand of God in heaven, eternal redemption was obtained once for all. Every Church Age Believer (CAB) enters this eternal redemption at the point of salvation and remains there forever.
- **Doctrinal Point #5:** Every Church Age Believer (CAB) goes to heaven when he dies because we “enter the holy place by the blood of Jesus” - “new and living way.” (2 Cor.5:6-8)

(Heb.9:24) “For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us.”

(Heb.10:19-20) “Therefore, brethren, **since we have confidence** to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is His flesh.” [Heaven]