

<p>A</p>	<p><u>Overview – Heb 9:1-28</u></p> <ul style="list-style-type: none"> As a continuation of “the point” in chapter 8 (8:1), the author elaborates on Jesus’ Priesthood. The good news is that though humanity has sinned and wronged God, not only does the once for all sacrifice of Christ offer salvation, it also offers us a new and clean heart; mending the broken relationship between God and humanity. Chapter 9 details the liturgy and Temple of Israel. All these earthly things cannot “perfect the conscience of the worshiper but deal only with ... regulations for the body imposed until the time of reformation” (9:9-10), but is “symbolic of the present age” (9:9). “But when Christ appeared” (9:11) ... he entered once for all into the Holy Place, taking ... his own blood, thus securing an eternal redemption” (9:12). Christ as the “mediator of a new covenant” (9:15), fulfilling OT and establishing the new covenant between God and humanity through his death. Christ enters the heavenly temple, not made by human hands, “to die once” (9:27), fulfilling the work of salvation. “Christ [...] will appear a second time [...] to save those who are eagerly waiting for him” (9:28). 	<p>9:1-28</p> <p>9:1-10</p> <p>9:11-14</p> <p>9:15-22</p> <p>9:23-28</p>
<p>B</p>	<p><u>Contrasting Israelites’ Tabernacle and Liturgy with Christ’s Sacrifice</u></p> <ul style="list-style-type: none"> The first covenant is represented by the “Earthly Sanctuary”, the tabernacle which belongs to the world (Greek: Kosmos) as the design of the Mosaic Tabernacle represents all creations in the universe; signifying that the whole creation is the great Temple in which all creation glorifies and worships God. The “Holy Place” (the outer tent) is where the priests of Israel performed regular duties, signifies the Old Covenant, the Church and humanity on the outside; behind the curtain is the Holy of Holies where the Ark is placed, signifies the New Covenant, heaven, and humanity on the inside. The layout of the Sanctuary: 1) A Menorah lighted with pure olive oil and is never extinguished, represents God’s presence as well as the burning bush. 2) On a table: 12 Loaves of bread of Presence and bowls and pitchers for libations of wine. This represents how Moses and his 70 elders “beheld God [...], ate and drank” after the establishment of the Covenant on Mount Sinai; the bread reminds Israel that due to God’s love, He has established the Covenant with them; fresh bread will be placed on every Sabbath and 3 times during Passover. During Pentecost and Feast of Tabernacle, the whole table with the bread will be taken outside of the Temple for a parade while crying, “Behold, God’s love for you!” 3) Golden Altar of Incense. 	<p>9:1-14</p> <p>9:1, CCSS 163 Rev 4:2-11 CCC 1138 CSB</p> <p>9:2, CCSS 164-5 CSB, Lv 24:2-4 Ex 3:3 Ex 24:11 Lv 24:5-9</p>

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	<ul style="list-style-type: none"> • The layout of the Holy of Holies: curtain, the Ark that housed “a golden urn” and “Aaron’s rod that budded, and the tablets of the covenant”. The golden urn serves as the earthly throne of Yahweh; “above it were the cherubim of glory overshadowing the mercy seat”, prefiguring Mary and the Church. • “The priests go continually into the outer tent [...] but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of his people”. Contrary, Jesus “entered once for all into the Holy Place, taking [...] his own blood, thus securing an eternal redemption”. • “Through the greater and more perfect tent (not made with hands, that is, not of this creation)” – refers to the glorified body of Christ after his resurrection. He is “not made with hands ... not of this creation”; Jesus foretells how he will rebuild the Temple in Jerusalem in 3 days after its destruction (Jn 2:19). He refers to his mystical body, that is, the Church, in which he continues to carry out his priestly duties of offering liturgy and sacrifice. 	<p>9:3-5, Lk 1:39-56 2Sam 6:3-15, Lv 16:2, 14-15, Ps 80:2 CCSS 166, SN1</p> <p>9:6-12, CSB CCSS 167, SN2</p> <p>9:11, CCSS 174-5</p>
<p>C</p>	<p><u>Christ Established a New Covenant with His Own Blood</u></p> <ul style="list-style-type: none"> • Jesus’s death has brought two tremendous grace to us: 1) “redeems them from the transgressions under the first covenant”, that is, the sins of the Israelites due to their disobedience of the Mosaic Law in OT. In other words, Christ’s salvation is beyond time and space. 2) “Those who are called may receive the promised eternal inheritance”, that is, everyone belongs to the Church, including the Israelites; NT has fulfilled God’s promise to Abraham: “in you all the families of the earth shall be blessed” (Gen 12:3). • “For where a will is involved, the death of the one who made it must be established” – A “will” could imply a legal “will” according to the law; or a covenant. The author uses wordplay to reveal how the death of Christ is necessary in establishing the New Covenant. • “Even the first covenant was not ratified without blood” – Why animal sacrifices? The use of animals represent the mutuality of a covenant while bleeding represents the willingness of both parties to sacrifice one’s life for the other; however, if the covenant is broken, one must also pay for it with blood (life). In other words, the sacrifice of life is the only way to negate the damage caused by the violation of the covenant. Since the price is death, one must sacrifice one’s life with blood to reverse the effects of the broken covenant. Using blood in establishing a covenant also implies establishing a familial relationship. Christ uses his flesh and blood to establish the New Covenant with humanity so that we may enter God’s house and become God’s children. The process of the Mt. Sinai Covenant = 	<p>9:15-28</p> <p>9:15, CCSS 179 CSB</p> <p>9:16-17, CCSS 180 CSB “Will or Covenant?”</p> <p>9:18-22 CCSS 181, 183</p> <p>Lv 17:11</p> <p>CCSS 181-2</p>

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	<p>Eucharistic Liturgy, beginning with the Liturgy of the Word (Ex 24:3), followed by Liturgy of the Eucharist (Ex 24:5-6, 8), and the final unity in the banquet (Ex 24:9-11).</p> <ul style="list-style-type: none"> • Christ’s perfect sacrifice (NT) surpasses the sacrifice under the Mosaic Law (OT): “not into a sanctuary made with hands, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own”. Just as on the Day of Atonement when the crowd eagerly anticipating the high priest to emerge from the Holy Place to announce the forgiveness of sins, Christ will “appear a second time, ... to save those who are eagerly waiting for him”. • If only through the blood of the Lamb of God may our sins be cleansed, why does OT teach that almsgiving and righteous acts can atone for sin? This teaching was written during the time of the Babylonian Exile when there’s no Temple in which the Israelites could offer sacrifices (rebuilt in 515). They believed that God allowed them to use other means to replace the sacrifice mandated by the Mosaic Law. According to NT teachings, one may not rely on one’s good deeds to gain righteousness. 	<p>9:23-38, CCSS 187 CSB</p> <p>Tb 12:9, Si 3:4, 33 CCSS 186</p> <p>Dn 3:38-40</p> <p>Rm 3:20-26, Eph 2:8-10</p>
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SPECIAL NOTES

1. Even early traditions portray God as dwelling ‘in the womb’ of Israel – in the Ark of the Covenant. This dwelling ‘in the womb’ of Israel now becomes quite literally real in the Virgin of Nazareth. Mary herself thus becomes the true Ark of the Covenant in Israel...God in the flesh of a human being, which flesh now becomes his dwelling place in the midst of creation.

Mary is identified with daughter Zion, with the bridal people of God. Everything said about the ecclesia in the Bible is true of her, and vice versa: the Church learns concretely what she is and is meant to be by looking at Mary.” (J. Ratzinger, Hail, “Full of Grace – Elements of Marian Piety According to the Bible” in *Mary, the Church at the Source*, 65-66.)

2. Yom Kippur, the Day of Atonement was (and still is) the holiest day of the Jewish liturgical year, the day when atonement was made for the sins of the priests and the people and for any inadvertent defilement of the altar or tabernacle (Lev 16:33). On this day all Israel fasted in repentance for sin and gathered in solemn assembly.

[2 goats and cast lots – scapegoat.] According to the Talmud, the priests had a custom of tying a scarlet cord to the scapegoat, and every year the cord was reported to have turned white as the goat was led away from the city, a miraculous sign that God had accepted the sacrifice (see Isa 1:18). The Talmud records that for the last forty years before the destruction of the temple in AD 70, the cord failed to change color, causing great consternation. Moreover, during the same period, inexplicably the western light of the menorah kept going out and the doors of the temple kept opening of their own accord (CCSS 168).