

HEBREWS 9 for Lord's Days Aug 14 & 21, 2011

ASV

- 1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
- 2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.
- 3 And after the second veil, the tabernacle which is called the Holiest of all;
- 4 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 tables of the covenant;
- 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.
- 7 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:
- 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9 Which *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 conscience;
- 10 Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.
- 11 But Christ being come an 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;
- 12 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*.
- 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

WNT

- 1 Then indeed the first testament was having ordinances of divine service, and its sanctuary a sanctuary of the earth.
- 2 For a tent was constructed, the first in which was both the lampstand and the table and the presentation of the loaves of sacred bread, which is of such a character as to be called the Holy Place.
- 3 And after the second veil, a tent which is called the Holy of Holies,
- 4 having a golden censer and the ark of the testament overlaid round about with gold, in which was a golden pot having the manna, and the rod of Aaron, the one that budded, and the tablets of the testament,
- 5 and over it the cherubim of glory overshadowing the mercy seat, concerning which things we cannot now speak in detail.
- 6 But these things having been thus arranged, into the first tent the priests enter continually, fulfilling the sacred service.
- 7 But into the second, once a year, alone, the high priest entered, not without blood which he offers in behalf of himself and in behalf of the sins of ignorance of the people,
- 8 the Holy Spirit all the while making this plain, that not yet was made actual the road into the Holiest while still the first tent had standing,
- 9 which was of such a nature as to be an explanation for the ensuing time, according to which both gifts and sacrifices are being offered which are not able to make complete the one who offers them so far as the conscience is concerned;
- 10 which had its basis only in food and drink and various ceremonial ablutions, ordinances befitting human beings, enjoined until the season of bringing matters to a satisfactory state.
- 11 But Messiah having appeared upon the scene, a High Priest of good things realized, through the instrumentality of the greater and more complete tent not made by hands, that is to say, not of this creation,
- 12 nor even through the intermediate instrumentality of the blood of goats and calves, but through that blood of His own, He entered once for all into the Holy of Holies, having found and procured eternal redemption.
- 13 For if, as is the case, the blood of bulls and of goats, and the ashes of a heifer, sprinkling those who are in a state of uncleanness, set that person apart with reference to the purity of the flesh,

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 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.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 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,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *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.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 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.

14 how much more shall the blood of the Messiah, who by virtue of the intermediate instrumentality of eternal spirit offered himself spotless to God, purge our conscience from dead works to the serving of the living God.

15 And because of this, of a testament new in quality He is mediator, in order that a death having taken place for the redemption of the transgressions under the first testament, those who have been divinely summoned might receive the promise of the eternal inheritance.

16 For where a testament is, a death must of necessity be brought in, the death of the testator,

17 for a testament is of force after men are dead, since it has no strength when the testator is living.

18 From whence it follows that neither was the first testament inaugurated without blood.

19 For after every commandment was spoken by Moses to all the people, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 saying, This is the blood of the testament which God enjoined to you.

21 Moreover, the tent and all the instruments of the service with blood he likewise sprinkled.

22 And one may almost say that with blood all things are cleansed according to the law. And without bloodshedding there is no remission.

23 It was therefore necessary on the one hand that the representations of the things in the heavens should be cleansed constantly with these, but on the other hand, the heavenly things themselves with better sacrifices than these.

24 For not into holy places constructed by human hands did Messiah enter, which are the types of the genuine, but into heaven itself, now to be manifested before the face of God on behalf of us.

25 Nor yet in order that He might be offering himself often, even as the high priest enters the holy places every year with blood belonging to another,

26 since then it would have been a necessity in the nature of the case for Him to suffer often since the foundation of the universe. But now at this very time, once in the consummation of the ages, for the putting away of sin through His sacrifice has He been manifested.

27 And inasmuch as it is appointed to men once to die, but after this judgment,

28 thus also the Messiah once was offered for the purpose of bearing the sins of many; a second time apart from sin shall He be manifested to those who eagerly wait for Him, resulting in salvation