

## Hebrews 7

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- Hbr 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,
- Hbr 7:2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"
- Hbr 7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.
- Hbr 7:4 Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the spoils.
- Hbr 7:5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;
- Hbr 7:6 but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.
- Hbr 7:7 Now beyond all contradiction the lesser is blessed by the better.
- Hbr 7:8 Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives.
- Hbr 7:9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak,
- Hbr 7:10 for he was still in the loins of his father when Melchizedek met him.
- Hbr 7:11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?
- Hbr 7:12 For the priesthood being changed, of necessity there is also a change of the law.
- Hbr 7:13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.
- Hbr 7:14 For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

Hbr 7:15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

Hbr 7:16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

Hbr 7:17 For He testifies: "You *are* a priest forever According to the order of Melchizedek."

Hbr 7:18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

Hbr 7:19 for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

Hbr 7:20 And inasmuch as *He was not made priest* without an oath

Hbr 7:21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You *are* a priest forever According to the order of Melchizedek'"),

Hbr 7:22 by so much more Jesus has become a surety of a better covenant.

Hbr 7:23 Also there were many priests, because they were prevented by death from continuing.

Hbr 7:24 But He, because He continues forever, has an unchangeable priesthood.

Hbr 7:25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Hbr 7:26 For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

Hbr 7:27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Hbr 7:28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.



## Hebrews 8

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- Hbr 8:1 Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,
- Hbr 8:2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.
- Hbr 8:3 For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.
- Hbr 8:4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;
- Hbr 8:5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."
- Hbr 8:6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.
- Hbr 8:7 For if that first *covenant* had been faultless, then no place would have been sought for a second.
- Hbr 8:8 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—
- Hbr 8:9 "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.
- Hbr 8:10 "For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.
- Hbr 8:11 "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.
- Hbr 8:12 "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

Hbr 8:13 In that He says, "A new *covenant*," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.



## Hebrews 9

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- Hbr 9:1 Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary.
- Hbr 9:2 For a tabernacle was prepared: the first *part*, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;
- Hbr 9:3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,
- Hbr 9:4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;
- Hbr 9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.
- Hbr 9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.
- Hbr 9:7 But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;
- Hbr 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.
- Hbr 9:9 It *was* symbolic 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—
- Hbr 9:10 *concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.
- Hbr 9:11 But Christ came *as* High Priest of the good things to come,<sup>[fn1]</sup> with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
- Hbr 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

- Hbr 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,
- Hbr 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?
- Hbr 9:15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.
- Hbr 9:16 For where there *is* a testament, there must also of necessity be the death of the testator.
- Hbr 9:17 For a testament *is* in force after men are dead, since it has no power at all while the testator lives.
- Hbr 9:18 Therefore not even the first *covenant* was dedicated without blood.
- Hbr 9:19 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 book itself and all the people,
- Hbr 9:20 saying, "This *is* the blood of the covenant which God has commanded you."<sup>[fn2]</sup>
- Hbr 9:21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.
- Hbr 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.
- Hbr 9:23 Therefore *it was* necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
- Hbr 9:24 For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us;
- Hbr 9:25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—
- Hbr 9:26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
- Hbr 9:27 And as it is appointed for men to die once, but after this the



judgment,

**Hbr 9:28** so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.