

Adult Bible Class
Study of Exodus, Lesson 14
June 1, 2025

Exodus Chapter 27

The Altar of Burnt Offering

Exodus 27:1 (NLT) "Using acacia wood, construct a square altar 7 1/2 feet wide, 7 1/2 feet long, and 4 1/2 feet high. **2** Make horns for each of its four corners so that the horns and altar are all one piece. Overlay the altar with bronze. **3** Make ash buckets, shovels, basins, meat forks, and firepans, all of bronze. **4** Make a bronze grating for it, and attach four bronze rings at its four corners. **5** Install the grating halfway down the side of the altar, under the ledge. **6** For carrying the altar, make poles from acacia wood, and overlay them with bronze. **7** Insert the poles through the rings on the two sides of the altar. **8** The altar must be hollow, made from planks. Build it just as you were shown on the mountain.

Everything that happened in the Tabernacle began at the brazen altar. The altar was the starting point for a person to approach God. At the altar of the Tabernacle, animals were killed and their blood was poured out. Ever since the Garden of Eden, God required death for sin (animal skins to make coats to cover their nakedness). Without the shedding of blood, there can be no remission of sins. This animal blood appeased God until the perfect lamb was slain - Jesus Christ. Remission of sins ultimately comes by His blood. The animal sacrifices that were made on the bronze altar spoke of the One who was to come.

Not only did Jesus Christ die for our sins, but we must die as well - not in reality but in a spiritual sense (Romans 6:1-14). We die to sin through repentance. Without this kind of death, Christ's death would be in vain. We die with Jesus, we are buried with Jesus, and we are raised with Jesus.

Plans for the Courtyard

Exodus 27:9 "Then make the courtyard for the Tabernacle, enclosed with curtains made of finely woven linen. On the south side, make the curtains 150 feet long. **10** They will be held up by twenty posts set securely in twenty bronze bases. Hang the curtains with silver hooks and rings. **11** Make the curtains the same on the north side—150 feet of curtains held up by twenty posts set securely in bronze bases. Hang the curtains with silver hooks and rings. **12** The curtains on the west end of the courtyard will be 75 feet long, supported by ten posts set into ten bases. **13** The east end of the courtyard, the front, will also be 75 feet long. **14** The courtyard entrance will be on the east end, flanked by two curtains. The curtain on the right side will be 22 1/2 feet long, supported by three posts set into three bases. **15** The curtain on the left side will also be 22 1/2 feet long, supported by three posts set into three bases.

16 "For the entrance to the courtyard, make a curtain that is 30 feet long. Make it from finely woven linen, and decorate it with beautiful embroidery in blue, purple, and scarlet thread. Support it with four posts, each securely set in its own base. **17** All the posts around the courtyard must have silver rings and hooks and bronze bases. **18** So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7 1/2 feet high, made from finely woven linen. The bases for the posts will be made of bronze.

19 "All the articles used in the rituals of the Tabernacle, including all the tent pegs used to support the Tabernacle and the courtyard curtains, must be made of bronze.

The Tabernacle plan included only one entrance, and that was on the east side. Nearly all the ancient pagan religions worshiped the sun god, facing east. God commanded that His people face west when they entered the tabernacle. The single entrance typifies Jesus Christ, the only door of our salvation (John 10:9). There is salvation in no other. We must turn our backs on all other gods.

Light for the Tabernacle

Exodus 27:20 "Command the people of Israel to bring you pure oil of pressed olives for the light, to keep the lamps burning continually. **21** The lampstand will stand in the Tabernacle, in front of the inner curtain that shields the Ark of the Covenant. Aaron and his sons must keep the lamps burning in the Lord's presence all night. This is a permanent law for the people of Israel, and it must be observed from generation to generation.

The fact that olives must be crushed to obtain the oil speaks of our Lord's suffering for us so we could have light. The "Mount of Olives" was the place where Jesus prayed in agony the night before His crucifixion. Because of His tremendous sacrifice, we have light in our lives.

Exodus Chapter 28

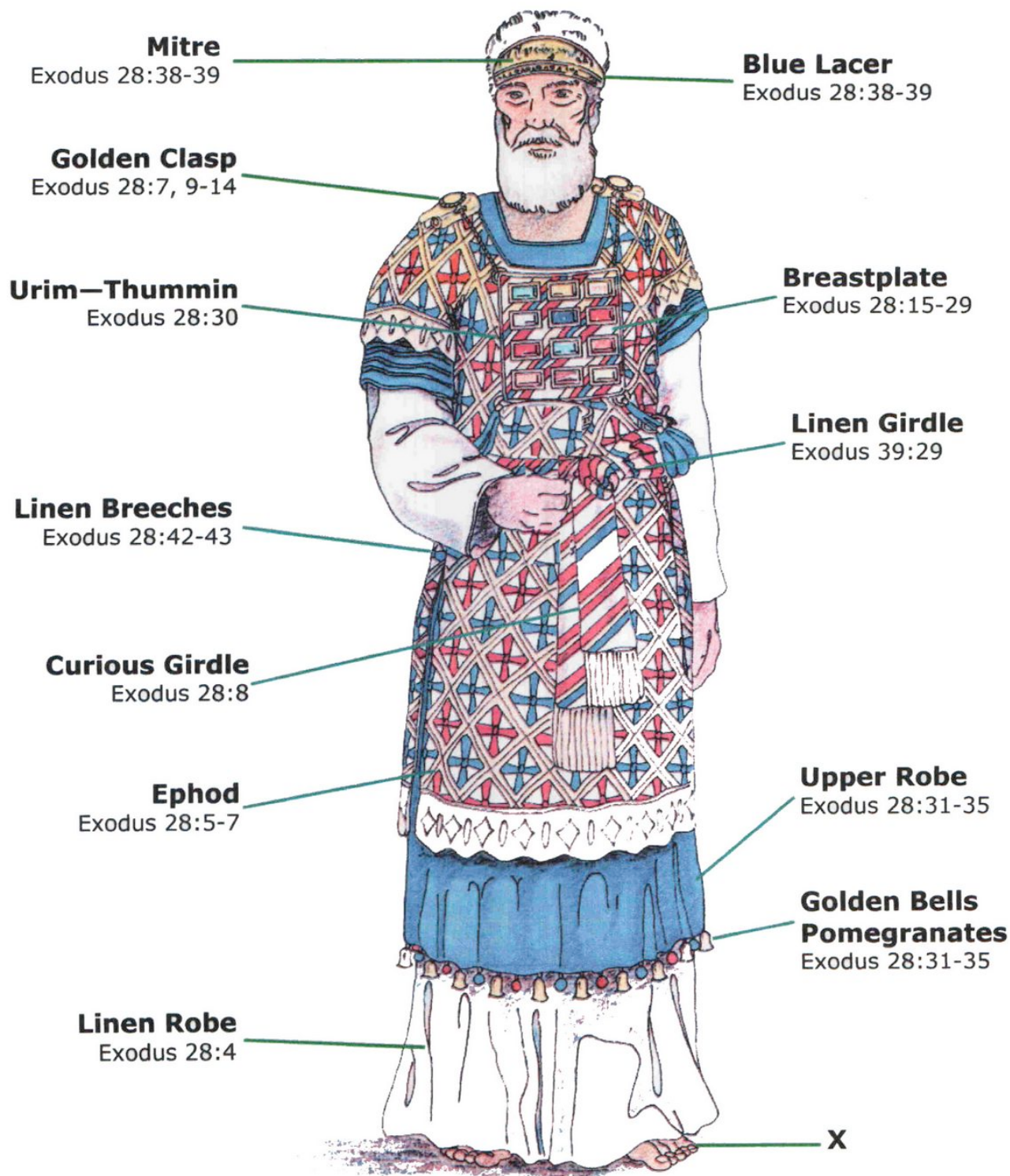
Exodus 28:1 "Call for your brother, Aaron, and his sons, Nadab, Abihu, Eleazar, and Ithamar. Set them apart from the rest of the people of Israel so they may minister to me and be my priests. **2** Make sacred garments for Aaron that are glorious and beautiful. **3** Instruct all the skilled craftsmen whom I have filled with the spirit of wisdom. Have them make garments for Aaron that will distinguish him as a priest set apart for my service. **4** These are the garments they are to make: a chestpiece, an ephod, a robe, a patterned tunic, a turban, and a sash [KJV: breastplate, ephod, robe, brodered coat, mitre, girdle]. They are to make these sacred garments for your brother, Aaron, and his sons to wear when they serve me as priests. **5** So give them fine linen cloth, gold thread, and blue, purple, and scarlet thread.

A priest is an intercessor between God and men. From its inception, the priesthood was the highest office a man could occupy. Accordingly, God instructed Moses to dress them appropriately. Holy garments would be glorious and beautiful. This is a great precept - our appearance should reflect our value. The world would have us dress grungy, sloppy, provocative, or in a manner that does not represent our status in the Lord. In contrast, God would have us look holy, glorious, and beautiful. The New Testament teaches that each Christian is a part of a royal priesthood unto God (1 Peter 2:9). A godly person should dress the part.

Design of the Ephod

6 "The craftsmen must make the ephod of finely woven linen and skillfully embroider it with gold and with blue, purple, and scarlet thread. **7** It will consist of two pieces, front and back, joined at the shoulders with two shoulder-pieces. **8** The decorative sash [KJV: curious girdle] will be made of the same materials: finely woven linen embroidered with gold and with blue, purple, and scarlet thread.

9 "Take two onyx stones, and engrave on them the names of the tribes of Israel. **10** Six names will be on each stone, arranged in the order of the births of the original sons of Israel. **11** Engrave these names on the two stones in the same way a jeweler engraves a seal. Then mount the stones in settings of gold filigree. **12** Fasten the two stones on the shoulder-pieces of the ephod as a reminder that Aaron represents the people of Israel. Aaron will carry these names on his shoulders as a constant reminder whenever he goes before the Lord. **13** Make the settings of gold filigree, **14** then braid two cords of pure gold and attach them to the filigree settings on the shoulders of the ephod.



Vestments

Exodus 28:2-4

Design of the Chestpiece

Exodus 28:15 "Then, with great skill and care, make a chestpiece [KJV: breastplate] to be worn for seeking a decision from God. Make it to match the ephod, using finely woven linen embroidered with gold and with blue, purple, and scarlet thread. **16** Make the chestpiece of a single piece of cloth folded to form a pouch nine inches square. **17** Mount four rows of gemstones on it. The first row will contain a red carnelian, a pale-green peridot, and an emerald. **18** The second row will contain a turquoise, a blue lapis lazuli, and a white moonstone. **19** The third row will contain an orange jacinth, an agate, and a purple amethyst. **20** The fourth row will contain a blue-green beryl, an onyx, and a green jasper. All these stones will be set in gold filigree. **21** Each stone will represent one of the twelve sons of Israel, and the name of that tribe will be engraved on it like a seal.

22 "To attach the chestpiece to the ephod, make braided cords of pure gold thread. **23** Then make two gold rings and attach them to the top corners of the chestpiece. **24** Tie the two gold cords to the two rings on the chestpiece. **25** Tie the other ends of the cords to the gold settings on the shoulder-pieces of the ephod. **26** Then make two more gold rings and attach them to the inside edges of the chestpiece next to the ephod. **27** And make two more gold rings and attach them to the front of the ephod, below the shoulder-pieces, just above the knot where the decorative sash is fastened to the ephod. **28** Then attach the bottom rings of the chestpiece to the rings on the ephod with blue cords. This will hold the chestpiece securely to the ephod above the decorative sash.

29 "In this way, Aaron will carry the names of the tribes of Israel on the sacred chestpiece over his heart when he goes into the Holy Place. This will be a continual reminder that he represents the people when he comes before the Lord. **30** Insert the Urim and Thummim into the sacred chestpiece so they will be carried over Aaron's heart when he goes into the Lord's presence. In this way, Aaron will always carry over his heart the objects used to determine the Lord's will for his people whenever he goes in before the Lord.

The Urim and Thummim are somewhat mysterious. The meaning of these words is "light" and "perfection" (or "truth"). Somehow, the high priest could use the Urim and the Thummim to get answers from God. By their definition, we assume that they are a picture that we need to seek the light and truth of God when we make decisions and need answers or direction.

Additional Clothing for the Priests

31 "Make the robe that is worn with the ephod from a single piece of blue cloth, **32** with an opening for Aaron's head in the middle of it. Reinforce the opening with a woven collar so it will not tear. **33** Make pomegranates out of blue, purple, and scarlet yarn, and attach them to the hem of the robe, with gold bells between them. **34** The gold bells and pomegranates are to alternate all around the hem. **35** Aaron will wear this robe whenever he ministers before the Lord, and the bells will tinkle as he goes in and out of the Lord's presence in the Holy Place. If he wears it, he will not die.

The noise of the bells speak to us of constant worship to God when we enter his presence. This is a great lesson. We should always offer worship to God when we enter His sanctuary. To be in his sanctuary without worshiping can be a great offense to God.

36 "Next make a medallion of pure gold [KJV: mitre], and engrave it like a seal with these words: Holy to the Lord. **37** Attach the medallion with a blue cord to the front of Aaron's turban, where it must remain. **38** Aaron must wear it on his forehead so he may take on himself any guilt of the people of Israel when they consecrate their sacred offerings. He must always wear it on his forehead so the Lord will accept the people.

Exodus 28:39 "Weave Aaron's patterned tunic from fine linen cloth. Fashion the turban from this linen as well. Also make a sash, and decorate it with colorful embroidery.

40 "For Aaron's sons, make tunics, sashes, and special head coverings that are glorious and beautiful. **41** Clothe your brother, Aaron, and his sons with these garments, and then anoint and ordain them. Consecrate them so they can serve as my priests. **42** Also make linen undergarments [KJV: linen breeches] for them, to be worn next to their bodies, reaching from their hips to their thighs. **43** These must be worn whenever Aaron and his sons enter the Tabernacle or approach the altar in the Holy Place to perform their priestly duties. Then they will not incur guilt and die. This is a permanent law for Aaron and all his descendants after him.

The High Priest, The Ark, and the Presence of God

God commanded that the roles of priest and High Priest in Israel be filled by descendants of Levi, specifically Levi's great-grandson, Aaron.

Exodus 28:1 "Call for your brother, Aaron, and his sons, Nadab, Abihu, Eleazar, and Ithamar. Set them apart from the rest of the people of Israel so they may minister to me and be my priests.

We will find that the role of High Priest descended through Aaron's son Eleazar and his descendants. Here is a list of the High Priests from the time of Aaron to the Babylonian Exile in 586 B.C.:

(From 1 Chron. 6:1-14) From the Exodus to the Babylonian Exile:

Aaron - First High Priest (Ex. 29), brother of Moses, buried on Mount Hor

Eleazar - Numbers 16:39, 20:26-28

Phinehas - Numbers 25:7, Joshua 22:31

Abishua

Bukki

Uzzi

Zerahiah

Meraioth

Amariah

Ahitub

There was a time in Israel's history when the High Priest was from the line of Aaron's son, Ithamar, not Eleazar. These were Eli (mentioned in 1 Samuel 1, 2, 4), Ahitub, Ahimelech (1 Samuel 22:11), and Abiathar (1 Samuel 22:20). There were even two High Priests who served at the same time during a certain period of history. After the death of King David, Abiathar was banished and Zadok (who was from the line of Eleazar) became sole High Priest.

Zadok - anointed Solomon as king of Israel (1 Kings 1:39)

Ahimaaz - told David news of Absalom's death (2 Samuel 18)

Azariah

Johanan

Azariah

Amariah

Ahitub

Zadok

Shallum

Hilkiah - found the book of the Law in the Temple (2 Kings 22-23)

Azariah

Seraiah - killed by Nebuchadnezzar (2 Kings 25:18, 21) One of his sons was Ezra, who wrote the book of Ezra

Jehozadak - Taken captive to Babylon (1 Chron. 6:15)

In the sixth century B.C., God judged His idol-loving people, Judah, by sending the Babylonians to conquer their land and take their people away captive. When the Babylonians conquered Jerusalem and Solomon's Temple, they carried off the items of the Temple, including (perhaps) the Ark of the Covenant (what happened to the Ark is a mystery). The Ark was the dwelling place of God and His glory rested on the Mercy Seat (the covering or lid) of the Ark between the golden cherubim.

Ezekiel Sees the Presence of God Leave the Temple

Ezekiel, who was a prophet during the Babylonian Exile, saw a vision of the glory of God departing from the Ark of the Covenant and the Holy of Holies:

Ezekiel 8:6 (NKJV) . . . "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary?. . . **16** So He brought me into the inner court of the Lord's house; and there, at the door of the temple of the Lord, between the porch and the altar, were about twenty-five men with their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east.

The Lord showed Ezekiel many other terrible abominations that were committed in the Temple area itself. Then, as the book of Ezekiel continues, we read that the glory of God leaves the mercy seat and finally the Temple itself.

Ezekiel 10:4 Then the glory of the Lord went up from the cherub, and paused over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. **5** And the sound of the wings of the cherubim was heard *even* in the outer court, like the voice of Almighty God when He speaks . . .

18 Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim. **19** And the cherubim lifted their wings and mounted up from the earth in my sight . . . and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them.

Ezekiel 11:22 So the cherubim lifted up their wings . . . and the glory of the God of Israel was high above them. **23** And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city.

Ezekiel saw something terrible. God's presence was leaving Solomon's Temple. Because of Judah's terrible sins and abominations, even in the Temple

itself, the God of Israel was leaving His dwelling place on the Ark of the Covenant, between the gold cherubim on the Mercy Seat. We read in the above Scriptures that God left the holy place, then He left the threshold of the Temple, then He left the Temple complex, out the Eastern Gate, out of Jerusalem, up on the Mount of Olives and beyond. The presence of God was gone from Jerusalem and the Temple. Solomon's Temple was destroyed as well as Jerusalem itself, and the people of Judah were taken captive to Babylon. Many articles of the Temple were taken with them. This was in 586 B.C.

History tells us that when the Jews returned from captivity to rebuild Jerusalem and the Temple, the Second Temple (called Zerrubabel's Temple and later Herod's Temple), dedicated in about 516 B.C., did not have the Ark of the Covenant in it. That means the presence of God did not reside there. Nor did the High Priest have the Urim and the Thummim (which represents light and truth) to find the will of God.

Looking back on this historically, we as Christians can see that the period of the Second Temple (which is during the period of the 400 silent years between the Old and New Testaments) was a waiting period - waiting for the Messiah, (who was light and truth) bearing the presence of God - to return. At the end of Ezekiel's prophecy we read where Ezekiel sees in the future the return of the presence of God to the Temple:

Ezekiel 43:1 Afterward he brought me to the gate, the gate that faces toward the east. **2** And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory . . . **4** And the glory of the Lord came into the temple by way of the gate which faces toward the east. **5** The Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple.

This returning of the glory of the Lord to the Temple was *partly* fulfilled in the Gospels when Jesus rode into Jerusalem on a donkey on Palm Sunday and then went into the Temple (see Mark 11:1-11).

Further, this prophecy from Ezekiel will be completely fulfilled when Jesus returns the second time and takes His rightful place as King of kings and Lord of lords. After Jesus rode into Jerusalem on the donkey, He challenged those selling in the Temple area, and He also taught many of His greatest lessons. He then wept over the city of Jerusalem because of its soon-coming judgment:

Matthew 23:37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! **38** See! Your house is left to you desolate; **39** for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "

Jesus was prophesying of His second coming when Ezekiel's prophecy would be completely fulfilled. The Jewish people would see His Second Coming, their eyes would be opened, and they would accept Him as their Messiah and King.

The priesthood and particularly the office of High Priest during the Second Temple Era did not have the same power and spiritual authority that was evident in

the First Temple era. Since the Ark of the Covenant was no longer in the Temple, the power and presence of God was not there like it was before. We can see where this period was a waiting time - waiting for Messiah to appear.

In Jesus' day and in the days of the apostles, the High Priest of Israel was a Sadducee. The Sadducees were of the priestly line, powerful, rich, and politically in control as well as in control of the Temple. Caiaphas was the High Priest when Jesus was crucified.

Jesus Is Our High Priest

When Jesus Christ came on the scene and became our sacrifice for sins, everything changed. The Old Testament Tabernacle / Temple and the priesthood were fulfilled in Jesus Christ. For example, Jesus is the golden candlestick - He is the light of the world. Jesus is the Table of Showbread - He is the bread of life. Jesus is the door by which we enter in. He is the sacrifice on the brazen altar - He gave His life on Calvary. He is the Ark of the Covenant because He is the seat of the very presence of God. He is the High Priest who offers the sacrifice, and He is the God to whom the sacrifice is offered! Jesus is everything!

The Book of Hebrews in the New Testament connects the Tabernacle Plan and the priesthood of the Old Testament to its fulfillment in Christ in the New Testament. Hebrews was written to Jewish Christians who were having doubts. They expected Jesus to return right away, and the persecutions against them were wearing away their faith and patience. Some wanted to return to Judaism. The writer of Hebrews explained the Tabernacle plan to help them.

Hebrews 2:17 (NKJV) Therefore, in all things He had to be made like *His* brethren [He had to partake of flesh and blood], that He might be a merciful and faithful High Priest in things *pertaining to* God, to make propitiation for the sins of the people.

A “propitiation” is an atoning sacrifice. Here we see Jesus who took on flesh and blood (He was born into the human family) so he could lawfully be our High Priest and our sacrifice for sins.

Hebrews 3:1 ... consider the Apostle and High Priest of our confession, Christ Jesus, **2** who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house. **3** For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. **4** For every house is built by someone, but He who built all things *is* God.

Jesus had a dual nature. He was both God and man. Since God as a Spirit cannot die, Jesus partook of human flesh so He would be qualified to be our sacrifice and High Priest. However, He is fully God.

Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. **15** For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. **16** Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Jesus is the supreme High Priest of all time because He experienced human life with all its problems and temptations, yet he overcame them. He understands and will give us mercy and grace.

Hebrews 5:1 For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. **2** He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. **3** Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. **4** And no man takes this honor to himself, but he who is called by God, just as Aaron was.

In the Old Testament, the office of High Priest was something that a person was born to - called by God from the Tribe of Levi.

Hebrews 5:5 So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:
"You are My Son,
Today I have begotten You."

This Scripture tells us that there was a moment in time when the Son (God's appearing as a human) came into being.

6 As *He* also says in another *place*:

"You are a priest forever

According to the order of Melchizedek";

7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

8 though He was a Son, yet He learned obedience by the things which He suffered. **9** And having been perfected, He became the author of eternal salvation to all who obey Him, **10** called by God as High Priest "according to the order of Melchizedek,"

The writer of Hebrews is quoting from an Old Testament prophecy about the Messiah in Psalm 110:4. Although the High Priests of the Old Testament were of the order of Aaron, Jesus was born as a descendant of King David who was of the tribe of Judah. Judah was not a priestly tribe at all! Scripture prophesies (in Psalm 110:4) that Jesus is of the order of Melchizedek, who is a mysterious fellow and priest mentioned in Genesis. No family tree is given for him. No burial place is mentioned for him. He is a great person who met Abraham after battle, blessing him and bringing him food and wine. Abraham paid tithes to him (like a person would to a priest in the Tabernacle).

Hebrews 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, **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," **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.

4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils . . .

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? **12** For the priesthood being changed,

of necessity there is also a change of the law. **13** For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

The New Covenant (New Testament) was bringing changes. Even the order of the priesthood was changing. Now, Jesus, who was of the order of Melchizedek (not Aaron) was to be the High Priest of the New Covenant. Aaron and his descendants had one big flaw - they all died! However, Jesus is alive forevermore as our High Priest!

14 For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood . . .

18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, **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.

Greatness of the New Priest

20 And inasmuch as *He was* not *made priest* without an oath . . . [this is referring to Psalm 110:4]

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

A *surety* is someone who agrees to be legally responsible if another person fails to pay a debt or to perform a duty.

23 Also there were many priests, because they were prevented by death from continuing. **24** But He, because He continues forever, has an unchangeable priesthood. **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.

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; **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. **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.

Jesus Christ, the Son of God, our High Priest, rose from the dead and remains forever our High Priest. Psalm 110:4 was an oath given by God to men that the Messiah would be our High Priest forever! He will not die, nor will he give up His office. He lives forever!

Hebrews 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, **2** a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

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. **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; **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." **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.

The earthly priests offered sacrifices and approached God in the copy of the heavenly Tabernacle. But Jesus Christ approaches God in Heaven for us, in the real Tabernacle, not made with human hands.

A New Covenant

7 For if that first *covenant* had been faultless, then no place would have been sought for a second.

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 . . . **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 . . .

12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

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.

Indeed, the Second Temple, the priesthood, and all of it did vanish away a few years after the writing of the Book of Hebrews. The Romans destroyed it all in 70 A.D.

Hebrews 9:11 ...Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. **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 . . . **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.

The Mediator's Death Necessary

16 For where there *is* a testament, there must also of necessity be the death of the testator. **17** For a testament *is* in force after men are dead, since it has no power at all while the testator lives.

18 Therefore not even the first *covenant* was dedicated without blood. . . **22** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Greatness of Christ's Sacrifice

23 Therefore *it was* necessary that the copies of the things in the heavens should be purified with these [the blood of calves and goats], but the heavenly things themselves with better sacrifices than these. **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; **25** not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another— **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. **27** And as it is appointed for men to die once, but after this the judgment, **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.

Hebrews 10:11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. **12** But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, **13** from that time waiting till His enemies are made His footstool...

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, **20** by a new and living way which He consecrated for us, through the veil, that is, His flesh, **21** and *having* a High Priest over the house of God, **22** let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. **23** Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful. **24** And let us consider one another in order to stir up love and good works, **25** not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.