Hebrews 9

1 The first, then, also had just ordinances (a judicially-approved act) of sacred service (latin-culturae-culture roots are cultivation/ worship) and a worldly (pertaining to this world) sanctuary.

2 For a tabernacle was prepared, the first [room] in which were the lampstand (latin-candelabra) and the table (latin-mensa) and the bread of the showbread (providence, setting forth in advance for a specific purpose, Presence, latin-propositio-proposition, purposed/consecrated bread), which is called “Holy;”

3 And after the second veil, a tabernacle, called “Holy of holies,”

4 Having the golden altar of incense (latin-turibulum-burner- turi means frankincense) and the ark (greek-kiboton, latin-arcam) of the covenant, having been covered all-around in every part with gold, in which was the golden pot (jar, vase, latin-urna-pot) having the manna and the Aaron’s staff/rod having budded (sprouted) and the tablets of the covenant.

5 And above it were the cherubim of glory, overshadowing the mercy seat (place of propitiation); concerning which it is now not [the time] to speak in (according to) detail (portion, part).

6 Now these things having been thus prepared, the priests enter continually into the first tabernacle, completing the sacred services;

7 And the high priest into the second, only once a year, not without blood, which he offers for himself and the sins of ignorance (things unknown/ignored, latin-ignorantia-ignorance) of the people—

8 The Holy Spirit signifying (making plain/evident/clear, latin-significante) this that the way into the holies has not yet been made apparent; while still having the first tabernacle standing;

9 Which is a parable (greek and latin-parable, simile, comparison) unto the present time according to which gifts and sacrifices are offered, that are not able to perfect (complete, consummate) the conscience of the one making sacred service,

10 [consisting] only in in foods and drinks and various washings (greek-baptismois, latin-baptismis), ordinances (judicially-approved acts) of the flesh until the time of setting things straight (to thoroughly straighten, improvement, reformation, amendment, correction, latin-correctionis) is imposed (placed upon).

11 However Christ, having come as high priest of the good things having come through the greater and more perfect tabernacle, not made by hand—that is, not of this creation—

12 Nor through the blood of goats and calves, however through His own blood, He entered once for all into the holies, having found (obtained, latin-inventa-found like invented) eternal (age-long) redemption.

13 For if the blood of goats and of bulls and the ashes of a heifer (young cow) sprinkling those having been defiled, sanctify them for the purification (cleanness) of the flesh,

14 How much more the blood of Christ, who through the eternal Spirit offered Himself to God unblemished, will purify (purge) our conscience away from dead works to serve (serve because qualified) the living God!

15 And because of this He is the mediator of a new covenant, so that by death having taken place, unto redemption of the transgressions upon the first covenant, that those having been called might receive the promise of the eternal inheritance.

16 For where there is a will, it is necessary (constraint, compulsion) for the death of the one having arranged it to bring it forth.

17 For a will after (upon) death is affirmed, since it is not in force while the one having made it is living.

18 For which reason the first has not been inaugurated apart from blood.

19 For every command having been spoken by Moses to all the people according to the Law, he took the blood of calves, and of goats, with water and scarlet wool and hyssop, he sprinkled both the book and all the people;

20 Saying, “This is the blood of the covenant, which God commands (latin-mandavit-commands like mandates) towards you.”

21 Likewise he sprinkled with blood the tabernacle and all the vessels of the sacred service;

22 And almost all things are purified according to the law, and apart from blood-shedding there is no remission (dismissal, pardon, release).

23 It was necessary then that the copies (examples, representations) of the things in the heavens be purified with these, however the heavenly things themselves with better sacrifices than these.

24 For Christ has not entered into holies made by hands, copies of the true, but rather into heaven itself, now to appear in the presence of God for us.

25 Nor so that repeatedly (often) He should offer Himself, just as the high priest enters into the holies every year with (in) the blood of another;

26 Otherwise it was necessary for Him to have suffered repeatedly (often) from the foundation of the world. However now once upon the consummation (culmination) of the ages, He has been made apparent unto the putting away of sin through the sacrifice of Himself.

27 And as it is apportioned (reserved, laid away, stored) to men once to die, and after this, judgment;

28 So also Christ, having been once offered to bear the sins of many, will look from out of a second time, apart from sin, to those eagerly awaiting Him unto salvation.