

HEBREWS 9

NLET

THE WRITER COMPARES THE OLD TESTAMENT SACRIFICIAL SYSTEM WITH JESUS' SUPERIOR SACRIFICE IN THE NEW TESTAMENT

1 So then, on the one hand, also¹ the first *testament* had ordinances for divine worship and the holy, earthly *Tabernacle*. 2 For, a tabernacle – *that is*, the first *one* – was fully furnished, in connection with which was also

- the Lampstand, and
- the Table, and
- the Presentation of the loaves of *flatbread*, which *tabernacle* is called 'Holy'.

3 Now, behind the second veil was a tabernacle which is being called 'Most Holy Place of Holy Places,' 4 having a golden altar for burning incense and the Ark of the Testament, having been lastingly covered on all sides with gold, in which was a jar – *that is*, a golden *one*, having

- the Manna and
- the Rod of Aaron – *that is*, the one which budded, and
- the Tablets of the Testament.

5 Now, above it were Cherubim² of Glory, overshadowing the Propitiatory *Covering of the Ark*, concerning which *things there* is not *time* to speak *part* by part.

6 Now, these things having lastingly been prepared in this way, on the one hand, the Priests are entering the first tabernacle continually, discharging the Services. 7 On the other hand, only the High Priest *enters* the second *tabernacle* once a year – not without blood, which he brings to bear in behalf of himself and of the faults of ignorance belonging to the People, 8 the Spirit – *that is*, the Holy *One* – disclosing THIS: *that* the Way of the Holy *Ones* has still not yet been lasting revealed while the First Tabernacle is standing, 9 which *is* a parable until the critical time – *that is*, the *time* which

was lastingly set, during which *time*³ both gifts and sacrifices are being offered, not being able, in relation to conscience, to bring the one who is serving *God* to perfection –

10 only in reference to

- foods, and
- drinks, and
- various baptisms –

ordinances for a body which are being imposed until a critical time of correction.

11 But now, an anointed One having arrived, a high priest of the good *things* which are about to be⁴

- by means of the greater and more perfect tabernacle, *one* not made by hands – that is not of this, the Creation, 12 nor
- by means of blood from goats and calves, but
- by means of the Blood *that is* His own,

He entered once for all into the Holy *Places*, obtaining for Himself an eternal ransoming.

13 For, if the blood of he-goats and bulls⁵ and ashes of a heifer, sprinkling the ones who had lastingly been made common, keeps on making sacred toward the purification of the flesh, 14 how much more the Blood of the anointed *One keeps on making sacred*, Who by means of a spirit – *that is*, an eternal *one* – presented Himself without blemish to the God! He shall cleanse the conscience *that is* yours⁶ from dead deeds for the purpose of serving God – *that is*, One Who is living.

15 And, for this reason He is a mediator of a testament – *that is*, a NEW *one*, in such a manner that, since a death has come to be in regard to a redemption of the deviators in reference to the First Testament, the ones who have been lastingly called might receive the promise of the eternal inheritance.

16 For, where *there is* a testament, of necessity the one who testated suffers death.

17 For, a testament *is* guaranteed in the condition that there are dead *ones*, since it never has force when the one who testated is living.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'also' here.

² Cherubim – a transliteration of the plural, Hebrew word כִּרְבָּיִם. The Greek transliteration here is Χερουβὶν. They are high-ranking messengers of God.

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'during which time' (a masculine, relative pronoun, referring to 'the critical time') here instead of 'which parable' (a feminine, relative pronoun, referring to the 'parable').

⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'which are about to be' here. On the basis of 1.1% two manuscripts (p46 and B) the NU has 'which are coming to be'.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'he-goats and bulls' here instead of 'bulls and he-goats'.

⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'yours' here instead of 'ours'.

18 For which reason, not even the first *testament* was lastingly inaugurated without blood.

19 For, when every injunction had been spoken in accord with ⁷ law by Moses to all the People, having taken the blood of the calves and goats⁸ with water and wool – *that is*, scarlet-colored wool – and hyssop, he sprinkled to purify both the book itself and all the People, 20 saying, “**This is the Blood of the Testament which the God enjoined for the sake of you.**”⁹

21 And, he sprinkled to purify the Tabernacle and all the vessels and implements of the ministry with the Blood similarly.

22 And, by means of blood almost all things are being cleansed by blood according to the Law. And, without shedding of blood forgiveness does not come to be.

23 So then, on the one hand, *it was* a necessity that the indications of the *things* in the Heavens – *that is*, these – be cleansed. On the other hand, these *things* – *that is*, the heavenly *things are* more excellent as opposed to these *things*.

24 For, an anointed One did NOT enter into handmade holy *places* – *that is*, *places* representing the genuine *places*. Rather, *He entered* into it – *that is*, the Heaven – now to be manifested in the presence of the God in our behalf, 25 but not in order that He should offer Himself many times, just as the High Priest keeps on entering into the Holy *Place* year by year with blood belonging to another, 26 since it was being necessary that *something* suffer many times from a founding of a *created* order.

But,

- now,
- once,
- at the consummation of the ages,
- in regard to a setting aside of moral failure by means of the Sacrifice *that was* His,

He has been lastingly made manifest.

27 And, in accord with the way that it is laid up in store for the people to die once and after this *is* a judgment, 28 in the same way also the Anointed One, having been offered once in order to carry away moral failure OF MANY, shall be made apparent for a second *time* without moral failure to the ones who keep on waiting

eagerly for salvation.

⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁸ 78% of the Greek manuscripts, including the best line of

transmission (f35), have ‘calves and goats’ here. 16.2% omit ‘and goats’. On the basis of 5.1% the NU has ‘calves and the goats’.

⁹ A reference to Exodus 24:8