

Hebrews 9

written and compiled by Gary Kukis

Hebrews 9:1–28

The Religious Rites of the Jews Are Fulfilled by Jesus

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 9 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: This chapter is going to look at the ceremonial laws and match them up with Jesus Christ and His sacrifice on the cross.

Bible Summary: The high priest enters the Most Holy Place once a year with blood. Christ entered the true holy place once for all by his own blood.¹

This should be the most extensive examination of Hebrews 9 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)

We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.

Quotations:

Outline of Chapter 9:

Preface

Introduction

- vv. 1–10 **The Ritual Worship of the Earthly Tabernacle**
- vv. 11–14 **The Superior Sacrifice of the Christ**
- vv. 15–22 **Jesus is the Mediator of a Better Covenant**
- vv. 23–28 **The Once-for-All Sacrifice of the Lord**

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

- Preface **Preface**
- Preface **Brief Overview**
- Preface **Quotations**

¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

Doctrines Covered or Alluded To			
	Christ, our Mediator		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 45–50	Exodus 40	Book of Acts	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

In the book of Hebrews, this tends to be a long list.

Definition of Terms	
Adam's Original Sin	All people have Adam's original sin imputed to the sin nature from birth. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. As a result, all children are born condemned by God.
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Ark of the Covenant	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).
Blood of Christ, The	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).

Definition of Terms	
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Client Nation	A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one’s own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the Client Nation (HTML) (PDF) (WPD).
The Covenant of God	God made a number of covenants (contracts) with Israel and with various Jews—which covenants often related to Israel as a nation. In these covenants, God made specific promises to Abraham, to David, and to the Jewish people. See the Abrahamic Covenant (HTML) (PDF) (WPD). Psalm 89 (the Davidic Covenant) (HTML) (PDF) (WPD). In many ways, the Law of Moses is a lengthy covenant.
The Cross; the Cross of Christ	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Dead Works	For the believer in Jesus Christ, dead works are things which we do that are not rewardable. This is anything that we do, no matter how noble, when controlled by the sin nature.
Deaths on the Cross	Jesus the Christ died twice on the Roman cross. During the crucifixion, He was separated from God the Father and God the Holy Spirit, and all of our sins were poured out on Him and He paid the punishment for those sins. This is the first death, sometimes referred to as His spiritual death; and it was a process which took three hours. It is because of this death that we are saved. When the Lord had paid for all of our sins, he proclaimed “Finished (in the past with results that continue into the future); and then He breathed His last. This was His physical death or second death on the cross.
Filling of the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).

Definition of Terms	
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .
Human good	That which is done when out of fellowship, but is not sin. These acts are often in accordance with Satan's strategy and plan, thought by some to be good. Giving your time or money to a global warming organization would be an example of human good. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Imputation	The concept of imputation is fundamental to the Christian life. When we are born, Adam's original sin is imputed to us. We are born with a sin nature, so Adam's original sin has a target that it has a natural affinity for. When we believe in Jesus Christ, we are saved, and God's righteousness is imputed to us. This is possible because our sins were imputed to the humanity of Jesus Christ and they were judged in His body on the tree. It is this judicial imputation which makes it possible for God to love us and to bless us. God is able to love us because we now possess His righteousness. Bible Verses on Imputed Righteousness (knowing-jesus.com). Theopedia . Imparted, Infused and Imputed Righteousness (Reasons for Hope in Jesus). The Doctrine of Imputed Righteousness (Gary Ray Branscome).
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also be defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.

Definition of Terms	
Judicial Imputation versus Real Imputation (or Natural Imputation)	<p>A real imputation has a target or a natural home. What is imputed belongs there. Real imputations at birth: human life is imputed to the human soul at birth; Adam's original sin is imputed to the genetically formed sin nature. In a real imputation, there is a natural affinity for what is imputed and its target. No volition is involved.</p> <p>A judicial imputation occurs when something goes where there is no natural target or home. Our personal sins were imputed to Christ on the cross. There was no natural home anywhere in Christ for our sins. Similarly, when we believe in Jesus Christ, we have His righteousness imputed to us (but we have no natural home for His righteousness). A judicial imputation requires the volition of the one receiving the imputation.</p> <p>Some might define a judicial imputation as an active imputation; and a real imputation as a passive imputation. See Wenstrom's Doctrine of Imputation.</p>
Justice of God	<p>The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.</p>
Lake of Fire	<p>The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire; Difference between terms); DCLM download.</p>
The Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Mercy Seat	<p>On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.</p>

Definition of Terms	
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Priest Nation	A nation which represents God on earth. The United States is such a nation today, although there are attempts at all levels to change this. Israel was the first priest nation. See (L. G. Merritt) and (Ron Adema).
Propitiation, propitiate	<i>Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.</i> ³
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Reconciliation	Reconciliation means that we are reconciled to God or made right with God. We are separated from God because we have a sin nature, the imputation of Adam's original sin, and we have committed personal sins. If these three things are properly dealt with, so that God's essence is not compromised, then we are able to be reconciled to God. Grace Notes (HTML); Maranatha Church (PDF); Grace Church of Baytown (PDF).
Replacement Theology, supersessionism	Got Questions: <i>Replacement theology (also known as supersessionism) essentially teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel. Among the different views of the relationship between the church and Israel are the church has replaced Israel (replacement theology), the church is an expansion of Israel (covenant theology), or the church is completely different and distinct from Israel (dispensationalism/premillennialism).</i> ⁴ This is a false theory based on the false concept that a person can fail so many times in the plan of God, that God completely boots him out of any relationship to God.

³ From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

⁴ From <https://www.gotquestions.org/replacement-theology.html> accessed November 22, 2022.

Definition of Terms	
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ⁵) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Spiritual Death	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁶ It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).

⁵ You will have to do a search on this page.

⁶ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
<p>Type, Typical, Antitype, Typology, Typological</p>	<p>A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac’s birth was the <i>type</i>; our Lord’s birth was the <i>antitype</i>, which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i>, an adjective, is, <i>of or relating to typology or types</i>. See Typology (HTML) (PDF) (WPD).</p>
<p>The Virgin Birth</p>	<p>The virgin birth is a doctrine which is essential Christianity. The importance of the virgin birth is based upon the concept that the sin nature is passed down through the man. Because Jesus is born of a virgin, He did not inherit the sin nature. It is not a part of his genetic makeup.</p> <p>Secondly, the virgin birth is prophesied in Isaiah 7:14 9:6, so this had to be fulfilled by the Messiah. See the Virgin Birth of Jesus Christ (Grace Bible Church) (Doctrine.org).</p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

An Introduction to Hebrews 9

Introduction: Hebrews 9 compares the Old Testament teachings and ceremonies to their reality, which is found in Jesus Christ. The first **covenant** in this chapter is a reference to the **Law of Moses**, which covenant was read aloud to the people of Israel; and which ceremonies were put into action from the point forward.

At the beginning, there was the Holy Tent (called the **Tabernacle**), and with it were its furnishings—the various furniture and their implements. Unlike our churches today, people did not come into the Tabernacle to worship. This was off limits to the average believer, who stood outside the Tent of Meeting.

Priests were allowed to enter into the Tabernacle (and later, the **Temple**), and take care of the various duties which needed to be done (the lighting of the lamp, the placing of the new bread on the table, the burning of the incense). These things took place every day, but they looked forward to their fulfillment in reality.

One of the duties of the **chief priest** was to enter into the **Holy of Holies** (which was a compartment at the back of the Tabernacle), once a year, and he would sprinkle blood on the **Mercy Seat**, for himself and for the people.

All of these things which take place in the earthly Tabernacle are representative of the true things of God. Christ and His **deaths on the cross**, are the fulfillment of many of these ceremonies and articles of furniture.

This chapter continually goes back and forth between the ceremonial acts and the realities (or their fulfillment).

A title or one or two sentences which describe Hebrews 9.

Titles and/or Brief Descriptions of Hebrews 9 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 9 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 9

Some of these questions may not make sense unless you have read Hebrews 9. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Hebrews 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Hebrews 9

Characters

Biographical Material

The Principals of Hebrews 9

Characters	Biographical Material
Chapter Outline Charts, Graphics and Short Doctrines	

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 9

Place	Description
Chapter Outline Charts, Graphics and Short Doctrines	

By the Numbers

Item	Date; duration; size; number
Chapter Outline Charts, Graphics and Short Doctrines	

At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 9

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A Synopsis of Hebrews 9

[Chapter Outline](#)

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 9 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 9 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 9 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 5B	
Chapter Outline	Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline	Charts, Graphics and Short Doctrines
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The Ritual Worship of the Earthly Tabernacle

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:	Kukis nearly literal:
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It was having, indeed, therefore, even the first statutes of service of the holiest (place) of earth. For a tent was furnished—the first (one), in which not only the lampstand but also the table and a placing in view the loaves (of bread), which kept on being spoken of a holy place. Now, behind the second curtain a tent, the one being spoken of, a holy place of holy places, having a golden altar of incense and the Ark of the contract being overlaid on all sides with gold; in which [Ark] a jar golden having the manna and the rod of Aaron, the sprouted (one), and the tablets of the contract. Now over her cherubim of glory overshadowing the place of propitiation (about which now is not [the time] to speak according to [each] part).

Hebrews
9:1–5

Indeed, therefore, the first [covenant] was having the statutes of service of the holiest (place) of earth. For the first tent was furnished, in which [tent was] the lampstand and the table and the loaves (of bread) placed in view, which kept on being called a holy place. Now, behind the second curtain [another] habitation, the one being called [the] holy of holies. [This second curtain] keeps on having a golden incense altar and the Ark of the Covenant [on opposite sides of it], being covered all around with gold, inside of which [is] a golden jar having the manna (in it), and the staff of Aaron, the one having sprouted, and the tables of the covenant. Now over it [the Ark are] the [golden] angels of glory which overshadow the mercy seat (about which [things] it is not [the time] to speak [of them] according to [each] part).

Kukis paraphrase

Indeed, in the first covenant, we learn the statutes of religious observances of the holiest place on earth, namely the Tabernacle. The first tent had the following furnishings: there was the golden lampstand and the table which the bread of presence on top of it. This Tabernacle was known as a holy place. Now, behind a second curtain was another room, which was known as the holy of holies. On one side of the holy curtain was the golden incense altar and on the other side was the Ark of the Covenant. The Ark was gold-plaited. Inside of the Ark was the golden container of manna, Aaron's rod that had sprouted leaves, and the tables of the covenant. Above the ark is a golden lid (called the mercy seat) fashioned together with two cherubs standing upon the lid and overshadowing it. We have so much more to speak about, that we cannot go into any more detail about the furnishings of the Tabernacle (or of the Temple which followed).

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	It was having, indeed, therefore, even the first statutes of service of the holiest (place) of earth. For a tent was furnished—the first (one), in which not only the lampstand but also the table and a placing in view the loaves (of bread), which kept on being spoken of a holy place. Now, behind the second curtain a tent, the one being spoken of, a holy place of holy places, having a golden altar of incense and the Ark of the contract being overlaid on all sides with gold; in which [Ark] a jar golden having the manna and the rod of Aaron, the sprouted (one), and the tablets of the contract. Now over her cherubim of glory overshadowing the place of propitiation (about which now is not [the time] to speak according to [each] part). Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.
Complete Apostles' Bible	For a tabernacle was prepared: the first part, in which were both the lampstand and the table and the showbread, which is called the holy place; and after the second veil, the part of the tabernacle which is called the Holy of Holies, having a golden altar, and the ark of the covenant having been overlaid on all sides with gold, in which were a golden jar having the manna, and the rod of Aaron which budded, and the tablets of the covenant; and above it were cherubim of glory overshadowing the mercy seat; concerning these things we cannot now speak in detail.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.) V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁸ James Murdock's Syriac NT	Now, under the first [covenant], there were ordinances of ministration, and a worldly sanctuary. For in the first tabernacle which was erected, there was the candlestick, and the table and the bread of the presence; and this was called the Sanctuary. But the inner tabernacle, which was within the second veil, was called the Holy of Holies. And there were in it the golden censer and the ark of the covenant, which was all over laid with gold; and in it were the golden urn which contained the manna and the rod of Aaron which sprouted, and the tables of the covenant; and over it were the cherubim of glory, which overshadowed the mercy seat. But there is not time to speak particularly of each of the things which were so arranged. But in the first there was an order of ministry and a worldly sanctuary. For the first Tabernacle that was made there had the Manorah and the table of showbread, and it was called The Holy Place.
Original Aramaic NT ⁹	

⁸ From <https://www.thearamaicscriptures.com/>

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

But the inner* Tabernacle from within the second veil was called The Holy of Holies. And there was in it the golden place of incense and The Ark of the Covenant, all overlaid with gold, and it had a pot of gold in which was manna and the Rod of Aaron which budded, and The Tablets of The Covenant. And above, the cherubim of glory, which shrouded over the mercy seat; but there is no time for us to speak about each one of these things which were thus fashioned.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Now the first agreement had its rules of worship, and a holy order. For the first Tent was made ready, having in it the vessels for the lights and the table and the ordering of the bread; and this is named the holy place. And inside the second veil was the place which is named the Holy of holies; Having a vessel of gold in it for burning perfumes, and the ark of the agreement, which was covered with gold and which had in it a pot made of gold for the manna, and Aaron's rod which put out buds, and the stones with the writing of the agreement; And over it were the winged ones of glory with their wings covering the mercy-seat; about which it is not possible now to say anything in detail.

Bible in Worldwide English The first agreement had laws about worship. And it had a holy place on earth where the agreement was kept. A house was made. In the first part of the house were the light, the table, and the bread of God. This first part was called the Holy Place. The next part of the house was called the Most Holy Place. In the Most Holy Place was a pan made of gold. In this pan a fire could burn to make a sweet-smelling smoke. The box of the agreement was also in the Most Holy Place. It was covered all over with gold. In this box were: the golden pot, which had some of the food God sent from heaven for the people in the desert; Aarons stick which grew flowers on it; and the stones which had Gods agreement written on them. On top of the box were the shapes of two angels. They showed that God is great. Their wings spread over the cover of the box. It was the place where God showed that he is kind. But we cannot take time to tell about every part of these things now.

Easy English .
Easy-to-Read Version–2008 The first agreement had rules for worship and a place for worship here on earth. This place was inside a tent. The first area in the tent was called the Holy Place. In the Holy Place were the lamp and the table with the special bread offered to God. Behind the second curtain was a room called the Most Holy Place. In the Most Holy Place was a golden altar for burning incense. And also there was the Box of the Agreement. The Box was covered with gold. Inside this Box was a golden jar of manna and Aaron's rod--the rod that once grew leaves. Also in the Box were the flat stones with the Ten Commandments of the old agreement on them. Above the Box were the Cherub angels that showed God's glory. These Cherub angels were over the place of mercy. But we cannot say everything about this now.

God's Word™

The first promise had rules for the priests' service. It also had a holy place on earth. A tent was set up. The first part of this tent was called the holy place. The lamp stand, the table, and the bread of the presence were in this part of the tent. Behind the second curtain was the part of the tent called the most holy place. It contained the gold incense burner and the ark of the Lord's promise. The ark was completely covered with gold. In the ark were the gold jar filled with manna, Aaron's staff that had blossomed, and the tablets on which the promise was written. Above the ark were the angels of glory with their wings overshadowing the throne of mercy. (Discussing these things in detail isn't possible now.)

Good News Bible (TEV)

The first covenant had rules for worship and a place made for worship as well. A tent was put up, the outer one, which was called the Holy Place. In it were the lampstand and the table with the bread offered to God. Behind the second curtain was the tent called the Most Holy Place. In it were the gold altar for the burning of incense and the Covenant Box all covered with gold and containing the gold jar with the manna in it, Aaron's stick that had sprouted leaves, and the two stone tablets with the commandments written on them. Above the Box were the winged creatures representing God's presence, with their wings spread over the place where sins were forgiven. But now is not the time to explain everything in detail.

The Message

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NIRV

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New Life Version

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

The first promise that was made included rules for worship and a tent for worship here on earth. The first part of the tent was called the holy place, and a lampstand, a table, and the sacred loaves of bread were kept there. Behind the curtain was the most holy place. The gold altar that was used for burning incense was in this holy place. The gold-covered sacred chest was also there, and inside it were three things. First, there was a gold jar filled with manna. Then there was Aaron's walking stick that sprouted. Finally, there were the flat stones with the Ten Commandments written on them. On top of the chest were the glorious creatures with wings opened out above the place of mercy. Now isn't the time to go into detail about these things.

The Living Bible

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New Berkeley Version

.

New Living Translation

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The Passion Translation

Now in the first covenant there were specific rules for worship including a sanctuary on earth to worship in. When you entered the tabernacle you would first come into the holy chamber where you would find the lampstand and the bread of his presence on the fellowship table. Then as you pass through the next curtain you would enter the innermost chamber called, the holiest sanctuary of all. It contained the golden altar of incense and the ark of covenant mercy, which was a wooden box covered entirely with gold. And placed inside the ark of covenant mercy was the golden jar with mystery-manna inside, Aaron's resurrection rod, which had sprouted, and the stone tablets engraved with the covenant laws. On top of the lid of the ark were two cherubim, angels of splendor, with outstretched wings overshadowing the throne of mercy. But now is not the time to discuss further the significant details of these things.

UnfoldingWord Simplified T.

Now even the first covenant had regulations for worship and an earthly sanctuary. For a tabernacle was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was called the holy place. Behind the second curtain was another room, called the most holy place. \ It had a golden altar for incense. It also had the ark of the covenant, which was completely overlaid with

Williams' New Testament¹⁰

gold. Inside it was a golden jar holding the manna, Aaron's rod that budded, and the tablets of the covenant. Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail.

So indeed the first covenant had its regulations for worship and its earthly sanctuary. For the first or outer part of the tent, which is called the holy place, was equipped with the lamp and table and the presentation bread. But behind the second curtain is the tent that is called the holy of holies, with its golden incense-altar and the chest for the covenant, completely covered with gold, and in it a golden jar which held the manna, Aaron's staff that budded, and the tablets on which the covenant was written; and above the chest were the winged creatures, the symbols of God's glorious presence, overshadowing the mercy seat, of which I cannot now speak in detail.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

So the first *treaty* certainly also had right paths of a sacrifice ritual and the world's Sacred *Thing*. You see, a tent was constructed: the first *room* in which *were* both the lampstand and the table and the display of the *loaves of bread*, a certain *room* that is called *the Sacred Room*, but after the second curtain, the tent being called Sacred *Room of Sacred Things* having *the* golden altar and the box of the treaty that has been covered around on all sides with gold plating, in which *is* a golden jar (having the manna and Aaron's staff that sprouted) and the slabs of the treaty, over this, cherubim of magnificence throwing a shadow on the remedy; about which *things* there is not *time* now to be talking of each part.

Common English Bible .

Len Gane Paraphrase¹¹

Now truly, the first [covenant] also had regulations for worship and an earthly holy place. For there was a tent set up. The outer one [had] in it the candlestick, the table, and the showbread. This is the Holy Place. Behind the second curtain of the tent is [the place] called the Holy of Holies, which had the golden censer and the ark of the covenant, which was totally covered with gold [containing] the golden jar that held manna, Aaron's rod that budded, and the tablets of the covenant. Over it [were] the cherubim of glory whose shadow covered the mercy seat concerning, which we cannot now speak in detail.

A. Campbell's Living Oracles

Now, indeed, the first institution had both ordinances of service, and a worldly holy place. For the first tabernacle, which is called holy, was set in order; in which were both the candlestick and the table, and the showbread; and behind the second veil, the tabernacle which is called most holy--having the golden censer, and the ark of the institution, covered everywhere with gold, in which were the golden pot having the manna, and the rod of Aaron, which budded, and the tables of the institution; and above it, the cherubim of glory, overshadowing the mercy-seat; concerning which things we can not at present speak particularly.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

It is true that even the first Covenant had its regulations for divine worship, and its Sanctuary--though only a material one. For a Tabernacle was constructed, with an outer part which contained the stand for the lamps, and the table, and the consecrated bread. This is called the Sanctuary. The part of the Tabernacle behind the second Curtain is called the Inner Sanctuary. In it is the gold incense-altar, and the Ark containing the Covenant, completely covered with gold. In the Ark is a gold

¹⁰ William's New Testament - 1937 by Charles B. Williams.

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

casket containing the manna, Aaron's rod that budded, and the tablets on which the Covenant was written; while above it, and overshadowing the Cover on which atonement was made, are the Cherubim of the Presence. But I must not now dwell on these things in detail.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version ¹²	.	The former system had instructions as to how to worship, and an earthly sanctuary. The first room in the tabernacle housed the candlestick, the table, and the sacred bread. This was called the Holy Place. Past the second veil in the tabernacle was the room called the Most Holy Place. This contained the golden altar of incense, the gold-covered "agreement chest."* Inside this were the golden pot containing manna, Aaron's rod that had produced buds, and the stone inscriptions of the agreement.* Above this were the glorious angel cherubim covering the place of reconciliation. We can't discuss all of this in detail now.
God's Truth (Tyndale)	.	
International Standard V	.	<i>The Earthly Sanctuary and Its Ritual</i> Now even the first covenant [The Gk. lacks covenant] had regulations for worship and an earthly sanctuary. For a tent was set up, and in the first part were the lamp stand, the table, and the bread of the Presence. [Lit. the presentation of the bread] This was called the Holy Place. Behind the second curtain was the part of the tent called the Most Holy Place, which had the gold altar for incense and the Ark of the Covenant completely covered with gold. In it were the gold jar holding the manna, Aaron's staff that had budded, and the Tablets of the Covenant. Above it were the cherubim of glory overshadowing the place of atonement. (We cannot discuss these things in detail now.)
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	The first covenant then had ordinances of divine service and a worldly sanctuary. For the first tabernacle was provided, in which were the candlestick and the table and the show bread, which is called the sanctuary. But behind the second veil is the tabernacle, called the inner sanctuary, having the golden censer and the ark of the covenant overlaid on every side with gold, in which were the golden vase that had the manna and Aaron's rod that budded and the tables of the covenant, and over it were the cherubs of glory, overshadowing the propitiation; of which it is not necessary now to speak particularly.
The Spoken English NT ¹³	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Then truly the first Covenant had also ordinances of divine service and a Sacred Place. For a Tabernacle was prepared, the first, in which was both the Lamp-Stand, and the Table, and the Consecrated Bread of the presence, which is called Holy. And behind the Second Veil, the Tabernacle that is called the Holy of Holies; which had the Golden Censer, and the Ark of the Covenant overlaid all around with

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

gold, in which was the Golden Pot that had manna, and Aaron's Staff that budded, and the Tablets of the Covenant; And over it the Cherubim of Glory shadowing the Covering-Lid; of which we cannot now speak in detail.

Weymouth New Testament

Now even the first Covenant had regulations for divine worship, and had also its sanctuary--a sanctuary belonging to this world. For a sacred tent was constructed--the outer one, in which were the lamp and the table and the presented loaves; and this is called the Holy place. And behind the second veil was a sacred tent called the Holy of holies. This had a censer of gold, and the ark of the Covenant lined with gold and completely covered with gold, and in it were a gold vase which held the manna, and Aaron's rod which budded and the tables of the Covenant. And above the ark were the Cherubim denoting God's glorious presence and overshadowing the Mercy-seat. But I cannot now speak about all these in detail.

Wikipedia Bible Project

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁴

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

New English Bible--1970

New Jerusalem Bible

New RSV

Revised English Bible--1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible

Hebraic Roots Bible¹⁵

Truly then, the first covenant also had ordinances of service, and the earthly holy place.

For the first tabernacle was prepared, in which was both the menorah and the table, and the setting out of the loaves, which is called holy.

But behind the second veil is a tabernacle, being called Holy of Holies, having a golden altar of incense¹, and the ark of the covenant covered around on all sides with gold, in which was the golden pot having the manna, and Aaron's rod that budded, and the tablets of the covenant; and above it the cherubs of glory overshadowing the mercy-seat (about which now is not enough time to speak piece by piece).

¹This verse states the altar of incense is behind the veil. There were doors between the holy place and Holy of Holies and possibly the altar of incense could have been behind the veil but before the doors. 1Kgs 6:22, 31-32.

Holy New Covenant Trans.

The first [covenant] had rules for worship and a holy place in this world. The sanctuary was built. In the first room, there were the lamp stand, the table, and the holy loaves of bread. This room was called "the holy place". The second room behind the curtain was called "the most holy place". This room contained the golden altar and the chest of the covenant. The chest was completely covered with gold. Inside the chest, there were three things: the golden jar of manna, Aaron's rod which had started to grow, and the stone tablets of God's covenant. Two glorious

¹⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁵ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

angel-like statues stood above the chest. Their wings were spread over the place where sins were taken away. But now is not the time to talk about every detail of these things.

The Scriptures 2009

Now the first *covenant* indeed had regulations of worship and the earthly set-apart place. For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place. And after the second veil, the part of the Tent which is called Most Set-apart, to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant, and above it the keru?im of esteem were overshadowing the place of atonement – about which we do not now speak in detail.

Tree of Life Version

Now even the first one had regulations for worship and the earthly sanctuary. For a tent was prepared: in the outer part were the menorah, the table, and the presentation of the bread—this is called the Holy Place. Beyond the second curtain was a dwelling called the Holy of Holies. It held a golden altar of incense and the ark of the covenant, completely covered with gold. In the ark was a golden jar holding the manna, Aaron's rod that budded, and the tablets of the covenant—and above it, cherubim of glory overshadowing the mercy seat. But it is not now possible to speak in detail about these things.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁶

...had certainly so and The [One] First acts (right) [of] service the [thing] also pure earthly Tent for is prepared The [One] First in whom {are} The also Lampstand and The Table and The Presentation [of] the loaves Who is said [One] Pure after but the second curtain {is} Tent The [One] Being Said [One] Pure [of] [things] pure golden Having incense altar and the box [of] the contract having been covered around [with] gold in whom {are} Container Golden Having the manna and The Rod {of} aaron The [One] Budding and The Tablets [of] the contract above but her cherubs [of] recognition {are} Overshadowing the seat (reconciling) about which* not is now {me} to say in part...

Alpha & Omega Bible

NOW EVEN THE FIRST covenant HAD ORDINANCES OF DIVINE WORSHIP AND THE EARTHLY SANCTUARY.
FOR THERE WAS A TABERNACLE PREPARED, THE OUTER ONE, IN WHICH WERE THE LAMPSTAND AND THE TABLE AND THE SACRED BREAD; THIS IS CALLED THE HOLY PLACE.
BEHIND THE SECOND VEIL THERE WAS A TABERNACLE WHICH IS CALLED THE HOLY OF HOLIES,
HAVING A GOLDEN ALTAR OF INCENSE AND THE ARK OF THE COVENANT COVERED ON ALL SIDES WITH GOLD, IN WHICH WAS A GOLDEN JAR HOLDING THE MANNA, AND AARON'S ROD WHICH BUDDED, AND THE SLABS [of stone] OF THE COVENANT;
AND ABOVE IT WERE THE CHERUBIM OF GLORY OVERSHADOWING THE SEAT OF RECONCILIATION (*The "Mercy Seat"*); BUT OF THESE THINGS WE CANNOT NOW SPEAK IN DETAIL.

Awful Scroll Bible

Then surely, the first was holding also, righteous services and the earthly awful place.
For a tabernacle is being implemented-along-down, the first veil, from-within which were both the lampstand, and the four-footed table and the set-before bread, what-certain is called "The Awful Place",

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Concordant Literal Version	<p>and behind the second veil, the tabernacle which is being called, "The Awful of Awful Place", holding a golden incense altar, and the ark, of the Cause-to-be-set-forth, having been covered-around, on all sides with gold, from-within which, was the golden jar, holding the manna, and Aaron's rod being budded, and the tablets of the Cause-to-be-set-forth, and over-above it, the cherubs of splendor, shading-along-down the mercy seat, about which, we are not now to speak, according to the particulars. Indeed then, the former also had just statutes of divine service, besides a worldly holy place." For the tabernacle is constructed, the front part (in which was, besides the lampstand, the table also, and the showbread), which is termed the holy place." Now after the second curtain is a tabernacle which is termed the holy of holies, having the golden censer and the ark of the covenant, covered about everywhere with gold, in which was the golden urn having the manna, and Aaron's staff which germinates, and the tablets of the covenant." Now up over it were the cherubim of glory, overshadowing the propitiatory shelter, concerning which there is nothing in particular to say now.".</p>
exeGeses companion Bible	<p><u>THE COSMIC HOLY TABERNACLE</u> But indeed the first tabernacle also had judgments of ministration and a cosmic Holies: for there they prepared a first tabernacle; wherein were the menorah and the table and the prothesis bread; which is worded, Holies. Exodus 25:30 And after the veil, the second tabernacle which is worded, Holy of Holies; having the golden incenser and the ark of the covenant covered all around on every side with gold, wherein was the golden jar that had manna and the scion of Aharon that sprouted and the slabs of the covenant. Exodus 16:33, 25:10, 34:29, Leviticus 16:12, Numbers 17:10, Deuteronomy 10:2, 5 And over it, the cherubim of glory shadowing the kapporeth; about which we cannot word now about its parts.</p>
Orthodox Jewish Bible	<p>Now the Brit HaRishonah farshteit zich (of course) had regulations for avodas kodesh in an earthly Mikdash. For the Mishkan was furnished, that is, hachitzon (the outer one) in which were both the Menorah and the Shulchan and the setting out of the Lechem HaPanim. This part is the Kodesh, the Holy Place. And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh HaKodashim, Having a golden Mizbe'ach of ketoret (incense) and the Aron HaBrit having been covered on all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which budded, and the Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot). And above the Aron HaBrit the k'ruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in praht (detail).</p>
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

Now even the first Agreement had regulations for [governing] service [to God] and an earthly sanctuary. For the Tabernacle was constructed with its outer compartment containing the lamp stand and the table and the Bread of Presence. This was called the "Holy Place." And behind the second curtain [of] the Tabernacle was [a room] called the "Holy of Holies." It had a golden altar for [burning] incense [in it], and [originally] the gold-plated Chest of the Agreement, containing a golden jar of manna, Aaron's staff that sprouted buds and the tablets of the Agreement. Above it were the cherubim [Note: These were winged, angelic-like, golden figurines] spread out over the [Chest] covering, where sins were [symbolically] forgiven. But we cannot now speak of these things in detail.

Benjamin Brodie's trans.¹⁷

To be sure, therefore, even the first [Mosaic Law covenant] had regulations for worship and an earthly sanctuary,

For the first tabernacle was constructed, inside of which was the lampstand [Christ as the living Word] and the table [Christ as the written Word] and the presentation of the breads [12 loaves representing the 12 tribes of Israel], which was designated the Holy Place,

And behind the second curtain, the large tent which was designated the Holy of Holies,

Having the golden altar of incense [intercession and fellowship], and the ark of the covenant [made of acacia wood] which was overlaid [plated] on all sides with gold [deity], inside of which a golden pot existed which held the manna [Bread of Life], and Aaron's rod which budded, and the tables [tablets] of the covenant [the 10 commandments of the Mosaic Law],

And above it [the ark of the covenant]: the Cherubim of glory which overshadowed the mercyseat [place of propitiation], concerning which things we are not going to discuss in detail at this present time.

The Expanded Bible

Jonathan Mitchell NT

The first, indeed then, also continued having effects of rites and products of the way then pointed out (= ordinances and regulations for the right way to do things) in respect to worship and sacred service, besides the set-apart (or: holy) place pertaining to that system (suited to that ordered arrangement),

for a tabernacle was furnished (equipped, prepared), the first [part; compartment] – in which [was] both the lampstand and the table, even the setting forth of the breads, as well as the golden censer-altar [reading with B: Vat. MS #1209, & Sahidic witnesses] – which is being called set-apart (a holy place; [the] Holy Place; a separated place).

But after the second veil, a tabernacle being called the set-apart of the set-apart ones (the Holy of Holies; the separated one of the separated ones; = the most set-apart),

having the ark of the arrangement (or: chest pertaining to the covenant), having been covered round about by gold, in which [was] a golden pot (or: urn) continuously holding (or: having) the manna, and Aaron's rod – the one sprouting (budding) – and the tablets of the arrangement (disposition; covenant),

but up above her [i.e., the ark] [are] cherubim, which have the character and quality of and express [the] glory, continuously overshadowing the mercy seat (the place of gentleness and graciousness), concerning which things (or: ones) there is now nothing to be saying corresponding to [that] part (or: down from, or in accord with, a part; = in detail).

Syndein/Thieme

¹⁷ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

The Earthly Ministry of the Old Covenant

Now [Some manuscripts have “Now even”] the first *covenant* had regulations for worship and the earthly sanctuary. For a tent was prepared, the first *one*, in which were the lampstand and the table and the presentation of the loaves, which is called the holy place. And after the second curtain was a tent called the holy of holies, containing the golden incense altar and the ark of the covenant covered on all sides with gold, in which were a golden jar containing the manna and the rod of Aaron that budded and the tablets of the covenant. And above it were the cherubim of glory overshadowing the mercy seat, about which it is not now *possible* to speak in detail.

NET Bible®

New American Bible (2011) .
The Passion Translation .
Rotherham’s Emphasized B. .
The Spoken English NT¹⁸

The Earthly and the Heavenly Holy Place

Now, the first covenant used to have rules for worship^a and an earthly Holy Place. For example, it was set up so that the first part of the Tent had the lampstand,^b and the table with^c the offering of the loaves.^d That’s called “the Holy Place”. But behind the second curtain is an inner tent called “the Holiest Place”.^e It has a golden incense altar and the “ark of the covenant,”^f which is covered with gold all over. In it there’s a gold jar that has the manna,^g Aaron’s staff that budded, and the tablets of the covenant.^h Over the ark, the “cherubsⁱ of glory” overshadow the “mercy seat”.^j We can’t talk in detail right now about these things.

a. Lit. “service,” i.e. formal religious service to God.

b. Lit. “For a tent was set up, the first one, in which was the lampstand”. See Exodus 25–26; Leviticus 24:1-9.

c. Lit. “and”.

d. Or “the bread of the Presence”. See Exodus 25:23-30; Leviticus 24:5-9. There were always twelve loaves of bread on a table to represent the twelve tribes of Israel in God’s presence.

e. Lit. “Holy of Holies”. Exodus 26:31-33. From here on, the author appears to use the term “the Holy Place” to refer to the “Holiest Place” (see Hebrews 9:8; Hebrews 9:12; Hebrews 9:24-25; Hebrews 10:19; Hebrews 13:11).

f. See “Bible Words” under “ark of the covenant”.

g. See “Bible Words”.

h. See Exodus 16:33; Numbers 17:8-10; Exodus 25:16; Deuteronomy 10:3-5.

i. See “Bible Words”.

j. See Exodus 25:18-22. A number of rituals involving forgiveness of sins and divine mercy are associated with the “mercy seat,” which is the lid of the ark of the covenant. See e.g. Leviticus 16.

Wilbur Pickering’s New T.

The earthly sanctuary

Now that first covenant did indeed have regulations for divine service and the earthly sanctuary. Yes, a tabernacle was set up: the first part, which is called the Holy Place, in which were the lamp stand, the table and the showbread; and behind the second curtain an area called the Holy of Holies, having a golden censer¹ and the ark of the covenant overlaid on all sides with gold—in it were a golden jar

¹⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

holding the manna, Aaron's rod that budded, and the stone tablets of the covenant; while above it were cherubim of glory overshadowing the mercy seat (this is not the place to go into detail about them).²

(1) The normal meaning of the Greek word here is precisely 'censer', but unfortunately modern versions like NIV, TEV, LB, NASB render 'altar of incense', thus setting up a contradiction with the Old Testament. According to Exodus 30:6 the altar of incense was placed in front of the curtain leading into the Holy of Holies, and so it was in the Holy Place, not the Holy of Holies. The only reference to this particular censer appears to be in Leviticus 16:12, where it was to be used behind the second curtain to hide the Ark with smoke. Since that censer would only be used once a year (on the day of atonement), it may well have been stored just behind a corner of the second curtain (where the high priest could retrieve it without looking in) and thus the author of Hebrews would be correct in saying that the censer was behind the second curtain, whereas the altar was in front of it. In any event, evidently that censer was only used within the Holy of Holies, and so it would be appropriate to say that the area 'had' a golden censer.

(2) Oh, but I wish he had!

Literal, almost word-for-word, renderings:

A Faithful Version

Truly then, the first tabernacle also had ordinances of worship and an earthly sanctuary. For the first tabernacle, which is called holy, was furnished; in which were placed both the lampstand and the table, and the loaves of showbread. But behind the second veil was a tabernacle which is called the holy of holies, Containing a golden censer, and the ark of the covenant, which was overlaid on all sides with gold; in which was the golden jar containing the manna, and the rod of Aaron that had sprouted, and the tablets of the covenant; And arching above it were the cherubim of glory spreading their wings over the mercy seat, concerning which now is not the time to expound in detail.

Analytical-Literal Translation

Then indeed even the first [covenant] had ordinances of sacred service and the earthly sanctuary. For a tabernacle was prepared: the first [part] in which [were] both the lampstand and the table, and the loaves of bread of the presentation [fig., the consecrated bread], which is called "Holy Place" [fig., the outer sanctuary]; and after the second veil [was] a tabernacle which is being called "Holy of Holies" [fig., the inner sanctuary], having a golden, incense altar and the ark of the covenant having been overlaid on all sides with gold, in which [were the] golden pot having the manna and the rod of Aaron, the one having budded, and the tablets of the covenant, and above it [were the] cherubim of the glory overshadowing the mercy-seat [or, the place of forgiveness] concerning which we are not now [able] to be speaking in detail.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Now then the first covenant had the ordinances of divine service and the worldly sanctuary; for a tabernacle was prepared; the first compartment, in which are the candlestick, and the table, and the presentment of the loaves; this is called the Holy. And beyond the second veil is a compartment which is called, The Holy of Holies, containing a golden altar and the ark of the covenant, all overlaid with gold, in which was the golden urn containing the manna, and the staff of Aaron which budded, and the tables of the covenant, and above it the cherubim of glory overshadowing the mercy-seat, concerning which we are not at this time to speak particularly.

Context Group Version

Now even a first [covenant] had also ordinances of divine public service, and its special place, [a special place] of this world. For there was a tabernacle prepared, the first, in which [were] the candlestick, and the table, and the showbread; which

is called the Special place. And after the second veil, the tabernacle which is called the Special of holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, in which [was] a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory {or public honor} overshadowing the generosity-seat; of which things we can't now speak severally.

English Standard Version
Far Above All Translation¹⁹

.
The first *one* did indeed have ordinances of *religious* service and the worldly sanctuary. For the first tabernacle was fitted out in which *there was* the lamp-stand and the table and the exhibition of the *showbread*, which is called *the* sanctuary. But after the second veil *is the* tabernacle which *is* called *the* holy of holies, having a golden censer and the ark of the covenant, overlaid on all sides with gold, in which *is* a golden jar containing the manna, and Aaron's rod which budded, and the tablets of the covenant. And above it *are the* cherubim of glory overshadowing the atonement cover, concerning whom it is not now *possible* to speak particularly.

Green's Literal Translation
Literal New Testament
Literal Standard Version

.
It had, indeed, then (even the first dwelling place) ordinances of service, also a worldly sanctuary,
for a dwelling place was prepared, the first, in which was both the lampstand, and the table, and the Bread of the Presentation—which is called “Holy”;
and after the second veil a dwelling place that is called “Holy of Holies,”
having a golden censer, and the Ark of the Covenant overlaid all over with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tablets of the covenant,
and over it cherubim of the glory, overshadowing the propitiatory covering, concerning which we are not to particularly speak now.

Modern English Version
Modern Literal Version 2020

.
Therefore indeed even *the* first *tabernacle* had ordinances of divine service to God and the holy-place, a worldly *one*. For* the first tabernacle was prepared, which is called* *the* holy-place, in which *were* the lamp-stand and the table and the loaves of the showbread. But, the tabernacle which is called* *the* *holy* of holies *was* after the second curtain; holding a golden altar of incense and the ark of the covenant*, having been covered *all* around on every-side with gold, in which *was the* golden jar holding the manna and Aaron's scepter which *had* sprouted and the tablets of the covenant*; and up above it *the* cherubim of glory overshadowing the mercy-seat; concerning which things it is now not *the time* to speak of *them* individually. {Exodus 25:1-40, 26:36, 40:3, Num 17:10}.

Modern KJV
New American Standard B.
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible

The Earthly Sanctuary

Then verily, the first covenant also had ordinances (ceremonies) of divine service and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick and the table and the showbread, which is called the sanctuary (Holy Place). And after the second veil was the tabernacle which is called the Holiest of All, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant; and over it were the cherubims of glory shadowing the mercy seat, of which we cannot now speak particularly.

¹⁹ Online: <http://www.faraboveall.com/> by Graham Thomason.

Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .

Even so therefore the first [Mosaic law] used to have regulations for worship, and its sanctuary [the tabernacle, Temple] was right here in the world. For the first tent was constructed in which there was both the golden lampstand and the table and the prosthesis bread [way of thinking loaves]; which categorically is designated the holy place. And behind the second curtain [or veil], a tent which is called [or designated] the Holy of holies. Having belonging to it [the holy of holies] the golden altar of incense, the ark of the covenant having been plated on all sides with gold, in which was the golden urn having the manna, and Aaron's rod having germinated and sprouted, and the tables of the covenant. And above it the cherubs of glory overshadowing the mercy seat; concerning which [Mercy Seat] the items of the Tabernacle and the mercy seat, it is not now time to teach in detail" — or, "there is no time to teach in detail.

A Voice in the Wilderness .
 Updated Bible Version 2.17 .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 1-5

Hebrews 9:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	3 rd person singular, imperfect active indicative	Strong's #2192
mén (μέν) [pronounced men]	indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Hebrews 9:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρῶτος (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413
dikaiōmata (δικαίωματα) [pronounced <i>dik-AH-yo-maht-ah</i>]	<i>statutes, decisions, judgments, justifications, judicial verdicts, (established) ordinances, regulations; righteousnesses, righteous deeds</i>	neuter plural noun; accusative case	Strong's #1345
latreia (λατρεία) [pronounced <i>lat-RĪ-ah</i>]	<i>service (rendered for hire); any service or ministration: the service of God; the service and worship of God according to the requirements of the Levitical law; to perform sacred services</i>	feminine singular noun, genitive/ablative case	Strong's #2999
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
hagion (ἅγιον) [pronounced <i>HAG-ee-on</i>]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter singular adjective; nominative case	Strong's #39 (neuter of #40)
kosmikos (κοσμικός) [pronounced <i>kos-mee-KOSS</i>]	<i>of or belonging to the world; relating to the universe; earthly; worldly, cosmic; corrupt, having the character of this present corrupt age</i>	neuter singular adjective; accusative case	Strong's #2886

Translation: Indeed, therefore, the first [covenant] was having the statutes of service of the holiest (place) of earth.

This chapter is going to look at the ceremonial laws and match them up with Jesus Christ.

The book of Exodus is packed with great chapters and amazing things. At the very end of Exodus, the Tabernacle is constructed, representing, in many ways, the climax of a book, which has many climaxes prior to that one. See [Exodus 40 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The Tabernacle was a tent of worship, but much different from the churches that we attend. No one went into the Tabernacle, apart from some select priests. They performed duties within the Tabernacle; which no one apart from the priests in attendance saw. They went inside, did what was required, and exited. None of the Israelites saw what they did.

Hebrews 9:1 **Indeed, therefore, the first [covenant] was having the statutes of service of the holiest (place) of earth.** (Kukis nearly literal translation)

Hebrews 9:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, nominative case	Strong's #4633
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kataskeuazô (κατασκευάζω) [pronounced kaht-ask-yoo-AHD-zoh]	<i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i>	3 rd person singular, aorist passive indicative	Strong's #2680
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413

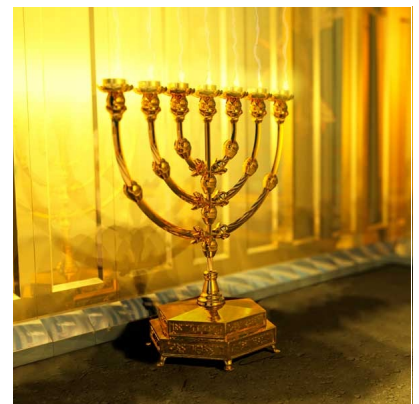
Translation: For the first tent was furnished, in which [tent was] the lampstand...

There were several articles of furniture in the Tabernacle. On the south side of the Tabernacle was the golden lampstand.

The Lampstand (Menorah) (a graphic); from [Amazing Sanctuary](#); accessed November 16, 2022.

This is representative of Jesus, as the light of the world (John 8:12).

These piece of furniture were built by the artisans of Israel when they were in the desert, and had received directions from God.



Hebrews 9:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Hebrews 9:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἥ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
hê (ἥ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
luchnia (λυχνία) [pronounced lookh-EE-ah]	<i>lampstand, lamp and lampstand, candelabrum</i>	feminine singular noun, nominative case	Strong's #3087
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hê (ἥ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
trápeza (τράπεζα) [pronounced TRAP-ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, nominative case	Strong's #5132
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hê (ἥ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prothesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; nominative case	Strong's #4286
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
artoi (ἄρτοι) [pronounced AR-toy]	<i>loaves of bread</i>	masculine plural noun; genitive/ablative case	Strong's #740

Translation: ...and the table and the loaves (of bread) placed in view,...

To the north of the Tabernacle is the Table of Showbread; or the Table with the Bread of Presence upon it.

Jesus is the Bread of Life and the Bread of Presence. Bread often speaks of the Lord's humanity.

Jesus refers to Himself as the Bread of Life (John 6:35) and the Bread sent down from heaven (John 6:41).

The Bread of Presence (a graphic); from [Amazing Sanctuary](#); accessed November 16, 2022.



Hebrews 9:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present passive indicative	Strong's #3004
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter singular adjective; nominative case	Strong's #39 (neuter of #40)

Translation: ...which kept on being called a holy place.

The Tabernacle was called the holy place.

Hebrews 9:2 For the first tent was furnished, in which [tent was] the lampstand and the table and the loaves (of bread) placed in view, which kept on being called a holy place. (Kukis nearly literal translation)

Hebrews 9:3

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 9:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	neuter singular adjective; accusative case	Strong's #1208
katapetasma (καταπέτασμα) [pronounced kat-ap-EHT-as-mah]	<i>a veil spread out, a curtain</i>	neuter singular noun, accusative case	Strong's #2665
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present passive participle, nominative case	Strong's #3004
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	feminine singular adjective; nominative case	Strong's #39 (neuter of #40)
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter plural adjective; genitive/ablative case	Strong's #39 (neuter of #40)

Translation: Now, behind the second curtain [another] habitation, the one being called [the] holy of holies.

Inside the Tabernacle was another curtain, called a second curtain (the first was over the front of the Tabernacle). About a third of the Tabernacle was a separate room, closed off by this second curtain. That room is called the Holy of Holies.

Only one person went into the section of the Tabernacle, and he went there but once a year, on that great day of atonement.

Hebrews 9:3 Now, behind the second curtain [another] habitation, the one being called [the] holy of holies. (Kukis nearly literal translation)

Hebrews 9:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chruseos (χρῦσεος) [pronounced KHROO-seh-oss]	<i>golden; made of gold; overlaid or covered with gold</i>	neuter singular adjective; accusative case	Strong's #5552
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192
thumiastêrion (θυμιαστήριον) [pronounced thoo-mee-as-TAY-ree-on]	<i>a utensil for fumigating or burning incense; an altar of incense; censer</i>	neuter singular noun; accusative case	Strong's #2369

Translation: [This second curtain] keeps on having a golden incense altar...

In this phrase, I *cheated* by saying that *the second curtain keeps on having*. It is actually the Tabernacle (feminine singular noun) which keeps on having something (it has to match with the feminine singular participle). There are two pieces of furniture to be discussed, one on one side and one on the other side of the second curtain.

In the Tabernacle, but note behind the second curtain is the golden incense altar.

The Golden Incense Altar (a graphic); from [Amazing Sanctuary](#); accessed November 16, 2022.



The incense represents the sweet smell of the sacrifices to God. God is **propitiated** by the sacrifice of our Lord on **the cross**. We no longer carry with us the awful stench of the **sin nature**, to which **Adam's original sin** has been imputed.

Hebrews 9:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
kibôtos (κιβωτός) [pronounced kib-oh-TOSS]	<i>ark, (wooden) chest</i>	masculine singular noun, accusative case	Strong's #2787

This word is used both for the ark that Noah built (Matt. 24:38 Luke 17:27 Hebrews 11:7 1Peter 3:20) and for the Ark of the Covenant (Hebrews 9:4 Revelation 11:19).

Hebrews 9:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
perikaluptô (περικαλύπτω) [pronounced per-ee-kal-OOP-toe]	<i>covering (up, over, all around, entirely) (the face, a surface); blindfolding, overlaying</i>	feminine singular, perfect passive participle, accusative case	Strong's #4028
pantóthen (πάντοθεν) [pronounced pan-TOHTH-ehh]	<i>from all directions; on all sides, from all sides, on every side, round about</i>	adverb	Strong's #3840
This adverb is found only here and in Luke 19:43.			
chrusion (χρυσίον) [pronounced khroo-SEE-on]	<i>gold, a golden article, gold plating, ornament, or coin</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5553

Translation: ...and the Ark of the Covenant [on opposite sides of it], being covered all around with gold,...

Inside the Holy of Holies, the curtained-off room at the end of the Tabernacle is where the **Ark of the Covenant** is kept. The Ark is made of acacia wood (representing the humanity of Jesus) overlaid with gold (representing His Deity).

For all intents and purposes, this is a box, open at the top, coated with gold. There is a top for this box known as the Mercy Seat (also to receive mention in this paragraph).

Because there is more to the Ark of the Covenant, a picture will be provided when the rest of it is described.

Hebrews 9:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hê (ἧ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)

Hebrews 9:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stamnos (στάμνος) [pronounced STAM-noss]	<i>clay container; among the Greeks an earthen jar, into which wine was drawn off for keeping but also used for other purposes; of the little jar in which the manna was kept, laid up in the ark of the covenant</i>	masculine singular noun, nominative case	Strong's #4713 (hapax legomena)
chruseos (χρύσεος) [pronounced KHROO-seh-oss]	<i>golden; made of gold; overlaid or covered with gold</i>	neuter singular adjective; nominative case	Strong's #5552
echō (ἔχω) [pronounced EHKKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
manna (μάννα) [pronounced MAHN-nah]	<i>manna, what is it; transliterated from the Hebrew</i>	neuter singular noun; accusative case	Strong's #3131

Thayer definitions: *what is it; the food that nourished the Israelites for forty years in the wilderness; 2) of the manna was kept in the ark of the covenant; 3) symbolically, that which is kept in the heavenly temple for the food of angels and the blessed.*



Translation: ...inside of which [is] a golden jar having the manna (in it),...

Although I used the word *inside*, the preposition allows for this to mean *by* as well.

Manna is the bread from heaven which God gave to the Israelites almost every day of the stay in the desert-wilderness between Israel and Egypt.

Golden Jar of Manna (a graphic); from [Grace and Truth](#); accessed November 16, 2022.

Quite obviously, we have no idea what manna looked like; and this is clearly a brass or bronze container (gold does not deteriorate in the air).

The manna represents the logistical grace provision of God (this was certainly not supergrace blessing to the people of Israel, as they were in a very sorry state of soul at this time).

Hebrews 9:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hrabdos (ῥάβδος) [pronounced <i>HRAB-doss</i>]	<i>cane, rod, sceptre, staff; baton of royalty</i>	feminine singular noun, nominative case	Strong's #4464
Thayer meanings: <i>a staff, a walking stick, a twig, rod, branch; a rod with which one is beaten; a staff; as used on a journey, or to lean upon, or by shepherds; when applied to kings; with a rod of iron, indicates the severest, most rigorous rule; a royal sceptre.</i>			
Aaron (Ἀαρών) [pronounced <i>ah-ar-OHM</i>]	<i>light-bringer; transliterated from the Hebrew, Aaron</i>	indeclinable proper noun/masculine	Strong's #2
The brother of Moses, the first high priest of Israel and head of the whole priestly order.			
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
blastanô (βλαστάνω) [pronounced <i>blas-TAN-oh</i>]	<i>sprouting, budding, putting forth new leaves; producing, yielding fruit; germinating</i>	feminine singular, aorist active participle, nominative case	Strong's #985

Translation: ...and the staff of Aaron, the one having sprouted,...

The staff of Aaron is going to be 4–6' long, and, therefore, impossible to place inside of the Ark of the Covenant (its dimensions would not allow for that). A staff represents Israel—and it was particularly applicable to Israel at this point in time—but sprouting indicates both resurrection and rebirth. Believers of the Israelites will be resurrected again; and Israel will be reborn as a nation of God in the future.



In one sense, the church has replaced Israel in the **Church Age**. However, this does not mean that God is done with the people of Abraham of the nation of Israel. This whole **replacement theology** of this era is wrong. Israel is set aside for a time. Nation Israel will not be a **priest nation** or a **client nation** to God during the era of the church. However, the church (body of believers) is not somehow Israel reformed, reborn or replaced. We are a body of believers found in virtually every nation on earth; and in some nations, where the percentage is high, that nation is a client nation to God.

Aaron's Rod that Budded (a graphic); from **Facebook**; accessed November 16, 2022.

Hebrews 9:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hai (αί) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
plákes (πλάκες) [pronounced <i>PLAK-ehs</i>]	<i>tablets, flat things, broad tablets, plates, level surfaces (as of the sea)</i>	feminine plural noun	Strong's #4109
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242

Translation: ...and the tables of the covenant.

The tables of the covenant are the tablets of stone, upon which God wrote the Ten Commandments.

The Tables of the Covenant (a graphic); from [Controversy Extraordinary](#); accessed November 16, 2022.

Although it is possible that five commandments were written on each tablet of stone, it is more likely that each tablet contained the entire Ten Commandments, because a covenant was usually produced with two originals, so that both parties could have their copy.



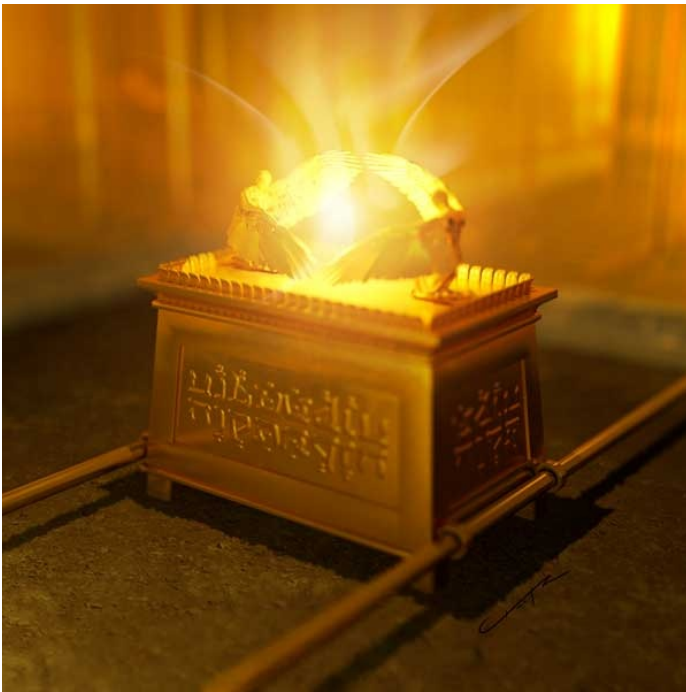
The Law represents our inability to meet God's standards. In many cases, if we understand lust of the heart to be equivalent to adultery and hatred in our hearts to be equivalent to murder, most of our have violated every single one of the Ten Commandments.

Hebrews 9:4 [This second curtain] keeps on having a golden incense altar and the Ark of the Covenant [on opposite sides of it], being covered all around with gold, inside of which [is] a golden jar having the manna (in it), and the staff of Aaron, the one having sprouted, and the tables of the covenant. (Kukis nearly literal translation)

Hebrews 9:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperanō (ὑπεράνω) [pronounced <i>hoop-er-AN-oh</i>]	over, above a thing; of a place; of rank or power	adverb	Strong's #5231
dé (δέ) [pronounced <i>deh</i>]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	her, hers; of her; from her; same	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
cheroubím (χερουβίμ) [pronounced <i>kher-oo-BEEM</i>]	angels, cherubs; transliterated (from the Hebrew), <i>cherubim, kerubim</i>	neuter plural noun; indeclinable	Strong's #5502 (hapax legomena)
Thayer definition: <i>cherubim, two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the holy of holies (both at the sacred tabernacle and of Solomon's temple) in such a manner that their faces were turned towards each other and down towards the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling place.</i>			
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	glory, dignity, glorious, honour, praise, worship	feminine singular noun; genitive/ablative case	Strong's #1391
kataskiazō (κατασκιάζω) [pronounced <i>kat-as-kee-AD-zoh</i>]	overshadowing, covering (over, with shade)	neuter plural, present active participle; nominative case	Strong's #2683 (hapax legomena)
to (τό) [pronounced <i>toh</i>]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
hilastêrion (ἱλαστήριον) [pronounced <i>hil-as-TAY-ree-on</i>]	place of propitiation, mercy seat; an expiatory (place or thing), (concretely) an atoning victim, the lid of the Ark (in the Temple)	neuter singular noun; accusative case	Strong's #2435

Translation: Now over it [the Ark are] the [golden] angels of glory which overshadow the mercy seat...

The top of the Ark of the Covenant is both a lid and two angels (cherubim) all of which has been formed from a single piece of gold (if memory serves).



The Ark of the Covenant (a graphic); from [Amazing Sanctuary](#); accessed November 16, 2022.

The lid or top of the Ark of the Covenant is the Mercy Seat.

The **High Priest**, once a year, would have some blood which he would bring into the Holy of Holies and sprinkle it onto the Mercy Seat. This represents Jesus dying for our sins.

The angels overlooking (overshadowing) the top of the Ark represent the **Angelic Conflict**. We are watched by both elect and fallen angels. Perhaps this represents all angels that watch us?

R. B. Thieme, Jr. sees these as being representative of the justice and righteousness of God (which is possible, as they are both made of gold).

Hebrews 9:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hôn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose, of which (things)</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Hebrews 9:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
méros (μέρος) [pronounced MEH-ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, genitive/ablative cases	Strong's #3313

Thayer definitions: 1) a part; 1a) a part due or assigned to one; 1b) lot, destiny; 2) one of the constituent parts of a whole; 2a) in part, partly, in a measure, to some degree, as respects a part, severally, individually; 2b) any particular, in regard to this, in this respect.

Translation: ...*(about which [things] it is not [the time] to speak [of them] according to [each] part).*

The writer of Hebrews is not going to spend a lot of time going into detail about these various articles of furniture and explain each one and what each one is for and what it represents.

His point is to continue showing that Jesus is the **Messiah**, Who has fulfilled all that Messiahship requires.

Hebrews 9:5 *Now over it [the Ark are] the [golden] angels of glory which overshadow the mercy seat (about which [things] it is not [the time] to speak [of them] according to [each] part).* (Kukis nearly literal translation)

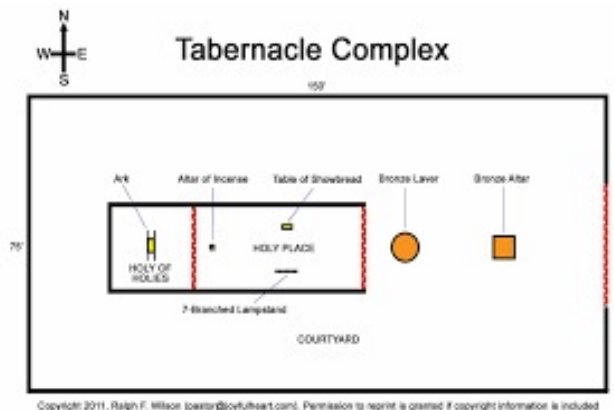
Hebrews 9:1–5 *Indeed, therefore, the first [covenant] was having the statutes of service of the holiest (place) of earth. For the first tent was furnished, in which [tent was] the lampstand and the table and the loaves (of bread) placed in view, which kept on being called a holy place. Now, behind the second curtain [another] habitation, the one being called [the] holy of holies. [This second curtain] keeps on having a golden incense altar and the Ark of the Covenant [on opposite sides of it], being covered all around with gold, inside of which [is] a golden jar having the manna (in it), and the staff of Aaron, the one having sprouted, and the tables of the covenant. Now over it [the Ark are] the [golden] angels of glory which overshadow the mercy seat (about which [things] it is not [the time] to speak [of them] according to [each] part).* (Kukis nearly literal translation)

From above, the positioning of the furniture of the Ark looks like this:

The Tabernacle Complex (a graphic); from **Jesus Walk**, accessed November 16, 2022.

Inside of the *walls* which cordon off the Tabernacle there are two furniture items which are not inside of the Tabernacle: the Bronze Laver and the Bronze Altar. If all of the pieces are seen from above, the general form of a cross can be perceived. Bear in mind that a Roman cross was more like a T than a †. However, at the very top of our Lord's cross was a plaque which said Who He was in three or four different languages. That would have added to the height, making this more similar to the crosses which so many people carry (they are not good luck, they will not ward off evil, and clutching them is not going to protect you from anything).

Hebrews 9:1–5 *Indeed, in the first covenant, we learn the statutes of religious observances of the holiest place on earth, namely the Tabernacle. The first tent had the following furnishings: there was the golden lampstand and the table which the bread of presence on top of it. This Tabernacle was known as a holy place. Now, behind a second curtain was another room, which was known as the holy of holies. On one side of the holy curtain was the golden incense altar and on the other side was the Ark of the Covenant. The Ark was gold-plated. Inside of*



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the Ark was the golden container of manna, Aaron's rod that had sprouted leaves, and the tables of the covenant. Above the ark is a golden lid (called the mercy seat) fashioned together with two cherubs standing upon the lid and overshadowing it. We have so much more to speak about, that we cannot go into any more detail about the furnishings of the Tabernacle (or of the Temple which followed). (Kukis paraphrase)

There was little agreement on where to end each sentence until v. 10.

For translations which italicize their added words, they added a lot of words. That suggests that putting together a translation is going to be difficult. There are a handful of words which are rarely used; that makes translating difficult.

When dealing with a difficult translation, I combine several approaches: (1) most of the time, the big ideas are revealed by the vocabulary, even if the specific details are more difficult to grasp. (2) The translation and interpretation should be within the realm of known doctrinal truth. (3) We have to keep in mind that the writer is trying to make several doctrinal points in this dissertation. (4) I also check the translation of six or more of the more literal translations to help guide me. (5) Care should be given the morphology of the words. (6) I try to adhere to all of these things in the Kukis nearly literal translation; but I become a bit more carefree on the paraphrase.

Quite obviously, we are dealing with the services of the priests, of the High Priest, entry into the main tent, entry into the Holy of Holies (with blood). Some things were not made known yet. What takes place is **typical**. At some point, there will be a time of reformation.

In v. 8, there is no clear subject, no main verb with an implied subject; but many genitives and a few accusatives.

Although I think that the paraphrase is good, I may have gone overboard on it.

Now, these things, therefore, were made ready to indeed the first tent, through each they keep on entering the priests to the services they keep on accomplishing; now to the second one time of the year only the High Priest, not without blood, which he keeps on bringing in for himself and [for] the people of sins committed in ignorance; this (thing) being known of the Spirit of the Holy, not yet to be made known the way of the sacred things of the first tent continually adhering to strife; which is a parable to the thing coming, according to which both gifts and sacrifices keep on being brought, not being able to, according to conscience, to complete the serving (of God). Only on foods and drinks, and various washings, [and] statutes of the flesh until a time of reformation resting upon.

Hebrews
9:6–10

Now, therefore, these things were indeed prepared for the first Tabernacle. Because of this, all the priests keep on entering [into the Tabernacle], accomplishing the sacred services. Now, one time of the year the High Priest [enters] the second [room], not without blood, which he keeps on bringing in for himself and [for] the errors of the people. This [blood] keeps on being made known by the Holy Spirit, not yet having been revealed the way of the holiest places, yet of the first Tabernacle which keeps on having existence (which [Tabernacle is] a symbol for the coming [age]). According to this, both gifts and sacrifices keep on being brought, [yet] not being able to, according to the conscience, to fulfill the service (of God); [these things being] only based upon food and drinks, and various washings, [and] fleshly ordinances being imposed until [the] epoch of reformation.

All of this furniture, along with the priesthood, was put in place for the original Tabernacle. For centuries, the Levitical priests continually performed these sacred services in the Tabernacle. Now, there is one time each year that the High Priest enters into the Holy of Holies carrying blood, which he presents for himself and for the shortcomings of the people of God. The meaning of this blood keeps on being made known by God the Holy Spirit today. However, originally, this way of Christ was not understood in the holiest of places (the Tabernacle of God). This Tabernacle continues to exist, and it is simply a symbol for the coming age. Nevertheless, even today, both gifts and sacrifices continue to be brought, which are unable to fulfill the service of God (that is, they cannot provide reconciliation with God). According to the conscience, these ceremonies of food and drinks, various washings and fleshly ordinances should be imposed only until the epoch of reformation. At that point, because they are symbols, they should end.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now, these things, therefore, were made ready to indeed the first tent, through each they keep on entering the priests to the services they keep on accomplishing; now to the second one time of the year only the High Priest, not without blood, which he keeps on bringing in for himself and [for] the people of sins committed in ignorance; this (thing) being known of the Spirit of the Holy, not yet to be made known the way of the sacred things of the first tent continually adhering to strife; which is a parable to the thing coming, according to which both gifts and sacrifices keep on being brought, not being able to, according to conscience, to complete the serving (of God). Only on foods and drinks, and various washings, [and] statutes of the flesh until a time of reformation resting upon.
- Complete Apostles Bible Now when these things had been thus prepared, the priests always went into the first tabernacle, accomplishing the services, but into the second part the high priest goes alone once during the year, not without blood, which he offers for himself and for the people's sins committed in ignorance;
- the Holy Spirit signifying this, that the way into the Holiest of All was not yet revealed while the first tabernacle was still standing, which was symbolic for the present time, according to which both gifts and sacrifices are being offered, which are not able, in respect to conscience, to make perfect the one performing the service, concerned only with foods and drinks, various washings, and fleshly ordinances which are imposed until a time of reformation.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) Now these things being thus ordered, into the first tabernacle, the priests indeed always entered, accomplishing the offices of sacrifices. But into the second, the high priest alone, once a year: not without blood, which he offereth for his own and the people's ignorance: The Holy Ghost signifying this: That the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, And divers washings and justices of the flesh laid on them until the time of correction.
- V. Alexander's Aramaic .
- Eastern Aramaic Manuscript .
- James Murdock's Syriac NT And into the outer tabernacle the priests, at all times, entered, and performed their ministration.

But into the interior tabernacle, once a year only, the high priest entered, with the blood which he offered for himself and for the sins of the people. And by this the Holy Spirit indicated, that the way to the holy [places] was not yet manifested, so long as the first tabernacle was standing: and it was a symbol, for that time, during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them: but [they consisted] only in food and drink, and in the ablutions of divers things; which were carnal ordinances, and were set up until the time of a reformation.

Original Aramaic NT .
 Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Now while these things were in existence, the priests went into the first Tent at all times, for prayer and the making of offerings. But only the high priest went into the second, once a year, not without making an offering of blood for himself and for the errors of the people: The Holy Spirit witnessing by this that the way into the holy place had not at that time been made open, while the first Tent was still in being; And this is an image of the present time; when the offerings which are given are not able to make the heart of the worshipper completely clean, Because they are only rules of the flesh, of meats and drinks and washings, which have their place till the time comes when things will be put right.</p>
Bible in Worldwide English	<p>These things were made ready. The priests always went into the first part of the house to do their work for God. But only the high priest went into the second part. And he went in only once a year. He never went in without taking blood with him. He gave the blood to God for the wrong things he had done and for the wrong things people had done. This is how the Holy Spirit showed that the way into the Most Holy Place was not yet open to everybody. It was not open as long as the first house was still standing. This first part is a picture of the time we are in now. In it gifts and sacrifices are made to God. But they cannot make a persons heart clean to worship God. These are only things to eat and drink and different kinds of washings. They are laws made for the body until the time when everything is made right again.</p>
Easy English Easy-to-Read Version–2008	<p>Everything in the tent was made ready in the way I have explained. Then the priests went into the first room every day to do their worship duties. But only the high priest could go into the second room, and he went in only once a year. Also, he could never enter that room without taking blood with him. He offered that blood to God for himself and for the sins the people committed without knowing they were sinning. The Holy Spirit uses those two separate rooms to teach us that the way into the Most Holy Place was not open while the first room was still there. This is an example for us today. It shows that the gifts and sacrifices the priests offer to God are not able to make the consciences of the worshipers completely clear. These gifts and sacrifices are only about food and drink and special washings. They are only rules about the body. God gave them for his people to follow until the time of his new way.</p>
God's Word™	<p>That is how these two parts of the tent were set up. The priests always went into the first part of the tent to perform their duties. But only the chief priest went into the second part of the tent. Once a year he entered and brought blood that he offered for himself and for the things that the people did wrong unintentionally. The Holy</p>

Spirit used this to show that the way into the most holy place was not open while the tent was still in use. The first part of the tent is an example for the present time. The gifts and sacrifices that were brought there could not give the worshiper a clear conscience. These gifts and sacrifices were meant to be food, drink, and items used in various purification ceremonies. These ceremonies were required for the body until God would establish a new way of doing things.

Good News Bible (TEV)

This is how those things have been arranged. The priests go into the outer tent every day to perform their duties, but only the high priest goes into the inner tent, and he does so only once a year. He takes with him blood which he offers to God on behalf of himself and for the sins which the people have committed without knowing they were sinning. The Holy Spirit clearly teaches from all these arrangements that the way into the Most Holy Place has not yet been opened as long as the outer tent still stands. This is a symbol which points to the present time. It means that the offerings and animal sacrifices presented to God cannot make the worshiper's heart perfect, since they have to do only with food, drink, and various purification ceremonies. These are all outward rules, which apply only until the time when God will establish the new order.

The Message

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NIRV

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New Life Version

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

But this is how everything was when the priests went each day into the first part of the tent to do their duties. However, only the high priest could go into the second part of the tent, and he went in only once a year. Each time he carried blood to offer for his sins and for any sins that the people had committed without meaning to. All of this is the Holy Spirit's way of saying that no one could enter the most holy place while the tent was still the place of worship. This also has a meaning for today. It shows that we cannot make our consciences clear by offering gifts and sacrifices. These rules are merely about such things as eating and drinking and ceremonies for washing ourselves. And rules about physical things will last only until the time comes to change them for something better.

The Living Bible

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New Berkeley Version

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New Century Version

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New Living Translation

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The Passion Translation

So with this prescribed pattern of worship the priests would routinely go in and out of the first chamber to perform their religious duties. And the high priest was permitted to enter into the Holiest Sanctuary of All only once a year and he could never enter without first offering sacrificial blood for both his own sins and for the sins of the people. Now the Holy Spirit uses the symbols of this pattern of worship to reveal that the perfect way of holiness had not yet been unveiled. For as long as the tabernacle stood it was an illustration *that pointed to our present time of fulfillment*, demonstrating that offerings and animal sacrifices had failed to perfectly cleanse the conscience of the worshiper. For this old pattern of worship was a matter of external rules and rituals concerning food and drink and ceremonial washings which was imposed upon us until the appointed time of heart-restoration had arrived.

UnfoldingWord Simplified T.

After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services. But only the high priest entered the second room once each year, and not without blood that he offered for himself and for the people's unintentional sins. The Holy Spirit showed that the way into the most holy

place had not yet appeared as long as the first tabernacle was still standing. This was an illustration for the present time. Both the gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience. They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

Williams' New Testament

With these arrangements completed in this way, the priests in conducting their official services regularly go into the outer part of the tent of worship; but into the second or inner part nobody but the high priest may go, and he only once a year, and never without blood which he offers for himself and for the sins committed in ignorance by the people. By this the Holy Spirit was showing that there was as yet no access to the real sanctuary while the outer tent was still in existence, for it is merely a symbol of the present time in connection with which gifts and sacrifices are repeatedly offered though they cannot make the conscience of the worshiper perfect, since they deal only with food and drink and various washings, that is, with mere material regulations which are in force only until the time of setting things straight.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

These having been constructed like this, into the first *room of the* tent through everything the priests certainly enter finishing up the sacrifice rituals, but into the second *room* once a year, the head priest *enters* alone, not without blood, that he offers up on behalf of himself and the *sins* the ethnic group is unaware of. This is what the Sacred Spirit makes obvious: for the way of the Sacred *Things* to not yet have been shown as the first *room of the* tent still has a standing, something that is an illustration for the time that has stood here, in line with which, both contributions and sacrifices are offered up that are not able, regarding *the* conscience, to complete the *person* ministering, only laying on food, drink, and distinctive submersions — right paths for a physical body — up to *the* right time for reformation.

Common English Bible

Len Gane Paraphrase

Now after these things were prepared, the priest always went into the outer tent doing the service [of God]. But only the high priest [goes] into inner tent and then only once a year, and never without blood which he brought for himself and for the errors of the people. The Holy Spirit making it evident that the way into the Holy of Holies was not yet open, while the first tent was still standing. This was a symbol for the present time, in which both gifts and sacrifices that are offered cannot make the conscience of the worshiper perfect, since [they dealt with] only foods, drinks, various washings, and regulations [for the] body imposed [on them] until the time things would be straightened out.

A. Campbell's Living Oracles

Now, these things being this set in order, the priests go at all times indeed into the first tabernacle, performing the services; but into the second tabernacle-the high priest alone-once every year, not without blood, which he offers for himself, and for the errors of the people. The Holy Spirit signifying this, that the way of the holy places was not yet laid open, while the first tabernacle was yet standing; which was a figurative representation for the time being, during which both gifts and sacrifices are offered which can not, with respect to the conscience, make him who does the service perfect-only with meats and drinks, and divers immersions- ordinances concerning the flesh, imposed till the time of reformation.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament Such, then, was the arrangement of the Tabernacle. Into the outer part priests are constantly going, in the discharge of their sacred duties; but into the inner only the High Priest goes, and that but once a year, and never without taking the blood of a victim, which he offers on his own behalf, and on behalf of the errors of the People. By this the Holy Spirit is teaching that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle still remained. For that was only a type, to continue down to the present time; and, in keeping with it, both gifts and sacrifices are offered, though incapable of satisfying the conscience of the worshiper; the whole system being concerned only with food and drink and various ablutions--external ceremonials imposed until the coming of the New Order.

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
 - Berean Study Bible .
 - Christian Standard Bible .
 - Conservapedia Translation .
 - Evangelical Heritage V. .
 - Revised Ferrar-Fenton Bible .
 - Free Bible Version .
- Once all of this had been set up, the priests would go in regularly to the first room of the tabernacle to perform their duties. But only the high priest went into the second room, and only once a year. Even then he had to make a sacrifice involving blood,* which he offered for himself and for the people’s sins of ignorance. By this the Holy Spirit indicated that the way into the true Most Holy Place hadn’t been revealed while the first tabernacle still existed.* This is an illustration for us in the present, showing us that the gifts and sacrifices that are offered can’t make the worshiper’s conscience clear. They’re just religious regulations—about food and drink, and various ceremonies involving washing—which were put in place until the time of God’s new way of relating to him.
- God’s Truth (Tyndale) .
 - Holman Christian Standard .
 - International Standard V .
 - Lexham Bible .
 - Montgomery NT .
- Such then were the arrangements. Into the outer tent the priests enter continually in the performance of their duties; but into the inner tent the high priest only goes alone, once a year, and that not without blood, which he offers for himself and for the ignorances of the people. The Holy Spirit teaching by this that the way into the Holiest has not yet been disclosed while the first tent is still standing. This is a parable, for the present time, according to which gifts and sacrifices are offered that are not able, as far as conscience is concerned, to perfect the worshiper; since they consist only in meats and drinks and various ablutions, carnal ordinances, imposed until the time of reformation.
- NIV, ©2011 .
 - Riverside New Testament .
 - Leicester A. Sawyer’s NT .
 - The Spoken English NT .
 - UnfoldingWord Literal Text .
 - Urim-Thummim Version .
- Now when these things were made ready, the priests went always into the first Tabernacle, accomplishing the service of Elohim. But into the second went the High Priest alone once every year, not without blood, that he offered for himself, and for the errors of the people: The Sacred Spirit signifying this, that the way into the Holy of Holies was not yet made visible while the first Tabernacle was still standing. That was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the

Weymouth New Testament	<p>conscience; That stood only in foods and drinks and different washings, and fleshly ordinances, imposed on them until the Time of Restoration.</p> <p>These arrangements having long been completed, the priests, when conducting the divine services, continually enter the outer tent. But into the second, the High Priest goes only on one day of the year, and goes alone, taking with him blood, which he offers on his own behalf and on account of the sins which the people have ignorantly committed.</p> <p>And the lesson which the Holy Spirit teaches is this--that the way into the true Holy place is not yet open so long as the outer tent still remains in existence. And this is a figure--for the time now present--answering to which both gifts and sacrifices are offered, unable though they are to give complete freedom from sin to him who ministers. For their efficacy depends only on meats and drinks and various washings, ceremonies pertaining to the body and imposed until a time of reformation.</p>
Wikipedia Bible Project Worsley's New Testament	<p>.</p> <p>Now these things being thus disposed, the priests always went into the first <i>part of the</i> tabernacle to perform their <i>daily</i> services: but into the second only the high-priest <i>went</i> once a year; <i>and that</i> not without blood, which he offered for himself, and <i>for</i> the sins of the people <i>committed</i> through ignorance. The Holy Ghost shewing by this, that the way into the <i>Holy</i> of holies was not yet manifested, the first tabernacle being yet standing. Which figure <i>remains</i> to the present time, wherein gifts and sacrifices are offered, that cannot perfect the worshipper as to <i>his</i> conscience, <i>relating</i> only to meats and drinks, and different washings, and <i>such</i> carnal ordinances <i>as were</i> required till the time of reformation.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	<p>And these having been prepared thus, the priests go into the first tabernacle through all, completing the services.</p> <p>But into the second the high priest goes alone once in the year², not without blood, which he offers for himself and the ignorance's of the people; the Holy Spirit signifying by this that the way of the Holy of Holies has not yet been made manifest, the first tabernacle still having been standing; and it was a symbol, for that time, during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them: but only in food and drink, and various washings, and fleshly ordinances, until the time of reformation has been imposed³.</p> <p>² On the day of Atonement or Yom Kippur.</p> <p>³ Clearly showing the ceremonial law of ritual clean and unclean with a ritual washing called a mikvah are superseded in the New Covenant by the ultimate one time Mikvah of baptism. Since the sacrifice of Messiah is in perpetuity (Heb 10:12), there is no need to be re-baptized over and over. The ceremonial law was not part</p>

of the original covenant but was added with the Levitical order and thereby fulfilled its purpose and is superseded by the Melchizedek priesthood. This has nothing to do with the physical laws of clean and unclean in Leviticus 11 and 12.

Holy New Covenant Trans.

After everything was ready, the priests were always going in and out of the first room to perform their worship services. But once each year, the high priest went alone into the second room. He had to have blood with him. He offered this blood to God for himself and for the sins which the people did without knowing about them. While the first room is still standing, the Holy Spirit shows by this that the way into the most holy place had not yet been opened. This is symbolic for today: it shows that gifts and sacrifices, which are being offered to God, cannot clear the worshipper's conscience. These were only physical rules about food, drink, and different kinds of washings. They were to last until the time when everything would be made right.

The Scriptures 2009

And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,^a the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing, which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience, only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight.

^aNumbers15:15-28.

Tree of Life Version

Now with these things prepared this way, the kohanim do continually enter into the outer tent while completing the services; but into the inner, once a year, the kohen gadol alone—and not without blood which he offers for himself and for the unintentional sins of the people. By this the Ruach ha-Kodesh makes clear that the way into the Holies has not yet been revealed while the first tent is still standing. It is a symbol for the present time. Accordingly, gifts and sacrifices are being offered that cannot make the worshiper perfect with respect to conscience. These relate only to food and drink and various washings—regulations for the body imposed until a time of setting things straight.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...these but so having been prepared to certainly the first tent through every [thing] enter The Priests the services Completing to but the [one] second once the year {enters} Only The Priest (Chief) not without blood which [He] offers for himself and the [of] the people offenses (unintentional) this indicating the spirit the [thing] pure not yet to have been revealed the [of] the [things] pure way yet the first tent having existence Who {is} Symbol to the time the [one] having come in whom Gifts also and Sacrifices are offered not Having (Ability) in consciousness to perfect the [man] serving only at foods and drinks and different washings Acts (Right) [of] flesh {are} until time [of] reformation Imposing...

Alpha & Omega Bible
Awful Scroll Bible

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What is more, these-same things, having been the same-as-this accordingly-implemented, the priests goes- throughout-it-all -into, surely the first tabernacle, concluding-upon the services, and into the second veil, the chief-priest, only once a year, not without blood, which he brings-near to offer, in behalf of himself, and of the ignorance of the people, the Awful Breath making this manifest, that the way into the Awful Place, is to have not-yet been made apparent, the first tabernacle holding still to stand, what-certain thing puts-besides, for the due season having stood-from-among, accordingly to which, there is being brought-near an offering, of both gifts and sacrifices, being not able to make he serving perfected, according

Concordant Literal Version	to together-perceiving nesses, merely by food and drinks, and carried-throughout baptisms, and fleshly righteousness, being laid-upon, to the point of time, of the thorough-uprighting. Now these having been constructed thus, the priests, indeed, are passing continually into the front tabernacle, performing the divine service;" yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for himself and the errors of the people, by this the holy spirit making it evident that the way of the holy places is not as yet manifest while the front tabernacle still has a standing: which is a parable for the present period, according to which both approach presents and sacrifices are being offered, which can not make the one offering divine service perfect as to the conscience, only in foods and drinks and baptizings excelling, and just statutes for the flesh, lying on them unto the period of reformation."
exeGeses companion Bible	And these being thus prepared, the priests indeed continually entered the first tabernacle, fully completing the liturgy: and into the second the archpriest alone once every year not apart from blood he offered for himself and the unknowingnesses of the people: - the Holy Spirit evidencing this - that the way into the Holies was not yet manifest, while the first tabernacle still stood - a parable to that present season, in which they offered both gratuities and sacrifices, that could not complete/shalam him who liturgized, as pertaining to the conscience - only upon food and drinks and more excellent baptisms and judgments of flesh - imposed until the season of thorough straightening.
Orthodox Jewish Bible	Now these things having been prepared, the kohanim go continually into the Mishkan, the hachitzon (the outer one), performing the avodas kodesh chert. But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not without DAHM (blood) which he offers for himself and for the shiggot haAm (unintentional sins of the people). By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet been revealed while the Mishkan, the hachitzon (the outer one), is still standing, Which is a mashal for the present time. Accordingly both minchot and zevakhim are being offered which cannot fulfill with respect to the matzpun (conscience) of the worshiper, Als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external regulations being imposed until the time of the Tikkun (Restoration).
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now after preparing these things [*i.e., the table, incense, etc.*], the priests regularly enter the outer room of the Tabernacle [*i.e., the Holy Place*] to carry out the duties of their service. But [*only*] once a year the head priest goes alone into the inner room [*i.e., Holy of Holies*], and never without [*animal*] blood, which he offers [*as a*

sacrifice] for himself and for the sins done in ignorance by the people. [By his doing this] the Holy Spirit signifies that the way into the Holy Place [Note: This actually refers to the Holy of Holies, and represents heaven] had not yet been disclosed [i.e., made accessible] while the first Tabernacle was still standing. [That Tabernacle] is symbolic of the present time, [indicating] that both gifts and [animal] sacrifices, which are offered [by the priests], are not able to give the worshiper a clear conscience since, with foods and drinks and various [ceremonial] washings, they are only outward regulations imposed until the time when everything would be made right [i.e., under the New Agreement].

Benjamin Brodie's trans.

Now, after these things were appropriately prepared, then the priests repeatedly entered into the outer tent [the Holy Place], performing ceremonial rites [sacred duties],

But the high priest alone entered beyond the second [curtain: into the Holy of Holies], once a year [Day of Atonement], never without blood [representing the saving work of Christ], which he offered on behalf of himself and the unknown sins of the people [Israel],

This [sin offering] being indicated by the Holy Spirit, because the entrance [Jesus Christ] through the Holy Place could not yet [since the time for His work on earth had not arrived] be revealed [it was still a mystery] as long as the first tabernacle [earthly tent] still had existence,

Which [earthly tabernacle] was a type during the dispensation which was then present [Israel], according to which [type] both gifts and sacrifices [Levitical offerings] were offered which were not [weakness of ritual], with reference to the conscience [norms and standards of the soul are not touched by shadows], able to bring to maturity [super-abounding grace] the one who made it a practice to worship [ceremonial purification only],

Being only [due to their inherent limitations] regulations pertaining to the body [hygiene], along with solid food [meat & manna] and beverages and different kinds of washings, which were imposed until the dispensation of the new order [Church Age].

The Expanded Bible
Jonathan Mitchell NT

But of these things, having been thus prepared (equipped; furnished; constructed), the priests, indeed, habitually entering into the first tabernacle [i.e., compartment], are repeatedly completing (ending upon; fully finishing) the sacred service, yet into the second one [i.e., compartment] the chief priest alone (or: only), once a year, not apart from blood – which he is offering over (or: on behalf of) the effects of ignorance (things resulting from a lack of knowledge or insight) of himself and of the people –

the set-apart Breath-effect (or: Holy Spirit) making this clearly visible: the Way (Path; Road) of the set-apart places (or: of the separated ones; pertaining to the sacred folks; of the Holies) [was] not yet to have been manifested (caused to appear; brought to light) while the first tabernacle is having a standing –

which is a parable, [pointing] unto the present season (or: the fertile moment and situation having been placed within the midst and which is now here) – in accord with which [parable] both gifts and sacrifices are continually being offered, [though] not being able (or: not having power) to perfect (complete; bring to the goal and destiny; finish; mature), in regard to conscience and shared consciousness, those repeatedly doing the sacred service,

[relying] only upon foods and drinks and various immersions (baptisms; ceremonial washings), as well as rites and products of the way then pointed out (or: applications of fairness and equity) pertaining to the flesh (or: = [the] flesh's [religious] ordinances and external regulations of justice; or: = the system of human works), continuously lying upon them (thus: pressing upon them; = being imposed

by them) until a fitting situation (or: season; fertile moment) of raising-up-through (or: thoroughly raising upright and making straight).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Now these things having been prepared in this way, the priests enter into the first tent continually [Literally “throughout all”] as they [*Here “as” is supplied as a component of the temporal participle (“accomplish”)] accomplish their service, but only the high priest *enters* into the second *tent* once a year, not without blood, which he offers on behalf of himself and the *sins* of the people committed in ignorance. The Holy Spirit was making this clear, that the way into the holy place was not yet revealed, while [*Here “while” is supplied as a component of the temporal participle (“was”)] the first tent was still in existence, which *was* a symbol for the present time, in which both the gifts and sacrifices which were offered were not able to perfect the worshiper with respect to the conscience, concerning *instead* only food and drink and different washings, regulations of outward things imposed until the time of setting *things* right.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT

Now, with things set up this way, the priests go into the first tent all the time as they carry out their worship duties.

But somebody goes into the second tent just once a year—only the high priest. And he always brings blood, on behalf of his and the people’s unnoticed sins.

The Holy Spirit is showing us something here: as long as the first tent is still in place, the way into the Holy Place hasn’t been revealed yet.

This is a symbol of the present time. During this time, gifts and offerings are being presented to God, but they’re not able to clear^k the conscience of the worshipers. They’re only about food and drink, and various washings. They’re rules about physical things,^l rules put in place until a time of restoration comes.

^k. Lit. “perfect”.

^l. Lit. “regulations of the flesh”.

Wilbur Pickering’s New T.

The service of the sanctuary

Now when these things had been thus prepared, the priests continually went into the first part, performing the divine services, but into the second one only the high priest could go, once a year and only with blood, which he offered for himself and for the people’s sins of ignorance; the Holy Spirit was making clear that the way into the Most Holy Place was not yet open to the public while the first tabernacle was still in existence. It was a figure during the time then present, a time when both gifts and sacrifices were being offered that were incapable of clearing the conscience of the worshiper—they were only about foods and drinks and various ceremonial washings and physical regulations, things imposed until the time of restructuring.³

(3) Or, ‘the time of getting it right’.

Literal, almost word-for-word, renderings:

A Faithful Version

Now with these things prepared in this manner, the priests enter into the first tabernacle at all customary times in order to perform the services; But the high priest enters alone into the second tabernacle once a year, not without blood, which he offers for himself and for the sins that the people committed in ignorance. The

Holy Spirit signifying this: that the way of the holiest has not yet been made manifest, while the first tabernacle is still standing; Which is a symbol for the present time, in which both gifts and sacrifices are being offered that are not able to perfect the one performing the service, as pertaining to the conscience. These services consist only of meat and drink offerings, and various washings and physical ordinances, imposed until the time of the new spiritual order.

Analytical-Literal Translation

Now these [things] having been prepared in this way, on the one hand the priests through all [fig. always] enter into the first tabernacle performing the sacred services, on the other hand once in the year, the high priest [enters] alone into the second [sanctuary], not without blood, which he offers on behalf of himself and the sins of the people committed in ignorance, the Holy Spirit making this clear, that not yet has been revealed the way into the Holiest [fig., the very presence of God], the first tabernacle still standing, which [was] a symbol for the present time, according to which both gifts and sacrifices are offered, [which] are not being able, in regard to conscience, to make perfect the one performing the sacred service, [since they are concerned] only with food and drinks and various baptisms [or, ceremonial washings] and fleshly ordinances [or, regulations for the body] being imposed until a time of reformation.

Berean Literal Bible

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Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

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Context Group Version

Now these things having been prepared in the same way, the priests go in continually into the first tabernacle, accomplishing the public service {or liturgy}; but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the disgraceful acts of the people committed in ignorance: the Special Spirit this signifying, that the way into the special place has not yet been made obvious, while the first tabernacle is yet standing; which [is] a figure for the time present; according to which are offered both gifts and sacrifices that can't, as concerning the social integrity, make the one who bows down in deference whole {fully formed, mature}, [being] only (with food and drinks and diverse washings) fleshly ordinances, imposed until a time of restoration.

English Standard Version

These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, 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 unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

Far Above All Translation

And with these *things* fitted out in this way the priests continually go into the first tabernacle, carrying out the *religious* services, but the high priest alone goes into the second *tabernacle* once a year, not without blood, which he offers for himself and for the sins of ignorance of the people, the holy spirit demonstrating this: that the way of the sanctuary has yet not been made manifest since the first tabernacle is still standing, which *is* a figure *pointing* to the present time, in accordance with which gifts and sacrifices are offered *which are* not able to make the officiator perfect as pertaining to *the* conscience, just *being* based on food and drink and various baptisms and carnal statutes, imposed *on them* until *the* time of reform.

Green's Literal Translation

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Literal New Testament

NOW THESE THINGS THUS HAVING BEEN PREPARED, INTO THE FIRST TABERNACLE AT ALL TIMES ENTER THE PRIESTS, THE SERVICES ACCOMPLISHING;

BUT INTO THE SECOND ONCE IN THE YEAR ALONE THE HIGH PRIEST, NOT APART FROM BLOOD, WHICH HE OFFERS FOR HIMSELF AND THE OF THE PEOPLE SINS OF IGNORANCE :

THIS SIGNIFYING THE SPIRIT THE HOLY, [THAT] NOT YET HAS BEEN MADE MANIFEST THE OF THE HOLIES WAY, STILL THE FIRST TABERNACLE HAVING A STANDING;

WHICH [IS] A SMILE FOR THE TIME PRESENT, IN WHICH BOTH GIFTS AND SACRIFICES ARE OFFERED, NOT BEING ABLE AS TO CONSCIENCE TO PERFECT HIM WHO SERVES, [CONSISTING]

ONLY IN MEATS AND DRINKS AND DIVERS WASHINGS, AND ORDINANCES OF FLESH, UNTIL [THE] TIME OF SETTING THINGS RIGHT IMPOSED.

Literal Standard Version

And these things having been thus prepared, into the first dwelling place, indeed, the priests go in at all times, performing the services,

and into the second, once in the year, only the chief priest, not apart from blood, which he offers for himself and the errors of the people.

By this the Holy Spirit was making evident that the way of the holy [places] has not yet been revealed, the first dwelling place yet having a standing;

which [is] an allegory in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,

only on the basis of food, and drinks, and different immersions, and fleshly ordinances—until the time of reformation imposed on [them].

Modern English Version

Modern Literal Version 2020

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Now these *things* having thus been prepared, the priests indeed go-forth always into the first tabernacle, completing the divine services to God;

but the high-priest *went* alone into the second, once in the year for all, not without blood, which he offers on behalf of himself and *on behalf of* the sins of ignorance of the people.

The Holy Spirit indicating this, *that* the way *into* the *holy* of holies to have not yet been manifested, *while* the first tabernacle still has a standing.

This tabernacle, (which *is* a figure toward the present time); according-to which both gifts and sacrifices are offered, are not able to complete the one giving-divine service to God according-to *the* conscience,

being only ordinances of the flesh, (upon *the basis of* foods, drinks and assorted ceremonial washings), laying upon *us* till a time of reformation.

Modern KJV

New American Standard

New European Version

New King James Version

NT (Variant Readings)

Niobi Study Bible

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Limitations of the Earthly Service

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service to God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people, the Holy Spirit by this signifying that the way into the Holiest of All was not yet made manifest so long as the first tabernacle was yet standing. It was a figure for the time then present in which were offered both gifts and sacrifices, which could not make him that did the service perfect, as pertaining to the conscience, since it concerned only meats and drinks and divers washings and carnal ordinances (rites or ceremonies) imposed on them until the time of reformation.

Revised Young's Lit. Trans.

R. B. Thieme, Jr. translation

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Now when these things had been constructed in this manner, the priests constantly entered into the first tent (the holy place), performing the sacred functions.

But into the second [the holy of holies] once every year [that is, the Day of Atonement] only the high priest alone, not without making use of blood, which he offers on behalf of himself, and on behalf of the people their sins of ignorance. The Holy Spirit revealing this, namely that the entrance [or, way into] into the holy of holies had not yet been revealed, so long as the original tabernacle kept having existence.

Which [tabernacle] was a type with reference to the present dispensation [that is, the Church Age], according to which type both gifts and sacrifices which were being offered were not able to bring to the goal of maturity [that is, to supergrace status] with reference to the conscience of the one performing the worship.

This applied only to foods and beverages, and various washings, and regulations pertaining to the body, being imposed until the dispensation of the new order (which is the Church Age).

Updated Bible Version 2.17
A Voice in the Wilderness

Now when these things had been thus prepared, the priests always went into the first tabernacle, performing the services. But into the second the high priest went alone once a year, not without blood, which he offered for himself and for the sins of the people, committed in ignorance; the Holy Spirit signifying by this that the way into the Holy of Holies was not yet made manifest while the first tabernacle was still standing. It was a comparison for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience; concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time when things were set right.

Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:
6-10

Hebrews 9:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Hebrews 9:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataskeuwō (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i>]	<i>furnishing, equipping, preparing, making ready; of one who makes anything ready for a person or thing; of builders, building, constructing, erecting, with the included idea of adorning and equipping with all things necessary</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #2680
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
prōtos (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; accusative case	Strong's #4413
skênê (σκηνή) [pronounced <i>skay-NAY</i>]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633

Translation: Now, therefore, these things were indeed prepared for the first Tabernacle.

A portion of the first five verses were given over to the original Tabernacle and all of its furnishings (many of which are explicitly named and briefly described). All of these things, with which the people are familiar, were prepared for the first Tabernacle and used in the subsequent Temples.

The generation which built these things saw them. The few generations who took the Ark of the Covenant out and engaged it in war also knew what that looked like. David brought the Ark of the Covenant to Jerusalem and apparently had a second Tabernacle built and functioning to place it in (that there is this second Tabernacle is not explicitly discussed, but it is clearly implied). That is apart from our subject here.

All of the things discussed were prepared for the first Tabernacle.

Hebrews 9:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
παντος (παντός) [pronounced <i>pan-TOSS</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
eiseimi (εἰσεῖμι) [pronounced <i>ICE-i-mee</i>]	<i>to go in (to), to enter</i>	3 rd person plural, present indicative	Strong's #1524
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
hiereis (ἱερείς) [pronounced <i>hee-er-ICE</i>]	<i>priests, priesthood; those who offer sacrifices and in execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; nominative case	Strong's #2409
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
latreiai (λατρείαι) [pronounced <i>lat-RĪ-ī</i>]	<i>services (rendered for hire); services or ministrations: services of God; worship actions of God according to the requirements of the Levitical law; performances of sacred services</i>	feminine plural noun, accusative case	Strong's #2999
epiteleō (ἐπιτελέω) [pronounced <i>ep-ee-tel-EH-oh</i>]	<i>bringing to an end, accomplishing, perfecting, executing, completing; taking upon one's self; making an end for one's self; leaving off; appointing to, imposing upon</i>	masculine plural, present active participle; nominative case	Strong's #2005

Translation: Because of this, all the priests keep on entering [into the Tabernacle], accomplishing the sacred services.

The priests were given a set of services which they were to take care of; which were daily interaction with the furniture in the Tabernacle; and sacrifices which were performed outside of the Tabernacle. These were their sacred services.

Hebrews 9:6 Now, therefore, these things were indeed prepared for the first Tabernacle. Because of this, all the priests keep on entering [into the Tabernacle], accomplishing the sacred services. (Kukis nearly literal translation)

Hebrews 9:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	feminine singular adjective; accusative case	Strong's #1208
hapax (ἅπαξ) [pronounced HAP-ax]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, genitive/ablative case	Strong's #1763
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, nominative case	Strong's #3441
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
archiereus (ἀρχιερεὺς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

Translation: Now, one time of the year the High Priest [enters] the second [room],...

There is a second compartment or room within the Tabernacle (and a similar one is found in the Temple as well).

This room is known as the Holy of Holies and the Ark of the Covenant was kept here. Over the Ark of the Covenant was the Mercy Seat and upon the Mercy Seat stood two cherubim (this top with the cherubim, if memory serves, was made from one piece of gold).

Along the two sides of the Ark of the Covenant were rings and two poles, so that men could lift it and move it from place to place (the Tabernacle moved around somewhat prior to the building of the Temple). No one was to ever touch the Ark of the Covenant. The gold represents the Deity of the Lord and we cannot come into direct contact with His Deity because we have a sin nature embedded in every cell of the body; and Adam's imputed sin. Given

that, no man could come into direct contact with God. Anyone who touched the Ark of the Covenant would die immediately.

The High Priest would enter into the Holy of Holies and sprinkle blood on the Mercy Seat.

Hebrews 9:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
chōris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129

Translation: ...not without blood,...

The priest always entered into the Holy of Holies with the blood of an animal sacrifice.

Hebrews 9:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
prospherō (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person singular, present active indicative	Strong's #4374
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Hebrews 9:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
agnóēmata (ἀγνοήματα) [pronounced ag-no-AY-maht-ah]	<i>sins committed in ignorance; things ignored, a shortcomings; errors</i>	masculine plural noun; genitive/ablative case	Strong's #51 (hapax legomena)

Translation: ...which he keeps on bringing in for himself and [for] the errors of the people.

The High Priest, by doing this, atones for himself and the people.

Bear in mind that all of these ceremonies simply provided a ceremonial cleansing. There was no ultimate **reconciliation** with God by doing this.

Hebrews 9:7 Now, one time of the year the High Priest [enters] the second [room], not without blood, which he keeps on bringing in for himself and [for] the errors of the people. (Kukis nearly literal translation)

Hebrews 9:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
dêloō (δηλώω) [pronounced day-LOH-oh]	<i>making manifest; making known by relating, declaring; giving one to understand, indicating, signifying</i>	neuter singular, present active participle; genitive/ablative case	Strong's #1213
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Although this is listed in several morphologies as an accusative case, I do believe it is better understood as the subject (in the nominative case), and as a neuter singular, the nearest like noun is *blood*. If we carry through with this as the subject, then the Holy Spirit can remain in the genitive case (many translators made this into the subject of this sentence).

Hebrews 9:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
mêpō (μήπω) [pronounced MAY-po]	<i>not yet</i>	adverb	Strong's #3380
phaneroō (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	perfect passive infinitive	Strong's #5319
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter plural adjective; genitive/ablative case	Strong's #39 (neuter of #40)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; genitive/ablative case	Strong's #4413

Hebrews 9:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, genitive/ablative case	Strong's #4633
echô (ἔχω) [pronounced EHKKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; genitive/ablative case	Strong's #2192
stásis (στάσις) [pronounced STAS-is]	<i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i>	feminine singular noun, accusative case	Strong's #4714

This noun only occurs in the books of Mark (1), Luke (2), Acts (5) and Hebrews (1).

Translation: This [blood] keeps on being made known by the Holy Spirit, not yet having been revealed the way of the holiest places, yet of the first Tabernacle which keeps on having existence...

Although the first thing you read is my translation above, actually, before I put that together, I reviewed the following translations:

An Understandable Version	<i>[By his doing this] the Holy Spirit signifies that the way into the Holy Place [Note: This actually refers to the Holy of Holies, and represents heaven] had not yet been disclosed [i.e., made accessible] while the first Tabernacle was still standing.</i>
Analytical-Literal Translation	<i>...the Holy Spirit making this clear, that not yet has been revealed the way into the Holiest [fig., the very presence of God], the first tabernacle still standing, which [was] a symbol for the present time,... A portion of v. 9 is included for context.</i>
Benjamin Brodie's trans.	<i>This [sin offering] being indicated by the Holy Spirit, because the entrance [Jesus Christ] through the Holy Place could not yet [since the time for His work on earth had not arrived] be revealed [it was still a mystery] as long as the first tabernacle [earthly tent] still had existence,...</i>
Berean Literal Bible	<i>By this the Holy Spirit was signifying that the way into the holy places has not yet been made manifest, the first tabernacle still having a standing.</i>
Berean Study Bible	<i>By this arrangement the Holy Spirit was showing that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.</i>
Context Group Version	<i>...the Special Spirit this signifying, that the way into the special place has not yet been made obvious, while the first tabernacle is yet standing;...</i>
English Standard Version	<i>By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age).. A portion of v. 9 is grammatically placed with v. 8 in the ESV.</i>
Far Above All Translation	<i>...the holy spirit demonstrating this: that the way of the sanctuary has yet not been made manifest since the first tabernacle is still standing, which is a figure pointing to the present time,... A portion of v. 9 is included for context.</i>
Green's Literal Translation	<i>...the Holy Spirit signifying by this that the way of the Holy of Holies has not yet been made manifest, the first tabernacle still having been standing;...</i>
Literal New Testament	<i>...THIS SIGNIFYING THE SPIRIT THE HOLY, [THAT] NOT YET HAS BEEN MADE MANIFEST THE OF THE HOLIES WAY, STILL THE FIRST TABERNACLE HAVING A STANDING;...</i>

Literal Standard Version	By this the Holy Spirit was making evident that the way of the holy [places] has not yet been revealed, the first dwelling place yet having a standing; which [is] an allegory in regard to the present time,... A portion of v. 9 is included for context.
Modern Literal Version 2020	The Holy Spirit indicating this, <i>that the way into the holy of holies to have not yet been manifested, while the first tabernacle still has a standing.</i>
R. B. Thieme, Jr. translation	The Holy Spirit revealing this, namely that the entrance [or, way into] into the holy of holies had not yet been revealed, so long as the original tabernacle kept having existence.

The Literal New Testament gives you an idea of the difficulties of making sense of the Greek (they pretty much put the translated words in order of the Greek). I found Brodie’s and Thieme’s previous work along with the ESV to be the most helpful. As a result, I think I caught something which most translations missed and put together a translation that I am about 90% confident of (my first run through of this verse was hardly readable²⁰).

Hebrews 9:8 *This [blood] keeps on being made known by the Holy Spirit, not yet having been revealed the way of the holiest places, yet of the first Tabernacle which keeps on having existence...*

Today, the Holy Spirit helps us to understand the meaning of the blood sacrifices (including the High Priest entering into the Holy of Holies once a year, carrying blood). However, believers during that time period did not fully appreciate what the blood all meant. They did not fully grasp that God, in His Son, as the Messiah, would come to this earth, being born as a child; and then pay for our sins. Even though all the pieces of the puzzle are there in the Old Testament, it seems unlikely that anyone could have put all of this together and explained it. However, when Jesus came and died for our sins, then those who understood the Old Testament Scriptures should have been able to piece everything together.

The problem is, the Tabernacle, in the form of the Temple, and all of the services described, continue to be. We do not need to have this continuing, because the reality of come to pass.

Hebrews 9:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong’s #3748
parabolê (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a symbol; a comparison, figure</i>	feminine singular noun; nominative case	Strong’s #3850
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong’s #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
enistêmi (ἐνίστημι) [pronounced en-IHS-tay-mee]	<i>placing in or among, putting in; being upon, impending, threatening; being close at hand, being at hand; being present; a thing coming</i>	masculine singular, perfect active participle; accusative case	Strong’s #1764

²⁰ Not unlike the Literal NT translation.

Translation: ...*(which [Tabernacle is] a symbol for the coming [age]).*

The Tabernacle and all of the things which take place inside of it (this includes the present-day Temple) were symbols of what Jesus did. He is the Lamb of God Who takes away all sin.

The reality has come. We no longer need all of the symbols.

Hebrews 9:8–9a *This [blood] keeps on being made known by the Holy Spirit, not yet having been revealed the way of the holiest places, yet of the first Tabernacle which keeps on having existence (which [Tabernacle is] a symbol for the coming [age]).* (Kukis nearly literal translation)

Hebrews 9:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
dôra (δῶρα) [pronounced DOH-rah]	<i>gifts, presents; offerings (of a gift or of gifts); sacrifice</i>	neuter plural noun; accusative case	Strong's #1435
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; accusative case	Strong's #2378
prospherô (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person plural, present passive indicative	Strong's #4374

Translation: *According to this, both gifts and sacrifices keep on being brought,...*

Nevertheless, religious services continue where gifts and animal sacrifices continue to be brought to the Temple. There may have been some similar practices in some of the churches (I am not sure about this).

Hebrews 9:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	feminine plural, present (deponent) middle or passive participle; nominative case	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
suneidêsis (συνείδησις) [pronounced soon-I-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893
teleiōō (τελειόω) [pronounced teh-l-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	aorist active infinitive	Strong's #5048
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
latreuōō (λατρεύω) [pronounced lat-RYOO-oh]	<i>serving [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	masculine singular, present active participle; accusative case	Strong's #3000

Translation: ...[yet] not being able to, according to the conscience, to fulfill the service (of God);...

These gifts and sacrifices do not fulfill the service of God. They are symbolic. They come up short. They do not fulfill what God requires; they are no longer proper worship.

Hebrews 9:9b-c *According to this, both gifts and sacrifices keep on being brought, [yet] not being able to, according to the conscience, to fulfill the service (of God);...* (Kukis nearly literal translation)

Hebrews 9:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Hebrews 9:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
βρῶματα (βρώματα) [pronounced <i>BRO-maht-ah</i>]	<i>foods; those things which are eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1033
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ποματα (πόματα) [pronounced <i>POHM-aht-ah</i>]	<i>drinks, beverages, liquid refreshments</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4188

Translation: ...[these things being] only based upon food and drinks,...

Their religious practices are based upon food and drinks; and this is not good. Food and drinks do not save us.

Hebrews 9:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
diaphoros (διάφορος) [pronounced <i>dee-AF-or-oss</i>]	<i>different, varying in kind; (more) excellent, surpassing; various</i>	masculine plural comparative adjective; dative, locative or instrumental case	Strong's #1313
This word is only found in Romans and thrice in Hebrews.			
baptismoι (βαπτισμοί) [pronounced <i>bap-tis-MOY</i>]	<i>baptisms, washings, purifications (using water)</i>	masculine plural noun; dative, locative or instrumental case	Strong's #909
This particular word is only found twice in Hebrews and twice in Mark.			
I mention such things, from time to time, because they are interesting to me, that they may provide insight concerning authorship (but most often, they don't).			

Translation: ...and various washings,...

There were various kinds of cleansings or washings or baptisms taking place. We can only guess as to what these are exactly (the word is related to the word for *baptize*). Whatever these things are, they are not enough to save us. They are not proper to do as services.

Hebrews 9:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiōmata (δικαίωματα) [pronounced <i>dik-AH-yo-maht-ah</i>]	<i>statutes, decisions, judgments, justifications, judicial verdicts, (established) ordinances, regulations; righteousnesses, righteous deeds</i>	neuter plural noun; nominative case	Strong's #1345
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561

Translation: ...[and] fleshly ordinances...

There are other ordinances being followed according to the flesh. These are carnal practices; these are fleshly deeds. They will not help even one whit to remove our sins from us.

Hebrews 9:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mechri/mechris (μέχρι/μεχρις) [pronounced <i>MEHKH-ree/mekh-RIHS</i>]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun, genitive/ablative case	Strong's #2540
diorthōsis (διόρθωσις) [pronounced <i>dee-OHR-tho-sis</i>]	<i>reformation, rectification, the Messianic restoration</i>	feminine singular noun; genitive/ablative case	Strong's #1357 (hapax legomena)
Thayer definitions: 1) <i>in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as broken or misshapen limbs; 2) of acts and institutions, reformation.</i>			
epikeimai (ἐπίκειμαι) [pronounced <i>ep-IK-i-mahee</i>]	<i>resting upon (literally or figuratively); imposing, being instant, (being) laid (there-, up-) on, lying (on); pressing upon; applying pressure [upon someone]</i>	neuter plural, present (deponent) middle/passive participle, nominative case	Strong's #1945

This verb occurs only 7x, in Luke, Acts, John, 1Corinthians and Hebrews.

Translation: ...being imposed until [the] epoch of reformation.

These things were fine, but they continue just to the epoch (age) of reformation. At that point, they are to end completely.

Hebrews 9:6–10 ...[these things being] only based upon food and drinks, and various washings, [and] fleshly ordinances being imposed until [the] epoch of reformation. (Kukis nearly literal translation)

Hebrews 9:6–10 Now, therefore, these things were indeed prepared for the first Tabernacle. Because of this, all the priests keep on entering [into the Tabernacle], accomplishing the sacred services. Now, one time of the year the High Priest [enters] the second [room], not without blood, which he keeps on bringing in for himself and [for] the errors of the people. This [blood] keeps on being made known by the Holy Spirit, not yet having been revealed the way of the holiest places, yet of the first Tabernacle which keeps on having existence (which [Tabernacle is] a symbol for the coming [age]). According to this, both gifts and sacrifices keep on being brought, [yet] not being able to, according to the conscience, to fulfill the service (of God); [these things being] only based upon food and drinks, and various washings, [and] fleshly ordinances being imposed until [the] epoch of reformation. (Kukis nearly literal translation)

Hebrews 9:6–10 All of this furniture, along with the priesthood, was put in place for the original Tabernacle. For centuries, the Levitical priests continually performed these sacred services in the Tabernacle. Now, there is one time each year that the High Priest enters into the Holy of Holies carrying blood, which he presents for himself and for the shortcomings of the people of God. The meaning of this blood keeps on being made known by God the Holy Spirit today. However, originally, this way of Christ was not understood in the holiest of places (the Tabernacle of God). This Tabernacle continues to exist, and it is simply a symbol for the coming age. Nevertheless, even today, both gifts and sacrifices continue to be brought, which are unable to fulfill the service of God (that is, they cannot provide reconciliation with God). According to the conscience, these ceremonies of food and drinks, various washings and fleshly ordinances should be imposed only until the epoch of reformation. At that point, because they are symbols, they should end. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Superior Sacrifice of the Christ

Now Christ has come, chief priest of the coming to be good things through the greater and more complete tent, not made with hands this is, not this thing of creation. But not through blood of male goats and of calves, but through the one's own blood, has entered once (for all) into the holies, an eternal ransom He has obtained.

Hebrews
9:11–12

Now Christ has come, [the] High Priest of the good things which had come to be, through the greater and more perfect Tabernacle, this one not being made with hands, not of this creation. [Christ has come], but not by the blood of goats and of calves, but through [His] own blood He entered once for all into the [True Holy] of Holies, [and] He has obtained [for us] and eternal ransom.

In place of these symbols, Christ has come into the world as the High Priest of the good things which are to come, having entered into a greater and more perfect Tabernacle—not the one which was made by man, not the one which is a part of this world's creation. Christ has come into the world, but not with the blood of goats and calves, but He entered into the True Holy of Holies with His Own blood, once and for all, He has obtained on our behalf an eternal ransom.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now Christ has come, chief priest of the coming to be good things through the greater and more complete tent, not made with hands this is, not this thing of creation. But not through blood of male goats and of calves, but through the one's own blood, has entered once (for all) into the holies, an eternal ransom He has obtained.
Complete Apostles Bible	But Christ came as a High Priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not through the blood of goats and calves, but through His own blood, He entered once for all into the Holies, having obtained eternal redemption.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But Christ, being come an high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation: Neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But the Messiah who came, was a High Priest of the good things which he wrought: and he entered into the great and perfect tabernacle, which was not made with hands and was not of these created things. And he did not enter with the blood of goats and calves; but with the blood of himself, he entered once into the sanctuary, and obtained eternal redemption.
Original Aramaic NT	But The Messiah who has come has become The High Priest of the good things that he did*, and he entered The Great and Perfect Tabernacle which is not made with hands, and was not from these created things. And he did not enter with blood of yearling goats and of calves, but with his own blood he entered the holy place one time and has achieved eternal redemption.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But now Christ has come as the high priest of the good things of the future, through this greater and better Tent, not made with hands, that is to say, not of this world, And has gone once and for ever into the holy place, having got eternal salvation, not through the blood of goats and young oxen, but through his blood.
Bible in Worldwide English	But Christ has come as the high priest of the good things which have come. He went through a greater and better house which was not made by mens hands. It is not a part of this world. He did not take the blood of goats and young cows. He took his own blood. And he went into the Most Holy Place just once. He paid for our sins and made us free for ever.
Easy English Easy-to-Read Version–2008	. But Christ has already come to be the high priest. He is the high priest of the good things we now have. But Christ does not serve in a place like the tent that those other priests served in. He serves in a better place. Unlike that tent, this one is perfect. It was not made by anyone here on earth. It does not belong to this world. Christ entered the Most Holy Place only one time--enough for all time. He entered the Most Holy Place by using his own blood, not the blood of goats or young bulls. He entered there and made us free from sin forever.
<i>God's Word™</i>	But Christ came as a chief priest of the good things that are now here. Christ went through a better, more perfect tent that was not made by human hands and that is not part of this created world. He used his own blood, not the blood of goats and

	bulls, for the sacrifice. He went into the most holy place and offered this sacrifice once and for all to free us forever.
Good News Bible (TEV)	But Christ has already come as the High Priest of the good things that are already here. The tent in which he serves is greater and more perfect; it is not a tent made by human hands, that is, it is not a part of this created world. When Christ went through the tent and entered once and for all into the Most Holy Place, he did not take the blood of goats and bulls to offer as a sacrifice; rather, he took his own blood and obtained eternal salvation for us.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Christ came as the high priest of the good things that are now here. He also went into a much better tent that wasn't made by humans and that doesn't belong to this world. Then Christ went once for all into the most holy place and freed us from sin forever. He did this by offering his own blood instead of the blood of goats and bulls.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But now the Anointed One has become the King-Priest of every wonderful thing that has come. For he serves in a greater, more perfect heavenly tabernacle not made by men. And he has entered once and forever into the Holiest Sanctuary of All, not with the blood of animal sacrifices, but the sacred blood of his own sacrifice. And he alone has made our salvation secure forever!
UnfoldingWord Simplified T.	Christ came as a high priest of the good things that have come. He went through the greater and more perfect tabernacle that was not made by human hands, one not belonging to this created world. [Other versions read, Christ came as a high priest of the good things that are to come.] It was not by the blood of goats and calves, but by his own blood that he entered into the most holy place once for all and secured our eternal redemption.
Williams' New Testament	But when Christ came as the High Priest of good things that have already taken place, He went by way of that greater and more perfect tent of worship, not made by human hands, that is, not belonging to this material creation, and not with blood of goats and calves, but with His own blood He once for all went into the real sanctuary and secured our eternal redemption.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But when <i>the</i> Anointed King showed up as a head priest of the good <i>things</i> that happened through the greater and more complete tent, not handmade, that is, not of this creation, nor through the blood of male goats and calves, but through His own blood, He went all at once into the Sacred <i>Things</i> after He found a release payment that spans <i>all</i> time.
Common English Bible	.
Len Gane Paraphrase	But now Christ has come as High Priest of the good things to come by going through a greater and more perfect tent, not made with hands, that is, not of this creation. He entered into the Holy of Holies only one time, not with the blood of goats and calves but with his own blood, to obtain eternal redemption.

A. Campbell's Living Oracles But Christ being come—a High Priest of the good things to come—has, through a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building,) entered once into the holy places, having obtained eternal redemption; not indeed, by the blood of goats and calves, but by his own blood.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament But, when Christ came, he appeared as High Priest of that Better System which was established; and he entered through that nobler and more perfect 'Tabernacle,' not made by human hands--that is to say, not a part of this present creation. Nor was it with the blood of goats and calves, but with his own blood, that he entered, once and for all, into the Sanctuary, and obtained our eternal deliverance.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version Christ has come as a high priest of all the good experiences we now have. He went into the greater, more complete tabernacle that wasn't made by human hands—not part of this created world. He didn't enter through the blood of goats and calves, but through his own blood. He entered once, for all time, into the Most Holy Place, setting us free forever.

God's Truth (Tyndale) .

Holman Christian Standard International Standard V ***The Messiah Has Offered a Superior Sacrifice***
 But when the Messiah [Or Christ] came as a high priest of the good things that have come, [Other mss. read that are to come] he went [The Gk. lacks went] through the greater and more perfect tent that was not made by human [The Gk. lacks human] hands and that is not a part of this creation. Not with the blood of goats and calves, but with his own blood he went into the Most Holy Place once for all and secured our eternal redemption.

Lexham Bible ***The Heavenly Ministry of the New Covenant***
 But Christ has arrived as a high priest of the good things to come. Through the greater and more perfect tent not made by hands, that is, not of this creation, and not by the blood of goats and calves, but by his own blood, he entered once for all into the most holy place, obtaining eternal redemption.

Montgomery NT .

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version But Christ being come, a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this creation; Neither by the blood of goats and calves, but by his own blood he entered once into the Holy of Holies, having obtained an Age-Lasting Ransom for us.

Weymouth New Testament But Christ appeared as a High Priest of the blessings that are soon to come by means of the greater and more perfect Tent of worship, a tent which has not been built with hands—that is to say does not belong to this material creation—and once for all entered the Holy place, taking with Him not the blood of goats and calves, but His own blood, and thus procuring eternal redemption for us..

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But Messiah having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, nor through the blood of goats and of calves, but through His own blood, He entered once for all into the Holy of Holies, having obtained for us everlasting salvation.
Holy New Covenant Trans.	But Christ has come as High Priest over good things which already exist. He went through the greater and more perfect sanctuary. It is not man-made. (This means that it is not a part of this world.) Once for all time, Christ went into the most holy place and secured for others everlasting forgiveness from sin. He used his own blood, not the blood of goats or calves.
The Scriptures 2009	But Messiah, having become a High Priest of the coming good <i>matters</i> , through the greater and more perfect Tent not made with hands, that is, not of this creation, entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.
Tree of Life Version	But when Messiah appeared as Kohen Gadol of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation), He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Christ but Appearing Priest (Chief) [of] the [things] becoming good through the greater and complete (more) tent not handmade This is [One] not [of] this the creation not {enters} through blood [of] goats and [of] calves through but the own blood [He] enters once to the [things] pure continual redemption Finding...
Alpha & Omega Bible Awful Scroll Bible	. Furthermore, the Anointed One, coming-about-near, a Chief-Priest of the good things, meaning to be, through the Greater and Perfected tabernacle, not made-by-hands, that is not of this-same habitation, moreover,-not through the blood of goats and calves, but through His own blood, He came-in over-against-once, into the Awful Place, Himself founding everlasting Redemption.
Concordant Literal Version	Now Christ, coming along a Chief Priest of the impending good things through the greater and more perfect tabernacle not made by hands, that is, not of this creation;" not even through the blood of he-goats and calves, but through His own blood, entered once for all time into the holy places, finding eonian redemption."

exeGesés companion Bible .
 And Messiah being come
 - an archpriest of the coming good
 through a greater and completed/shalamed tabernacle
 - neither handmade
 - nor of this creation
 - nor through the blood of goats and calves
 - but through his own blood:
 he entered the Holies once
 finding eternal redemption.

Orthodox Jewish Bible .
 But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming
 tovot (good things), he entered through the Mishkan Gadol, the greater and more
 perfect Mishkan, not made with hands, that is, not of this B'ri'ah (Creation);
 Not through the dahm of se'irim (goats) and of agalim (bulls) but through his own
 dahm [Isa 52:15] he entered the Kodesh HaKodashim once and for all, having
 secured for us the Geulah Olamim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version .
 But when Christ became the Head Priest of the good things that have come, He
 entered the greater and more complete Tabernacle, not made by hand, that is, not
 part of this creation [*i.e.*, heaven, See 8:2]. And He did not enter [*the heavenly Holy
 of Holies*] by means of the blood of goats and calves but, by means of His own
 blood He entered the Holy of Holies [*i.e.*, heaven] once for all time, [*after*] having
 obtained never ending redemption [*i.e.*, salvation for us on the cross].

Benjamin Brodie's trans. .
 But Christ, making a public appearance [at the 1st advent] as the High Priest of
 good things which were to come, by means of a greater and more perfect
 tabernacle [the one in heaven], not made by human hands, that is, not from this
 order of creation [from the 3rd heaven, not earth],
 Nor [like the Levitical priests] through the blood of goats and young bulls, but by
 means of His Own blood [pregnant verbal symbol for the saving work of Christ],
 entered into the Holy of Holies one time only [as opposed to the endless repetition
 of the Levitical priesthood], having obtained [secured for a particular people] **eternal
 redemption** [a completed work for a particular chosen people, not a hypothetical
 provision for an uncertain blob of humanity].

The Expanded Bible .
 Jonathan Mitchell NT .
 So Christ ([the] Anointed One; [Messiah]), after suddenly coming to be present at
 [our] side [as] a Chief (or: Ruling; Ranking) Priest of the good things happening (or:
 of virtuous people being birthed; [with other MSS: pertaining to impending excellent
 things]), by means of the greater and more perfect (more matured, complete and
 destined) Tabernacle not made by hands – that is, not of this creation – and not by
 means of blood from he-goats and calves, but by means of and through His own
 blood
 entered in at once and once for all into the midst and core of the set-apart ones (or:
 the holy places), at once finding in Himself an unbinding (a loosening for release
 and liberation; redemption) proper to, belonging to and having its origin in the Age
 [of the Messiah] (or: eonian, or, age-lasting liberation).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	Christ Offers Himself in the Heavenly Holy Place But Christ has arrived as the high priest of the good things that have come. ^m He has gone through the greater and more perfect tent—the one that's not made by human hands. In other words, it's not of this creation. And he hasn't gone into the Holy Place with the blood of goats and calves, but with his own blood, once for all. He has succeeded in purchasing people out of captivity for all time. ⁿ ^{m.} Some mss have, "that are coming". ^{n.} Traditionally: "...once for all, having found/attained an eternal redemption" (see "Bible Words").
Wilbur Pickering's New T.	Christ serves in the heavenly sanctuary But Christ entered once for all into the real Holy Places, having obtained eternal redemption—He had come as High Priest of the good things that are about to be, with the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, and with His own blood, not that of goats and calves.
Literal, almost word-for-word, renderings:	
A Faithful Version	But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by human hands (that is, not of this present physical creation). Not by the blood of goats and calves, but by the means of His own blood, He entered once for all into the holiest, having by Himself secured everlasting redemption for us.
Analytical-Literal Translation	But Christ having appeared [as] High Priest of the good [things] coming, through the greater and more perfect tabernacle not made with human hands (that is, not of this creation), and not through [the] blood of goats and calves, but through His own blood, entered in once for all time into the Holiest [fig., the very presence of God], having secured eternal redemption.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	But Christ being come, a chief priest of the future good things, hath entered into the holies by the greater and more perfect tabernacle; not by one made with hands, that is, not of this creation; nor with the blood of goats and young bulls, but with his own blood, once for all, having procured everlasting redemption.
Context Group Version	But the Anointed having come [as] high priest of the good things that have come, through the greater and more whole {fully formed, mature} tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the special place, having obtained age-enduring ransom.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But Christ came* as a high-priest of the future good things, through the greater and <i>more</i> complete tabernacle, not made* with hands, (this thing is not of this creation),

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)

nor through the blood of male-goats and calves, but through *his* own blood, entered in once for all into the *holy of holies*, having found everlasting redemption.

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But Christ having come a high priest of the °good things that are come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

°Byz.-good things to come...

Niobi Study Bible

The Heavenly Sanctuary

But Christ, having come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands (that is to say, not of this building), neither by the blood of goats and calves, but by His own blood, He entered in once into the Holy Place, having obtained eternal redemption for us.

Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

But when Christ Himself had appeared a high priest of the good things having come to pass [in the Church Age], by means of a greater and more perfect tabernacle [third heaven] not made [or, constructed] by human hands, that is, not of this creation.

And not by means of the blood of goats and of young bulls, but by means of his own blood once and for all, He [Christ] has entered the holy of holies, having secured [or, procured] eternal redemption.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament
 Young's Updated LT

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The gist of this passage:
 11-12

Hebrews 9:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paraginomai (παραγίνομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

Hebrews 9:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter plural adjective; genitive/ablative case	Strong's #18

Translation: Now Christ has come, [the] High Priest of the good things which had come to be,...

Christ had come into this world, which stands in contrast to the ceremonies of the previous age, just described.

Whereas, there were priests and high priests in the previous era, Jesus is the True High Priest of the good things which have come to be. These good things are all the things that come to us through faith in Christ.

The writer of Hebrews no doubt has some things on his mind—like peace with God, a new spiritual life by means of the Holy Spirit, and life eternal. Now, there are **forty things** which we receive at the point of salvation. The writer of Hebrews may have been thinking of three or four or perhaps even ten of these when writing these words. These are the forty (sixty?) things which every believer receives at the moment of salvation. Only one of those things is revokable (the **filling of the Holy Spirit**).

Hebrews 9:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
meγas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; genitive/ablative case	Strong's #3173
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Hebrews 9:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
téleios (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	feminine singular adjective; genitive/ablative case	Strong's #5046
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, genitive/ablative case	Strong's #4633

Translation: ...through the greater and more perfect Tabernacle,...

It might be easiest if I simply say something about the throne room of God, where Jesus is seated at the right hand of God. It certainly is something that we might delve into with more detail. Exactly what is the greater and more perfect Tabernacle? As we have studied in the book of Exodus, the Tabernacle, for the most part, represents Jesus Christ and His death for us on the cross, and all that God is providing for us at salvation.

I don't know that the writer of Hebrews has something in mind in particular; or whether he is simply thinking about heaven or the throne room of God.

R. B. Thieme, Jr. on this matter: *We have two comparative here, "greater" and "more perfect." Where would you rather get your supplies for this intensified stage of the angelic conflict? From a tent or from heaven? The Jews got their supplies from a tent; we get ours from heaven.*

Beans and bullet analogy. God is providing the needs of all royal family. He provides the needs of reversionists. This is why it says we are provided by a greater and better Tabernacle.

Elijah had ravens bringing him steak twice a day from heaven, not served by human hands. Trying to teach him a lesson. We are supplied and blessed out of a royal King of Kings.²¹

Hebrews 9:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
cheiropoiêtos (χειροποίητος) [pronounced khi-rop-OY-ay-toss]	<i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i>	feminine singular adjective; genitive/ablative case	Strong's #5499
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)

²¹ From 1972 Hebrews Series, lesson #102 (given 05/23/1974).

Hebrews 9:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...this one not being made with hands,...

The readers are all familiar with the original Tabernacle, albeit by the readings which they have heard from the book of Exodus. No one reading this actually saw the original Tabernacle, although it was stored at the Temple originally.

Hebrews 9:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tautês (ταύτης) [pronounced <i>TAO- face</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ktisis (κτίσις) [pronounced <i>KTEES- iss</i>]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; genitive/ablative case	Strong's #2937

Translation: ...not of this creation.

The Tabernacle with which the readers were familiar is not the Tabernacle of which the author writes. He writes of a Tabernacle which is not a part of this creation.

Hebrews 9:11 Now Christ has come, [the] High Priest of the good things which had come to be, through the greater and more perfect Tabernacle, this one not being made with hands, not of this creation. (Kukis nearly literal translation)

Hebrews 9:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

Hebrews 9:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
tragoi (τράγοι) [pronounced <i>TRAG-oy</i>]	<i>male goats</i>	masculine plural noun, genitive/ablative case	Strong's #5131
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
móschoi (μόσχοι) [pronounced <i>MOSS-khoy</i>]	<i>calves; animal offspring (young); human offspring (if fresh and delicate); tender shoots, sprouts</i>	masculine plural noun/adjective; genitive/ablative case	Strong's #3448

Translation: [Christ has come], but not by the blood of goats and of calves,...

Although this continues the previous sentence, I made vv. 11–12 into two sentences, but carried with this second sentence the fundamental truth that Christ has come.

Jesus did not appear on this earth to bring before us animal sacrifices. He has not slain any animals before us or collected any blood from them.

Hebrews 9:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ίδιος (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	neuter singular adjective; genitive/ablative case	Strong's #2398
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129

Translation: ...but through [His] own blood...

It is through Jesus' Own blood that He bought us.

Now, apparently, this whole **blood of Christ** is quite an emotional thing for some. Some believe the grape juice which we have at communion mystically turns into the Lord's blood as we drink it. Some believe the hymn which speaks of a bowl of Immanuel's blood being carried off into heaven (for some reason, we never sang this hymn at Berachah Church).

Christ's blood means the same thing as the cross or the **cross of Christ**. These are words that we use as shorthand for the **spiritual death** of Jesus when He was on the Roman cross (which was more of a T than a †). For three hours, when He suffered such excruciating physical pain, God the Father and God the Holy Spirit both deserted Jesus, and our sins were poured out upon Him and He received the judgement for those sins over a period of three hours (during which, it was pitch dark over Golgotha). When we speak of the blood of Christ or of the cross, this is what is meant by those words. The amount of pain felt by the Lord, as well as shame and disgust, is unimaginable to us. If you could take an eternal hell for every single person who has ever lived and who will ever live, and condense that suffering into a period of three hours, that is what Jesus endured (which was far greater pain than the pain of the crucifixion).

The crucifixion itself was real, but also representative. The pain that Jesus felt during the crucifixion, and the blood which He lost actually had nothing to do with our actual salvation. However, the unimaginable pain was to give us a point of reference. We have only the slightest understanding and appreciation for what Christ did on our behalf by considering the actual crucifixion. But the Roman cross was simply the place where Jesus paid for our sins. The actual shame, humiliation and pain are beyond human imagination. The physical suffering that the Lord endured because of the crucifixion was nothing compared to the three hours where He paid for our sins.

If you understand what was taking place during those three hours—that the Lord was receiving the punishment that we deserve—and that this punishment was concentrated to fit in a three hour span of time—it should be clear to you that His physical blood is not really any sort of an issue here, but simply a symbol of what took place.

A more thorough examination of the blood of Christ: **R. B. Thieme, Jr.** (a hard copy can be ordered [here](#)).

Hebrews 9:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
ephapax (ἐφάπαξ) [pronounced <i>ehf-AP-ax</i>]	<i>once, at once; all at once; once for all; upon one occasion (only)</i>	adverb	Strong's #2178
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Hebrews 9:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter plural adjective; genitive/ablative case	Strong's #39 (neuter of #40)

Translation: ...He entered once for all into the [True Holy] of Holies,...

The True Holy of Holies would be the throne room of God or the Presence of God. This is because the Lord's work on the cross was accepted by God the Father.

Hebrews 9:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aîōnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166
lutrōsis (λύτρωσις) [pronounced LOO-troh-sis]	<i>a purchase, ransom, ransoming, redemption; deliverance [especially from the penalty of sin]</i>	feminine singular noun; accusative case	Strong's #3085
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist middle participle, nominative case	Strong's #2147

Translation: ...[and] He has obtained [for us] and eternal ransom.

The Lord purchased us with His blood, which a shorthand way of saying that, by His spiritual death, which took place when He was on the Roman cross, all of our sins were poured out upon the humanity of Jesus and judged. All of the punishment that we each deserve individually, He received on our behalf as our substitute.

We are eternally purchased by this great act of our Lord.

Hebrews 9:12 [Christ has come], but not by the blood of goats and of calves, but through [His] own blood He entered once for all into the [True Holy] of Holies, [and] He has obtained [for us] and eternal ransom. (Kukis nearly literal translation)

Hebrews 9:11–12 Now Christ has come, [the] High Priest of the good things which had come to be, through the greater and more perfect Tabernacle, this one not being made with hands, not of this creation. [Christ has come], but not by the blood of goats and of calves, but through [His] own blood He entered once for all into the [True Holy] of Holies, [and] He has obtained [for us] and eternal ransom. (Kukis nearly literal translation)

Hebrews 9:11–12 In place of these symbols, Christ has come into the world as the High Priest of the good things which are to come, having entered into a greater and more perfect Tabernacle—not the one which was made by man, not the one which is a part of this world's creation. Christ has come into the world, but not with the blood of goats and calves, but He entered into the True Holy of Holies with His Own blood, once and for all, He has obtained on our behalf an eternal ransom. (Kukis paraphrase)

For if the blood of male goats and of bulls and ash of a heifer dispersing to the unclean ones keeps on making pure face to face with the cleansing of the flesh, how much more the blood of the Christ (Who, through a Spirit eternal Himself offered unblemished to the God) will purify the conscience of us from dead works, in order to keep on serving a God Living?

Hebrews
9:13–14

For if the blood of male goats and bulls, along with [the] ashes of a heifer sprinkled toward the unclean ones keeps on ceremonially purifying [them] toward the cleansing of the flesh, how much more will the blood of the Christ (Who, through the Eternal Spirit, offer Himself unblemished to the God) purify our conscience from dead works, so that [we may] keep on serving [the] Living God?

There are ceremonial purification rites involving the blood of goats and bulls along with the ashes of a heifer which are shaken over those who are unclean. If these rites keep on purifying the flesh (ceremonially speaking), then how much more will the blood of Christ—Who offered up Himself to God, unblemished, through the Eternal Spirit—truly purify our conscience from the production of dead works, so that we might serve the Living God instead?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For if the blood of male goats and of bulls and ash of a heifer dispersing to the unclean ones keeps on making pure face to face with the cleansing of the flesh, how much more the blood of the Christ (Who, through a Spirit eternal Himself offered unblemished to the God) will purify the conscience of us from dead works, in order to keep on serving a God Living.
Complete Apostles Bible	For if the blood of bulls and goats and the ashes of a heifer, sprinkling those having been defiled, sanctifies for the purity of the flesh, by how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, will cleanse your conscience from dead works in order that we might serve the living God?
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For if the blood of goats and calves, with the ashes of a heifer, was sprinkled upon them that were defiled, and sanctified them as to the purification of their flesh; then how much more will the blood of the Messiah, who by the eternal Spirit offered himself without blemish to God, purge our conscience from dead works, so that we may serve the living God?
Original Aramaic NT	For if the blood of kids and of calves and the ashes of a heifer were sprinkled on those who were defiled and it sanctified them for the purifying of their flesh, How much more therefore, will the blood of The Messiah, who by The Eternal Spirit offered himself without blemish to God, purify our conscience* from dead works that we may serve THE LIVING GOD?
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if the blood of goats and oxen, and the dust from the burning of a young cow, being put on the unclean, make the flesh clean: How much more will the blood of Christ, who, being without sin, made an offering of himself to God through the Holy Spirit, make your hearts clean from dead works to be servants of the living God?
Bible in Worldwide English	The priest takes the blood of bulls and goats, and the ashes from a young cow that has been burned. He puts this on the people who have done wrong things. This makes their bodies clean. If the blood of animals can do that, then the blood of Christ will clean our hearts much better. Christ gave himself to God as the sacrifice. He did this by the Spirit who lives for ever. He was a perfect sacrifice. He will clean our hearts from useless acts of worship. Then we can serve the living God.
Easy English Easy-to-Read Version—2008	. The blood of goats and bulls and the ashes of a cow were sprinkled on those who were no longer pure enough to enter the place of worship. The blood and ashes made them pure again—but only their bodies. So surely the blood sacrifice of Christ can do much more. Christ offered himself through the eternal Spirit as a perfect sacrifice to God. His blood will make us completely clean from the evil we have done. It will give us clear consciences so that we can worship the living God.
<i>God's Word™</i>	The blood of goats and bulls and the ashes of cows sprinkled on unclean people made their bodies holy and clean. The blood of Christ, who had no defect, does even more. Through the eternal Spirit he offered himself to God and cleansed our consciences from the useless things we had done. Now we can serve the living God.
Good News Bible (TEV)	The blood of goats and bulls and the ashes of a burnt calf are sprinkled on the people who are ritually unclean, and this purifies them by taking away their ritual impurity. Since this is true, how much more is accomplished by the blood of Christ! Through the eternal Spirit he offered himself as a perfect sacrifice to God. His blood will purify our consciences from useless rituals, so that we may serve the living God.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	According to the Law of Moses, those people who become unclean are not fit to worship God. Yet they will be considered clean, if they are sprinkled with the blood of goats and bulls and with the ashes of a sacrificed calf. But Christ was sinless, and he offered himself as an eternal and spiritual sacrifice to God. That's why his blood is much more powerful and makes our consciences clear. Now we can serve the living God and no longer do things that lead to death.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Under the old covenant the blood of bulls, goats, and the ashes of a heifer were sprinkled on those who were defiled and effectively cleansed them outwardly from their ceremonial impurities. Yet how much more will the sacred blood of the Messiah thoroughly cleanse our consciences! For by the power of the eternal Spirit

	he has offered himself to God as the perfect Sacrifice that now frees us from our dead works to worship and serve the living God.
UnfoldingWord Simplified T.	For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have become unclean sets them apart to God for the cleansing of their flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our conscience from dead works to serve the living God?
Williams' New Testament	For if the blood of bulls and goats and a heifer's ashes sprinkling those who are ceremonially unclean purifies them with physical cleansing, how much more surely will the blood of Christ, who with an eternal Spirit gave Himself a spotless offering to God, purify your consciences from works that mean mere death, to serve the ever living God?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, if the blood of male goats and bulls and a young cow's ashes sprinkling the people who have been shared makes <i>them</i> sacred toward the cleaning of the physical body, how much more the blood of the Anointed King (who through <i>the</i> Spirit that spans <i>all</i> time offered Himself up unblemished to God) will clean our conscience off from dead actions for the "to be ministering to <i>the</i> living God" <i>part</i> .
Common English Bible	.
Len Gane Paraphrase	For if the blood of bulls and goats and the ashes of a heifer sprinkled on the ceremonially unclean [people], for [the purpose of] purifying the flesh, makes [them] ceremonially clean, then how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish cleanse your conscience from dead works to serve the living God?
A. Campbell's Living Oracles	For if the blood of bulls and goats, and the ashes of a heifer sprinkling the polluted, sanctified to the cleansing of the flesh, how much more shall the blood of Christ, who, through an Eternal Spirit, offered himself without fault, to God, cleanse your conscience from dead works to serve the living God?
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For, if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, purify those who have been defiled (as far as ceremonial purification goes), how much more will the blood of the Christ, who, through his eternal Spirit, offered himself up to God, as a victim without blemish, purify our consciences from a lifeless formality, and fit us for the service of the Living God!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	For if the blood of goats and bulls and the ashes of a cow sprinkled on those who are ritually unclean make the body ceremonially clean, how much more does the blood of Christ—who offered himself in his sinless life to God through the eternal Spirit—clean your consciences from your past sinful lives so you can serve the living God?
God's Truth (Tyndale)	.

Holman Christian Standard International Standard V	.	For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are unclean purifies them physically, how much more will the blood of the Messiah, [Or Christ] who through the eternal Spirit [Other mss. read through the Holy Spirit] offered himself unblemished to God, cleanse our [Other mss. read your] consciences from dead actions so that we may serve the living God!
Lexham Bible	.	For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled sanctify <i>them</i> for the ritual purity of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works to serve <i>the</i> living God?
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have become unclean sets them apart to God for the cleansing of their flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your [Some ancient copies read "our" instead of "your"] conscience from dead works to serve the living God?
Urim-Thummim Version	.	For if the blood of bulls and of goats, and the Ashes of a Red Heifer sprinkling the unclean, consecrates to the purifying of the flesh: How much more will the blood of Christ, who through the Age-Lasting Spirit offered himself without blemish to Elohim, purge your conscience from dead works to serve the living Elohim?
Weymouth New Testament	.	For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who strengthened by the eternal Spirit offered Himself to God, free from blemish, purify your consciences from lifeless works for you to serve the ever-living God?
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Hebraic Roots Bible	.	For if the blood of bulls and goats, and the sprinkling of ashes of a heifer ⁴ on those having been defiled, sanctifies them to the purity of the flesh, by how much more the blood of Messiah who through the eternal Spirit offered Himself without blemish to YAHWEH, will purify your conscience from dead works, to serve the living Elohim ⁵ !

⁴ Speaking of the ashes of the Red Heifer from Numbers chapter 19 which was placed in water and used for the ceremonial washings. The point being made is if ashes of an animal can ceremonially cleanse a person how much more should the

actual blood of Yahshua cleanse our conscience from dead works. The Red Heifer was the only sacrifice that was done at the third altar called the Miphkad altar across the Kidron valley on the eastern slope of the Mount of Olives. The very place where Yahshua was crucified. This was also the only sacrifice that the Levites had to completely burn and had no authority to partake of because it was a Melchizedek sacrifice not a Levitical one. Heb 13:10-12.

⁵ It is impossible to be ceremonially unclean when you have been cleansed by the eternal sacrifice of Yahshua.

Holy New Covenant Trans. The blood of goats, bulls, or the ashes from a young cow is sprinkled upon unholy people. This makes them separate and clean on the outside. But how much more will the blood of Christ make our consciences clean from dead human efforts so that we can worship the living God! Through the everlasting Spirit, Christ offered himself to God as a perfect sacrifice.

The Scriptures 2009 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...if for The Blood [of] goats and [of] bulls and Ash [of] cow Sprinkling the [men] having been contaminated purifies to the [of] the flesh purification [by] (how) much more The Blood [of] the christ Who through spirit continual himself offers faultless [to] the god will cleanse the consciousness [of] us from dead works to the+ {us} to serve god living...

Awful Scroll Bible For, if the blood of bulls and goats, and the ashes of a heifer, sprinkling, them having been made common, makes awful, with the interest of the cleanness of the flesh, how much more the blood, of the Anointed One, who through the eternal Breath, brings- Himself -near to offer, Un-blemished to God, will cleanse you all's together-perceivingnesses, from dead works, for to serve the Living God?

Concordant Literal Version For if the blood of he-goats and of bulls, and the ashes of a heifer sprinkling the contaminated, is hallowing to the cleanness of the flesh, how much rather shall the blood of Christ, Who, through the eonian spirit offers Himself flawless to God, be cleansing your conscience from dead works to be offering divine service to the living and true God?

exeGesés companion Bible For if the blood of bulls and of goats and the ashes of an heifer sprinkling the profane hallows to the purifying of the flesh: how much more the blood of the Messiah who through the eternal Spirit offered himself unblemished to Elohim, purify your conscience from dead works to liturgize the living Elohim?

Orthodox Jewish Bible For if the dahm of se'irim (goats) and parim (young bulls) and the ashes of a heifer sprinkling those who have become tum'a (uncleanness), if this dahm sets apart for kedushah for the tohorah (purification) of the basar, By how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM (defect, VAYIKRA 22:20) to G-d, by how much more will his DAHM (Isa 52:15) purify our matzpun (conscience) from ma'asim metim (dead works) in order to serve the Elohim Chayyim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
For if the blood of goats and bulls, and a [burnt] heifer's ashes sprinkled on people who had been [ceremonially] defiled, could purify them so as to make them [ceremonially] clean on the outside, how much more will the blood of Christ, who through the eternal Holy Spirit [or, His eternal Spirit] offered Himself without [moral] blemish to God, cleanse our consciences from deeds which lead to [spiritual] death to serve the living God?

Benjamin Brodie's trans.

For if the blood [literal animal] of goats [salvation offering] and bulls [rebound offering], and the ashes of a heifer which were sprinkled upon those who were ceremonially defiled, kept purifying them with reference to the ceremonial cleansing of the flesh,
How much more [reality is much greater than the shadows] may the blood of Christ [representative analogy for the saving work of Christ], Who through the eternal spirit [the essence of Christ's own spirit] offered Himself [in contrast with animals], without blemish [as opposed to the defilement of those He represented] to God [the Father], keep on cleansing [depends on the believer's confession of sin] your conscience [experiential sanctification] from dead works [human plans or activities done without the filling of the Spirit], so that you might keep on serving [priestly function of the believer] the God Who is living [Christ as the resurrected sacrificial offering].

The Expanded Bible
Jonathan Mitchell NT

.
For you see, if the blood of bulls and of he-goats, as well as ashes of a heifer repeatedly sprinkling the folks having become defiled (made common or ceremonially unclean), is continually making [a person] set-apart (or: making holy and sacred) with a view to and leading toward the cleanness of the flesh (= the physical body or human relationships),
to how much greater an extent shall the blood of the Christ (Anointed One; [Messiah]) – Who through means of a spirit (or: attitude; [the] Breath-effect) pertaining to the Age offers Himself (or: brought Himself face to face and offers Himself) without blemish by and with God (or: in, to and for God) – continue cleansing and pruning your conscience and shared consciousness from works of death (or: dead procedures and activities; deeds of dead folks) [leading] into [the situation] to be continuously rendering sacred service, as well as habitually doing the business and duties of life, for, in, by, to and with the living, as well as true and real, God?

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

After all, when people have become ceremonially unclean, the blood of goats and bulls, and the sprinkled ashes of a heifer, make them holy, so their flesh is clean. Isn't Christ's blood much greater than that? He offered himself spotless to God, through the eternal Spirit. Won't his blood cleanse our^o consciences from dead behaviors, so we can serve the Living God?^p

^o Some mss have "your".
^p Lit. "For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have become common make holy for the cleansing of the flesh, how

much more will the blood of Christ—who offered himself spotlessly to God through the eternal Spirit—cleanse our consciences from dead works, leading to worship of the living God?”

Wilbur Pickering’s New T.

For if the blood of bulls and goats, and the ashes of a heifer sprinkling those who had been ceremonially defiled, restored ceremonial purity to the body, how much more will the blood of Christ, who through the Holy Spirit⁴ offered Himself unblemished to God, cleanse your conscience from dead works to serve the living God?

(4) We are accustomed to ‘the Eternal Spirit’, an attractive reading; I have followed the best line of transmission, albeit supported by only some 30% of the Greek manuscripts, plus the Latin tradition.

Literal, almost word-for-word, renderings:

A Faithful Version

For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who are defiled, sanctifies to the purifying of the flesh, To a far greater degree, the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve the living God.

Analytical-Literal Translation

For if the blood of bulls and goats and ashes of a heifer [i.e. a young cow] sprinkling the ones having been defiled sanctifies to the purifying of the flesh, how much more will the blood of Christ (who through [the] eternal Spirit offered Himself unblemished to God) purify [or, purge] your_p conscience from dead works for [you_p] to be sacredly serving the living God?

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

For if the blood of goats and bulls, and the ashes of a heifer sprinkling those that have been defiled, making [them] special to the cleanness of the flesh: how much more shall the blood of the Anointed, who through the age-enduring Spirit offered himself without blemish to God, cleanse our social integrity from dead works to serve the living God?.

English Standard Version

.

Far Above All Translation

For if the blood of bulls and goats and the ashes of a heifer sprinkled on the defiled sanctify for the purity of the flesh, how much more will the blood of Christ, who through age-abiding spirit offered himself unblemished to God, purify your conscience from dead works, for you to serve the living God!

Green’s Literal Translation

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Literal New Testament

.

Literal Standard Version

But Christ having come, Chief Priest of the coming good things, through the greater and more perfect dwelling place not made with hands—that is, not of this creation—neither through blood of goats and calves, but through His own blood, entered in once into the holy places, having obtained continuous redemption; for if the blood of bulls, and goats, and ashes of a heifer, sprinkling those defiled, sanctifies to the purifying of the flesh, how much more will the blood of the Christ (who through the perpetual Spirit offered Himself unblemished to God) purify your conscience from dead works to serve the living God? Vv. 11–12 are included for context.

Modern English Version

.

Modern Literal Version 2020

For* if the blood of male-goats and oxen and the ashes of a heifer, sprinkling the ones who have been desecrated, makes one holy toward the cleanness of the flesh; how-much more the blood of Christ, (who through the everlasting Spirit offered himself unblemished to God), will be cleansing your^o conscience from dead works, *that* you may give-divine service to the living God.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

For you see, if the blood of goats and of bulls, and the ashes of the red heifer (when sprinkling one who has become ceremonially unclean), **continue purifying with reference to ceremonial cleansing of the flesh** [and they do exactly that].

How much more shall the blood of the Christ, Who through the instrumentality of his eternal spirit [divine essence] has offered Himself without blemish to the God [the Father], purified by an expiatory offering our conscience from dead works to function as a royal priest to the living God.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
13-14

Hebrews 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Is there a specific meaning for these two participles together? Hebrews 8:7			
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
tragoi (τράγοι) [pronounced TRAG-oy]	<i>male goats</i>	masculine plural noun, genitive/ablative case	Strong's #5131
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Hebrews 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauroi (ταῦροι) [pronounced TOW-roy]	<i>bulls, bullocks, oxen</i>	masculine plural noun; genitive/ablative case	Strong's #5022
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
spodos (σποδός) [pronounced spohd-OSS]	<i>ashes, which are put on a person's head or on sackcloth to indicate grieving</i>	masculine singular noun; nominative case	Strong's #4700
damalis (δάμαλις) [pronounced DAHM-al-is]	<i>a young cow, heifer; of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled</i>	feminine singular noun; genitive/ablative case	Strong's #1151 (hapax legomena)
rhantizō (ῥαντίζω) [pronounced hran-TIHD-zoh]	<i>sprinkling, dispersing (ceremonially or figuratively); cleansing by sprinkling, hence purifying, cleansing</i>	feminine singular, present active participle; nominative case	Strong's #4472
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
koinoō (κοινώω) [pronounced koy-NOH-oh]	<i>making common; making (Leviticallly) unclean, rendering unhallowed, defiling, profaning; declaring (or counting, considering) unclean</i>	masculine plural, perfect passive participle, accusative case	Strong's #2840

Translation: For if the blood of male goats and bulls, along with [the] ashes of a heifer sprinkled toward the unclean ones...

All of the people reading this epistle (or hearing it) are familiar with the offering up of various animals, and the sprinkling of their blood and the dispersing of the ashes.

The blood speaks of the life of the animal; the ashes speak of judgment (the animal must be put to a great fire in order to produce ashes). These animals all had to be without spot or blemish. All of these things are typical of Jesus dying for our sins.

Hebrews 9:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagiazō (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i>]	<i>to make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); to separate from profane things and dedicate to God; to (ceremonially) purify or consecrate; to (mentally) venerate</i>	3 rd person singular, present active indicative	Strong's #37
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sarx (σάρξ) [pronounced <i>sarç</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561
katharotês (καθαρότης) [pronounced <i>kath-ar-OHT-ace</i>]	<i>clean, cleansed, ceremonially purification</i>	feminine singular noun; accusative case	Strong's #2514 (hapax legomena)

Translation: ...keeps on ceremonially purifying [them] toward the cleansing of the flesh,...

The blood and the ashes are used in order to ceremonially purify those who are impure (which is everyone).

Hebrews 9:13 For if the blood of male goats and bulls, along with [the] ashes of a heifer sprinkled toward the unclean ones keeps on ceremonially purifying [them] toward the cleansing of the flesh,... (Kukis nearly literal translation)

Hebrews 9:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced <i>POHS-oss</i>]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214

Hebrews 9:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
του (τουῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...how much more will the blood of the Christ...

The recipients of this epistle understand all that is previously discussed, and the writer of Hebrews now say, "How much more will this be true for the blood of Christ?"

The blood of Christ does not refer to His literal blood but to the spiritual death of Jesus while on the Roman cross. When our sins were poured out on Him, He received the judgment for those sins. He took upon Himself the **judicial imputation** of our personal sins that He might be able to give to us the judicial imputation of His righteousness. In order for these two judicial imputations to take place, volition *must* be exercised by the recipient, because a judicial imputation cannot be placed upon anyone apart from their volition. They must choose to accept it. Jesus chose to accept the responsibility and penalty for our sins; and we must choose to believe in Him in order to have His righteousness imputed to us.

Hebrews 9:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Hebrews 9:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αιώνιος (αιώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	neuter singular adjective, genitive/ablative case	Strong's #166
heauton (ἐαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
προσφέρω (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person singular, aorist active indicative	Strong's #4374
ἀμώμος (ἄμωμος) [pronounced AM-oh-moss]	<i>unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, unblameable</i>	masculine singular adjective; accusative case	Strong's #299
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...*(Who, through the Eternal Spirit, offer Himself unblemished to the God)*...

Jesus, like the animals without spot and without blemish, offers Himself up before God. He had to be without personal sin in order to take upon Himself our sins. Because of the **virgin birth**, Jesus did not have a sin nature (the sin nature is passed down from the father, not from the mother). Because there was no natural home or target for Adam's original sin, it could not be imputed to Jesus. Adam's original sin is imputed to our sin nature, which exists from the moment of birth. Our sin nature, inherited from our fathers, is the natural home or target for Adam's original sin.

Hebrews 9:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθαρίζω (καθαρίζω) [pronounced kath-ahr-EED-zoh]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 rd person singular, future active indicative; Attic Greek form	Strong's #2511
τῇν (τῇν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Hebrews 9:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneidêsis (συνείδησις) [pronounced soon-Ī- day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893
hêmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
apó (ἀπό) [pronounced aw-PO]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
nekroi (νεκροί) [pronounced nehk- ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	neuter plural adjective; genitive/ablative case	Strong's #3498
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041

Translation: ...purify our conscience from dead works,...

One of the things which we are purified from are **dead works**, which is one category of **human good**. Technically speaking, dead works are performed by believers; human good can be performed by believers and unbelievers alike.

God does not accept our human good. He rejects it; and our conscience is cleansed from our dead works at the moment of salvation.

Hebrews 9:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
latreuō (λατρεύω) [pronounced lat- RYOO-oh]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	present active infinitive	Strong's #3000
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Hebrews 9:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2198

Translation: ...so that [we may] keep on serving [the] Living God?

We must set our human good aside in order to serve the Living God.

Hebrews 9:14 ...how much more will the blood of the Christ (Who, through the Eternal Spirit, offer Himself unblemished to the God) purify our conscience from dead works, so that [we may] keep on serving [the] Living God. (Kukis nearly literal translation)

Hebrews 9:13–14 For if the blood of male goats and bulls, along with [the] ashes of a heifer sprinkled toward the unclean ones keeps on ceremonially purifying [them] toward the cleansing of the flesh, how much more will the blood of the Christ (Who, through the Eternal Spirit, offer Himself unblemished to the God) purify our conscience from dead works, so that [we may] keep on serving [the] Living God? (Kukis nearly literal translation)

Hebrews 9:13–14 There are ceremonial purification rites involving the blood of goats and bulls along with the ashes of a heifer which are shaken over those who are unclean. If these rites keep on purifying the flesh (ceremonially speaking), then how much more will the blood of Christ—Who offered up Himself to God, unblemished, through the Eternal Spirit—truly purify our conscience from the production of dead works, so that we might serve the Living God instead? (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus is the Mediator of a Better Covenant

And through this (thing) a covenant, new, a Mediator He keeps on being; in order that death, which has come, for a redemption of the violations against the first covenant, the blessing they might take/receive the ones being called of the eternal inheritance.

Hebrews 9:15

And by this [blood, Jesus] keeps on being a Mediator of a new contract, for a redemption of the violations against the first covenant, because death, which has come [to all mankind], that the ones being called might receive the blessing of the eternal inheritance.

And by His death on the Roman cross, Jesus is the Mediator of this new agreement, which provides for the redemption for those who have violated the first agreement (which has resulted in death coming upon all mankind). Jesus having died for our sins so that the ones who are called might receive the blessing of eternal inheritance.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And through this (thing) a covenant, new, a Mediator He keeps on being; in order that death, which has come, for a redemption of the violations against the first covenant, the blessing they might take/receive the ones being called of the eternal inheritance.
Complete Apostles Bible	And on account of this He is the Mediator of the new covenant, so that, since a death has occurred for redemption of the transgressions at the time of the first covenant, that those having been called may receive the promise of the eternal inheritance.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And therefore he is the mediator of the new testament: that by means of his death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And for this reason he became the Mediator of the new covenant, that he might by his death be redemption, to them who had transgressed the first covenant; so that they, who are called to the eternal inheritance, might receive the promise.
Original Aramaic NT	Because of this, he is The Mediator of The New Covenant, for in his death he is salvation to those who violated The First Covenant, that we, those who were called to eternal inheritance, would receive The Promise.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for this cause it is through him that a new agreement has come into being, so that after the errors under the first agreement had been taken away by his death, the word of God might have effect for those who were marked out for an eternal heritage.
Bible in Worldwide English	That is why he is the middle man of a new agreement. He died and paid for the wrong things that were done under the first agreement. Because he is a middle man, those people who are called by God can have what he promised. This will belong to them for ever.
Easy English	.
Easy-to-Read Version–2008	So Christ brings a new agreement from God to his people. He brings this agreement so that those who are chosen by God can have the blessings God promised, blessings that last forever. This can happen only because Christ died to free people from sins committed against the commands of the first agreement.
God's Word™	Because Christ offered himself to God, he is able to bring a new promise from God. Through his death he paid the price to set people free from the sins they committed under the first promise. He did this so that those who are called can be guaranteed an inheritance that will last forever.
Good News Bible (TEV)	For this reason Christ is the one who arranges a new covenant, so that those who have been called by God may receive the eternal blessings that God has promised. This can be done because there has been a death which sets people free from the wrongs they did while the first covenant was in effect.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Christ died to rescue those who had sinned and broken the old agreement. Now he brings his chosen ones a new agreement with its guarantee of God's eternal blessings!.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So Jesus is the One who has enacted a new covenant with a new relationship with God so that those who accept the invitation will receive the eternal inheritance he has promised to his heirs. For he died to release us from the guilt of the violations committed under the first covenant.
UnfoldingWord Simplified T.	For this reason, he is the mediator of a new covenant. This is so that, since a death has taken place to free those under the first covenant from their sins, those who are called will receive the promise of an eternal inheritance.
Williams' New Testament	And this is why He is the Mediator of a new covenant, in order that, after He had suffered death for securing redemption from the offenses committed under the first covenant, those who had been invited to share it might obtain the eternal inheritance promised them.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And because of this, He is the middleman of the new treaty in order that, after a death happened for the paid release from the violations on the first treaty, the people who have been invited might receive the promise of the inheritance that spans all time.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And, for this reason, he is mediator of the new institution, that, by means of death, for the redemption of the transgressions under the first institution, those who had been called might receive the promise of the eternal inheritance.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And that is why he is the intermediary of a new Covenant; in order that, as a death has taken place to effect a deliverance from the offenses committed under the first Covenant, those who have received the Call may obtain the eternal inheritance promised to them.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Therefore Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, now that He has died to redeem them from the transgressions committed under the first covenant.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	This is why he is the mediator of a new agreed relationship. Since a death has occurred to set them free from the sins committed under the first agreed relationship, now those who are called can receive the promise of an eternal inheritance.
God's Truth (Tyndale)	.

Holman Christian Standard International Standard V	. <i>The Messiah is the Mediator of a New Covenant</i> This is why the Messiah [Lit. why he] is the mediator of a new covenant; so that those who are called may receive the eternal inheritance promised them, since a death has occurred that redeems them from the offenses committed under the first covenant.
Lexham Bible Montgomery NT	. And because of this he is the Mediator of a new testament, in order that, since a death has taken place to atone for offenses committed under the first testament, those who have been called may receive the promise of the eternal inheritance.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. And for this cause he is the mediator of the new covenant, that death having been for a redemption of transgressions [transgressors] under the first covenant, the called might receive the promise of the eternal inheritance.
The Spoken English NT	And that's why he's the mediator of a new covenant. This is how it works: Jesus experienced death for people's release from their offenses against the first covenant. That way, those who are called could receive the promise of the eternal inheritance.
UnfoldingWord Literal Text	For this reason, he is the mediator of a new covenant, so that those who are called will receive the promise of the eternal inheritance, since a death has taken place to redeem those under the first covenant from their transgressions.
Urim-Thummim Version	And because of this, from a New Covenant he is Mediator, that death having come, for ransoming of the transgressions under the first Covenant, those called may receive the promise of the Age- Lasting Inheritance, Because where a testament is, there must also of necessity be the death of the testator. V. 16 is included for context.
Weymouth New Testament	And because of this He is the negotiator of a new Covenant, in order that, since a life has been given in atonement for the offences committed under the first Covenant, those who have been called may receive the eternal inheritance which has been promised to them.
Wikipedia Bible Project Worsley's New Testament	. And on this account He is the mediator of a new covenant, that undergoing death for the redemption of transgressions against the first covenant, they that are called might receive the promise of an eternal inheritance.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And for this reason He became the Mediator of the New Covenant, that He might by His death be redemption, to them who had transgressed the first covenant ¹ ; so that they, who are called to the eternal inheritance, might receive the promise.

¹ This word can also mean contract.

Holy New Covenant Trans.	This is why Christ can set up a new covenant between God and man. The people broke God's law while they were living under the first covenant. But the death of Christ was the price to set them free from sin. Now those people who have been called by God may receive the eternal inheritance that God promised.
The Scriptures 2009	And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.
Tree of Life Version	For this reason He is the mediator of a new covenant, in order that those called may receive the promised eternal inheritance—since a death has taken place that redeems them from violations under the first covenant.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and because of this [of] contract new Mediator [He] is so death becoming to redemption [of] the at the first contract violations the promise may receive The [Men] Having Been Called [of] the continual inheritance...
Alpha & Omega Bible Awful Scroll Bible	. And because of this, He is the Mediator of a New Caused-to-be-set-forth, how that, it occurring by death, for the redeeming-away of the steps-besides, against the first Caused-to-be-set-forth, having been called, may receive the heralding-beforehand, of the everlasting lawful-allotment.
Concordant Literal Version	And therefore He is the Mediator of a new covenant, so that at a death occurring for the deliverance of the transgressions of those under the first covenant, those who are called may be obtaining the promise of the eonian enjoyment of the allotment."
exeGesés companion Bible	And because of this he is the mediator of the new covenant: whereas, under the first covenant, death being the redemption of the transgressions, the called take the pre-evangelism of eternal inheritance.
Orthodox Jewish Bible	And for this reason Rebbe, Melech HaMoshiach is the Metavekh of a Brit Chadasha in order that those who are HaKeru'im (the Called ones) may receive the nachalat olam (eternal inheritance) of the Havtachah (Promise), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (ransom for redemption, Geulah) from peysha'im (transgressions, Isa 53:5) that were committed under HaBrit HaRishonah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Therefore, Christ is the Mediator of a New Agreement, so that [all] those people who have been called [by God] can receive the promise of the never ending inheritance. [This is possible because] a death has taken place for the redemption of [people sins who lived under the first Agreement].
Benjamin Brodie's trans.	In addition [to His work on the Cross for the Church], because of this [ultimate sacrifice], He [Jesus Christ] is the Mediator of a new covenant [with the nation Israel], in order that those who have been called [elect Israel] will receive the promised eternal [national] inheritance, now that a death has taken place [Christ's spiritual death] for the redemption of the transgressions against the first covenant [Mosaic Law]..
The Expanded Bible Jonathan Mitchell NT	. And now because of this, He continues being a Medium (an Agency; an Intervening Substance; a middle state; One in a middle position; a go-between; an Umpire; a

Mediator) of and from a New Arrangement (a disposition and covenant that is new in kind and quality) so that, pertaining to a death occurring (or: from a death having happened) [which leads] into an unbinding-away of the steppings-to-the-side [that were] based upon the first arrangement, (or: in order that by birthing Himself from death into the midst of a redeeming [of people] from the deviations [that came] upon the first disposition; or: so that at one point coming into existence from death [and] on into the center of a ransom-paid release from transgressions [that were founded] upon the former covenant,) the people having been called and now remaining invited can at some point take hold of (or: may seize into possession; or: would suddenly receive) the Promise of the inheritance pertaining to and having the qualities of the Age [of Messiah] (or: the eonian possession and enjoyment of the allotment; or: the inheritance of, from and for the ages).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible *And because of this, he is the mediator of a new covenant, in order that, because [*Here “because ” is supplied as a component of the participle (“has taken place”) which is understood as causal] a death has taken place for the redemption of transgressions committed during the first covenant, those who are the called may receive the promise of the eternal inheritance.*

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT .

Wilbur Pickering’s New T. *For this reason He is mediator of a new covenant, so that those who have been called⁵ may receive the promised eternal inheritance—since a death has occurred for the redemption of the transgressions under the first covenant. (5) ‘Who have been called’—the author alludes to God’s sovereignty.*

Literal, almost word-for-word, renderings:

A Faithful Version *And for this reason He is the Mediator of the New Covenant: in order that through His death, which took place for the release of the transgressions that were committed under the first covenant, those who have been called might receive the promise of the eternal inheritance.*

Analytical-Literal Translation .

Berean Literal Bible *And because of this, He is the mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those having been called might receive the promise of the eternal inheritance.*

Bond Slave Version *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

C. Thomson updated NT .

Charles Thomson NT *Indeed on the account of this he is the mediator of a New Covenant, that (there having been death for a pardon of the transgressions under the first covenant they who have been called may receive the promise of the everlasting inheritance.*

Context Group Version *And for this cause he is the broker of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant,*

those that have been called may receive the promise of the age-enduring inheritance.

English Standard Version
Far Above All Translation

.
And because of this he is the mediator of a new covenant, so that, his death having taken place as a ransom for the transgressions under the first covenant, those who have been called might receive the promise of the age-abiding inheritance.

Green's Literal Translation
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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.
And because of this, he is the intermediary of a new covenant*, *that his death having happened *for the redemption of the transgressions which were against the first covenant*, *that the ones who have been called may receive the promise of the everlasting inheritance.

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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And because of this by means of a new covenant he is mediator, (a death having occurred for the purpose of redemption of the transgressions against the first covenant) in order that they [the royal family] having been called may receive into their possession the promise of eternal inheritance.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible

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.
.
For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

Worrell New Testament
Young's Updated LT

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.

The gist of this passage:

Hebrews 9:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
toúto (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Hebrews 9:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
kainos (καινός) [pronounced <i>kahee-NOSS</i>]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	feminine singular adjective; genitive/ablative case	Strong's #2537
mesítês (μεσίτης) [pronounced <i>meh-SEE-tays</i>]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, nominative case	Strong's #3316
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: And by this [blood, Jesus] keeps on being a Mediator of a new contract,...

The neuter singular demonstrative pronoun refers back to *blood*, also a neuter singular noun and essentially what we are talking about in this context (that is, the payment by Jesus Christ for our sins on the cross).

Jesus, based upon what He did on the Roman cross on our behalf makes Him the Mediator of this New Covenant (or new agreement). He took upon Himself the sins of man and paid for those sins. By this, He stands between man and God, mediating between man and God.

See [The Doctrine of Mediatorship](#) (R. B. Thieme, Jr.) (in the [Addendum](#)); or also see the [Doctrine of Christ, our Mediator](#) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Hebrews 9:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

Hebrews 9:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apolutrôsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, accusative case	Strong's #629
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #4413
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
parabaseis (παραβάσεις) [pronounced par-ab-AS-ice]	<i>violations of the Mosaic law; breaches of a definite, promulgated, ratified laws; transgressions</i>	feminine plural noun; genitive/ablative case	Strong's #3847

Translation: ...for a redemption of the violations against the first covenant, because death, which has come [to all mankind],...

We have all violated the Mosaic Law (which can be understood as commandments for all mankind, apart from #4); and in the context of this epistle, that is the commandment to which the writer of Hebrews is referring.

Man faces two deaths. We are under spiritual death from birth, which means that, with regards to the **justice of God**, we are rejected by God, and we are under condemnation from God.

Hebrews 9:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, aorist active subjunctive	Strong's #2983
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine plural, perfect passive participle, nominative case	Strong's #2564
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
aîdînios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	neuter singular adjective, genitive/ablative case	Strong's #166
klêronomía (κληρονομία) [pronounced klay-rohn-ohm-EE-ah]	<i>an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship</i>	feminine singular noun, genitive/ablative case	Strong's #2817

This is the first use of this word in Hebrews.

Translation: ...that the ones being called might receive the blessing of the eternal inheritance.

Those who are called are the ones who God has foreknown (Romans 8:29–30), meaning that they are the ones who will believe in Jesus. They would receive the blessing of eternal inheritance. That is, God has set aside for us an eternal inheritance, undefiled, waiting to be revealed in the end (1Peter 1:3–5).

Hebrews 9:15 And by this [blood, Jesus] keeps on being a Mediator of a new contract, for a redemption of the violations against the first covenant, because death, which has come [to all mankind], that the ones being called might receive the blessing of the eternal inheritance. (Kukis nearly literal translation)

Hebrews 9:15 And by this [blood, Jesus] keeps on being a Mediator of a new contract, for a redemption of the violations against the first covenant, because death, which has come [to all mankind], that the ones being called might receive the blessing of the eternal inheritance. (Kukis nearly literal translation)

Hebrews 9:15 And by His death on the Roman cross, Jesus is the Mediator of this new agreement, which provides for the redemption for those who have violated the first agreement (which has resulted in death coming upon all mankind). Jesus having died for our sins so that the ones who are called might receive the blessing of eternal inheritance. (Kukis paraphrase)

I believe that I got the gist of this passage, but I am not very confident of the final translation set. I may need to look at vv. 15–17 as a whole to put it together properly.

For where a covenant [also] death, a need to keep on bearing of the one who made the covenant. For a covenant based upon deaths [is] certain regarding nothing, then keeps on being able to live the one who made the covenant.

Hebrews
9:16–17

For where [there is] a contract, [there is] a necessity to keep on bringing forward a death of the one who made the covenant. For a contract based upon deaths [is] well-established, since [it is] then not able [to be enforced] while the one making the contract is alive.

For, whenever there is a contract, it continue to be necessary to produce the death of the one originally made the contract (to confirm and disallow the applications being made based upon the contract). However, when a contract is preceded upon the death or deaths of others, it may be well-established, but it cannot be enforced while the one who made the contract is still alive.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For where a covenant [also] death, a need to keep on bearing of the one who made the covenant. For a covenant based upon deaths [is] certain regarding nothing, then keeps on being able to live the one who made the covenant.
- Complete Apostles Bible For where there is a testament, there is necessity for death to be offered of the one making the testament.
For a testament is valid over dead people, since it is never valid when the one making the testament lives.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) For where there is a testament the death of the testator must of necessity come in.

For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.
- V. Alexander’s Aramaic .
- Eastern Aramaic Manuscript .
- James Murdock’s Syriac NT For where there is a testament, it indicateth the death of him who made it.
For it is valid, only of a deceased [person]; because it hath no use, so long as the maker of it liveth.
- Original Aramaic NT For where there is a testament, it shows the death of him who made it;

But it is only valid concerning one who is dead, because as long as he who made it lives, there is no use for it.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because where there is a testament, there has to be the death of the man who made it. For a testament has effect after death; for what power has it while the man who made it is living?
Bible in Worldwide English	A person can say who will get his things when he dies. He writes this agreement down. Before anyone can have them, it must be proved that the person has died. The agreement has no power until the one who made it has died. It has no power as long as the one who made it is living.
Easy English Easy-to-Read Version–2008	. When someone dies and leaves a will, there must be proof that the one who wrote the will is dead. A will means nothing while the one who wrote it is still living. It can be used only after that person's death.
God's Word™	In order for a will to take effect, it must be shown that the one who made it has died. A will is used only after a person is dead because it goes into effect only when a person dies.
Good News Bible (TEV)	In the case of a will it is necessary to prove that the person who made it has died, for a will means nothing while the person who made it is alive; it goes into effect only after his death.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	In fact, making an agreement of this kind is like writing a will. This is because the one who makes the will must die before it is of any use. In other words, a will doesn't go into effect as long as the one who made it is still alive.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now a person's last will and testament can only take effect after one has been proven to have died; otherwise the will cannot be in force while the person who made it is still alive.
UnfoldingWord Simplified T.	For where there is a will, the death of the person who made it must be proven. For a will is only in force when there has been a death, because it has no force while the one who made it is still alive.
Williams' New Testament	For when a will is made, it is necessary that the death of him who makes it be proved. For a will is valid only after a man is dead, since it has no force whatever while the one who made it is alive.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .	
Breakthrough Version	You see, where <i>there is</i> a treaty, <i>there is</i> an obligation for <i>the</i> death of the <i>person</i> forming the treaty to be carried; for a treaty is firm over <i>the</i> dead, otherwise it never has strength when the <i>person</i> who formed <i>it</i> is alive.
Common English Bible .	
Len Gane Paraphrase	For where there is a will, there must also be the death of the testator. For a will [is] in force after death, seeing that it is not binding while the testator lives.
A. Campbell's Living Oracles	Now, where there is such an institution, the death of the instituted sacrifice must necessarily intervene: for since the institution is ratified over the dead, it has no force while the instituted sacrifice lives.
New Advent (Knox) Bible .	
NT for Everyone .	
20 th Century New Testament	Whenever such a Covenant as a will is in question, the death of the testator must of necessity be alleged. For such a Covenant takes effect only upon death, it does not come into force as long as the testator is alive.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .	
Berean Study Bible .	
Christian Standard Bible .	
Conservapedia Translation .	
Evangelical Heritage V. .	
Revised Ferrar-Fenton Bible .	
Free Bible Version	For a will to be implemented, the person who made it must be dead. A will is only valid when there's been a death—and is never applied while the person who made it is still alive. That's why the first agreement was established with blood. V. 18 is included for context.
God's Truth (Tyndale) .	
Holman Christian Standard .	
International Standard V	For where there is a will, the death of the one who made it must be established. For a will is in force only when somebody has died, since it never takes effect as long as the one who made it is alive.
Lexham Bible .	
Montgomery NT	For where there is a testament, there must also be brought forward in evidence the death of the testator. For a testament is only of force in case of the dead, being never valid so long as the testator lives.
NIV, ©2011 .	
Riverside New Testament	For where there is a last will and testament the death of the testator must be put in evidence. For a will is valid in the case of the dead: it never has any force while the testator is living.
Leicester A. Sawyer's NT	For where there is a covenant, there must follow the death of the covenant-maker. For a covenant is strong for the dead, since it is never strong [unalterable] when the covenant-maker lives; whence also the first [covenant] was not initiated without blood. V. 18 is included for context.
The Spoken English NT .	
UnfoldingWord Literal Text .	
Urim-Thummim Version	Because where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator lives.
Weymouth New Testament	For where there is a legal 'will,' there must also be a death brought forward in evidence--the death of him who made it. And a will is only of force in the case of a deceased person, being never of any avail so long as he who made it lives.
Wikipedia Bible Project .	

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible For where there is a testament², it shows the death of him who made it. For a covenant is affirmed over those dead, since it never has force when he who has made it is living.
²Literally a will such as a last will and testament

Holy New Covenant Trans. When a person wants his property to go to others after he dies, he makes a will. That will is worthless unless someone can prove that a person died, because a will is not in effect until someone dies. The will does not take effect during the life of the person who made the will.

The Scriptures 2009 For where a covenant is, it is necessary for the death of the covenanted one to be established. For a covenant over those dead is firm, since it is never valid while the covenanted one is living.

Tree of Life Version For where there is a covenant, the death of the one who made it must be established. For a covenant is secured upon the basis of dead bodies, since it has no strength as long as the one who made it lives.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...where for {is} Contract death Necessity {is} to be borne [of] the [man] making {her} Contract for at [men] dead {is} Sure since not so [She] has (ability) {to be sure} when lives The [Man] Making {her}...

Alpha & Omega Bible .
 Awful Scroll Bible For, whereas there is a caused-to-be-set-forth, it enfolds-over, that there is to be brought forth a death, of he himself thoroughly-setting- it -forth.
 For a caused-to-be-set-forth is affirmed over, he being died, whether-upon, it is not-lest-at-any-time to have strength, not-lest-at-any-time, as-when he himself thoroughly-setting- it -forth, lives.

Concordant Literal Version For where there is a covenant, it is necessary to bring in the death of the covenant victim, for a covenant is confirmed over the dead, since it is not availing at any time when the covenant victim is living."

exeGeses companion Bible For where the covenant is,
 it is necessary
 to bring/bear the death of the covenantor.
 For a covenant is steadfast upon death:
 otherwise it is not mighty enough at all
 while the covenantor lives.

Orthodox Jewish Bible For where there is a brit or a tzavva'a (will), it is aizen (well founded, incontrovertible) that the histalkus (passing) of the one who made it must be established.

For a Brit, a tzavv'a (covenant, will) is valid only when Bnei Adam have died, for it is never validly executed as long as the ba'al tzavva'a (testator, person who makes the will) lives.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . For where a will exists, it is necessary to prove the death of the person who made it [*i.e., in order to benefit by its provisions*]. For a will is in force [*only*] when there has been a death; for it is not in effect as long as the one who made it is [*still*] alive.

Benjamin Brodie's trans. .

For where a last will and testament exists [comparing the new covenant to a will], necessity requires the death of the One [Testator] who made the last will and testament [Jesus Christ],

For a last will and testament is secured [validated] upon the deaths [spiritual and physical], since it is not valid while the One [Testator] who made the last will and testament [Jesus Christ] continues to live.

The Expanded Bible .

Jonathan Mitchell NT .

For you see, where [there is] an arrangement (or: covenant; also: a will; a settlement), a necessity to be brought [is] the death of the one arranging (or: making the will; covenanting),

for an arrangement (a will; a covenant) based upon dead folks [is] firm (fixed; guaranteed as valid), since it is never (not once) [other MSS: not then] strong (or: in force) at the time when the one making the arrangement (or: covenant; will) is alive (or: continues living).

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Because in the case of a will,⁹ the death of the person who made it is necessary in order to bring it into force. After all, a will is valid in the case of the dead-since it never has force while the person who made it is alive.

⁹ Or "where there's a covenant". In Greek, the same word means both "covenant" and "will".

Wilbur Pickering's New T. .

The earthly sanctuary inaugurated with blood

Now where there is a will, the death of the one who made it must be established; because a will is in force after men are dead, since it never takes effect while the one who made it lives.

Literal, almost word-for-word, renderings:

A Faithful Version .

Now where there is a covenant, it is obligatory to bring forth a symbolic sacrifice to represent the death of the one who personally ratifies the covenant; Because a covenant is ratified only over the dead sacrificial animals, since there is no way that it is legally in force until the living ratifier has symbolically represented his death.

Analytical-Literal Translation	For where [there is] a covenant [or, a will, and through verse 17], it is necessary [for proof of the] death of the one having made the covenant to be brought. For a covenant [is] valid over dead [people], since it is never in force while the one having made the covenant lives.
Berean Literal Bible	For where <i>there is</i> a will, <i>it is</i> necessary to establish <i>the</i> death of the <i>one</i> having made <i>it</i> . For a will <i>is</i> affirmed after death, since it is not in force at the time when the <i>one</i> having made <i>it</i> is living, wherefore neither has the first been inaugurated apart from blood. V. 18 is included for context.
Bond Slave Version	.
C. Thomson updated NT	For where there is a covenant it necessarily infers the death of that by which it is established. For a covenant is ratified over the dead, and it hath no validity at all while that by which it is established lives.
Charles Thomson NT	.
Context Group Version	For where a covenant {or testament} is, it is necessity for the death to be carried of the covenanted. For a covenant {or testament} is of force where there has been death: for it has no strength while he who covenanted it lives.
English Standard Version	.
Far Above All Translation	For where <i>there is</i> a covenant, <i>the</i> death of the testator must necessarily be announced. For a testament <i>is</i> applicable at death, since it is never in force while the testator is alive, on which grounds the first <i>covenant</i> was not inaugurated without blood either. V. 18 is included for context.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* where <i>there is</i> a covenant*, <i>it is</i> a necessity for the death of the one who covenanted* <i>it</i> to be brought <i>about</i> . For* a covenant* <i>is</i> steadfast upon <i>the</i> dead; since it is never enforced when he who covenanted* <i>it</i> is living.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	The Mediator's Death Necessary For where a testament is, there must also of necessity be (brought in) the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For where a covenant exists, of necessity death must be brought in of the one having made the covenant. For a covenant is valid upon deaths [the two deaths of the cross]; because it is not even valid as long as the one having made the covenant lives.
Updated Bible Version 2.17	.
A Voice in the Wilderness	For where there is a covenant, it is a necessity to announce the death of the one making the covenant. For a covenant is in force after men are dead, since it has no power at all while the one who made the covenant is alive.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
16-17

Hebrews 9:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; nominative case	Strong's #1242

Translation: For where [there is] a contract,...

There are several types of legal documents in the ancient world. The word diathêkê (διαθήκη) [pronounced dee-ath-AY-kay] can mean, *a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact*. Strong's #1242. Therefore, here, based upon the context, this is a last will and testament. This is based upon the death of the one who made the contract. Obviously, a last will and testament does not come forward to be enforced unless the person who originated it has died.

Hebrews 9:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288
The writer of Hebrews has just mentioned both <i>death</i> and <i>covenant</i> in the previous verse.			
anakê (ἀνάγκη) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, nominative case	Strong's #318
phérô (φέρω) [pronounced FEH-row]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	present passive infinitive	Strong's #5342

Thayer definitions: 1) to carry; 1a) to carry some burden; 1a1) to bear with one's self; 1b) to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed; 1b1) of persons borne in a ship over the sea; 1b2) of a gust of wind, to rush; 1b3) of the mind, to be moved inwardly, prompted; 1c) to bear up, i.e. uphold (keep from falling); 1c1) of Christ, the preserver of the universe; 2) to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying); 3) to bring, bring to, bring forward; 3a) to move to, apply; 3b) to bring in by announcing, to announce; 3c) to bear, i.e. bring forth, produce; to bring forward in a speech; 3d) to lead, conduct.

Hebrews 9:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
diatithemai (διατίθεμαι) [pronounced dee-at-IHTH-em-ahee]	<i>arranging, disposing of (one's own affairs; of something that belongs to one); disposing of by will, making a testament; the one making a covenant, entering into a contract (agreement)</i>	masculine singular, aorist middle participle, nominative case	Strong's #1303

Translation: ...[there is] a necessity to keep on bringing forward a death of the one who made the covenant.

In order for a last will and testament to be valid, there must be the death of the person who wrote it. Otherwise, it is just a piece of paper.

Hebrews 9:16 For where [there is] a contract, [there is] a necessity to keep on bringing forward a death of the one who made the covenant. (Kukis nearly literal translation)

Quite frankly, I struggled with the translation of both of these verses. I think that understanding them is not difficult; but putting together and English translation was (for me).

Hebrews 9:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; nominative case	Strong's #1242
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3498

Hebrews 9:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bébaios (βέβαιος, α, ov) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, trustworthy, reliable, stable, firm, well-established</i>	feminine singular comparative adjective nominative case	Strong's #949

This word is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely.

Should this word go with 17b?

Translation: For a contract based upon deaths [is] well-established,...

This sort of a contract, based upon the death or deaths of others is a well-established type of contract. The writer of Hebrews recognizes that his readers fully understand this concept.

Hebrews 9:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeí (ἐπεί) [pronounced eh-p-IH]	<i>regarding time: as, when, since, after that; regarding cause: since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ischuô (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person singular, present active indicative	Strong's #2480

Thayer definitions: 1) *to be strong; 1a) to be strong in body, to be robust, to be in sound health; 2) to have power; 2a) to have power as shown by extraordinary deeds; 2a1) to exert, wield power, to have strength to overcome; 2b) to be a force, avail; 2c) to be serviceable; 2d) to be able, can.*

With the negative, this means, *is unable to, is lacking the strength to, is unable to force (enforce).*

hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, present active indicative	Strong's #2198
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Hebrews 9:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diatithemai (διατίθεμαι) [pronounced dee-at-IHTH-em-ahee]	<i>arranging, disposing of (one's own affairs; of something that belongs to one); disposing of by will, making a testament; the one making a covenant, entering into a contract (agreement)</i>	masculine singular, aorist middle participle, nominative case	Strong's #1303

Same morphology as found in the previous verse.

This word is only found in Luke, Acts and Hebrews: Luke 22:29 Acts 3:25 Hebrews 8:10 9:16-17 10:16.

Translation: ...since [it is] then not able [to be enforced] while the one making the contract is alive.

The contract (that is, last will and testament) cannot be enforced while the one who made the contract is still alive. I may write in my will that I am leaving you my house, but this does not mean you get to pack up the family and move in while I am still alive.

Hebrews 9:17 For a contract based upon deaths [is] well-established, since [it is] then not able [to be enforced] while the one making the contract is alive. (Kukis nearly literal translation)

Hebrews 9:16–17 For where [there is] a contract, [there is] a necessity to keep on bringing forward a death of the one who made the covenant. For a contract based upon deaths [is] well-established, since [it is] then not able [to be enforced] while the one making the contract is alive. (Kukis nearly literal translation)

The word translated covenant can mean *contract* but it can also mean, *last will and testament*. The writer of Hebrews is going to this second meaning right here.

Hebrews 9:16–17 For, whenever there is a contract, it continue to be necessary to produce the death of the one originally made the contract (to confirm and disallow the applications being made based upon the contract). However, when a contract is preceded upon the death or deaths of others, it may be well-established, but it cannot be enforced while the one who made the contract is still alive. (Kukis paraphrase)

Therefore, not even the first [covenant is] without blood having been ratified. For spoke every command according to the Law under Moses, to all the people, having taken the blood of the calves and of the goats, along with water and wool crimson and hyssop, to it also the scroll and all the people He sprinkles, saying that the blood of the covenant from which He commands face to face with you (all) the God.

Hebrews
9:18–20

For which reason, the first [covenant] is not inaugurated without blood. For every command according to the Law under Moses was spoken, having taken the blood of the calves and of the goats, along with water and crimson wool and hyssop, [God through the priests] also sprinkles [the blood] upon the scroll itself and [upon] all the people, saying [that] “This [is] the blood of the covenant from which the God directly commands you (all).”

For this reason, the first covenant cannot be ratified without the use of blood, to signify a death. As the commandments of the Mosaic Law were first spoken, God, through His priests, took the blood of calves and goats along with water, using crimson wool and hyssop, sprinkled this blood upon the scroll itself and upon all the people, affirming that, "This is the blood of the covenant from which God directly commands all of you."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Therefore, not even the first [covenant is] without blood having been ratified. For spoke every command according to the Law under Moses, to all the people, having taken the blood of the calves and of the goats, along with water and wool crimson and hyssop, to it also the scroll and all the people He sprinkles, saying that the blood of the covenant from which He commands face to face with you (all) the God.
Complete Apostles Bible	Therefore not even the first covenant has been dedicated without blood. For when every commandment had been spoken by Moses according to law to all the people, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God has commanded to you."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Whereupon neither was the first indeed dedicated without blood. For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people. Saying: This is the blood of the testament which God hath enjoined unto you.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Therefore also the first [covenant] was not confirmed without blood. For when the whole ordinance had been propounded by Moses to all the people, according to the law; Moses took the blood of a heifer, and water, with scarlet wool and hyssop, and sprinkled upon the books and upon all the people; and said to them, This is the blood of the covenant which is enjoined by God. Because of this, not even the first was established without blood. For when the entire ordinance which was in The Law had been commanded by Moses to all the people, Moses took the blood of a heifer and water with scarlet wool, and hyssop, and sprinkled upon the scrolls and upon all the people. And he said to them, "This is the blood of The Covenant which was commanded you by God."
Original Aramaic NT	
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So that even the first agreement was not made without blood. For when Moses had given all the rules of the law to the people, he took the blood of goats and young oxen, with water and red wool and hyssop, and put it on the book itself and on all the people, Saying, This blood is the sign of the agreement which God has made with you.
Bible in Worldwide English	So even the old agreement made by God was not begun without blood.

Moses told all the people every part of the law. Then he took the blood of young cows and goats. He put some of the blood on the book of the law itself and on all the people. He took water and red wool and a plant called hyssop. As he did this, he said, This is the blood for the agreement which God has made for you.

Easy English

Easy-to-Read Version–2008

.
That is why blood was needed to begin the first agreement between God and his people. First, Moses told the people every command in the law. Then he took the blood of young bulls and mixed it with water. He used red wool and a branch of hyssop to sprinkle the blood and water on the book of the law and on all the people. Then he said, "This is the blood that makes the agreement good--the agreement that God commanded you to follow."

God's Word™

That is why even the first promise was made with blood. As Moses' Teachings tell us, Moses told all the people every commandment. Then he took the blood of calves and goats together with some water, red yarn, and hyssop and sprinkled the scroll and all the people. He said, "Here is the blood that seals the promise God has made to you."

Good News Bible (TEV)

That is why even the first covenant went into effect only with the use of blood. First, Moses proclaimed to the people all the commandments as set forth in the Law. Then he took the blood of bulls and goats, mixed it with water, and sprinkled it on the book of the Law and all the people, using a sprig of hyssop and some red wool. He said, "This is the blood which seals the covenant that God has commanded you to obey."

The Message

NIRV

New Life Version

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Blood was also used to put the first agreement into effect. Moses told the people all that the Law said they must do. Then he used red wool and a hyssop plant to sprinkle the people and the book of the Law with the blood of bulls and goats and with water. He told the people, "With this blood God makes his agreement with you."

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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So this is why not even the first covenant was inaugurated without the blood of animals. For Moses ratified the covenant after he gave the people all the commandments of the law. He took the blood of calves and goats, with water, scarlet wool, and a hyssop branch, and sprinkled both the people and the book of the covenant, saying, "This is the blood of the covenant that God commands you to keep."

UnfoldingWord Simplified T.

So not even the first covenant was established without blood. For when Moses had given every command in the law to all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and sprinkled both the scroll itself and all the people. Then he said, "This is the blood of the covenant that God has commanded for you."

Williams' New Testament

So not even the first covenant was ratified without the use of blood. For after every regulation in the law had been spoken by Moses to all the people, he took the blood of calves and goats, with water, crimson wool, and a bunch of hyssop, and sprinkled

the book containing the law and all the people, saying, "This is the blood that ratifies the covenant which God commanded me to make with you."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	From this, neither has the first <i>treaty</i> been initiated without blood. You see, after every demand according to the law was spoken by Moses to all the ethnic group, when he took the blood of the calves and the male goats with water, red wool, and hyssop, he sprinkled both the very scroll and all the ethnic group, saying, "This <i>is</i> the blood of the treaty that God demanded to you."
Common English Bible	.
Len Gane Paraphrase	That is why even the first [covenant] was not initiated without blood. For after Moses had spoken every rule to all the people as the law commanded, he took the blood of calves and goats, along with water, scarlet wool, and hyssop and sprinkled both the book and all the people. He said, "This [is] the blood of the covenant which God has commanded you".
A. Campbell's Living Oracles	Hence, neither was the first introduced without blood; for "when Moses had spoken every precept in the law to all the people, taking the blood of calves, and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself, and the people:" saying, "This is the blood of the institution, which God has enjoined on you."
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	This explains why even the first Covenant was not ratified without the shedding of blood. For, when every command had been announced to all the people by Moses in accordance with the Law, he took the blood of the calves and of the goats, with water, scarlet wool, and a bunch of hyssop, and sprinkled even the Book of the Law, as well as all the people, saying, as he did so-- "This is the blood that renders valid the Covenant which God has commanded to be made with you."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	That is why even the first covenant was not put into effect without blood. For when Moses had proclaimed every commandment of the law to all the people, he took the blood of calves and goats, along with water, scarlet wool, and hyssop, and sprinkled the scroll and all the people, saying, "This is the blood of the covenant, which God has commanded you to keep."
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	That's why the first agreement was established with blood. After Moses had given all the commandments of the law to everyone, he took the blood of calves and goats, and together with water, scarlet wool, and hyssop, sprinkled the book* itself and all the people. He said to them, "This is the blood of the agreed relationship that God has told you he wants with you."
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	This is why even the first covenant was not put into effect without blood. For after every commandment in the Law had been spoken to all the people by Moses, he took the blood of calves and goats, [Other mss. lack and goats] together with some

water, scarlet wool, and branches of hyssop, and sprinkled the scroll and all the people, saying, "This is the blood of the covenant that God ordained for you."
[Exodus 24:8]

Lexham Bible
Montgomery NT

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Accordingly we find that not without blood was the first testament enacted. For after every commandment according to the law had been spoken by Moses to the people, he took the blood of calves and goats, and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of that testament which God commanded in regard to you.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

.
So that even the first Covenant was not dedicated without blood. Because when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the scroll, and all the people saying, This is the blood of the Covenant that Elohim has enjoined to you.

Weymouth New Testament

Accordingly we find that the first Covenant was not inaugurated without blood. For when Moses had proclaimed to all the people every commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU."

Wikipedia Bible Project
Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
For this reason not even the first covenant was confirmed without blood. For when the whole ordinance had been propounded by Moses to all the people, according to the Torah; Moses took the blood of a heifer, and water, with scarlet wool and hyssop, and sprinkled upon the scrolls and upon all the people; saying, "This is the blood of the covenant which is ordained to you by YAHWEH."
(Exo 24:8)

Holy New Covenant Trans.

That is why even the first [covenant] was not in effect until blood sealed it. Moses told all of the people every command of the law. Then he took some water and some blood from calves. He used a hyssop branch and red wool to sprinkle the book of the law and all the people. Moses said, "This blood seals the covenant that God commanded you to obey."

The Scriptures 2009 Therefore not even the first covenant was instituted without blood. For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, **“This is the blood of the covenant which Elohim commanded you.”** Exodus 24:8.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...therefore not The [One] First without blood has been initiated being spoken for every command in the law by moses [to] every the people Receiving the blood [of] the calves and [of] the goats with water and wool scarlet and hyssop it also the booklet and every the people [He] sprinkles Saying This {is} The Blood [of] the contract whom commands to you* The God...

Alpha & Omega Bible THEREFORE EVEN THE FIRST COVENANT WAS NOT INAUGURATED WITHOUT BLOOD.

FOR WHEN EVERY COMMANDMENT HAD BEEN SPOKEN BY MOSES TO ALL THE PEOPLE ACCORDING TO THE LAW, HE TOOK THE BLOOD OF THE CALVES AND THE GOATS, WITH WATER AND SCARLET WOOL AND HYSSOP, AND SPRINKLED BOTH THE BIBLE/WRITING ITSELF AND ALL THE PEOPLE, SAYING, “THIS IS THE BLOOD OF THE COVENANT WHICH THEOS (*The Alpha & Omega*) COMMANDED YOU.” †(*Exodus 24:8*)

Awful Scroll Bible From which, yet-not the first, has been made from-within-recent, apart from blood. For by Moses, there is being spoken, every objective-from-among, to all the people, according to the Law, he taking the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkles both the scroll itself and all the people, instructing, "This is the blood of the Caused-to-be-set-forth, which God concludes-from-among, with regards to you."

Concordant Literal Version Whence neither the first has been dedicated apart from blood. For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles both the scroll itself and the entire people, saying, This is the blood of the covenant which God directs for you."

exeGeses companion Bible And so,
the first was not hanukkahed apart from blood.
For Mosheh, having spoken every misvah
to all the people according to the torah,
he took the blood of calves and of goats,
with water and scarlet wool and hyssop;
and sprinkled both the scroll and all the people,
wording, This is the blood of the covenant
Yah Veh misvahs you.

Orthodox Jewish Bible Hence the Brit HaRishonah was not cut without DAHM. [Ex 24:8]
For when every mitzvah had been spoken by Moshe Rabbeinu to all the Am Brit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and sprinkled both the sefer itself and all the people, Saying, "HINEI DAHM HABRIT ("This is the blood of the Covenant"--Ex 24:8) which Hashem commanded you.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	Therefore, even the first Agreement was not ratified without blood [<i>i.e., without a death taking place</i>]. For after Moses had declared every commandment of the law to all the people, he took the blood of calves and goats and [<i>mixed it</i>] with water, then sprinkled both the scroll [<i>of the Agreement</i>] and all the people with a hyssop branch covered by red wool [<i>dipped in the mixture</i>]. He said [<i>Ex. 29:8</i>], “This is the blood of the Agreement, which God commanded you [<i>to observe</i>].”
Benjamin Brodie’s trans.	From which fact, neither was the first [Mosaic covenant] inaugurated without blood [the saving work of Christ was portrayed by the animal sacrifices], For after each commandment had been spoken by Moses to each person [Israelites only] according to the law, then he took the blood of young bulls and goats, along with water and scarlet-dyed wool and hyssop, and he sprinkled both the book itself [Mosaic Law] and each person [each individual had to be present for this ritual, it was not performed ‘en masse’ for an indefinite blob of humanity], Reciting over-and-over again [saying to each individual Jew when they were being sprinkled]: This is the blood of the last will and testament which God Himself decreed to you.
The Expanded Bible Jonathan Mitchell NT	. Consequently, not even the first (or: former) has been initiated (innovated; inaugurated; or: dedicated) apart from blood, [signifying a death]. For every implanted goal (impartation of the finished product within; inner destiny; inward directive) down from the Law was spoken by (and: under) Moses to and for all the People, taking the blood of calves and he-goats, with water, scarlet wool and hyssop, he sprinkled both the scroll and all the People, saying, "This is the blood of the arrangement (covenant; disposition) which God imparted as the goal to you (or: directed as the end and destiny in mind, with a view to you folks)." [Ex. 24:8]
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	Therefore not even the first covenant was ratified without blood. For when [*Here “when ” is supplied as a component of the temporal participle (“had been spoken”)] every commandment had been spoken by Moses to all the people according to the law, <i>he</i> took the blood of calves [Some manuscripts have “calves and goats”] with water and scarlet wool and hyssop and sprinkled both the scroll itself and all the people, saying, “This <i>is</i> the blood of the covenant that God has commanded for you.” [A quotation from Exod 24:8]
NET Bible® New American Bible (2011) The Passion Translation Rotherham’s Emphasized B. The Spoken English NT That’s why even the first covenant is established with blood. ^r Because when Moses had read aloud every commandment in the whole Law, ^s he took the blood of calves, ^t together with water, scarlet wool, and hyssop. ^u And he sprinkled both the scroll and all the people. He was saying This is the blood of the covenant, which God has commanded you to keep. ^v
	r. Lit. “Hence not even the first covenant has been established without blood”. s. Lit. “For, every commandment in the whole Law having been spoken by Moses”.

- t. Some mss add, “and goats” (see 9:12).
- u. Leviticus 14:4; Leviticus 14:6; Leviticus 14:49; Leviticus 14:51; Numbers 19:6; Numbers 19:18. See “Bible Words”.
- v. Exodus 24:8.

Wilbur Pickering’s New T. Therefore, not even the first covenant was inaugurated without blood; because when every commandment of the Law had been proclaimed by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, saying, “This is the blood of the covenant which God has decreed to you.”

Literal, almost word-for-word, renderings:

- A Faithful Version .
- Analytical-Literal Translation .
- Berean Literal Bible .
- Bond Slave Version Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God has enjoined to you.
- C. Thomson updated NT .
- Charles Thomson NT .
- Context Group Version .
- English Standard Version .
- Far Above All Translation For a testament *is* applicable at death, since it is never in force while the testator is alive, on which grounds the first *covenant* was not inaugurated without blood either. For when *the whole body of* commandments according to *the* law under Moses had been stated to all the people, he took the blood of the calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and the whole people, saying, “This *is* the blood of the covenant which God commanded you.” V. 17 is included for context.
- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 Hence even the first *covenant** has not been inaugurated without blood. For* *when* every commandment was spoken by Moses to all the people according-to *the law, and when* he took the blood of the calves and the male-goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, ‘This *is* the blood of the covenant* which God commanded toward you°.’ {Exo 24:8}
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation From which fact not even the first covenant [Mosaic law] had been inaugurated without blood.
For when every commandment had been spoken by Moses to all the people according to the law, after he had taken the blood of young bulls and goats, and with water and scarlet wool, and hyssop, he sprinkled both the written scroll, and all of the people.

Saying, "This is the blood of the covenant which the God has commanded pertaining to you." [You Jews are responsible from now until the cross to portray who and what Christ is by means of these shadows. You must be faithful in the function of these shadows, but you can't be faithful unless you have doctrine in your souls.]

Updated Bible Version 2.17
A Voice in the Wilderness

Therefore neither was the first covenant dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the scroll itself and all the people, saying, This is the blood of the covenant which God has commanded you.

Webster's Translation .
World English Bible .
Worrell New Testament .
Young's Updated LT .

The gist of this passage:
18-20

Hebrews 9:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὁθεν) [pronounced HOHTH-ehh]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413
chôris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
egkainizô (ἐγκαίνιζω) [pronounced eng-kahee-NIHD-zoh]	<i>to ratify; to inaugurate; to renew; to do anew, again; to initiate, to consecrate, to dedicate</i>	3 rd person singular, perfect passive indicative	Strong's #1457

Translation: For which reason, the first [covenant] is not inaugurated without blood.

In this context, the first covenant refers to the Mosaic Law. The Mosaic Law was not ratified or inaugurated without blood.

Remember what preceded this passage, where the covenant or testament is considered to be, in one sense, a last will and testament, which means that the death of the testator is required before this can be in effect. This is signified by the blood, which is a part of the first reading of the Mosaic Law.

Hebrews 9:18 **For which reason, the first [covenant] is not inaugurated without blood.** (Kukis nearly literal translation)

Hebrews 9:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	feminine singular, aorist passive participle, genitive/ablative case	Strong's #2980
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
entolê (ἐντολή, ἐντολή) [pronounced en-tol-AY]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced moce-YOOC, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475

Hebrews 9:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panti (παντι) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992

Translation: For every command according to the Law under Moses was spoken,...

Every commandment which was a part of the Mosaic Law was read aloud.

In the study of Genesis, it was postulated that Jacob and many of his sons would stand up periodically and read the Law. It appears that Moses and others would stand before the people and read the Law which God gave to them from Mount Sinai (referred to here over and over again as the first covenant). See **Genesis 45–50** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

This tradition was continued in the [synagogue](#) system, where the words of God would be read and sometimes explained. We find this taking place in the book of Acts, where Paul would go into a city and head first for the nearest synagogue to read and explain the existing Scriptures. The **Book of Acts** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Many churches carry on this tradition of simply having a Scripture reading as a part of their service.

Hebrews 9:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129

Hebrews 9:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
móschoi (μόσχοι) [pronounced MOSS-khoy]	<i>calves; animal offspring (young); human offspring (if fresh and delicate); tender shoots, sprouts</i>	masculine plural noun/adjective; genitive/ablative case	Strong's #3448
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
tragoi (τράγοι) [pronounced TRAG-oy]	<i>male goats</i>	masculine plural noun, genitive/ablative case	Strong's #5131

The Aramaic manuscripts have *an heifer* rather than *calves and goats*. According to the ISV, *and goats* is missing from some manuscripts. The work I do is primarily based upon the Westcott Hort text; but I reference the Byzantine Greek text and the Scrivener Textus Receptus. All of these manuscripts have *calves and goats*.

Translation: ...having taken the blood of the calves and of the goats,...

The blood of various animals was taken for this ceremony of the first reading of the Mosaic Law (it was probably read as Moses was given the material from God).

Hebrews 9:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun; genitive/ablative case	Strong's #5204
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
erion (ἔριον) [pronounced EHR-ee-on]	<i>wool</i>	neuter singular noun; genitive/ablative case	Strong's #2053
kokkinos (κόκκινος) [pronounced KOHK-kee-noss]	<i>crimson, scarlet (cloth or clothing)</i>	neuter singular adjective; genitive/ablative case	Strong's #2847

Hebrews 9:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) <i>crimson, scarlet coloured. A kernel, the grain or berry of the "ilex coccifera"; these berries are the clusters of the eggs of a female insect, the "kermes" (resembling the cochineal), and when collected and pulverised produces a red which was used in dyeing; 2) scarlet cloth or clothing.</i>			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hussōpos (ὑσσωπος) [pronounced <i>HOOS-so-poss</i>]	<i>hyssop; a plant used in Jewish rituals</i>	masculine singular noun; genitive/ablative case	Strong's #5301

Translation: ...along with water and crimson wool and hyssop,...

Along with the blood, water was used (representing a cleansing). Crimson wool and hyssop would be used to dip into the water and the blood. These things would be used to sprinkle the blood and the water both on the manuscript being read and upon the people hearing the reading.

All of this was symbolic. The water represents cleansing; the blood represents Jesus Christ, Who died for our sins.

Hebrews 9:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
biblion (βιβλίον) [pronounced <i>bib-LEE-on</i>]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun; accusative case	Strong's #975
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Hebrews 9:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
rhantizô (ῥαντίζω) [pronounced hran-TIHD-zoh]	<i>to sprinkle, to asperse (ceremonially or figuratively); to cleanse by sprinkling, hence to purify, to cleanse</i>	3 rd person singular, aorist active indicative	Strong's #4472

Translation: ...[God through the priests] also sprinkles [the blood] upon the scroll itself and [upon] all the people,...

In the beginning, it was likely Moses, Aaron or one of Aaron's sons who sprinkled the blood on the scroll that was being read and upon the people, because all things are cleansed with blood (we will read this in Hebrews 9:22).

Hebrews 9:19 For every command according to the Law under Moses was spoken, having taken the blood of the calves and of the goats, along with water and crimson wool and hyssop, [God through the priests] also sprinkles [the blood] upon the scroll itself and [upon] all the people,... (Kukis nearly literal translation)

Hebrews 9:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 9:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
entellomai (ἐντέλλομαι) [pronounced <i>en-TEHL-lom-ahee</i>]	<i>to order, to command [to be done], to enjoin, to charge</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1781
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...saying [that] "This [is] the blood of the covenant from which the God directly commands you (all)."

Whoever is sprinkling this blood would say, "This is the blood of the covenant by which God commands you."

On occasion, the writers of the New Testament give us a little more information than is found in the historical record. This historical record reads as follows:

Exodus 24:7–8 Then he [Moses] took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words." (ESV)

Given the number of people involved, other readings likely took place, possibly done by Aaron, his sons; or others who might be trusted to do this (like Joshua, for instance).

Hebrews 9:20 ...saying [that] "This [is] the blood of the covenant from which the God directly commands you (all)."
(Kukis nearly literal translation)

Hebrews 9:18–20 For which reason, the first [covenant] is not inaugurated without blood. For every command according to the Law under Moses was spoken, having taken the blood of the calves and of the goats, along with water and crimson wool and hyssop, [God through the priests] also sprinkles [the blood] upon the scroll itself and [upon] all the people, saying [that] “This [is] the blood of the covenant from which the God directly commands you (all).” (Kukis nearly literal translation)

Hebrews 9:18–20 For this reason, the first covenant cannot be ratified without the use of blood, to signify a death. As the commandments of the Mosaic Law were first spoken, God, through His priests, took the blood of calves and goats along with water, using crimson wool and hyssop, sprinkled this blood upon the scroll itself and upon all the people, affirming that, “This is the blood of the covenant from which God directly commands all of you.” (Kukis paraphrase)

And the tent now, even all the vessels of service, with the blood, likewise, he sprinkles [and cleanses]. And by blood, nearly all things are made clean according to the Law. And without a shedding of blood [there] is no forgiveness.

Hebrews
9:21–22

And He sprinkles [and cleanses] the tent now, and all the vessels of service with the (aforementioned) blood. [It is] with blood [that] nearly all things are made clean according to the (Mosaic) Law. And without a shedding of blood, [there] is no forgiveness.

Moses ceremonially cleansed the tent and its vessels for service, sprinkling it with this blood. According to the Mosaic Law, it is only with blood that nearly all things are made clean. Without the shedding of blood, there is no pardon for sins.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) And the tent now, even all the vessels of service, with the blood, likewise, he sprinkles [and cleanses]. And by blood, nearly all things are made clean according to the Law. And without a shedding of blood [there] is no forgiveness.
- Complete Apostles Bible And likewise he sprinkled both the tabernacle and all the vessels of the service with the blood.
And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.
And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.
- V. Alexander’s Aramaic .
- Eastern Aramaic Manuscript .
- James Murdock’s Syriac NT With that blood he also sprinkled upon the tabernacle, and upon all the vessels of ministration:
because every thing, according to the law, is purified with blood: and without the shedding of blood, there is no remission.
- Original Aramaic NT Also he sprinkled blood upon the Tabernacle and upon all the vessels of the ministry,
Because all things are purged by blood in The Written Law, and without the shedding of blood there is no forgiveness.
- Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the blood was put on the Tent and all the holy vessels in the same way. And by the law almost all things are made clean with blood, and without blood there is no forgiveness.
Bible in Worldwide English	In the same way, he put some of the blood on the house he had made for God, and on all the things that were used in worship. Yes, by the old law almost everything is made clean with blood. If no animal is killed to give blood, then there is no way for people to be forgiven for the wrong things they have done.
Easy English	.
Easy-to-Read Version–2008	In the same way, Moses sprinkled the blood on the Holy Tent. He sprinkled the blood over everything used in worship. The law says that almost everything must be made clean by blood. Sins cannot be forgiven without a blood sacrifice.
God's Word™	In the same way, Moses sprinkled blood on the tent and on everything used in worship. As Moses' Teachings tell us, blood was used to cleanse almost everything, because if no blood is shed, no sins can be forgiven.
Good News Bible (TEV)	In the same way Moses also sprinkled the blood on the Sacred Tent and over all the things used in worship. Indeed, according to the Law almost everything is purified by blood, and sins are forgiven only if blood is poured out.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses also sprinkled blood on the tent and on everything else that was used in worship. The Law says that almost everything must be sprinkled with blood, and no sins can be forgiven unless blood is offered.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And later Moses also sprinkled the tabernacle with blood and every utensil and item used in their service of worship. Actually, nearly everything under the law was purified with blood, since forgiveness only comes through an outpouring of blood.
UnfoldingWord Simplified T.	In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the service. According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.
Williams' New Testament	In the same way he sprinkled with blood the tent and all the utensils of the priestly service. In fact, under the law, almost everything is purified with blood, and without the shedding of blood no forgiveness is granted.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	Both the tent and all the ministry containers he likewise sprinkled with the blood. And nearly everything is cleaned in blood according to the law, and without pouring out blood, forgiveness does not happen.
Common English Bible Len Gane Paraphrase	. Likewise he sprinkled blood both on the tent and all the utensils of the religious service. In fact, nearly everything by law is cleansed with blood, and without the shedding of blood, [there] is no forgiveness.
A. Campbell's Living Oracles	Moreover, he in like manner sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all thing, according to the law, were cleansed with blood; and without the shedding of blood, there is no remission.
New Advent (Knox) Bible NT for Everyone	. .
20 th Century New Testament	And in the same way he also sprinkled with the blood the Tabernacle and all the things that were used in public worship. Indeed, under the Law, almost everything is purified with blood; and, unless blood is shed, no forgiveness is to be obtained.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Moses sprinkled the blood in the same way on the tabernacle and everything used in worship. According to ceremonial law, almost everything is made clean with blood, and without shedding blood nothing is made ritually free from the stain of sin.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	Moreover the tabernacle and all the vessels of service he sprinkled likewise, and indeed, according to the Law, almost everything is purified by blood, and without the shedding of blood there is no remission of sins.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And he sprinkled also the tabernacle, and all the implements of the service, in like manner, with blood. And almost all things, according to the law, are purified with blood, and without the pouring out of blood there is no forgiveness.
The Spoken English NT	And he also sprinkled the Tent, and all the worship equipment in it, with blood. And nearly everything is cleansed with blood according to the Law. And without blood being shed, there's no forgiveness.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And in the same way he also sprinkled blood upon the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from the outpouring of blood there is no remission of sins.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . With that blood he also sprinkled upon the tabernacle, and upon all the vessels of service:
 And almost all things are purified by blood according to the Torah; and apart from shedding of blood no remission occurs. (*Lev 17:11*)
 Holy New Covenant Trans. In the same way, Moses used blood to sprinkle the holy tent and all the things used for a worship service. Yes, the law says that almost everything must be made clean with blood. Unless blood is poured out, sins are not forgiven.
 The Scriptures 2009 And in the same way he sprinkled with blood both the Tent and all the vessels of the service. And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness.
 Tree of Life Version And in the same way, he sprinkled the tabernacle and all the vessels of the ministry with the blood. And nearly everything is purified in blood according to the Torah, and apart from the shedding of blood there is no forgiveness.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and the tent but and all the implements [of] the ministry [with] the blood similarly [He] sprinkles and almost in blood All [Things] is~ cleansed in the law and without bloodshed not becomes Forgiveness...

Alpha & Omega Bible .
 Awful Scroll Bible Moreover, likewise he sprinkles with blood, even the tabernacle, and all the utensils, of the undertakings-for-the-people.
 And nearly everything, according to the Law, is being cleansed from-within blood, and apart from the shedding-of-blood, comes to be no sending-away.

Concordant Literal Version Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with the blood."
 And almost all is being cleansed in blood according to the law, and apart from bloodshedding is coming no pardon."

exeGeses companion Bible Likewise with blood,
 he sprinkled
 both the tabernacle and all the vessels of the liturgy.
 Exodus 24:8, 29:12, 36, Leviticus 14:16
 And according to the torah,
 nearly all are purified in blood;
 and apart from pouring of blood
 no forgiveness becomes.

Orthodox Jewish Bible And in the same way he sprinkled both the Mishkan and also all the k'lei haSherut (vessels of service in the Mishkan) with dahm.
 Indeed, according to the Torah, almost everything is metohar (purified) by dahm, and without a kapporah by means of shefach dahm (the shedding of blood) there is no selicha (forgiveness).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	In the same way he also sprinkled blood on the Tabernacle and all of the utensils used in its ministry. And, according to the Law of Moses, almost everything is [ceremonially] cleansed by blood, for there is no forgiveness [of sins] apart from the shedding of blood.
Benjamin Brodie's trans.	Moreover, both the tabernacle and all the vessels of the ritual service he sprinkled with blood in the same manner [he didn't fling the blood indiscriminately toward the vessels in the tabernacle letting it land where it may]. As a matter of fact, according to the law, almost everything is cleansed by animal blood [expiatory sacrifice]; indeed, without the shedding of animal blood, there is no remission [covering of sin].
The Expanded Bible	.
Jonathan Mitchell NT	Furthermore, in like manner he sprinkled the Tabernacle, and even all the vessels of the public service, with blood. And so, down from and in accord with the Law, nearly everything is being cleansed in (or: in union with) blood, and apart from blood-shedding a sending-away (or: a causing to flow off; an abandoning or a divorce; or: forgiveness) is not coming into existence (is not being birthed; does not occur).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Then he sprinkled both the tabernacle and all the vessels of the divine service with the blood in the same way. In fact, according to the Law nearly everything is cleansed with blood, and without shedding of blood there is no remission.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	And likewise he sprinkled both the tabernacle and all the vessels of the sacred service with the blood. And with blood almost all [things] are purified according to the Law, and without shedding of blood forgiveness does not come.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	And in like manner he sprinkled the tabernacle and all the utensils for the holy service with blood. And according to the law almost all things are purified with blood. Indeed without a shedding of blood there was no remission.
Context Group Version	Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
English Standard Version	.

Far Above All Translation	And he likewise sprinkled the tabernacle and all the equipment for the service with blood. And almost everything is purified by blood according to the law, and without the shedding of blood forgiveness does not take place.
Green's Literal Translation Literal New Testament	. AND THE TABERNACLE TOO AND ALL THE VESSELS OF THE MINISTRATION WITH BLOOD IN LIKE MANNER HE SPRINKLED; AND ALMOST WITH BLOOD ALL THINGS ARE PURIFIED ACCORDING TO THE LAW, AND APART FROM BLOOD SHEDDING THERE IS NO REMISSION.
Literal Standard Version	And because of this, He is mediator of a new covenant, that [His] death having come for redemption of the transgressions under the first covenant, those called may receive the promise of the continuous inheritance, for where a covenant [is], [it is] necessary to establish the death of the [one] having made [it], for a covenant is affirmed at death, since it is not in force at all when the [one] having made [it] lives, for which reason, not even the first has been initiated apart from blood, for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he sprinkled both the scroll itself and all the people, saying, "This [is] the blood of the covenant that God enjoined to you," and he sprinkled both the Dwelling Place and all the vessels of the service with blood in like manner, and with blood almost all things are purified according to the Law, and forgiveness does not come apart from blood-shedding. Vv. 15–20 are included for context.
Modern English Version	.
Modern Literal Version 2020	Now likewise, he also sprinkled the tabernacle and all the vessels of the ministry* in the blood. And according-to the law, almost all things are cleansed in blood and no forgiveness happens without the shedding of blood.
Modern KJV	And likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Also he sprinkled with that same blood the tabernacle, and all of the equipment of the priestly ministry. And according to the law nearly all things are cleansed with [animal] blood; and without the pouring out of [animal] blood pardon [or forgiveness] does not happen.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
21-22

Hebrews 9:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
skênê (σκηνή) [pronounced <i>skay-NAY</i>]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
skeuoi (σκεῦοι) [pronounced <i>SKYOO-oy</i>]	<i>vessels; implements, equipment; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; men of quality, chosen instruments</i>	neuter plural noun; accusative case	Strong's #4632
tês (τής) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
leitourgia (λειτουργία) [pronounced <i>li-toorg-EE-ah</i>]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; genitive/ablative case	Strong's #3009
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129

Hebrews 9:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced <i>hom-OY- oce</i>]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
rhantizō (ῥαντίζω) [pronounced <i>hran- TIHD-zoh</i>]	<i>to sprinkle, to asperse (ceremonially or figuratively); to cleanse by sprinkling, hence to purify, to cleanse</i>	3 rd person singular, aorist active indicative	Strong's #4472

Translation: And He sprinkles [and cleanses] the tent now, and all the vessels of service with the (aforementioned) blood.

The verb translated *sprinkles* also means, *to cleanse*.

Everything related to the service of the Tabernacle was cleansed with blood. All of the vessels and articles of furniture were made ready for service by blood.

Hebrews 9:21 And He sprinkles [and cleanses] the tent now, and all the vessels of service with the (aforementioned) blood. (Kukis nearly literal translation)

Hebrews 9:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
schedon (σχεδόν) [pronounced <i>skhed- OHM</i>]	<i>near, nearly, almost</i>	adverb	Strong's #4975
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
katharizō (καθαρίζω) [pronounced <i>kath-ahr- EED-zoh</i>]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 rd person singular, present passive indicative	Strong's #2511
katá (κατά) [pronounced <i>kaw- TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Hebrews 9:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: [It is] with blood [that] nearly all things are made clean according to the (Mosaic) Law.

According to the Mosaic Law, all things are made clean and free from sin by the use of blood.

Hebrews 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
aihmatekchusia (αίματεκχυσία) [pronounced <i>haheemat-ek-khoo-SEE-ah</i>]	<i>shedding of blood, an effusion of blood</i>	feminine singular noun; genitive/ablative case	Strong's #130 (hapax legomena)
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1096
áphesis (ἄφεσις) [pronounced <i>AWF-ess-iss</i>]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular nominative case	Strong's #859

Translation: And without a shedding of blood, [there] is no forgiveness.

Without the shedding of blood, there is no forgiveness, there is no pardon, there is no freedom.

The writer of Hebrews is restating what we read in Leviticus:

Leviticus 17:11 'For the life of the flesh is in the blood, and I have given it to you upon the slaughter-place to make atonement for your lives, for it is the blood that makes atonement for the life.' (TS 2009)

Hebrews 9:22 [It is] with blood [that] nearly all things are made clean according to the (Mosaic) Law. And without a shedding of blood, [there] is no forgiveness. (Kukis nearly literal translation)

Hebrews 9:21–22 And He sprinkles [and cleanses] the tent now, and all the vessels of service with the (aforementioned) blood. [It is] with blood [that] nearly all things are made clean according to the (Mosaic) Law. And without a shedding of blood, [there] is no forgiveness. (Kukis nearly literal translation)

A question that I have been asked: *who remains closer to the Old Testament? The conservative Jews or the conservative Christians?* This is an easy answer. There are two things fundamental to the Old Testament: blood sacrifices and the Messiah. There is no large denomination of Jews who emphasize either of these things. Animal sacrifices are completely gone (which is what God wanted); and although most Jewish groups are aware of the messiah and know something about him, the concept of messiahship is no longer central to the various forms of **Judaism** in existence today.

Christians, on the other hand, recognize Jesus as the Jewish Messiah. Without Jesus, there is no Christianity, as He is central to the whole thing. And, just as fundamental to Christianity is the blood of Christ, even though most Christians do not really know what it means.

Hebrews 9:21–22 Moses ceremonially cleansed the tent and its vessels for service, sprinkling it with this blood. According to the Mosaic Law, it is only with blood that nearly all things are made clean. Without the shedding of blood, there pardon for sins. (Kukis paraphrase)

[Chapter Outline](#)

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The Once-for-All Sacrifice of the Lord

A necessity, therefore, to the symbols, indeed, of the [symbols] in the skies—these—to be made clean, for they, the heavenlies, [are] for better sacrifices beside these (things).

Hebrews
9:23

Therefore, [it is] indeed necessary for the copies of the (things) in these heavens to be purified, but the heavenly things themselves [are] greater than sacrifices along side them.

Therefore, it is absolutely recess to cleanse these copies of things in the heavenlies, for the heavenly things themselves are far greater than the animal sacrifices which represent them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **A necessity, therefore, to the symbols, indeed, of the [symbols] in the skies—these—to be made clean, for they, the heavenlies, [are] for better sacrifices beside these (things).**

Complete Apostles Bible **Therefore it was necessary that the copies of the things in the heavens to be continually purified with these, but the heavenly things themselves by better sacrifices than these.**

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.**

V. Alexander's Aramaic
Eastern Aramaic Manuscript .

James Murdock's Syriac NT	For it was necessary that these, the emblems of heavenly things, should be purified, with those things; but the heavenly things themselves, with sacrifices superior to them.
Original Aramaic NT	For it is necessary that these things which are symbols of the Heavenly are purified by these things, but the Heavenly by better sacrifices than these.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this cause it was necessary to make the copies of the things in heaven clean with these offerings; but the things themselves are made clean with better offerings than these.
Bible in Worldwide English	These things on earth show in a little way what things in heaven are like. The things on earth had to be cleaned by the blood of animals. But the things in heaven had to be cleaned with better sacrifices than these.
Easy English	.
Easy-to-Read Version–2008	These things are copies of the real things that are in heaven. These copies had to be made clean by animal sacrifices. But the real things in heaven must have much better sacrifices.
God's Word™	The copies of the things in heaven had to be cleansed by these sacrifices. But the heavenly things themselves had to be cleansed by better sacrifices.
Good News Bible (TEV)	Those things, which are copies of the heavenly originals, had to be purified in that way. But the heavenly things themselves require much better sacrifices.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	These things are only copies of what is in heaven, and so they had to be made holy by these ceremonies. But the real things in heaven must be made holy by something better.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And so it was necessary for all the earthly symbols of the heavenly realities to be purified with these animal sacrifices, but the heavenly things themselves required a superior sacrifice than these.
UnfoldingWord Simplified T.	.
Williams' New Testament	So, on the one hand, the copies of the original things in heaven had to be purified with such sacrifices; but on the other hand, the original things themselves in heaven with better sacrifices than these.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	So there is certainly an obligation for the demonstrations of the things in the heavenly regions to be cleaned with these, but the heavenly things themselves with better sacrifices than these.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	While, then, it was necessary for the copies of the heavenly realities to be purified by such means as these, the heavenly realities themselves required better sacrifices.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So if the copies of what is in heaven needed to be cleansed in this way, the things in heaven needed cleansing by better sacrifices.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>The Messiahs Perfect Sacrifice</i> Thus it was necessary for these earthly [The Gk. lacks earthly] copies of the things in heaven to be cleansed by these sacrifices, [Lit. by these things] but the heavenly things themselves are made clean [The Gk. lacks are made clean] with better sacrifices than these.
Lexham Bible	Therefore it was necessary for the sketches of the things in heaven to be purified with these sacrifices , but the heavenly things themselves to be purified with better sacrifices than these.
Montgomery NT	While, then, it was necessary that the copies of the heavenly things should be cleansed by such sacrifices, the heavenly things themselves required nobler sacrifices than these.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	So it was necessary for the copies of the heavenly things to be cleansed by these rituals. But the heavenly things themselves had to be cleansed with better sacrifices than these.
UnfoldingWord Literal Text	.
Urim-Thummim Version	It was therefore necessary that the patterns of things in the cosmos should be purified with these; but the cosmic things themselves with better sacrifices than these.
Weymouth New Testament	It was needful therefore that the copies of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Then it was needful for the patterns of the things in the heavens to be cleansed with these; but the heavenly things themselves by better sacrifices than these.
Holy New Covenant Trans.	The copies of the things in heaven had to be made clean with the sacrifices, but the original things in heaven needed better sacrifices than those.
The Scriptures 2009	It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter <i>offerings</i> than these.
Tree of Life Version	Therefore it was necessary for the replicas of these heavenly things to be purified with these sacrifices—but the heavenly things themselves with better sacrifices than these.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Necessity so the certainly examples [of] the [things] in the heavens [by] these to be cleansed them but isthe [things] heavenly be cleansed[by] greater sacrifices against these...
Alpha & Omega Bible	.
Awful Scroll Bible	Consequently, it enfolds-over that, that shown-under the eyes, surely from-within the Expanse, to be cleansing these, but the upon-the-Expanse things themselves, with a more availing sacrifice, off from these.
Concordant Literal Version	It was necessary, then, for the examples, indeed, of that in the heavens to be cleansed with these, yet the celestial things themselves with better sacrifices than these."
exeGesés companion Bible	So indeed it was necessary to purify the examples in the heavens with these; and the heavenlies themselves with sacrifices better than these.
Orthodox Jewish Bible	Therefore, it was necessary for the tavnit (pattern, copy, SHEMOT 25:40) of the things in Shomayim be metohar (purified) with these, but the things of Shomayim themselves with better zevakhim than these.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Therefore, it was necessary for the copies of the heavenly things [<i>i.e., the Tabernacle, its furniture and utensils, etc.</i>] to be [<i>ceremonially</i>] cleansed by these things [<i>i.e., the blood of animal sacrifices</i>], but the heavenly things themselves [<i>i.e., the church, both on earth and in heaven</i>] require better sacrifices than these [<i>i.e., the sacrifice of Christ</i>].
Benjamin Brodie's trans.	Therefore, on the one hand, it was necessary [a requirement] for the copies [shadows] of the things in the heavens to be repeatedly cleansed by these things

	[animal blood, water and hyssop], but on the other hand, heavenly things require better sacrifices [both spiritual and physical] than these [animal]..
The Expanded Bible Jonathan Mitchell NT	. Indeed, then, [it was] a necessity for the under-exhibits (examples; copies; effects of suggestive signs) of the things within the atmospheres and heavens to be cleansed by these [means], yet the very super-heavenly things (or: the things [situated] upon the atmospheres) themselves by superior (stronger and better) sacrifices besides these.
P. Kretzmann Commentary Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	The heavenly sanctuary inaugurated with Christ's blood So then, it was necessary for the copies of the things in the heavens to be cleansed with such, but the heavenly things themselves with better sacrifices than those.

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, it was indeed obligatory for the patterns of the heavenly things to be purified with the blood of these animals, but the things in heaven themselves with superior sacrifices than these.
Analytical-Literal Translation	Therefore, [it was] indeed necessary [for] the copies of the [things] in the heavens to be continually purified with these, but the heavenly things themselves with better sacrifices than these.
Berean Literal Bible	Therefore <i>it was</i> necessary indeed <i>for</i> the representations of the things in the heavens to be purified with these, but the heavenly things themselves with better sacrifices than these.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	There was therefore a necessity that the things which were symbols of those in heaven, should be purified with these, but the heavenly things themselves, with sacrifices better than these.
Context Group Version	It was necessary therefore that the copies of the things in the skies should be cleansed with these; but celestial things themselves with better sacrifices than these.
English Standard Version	Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.
Far Above All Translation	So it was necessary that the figures of things in the heavens should be purified by these means, but the upper-heavenly things themselves by better sacrifices than these.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020 Therefore indeed, it was a necessity that the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible

The Greatness of Christ's Sacrifice

It was therefore necessary that the patterns (copies) of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation

Of necessity therefore, on the one hand, that the copies of the things in the heavens be cleansed with these shadows; but on the other hand the heavenly realities themselves with better sacrifices than these [shadows of the animal blood].

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:

Hebrews 9:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakê (ἀναγκή) [pronounced ahn-ahg-KAY]	need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits	feminine singular noun, nominative case	Strong's #318
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
mén (μέν) [pronounced men]	indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
hupodeigmata (ὑποδείγματα) [pronounced hoop-od-IGUE-maht-ah]	signs, figures; copies, imitations; examples; patterns; symbols; exhibits	neuter plural noun; dative, locative or instrumental case	Strong's #5262

Hebrews 9:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3772
τούτοις (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)
katharizô (καθαρίζω) [pronounced kath-ahr-EED-zoh]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	present passive infinitive	Strong's #2511

Translation: Therefore, [it is] indeed necessary for the copies of the (things) in these heavens to be purified,...

What the priests and people on earth worked with were the copies of the heavenly things. Because these were corrupted copies, they needed to be purified.

Aaron and the priesthood which began under him—these men always needed to be purified or cleansed. The implements which they used—the furniture, the bowls, the fire tools—all of these were representations. They were not the reality. Because of this, they needed to be cleansed.

The argument that the writer of Hebrews is making here is, *because these things needed purification prior to being used, that would suggest that these things are not the final product.* The cleansing process testifies to that.

Hebrews 9:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846

Hebrews 9:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	neuter plural adjective; accusative case	Strong's #2032
These three neuter plural accusatives have the same endings as nominatives; so I translated them as nominatives (I was at a loss as to how to translate them as accusatives).			
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine plural comparative adjective; dative, locative or instrumental case	Strong's #2909
Although these words were not generally given as meanings for kreittôn, in Hebrews 7:7, many translations rendered this, <i>greater, superior</i> (AFV, AUV, BLB, BSB, ESV, FAA, WEB, and many others). Throughout most other passages, <i>better</i> appears to be the preferred translation.			
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2378
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
tautas (ταύτας) [pronounced TAOW-tahç]	<i>these, these [things]</i>	feminine plural, demonstrative pronoun; accusative case	Strong's #3778

Translation: ...but the heavenly things themselves [are] greater than sacrifices along side them.

What they types symbolize are of heaven. The things of heaven do not require any sort of purification. The *heavenly things* are the reality; the *sacrifices* (next to the heavenly things) are the copies. The real things do not have to be cleansed, as they are from God (they are from the heavens). The copies or the symbols or the **types** are all earthly representations, and therefore, they had to be ceremonially cleansed.

Hebrews 9:23 Therefore, [it is] indeed necessary for the copies of the (things) in these heavens to be purified, but the heavenly things themselves [are] greater than sacrifices along side them. (Kukis nearly literal translation)

Hebrews 9:23 Therefore, [it is] indeed necessary for the copies of the (things) in these heavens to be purified, but the heavenly things themselves [are] greater than sacrifices along side them. (Kukis nearly literal translation)

Hebrews 9:23 Therefore, it is absolutely recess to cleanse these copies of things in the heavenlies, for the heavenly things themselves are far greater than the animal sacrifices which represent them. (Kukis paraphrase)

Many translations continued v. 24 into v. 25. I see it more as a stand alone verse, but putting vv. 25 & 26 together. Because so many translation present this as a single sentence, I will place these three verses together.

What is happening here is, the author of Hebrews has established many of the types which point to Christ; one of these types being the chief priest. Essentially what the writer is saying here is, "Now, I don't want you to over-think this. I don't want you to affix parallels to this comparison which do not exist." In other words, it is possible to over-think this whole type-**antitype** situation here.

For not into a made-by-hands holy places has entered in Christ, counterparts of truthful things but into itself the sky, now to be revealed the Presence of the God on behalf of us. But [it is] not that often He might keep bringing Himself exactly like the chief priest keeps on entering into the holy (places) according to a year with blood of another; as there is need for him often to be affected from a founding of a cosmos, just now once on a completion of generations to a putting away of the sin through the sacrifice of Him He was made known.

Hebrews
9:24–26

For Christ did not enter into [the] made-by-hand holy places, [which are] counterparts of true things, but into heaven itself, now to appear in the Presence of God on behalf of us. But [it is] not that He should offer Himself many times just as the chief priest keeps on entering into the [Holy of] Holies each year with another's blood, or else He must have suffered often from [the] founding of [the] world system. But now one time at [the] consummation of the ages for the purpose of the putting away of the sin [nature] He has been manifested through His sacrifice.

For Christ did not enter into the fashioned-by-hand holy places, which are merely counterparts of the real things, but He entered into heaven itself, now to appear before God on behalf of us all. Don't become confused when comparing what really takes place to the many times that the chief priest enters into the Holy of Holies with the blood of an animal sacrifice (as you know, he does this each year). If the parallel was exact, then Jesus would be suffering just as often from the founding of this world system. But He has been made manifest one time at the consummation of the ages for the purpose of ending the dominion of the sin nature by His once-and-for-all sacrifice.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For not into a made-by-hands holy places has entered in Christ, counterparts of truthful things but into itself the sky, now to be revealed the Presence of the God on behalf of us. But [it is] not that often He might keep bringing Himself exactly like the chief priest keeps on entering into the holy (places) according to a year with blood of another; as there is need for him often to be affected from a founding of a cosmos, just now once on a completion of generations to a putting away of the sin through the sacrifice of Him He was made known.

Complete Apostles Bible For Christ did not enter into the holies made by hands, which are copies of the true, but into heaven itself, now to appear in the presence of God on our behalf; not that He should offer Himself often, as the high priest enters into the Holies every year with another's blood--

since it would have been necessary for Him to suffer often from the foundation of the world; but now, once at the consummation of the ages, He has been revealed for the removal of sin through the sacrifice of Himself.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

For Jesus is not entered into the Holies made with hands, the patterns of the true: but into Heaven itself, that he may appear now in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the Holies every year with the blood of others: For then he ought to have suffered often from the beginning of the world. But now once, at the end of ages, he hath appeared for the destruction of sin by the sacrifice of himself.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

For the Messiah entered not into the sanctuary made with hands, which is the emblem of the true [sanctuary]: but he entered into heaven itself to appear in the presence of God for us. Neither [was it necessary], that he should offer himself many times, as the high priest entered every year into the sanctuary, with blood not his own: otherwise, he must have suffered many times, since the commencement of the world; but now in the end of the world, he hath once offered himself in a self-sacrifice, to abolish sin.

Original Aramaic NT

For it was not The Holy Place made by hands that The Messiah entered, and which was the symbol of the real one, but he entered Heaven to appear before the face of God in our place; And not that he should offer himself many times, as The High Priest was doing and entered The Holy Place every year with blood that was not his; Otherwise, he ought to have suffered many times from the beginning of the world, but now in the end of the world, he has offered himself one time to destroy sin by his sacrifice.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For Christ did not go into a holy place which had been made by men's hands as the copy of the true one; but he went into heaven itself, and now takes his place before the face of God for us. And he did not have to make an offering of himself again and again, as the high priest goes into the holy place every year with blood which is not his; For then he would have undergone a number of deaths from the time of the making of the world: but now he has come to us at the end of the old order, to put away sin by the offering of himself.

Bible in Worldwide English

Christ did not go into a holy place made by mens hands. The holy places on earth only show in a little way what the true holy place in heaven is like. He went into heaven itself. Now he stands before God for our sake. Christ did not have to offer himself as a sacrifice many times. He is not like the high priest who went into the Holy Place every year and took blood that was not his own blood. If Christ were like him, he would have had to die many times ever since the world was first made. But as it is now, Christ came once in the last days of the world. He came to clean away what is wrong by giving himself as a sacrifice.

Easy English

Easy-to-Read Version—2008 Christ went into the Most Holy Place. But it was not the man-made one, which is only a copy of the real one. He went into heaven, and he is there now before God to help us.

The high priest enters the Most Holy Place once every year. He takes with him blood to offer. But he does not offer his own blood like Christ did. Christ went into heaven, but not to offer himself many times like the high priest offers blood again and again. If Christ had offered himself many times, he would have needed to suffer many times since the time the world was made. But he came to offer himself only once. And that once is enough for all time. He came at a time when the world is nearing an end. He came to take away all sin by offering himself as a sacrifice. Christ didn't go into a holy place made by human hands. He didn't go into a model of the real thing. Instead, he went into heaven to appear in God's presence on our behalf. Every year the chief priest went into the holy place to make a sacrifice with blood that isn't his own. However, Christ didn't go into heaven to sacrifice himself again and again. Otherwise, he would have had to suffer many times since the world was created. But now, at the end of the ages, he has appeared once to remove sin by his sacrifice.

God's Word™

Good News Bible (TEV)

For Christ did not go into a Holy Place made by human hands, which was a copy of the real one. He went into heaven itself, where he now appears on our behalf in the presence of God. The Jewish high priest goes into the Most Holy Place every year with the blood of an animal. But Christ did not go in to offer himself many times, for then he would have had to suffer many times ever since the creation of the world. Instead, now when all ages of time are nearing the end, he has appeared once and for all, to remove sin through the sacrifice of himself.

The Message

NIRV

New Life Version

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

This is why Christ did not go into a tent that had been made by humans and was only a copy of the real one. Instead, he went into heaven and is now there with God to help us. Christ did not have to offer himself many times. He wasn't like a high priest who goes into the most holy place each year to offer the blood of an animal. If he had offered himself every year, he would have suffered many times since the creation of the world. But instead, near the end of time he offered himself once and for all, so that he could be a sacrifice that does away with sin.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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For the Messiah did not enter into the earthly tabernacle made by men, which was but an echo of the true sanctuary, but he entered into heaven itself to appear before the face of God in our place. Under the old system year after year the high priest entered the most holy sanctuary with blood that was not his own. But the Messiah did not need to repeatedly offer himself year after year, for that would mean he must suffer repeatedly ever since the fall of the world. But now he has appeared at the fulfillment of the ages to abolish sin once and for all by the sacrifice of himself!

UnfoldingWord Simplified T.

For Christ did not enter into the most holy place made with hands, which is only a copy of the true one. Instead he entered into heaven itself, to appear now in God's presence for us. He did not go there in order to offer himself many times, as does the high priest, who enters the most holy place year by year with the blood of another. If that had been the case, then he would have had to suffer many times

since the beginning of the world. But now he has appeared at the end of the ages to do away with sin by the sacrifice of himself.

Williams' New Testament For it was not a sanctuary made by human hands, a mere copy of the true one, that Christ entered, but it was into heaven itself that He went, in order now to appear for us in the very presence of God. And He does not enter to offer Himself over and over again, as the high priest enters the sanctuary year after year with blood that is not his own; for, if that had been the case, He would have had to suffer over and over again, ever since the creation of the world. But, as it is, once at the close of the ages He has appeared, to put away sin by His sacrifice.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, *the* Anointed King didn't go into *the* handmade Sacred *Things* (a corresponding type of the true Sacred *Things*), but into heaven itself to appear now in the presence of God on our behalf, nor so that he may offer Himself up many times (even as the head priest goes into the Sacred *Things* each year with another's blood), otherwise it was necessary for Him to suffer many times since *the* founding of *the* world, but right now, once, over *the* very conclusion of the spans of time, He has been shown for *the* invalidation of the sin through His sacrifice.

Common English Bible .
 Len Gane Paraphrase For Christ did not enter into the Holy of Holies of human construction, [which is] a copy of the original, but into heaven itself, now to appear in the presence of God for us, not however that he should offer himself frequently, like the high priest enters into the Holy of Holies every year with blood not his own, for then he would have had to suffer many times from the foundation of the world. But now at the end of the world, he has appeared one time to put away sin by the sacrifice of himself.

A. Campbell's Living Oracles Therefore, Christ has not entered into the holy places made with hands, the antitypes of the true, but into heaven itself, now to appear in the presence of God, on our account. Not, however, that he should offer himself often, as the high priest enters into the holy places every year with other blood; for then he must have often sufferance since the foundation of the world: but now, once, at the conclusion of the ages, he has been manifested to put away sin by the sacrifice of himself.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament For it was not into a Sanctuary made by human hands, which merely foreshadowed the true one, that Christ entered, but into Heaven itself, that he might now appear in the presence of God on our behalf. Nor yet was it to offer himself many times, as year after year the High Priest entered the Sanctuary with an offering of blood--but not his own blood; for then Christ would have had to undergo death many times since the creation of the world. But now, once and for all, at the close of the age, he has appeared, in order to abolish sin by the sacrifice of himself.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible For Christ did not enter a man-made copy of the true sanctuary, but He entered heaven itself, now to appear on our behalf in the presence of God. Nor did He enter heaven to offer Himself again and again, as the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise, He would have had to suffer repeatedly since the foundation of the world. But now He has appeared once for all at the end of the ages to do away with sin by the sacrifice of Himself.

Christian Standard Bible .

Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	For the Messiah [Or Christ] did not go into a sanctuary made by human [The Gk. lacks human] hands that is merely a copy of the true one, but into heaven itself, to appear now in God's presence on our behalf. Nor did he go into heaven [The Gk. lacks did he go into heaven] to sacrifice himself again and again, the way the high priest goes into the Holy Place every year with blood that is not his own. Then he would have had to suffer repeatedly since the creation of the world. But now, at the end of the ages, he has appeared once for all to remove sin by his sacrifice.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Because Christ is not entered into the Holy Places made with hands, which are the figures of the real; but into the cosmos itself, now to appear in the presence of Elohim for us: Nor yet that he should offer himself often, as the High Priest enters into the Holy of Holies every year with blood of others; Because then he must often have suffered since the foundation of the cosmos: but now once in the End of the Age has he appeared to put away sin by the sacrifice of himself.
Weymouth New Testament	.	For not into a Holy place built by men's hands--a mere copy of the reality--did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf. Nor did He enter for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Hebraic Roots Bible	.	For Messiah did not enter into the Holy of Holies made by hands, which is a symbol of the true one, but into Heaven itself, now to appear in the presence of YAHWEH on our behalf, not that He should often offer Himself even as the high priest enters into the Holy of Holies year by year with blood of others; otherwise He would have

Holy New Covenant Trans.	been obliged to have suffered many times from the foundation of the world. But now once for all, at the completion of the ages, He did offer Himself to abolish sin. Christ did not enter the most holy place which was man-made, a copy of the real one. No, he went into heaven itself to appear before God for us. The high priest goes into the most holy place every year with blood, but it is not his own blood. Christ did not enter heaven to offer himself again and again. If he had done that, he would have had to suffer over and over since the world began. But now, at the end of the ages, Christ has appeared to get rid of sin once for all time by sacrificing himself.
The Scriptures 2009	For Messiah has not entered into a Set-apart Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim on our behalf, not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself.
Tree of Life Version	For Messiah did not enter into Holies made with hands—counterparts of the true things—but into heaven itself, now to appear in God’s presence on our behalf. And He did not offer Himself again and again—as the kohen gadol enters into the Holy of Holies year after year with blood that is not his own. For then He would have needed to suffer again and again from the foundation of the world. But as it is, He has been revealed once and for all at the close of the ages—to put away sin by the sacrifice of Himself.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not for to [things] handmade enters pure Christ copied [from] the [things] true but {He enters} to him the heaven now to be shown [to] the face [of] the god for us not that often [He] may offer himself as The Priest (Chief) enters to the [things] pure in year in blood foreign since was (necessary) him often to suffer from foundation [of] world now but once at completion [of] the ages to disregard [of] the offense through the sacrifice [of] him [He] has been revealed...
Alpha & Omega Bible	FOR CHRIST DID NOT ENTER A HOLY PLACE MADE WITH HANDS, A MERE COPY OF THE TRUE ONE, BUT INTO HEAVEN ITSELF (<i>not during the 3 days & 3 nights that He slept</i>), NOW TO APPEAR IN THE PRESENCE OF THEOS (<i>The Alpha & Omega</i>) FOR US; NOR WAS IT THAT HE WOULD OFFER HIMSELF OFTEN, AS THE HIGH PRIEST ENTERS THE HOLY PLACE YEAR BY YEAR WITH BLOOD THAT IS NOT HIS OWN. OTHERWISE, HE WOULD HAVE NEEDED TO SUFFER OFTEN SINCE THE FOUNDATION OF THE WORLD; BUT NOW ONCE AT THE CONSUMMATION OF THE AGES HE HAS BEEN MANIFESTED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.
Awful Scroll Bible	For the Anointed One, came- not -towards into the Awful Places, made-by-hands, the patterns-over-against the true, however, into the Expanse itself, at this time, to be making-exposed-from-among, with-respects-to-the-face, of God, in our behalf, yet-not in order that, He should bring-near Himself an offering, frequently, accordingly-as-to the chief-priest, comes-towards into the Awful Places down along the years, from-within the blood of another's, whether-upon, it was necessary, for Him, to frequently sadly suffer, from the putting-down of the world, but now, once for all, at the completion-with of the age, He has been made visible, to put-away misses-of-the-mark, through the sacrifice, of Himself.
Concordant Literal Version	For Christ entered not into holy places made by hands, representations of the true, but into heaven itself, now to be disclosed to the face of God for our sakes."

Nor yet is it that He may be offering Himself often, even as the chief priest is entering into the holies of holies year by year by the blood of others, since then He must often be suffering from the disruption of the world, yet now, once, at the conclusion of the eons, for the repudiation of sin through His sacrifice, is He manifest."

exeGeses companion Bible

For the Messiah entered not the handmade Holies - antitypes of the true; but the heavens thereof, to manifest for us now at the face of Elohim: not that he still offers himself often, exactly as the archpriest enters the Holies every year in blood of others; otherwise he must have suffered often from the foundation of the cosmos: but now in the completion/shalom of the eon he manifests himself once to put away sin through the sacrifice of himself.

Orthodox Jewish Bible

For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim made by human hands, a mere TAVNIT (pattern, copy Ex 25:40) of the true Kodesh HaKodashim, but Moshiach entered into Shomayim itself, now to appear before the face of Hashem for us.

Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

For then it would have been necessary for him to suffer often from the hivvased tevel (foundation of the world); but now, once at the Ketz HaOlamim, he has appeared to put away averos (sins) by the korban of himself (Isa 53:10).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

For Christ did not enter the Holy of Holies made by hand, which is [only] a counterpart of the true one, but into heaven itself, where He now appears in God's presence for us. [See verse 12]. Nor was it necessary for Him to offer Himself [to God] often, like the head priest does, who enters the Holy of Holies year after year with blood that belongs to others [i.e., the blood of animal sacrifices]. For then He would have had to suffer often since the creation of the world; but now at the end of the ages [i.e., the final period of world history] He has been revealed once [for all] to remove sin by sacrificing Himself.

Benjamin Brodie's trans.

For Christ did not enter into a Holy of Holies made by human hands, an antitype [copy] of the true one, but into heaven itself, now [after His ascension] to appear [as priestly intercessor] in the presence of God [the Father] on our behalf [mediatorship],

Nor so that He [Jesus Christ] should offer Himself on a frequent basis, like the high priest who made it a practice to enter into the Holy of Holies each year [Day of Atonement] with alien [not one's own: animal] blood,

For if that were true [but it's not], He would have had to suffer many times from the foundation of the world. But now, once, at the conjunction of the ages [where the Age of Israel is interrupted and the Church Age begins], He was revealed for the abrogation [removal] of sin [Adam's imputed sin] by means of the sacrifice of Himself.

The Expanded Bible
Jonathan Mitchell NT

For Christ did not enter into set-apart places made by hands (= by humans) – representations (things formed after a pattern) of the true and real things – but

rather into the atmosphere and heaven itself, now to be manifested (exhibited to view; caused to appear in clear light; made apparent) by the presence of God over us (or: in God's face and countenance [being] on our behalf).

Nor yet [is it] that many times He would be repeatedly offering Himself, even as the chief priest is repeatedly entering into the set-apart (or: holy) places yearly in blood belonging to another,

otherwise (or: in that case) it was continually binding Him to experience [it] (or: to suffer; to have sense-experiences and to feel) many times from the founding of the organized System of [their] religion and culture (or: the casting down of the world or universe). Yet now (at this time), once, upon a conjunction (a joined destiny; a bringing of [two] ends together ["denoting the joining of two age-times" – E.W. Bullinger]) of the ages, He has been and remains manifested (has been brought to light and continues visible) into a displacement of failure (of error; of sin; of failure to hit the target) through the sacrifice of Himself (or: through His sacrifice; or: by means of the sacrificial altar-offering which was Himself).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

For Christ did not enter into a sanctuary made by hands, a *mere* copy of the true *one* , but into heaven itself, now to appear in the presence of God on our behalf, and not in order that he can offer himself many times, as the high priest enters into the sanctuary year by year [Literally “according to year”] with blood not his own, since it would have been necessary for him to suffer many times from the foundation of the world, but now he has appeared once at the end of the ages for the removal of sin by the sacrifice of himself.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT

Because Christ didn’t go into the Holy Place made by human hands-into a copy of the real thing. No, he went into heaven itself, to appear in the presence of God on our behalf.

And it’s not so he can offer himself lots of times-like the high priest, who goes into the Holy Place every year with blood that’s not his own.

(In that case, Christ would have had to suffer lots of times since the creation^w of the world.) But now he has appeared once, at the wrapping up of the ages. He has appeared for the purpose of abolishing sin through his sacrifice of himself.

^w Lit. “foundation”.

Wilbur Pickering’s New T.

For Christ did not enter into Holy Places made by hands, mere copies of the true ones,⁶ but into Heaven itself, now to appear in God’s presence on our behalf; but not in order to offer Himself repeatedly, like the high priest who entered the Most Holy Place year by year with another’s blood—otherwise He would have had to suffer many times since the creation of the world; but now, once for all at the end of the ages, He has been revealed to nullify sin by the sacrifice of Himself.

(6) The ‘real’ world is the spirit world, not the physical.

Literal, almost word-for-word, renderings:

A Faithful Version

For Christ has not entered into the holy places made by human hands, which are mere copies of the true; rather, He has entered into heaven itself, now to appear in

the presence of God for us; Not that He should offer Himself many times, even as the high priest enters into the holy of holies year by year with the blood of others; For then it would have been necessary for Him to suffer many times since the foundation of the world. But now, once and for all, in the consummation of the ages, He has been manifested for the purpose of removing sin through His sacrifice of Himself.

Analytical-Literal Translation	For Christ did not enter into holy places made with human hands, [which are] copies of the true, but [He entered] into heaven itself, now to be revealed in the face [fig., presence] of God on our behalf; nor [did He enter] so that He should offer Himself often, even as the high priest enters into the holy places every year with blood belonging to another; otherwise, it would had been necessary [for] Him to suffer often from [the] laying of the foundation of [the] world, but now once for all [time], at [the] completion of the ages, He has been revealed to put away sin through His sacrifice.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For the Anointed didn't enter into a special place made with hands, like in pattern to the true; but into the sky itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest enters into the special place year by year with blood not his own; or else he must have often suffered since the foundation of the world: but now once at the end of the ages he has been made obvious to put away disgrace by the sacrifice of himself.
English Standard Version	.
Far Above All Translation	For Christ did not enter into a sanctuary made with hands, <i>which is</i> a prefiguration of the true <i>one</i> , but into heaven itself to be exhibited now in the presence of God for our sakes. And not in order to offer himself repeatedly, as when the high priest enters into the sanctuary each year with blood <i>which is</i> not his, since <i>then</i> he would have had to suffer repeatedly since <i>the</i> overthrow of <i>the</i> world. But now he has been manifested once for <i>the</i> consummation of the ages to annul sin by the sacrifice of himself.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* the Christ did not enter into <i>the holy of holies</i> made* with hands, counterparts to the true* <i>one</i> , but into heaven itself, now to be manifested in the face of God on our behalf. Nor <i>did he enter</i> in-order-that he should offer himself often, just-like the high-priest enters into the <i>holy of holies</i> every year with* another's blood; since often it was essential <i>for</i> him to suffer from the conception of the world, but now once for all upon the end of the ages, he has been manifested *for the nullifying of sin through the sacrifice of himself.
Modern KJV	For Christ has not entered into the Holy of Holies made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, even as the high priest enters into the Holy of Holies every year with the blood of others (for then He must have suffered often since the foundation of the world), but now once in the end of the world He has appeared to put away sin by the sacrifice of Himself.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

For Christ had not entered into a holy of holies made with human hands, a copy of the reality [the third heaven]; but into heaven itself to appear in the presence of God the Father on behalf of us.

And not that He [Christ] should offer Himself many times, just as the [Levitical] high priest enters into the holy of holies year by year by means of alien [animal] blood. Because if that were true [but it is not] then he would have needed to have suffered many times from the beginning of the world. But now once for all at the conjunction of the ages He has been revealed for the purpose of annulling of the sin [imputation of Adam's sin] through the sacrifice of himself.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

For Christ entered not into holy places made with hand, patterns of the true; but into Heaven itself, now to appear in the presence of God in our behalf; nor yet, that He should many times offer Himself, as the high priest enters into the Holies every year with blood not His own; else had it been needful for Him oftentimes to suffer since the founding of a world; but now, once for all, at the end of the ages, He hath been manifested for the putting away of sin through the sacrifice of Himself.

Young's Updated LT

The gist of this passage:
24-26

Hebrews 9:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
cheiropoiétos (χειροποίητος) [pronounced khi-rop-OY-ay-toss]	handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill	neuter plural adjective; accusative case	Strong's #5499
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind	3 rd person singular, aorist active indicative	Strong's #1525
hagion (ἅγιον) [pronounced HAG-ee-on]	a sacred thing; holiest (of all), holy place, sanctuary	neuter plural adjective; accusative case	Strong's #39 (neuter of #40)

Hebrews 9:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
When used by itself in the plural, this appears to mean, <i>Holy of Holies</i> ; or <i>Holy places</i> . Could the definite article distinguish between the meanings?			
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah</i> ; transliterated, <i>Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: For Christ did not enter into [the] made-by-hand holy places,...

The writer of Hebrews has to separate the type from the antitype here. That is, when dealing with types, there are many areas which are parallel but there are certainly a number of places where they are not the same.

The chief priest enters into the Holy of Holies every year. Christ does not enter into the Holy of Holies. He does not enter into a sacred sanctuary made by the hands of man. This should be an obvious point of dissimilarity, to which all of the readers would agree.

We have the word *holies* used here, which can refer to *the Holy of Holies*; or to, *holy places*. Even though there is *one holy place*, this has actually changed from time to time. There was the Holy of Holies for the Tabernacle. When Solomon built the first Temple, there was also with it built another Holy of Holies. When Zerubbabel built a second Temple, that would have meant a new Holy of Holies to be built.

Jesus never entered into any of these holy places, as have the chief priests done since Exodus 40 (this describes the building and inaugurating of the original Tabernacle).

Hebrews 9:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antitupon (ἀντίτυπον) [pronounced <i>an-TEET-oo-pon</i>]	<i>a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge (1Peter 3:21)</i>	neuter plural adjective; accusative case	Strong's #499
Thomas defines [antitupos] as a compound of anti [over against, opposite] and tupos [the mark (of a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning "struck back, corresponding to" [499]. BDAG say antitupos, used generally "of something that corresponds to another; esp. used metaphorically," specifically "(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation." Antitupon is translated <i>like figure</i> (1Peter 3:21) and <i>figure</i> (Heb. 9:24).			
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
alēthinós (ἀληθινός) [pronounced <i>al-ay-thee-NOSS</i>]	<i>true, truthful; real, genuine</i>	neuter plural adjective, genitive/ablative case	Strong's #228

Translation: ...[which are] counterparts of true things,...

These various holy places are counterparts of actual reality. The plural is continued throughout simply in order for these words to all match up.

The chief priest, the blood and the Holy of Holies all have antitypes (counterparts): Christ, His sacrificial death for our sins, and the heavenly throne room of God (no man has entered there until Jesus).

Death has been mentioned many times in this chapter. See the [Seven Types of Death in Scripture](#) (Grace Notes)

Hebrews 9:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...but into heaven itself,...

Jesus entered into the true Holy of Holies, which is heaven. He is presently in the throne room of God.

Hebrews 9:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
emphanizô (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i>]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	aorist passive infinitive	Strong's #1718

Hebrews 9:24d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4383
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...now to appear in the Presence of God on behalf of us.

Jesus is now in the Presence of God on our behalf. The devil—the accuser—comes before God to accuse us; and Jesus is there defending us. Now, He is not defending us because we are good and innocent. He is defending us before the penalty for the sins that we commit was paid for by Jesus Himself.

Hebrews 9:24 For Christ did not enter into [the] made-by-hand holy places, [which are] counterparts of true things, but into heaven itself, now to appear in the Presence of God on behalf of us. (Kukis nearly literal translation)

Hebrews 9:25

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
pollakis (πολλάκις) [pronounced poh-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178

Hebrews 9:25			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospheō (προσφέρω) [pronounced <i>pros-FER-oh</i>]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person singular, present active subjunctive	Strong's #4374
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
hōsper (ὡσπερ) [pronounced <i>HOE-sper</i>]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced <i>ar-kheer-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749
eisrchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hagion (ἅγιον) [pronounced <i>HAG-ee-on</i>]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter plural adjective; accusative case	Strong's #39 (neuter of #40)
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
eniautos (ἐνιαυτός) [pronounced <i>en-ee-ow-TOSS</i>]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763

Hebrews 9:25

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129
allótrios (ἀλλότριος) [pronounced al-LOT-ree-oss]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #245

Translation: But [it is] not that He should offer Himself many times just as the chief priest keeps on entering into the [Holy of] Holies each year with another's blood,...

Here is an example where these things are not exactly parallel. The Lord offers Himself up once on the Roman cross for all; and it is *finished*, as the Lord proclaims at the end. The chief priest enters into the Holy of Holies every year with the blood of a sacrificial animal. Jesus comes before God the Father one time after shedding His blood²² one time for our sins.

Hebrews 9:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επει (ἐπει) [pronounced eh-p-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
There are many other translations given for this word:			
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
Are we speak of the chief priest here or of Jesus?			
pollakis (πολλάκις) [pronounced poh-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178

²² Remember, it is not the physical shedding of blood which saves us; this is a phrase to indicate that Jesus paid for our sins while on the Roman cross.

Hebrews 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS- khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

Translation: ...or else He must have suffered often...

If we misapply the **typology** here, we think that Jesus suffers often or continually. His efficacious suffering is confined to three hours while on the cross. During those three hours, He paid for our sins by taking upon Himself the penalty due.

Hebrews 9:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
katabolê (καταβολή) [pronounced kaht-ab- ohl-AY]	<i>a deposition, that is, founding; figuratively, conception, foundation</i>	feminine singular noun, genitive/ablative case	Strong's #2602
kósmos (κόσμος) [pronounced KOSS- moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, accusative case	Strong's #2889

Translation: ...from [the] founding of [the] world system.

From the beginning of this world system, Jesus offered himself up one time for our sins.

Hebrews 9:25–26b **But [it is] not that He should offer Himself many times just as the chief priest keeps on entering into the [Holy of] Holies each year with another's blood, or else He must have suffered often from [the] founding of [the] world system.** (Kukis nearly literal translation)

Jesus is not in some sort of perpetual state of suffering. He paid for our sins over a period of three hours, where our sins were poured out upon Him.

The writer is simply distinguishing certain points which are not parallel between the type and the reality.

Hebrews 9:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced noo-NEE]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570

Hebrews 9:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hapax (ἅπαξ) [pronounced HAP-ax]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
suntéleia (συντέλεια) [pronounced soon-TEHL-ī-ah]	<i>completion, consummation, end</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4930
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiōnes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165

Translation: But now one time at [the] consummation of the ages...

During the first century, many believers believed that Jesus would soon return—meaning soon within their lifetimes. Some believed that they had come to the end of human existence as we had come to know it. However, obviously, since I am writing this in 2022, that means that we did not.

However, there were ages which had come to an end; or had been completed. The Age of Perfection; the Time of the Gentiles, the Age of the Patriarchs, and the First Age of Nation Israel²³ had come to an end. The writer of Hebrews did not realize it, but the end of nation Israel, as they knew it, was coming soon to its end.

In any case, these ages had come to their natural ends.

Hebrews 9:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
athetêsis (ἀθέτησις) [pronounced ath-EHT-ay-siss]	<i>abolition, disannulling, put away, annulment; removal, rejection</i>	feminine singular noun; accusative case	Strong's #115

²³ These latter two epochs make up two-thirds of the Age of Israel.

Hebrews 9:26d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This word is only used by the writer of Hebrews in the NT; here and Hebrews 7:18.			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; genitive/ablative case	Strong's #2378
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
phaneroô (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, perfect passive indicative	Strong's #5319

Translation: ...for the purpose of the putting away of the sin [nature] He has been manifested through His sacrifice.

Jesus has been manifested at this one time where He puts away the domination of the sin nature on this earth. Believers now have the option of being controlled by the Holy Spirit rather than by the sin nature.

Quite obviously, sin still exists and all people, including believers, continue to sin.

Hebrews 9:26c-d **But now one time at [the] consummation of the ages for the purpose of the putting away of the sin [nature] He has been manifested through His sacrifice.** (Kukis nearly literal translation)

Hebrews 9:24–26 **For Christ did not enter into [the] made-by-hand holy places, [which are] counterparts of true things, but into heaven itself, now to appear in the Presence of God on behalf of us. But [it is] not that He should**

offer Himself many times just as the chief priest keeps on entering into the [Holy of] Holies each year with another's blood, or else He must have suffered often from [the] founding of [the] world system. But now one time at [the] consummation of the ages for the purpose of the putting away of the sin [nature] He has been manifested through His sacrifice. (Kukis nearly literal translation)

Hebrews 9:24–26 For Christ did not enter into the fashioned-by-hand holy places, which are merely counterparts of the real things, but He entered into heaven itself, now to appear before God on behalf of us all. Don't become confused when comparing what really takes place to the many times that the chief priest enters into the Holy of Holies with the blood of an animal sacrifice (as you know, he does this each year). If the parallel was exact, then Jesus would be suffering just as often from the founding of this world system. But He has been made manifest one time at the consummation of the ages for the purpose of ending the dominion of the sin nature by His once-and-for-all sacrifice. (Kukis paraphrase)

And according to as much as it keeps on being reserved by the men once to die, but after this, a judgment. Accordingly even the Christ one time having been brought for the many to take up sins, out from a second, without sin He will be seen by the ones anticipating Him for salvation.

Hebrews
9:27–28

And, inasmuch as it keeps on being reserved for the men once to die, but after that, [the] judgment; even in this same manner, Christ (Who was brought [as an offering] one time for the many to bear [their] sins), He will be seen a second (time) by those anticipating salvation, separate from sin.

Inasmuch as it is reserved for men once to die, but after that, the final judgment; in this same manner, Christ (Who was presented as a sin offering one time for the many to bear their sins), He will appear a second time by those who are awaiting ultimate sanctification, completely separate from sin.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And according to as much as it keeps on being reserved by the men once to die, but after this, a judgment. Accordingly even the Christ one time having been brought for the many to take up sins, out from a second, without sin He will be seen by the ones anticipating Him for salvation.
Complete Apostles Bible	And just as it is appointed for men once to die, and after this judgment, so also Christ having been offered once in order to bear the sins of many, will appear a second time apart from sin for salvation, to those eagerly waiting for Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And as it is appointed unto men once to die, and after this the judgment: So also Christ was offered once to exhaust the sins of many. The second time he shall appear without sin to them that expect him unto salvation.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And, as it is appointed to men, that they must once die, and after their death is the judgment; so also the Messiah was once offered; and, by himself, he immolated the sins of many: and a second time, without sins, will he appear for the life of them who expect him.
Original Aramaic NT	And just as it is appointed to the children of men to die once, and after their deaths the judgment,

In this way also, The Messiah was offered one time and he slaughtered in his Person the sins of the many, but the second time he appears without our sins, for the life of those who expect him.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And because by God's law death comes to men once, and after that they are judged; So Christ, having at his first coming taken on himself the sins of men, will be seen a second time, without sin, by those who are waiting for him, for their salvation.
Bible in Worldwide English	People must die, and after that they will be judged. So Christ gave himself as a sacrifice only once. He took on himself the wrong things many people have done. He will come a second time. But he will not come to do anything about the wrong things people have done. He will come to save those who are looking and waiting for him.
Easy English Easy-to-Read Version–2008	Everyone must die once. Then they are judged. So Christ was offered as a sacrifice one time to take away the sins of many people. And he will come a second time, but not to offer himself for sin. He will come the second time to bring salvation to those who are waiting for him.
God's Word™	People die once, and after that they are judged. Likewise, Christ was sacrificed once to take away the sins of humanity, and after that he will appear a second time. This time he will not deal with sin, but he will save those who eagerly wait for him.
Good News Bible (TEV)	Everyone must die once, and after that be judged by God. In the same manner Christ also was offered in sacrifice once to take away the sins of many. He will appear a second time, not to deal with sin, but to save those who are waiting for him.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	We die only once, and then we are judged. So Christ died only once to take away the sins of many people. But when he comes again, it will not be to take away sin. He will come to save everyone who is waiting for him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Every human being is appointed to die once, and then to face God's judgment. <i>But when we die we will be face-to-face with Christ</i> , the One who experienced death once for all to bear the sins of many! And now to those who eagerly await him, he will appear a second time; not to deal with sin, but to bring us the fullness of salvation.
UnfoldingWord Simplified T.	Just as man is appointed to die once, and after that comes judgment, so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal with sin, but for the salvation of those who are waiting for him.

Williams' New Testament Indeed, just as men must die but once and after that be judged, so Christ was offered once for all to take away the sins of many, but again He will appear, without having anything to do with sin, to save those who are eagerly waiting for Him to bring them final salvation.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version And inasmuch as it is set aside for the *people* to die once, but after this, judgment, in this way also, the Anointed King, after being offered up once for the "to carry up *the sins of many*" *part*, will appear from *the second time* without sin to the *people* who patiently wait for Him for rescue.

Common English Bible .
 Len Gane Paraphrase And as it is appointed for people to die one time, and after that The Judgment, so Christ was offered one time to bear the sins of many, and for those who look for him, he will appear the second time not for sin but for salvation.

A. Campbell's Living Oracles And, forasmuch as it is appointed to men once to die, and after that, the judgment; even so Christ, being once offered, to bear away the sins of many, will, to them who look for him, appear a second time, without a sin-offering, in order to salvation.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament And, as it is ordained for men to die but once (death being followed by judgment), so it is with the Christ. He was offered up once and for all, to 'bear away the sins of many'; and the second time he will appear--but without any burden of sin--to those who are waiting for him, to bring Salvation.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Just as man is appointed to die once, and after that to face judgment, so also Christ was offered once to bear the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who eagerly await Him.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Just as human beings only die once, and then are judged, so too for Christ—having been sacrificed once to take away the sins of many people, he will come again, not to deal with sin, but to save those who wait for him.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V Indeed, just as people are destined to die once and after that to be judged, [Lit. after that the judgment] so the Messiah [Or Christ] was sacrificed once to take away the sins of many people. And he will appear a second time, not to deal with sin, [Lit. a second time without sin] but to bring salvation to those who eagerly wait for him.

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT It's the destiny of human beings to die once, and after that comes judgment. And it's the same with Christ. He has offered himself once for all, to bear the sin of many people; the second time around, he's not going to appear to deal with sin.

He's going to appear for the salvation of those who are looking forward to his coming.

UnfoldingWord Literal Text
Urim-Thummim Version

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And as it is appointed unto men once to die, but after this the Judgment: So Christ was once offered to bear the sins of many; and to them that look for him will he appear the Second Time without sin unto salvation.

Weymouth New Testament

And since it is reserved for all mankind once to die, and afterwards to be judged; so the Christ also, having been once offered in sacrifice in order that He might bear the sins of many, will appear a second time, separated from sin, to those who are eagerly expecting Him, to make their salvation complete.

Wikipedia Bible Project

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Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

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The Heritage Bible

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New American Bible (2002)

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New American Bible (2011)

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New English Bible—1970

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New Jerusalem Bible

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New RSV

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Revised English Bible—1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

.

Hebraic Roots Bible

And as it is reserved to men once to die, and after this, Judgment³; so Messiah having been once offered "to bear the sins of many," Messiah shall appear a second time without our sins for the salvation of those who are waiting for Him⁴. (Isaiah 53:12)

³ There will be a judgment day when Yahshua will judge the works of everyone. 2Cor 5:10, Rev 20:13, Act 17:30-31.

⁴ Messiah already came to pay the penalty of sin to those who will accept it, but the second coming is about judging the world for their lack of repentance since His first coming and rewarding those who have followed His commands. John 14:1-3, Isaiah 61:1-2.

Holy New Covenant Trans.

It is certain that all people die one time. And the Judgment Day comes after death. In the same way, Christ was sacrificed once for all time to take away the sins of many people. Christ will come again. Why? Not to get rid of sin, but to save the people who are waiting for him. They will see him.

The Scriptures 2009

And as it awaits men to die once, and after this the judgment, so also the Messiah, having been offered once to **bear the sins of many**, Isaiah 53:12 shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.

Tree of Life Version

.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

...and in which [He] appoints [to] the men once to die after but this {is} Judgment so and The Christ once Being Offered to the+ [of] many [men] {him} to offer offenses from [thing] second without offense will be seen [by] the [men] him awaiting to saving...

Alpha & Omega Bible

AND INASMUCH AS IT IS APPOINTED FOR MANKIND TO DIE [at least] ONCE AND AFTER THIS COMES JUDGMENT, †(Some people/Saints who are alive when

JESUS comes will not suffer a death experience, but their flesh will die since their flesh will not enter Heaven when their soul ascends into Heaven. For everyone else, after a period of death/sleep in the grave, we are eventually resurrected either at the First Resurrected to immediately go to Heaven for The Marriage Supper of The Lamb 1 Thessalonians 4, Revelation 19, or else we are resurrected at the 2nd Resurrection to live another 100 years, Revelation 20, Isaiah 65:20, ending at the Great White Throne Judgment. Those people who are saved by the end of the 100 yrs will live forever. But those who are still not saved at the end of the 100 yrs will die the second death, Revelation 20:14. But it's appointed for all flesh to die at least once.)

SO CHRIST ALSO, HAVING BEEN OFFERED ONCE TO BEAR THE SINS OF MANY, WILL APPEAR A SECOND TIME FOR SALVATION WITHOUT SIN, TO THOSE WHO EAGERLY AWAIT HIM.

Awful Scroll Bible

And accordingly, as much as it lies-away, for men once to die-away, and after this the judgment, the same-as-this, the Anointed One, is being once brought-near as an offering, to bear-up the misses-of-the-mark, of many, to those welcoming-by-away, for Him, will be appearing, out of a second time, without missing-the-mark, to Deliverance!

Concordant Literal Version

And, in as much as it is reserved to the men to be dying once, yet after this a judging, thus Christ also, being offered once for the bearing of the sins of many, will be seen a second time, by those awaiting Him, apart from sin, for salvation, through faith."

exeGesés companion Bible

And as it is laid out for humanity to die once
and after this the judgment:
thus the Messiah was offered once
to offer the sins of many;
and to them who await him
he appears the second - apart from sin to salvation.

Orthodox Jewish Bible

And in as much as it is appointed for men to die once and after this HaMishpat [Yom HaDin],
So he, having been offered up once in order that HU NASA CHET RABBIM ("he bore away the sin of many" YESHAYAH 53:12) and shall appear sheynit (a second time) for Yeshu'at Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
And just as it is destined for people to die one time, and [then] after that to be judged, so Christ also, who was once [for all] offered [as a sacrifice] to take away the sins of many people, will come back a second time, not to take away sin, [but] to provide salvation to those who are waiting for Him.

Benjamin Brodie's trans.

Moreover, inasmuch as it was appointed for men [Levitical priests] to die once [physically], then, after this, judgment [manslayers allowed to return home from refuge],

In like manner, Christ, having been offered once to bear the sins of many [Jew and Gentile], shall appear a second time [2nd advent], (not to bear sin), for the deliverance of those [Jews of the dispersion living in refuge] who continue to eagerly await for Him [Israel is free to return to the promised land].

The Expanded Bible
Jonathan Mitchell NT

.
And now, according to as much as it continues lying-away (or: laid away; reserved-off; stored) in (or: with; for; to) mankind (or: people) to die-away once, but after this

a process of evaluating (a separating and making a distinction to be a judging and determining; a deciding),
 so also, the Christ – being once borne (or: carried) close into the many (or: being offered once unto and for the many) to carry failures (errors; sins mistakes; deviations; misses of the target) back up again – will continue being made visible (or: will be progressively seen) forth from out of the midst of the second [place (cf 9:3, 7 & 10:9; {comment: = the holy of holies})] – apart from failure (apart from sin; apart from a sin offering; apart from error in attempting to hit the target) – in those (or: by those; to those; for those) habitually receiving (or: progressively taking) from out of the midst of Him, [progressing] into a deliverance (or: [leading] into a rescue; with a view to health and wholeness; into the midst of salvation). [note: the Greek word translated "receiving from out of the midst of" is apekdechomai, which is dechomai, which means "to take and receive with the hands," with the preposition apek, a contraction of apo, "from," and ek, "out of the midst of" added as a prefix. This verb should not be translated "looking for," or "awaiting"]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible . And just as [Literally “in as much as”] it is destined for people to die once, and after this, judgment, thus also Christ, having been offered once in order to bear the sins of many, will appear for the second time without reference to sin to those who eagerly await him for salvation.

NET Bible® .

New American Bible (2011) .

Rotherham’s Emphasized B. .

The Spoken English NT .

Wilbur Pickering’s New T. . Also, inasmuch as men are destined to die but once, after which the judgment,⁷ so the Christ also, having been offered once for all to bear the sins of many—He will appear a second time to those who are eagerly waiting for Him, apart from sin, into salvation.⁸

(7) This verse contradicts any notion of ‘reincarnation’. We only die once.
 (8) I suppose this is a reference to the Rapture, but however we receive our glorified bodies, at that point we receive our definitive transferal ‘into salvation’.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . And just as it is laid up [fig., destined] for people to die once, and after this [comes] judgment, so also Christ, having been offered once to bear [or, take away] the sins of many, will appear a second time without [reference to] sin to [bring] salvation to the ones eagerly waiting for Him!

Berean Literal Bible . And inasmuch as it is apportioned to men to die once, and after this, judgment, so also Christ, having been offered once in order to bear the sins of many, will appear for a second time, apart from sin, to those awaiting Him for salvation.

Bond Slave Version . And as it is appointed to men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and to them that look for him will he appear the second time without sin to salvation.

C. Thomson updated NT .

Charles Thomson NT	And as it is appointed for men to die once, and after that there is a judgment; so also the Christ, being once offered up to bear the sins of many, will appear a second time, without a sin offering, for the salvation of them who wait for him.
Context Group Version	And inasmuch as it is appointed to men once to die, and after this [comes] judgment; in the same way the Anointed also, having been once offered to carry the disgraceful acts of many, shall appear a second time, apart from disgrace, to those that wait for him, to rescue.
English Standard Version Far Above All Translation	. And <i>just</i> as it is the destiny for men to die once, and after this <i>the</i> judgment, so too Christ, having been offered once in order to take upon himself <i>the</i> sins of many, will appear a second <i>time</i> without sin to those <i>who</i> eagerly await him for salvation.
Green's Literal Translation	And as it is reserved to men once to die, and after this, Judgment; so Christ having been once offered "to bear the sins of many," Christ shall appear a second time without sin to those expecting Him for salvation. Isa. 53:12
Literal New Testament Literal Standard Version	. [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these; for the Christ did not enter into holy places made with hands—figures of the true—but into Heaven itself, now to be manifested in the presence of God for us; nor that He may offer Himself many times, even as the chief priest enters into the holy places every year with blood of others; otherwise it was necessary for Him to suffer many times from the foundation of the world, but now He has been revealed once, at the full end of the ages, for putting away of sin through His sacrifice; and as it is reserved for men to die once, and after this—judgment, so also the Christ, having been offered once to bear the sins of many, will appear a second time, apart from a sin-offering, for salvation to those waiting for Him! Vv. 23–26 are included for context.
Modern English Version Modern Literal Version 2020	. And inasmuch as it is laying up for men to die once but after this <i>is the</i> judgment; so the Christ, (having been offered once for all, <i>*that*</i> he should carry <i>the</i> sins of many), will also be seen a second-time <i>*for salvation, separate from sin, to the same who are</i> waiting for him.
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible And as it is appointed unto men once to die, but after this the Judgment, so Christ was once offered to bear the sins of many; and unto those who without sin look for Him, He shall appear the second time, unto salvation. is out of proper order in the King James: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. It should be: "So Christ was once offered to bear the sins of many; and unto them without sin that look for him shall he appear the second time unto salvation." It is the Church that is without blemish (sin), who is holy, sanctified...
Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. (And inasmuch as it is destined for mankind to die, but after this [physical death] the act of judgement [the second death]. So the Christ also having been offered once and for all for the purpose of taking away the sin of the many) a second time apart from sin shall He appear to the ones eagerly waiting for Him [through doctrine resident in the soul] resulting in their deliverance.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

Hebrews 9:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
apokeimai (ἀπόκειμαι) [pronounced <i>ap-OHK-i-mahee</i>]	<i>to reserve, to preserve, to lay (up, away); to be set aside, to be laid up, to be reserved; figuratively, to await</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #606
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
hapax (ἅπαξ) [pronounced <i>HAP-ax</i>]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
apothnēskō (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	aorist active infinitive	Strong's #599

Translation: *And, inasmuch as it keeps on being reserved for the men once to die,...*

For every man, there is death, set aside for them; awaiting them, being reserved for them.

As the saying goes, if you have one birth, you will face two deaths (physical death and then the ultimate judgment, which is a final death); and if you are born twice, then you will only face one death.

See the [Seven Types of Death in Scripture](#) (Grace Notes) in the [Addendum](#).

Hebrews 9:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
krisis (κρίσις) [pronounced <i>KREE-sihs</i>]	<i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment</i>	feminine singular noun; nominative case	Strong's #2920

Translation: ...but after that, [the] judgment;...

For the unbeliever, after death is the judgment, the final judgment. They will stand before the Lord—Who will be your Judge or your Savior—and they will trot out all of their good deeds. These good will be clearly seen as worthless; and they will be thrown into the **Lake of Fire**, indicted for their good works.

This is difficult for some to understand or relate to, but Antifa and Black Lives Matter have given us good examples of human good and just how evil it can be. Members of Antifa and Black Lives Matter don't see themselves as villains or as doing wrong; yet they destroy buildings and businesses and ruin many innocent lives in the process. No matter how they justify this to themselves, what they are doing is evil and completely wrong. These are their good works, and most normal people recognize them as being filthy and evil.

Now, it may be more difficult to grasp this, but this is how God sees all of our good works, those done in the flesh.

Hebrews 9:27 **And, inasmuch as it keeps on being reserved for the men once to die, but after that, [the] judgment;...** (Kukis nearly literal translation)

Hebrews 9:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced <i>HOO-toh</i>]; also hoútôs (οὕτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Hebrews 9:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
hapax (ἅπαξ) [pronounced <i>HAP-ax</i>]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
This adverb is only found 15 times in the New Testament; and 4x in this chapter and 8x in the book of Hebrews.			
prospherō (προσφέρω) [pronounced <i>pros-FER-oh</i>]	<i>leading to, bringing [as an offering] (to, unto), offering (unto, up), presenting to, bearing towards, that is, being tender (especially to God), treating; dealing with, doing, putting to</i>	masculine singular, aorist passive participle, nominative case	Strong's #4374
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective; accusative case	Strong's #4183
anapherō (ἀναφέρω) [pronounced <i>an-af-EHR-oh</i>]	<i>to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)</i>	aorist active infinitive	Strong's #399
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ī</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

Translation: ...even in this same manner, Christ (Who was brought [as an offering] one time for the many to bear [their] sins),...

We have two sets of people on this earth—those who have rejected Jesus Christ as Savior and those who have believed in Him. We have described the final end of those who have rejected the Lord.

At the center of those who believe in Jesus Christ is Christ. He would brought forward one time to bear the sins of the many.

Hebrews 9:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Hebrews 9:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	neuter singular adjective; genitive/ablative case	Strong's #1208
chôris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépô), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	3 rd person singular, future passive indicative	Strong's #3700
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
apekdechomai (ἀπεκδέχομαι) [pronounced ap-ek-DEHKH-om-ahēe]	<i>anticipating, waiting eagerly for, assiduously and patiently waiting for; expecting fully</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #553
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
This has to be the favorite preposition of the writer of Hebrews.			
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991

Translation: ...He will be seen a second (time) by those anticipating salvation, separate from sin.

Christ will be seen a second time by those who are awaiting their final salvation. Many will be raised from the dead to see the Lord; and one generation of believers will be raptured to meet the Lord in the air. In both cases, there will be a complete separation from sin (from the sin nature). The resurrection body will lack the invasive sin nature. It is like a cancer, but much worse. A cancer will be found in many parts of the body; but the sin is found in every cell of the body. The resurrection body will completely lack the sin nature.

Hebrews 9:28 ...even in this same manner, Christ (Who was brought [as an offering] one time for the many to bear [their] sins), He will be seen a second (time) by those anticipating salvation, separate from sin. (Kukis nearly literal translation)

Hebrews 9:27–28 And, inasmuch as it keeps on being reserved for the men once to die, but after that, [the] judgment; even in this same manner, Christ (Who was brought [as an offering] one time for the many to bear [their] sins), He will be seen a second (time) by those anticipating salvation, separate from sin. (Kukis nearly literal translation)

Hebrews 9:27–28 Inasmuch as it is reserved for men once to die, but after that, the final judgment; in this same manner, Christ (Who was presented as a sin offering one time for the many to bear their sins), He will appear a second time by those who are awaiting ultimate sanctification, completely separate from sin. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 9 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 9

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 9 (using the translation of R. B. Thieme, Jr.)

I am using R. B. Thieme, Jr.'s translation of this chapter:

Hebrews 9:1 **Even so therefore the first [Mosaic law] used to have regulations for worship, and its sanctuary [the tabernacle, Temple] was right here in the world.**

When a first and second covenant are mentioned in this chapter, the first is a reference to the Mosaic Law; and the second is the offer of Jesus Christ to believe in Him.

God set up a system of worship and revelation which took place, for the most part, in and around the Tabernacle, which was built in the desert-wilderness by members of the Exodus generation.

Hebrews 9:2 **For the first tent was constructed in which there was both the golden lampstand and the table and the prothesis bread [way of thinking loaves]; which categorically is designated the holy place.**

There were articles of furniture built to be place in the Tabernacle (= the first tent), which included a golden lampstand and a table upon which fresh bread was set each day. The golden lampstand represented Jesus as the light of the world; the bread represents the nourishment which we receive from His words.

Hebrews 9:3 **And behind the second curtain [or veil], a tent which is called [or designated] the Holy of holies.**

The Tabernacle (and the Temple) was divided into a main chamber and a section in the back known as the Holy of Holies. There was a very thick curtain between the man sanctuary and the Holy of Holies.

Hebrews 9:4 **Having belonging to it [the holy of holies] the golden altar of incense, the ark of the covenant having been plated on all sides with gold, in which was the golden urn having the manna, and Aaron's rod having germinated and sprouted, and the tables of the covenant.**

On one side of the curtain was the golden altar of incense (which represents the sweet smell of the sacrifice of Jesus Christ for us) and the Ark of the Covenant was on the other side. The Ark of the Covenant was made from acacia wood, which was plaited with gold on all sides.

There were three items either in or next to the Ark of the Covenant: a golden urn with manna, Aaron's rod that budded, and the tables of the Law (the Ten Commandments). The manna represents God's logistical grace; the rod of Aaron represents resurrection; and the tables of the law represent the personal sins which we have committed (thus violating those Laws).

Hebrews 9:5 **And above it the cherubs of glory overshadowing the mercy seat; concerning which [Mercy Seat] the items of the Tabernacle and the mercy seat, it is not now time to teach in detail" — or, "there is no time to teach in detail.**

Over the Ark of the Covenant is a lid made of pure gold, called the Mercy Seat. Standing upon the Mercy Seat were two angels (cherubim)—representing the fallen and elect angels, who watch us and learn about God's character from watching us. The Mercy Seat and the angels are made from a single piece of gold.

Hebrews 9:6 **Now when these things had been constructed in this manner, the priests constantly entered into the first tent (the holy place), performing the sacred functions.**

The priests had daily functions within the Tent (regular people could not enter into the Tent; there was no show and tell going on there). They had to light the lamp each day, put out fresh bread, and burn the incense. The priests had to first wash their hands at the bronze laver outside of the Tent.

Hebrews 9:7 **But into the second [the holy of holies] once every year [that is, the Day of Atonement] only the high priest alone, not without making use of blood, which he offers on behalf of himself, and on behalf of the people their sins of ignorance.**

Once a year, on that great Day of Atonement, the High Priest, by himself, carrying some container of blood from a sacrifice, would sprinkle this on the mercy seat. The sacrifices were offered for himself and for the people (including the priests).

Hebrews 9:8 **The Holy Spirit revealing this, namely that the entrance [or, way into] into the holy of holies had not yet been revealed, so long as the original tabernacle kept having existence.**

The exact entrance into the Holy of Holies was not revealed as long as the Tabernacle was a part of the worship service of the Hebrew people.

This is analogous to not revealing Who the Messiah would be (until His time had come). Prior to this, when someone believed in the Revealed God (they believed in God as He revealed Himself), they were saved. After Jesus appeared on this earth, the way through the curtain to the Holy of Holies was through Jesus, by believing in Him.

Hebrews 9:9 **Which [tabernacle] was a type with reference to the present dispensation [that is, the Church Age], according to which type both gifts and sacrifices which were being offered were not able to bring to the goal of maturity [that is, to supergrace status] with reference to the conscience of the one performing the worship.**

All of these things were types—they revealed future truths (or, more accurately, they matched up with future truths).

The believer, in the Old and New Testaments, requires more than rituals (there are some churches which depend a great deal upon ritual). Growth comes from taking in the Word of God—not as just an intellectual exercise, but one which demands the application of faith (that is, you must hear and believe Bible doctrine). That, along with some occasionally suffering and difficulties, helps moves the individual believer toward spiritual maturity.

Hebrews 9:10 **This applied only to foods and beverages, and various washings, and regulations pertaining to the body, being imposed until the dispensation of the new order (which is the Church Age).**

There were a variety of ceremonies and observances which took place in the Age of Israel, awaiting the Church Age, prior to which, the Son of God, Jesus, was revealed.

Hebrews 9:11 **But when Christ Himself had appeared a high priest of the good things having come to pass [in the Church Age], by means of a greater and more perfect tabernacle [third heaven] not made [or, constructed] by human hands, that is, not of this creation.**

Jesus Christ appeared to all as the Great High Priest of the good things to come. With the advent of the Church Age, not only was the Angelic Conflict stepped up, but so was the responsibility and importance of the individual

believer. Your place in the great spiritual conflict not only has become more important, but our spiritual potential is unlike anything available to the believers from the Age of Israel.

Hebrews 9:12 **And not by means of the blood of goats and of young bulls, but by means of his own blood once and for all, He [Christ] has entered the holy of holies, having secured [or, procured] eternal redemption.**

Jesus, by His (spiritual) death, procured our eternal redemption (something that the blood of bulls and goats could not accomplish). He was raised up in victory over death, and He has entered into the true Holy of Holies, coming into the Presence of God following His ascension.

Hebrews 9:13–14 **For you see, if the blood of goats and of bulls, and the ashes of the red heifer (when sprinkling one who has become ceremonially unclean), continue purifying with reference to ceremonial cleansing of the flesh [and they do exactly that], how much more shall the blood of the Christ, Who through the instrumentality of his eternal spirit [divine essence] has offered Himself without blemish to the God [the Father], purified by an expiatory offering our conscience from dead works to function as a royal priest to the living God.**

The blood from animal sacrifices made the participants ceremonially clean. But they reveal a much greater truth, with is the ultimate purification by the blood of Jesus Christ. Jesus is the True Lamb of God, offering Himself up on our behalf to God the father, a sacrifice without blemish. His offering gives us a clear conscience and frees us from dead works, and allows us to function as royal priests before God. Every believer has the opportunity to produce true spiritual production, which production is rewardable and glorifies God.

Hebrews 9:15 **And because of this by means of a new covenant he is mediator, (a death having occurred for the purpose of redemption of the transgressions against the first covenant) in order that they [the royal family] having been called may receive into their possession the promise of eternal inheritance.**

Although the word covenant can mean contract; it can also mean testament, as in *last will and testament* (this is the verbiage which we understand). In order for a testament to be in effect, there must be the death of the one who has made this testament. For us, one of the things which we receive is the redemption (payment) of our transgressions. Ultimately, we will receive the possession of an eternal inheritance.

Hebrews 9:16–17 **For where a covenant exists, of necessity death must be brought in of the one having made the covenant; for a covenant is valid upon deaths [the two deaths of the cross]; because it is not even valid as long as the one having made the covenant lives.**

In order for a last will and testament to be valid, there must be the death (or deaths) of those who have written that will. Often, a will is produced by a mother and father, and both of them must pass before all their accumulated possessions are passed along to others. The will becomes valid at their deaths.

The parallel is, of course, the Lord's two deaths on the cross, in order to validate His promises to us. His first death is His spiritual death on the cross (when our sins were poured out upon Him), and His second death was His physical death. His physical death meant that His work had been completed.

Hebrews 9:18 **From which fact not even the first covenant [Mosaic law] had been inaugurated without blood.**

Even the first covenant (a reference to the Mosaic Law) required blood in order to make it valid and applicable to the Hebrew people.

Hebrews 9:19 **For when every commandment had been spoken by Moses to all the people according to the law, after he had taken the blood of young bulls and goats, and with water and scarlet wool, and hyssop, he sprinkled both the written scroll, and all of the people.**

Moses read from the scroll of the Law (as God had given him this information), and both the scroll and the people had to be cleansed prior to the hearing of this law. So the scroll and the people were sprinkled with blood, which was a ceremonial cleansing, representing the true cleansing which would come at the deaths of Jesus.

Hebrews 9:20 **Saying, "This is the blood of the covenant which the God has commanded pertaining to you."** [You Jews are responsible from now until the cross to portray who and what Christ is by means of these shadows. You must be faithful in the function of these shadows, but you can't be faithful unless you have doctrine in your souls.]

Moses proclaimed the importance of these words of God to the people of God, which words he spoke while sprinkling blood and water upon the scroll and the people.

Hebrews 9:21 **Also he sprinkled with that same blood the tabernacle, and all of the equipment of the priestly ministry.**

In order to inaugurate the Tabernacle and its furniture and its implements, these things were all initially sprinkled with blood to ceremonially cleanse them.

Hebrews 9:22 **And according to the law nearly all things are cleansed with [animal] blood; and without the pouring out of [animal] blood pardon [or forgiveness] does not happen.**

All things brought into spiritual service to God had to be cleansed, and this required the sprinkling of animal blood; and without blood, nothing is truly cleansed.

Obviously, this in the Age of Israel was ceremonial; and it looked forward to the true blood of the Lamb.

Hebrews 9:23 **Of necessity therefore, on the one hand, that the copies of the things in the heavens be cleansed with these shadows; but on the other hand the heavenly realities themselves with better sacrifices than these [shadows of the animal blood].**

All of these ceremonies and all of the implements of the Tabernacle were shadows of reality. They all illustrated that reality which was to come.

The animals being slaughtered represented Jesus Christ dying for our sins. The *blood of Christ* is a phrase which speaks of His spiritual death which took place when on the Roman cross. For a period of three hours, the penalty for our sins was poured out upon the Lord—all of our sins, past, present and future—and He received the judgment for those sins, which judgment was concentrated and poured out upon Him.

Jesus is our better sacrifice.

Hebrews 9:24 **For Christ had not entered into a holy of holies made with human hands, a copy of the reality [the third heaven]; but into heaven itself to appear in the presence of God the Father on behalf of us.**

When Jesus entered into the Holy of Holies, meaning the heavenlies, in the presence of God, He is there on our behalf. He is our Advocate and our Mediator.

Hebrews 9:25 **And not that He [Christ] should offer Himself many times, just as the [Levitical] high priest enters into the holy of holies year by year by means of alien [animal] blood.**

The type of Christ was the High Priest who, once a year, entered into the Holy of Holies with blood.

Hebrews 9:26 **Because if that were true [but it is not] then he would have needed to have suffered many times from the beginning of the world. But now once for all at the conjunction of the ages He has been revealed for the purpose of annulling of the sin [imputation of Adam's sin] through the sacrifice of himself.**

So that there is no confusion, the Lord is not under some form of continual or repeated punishment. All of that was done on the cross to annul or overwrite the sin of Adam (which was imputed to us).

The writer of Hebrews is purposely narrowing our focus, as readers, so that we do not think that Jesus has to, year by year, offer Himself up, as the chief priest did when he entered into the Holy of Holies each year.

Hebrews 9:27–28 (And inasmuch as it is destined for mankind to die, but after this [physical death] the act of judgement [the second death], so the Christ also having been offered once and for all for the purpose of taking away the sin of the many) a second time apart from sin shall He appear to the ones eagerly waiting for Him [through doctrine resident in the soul] resulting in their deliverance.

All of these things are one-time experiences. Just as for mortal men, we die once and then the judgment, so Christ also offered Himself but once and for all for the purpose of removing the sins of all mankind.

As believers on this earth, we believe this, and we eagerly await our ultimate deliverance, which is ultimate sanctification.

Addendum

Although I took this from grace notes, these classifications are certainly presented by R. B. Thieme, Jr. and possibly by L. S. Chafer.

Seven Types of Death in Scripture (Grace Notes)

Seven types of death are mentioned in the Bible.

Spiritual Death

Eph. 2:1; Rom. 5:12; Rom. 6:23; 1 Cor. 15:22

Physical Death. The separation of the soul from the body.

Matt. 8:22; 2 Cor. 5:1-8; Rom. 8:38,39; Phil. 1:21

The Second Death. The perpetuation of spiritual death into eternity; occurs at the beginning of eternity. This is the final judgment of the non-Christian.

Heb. 9:27; Rev. 20:12-15

Operational Death. The failure of the believer to produce divine good. Producing wood, hay, and stubble instead of gold, silver, and precious stones.

James 2:26

Positional Death. Part of retroactive Positional Truth.

Rom. 6; Col. 2:12,20; 3:3

Temporal Death. This is the believer in a state of carnality, out of fellowship.

Rom. 8:6, 13; Eph. 5:14; 1 Tim. 5:6; James 1:15; Rev. 3:1; Luke 15:24,32

Sexual Death. The inability to procreate.

Rom. 4:16-21; Heb. 11:11,12

From <https://www2.gracenotes.info/topics/death.html> accessed November 23, 2022.

Some of these doctrine were taken directly from the work of other pastors and theologians under the principle that, there is no need to reinvent the wheel. You may also find their works helpful.

Rev. Thomas Tyree, Jr., Pastor, Grace Bible Church of Costa Mesa, California; Copyright © 1995-2014 Rev. Thomas Tyree, Jr., All Rights Reserved. First compiled by L.S. Chafer, then by R.B. Thieme, Jr., and expanded by Thomas Tyree, Jr.

Forty Things Received at Salvation (R. B. Thieme, Jr. and Rev. Thomas Tyree, Jr.)	
1. Imputed Righteousness	21. Unseen Assets
2. Justification	22. Judgement of Sins
3. Regeneration	23. Royal Adoption
4. A Human Spirit	24. Eternal Relationship to God
5. Imputed Everlasting Life	25. We are on the Rock Jesus Christ
6. Baptism of the Holy Spirit	26. We are a Gift to Christ
7. Propitiation	27. Royal Priesthood
8. Reconciliation	28. We are a Chosen Generation
9. Redemption	29. Access to God
10. Forgiveness	30. We Are Under God's Care
11. Removal of Condemnation	31. We are His Inheritance
12. Removal of Domination of the Old Sin Nature	32. We Inherit Christ's Eternal Future
13. Removal of Satan's Power	33. We have a Heavenly Partnership and Association
14. Freedom From the Penalty of the Mosaic Law	34. We Become Heavenly Citizens
15. Identification with Jesus Christ	35. We Become Members of the Royal Family of God
16. Indwelling of God the Father	36. We are Light in the Lord
17. Indwelling of Jesus Christ	37. We are United to the Trinity
18. Indwelling of the Holy Spirit	38. We are Glorified
19. Sealing of Your Salvation	39. We are Complete in Him
20. Circumcision of the Soul	40. We Receive a Guardian Angel

This is taken from <http://www.egracebiblechurch.org/forty.htm> where each of these things is expanded upon and Scripture is given. Typewritten, this is probably 10–20 pages.

Interestingly enough, although these lists have the same material on them, they are not organized in the same way. Compiled by Lewis Sperry Chafer Revised by R. B. Thieme, Jr. Martin Kerfoot, who kept some excellent notes on R. B. Thieme, Jr.'s work, posted this.

Forty Things God Provides Every Believer at the Moment of Salvation

1. The believer resides in the eternal plan of God. (He shares the destiny of Christ) We are:
 - a. Foreknown: (Acts 2:23; Rom 8:29; 1Pe 1:2)
 - b. Elected: (Rom 8:33; Col 3:12; 1Th 1:4; Tit 1:1)
 - c. Predestined: (Rom 8:29-30; Eph 1:5; Eph 1:11; 1Pe 1:2)
 - d. Chosen: (Matt 22:14; 1Pe 2:4)
 - e. Called: (1Th 5:24)
2. The believer is reconciled (Removal of the barrier between man and God)
 - a. By God: (2Co 5:18-19; Col 1:20)
 - b. To God: (Rom 5:10; 2Co 5:20; Eph 2:14-17)
3. The believer is redeemed (Purchased from the slave market of sin): (Rom 3:24; Col 1:14; 1Pe 1:18)
4. The believer's condemnation, (Eternal judgment in the Lake of fire) is removed: (John 3:18; John 5:24; Rom 8:1)
5. All sins are judged by the substitutionary Spiritual death of Christ on the cross: (Rom 4:25; Eph 1:7; 1Pe 2:24)
6. Every believer receives propitiation for sins (God satisfied with the work of His Son): (Rom 3:25-26; 1Jn 2:2; 1Jn 4:10)
7. The believer is dead to the old life, (The old sin nature) but alive to God (Retroactive positional Truth)
 - a. He is Crucified with Christ: (Rom 6:6; Gal 2:20)
 - b. Dead with Christ: (Rom 6:8; Col 3:3; 1Pe 2:24)
 - c. Buried with Christ: (Rom 6:4; Col 2:12)
 - d. Raised with Christ: (Rom 6:4; Col 3:1)
8. The believer is free from the Mosaic Law. He is
 - a. Dead: (Rom 7:4)
 - b. Delivered: (Rom 6:14; Rom 7:6; 2Co 3:6-11; Gal 3:25)
9. The believer is regenerated: (John 13:10; 1Co 6:11; Tit 3:5)
 - a. He is born again: (John 3:7; 1Pe 1:23)
 - b. A child of God: (Gal 3:26)
 - c. A son of God: (John 1:12; 2Co 6:18; 1Jn 3:2)
 - d. A new creation: (2Co 5:17; Gal 6:15; Eph 2:10)
10. The believer is adopted by God (Placed as adult sons because of positional Truth): (Rom 8:15; Rom 8:23; (Future) Eph 1:5)
11. The believer is made acceptable to God: (Eph 1:6; 1Pe 2:5)
 - a. He is made righteous: (Imputation) (Rom 3:22; 1Co 1:30; 2Co 5:21; Php 3:9)
 - b. Sanctified positionally: (1Co 1:30; 1Co 6:11)
 - c. Perfected forever: (Heb 10:14)
 - d. Qualified for inheritance: (Col 1:12)
12. The believer is justified (Declared righteous): (Rom 3:24; Rom 5:1; Rom 5:9; Rom 8:30; 1Co 6:11; Tit 3:7)
13. The believer receives the unique availability of Divine power: (2Pe 1:3)
14. The believer is guaranteed a heavenly citizenship based on reconciliation: (Luk 10:20; Eph 2:13; Eph 2:19; Php 3:20)
15. The believer is delivered from the kingdom of Satan: (Col 1:13; Col 2:15)
16. The believer is transferred into God's kingdom: (Col 1:13)
17. The believer is now on a secure foundation: (1Co 3:11; 1Co 10:4; Eph 2:20)
18. Every believer is a gift from God the Father to Christ: (John 10:29; John 17:2; John 17:6; John 17:9; John 17:11-12; John 17:24)
19. The believer is delivered from the power of the sin nature: (Rom 2:29; Php 3:3; Colossians)
20. Every believer is appointed a priest unto God. We are:
 - a. A holy priesthood: (1Pe 2:5)
 - b. A royal priesthood: (1Pe 2:9; Rev 1:6)
21. The believer receives eternal security: (Rom 8:32; Rom 8:38-39; Gal 3:26; 2Ti 2:13)
22. The believer is given access to God: (Rom 5:2; Eph 2:18; Heb 4:14; Heb 4:16; Heb 10:19-20)
23. Every believer is within the "much more" grace care of God: (Rom 5:9-10)

Forty Things God Provides Every Believer at the Moment of Salvation

- a. We are: Objects of His love: Eph 2:4; Eph 5:2;
- b. Objects of His grace (1) For salvation: Eph 2:8-9; (2) For keeping: (Rom 5:2; 1Pe 1:5) (3) For service: (John 17:18; Eph 4:7) (4) For instruction: (Tit 2:12)
- c. Objects of His power: (Eph 1:19; Php 2:13)
- d. Objects of His faithfulness: (Php 1:6; Heb 13:5)
- e. Objects of His peace: (John 14:27)
- f. Objects of His consolation: (2Th 2:16)
- g. Objects of His intercession: (Rom 8:34; Heb 7:25; Heb 9:24)
24. The believer is beneficiary of an inheritance as heirs of God and joint-heirs with Christ: (Rom 8:17; Eph 1:14; Eph 1:18; Col 3:24; Heb 9:15; (1Pe 1:4)
25. Every believer has a new position in Christ: (Eph 2:6)
 - a. We are partners with Christ in life: (Col 3:4)
 - b. Partners with Christ in service: (1Co 1:9) (1) Workers together with God: (1Co 3:9; 2Co 6:1) (2) Ministers of the New Covenant: (2Co 3:6) (3) Ambassadors: (2Co 5:20) (4) Living epistles: (2Co 3:3) (5) Ministers of God: (2Co 6:4)
26. Believers are recipients of eternal life: (John 3:15; John 10:28; John 20:31; 1Jn 5:11-12)
27. The believer is created a new Spiritual species: (2Co 5:17)
28. The believer is a light in the Lord (Part of the angelic conflict): (Eph 5:8; 1Th 5:4)
29. The believer is united with the Father, Son, and Holy Spirit. We are:
 - a. In God: (1Th 1:1; cf., "God in you," Eph 4:6)
 - b. In Christ: (John 14:20; cf., "Christ in you," Col 1:27) (1) A member in His Body: (1Co 12:13) (2) A branch in the Vine: (John 15:5) (3) A stone in the Building: (Eph 2:21-22; 1Pe 2:5) (4) A sheep in the Flock: (John 10:27-29) (5) A portion of His Bride: (Eph 5:25-27; Rev 19:6-8) (6) A priest of the kingdom of priests: (1Pe 2:9) (7) A saint of the "new species:" (2Co 5:17) In the Holy Spirit: (Rom 8:9) "the Spirit in you."
30. Every believer is the recipient of the ministries of the Holy Spirit. He is...
 - a. Born of the Spirit: (John 3:36)
 - b. Baptized with the Spirit: (Acts 1:5; 1Co 12:13)
 - c. Indwelt by the Spirit: (John 7:39; Rom 5:5; Rom 8:9; 1Co 3:16; (1Co 6:19; Gal 4:6; 1Jn 3:24)
 - d. Sealed by the Spirit: (2Co 1:22; Eph 4:30)
 - e. Given Spiritual gifts: (1Co 12:11; 1Co 12:27-31; 1Co 13:1-2)
31. The believer is glorified: (Rom 8:30)
32. The believer is complete in Christ: (Col 2:10)
33. The believer is possessor of every Spiritual blessing granted in eternity past: (Eph 1:3)
34. The believer receives a human spirit (The basis for Operation Z, along with the Holy Spirit): (Rom 8:16; 1Co 2:12; 2Co 7:13; 1Th 5:23)
35. The believer has scar tissue removed from the soul: (Isa 43:25; Isa 44:22)
36. The believer is the recipient of efficacious grace: (Eph 1:13)
37. The believer is guaranteed a resurrection body forever: (John 11:25)
38. The believer is the beneficiary of unlimited atonement: (2Co 5:14-15; (2Co 5:19; 1Ti 2:6; 1Ti 4:10; Tit 2:11; Heb 2:9; 2Pe 2:1; 1Jn 2:2)
39. The believer has equal privilege and equal opportunity under election and
40. The ten problem-solving devices are available to every believer. They are
 - a. **Rebound:** (1Jn 1:9)
 - b. Filling of the Holy Spirit: (Eph 5:18)
 - c. Faith-rest drill: (Heb 4:1; Heb 4:10-11)
 - d. Grace orientation: (Jas 4:6)
 - e. Doctrinal orientation: (Rom 12:2)
 - f. Personal sense of destiny: (Php 1:21)
 - g. Personal love for God: (Deut 6:5; 1Pe 1:8)
 - h. Impersonal love for all mankind: (Jas 2:8)
 - i. Sharing the happiness of God, +H: (John 15:11)

Forty Things God Provides Every Believer at the Moment of Salvation

j. Occupation with Christ: (Eph 3:19)

<https://sermons.faithlife.com/sermons/116910-forty-things-god-provides-every-believer-at-the-moment-of-salvation>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is simply two more lists; and there is a proliferation of such lists on the internet.

Forty Things Links

[The Forty Grace Gifts Given at the Moment of Salvation](#) (from Robert McLaughlin)

[60 Grace Gifts Received At the Moment of Salvation](#) (collected by Bill Wenstrom)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was retrieved from NB1; not sure which studies that he presented this in.

The Doctrine of Mediatorship (R. B. Thieme, Jr.)

1. The earliest and most basic concept of mediatorship is found in Job 9:2,32,33. The word “daysman” in Job is the hiphil participle of jackach, and this word in the hiphil [being causative active] means to arbitrate. In the participial form it means an arbitrator. The arbitrator, by the way, is a technical word in the participial form and it means someone who can lay his hands on both. The original form, mokiach, means someone who reaches out and puts his hands on both. This technically means someone who is equal with both parties in the mediation, and this is the problem that Job states — party of the first part, God; party of the second part, man. Obviously, then, this sets up the hypostatic union for Jesus Christ is truly man and He is God, and therefore He is qualified as the only mediator.
2. A mediator removes disagreement or estrangement between two parties and brings them to a common goal. A mediator interposes between two parties as equal or the friend of each. By so doing reconciliation is effected. Mediatorship results in reconciliation of God and Man. The Father is propitiated by the mediator; man is reconciled on the basis of the work of Jesus Christ on the cross.
3. The mechanics of mediatorship are found in 1 Timothy 2:5,6.
4. Relationship to the Mosaic law. The relationship between mediatorship and the Mosaic law is discussed in Galatians 3:19,20. The Mosaic law served as a temporary measure until Christ could become incarnate. Jesus Christ had to become man, and as the God-Man in hypostatic union He went to the cross and took our place and bore our sins. The Mosaic law was merely a temporary measure until the mediator became incarnate. In the meantime the Mosaic law under the supervision of the mediator was taught by angels to Israel.
5. The identification of the mediator of the new covenant — Hebrews 9:15,16. Christ is identified as the mediator. His mediation was accomplished through His work on the cross.
6. We have relationship of the blood to the mediator in Hebrews 12:24. The blood of animal sacrifices were shadows portraying the work of Christ in bearing our sins and providing reconciliation between man and God.
7. Obviously, therefore, a conclusion is called for and the conclusion is found in our passage, Hebrews 8:6. Christ our high priest is the mediator of a better covenant which deals with realities rather than shadows. The shadow covenant anticipated the coming of Jesus Christ but the new covenant is the coming of Jesus Christ to die on the cross for our sins as an efficacious sacrifice. In other words, He fulfilled His own priestly ministry.

Bob has done a much more extensive doctrine of mediatorship.

Also see the Doctrine of Christ, our Mediator ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I would like to reduce this doctrine in size.

The full doctrine is found here: [Typology](#) ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of Typology

1. Definition:
 - a. The Concise Oxford English Dictionary defines type as *a foreshadowing in the Old Testament of a person or event of the Christian dispensation*.
 - b. Nelson's Illustrated Bible Dictionary defines a *type* as *a figure, representation, or symbol of something to come, as an event in the Old Testament foreshadows another in the New Testament*. The Nelson's Illustrated Bible Dictionary says an *antitype* refers to *a fulfillment or completion of an earlier truth revealed in the Bible*.
2. The human author and the Holy Spirit:
 - a. Bear in mind that there are two authors who coterminously wrote down the words of Scripture. The human author and the Holy Spirit.
 - b. The Holy Spirit sees that certain words, phrases, and historical situations are recorded, for these things often carry a different meaning than intended by the human author.
 - c. So, whereas Abraham or Isaac recorded information about Isaac's birth and offering as factual information; God the Holy Spirit saw to it that all of these things looked forward to the birth and sacrifice of our Lord Jesus Christ.
3. New Testament justification for typology:
 - a. Hebrews 10:1 **The law is only a shadow of the good things that are coming—not the realities themselves, for this reason it can never, by the same sacrifices repeated endlessly year after year, make complete those who draw near to worship.** This does not mean that the Mosaic Law was simply made up, or that people did not know and follow the Mosaic Law; it simply means that the purpose of the animal sacrifices (the illustration used here) was to look forward to the ultimate sacrifice of the Lord Jesus Christ for our sins.
 - b. Jesus spoke of typology in a parable: He said, **"Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of its storeroom new treasures as well as old."** (Matthew 13:52). The "old" are "types of the Old Testament" and the "new treasures" stand for the antitypes found in the New Testament. A person who would teach the Old Testament would teach exactly what is there (the old treasures); and then that teacher would show how many of these things are shadows of the spiritual reality of Jesus Christ and His sacrifice for us (the new treasures).
 - c. This brings us to the following conclusion: **Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ** (Col. 2:16–17). When the disciples began to teach, they were teaching Church Age doctrine during the Church Age. The various Old Testament celebrations and ceremonies were designed to look forward in time. Once these things had found their fulfillments in the actual events of the New Testament, there was no longer a reason to celebrate to those ceremonies or to adhere to the laws which were *typical*. However, people were confused by the transition, so people who followed the traditions of the Jews, often continued in the ancient celebrations, ceremonies and observances, not fully understanding that God looked forward in time by means of these things.
4. Greek words related to type:
 - a. The masculine noun *typos* (τύπος) [pronounced *TOO-poss*], which means, *1) the mark of a stroke or blow, print; 2) a figure formed by a blow or impression; 2a) of a figure or image; 2b) of the image*

The Abbreviated Doctrine of Typology

of the gods; 3) form; 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter; 4) an example; 4a) in the technical sense, the pattern in conformity to which a thing must be made; 4b) in an ethical sense, a dissuasive example, a pattern of warning; 4b1) of ruinous events which serve as admonitions or warnings to others; 4c) an example to be imitated; 4c1) of men worthy of imitation; 4d) in a doctrinal sense; 4d1) **of a type**, i.e. a person or thing prefiguring a future (Messianic) person or thing. Strong's #5179.

- b. The New Testament adjective is antitupon (ἀντίτυπον) [pronounced *an-TEET-oo-pon*], which means, a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge (1Peter 3:21). Thomas defines [antitupos] as a compound of anti [over against, opposite] and tupos [the mark (of a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning “struck back, corresponding to” [499]. BDAG say antitupos, used generally “of something that corresponds to another; esp. used metaphorically,” specifically “(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation.” Antitupon is translated *like figure* (1Peter 3:21) and *figure* (Heb. 9:24). Thayer, Thomas and BDAG definitions only. The word *antitupon* is transliterated *antitype*. Strong's #499.
 - c. The neuter noun hupodeigma (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, 1) a sign suggestive of anything, delineation of a thing, representation, figure, copy; an example: for imitation; of the thing to be imitated; for a warning, of a thing to be shunned. John 13:15 Heb. 4:11 8:5 9:23 James 5:10 2Pet. 2:6. Thayer definitions only. Strong's #5262.
 - d. The feminine noun parabolê (παραβολή) [pronounced *par-ab-ol-AY*], which means, 1) a placing of one thing by the side of another, juxtaposition, as of ships in battle; 2) metaphorically; 2a) a comparing, comparison of one thing with another, likeness, similitude; 2b) an example by which a doctrine or precept is illustrated; 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed; 2d) a parable: an earthly story with a heavenly meaning; 3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; 3a) an aphorism, a maxim; 4) a proverb; 5) an act by which one exposes himself or his possessions to danger, a venture, a risk. This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. Parabolê, translated *figure* in only two places, may also refer to types (Heb. 9:9; 11:19). Thayer definitions only. Strong's #3850.
 - e. The feminine noun skia (σκία) [pronounced *SKEE-ah*], which means, 1) shadow; 1a) shade caused by the interception of light; 1b) an image cast by an object and representing the form of that object; 1c) a sketch, outline, adumbration; 2) shade, shadow, foreshadowing. Skia is translated shadow three times, referring to types (Col. 2:17 Heb. 8:5 10:1). The English word *type* best corresponds with skia because it means a shadow, a limited idea or likeness of the reality it foreshadows. Thayer definitions mostly. Strong's #4639.
5. Examples:
- a. Isaac is a type of Christ, both in his birth and in his being offered up by his father Abraham. When these topics are pursued, the parallels are both obvious and remarkable. Isaac is mentioned many times in the New Testament, including the portion that we are studying, but he is not clearly called a type of Christ, though he clearly is. However, Abraham's act of obedience in offering Isaac up is expressed as a type of crucifixion in the New Testament, but in only one passage (Heb 11:19 **He considered God to be able even to raise someone from the dead, from which Abraham also got Isaac back as an illustration.**).
 - b. Melchizedek is a type of Christ, something which is taught in several chapters in Hebrews.
 - c. Similarities Between Joseph and Christ:

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- i. Both were familiar with the shepherd's life (Gen. 37:2 John 10)
 - ii. Loved by Father (Gen. 37:2 John 17:24)
 - iii. Hated by brethren (Gen. 37:8 John 15:25)
 - iv. Brethren did not believe in them (Gen. 37:20 John 7:5)
 - v. Rule rejected (Gen. 37:8 John 19:15)
 - vi. Envied (Gen. 37:11 Mk. 15:10)
 - vii. Sent to brethren (Gen. 37:13 Luke 20:13)
 - viii. Brethren conspired against them (Gen. 37:18 Matt. 26:15)
 - ix. Stripped (Gen. 37:23 Matt. 27:28)
 - x. Brethren sat down to watch them in sufferings (Gen. 37:25 Matt. 27:36)
 - xi. Sold for money (Gen. 37:28 Matt. 26:15)
 - xii. Under trial both went to Egypt (Gen. 37:36 Matt. 2:14-15)
 - xiii. The Lord was with them (Gen. 39:2 John 16:32)
 - xiv. Servants (Gen 40:4 Luke 22:27)
 - xv. Anointed (Gen. 41:38 Acts 10:38)
 - xvi. Ruled own house (Gen. 41:40 Heb. 3)
 - xvii. Sovereigns (Gen. 41:44 John 15:5)
 - xviii. Enemies bowing to (Gen. 41:43 Phil. 2:10)
 - xix. Began great work at thirty years of age (Gen. 41:46 Luke 3:23)
 - xx. Opened storehouses (Gen. 41:56 Luke 24:27-52)
 - xxi. Supplied all countries (Gen. 41:57 Rev. 5:9-10 7:9-17)
 - xxii. Brethren knew them not (Gen. 42:8 John 1:10)
 - xxiii. Made themselves known to brethren (Gen. 45:1 Luke 24:31)
 - xxiv. Invited men to come to them (Gen. 44:18 Matt. 11:28)
 - xxv. Discovered alive after thought dead (Gen. 44:26 Acts 25:19 Rev. 1)
 - xxvi. Forgave brethren and made promises to them in the end (Gen. 50:17-21 Luke 24:47-51 Acts 1:8-14)
- d. Abraham is a type of Christ.
 - e. Moses is a type of Christ.
 - f. The Exodus describes the concept of deliverance by God in salvation.
 - g. The Levitical offerings are all types looking forward to the Messiah offering Himself for our sins.
6. General remarks:
- a. So, in a way, a type is like the chiasm— we do not find one in every chapter, but when we come across one, it is really quite cool.
 - b. Typology should not be used to *prove* specific doctrines of the Bible, but to illustrate those things which we already know to be true. Dake gives the examples of some who try to prove the Trinity by using the 3 stories of Noah's ark; or the pre-tribulational rapture by using Enoch being translated before the flood. Not only would these illustrations not prove anything, but they are not even reasonable types for the things that apparently some use them to prove.
 - c. Typology is not the same as prophecy. Concerning both the birth and the offering up of Isaac, at no time in the Old Testament did anyone say or even think, "This will illustrate the birth and the crucifixion of the Messiah." So, very often, something which is a type in the Old Testament, is not known as being a type in the Old Testament among the Old Testament saints. We can look back in retrospect and recognize types; but in most cases, something actually being a type was not known until the antitype is known.
 - d. My personal concern is typology and the Church Age. I don't know that there is anything in the Old Testament which clearly predicts or typifies events in the Church Age specifically. My *inclination* is to say unique church age doctrines are not to be found in typology. However, this is one of the things which I am still sorting out.
 - e. Consequently, typology can certainly be overdone. When there are 2 or 3 parallels which are clear, possibly unusual, and stand out, then it is likely that we are viewing a type and its antitype. When Absalom, David's son, is killed during his revolution against David, it would be a bridge too far to

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try to show that his hanging in a tree by his long hippy hair is a picture of Jesus on the cross. This topic is discussed in depth in **2Sam. 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

- f. Types are real people, real events, or real ceremonies; and these things are generally seen quite differently in their time. For example, when Abraham showed himself willing to offer up the son of promise, Isaac, this was viewed in the Old Testament as a great act of obedience, but not as a shadow of what God would do on our behalf through Jesus Christ. On the other hand, Old Testament Jews viewed many *other* passages of Scripture as being Messianic.
 - g. Theology does not base doctrines upon types. That is, we do not discover something new about the crucifixion of Jesus Christ because we study Gen. 22.
7. Five essential characteristics of types:
 - a. A type and its antitype should have one or more points of resemblance. Col. 2:14-17 Heb. 10:1
 - b. A type is prophetic of the antitype. The type must foreshadow something which is to come. John 3:14 Rom. 5:14 Col. 2:14-17 Heb. 8:5 9:23-24 10:1 1Peter 3:21
 - c. The type is merely the shadow of the realities to come, the type is never the reality that it typifies. Col. 2:14-17 Heb. 8:5 10:1
 - d. The type is always an earthly person or event while the antitype could be earthly or heavenly. The Angel of the Lord, for instance, is Jesus Christ; but the Angel of the Lord is not typical of the Lord. Heb. 8:5 9:24 1Peter 3:21
 - e. Since both type and antitype are preordained as part of the plan of God, they cannot be chosen by man, developed simply because certain details resemble some future truth. Rom. 5:14 Heb. 9:23-24 10:1-21
 8. Typology should be distinguished from parables, symbols, allegories, riddles, figures of speech, figurative statements and prophecy. For instance, type and antitype relationships are to be differentiated from:
 - a. Allegory, which is *the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.*¹
 - b. Parable, which is a *story that uses familiar events to illustrate a religious or ethical point.*²
 - c. Most prophecies of future events are understood as such from the beginning; types are real people or historical events which are not understood to be anything else during their time period.
 9. Five Classes of Types (the list below is not exhaustive):
 - a. Typical Persons:
 - i. Adam was a type of Christ. Adam is an interesting type, because Adam and Christ are also spoken of antithetically as well. Rom. 5:12-21 2Cor. 15:45-49
 - ii. Melchizedek represents the eternal priesthood of Jesus Christ (Gen. 14:18-24 Heb. 5:5-9 6:20 7:1-10, 17); the combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); as well as our Lord's eternal existence (Heb. 7:3, 6 with Micah 5:1-2 John 1:1-3 Heb. 1:8).
 - iii. Moses was a type of Christ as the prophet of God (Deut. 18:15-19 Acts 3:19-26), and in terms of his faithfulness toward his *house* (Heb. 3:1-6).
 - iv. Aaron as the high priest was a type of Christ. Heb. 5:1-5
 - v. Jonah was a type, revealing our Lord's death, burial, and descent (into the lower parts of the earth for three days), as well as the resurrection of Christ. Jonah 2 Matt. 12:40 Eph.4:8-10
 - b. Typical events:
 - i. The flood was a type of baptism (the baptism of the Holy Spirit into Christ). 1Peter 3:20-21
 - ii. Isaac's birth was typical of the birth of our Lord. ([HTML](#)) ([PDF](#)) ([WPD](#))
 - iii. Some of the events during Israel's wandering in the wilderness were typical of salvation through faith in Christ. These things also provided a clear delineation between right and wrong throughout many dispensations. 1Cor. 10:1-13
 - iv. The lifting up of the bronze serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross realized by those who believe in Him. John 3:14 Num. 21
 - c. Typical acts:

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- i. Abraham offering up his uniquely-born son was a type of God offering up His uniquely-born Son. Gen. 22 John 3:16 Heb. 11:17-19
 - ii. Striking the rock as in Ex. 17 was typical of Christ being crucified or stricken by God. 1Cor. 10:4-6
 - iii. Striking the rock the second time instead of speaking to it was typical of crucifying Christ afresh. Moses was supposed to have only spoken to the rock, in order to maintain the type. Jesus Christ was crucified one time for our sins; so Moses was not to strike the rock a second time. He failed to continue the type. Because of this (he disobeyed God's clear directive), God would not allow Moses to lead his people into the Land of Promise. Num. 20 2Cor. 10:4 Heb. 6:6
 - iv. Men who rejected the chief cornerstone was typical of the rejection of Jesus Christ. Isa. 28:16 Matt. 21:42
- d. Typical ceremonies:
- i. The many acts of the priests in the tabernacle worship as directed by the Mosaic Law were typical of various aspects of redemption through Christ: sacrificing the animals; shedding and sprinkling blood; burning incense; the showbread; lighting lamps; and the daily and yearly rituals were all typical acts, fulfilled in Christ and His redemptive work. Ex. 12-13 25:1 - 40:38 Heb. 7:11-28 8:1-6 9:1-28 10:1-22
 - ii. The feasts of Israel were typical of various aspects of redemption through Christ. Ex. 12 Lev. 23 2Cor. 5:7 Heb. 5-10
 - iii. The temple and all the rituals of worship carried on in it were typical of the same things the tabernacle and its worship were typical of. The only difference is, the Temple represented our Lord's permanent reign over the world.
 - iv. The Day of Atonement, when the High Priests enters into the Holy of Holies once a year was typical of God the Son coming before God the Father after dying for our sins and being resurrected. Ex. 26:33-34 Heb. 9:25 10:19 13:11
- e. Typical Institutions:
- i. The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law spoke of Jesus Christ and His redemptive work. Ex. 28-29; Heb. 7-10
 - ii. The Sabbath for Israel was typical of the eternal rest in Christ and of that which is to come for all the redeemed. In fact, the Sabbath is a good illustration of two ways to look at a thing: celebrating the Sabbath looks backward to the fact that God has provided everything for us, and has no need to do anything else. And, as mentioned, the Sabbath speaks of our own rest from works. Gen. 2:1-3 Ex. 20:8-11 25:21 26:22, 34-35 27:9-13, 21 31:12-18 Deut. 5:15 Heb. 4
 - iii. The tabernacle and temple, their compartments, and furniture were themselves typical of the heavenly tabernacle Christ entered into; and the furniture was arranged in the shape of the **cross**. Heb. 8:1-5 9:1-10, 23-24



From the [ABCParish.Blogspot](http://www.ABCParish.Blogspot). Accessed August 21, 2013.

¹ From <http://www.thefreedictionary.com/allegory> accessed July 30, 2013.

² From <http://www.thefreedictionary.com/parable> accessed July 30, 2013.

Doctrinal Teachers Who Have Taught Hebrews 9

	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics (#376)	#329, 395, 2096	Hebrews 9:14
	1992 Spiritual Dynamics (#376)	#823–830	Hebrews 9:1–5, 11–15
	1992 Spiritual Dynamics (#376)	#840	Hebrews 9:15
	1985 Hebrews (#412)	#549, 661, 693	Hebrews 9:12–14
	1985 Hebrews (#412)	#777–779	Hebrews 9:27–28
	1991 Israel in Conflict (#840)	#168	Hebrews 9:14
	1991 Adversity vs. Stress (#845)	#63	Hebrews 9:14
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/hebrews-menuitem		Hebrews 1–13
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Hebrews/		Hebrews 1–13
Robert H. Kreger	https://www.angelfire.com/mt/tabor/bibledoctrine.html		Hebrews 1–13
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf		Hebrews 1–13 (translation only)
Syndein	http://syndein.com/Hebrews.html		Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 9

Word Cloud from Exegesis of Hebrews 9²⁴

These two graphics should be very similar; this means that the exegesis of Hebrews 9 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org	Exegetical Studies in Hebrews	

²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.