

School of the Word
HEBREWS
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HEBREWS 9:11-14

Sequence

- Hebrews 9:11-14
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Heb 9:11 But now Christ has come as the high priest of the good things to come. He passed through the greater and more perfect tent not made with hands, that is, not of this creation, **12** and he entered once for all into the most holy place not by the blood of goats and calves but by his own blood, and so he himself secured eternal redemption. **13** For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled consecrated them and provided ritual purity, **14** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God. (NET)

Heb 9:11 But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, **12** he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. **13** For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, **14** how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. (NABRe)

Within the letter

Section	Verses	Subject	Genre
	1:1-4	Introduction	
I	1:5-2:18	A name higher than the angels	Doctrine
II	A. 3:1-4:14	Jesus, trustworthy high priest	Exhortation
	B. 4:15-5:10	Jesus, compassionate high priest	Doctrine
III	5:11-6:20	Opening exhortation Jesus high priest according to the order	Exhortation
	A. 7:1-27	Melchizedek	Doctrine
	B. 8:1-9:28	Jesus high priest, perfected	Doctrine
	C. 10:1-18	Jesus high priest cause of eternal salvation	Doctrine
	10:19-39	Closing exhortation	Exhortation
IV	A. 11:1-40	The faith of the ancestors	Doctrine
	B. 12:1-13	The necessary endurance	Exhortation
V	12:14-13:19	The right ways	Exhortation
	13:20-21	Conclusion	

III: B 8:1-9:28 — Jesus the perfect high priest

- 8:1-6: The Son is mediator of a new covenant
- 8:7-13: The promise of a new covenant
- 9:1-10: The worship of the old covenant
- 9:11-28: Christ's worship in heaven

III: C. 10:1-18 — Jesus high priest cause of eternal salvation**Immediate context**

- 9:1-10
- Series of contrasting positions
 1. The worship of Christ is superior because it takes place in the greater and more perfect tent.
 2. The gift he brings is himself.
 3. Jesus' offering can purify the human conscience.
 4. Temporal v. Eternal
 5. Exterior v. Interior

Heb 9:1 Now the first covenant, in fact, had regulations for worship and its **earthly sanctuary**. **2** For a **tent** was prepared, the outer one, which contained the **lampstand**, the **table**, and the **presentation** of the loaves; this is called the **holy place**. **3** And after the **second curtain** there was a tent called the **holy of holies**. **4** It contained the golden **altar of incense** and the **ark of the covenant** covered entirely with gold. In this **ark** were the golden urn containing the **manna**, Aaron's **rod** that budded, and the **stone tablets** of the covenant. **5** And above the ark were the cherubim of glory overshadowing the **mercy seat**. Now is not the time to speak of these things in detail. **6** So with these things prepared like this, the priests enter continually into the outer **tent** as they perform their duties.

7 But only the high priest enters once a year into the inner **tent**, and not without blood that he offers for himself and for the sins of the people committed in ignorance. **8** The Holy Spirit is making clear that the way into the **holy place** had not yet appeared as long as the old **tabernacle** was standing. **9** This was a **symbol** for the time then present, when gifts and sacrifices were offered that could not perfect the **conscience** of the worshipper. **10** They served only for matters of food and drink and various washings; they are external regulations imposed until the new order came.

true tent (8:2; 9:23)	antitype of true tent (9:24)
which the Lord made (8:2)	made by man, handmade (8:2; 9:11)
archetype (8:5)	copy and shadow (8:5; 9:23)
greater and more perfect tent (9:11)	earthly sanctuary (9:1)
most holy place (9:3)	holy place (9:2)
second covenant (8:7)	first covenant (8:7)
new covenant (8:13; 9:15)	old covenant (8:13)
better ministry (8:6)	serve in a copy (8:5)
once for all (9:27)	constantly/each year (10:1)
once (9:26; 10:10, 14)	many times (9:25–26; 10:11)

conscience (9:9, 14)	flesh (9:10, 13)
time of reformation (9:15)	present time (9:9)
his blood (9:12)	blood of bulls and goats (9:12; 10:4)

Hebrews 9:11

Heb 9:11 But now Christ has come as the high priest of the good things to come. He passed through the greater and more perfect tent not made with hands, that is, not of this creation,

- A strong contrast begins with the simple word “but” in Greek (= “but now”).
- High priest = fulfilling what the previous dispensation could not achieve.
- Good things to come = the time of the new order (9:10) anticipated by the first covenant (8:7-13).
- This new action includes purification for sin.
- Has come = paragenomenos, a compound form echoing the more frequent “genomenos” (1:4; 2:17; 5:9; 6:20; 7:22, 26).
- Jesus entered the more perfect tent, previously closed to humans (9:8).
- The new High Priest has entered through the curtain dividing heaven and earth.
- Therefore, brothers and sisters, since we have confidence to enter the sanctuary by the blood of Jesus, by the fresh and living way that he inaugurated for us through the curtain, that is, through his flesh, (Hebrews 10:19–20)
- We may now enter our heavenly home land (3:7-4:11), previous inaccessible through disobedience.
- A new priesthood has been established according to the order of Melchizedek.
- No made with human hands = the heavenly counterpart not of this creation.

Hebrew 9:12

Heb 9:12 and he entered once for all into the most holy place not by the blood of goats and calves but by his own blood, and so he himself secured eternal redemption.

- Jesus copies and transcends the actions of the Levitical priesthood.
- Entered, that is, into the true Holy of Holies, the presence of God in heaven.
- Once for all (ephapax): whatever is repeated is imperfect. Jesus’ offering is contrasted with the repeated offerings of the priests and even with that of the high priest.
- The blood of animals without a rational could not effect purification of humans.
- His own blood: not, of course, the liquid, but the liquid standing for the offering of his very self.
- The writer knows that Jesus did not literally bring his blood into the Temple; on the contrary, his literal blood was poured out on the cross.
- Crucifixion was regarded as a curse, the opposite of ritual purity.
- The contrast continues.
- Goats and bulls = originally goats and calves.
- Ashes etc. taken from Leviticus 19.
- Link between Yom Kippur and the red heifer is the idea of sprinkling with blood.
- Yom Kippur: sprinkling of the furnishings

- Red heifer: sprinkling of the people as well, perhaps in anticipation of 9:15-22.

Hebrew 9:13

Heb 9:13 For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled consecrated them and provided ritual purity,

- Defilement, i.e. ritual purity from touching something impure such as corpse.
- Defilement disqualified from entrance to the sanctuary.
- Such actions restored *ritual* purity but were useless when it came to sins.

Hebrews 9:14

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God.

- The argument is an “all the more so” (a fortiori) argument: if the old offering was effective on a lower level, how much more...
- But, effective ritual purity does not go to the heart of the human condition or dilemma.
- Himself: i.e. his own inner offering and gift.
- Without blemish: like the Passover lamb. In Jesus' case, such integrity is spiritual and moral, rather than physical and externals.
- Jesus' offering was through the eternal Spirit, i.e. the holy Spirit.
- Conscience: the spiritual or heavenly dimension of human existence.
- Dead works: not the Pauline works of the Law but the Temple rituals.
- Jesus' offering makes it possible for humans to worship the living God.

Conversation