

THE NECESSITY OF SHADOW CHRISTOLOGY

In order for us to understand the greater lesson passage (Heb.9:23-28), we will break our study down into three Greek sentences (Heb.9:23; 24-26; and 27-28).

- A. “Therefore (oun) [inferential conjunction], it was necessary (anagke/ nsf/ pred. nom)
- B. for **(men)** [**on the one hand**] the copies (ta hupodeigma/ apln) of the things (ton/ gpln) in the heavens (en+loc of place) to be cleansed (katharizo/ p.p.infin nsn) with these (toutois/ lpm),
- C. **but (de)** [**on the other hand**] the heavenly things (ta epouranios/ apln) themselves with better (kreisson/ inst.plf) sacrifices (thusia/ inst.plf) than (para+acc of comparison) these (tautas/ aplf).” (Heb.9:23)

<p>This lesson will study <u>four aspects</u> of the Necessity of Shadow Christology of Heb.9:23.</p>
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1. The Greek syntax of Heb.9:23.

“Therefore (oun)” used as an inferential conjunction is attached to main verb “cleansed” (katharizo/ p.p.infin) is the only verb in Heb.9:23.

It is also attached to what was previously stated about spiritual cleansing (Heb.9:11-22/ 13-15, 22).

The Greek word (Katharizo) means cleansed from the blemish of imputed; inherent, and individual sin resulting from Adam’s original sin (Heb.9:13-5-). “Cleansing” requires covenant blood (1 Pet.1:18-19; Heb.9:22).

2. “It was necessary” is one Greek word (anagke/ nsf).

It is used as a predicate nominative, (I) specifically connected to the cleansing in comparison between the Shadow Christology of the Old Covenant to the Historical Christology of the New Covenant.

It is showing the importance of the Shadow Christology of the Mosaic Law pointing to the Coming of Christ into biblical and human history (Gal.3:24-25; Heb.7:12).

3. Now The writer of Hebrews introduces

The NECESSITY of the comparison of cleansing between the Shadow Christology of the Old Covenant to the Historical Christology of the New Covenant with two Greek words, “**men**” (on the one hand) and “**de**” (on the other hand).

Shadow Christology of the Old Covenant was “for (men) [on one the one hand] the copies (ta hupodeigma) of the things in the heavens to be cleansed with these.” This same Greek word is used in **Heb.8:4-5** to explain how the Levitical Sacrificial system “served a copy or “shadow” of the heavenly things”.

- What was cleansed in this text? (Heb.9:13-14, 19-22) (blood)
- Where and why did the cleansing occur?

Heaven waiting for the Son of God to leave to go to the earth to fulfill eternal redemption in the master plan of God (Heb.9:12; **10:9-10**; John 3:13-15, 31-36; 6:38-40; Eph.1:20-22).

4. Now the writer of Hebrews shows the superiority of

The Historical Christology of the New Covenant by use of the (DE) sequence (but, on the other hand) the heavenly things themselves with better sacrifices than these.”

The fulfillment of the Shadow Christology of the Old Covenant was by the blood of Christ (on the Cross) His blood for our sin, buried and raise on the third day for our justification (Rom.3:23-26) (The gospel of grace salvation) (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

It is called a “Better sacrifice” because of the superiority of the New Covenant. (Heb.9:6, 23)

- **Better sacrifice** is one of nine **New Covenant BETTERS** for every Church age believer.
 - Better hope (Heb.7:19)
 - Better covenant (Heb.7:22; 8:6)
 - Better promises (Heb.8:6-7)
 - Better ministry (Heb.8:6; 9:14)
 - Better blood (Heb.9:12-14)
 - Better redemption (Heb.9:12)
 - Better mediator (Heb.9:15)
 - Better inheritance (Heb.9:15)