

because they did not continue in my covenant and I had no regard for them, says the Lord.

8:10 *“For this is the covenant that I will establish with the house of Israel after those days, says the Lord. I will put¹ my laws in their minds² and I will inscribe them on their hearts. And I will be their God and they will be my people.³*

8:11 *“And there will be no need at all⁴ for each one to teach his countryman or each one to teach his brother saying, ‘Know the Lord,’ since they will all know me, from the least to the greatest.⁵*

8:12 *“For I will be merciful toward their evil deeds, and their sins I will remember no longer.^{7,6}*

8:13 When he speaks of a new covenant,⁷ he makes the first obsolete. Now what is growing obsolete and aging is about to disappear.⁸

The Arrangement and Ritual of the Earthly Sanctuary

9:1 Now the first covenant,⁹ in fact, had regulations for worship and its earthly sanctuary. **9:2** For a tent was prepared, the outer one,¹⁰ which contained¹¹ the lampstand, the table, and the presentation of the loaves; this¹² is called the holy place. **9:3** And after the second curtain there was a tent called the holy of holies. **9:4** It contained the golden altar of incense and the ark of the covenant covered entirely with gold. In this ark¹³ were the golden urn containing the manna, Aaron’s rod that budded, and the stone tablets of the covenant. **9:5** And above the ark¹⁴ were the cherubim¹⁵ of glory overshadowing the mercy seat. Now is not the time to speak of these things in detail. **9:6** So with these things prepared like this, the priests enter continually

into the outer tent¹⁶ as they perform their duties. **9:7** But only the high priest enters once a year into the inner tent,¹⁷ and not without blood that he offers for himself and for the sins of the people committed in ignorance.¹⁸ **9:8** The Holy Spirit is making clear that the way into the holy place had not yet appeared as long as the old tabernacle¹⁹ was standing. **9:9** This was a symbol for the time then present, when gifts and sacrifices were offered that could not perfect the conscience of the worshiper. **9:10** They served only for matters of food and drink²⁰ and various washings; they are external regulations²¹ imposed until the new order came.²²

Christ’s Service in the Heavenly Sanctuary

9:11 But now Christ has come²³ 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, **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 secured²⁴ eternal redemption. **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,²⁵ **9:14** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to

¹⁶ *tn* *Grk* “the first tent.”

¹⁷ *tn* *Grk* “the second tent.”

¹⁸ *tn* Or perhaps “the unintentional sins of the people”; *Grk* “the ignorances of the people.” Cf. BDAG 13 s.v. ἀγνοημα, “sin committed in ignorance/ unintentionally.” This term seems to be simply a synonym for “sins” (cf. Heb 5:2) and does not pick up the distinction made in Num 15:22-31 between unwitting sin and “high-handed” sin. The Day of Atonement ritual in Lev 16 covered all the sins of the people, not just the unwitting ones.

¹⁹ *tn* *Grk* “the first tent.” The literal phrase “the first tent” refers to either (1) the outer chamber of the tabernacle in the wilderness (as in vv. 2, 6) or (2) the entire tabernacle as a symbol of the OT system of approaching God. The second is more likely given the contrast that follows in vv. 11-12.

²⁰ *tn* *Grk* “only for foods and drinks.”

²¹ *tc* Most witnesses (D¹ I) have “various washings, and external regulations” (baptismoī) kai dikaiwmasin, baptismoī kai dikaiwmasin), with both nouns in the dative. The translation “washings; they are... regulations” renders baptismoī, dikaiwmata (baptismoī, dikaiwmata; found in such important mss as I⁴⁶ I* A P 0278 33 1739 1881 al sa) in which case dikaiwmata is taken as the nominative subject of the participle epikeimena (epikeimena). It seems far more likely that scribes would conform dikaiwmata to the immediately preceding datives and join it to them by kai than they would to the following nominative participle. Both on external and internal evidence the text is thus secure as reading baptismoī, dikaiwmata.

²² *tn* *Grk* “until the time of setting things right.”

²³ *tn* *Grk* “But Christ, when he came,” introducing a sentence that includes all of Heb 9:11-12. The main construction is “Christ, having come..., entered..., having secured...,” and everything else describes his entrance.

²⁴ *tn* This verb occurs in the Greek middle voice, which here intensifies the role of the subject, Christ, in accomplishing the action: “he alone secured”; “he and no other secured.”

²⁵ *tn* *Grk* “for the purifying of the flesh.” The “flesh” here is symbolic of outward or ritual purity in contrast to inner purity, that of the conscience (cf. Heb 9:9).

¹ *tn* *Grk* “putting...I will inscribe.”

² *tn* *Grk* “mind.”

³ *tn* *Grk* “I will be to them for a God and they will be to me for a people,” following the Hebrew constructions of Jer 31.

⁴ *tn* *Grk* “they will not teach, each one his fellow citizen...” The Greek makes this negation emphatic: “they will certainly not teach.”

⁵ *tn* *Grk* “from the small to the great.”

⁶ *sn* A quotation from Jer 31:31-34.

⁷ *tn* *Grk* “when he says, ‘new,’” (referring to the covenant).

⁸ *tn* *Grk* “near to disappearing.”

⁹ *tn* *Grk* “the first” (referring to the covenant described in Heb 8:7, 13). In the translation the referent (covenant) has been specified for clarity.

¹⁰ *tn* *Grk* “the first,” in order of approach in the ritual.

¹¹ *tn* *Grk* “in which [were].”

¹² *tn* *Grk* “which,” describing the outer tent.

¹³ *tn* *Grk* “in which”; in the translation the referent (the ark) has been specified for clarity.

¹⁴ *tn* *Grk* “above it”; in the translation the referent (the ark) has been specified for clarity.

¹⁵ *sn* *The cherubim* (pl.) were an order of angels mentioned repeatedly in the OT but only here in the NT. They were associated with God’s presence, glory, and holiness. Their images that sat on top of the ark of the covenant are described in Exod 25:18-20.