Hebrews 9:1-28 (NASB)

1 Now even the first covenant had regulations
of divine worship and the earthly sanctuary.

2 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**.

3 Behind the **second veil** there was a
tabernacle which is called the **Holy of Holies**,

4 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 **tables of the covenant**;

5 and above it *were* the **cherubim** of glory
overshadowing the mercy seat; but of these
things we cannot now speak in detail.

6 Now when these things have been so
prepared, the priests are continually entering
the outer tabernacle performing the divine
worship,

7 but into the second, only the high priest
enters once a year, not without *taking* blood,
which he offers for himself and for the sins of
the people committed in ignorance.

8 The Holy Spirit *is* signifying this, that **the way
into the holy place has not yet been
disclosed** while the outer tabernacle is still
standing,

9 which *is* a symbol for the present time.
Accordingly both gifts and sacrifices are
offered which cannot make the worshiper
perfect in conscience,

10 since they *relate* only to food and drink and
various washings, regulations for the body
imposed until a **time of reformation**.

11 But when Christ appeared as a high priest of
the good things to come, *He entered* through
the greater and more perfect tabernacle, not

made with hands, that is to say, not of this creation;

12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

15 For this reason He is the mediator of a new covenant, so that, since **a death has taken place for the redemption of the transgressions that were** *committed* **under the first covenant**, those who have been called may receive the promise of the eternal inheritance.

16 For where a covenant is, there must of necessity be the death of the one who made it.

17 For a **covenant is valid** *only* **when men are dead**, for it is never in force while the one who made it lives.

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

19 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 book itself and all the people,

20 saying, *"This is the blood of the covenant which God commanded you."*

21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

22 And according to the Law, *one may* almost *say*, all things are cleansed with blood, and **without shedding of blood there is no forgiveness**.

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 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.

26 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.

27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,

28 so Christ also, having been **offered once** to bear the sins of many, will appear a second time for salvation without *reference* to sin, to those who eagerly await Him.