

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 9

f35

¹ Εἶχε μὲν οὖν καὶ¹ ἡ πρώτη δικαιοῦματα λατρείας τὸ τε ἅγιον κοσμικόν. ² Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ

ἦ τε Λυχνία καὶ
ἡ Τράπεζα καὶ
ἡ Πρόθεσις τῶν ἄρτων,
ἣτις λέγεται Ἅγια.

³ Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων, ⁴ χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν Κιβωτὸν τῆς Διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα

τὸ Μάννα καὶ
ἡ Ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ
αἱ Πλάκες τῆς Διαθήκης.

⁵ Ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

⁶ Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσιν οἱ Ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. ⁷ Εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ Ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ Λαοῦ ἀγνοημάτων, ⁸ τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς Πρώτης Σκηνῆς ἐχούσης στάσιν, ⁹ ἣτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, καθ' ὃν² δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

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, also³ 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* Cherubim⁴ 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*⁵ both gifts and sacrifices are being offered, not being able, in relation to conscience, to bring the one who is serving *God* to perfection –

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

² 95% of the Greek manuscripts, including the best line of transmission (f35), have ὧν (a masculine, relative pronoun, referring to καιρὸν) here instead of ἣν (a feminine, relative pronoun, referring to παραβολή).

³ 97% of the Greek manuscripts, including the best

line of transmission (f35), include 'also' here.

⁴ Cherubim – a transliteration of the plural, Hebrew word כְּרֻבִּים. The Greek transliteration here is Χερουβὶν. They are high-ranking messengers of God.

⁵ 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').

¹⁰ μόνον ἐπὶ
βρώμασιν καὶ
πόμασιν καὶ
διαφόροις βαπτισμοῖς,
δικαιώματα σαρκὸς μέχρι καιροῦ
διορθώσεως ἐπικείμενα.

¹¹ Χριστὸς δὲ παραγενόμενος ἄρχιερεὺς
τῶν **μελλόντων**⁶ ἀγαθῶν
διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ
χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς
κτίσεως, ¹² οὐδὲ

δι' αἵματος τράγων καὶ μόσχων
διὰ δὲ τοῦ ἰδίου αἵματος,
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν
λύτρωσιν εὐράμενος.

¹³ Εἰ γὰρ τὸ αἷμα **ταύρων καὶ τράγων**⁷
καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς
καθαρότητα, ¹⁴ πόσῳ μᾶλλον τὸ αἷμα τοῦ
Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν
προσήνεγκεν ἁμωμον τῷ Θεῷ. Καθαριεῖ
τὴν συνείδησιν **ὑμῶν**⁸ ἀπὸ νεκρῶν ἔργων
εἰς τὸ λατρεῦειν Θεῷ ζῶντι.

¹⁵ Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης
ἐστίν, ὅπως θανάτου γενομένου εἰς
ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ
παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ
κεκλημένοι τῆς αἰωνίου κληρονομίας.

¹⁶ Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη
φέρεισθαι τοῦ διαθεμένου.

¹⁷ Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία,
ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.

¹⁸ Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος
ἐγκεκαίνισται.

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 be⁹

- 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 bulls¹⁰ 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 yours*¹¹ 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.

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

⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have μελλόντων here. On the basis of 1.1% two manuscripts (p46 and B) the NU has γενομένων.

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ταύρων καὶ τράγων here instead of τράγων καὶ ταύρων.

⁸ 85% of the Greek manuscripts, including the best

line of transmission (f35), have ὑμῶν here instead of ἡμῶν.

⁹ 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'.

¹⁰ 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'.

¹¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'yours' here instead of 'ours'.

¹⁹ Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ ¹² νόμον ὑπὸ Μωϋσέως¹³ παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων¹⁴ μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν, ²⁰ λέγων· Τοῦτο τὸ Αἷμα τῆς Διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.
²¹ Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.
²² Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν Νόμον. Καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.
²³ Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι. Αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.
²⁴ Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν¹⁵ Χριστός, ἀντίτυπα τῶν ἀληθινῶν. ἀλλ' εἰς αὐτὸν τὸν Οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. ²⁵ οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ, ²⁶ ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.
 Νῦν¹⁶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ¹⁷ ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

19 For, when every injunction had been spoken in accord with ¹⁸ law by Moses to all the People, having taken the blood of the calves and goats¹⁹ 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.**”²⁰

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.

¹² 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸν here.

¹³ 35% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωϋσέως here instead of Μωϋσέως.

¹⁴ 78% of the Greek manuscripts, including the best line of transmission (f35), have μόσχων καὶ τράγων here. 16.2% omit καὶ τράγων. On the basis of 5.1% the NU has μόσχων καὶ τῶν τράγων.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἅγια

εἰσῆλθεν here instead of εἰσῆλθεν ἅγια.

¹⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Νῦν here instead of Νυνί.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῆς here.

¹⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁹ 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'.

²⁰ A reference to Exodus 24:8

²⁷ Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, ²⁸ οὕτως καὶ ὁ Χριστός, ἅπαξ προσεγενεχθεὶς εἰς τὸ πολλῶν ἀνεγενεκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

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.