

# Sepher Ivrim (Hebrews)

## Chapter 9

וְיַדְעָה אֶת־עֲבוֹדָה זָרָה כִּי־בְּנֵי־יִשְׂרָאֵל עַבְדָּוּ לְפָנָי וְלֹא־לְפָנָי יְהוָה Heb9:1

אֵין גָּמָם־הַבְּרִית הָרָאשׁוֹנָה גַּם לְהָרִיר דִּינֵּי עַבְודָה  
וּמִקְדָּשׁ בָּאָרֶץ:

1. hen gam-hab'rith hari'shonah gam lah hayu diney `abodah umiq'dash ba'arets.

Heb9:1 They had even the first covenant having regulations of service to them also and the sanctuary on the earth.

<9:1> Εἰχε μὲν οὖν [καὶ] ἡ πρώτη δικαιομάτα λατρείας τό τε ἄγιον κοσμικόν.

1 Eiche menoun [kai] hē prōtē dikaiōmata latreias

Had therefore also the first covenant regulations of service  
to te hagion kosmikon.  
and the earthly sanctuary.

וְיַדְעָה אֶת־עֲבוֹדָה זָרָה כִּי־בְּנֵי־יִשְׂרָאֵל עַבְדָּוּ לְפָנָי וְלֹא־לְפָנָי יְהוָה Heb9:2

בְּכִירָה וְקָמָם הַמְשֻׁבֵּן הַחִיצוֹן אֲשֶׁר־בּוֹ הַמִּנְוָרָה וְהַשְּׁלָצָן  
וּמִעֲרָכָת הַלְּחָם וְהַוָּא נִקְרָא קָדְשׁוֹ:

2. ki-huqam hamish'kan hachitson 'asher-bo ham'norah w'hashul'chan  
uma`areketh halechem w'hu' niq'ra' qodesh.

Heb9:2 For there was a tabernacle prepared: the first, which in it, was the candlestand, and the table and the showbread, this is called the holy place.

<2> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾧ ἦν τε λυχνία  
καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἱερὰ.

2 skēnē gar kateskeuasthē hē prōtē en hē hē te lychnia

For the tent was furnished, that is the first, in which were both the lampstand  
kai hē trapeza kai hē prothesis tōn artōn, hētis legetai Hagia;  
and the table and the setting out of the bread, which is called, the holy place.

וְיַדְעָה אֶת־עֲבוֹדָה זָרָה כִּי־בְּנֵי־יִשְׂרָאֵל עַבְדָּוּ לְפָנָי וְלֹא־לְפָנָי יְהוָה Heb9:3

גַּם־בֵּית לְפִרְבָּת הַשְׁנִית מְשֻׁבֵּן הַנִּקְרָא קָדְשׁוֹ הַקָּדְשִׁים:

3. umibeyth laparoketh hashenith mish'kan haniq'ra' qodesh haqadashim.

Heb9:3 And after the second veil, there was the part of tabernacle  
which is called the Holy of Holies,

<3> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἱερὰ Ἱερίων,

3 meta de to deuteron katapetasma skēnē hē legomenē Hagia Hagiōn,  
and behind the second curtain was the tent being called, the holy of holies,

וְיַדְעָה אֶת־עֲבוֹדָה זָרָה כִּי־בְּנֵי־יִשְׂרָאֵל עַבְדָּוּ לְפָנָי וְלֹא־לְפָנָי יְהוָה Heb9:4

בְּעֵזֶב כָּלָבִשׂ שְׁמַנְיָה וְעַל־כָּל־בְּרִית  
 אֲשֶׁר־לֹו מִזְבֵּחַ הַזָּהָב לְקֹטְרָת וְאַרְוֹן הַבְּרִית מִצְפָּה  
 זָהָב כָּלָו וּבוֹ צְנַצְנַת זָהָב אֲשֶׁר חָטָן בְּתוֹכוֹ  
 יָמְטָה אַחֲרֹן אֲשֶׁר פָּרָח וְלִזְחוֹת הַבְּרִית:

4. 'asher-lo miz'bach hazahab liq'toreth wa'aron hab'rith m'tsupeh zahab kulo  
 ubo tsin'tseneth zahab 'asher haman b'thoko umateh 'Aharon 'asher parach  
 w'luchoth hab'rith.

**Heb9:4** which had the golden censer for the pipe, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna within, and Aharon's rod that budded, and the tables of the covenant;

<4> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾧ στάμνος χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ράβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

4 chrysoun echousa thymiatērion kai tēn kibōton tēs diathēkēs perikekalymmenēn  
 having a golden altar of incense and the ark of the covenant having been covered  
 pantothen chrysiō, en hē stamnos chrysē echousa to manna  
 on all sides with gold, in which was a golden jar having the manna  
 kai hē hrabdos Aarōn hē blastēsasa kai hai plakes tēs diathēkēs,  
 and the rod of Aaron which having sprouted and the tablets of the covenant,

וְמִמְעָל לֹו פָּרוּבֵי חַכְבּוֹד חַפְכּוּבִים עַל־חַפְפָרָת  
 לֹא נִדְבַּר כְּעֵת עַל־כָּל־אַחֲרֵם לְבָדָךְ:

5. u'mima`al lo k'rubey hakabod hasokakim `al-hakaporeth  
 lo' n'daber ka`eth `al-kal-'echad mehem l'bad.

**Heb9:5** and above it the kerubey (cherubim) of glory overshadowing the mercy seat, of which we cannot speak about any of one of them alone now.

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

5 hyperanō de autēs Cheroubin doxēs kataskiazonta to hilastērion;  
 and above it the cherubim of glory overshadowing the place of propitiation;  
 peri hōn ouk estin nyn legein kata meros.  
 about which things it is not possible to speak now part by part in detail.

וְאַחֲרֵי נִعְשָׂו אֶלְהָה כְּכָה בָּאֹה חַפְגְּנִים תָּמִיד  
 אֶל־הַמְשָׁקָן הַחִיצוֹן לְעַבְדֵד שֵׁם אֶת־עֲבֹדָתָם:

6. w'acharey na`asu 'eleh kakah ba'u hakohanim tamid

**'el-hamish'kan hachitson la`abod sham 'eth-`abodatham.**

**Heb9:6** And after these things were thus prepared,  
the priests always entered into the outer tabernacle, to do their services there,

<6> Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

**6 Toutōn de houtōs kateskeuasmenōn eis men tēn prōtēn skēnēn**

But these things thus having been prepared, into the first tent

dia pantos eisiasin hoi hierais tas latreias epithelountes,

always enter the priests, the divine services performing,

גַּם־בְּבָבְלִיְּדָם אֲשֶׁר לְפָנָים מִמְּפֹנוֹ שְׁמָה בָּא חֲפֵן  
הַגָּדוֹל לְבָהּוּ פָּעָם אַחַת בְּשָׁבָת לֹא בְּבָבְלִיְּדָם  
אֲשֶׁר יִקְרַיב בְּעֵד נְפָשׁוֹ וּבְעֵד שְׁגָנּוֹת הָעָם:

**7. w'hamish'kan 'asher lip'nim mimenu shamah ba' hakohen hagadol l'bado pa'am**  
**'achath bashanah lo' bib'li-dam 'asher yaq'rib b'ad naph'sho ub'ad shig'goth ha'am.**

**Heb9:7** and the tabernacle which is to the front from it, only the high priest enters one time a year, not without blood, which he offered for himself and for the errors of the people.

<7> εἰς δὲ τὴν δευτέραν ἄπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς,  
οὐ χωρὶς αἷματος ὃ προσφέρει ὑπὲρ ἐαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

**7 eis de tēn deuteran hapax tou eniautou monos ho archiereus,**

but into the second tent once a year enters alone the high priest,

ou chōris haimatos ho prospherei hyper heautou

not without blood which He offers for Himself

kai tōn tou laou agnoēmatōn,

and for the of the people sins of ignorance,

וְרוּחַ קָדֵשׁ מוֹדִיעַ בְּזֹאת שְׁלָא־גָנְלָה חֲדָךְ  
אֶל־הַקָּדֵשׁ כָּל הַיְמִים אֲשֶׁר יָצַם הַמָּשָׁקָן הַחִיצָן:

**8. w'Ruach haQodesh modi'a bozo'th shel'-nig'lah hadere'k 'el-haqodesh kal hayamim**  
**'asher ya'amod hamish'kan hachitson.**

**Heb9:8** And the Holy Spirit is declaring in this, that the way into the holiest of all the days has not yet made while the outer tabernacle shall stand,

<8> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερωθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἔχούσης στάσιν,

**8 touto dēlountos tou pneumatou tou hagiou, mēpō pephanerōsthai**

because making this clear, the Spirit Holy, not yet to have been revealed

tēn tōn hagiōn hodon eti tēs prōtēs skēnēs echousēs stasin,  
the holy places way into, yet the first tabernacle having existence,

וְהַיּוֹא מָשֵׁל לِזְמָן הַזֶּה אֲשֶׁר בָּו מִקְרִיבִים מִנְחֹת וִזְבָּחִים  
ט וְהַיּוֹא אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִימָה אֶת־לִבָּב הַעֲבָד:

9. w'hu' mashal laz'man hazeh 'asher bo maq'ribim m'nachoth uz'bachim  
'asher 'eyn bahem l'hash'lim 'eth-l'bab ha`obed.

**Heb9:9** and it is a parable for the present time in which both gifts and sacrifices are offered which does not complete of them the heart of the servant,

<9> ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε  
καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειώσαι τὸν λατρεύοντα,  
9 hētis parabolē eis ton kairon ton enestēkota,  
which is a parable for the time having become present,  
kath' hēn dōra te kai thysiai prospherontai  
according to which both gifts and sacrifices are being offered  
mē dynamenai kata syneidēsin teleōsai ton latreuonta,  
not being able with respect to the conscience to perfect the one serving,

רַק אִסְמָדָקֹת הַבְּשָׂר הַפְּאָכְלֹת וְהַמְּשֻׁקִים  
וְהַטְּבִילֹת הַשְׁנֹות אֲשֶׁר נָתַנוּ עַד־עַת הַתְּקוּנוֹן:

10. ki 'im-chuqoth habasar henah `im-hama'akloth w'hamash'qim  
w'hat'biloth hashonoth 'asher nit'nu `ad-`eth hatiqun.

**Heb9:10** For with meats and drinks, and different washings,  
and fleshly regulations that is been imposed here until a time of correction.

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

10 monon epi brōmasin kai pomasin kai diaphorois baptismois,  
only with foods and drinks and different washings,  
dikaiōmata sarkos mechri kairos diorthōseōs epikeimena.  
human regulations until the time of the new order being imposed.

רַא וְהַמְּשִׁיחַ בָּאֹו לְהִיוֹת כֵּן גָּדוֹל לְטוֹבֹת הַעֲתִידֹת  
עַבְרָ בְּתוֹךְ הַמְּשִׁken הַמְּעָלָה בְּגָדְלָה וּשְׁלָמוֹת אֲשֶׁר  
לְאַנְعָשָׂה בִּיהִי אָדָם כִּי־אִרְגָּנוּ מִהְבָּרִיאָה הַזֹּאת:

**11. w'haMashiyach b'bo'o lih'yoth kohen gadol latoboth ha`athidoth `abar b'tho'k hamish'kan ham`uleh big'dulah ush'lemuth 'asher lo'-na`asah bidey 'adam ki-'eynenu mehab'ri'ah hazo'th.**

**Heb9:11** But in the coming of the Mashiyach being an High Priest of the good things to come within a greater and more perfect tabernacle raised, that is not made with hands of men, that is, not of this creation,

<11> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζους καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

### 11 Christos de paragenomenos archiereus

Now the Mashiyach having become high priest

tōn genomenōn agathōn dia tēs meizonos kai teleioteras

of the good things having come about through the greater and more perfect skēnēs ou cheiropoiētou tout' estin ou tautēs tēs ktiseōs,  
tabernacle not made by human hands, that is, not of this creation.

יְהוָה-עֶלְיָהּ בְּבֵין כָּל-הַקְדֵּשׁ פְּנִימָה וַיָּמָצָא גַּאֲלָת עֹזֶל: 12  
בְּאֵת בְּפָעָם-אֶחָת אֶל-הַקְדֵּשׁ בְּדִם שְׂעִירִים וְעַגְלִים כִּי בְּדִם-נָפְשׁוֹ  
בְּאֵת בְּפָעָם-אֶחָת אֶל-הַקְדֵּשׁ בְּדִם שְׂעִירִים וְעַגְלִים כִּי בְּדִם-נָפְשׁוֹ

יב גַּם לֹא-בָּא בְּדִם שְׂעִירִים וְעַגְלִים כִּי בְּדִם-נָפְשׁוֹ  
בְּאֵת בְּפָעָם-אֶחָת אֶל-הַקְדֵּשׁ בְּדִם שְׂעִירִים וְעַגְלִים כִּי בְּדִם-נָפְשׁוֹ

**12. gam lo'-ba' b'dam s'irim wa`agalmi ki b'dam-naph'sho ba' b'ph'a'am-'achath 'el-haqodesh p'nimah wayim'tsa' g'ulath `olam.**

**Heb9:12** neither even did He enter through the blood of goats and calves, but through the blood of His soul, He entered one time in the holy place, having obtained eternal redemption.

<12> οὐδὲ δι' αἴματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἴδιου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἄγια αἰώνιαν λότρωσιν εὑράμενος.

### 12 oude di' haimatos tragōn kai moschōn dia de tou idiou haimatos

Neither through the blood of goats and of bulls but through His own blood

eiselthen ephapax eis ta hagia aiōnian lytrōsin heuramenos.

He entered only once into the holy of holies, eternal redemption having secured.

יְהוָה-עֶלְיָהּ בְּבֵין כָּל-הַקְדֵּשׁ פְּנִימָה וַיָּמָצָא גַּאֲלָת עֹזֶל: 13  
יְהוָה-עֶלְיָהּ בְּבֵין כָּל-הַקְדֵּשׁ פְּנִימָה וַיָּמָצָא גַּאֲלָת עֹזֶל:  
יְהוָה-עֶלְיָהּ בְּבֵין כָּל-הַקְדֵּשׁ פְּנִימָה וַיָּמָצָא גַּאֲלָת עֹזֶל:

יְהוָה-עֶלְיָהּ בְּבֵין כָּל-הַקְדֵּשׁ פְּנִימָה וַיָּמָצָא גַּאֲלָת עֹזֶל:  
אֲשֶׁר יָזֶה עַל-הַטְמָאִים יְקַדֵּשׁ לְטַהּר בְּשָׁרָם:

**13. ki 'im-dam haparim w'has'irim w'epher haparah 'asher yuzeh `al-hat'me'im y'qad'shem l'taher b'saram.**

**Heb9:13** For if the blood of goats and bulls and the ashes of a heifer that sprinkles on the ones having been defiled sanctifies for the purifying of their flesh,

<13> εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

**13 ei gar to haima tragōn kaitaurōn kai spodos damaleōs hrantizousa**

**For if the blood of goats and bulls and the ashes of a heifer sprinkling, tous kekoinōmenous hagiazei pros tēn tēs sarkos katharotēta, the ones having been defiled sanctifies for the of the flesh purity,**

14. **የኢትዮ-ካና** ተደግኝኝ-ባዕቃ አይነዱን ሆኖ-ለንበት የሚከተሉት ተመዝግበዎች ተዘጋጀል፡፡

**לְאֱלֹהִים אֶת-עַצְמוֹ לְאֱלֹהִים  
בָּרוּךְ גַּנְחֵי וּבְלִי-מָוֹם יִטְהַר לְכֶם מִפְעָשֵׂי מְוֹת לְעַבְדֵד  
אֶת-אֱלֹהִים חַיִים:**

**14. 'aph ki-dam haMashiyach 'asher-hiq'rib 'eth-`ats'mo l'Elohim b'Ruach nits'chi  
ub'li-mum y'taher lib'kem mimaa`sey maweth la`abod 'eth-'Elohim chayim.**

**Heb9:14** how much more shall the blood of the Mashiach, who through the eternal Spirit offered Himself without spot to Elohim, purge our hearts from dead works to serve the living Elohim?

«14» πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἔαυτὸν προσήγεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

**14 posō mallon to haima tou Christou, hos dia pneumatos aiōniou**  
**by how much more the blood of the Mashiyach, who through the eternal spirit**  
**heauton prosēnegken amōmon tō theō, kathariei tēn syneidēsin hēmōn**  
**offered Himself blameless to Elohim, shall purify our conscience**  
**apo nekrōn ergōn eis to latreuein theō zōnti.**  
**from dead works in order to serve the living Elohim.**

**טו ויבָּעֵבָר** זוֹאת הוּא מִתּוֹךְ לְבִרְית חֶדְשָׁה לְמַעַן אֲשֶׁר-יִרְשֶׁגְוּם קְרָבָרִים אֶת-הַבְּטָחָה נִחְלָת עַזְלָם אַחֲרֵי אֲשֶׁר-מַת לְפָדוֹת מִן-הַפְּשָׁעִים אֲשֶׁר נִעְשָׂו בְּימֵי הַבִּרְית חֶרְאָשָׁונָה:

**15. uba`abur zo'th hu' m'thawe'k lib'rith chadashah  
I'ma`an 'asher-yir'shu ham'qora'im 'eth-hab'tachath nachalath `olam 'acharey  
'asher-meth liph'doth min-hap'sha`im 'asher na`asu bimey hab'rith hari'shonah.**

**Heb9:15** For this reason He is the mediator of a new covenant, in order that those who have been called may receive the promise of the eternal inheritance after that He died for the redemption of the transgressions that were committed in the days of the first covenant.

**<15>** Καὶ διὰ τοῦτο διαθήκης καινῆς μεσύτης ἔστιν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

15 Kai dia touto diathēkēs kainēs mesitēs estin,  
And for this reason of a new covenant He is the mediator,  
hopōs thanatou genomenou eis apolytrōsin  
in order that death having happened for the redemption  
tōn epi tē prōtē diathēkē parabaseōn tēn epaggelian labōsin  
of the under the first covenant, transgressions the promise might receive  
hoi keklēmenoī tēs aiōniou klēronomias.  
the ones having been called of the eternal inheritance.

**טו צ** כִּי בָמֶקְוֹם שָׁיֵשׁ בְּרִית הִיא צְוֹאָה צָרִיךְ שַׁתְּוֹדַע מִיתָּה הַפְּתָן: 16 **ער** כְּלִילָה וְאַתָּה תְּבִיא עֲזָבָה וְאַתָּה תְּבִיא עֲזָבָה 16 ki bim'qom sheyesh b'rith hi' tsau'a'ah tsari'k shetiuada` mithath hanothen.

**Heb9:16** For in the place that there is a covenant, it is necessary to establish that you know the death of the covenanted one.

•**16** ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

**16 hopou gar diathēkē, thanaton anagkē**

**For where there is a covenant, it is necessary for death  
thati tou diathemenou;  
to be offered of the one having made a covenant.**

**17. ki raq-b'moth hameth tikon hatsau'a'ah w'eyn lah toqeph b'chayey hanother.**

**Heb9:17** For a covenant is affirmed only when the dead are dead, for it is never in force when the covenanted one lives.

〈17〉 διαθήκη γὰρ ἐπὶ νεκροῦς βεβαία, ἐπεὶ μήποτε ἴσχύει ὅτε ζῇ ὁ διαθέμενος.

**17 diathēkē gar epi nekrois bebaia,**

**For a covenant over dead bodies is ratified,**

**epeι mēpote ischuei hote zē ho diathemenos.**

because it **never** is valid when **lives** the one having made a covenant.

**ר' לְכָן** גַּם־דָּרָא שׁוֹנֵה לֹא חִנְכָה בְּלֹא־דָּרָם:

## **18. Iaken gam-hari'shonah lo' chun'kah b'lo'-dam.**

**Heb9:18** Therefore even the first covenant was not inaugurated without blood.

〈18〉 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἴματος ἐγκεκαίνισται.

**18 hothen oude hē prōtē chōris haimatos egkekainistai;**

**From which not the first covenant without blood has been inaugurated.**

၁၉ ၂၇၁၆-၂၇-၂၇၁၆ ၄၇၁၆ ၂၇၁၆ ၂၇၁၆ ၂၇၁၆ ၂၇၁၆ ၂၇၁၆ ၂၇၁၆ ၂၇၁၆

**ריט** כי ככליות משה לספר לכלי-העם את-כל-משפטו  
התורהלקח בם העגלים והשעירים עם-מים  
ותולעת שני ויאזק על-הספר ועל כל-העם:

**19. ki k'kaloth Mosheh l'saper l'kal-ha`am 'eth-kal-mish'p'tey haTorah laqach dam ha`agelim w'has'irim `im-mayim w'thola`ath shani w'ezob wayiz'roq `al-hasepher w`al kal-ha`am.**

**Heb9:19** For, after all, every commandment had been spoken by Mosheh 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 upon the scroll itself and upon all the people,

•**19** λαληθείσης γάρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,  
λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου  
καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν

**19 lalētheisēs gar pasēs entolēs kata ton nomon hypo Mōuseōs**

For having been spoken every command according to the law by Moses  
panti tō laq̄, labōn to haima tōn moschōn [kai tōn tragōn] meta hydatis  
to all the people, having taken the blood of bulls and goats with water  
kai eriou kokkinou kai hyssōpou auto te to biblion kai panta ton laon erantisen  
and scarlet wool and hyssop, itself both the scroll and all the people he sprinkled

**כ רוי אמר הנה רמדת הברית אשר צוה אלהים אליכם:**

**20. wayo'mar hinneh dam-hab'rith 'asher tsiuah 'Elohim 'aleykem.**

**Heb9:20** saying, Here is the blood of the covenant which Elohim commanded unto you.

〈20〉 λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἡς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.

**20 legōn.** Touto to haima tēs diathēkēs hēs eneteilato pros hymas ho theos.

**saying, This is the blood of the covenant which commanded to you Elohim.**

**כִּאֲוֹגֵם עַל-הַמְשָׁכֵן וְעַל-כָּל-כָּלִי הַשְׁרָת הַזֶּה דָּם:**

**21. w'gam `al-hamish'kan w`al kal-k'ley hashareth hizah dam.**

**Heb9:21** And also on the tabernacle and on all the vessels of the service he sprinkled the blood.

〈21〉 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἴματι ὁμοίως ἐράντισεν.

**21 kai tēn skēnēn de kai panta ta skeuē tēs leitourgiās**

**And the tabernacle and also all the utensils of the divine service**

**tō haimati homoiōs erantisen.**

**with the blood in the same way he sprinkled.**

**כב וְכַמֵּעַט הַפָּל יִטְהַר בְּדַם עַל־פִּי הַתּוֹרָה  
וְאַיִן כְּפֹרָה בֶּלְאַ-שְׁפִיכַת דָם:**

**22. w'kim`at hakol y'tuhar badam `al-pi haTorah  
w'eyn kaparah b'lō'-sh'phikath dam.**

**Heb9:22** And according to the Law, almost everything is cleansed by blood, and without shedding of blood there is no forgiveness.

〈22〉 καὶ σχεδὸν ἐν αἴματι πάντα καθαρίζεται κατὰ τὸν νόμον  
καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις.

**22 kai schedon en haimati panta katharizetai kata ton nomon**

**And indeed it is by blood that everything is purified according to the law**

**kai chōris haimatekchysias ou ginetai athesis.**

**and without the shedding of blood there is no forgiveness.**

የፋይ ተስፋ ነው ስለዚህ የፋይ ተስፋ ነው ይችላል  
የፋይ ተስፋ ነው ስለዚህ የፋይ ተስፋ ነው ይችላል  
የፋይ ተስፋ ነው ስለዚህ የፋይ ተስፋ ነው ይችላል

**כג** **לכן** דמיוני הכהרים שבשמיים ארים אותם שיטהרו  
באללה וכהרים שבשמיים עצם ארים אותם שיטהרו  
בזבחים טובים מאלה:

**23. Iaken dim'yoney had'barim shebashamayim ts'rikim sheyitaharu ba'eleh w'had'barim shebashamayim b`ats'mam ts'rikim sheyitaharu biz'bachim tobim me'eleh.**

**Heb9:23** Therefore it was necessary that the copies of the things that are in the heavens that are to be purified with these, it was necessary that the things that are in the heavens themselves that are to be purified with better sacrifices than these.

«23» Ἄναγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττονι θυσίαις παρὰ ταύτας.

**23 Anagkē oun ta men hypodeigmata tōn en tois ouranois**

Therefore it is necessary that the patterns of the things in the heavens  
toutois katharizesthai, auta

**be purified with these things, themselves**

**de ta epourania kreittosin thysiai para tautas.**

**but the heavenly things must be purified with better sacrifices than these.**

**כך כי הפתיחה לא-בָא אֶל-הַקְדֵשׁ הַפְעִשָה בַיָּדֵי אָדָם  
שַׁחֲוֹא בְקָדְמוֹת הָאָמֹתִי כִי אִם-בָא אֶל-עַצְם הַשָּׁמְרִים  
לְרֹאֹת עַתָה בְעַדְנוּ אֶת-פָנֵי הַאֱלֹהִים:**

**24. ki haMashiyach lo'-ba' 'el-haqodesh hana`aseh bidey 'adam shehu' raq-d'muth ha'amiti ki 'im-ba' 'el-`etsem hashamayim lera'oth `atah ba`adenu 'eth-p'mey ha'Elahim.**

**Heb9:24** For the Mashiyach did not come into a holy place made by hands of men, that they are only the figures of the true one, but come into the heavens itself, now to appear in the presence of the Elohim for us,

<24> οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἄγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·

**24 ou gar eis cheiropoiēta eiselthen hagia Christos,**

For not into made by human hands entered the holy of holies the Anointed One, antitypa tōn alēthinōn, all' eis auton ton ouranon,  
which are copies of the true things, but into itself the heavens,  
nyn emphanisthēnai tō prosōpō tou theou hyper hēmōn;  
now to appear before the face of the Elohim for us.

/בְּעֵד-כֵּן כִּי אַתָּה נֶפֶשׁ פָּעָמִים רְבּוֹת כִּפְרָנָן הַגָּדוֹל  
אֲשֶׁר-בָּא שָׁנָה בָּשָׁנָה אֶל-הַקְרֵב בְּדָם אֶחָרִים:

**25. 'aph-lo' l'haq'rib 'eth-naph'sho p' amim rabboth kakohen hagadol 'asher-ba' shanah b'shanah 'el-haqodesh b'dam 'acherim.**

**Heb9:25** not at all that He would offer Himself many times, as the high priest that enters into the holy place year by year with other blood.

<25> οὐδέν ἵνα πολλάκις προσφέρῃ ἕαυτόν, ὥσπερ δὲ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἄγια κατ' ἐνιαυτὸν ἐν αἷματι ἀλλοτρίῳ,

**25 oud' hina pollakis propherē heauton, hōsper ho archiereus eiserchetai**

Not in order that frequently He may offer Himself, like the high priest who enters eis ta hagia kat' eniauton en haimati allotriō,  
into the holy of holies year by year with blood belonging to another,

/בְּעֵד-כֵּן כִּי אַתָּה נֶפֶשׁ לִעְנָות פָּעָמִים רְבּוֹת  
מְרַאשִׁית הָעוֹלָם וְעַתָּה בְּקַץ הַעֲתִידִים נְגַלָּה בְּפָעָם אֶחָת  
כִּי-לְכָל אַתָּה חַטָּאת בְּזֻבָּח נֶפֶשׁ:

**26. ki 'im-ken halo' hayah-lo le`anoth p` amim rabboth mere'shit ha`olam w`atoh b`qets ha`itim nig'lah b`pha`am 'achath k'dey-l'kale' 'eth-hachet' b`zebach naph'sho.**

**Heb9:26** For if so He would not have to answer many times from the beginning of the world but now at the end of times He has been revealed at one time in order to put away sin by the sacrifice of Himself.

<26> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·  
νυνὶ δὲ ἄπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἀμαρτίας  
διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

26 epei edei auton pollakis pathein  
since it was necessary for him frequently to suffer

apo katabolēs kosmou;  
from the creation from the world.

nyni de hapax epi synteleia tōn aiōnōn eis athetēsin [tēs] hamartias  
But now once at the end of the ages for the removal of the sins  
dia tēs thysias autou pephanerōtai.  
through the sacrifice of Himself He has appeared.

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×ΗΦ ΛΟΥ ΧΥΛΟ/ ΗΦΑΙΟ-ΟΥΝΤΟΥΣ ΚΑΙ ΑΙΓΑΙΟΝ ΥΔΑΙΩΝ ΚΑΙ ΕΡΓΑΣΤΗΡΩΝ  
כ וְכֹאשֶׁר נִגְזָר עַל־בָּנֵי אָדָם לְמוֹת פְּעֻם אַחֲת  
וְאַחֲרֵי־כֵן הַמְשֻׁפֶּט:

27. w'ka'asher nig'zar `al-b'ney 'adam lamuth pa`am 'echath  
w'acharey-ken hamish'pat.

**Heb9:27** And as it is appointed for the sons of men to die one time  
and after this comes judgment,

<27> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἄπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,  
27 kai kath' hoson apokeitai tois anthrōpois hapax apothanein,  
And in as much as it is destined for men to die once,  
meta de touto krisis,  
and after this comes judgment,

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עַל־בָּנֵי אָדָם כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה  
כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה  
כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה כֹּוֹתָה  
וְאַחֲרֵי־כֵן הַמְשֻׁפֶּט:

28. ken-huq'rab haMashiyach pa`am 'achath lase'th chet' rabbim  
upha`am shenith yera'eh b'li-chet' lishu`ah lam'chakim lo.

**Heb9:28** so the Mashiyach also, having been offered one time to bear the sins of many,  
shall appear a second time for salvation without sin, to them that look for Him.

<28> οὕτως καὶ ὁ Χριστὸς ἄπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἀμαρτίας,  
ἐκ δευτέρου χωρὶς ἀμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

28 houtōs kai ho Christos hapax prosenechtheis  
so also the Anointed One having been offered up once  
eis to pollōn anenegkein hamartias, ek deuterou chōris hamartias  
in order to carry away of many sins, for a second time without sin  
ophthēsetai tois auton apekdechomenois eis sōtērian.  
He shall appear to the ones awaiting Him for salvation.