



EXODUS

Who wrote this book?

Moses.

Why was this book written?

Exodus shows how God used his power to rescue the Israelites from slavery.

What happens in this book?

God brings ten terrible plagues on Egypt. He forces Pharaoh to let God's people go. God gives the Israelites the Ten Commandments and other laws by which to live.

What do we learn about God in this book?

God uses his power to rescue helpless people. God expects his people to live moral and righteous lives.

What people are important in this book?

The important people in this book are Moses and Aaron.

When did this happen?

The Israelites left Egypt about 1446 B.C. The Law was given at Sinai shortly afterward.

Where did this happen?

Exodus 1—12 took place in Egypt. Most other events took place at Mount Sinai.

What are some of the stories in this book?

| | |
|-------------------------|--------------|
| Baby Moses | Exodus 2 |
| A burning bush | Exodus 3 |
| The ten plagues | Exodus 7—11 |
| The Passover | Exodus 12 |
| Crossing the Red Sea | Exodus 14 |
| The Ten Commandments | Exodus 20 |
| Building the tabernacle | Exodus 25—27 |
| The golden calf | Exodus 32 |

The Israelites Oppressed

1 These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: ²Reuben, Simeon, Levi and Judah; ³Issachar, Zebulun and Benjamin; ⁴Dan and Naphtali; Gad and Asher. ⁵The descendants of Jacob numbered seventy^a in all; Joseph was already in Egypt.

⁶Now Joseph and all his brothers and all that generation died, ⁷but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them.

⁸Then a new king, who did not know about Joseph, came to power in Egypt. ⁹“Look,” he said to his people, “the Israelites have become much too numerous for us. ¹⁰Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.”

¹¹So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. ¹²But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites ¹³and worked them ruthlessly. ¹⁴They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.

¹⁵The king of Egypt said to the Hebrew midwives, whose names were Shiprah and Puah, ¹⁶“When you help the Hebrew women in childbirth and observe them on the delivery stool, if it is a boy, kill him; but if it is a girl, let her live.” ¹⁷The midwives,

however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. ¹⁸Then the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?”

¹⁹The midwives answered Pharaoh, “Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.”

²⁰So God was kind to the midwives and the people increased and became even more numerous. ²¹And because the midwives feared God, he gave them families of their own.

²²Then Pharaoh gave this order to all his people: “Every boy that is born^b you must throw into the Nile, but let every girl live.”

The Birth of Moses

2 Now a man of the house of Levi married a Levite woman, ²and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. ³But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. ⁴His sister stood at a distance to see what would happen to him.

⁵Then Pharaoh’s daughter went down to the Nile to bathe, and her attendants were walking along the river bank. She saw the basket among the reeds and sent her slave

^a 5 Masoretic Text (see also Gen. 46:27); Dead Sea Scrolls and Septuagint (see also Acts 7:14 and note at Gen. 46:27) *seventy-five* ^b 22 Masoretic Text; Samaritan Pentateuch, Septuagint and Targums *born to the Hebrews*



Moses' Basket Boat

The Egyptians built boats by tying together bundles of dried papyrus (pu-PIE-rus) reeds. The papyrus reed

basket that Moses' mother made probably looked like one of those boats.



who puts the nations under me,
⁴⁹ who sets me free from my enemies.
 You exalted me above my foes;
 from violent men you rescued me.
⁵⁰ Therefore I will praise you, O LORD,
 among the nations;
 I will sing praises to your name.
⁵¹ He gives his king great victories;
 he shows unfailing kindness to his
 anointed,
 to David and his descendants
 forever.”

The Last Words of David

23 These are the last words of David:

“The oracle of David son of Jesse,
 the oracle of the man exalted by the
 Most High,
 the man anointed by the God of Jacob,
 Israel’s singer of songs^a:
² “The Spirit of the LORD spoke through
 me;
 his word was on my tongue.
³ The God of Israel spoke,
 the Rock of Israel said to me:
 ‘When one rules over men in
 righteousness,
 when he rules in the fear of God,
⁴ he is like the light of morning at sunrise
 on a cloudless morning,
 like the brightness after rain
 that brings the grass from the earth.’
⁵ “Is not my house right with God?

Has he not made with me an
 everlasting covenant,
 arranged and secured in every part?
 Will he not bring to fruition my
 salvation
 and grant me my every desire?
⁶ But evil men are all to be cast aside like
 thorns,
 which are not gathered with the hand.
⁷ Whoever touches thorns
 uses a tool of iron or the shaft of a
 spear;
 they are burned up where they lie.”

David’s Mighty Men

⁸ These are the names of David’s mighty
 men:

Josheb-Basshebeth,^b a Tahkemonite,^c was
 chief of the Three; he raised his spear
 against eight hundred men, whom he killed^d
 in one encounter.

⁹ Next to him was Eleazar son of Dodai
 the Ahohite. As one of the three mighty
 men, he was with David when they taunted
 the Philistines gathered at Pas Dammim,^e
 for battle. Then the men of Israel retreated,
¹⁰ but he stood his ground and struck down

^a 1 Or *Israel’s beloved singer* ^b 8 Hebrew; some Septuagint manuscripts suggest *Ish-Bosheth*, that is, *Esh-Baal* (see also 1 Chron. 11:11 *Jashobeam*).

^c 8 Probably a variant of *Hacmonite* (see 1 Chron. 11:11) ^d 8 Some Septuagint manuscripts (see also 1 Chron. 11:11); Hebrew and other Septuagint manuscripts *Three*; it was *Adino the Ezrite who killed eight hundred men* ^e 9 See 1 Chron. 11:13; Hebrew *gathered there*.



2 Samuel 22:47–51

Praise God With Poems

David wrote many psalms, or poems, to praise God. Second Samuel 22 is one of his praise poems. In this poem, David listed many of the good things God had done for him. He praised and thanked God for the good things God had brought into his life.

You can write a praise poem, too. Use 2 Samuel 22:47–51 as an example. Your praise poem could have five verses instead of 50.

Have verse 1 of your poem praise God.

Have verses 2 and 3 tell about something God does for you.

Have verse 4 tell how you will praise God.

Have verse 5 tell something else God does for you.



Who were David's mighty men?

23:8 David's mighty men were war heroes. Each of the mighty men was a famous fighter who had helped to win a great victory over Israel's enemies. Some of these heroes and their courageous acts are highlighted in 2 Samuel 23.

the Philistines till his hand grew tired and froze to the sword. The LORD brought about a great victory that day. The troops returned to Eleazar, but only to strip the dead.

¹¹Next to him was Shammah son of Agee the Hararite. When the Philistines banded together at a place where there was a field full of lentils, Israel's troops fled from them. ¹²But Shammah took his stand in the middle of the field. He defended it and struck the Philistines down, and the LORD brought about a great victory.

¹³During harvest time, three of the thirty chief men came down to David at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim. ¹⁴At that time David was in the stronghold, and the Philistine garrison was at Bethlehem. ¹⁵David longed for water and said, "Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!" ¹⁶So the three mighty men broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the LORD. ¹⁷"Far be it from me, O LORD, to do this!" he said. "Is it not the blood of men who went at the risk of their lives?" And David would not drink it.

Such were the exploits of the three mighty men.

¹⁸Abishai the brother of Joab son of Zeruiah was chief of the Three.^a He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three. ¹⁹Was he not held in greater honor

than the Three? He became their commander, even though he was not included among them.

²⁰Benaiah son of Jehoiada was a valiant fighter from Kabzeel, who performed great exploits. He struck down two of Moab's best men. He also went down into a pit on a snowy day and killed a lion. ²¹And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear. ²²Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty men. ²³He was held in greater honor than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.

²⁴Among the Thirty were:

Asahel the brother of Joab,

Elhanan son of Dodo from Bethlehem,

²⁵Shammah the Harodite,

Elika the Harodite,

²⁶Helez the Paltite,

Ira son of Ikesh from Tekoa,

²⁷Abiezer from Anathoth,

Mebunnai^b the Hushathite,

²⁸Zalmon the Ahothite,

Maharai the Netophathite,

²⁹Heled^c son of Baanah the Netophathite,

Ithai son of Ribai from Gibeah in Benjamin,

³⁰Benaiah the Pirathonite,

Hiddai^d from the ravines of Gaash,

³¹Abi-Albon the Arbathite,

Azmaveth the Barhumite,

³²Eliabha the Shaalbonite,

the sons of Jashen,

Jonathan ³³son of^e Shammah the Hararite,

Ahiam son of Sharar^f the Hararite,

^a 18 Most Hebrew manuscripts (see also 1 Chron. 11:20); two Hebrew manuscripts and Syriac *Thirty*

^b 27 Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:29) *Sibbecai* ^c 29 Some Hebrew

manuscripts and Vulgate (see also 1 Chron. 11:30); most Hebrew manuscripts *Heleb* ^d 30 Hebrew;

some Septuagint manuscripts (see also 1 Chron. 11:32) *Hurai* ^e 33 Some Septuagint manuscripts

(see also 1 Chron. 11:34); Hebrew does not have *son of*. ^f 33 Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:35) *Sacar*

ways but have shown partiality in matters of the law.”

Judah Unfaithful

¹⁰Have we not all one Father^a? Did not one God create us? Why do we profane the covenant of our fathers by breaking faith with one another?

¹¹Judah has broken faith. A detestable thing has been committed in Israel and in Jerusalem: Judah has desecrated the sanctuary the LORD loves, by marrying the daughter of a foreign god. ¹²As for the man who does this, whoever he may be, may the LORD cut him off from the tents of Jacob^b—even though he brings offerings to the LORD Almighty.

¹³Another thing you do: You flood the LORD’s altar with tears. You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands. ¹⁴You ask, “Why?” It is because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant.

¹⁵Has not ¹the LORD¹ made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring.^c So guard yourself in your spirit, and do not break faith with the wife of your youth.

¹⁶“I hate divorce,” says the LORD God of Israel, “and I hate a man’s covering himself^d with violence as well as with his garment,” says the LORD Almighty.

So guard yourself in your spirit, and do not break faith.

The Day of Judgment

¹⁷You have wearied the LORD with your words.

“How have we wearied him?” you ask.

By saying, “All who do evil are good in the eyes of the LORD, and he is pleased with them” or “Where is the God of justice?”

3 “See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty.

²But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire or a launderer’s soap. ³He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness, ⁴and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years.

⁵“So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages,

^a 10 Or father ^b 12 Or ¹²May the LORD cut off from the tents of Jacob anyone who gives testimony in behalf of the man who does this ^c 15 Or ¹⁵But the one who is our father, did not do this, not as long as life remained in him. And what was he seeking? An offspring from God ^d 16 Or his wife



Washing Clothes

Most often in Bible times clothes were washed simply by dipping them in water and beating them with sticks.

Professional launderers used ashes to treat clothes and then whitened them in the sun.



who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me,” says the LORD Almighty.

Robbing God

⁶“I the LORD do not change. So you, O descendants of Jacob, are not destroyed. ⁷Ever since the time of your forefathers you have turned away from my decrees and have not kept them. Return to me, and I will return to you,” says the LORD Almighty.

“But you ask, ‘How are we to return?’

⁸“Will a man rob God? Yet you rob me.

“But you ask, ‘How do we rob you?’

“In tithes and offerings. ⁹You are under a curse—the whole nation of you—because you are robbing me. ¹⁰Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it. ¹¹I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit,” says the LORD Almighty. ¹²“Then all the nations will call you blessed, for yours will be a delightful land,” says the LORD Almighty.

¹³“You have said harsh things against me,” says the LORD.

“Yet you ask, ‘What have we said against you?’

¹⁴“You have said, ‘It is futile to serve God. What did we gain by carrying out his requirements and going about like mourners before the LORD Almighty?’ ¹⁵But now we call the arrogant blessed. Certainly the evildoers prosper, and even those who challenge God escape.’”



Malachi 3:16–17



The sun of righteousness will rise with healing in his wings. And you will go out and leap like calves released from the stall.

Malachi 4:2

¹⁶Then those who feared the LORD talked with each other, and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name.

¹⁷“They will be mine,” says the LORD Almighty, “in the day when I make up my treasured possession.^a I will spare them, just as in compassion a man spares his son who serves him. ¹⁸And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.

The Day of the LORD

4 “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,” says the LORD Almighty. “Not a root or a branch will be left to them. ²But for you who revere my name, the sun of right-

^a 17 Or Almighty, “my treasured possession, in the day when I act

Talking About God

Read Malachi 3:16–17. God is pleased when you talk with others about him—so pleased that he writes your name in his “scroll of remembrance.”

Make your own “scroll of remembrance.” Buy a small spiral notebook. At bedtime write down what you and others said if you talked about God that day. Try to talk about God with someone each day, so you have something to write in your “scroll.” People who love God and talk about him are his “treasured possession.”

self is subject to weakness. ³This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.

⁴No one takes this honor upon himself; he must be called by God, just as Aaron was. ⁵So Christ also did not take upon himself the glory of becoming a high priest. But God said to him,

“You are my Son;
today I have become your Father.”^{a b}

⁶And he says in another place,

“You are a priest forever,
in the order of Melchizedek.”^c

⁷During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. ⁸Although he was a son, he learned obedience from what he suffered ⁹and, once made perfect, he became the source of eternal salvation for all who obey him ¹⁰and was designated by God to be high priest in the order of Melchizedek.

Warning Against Falling Away

¹¹We have much to say about this, but it is hard to explain because you are slow to learn. ¹²In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food! ¹³Anyone who lives on milk,



What did a high priest do?

5:10 The high priest offered sacrifices to God for people who had sinned. He also prayed to God for them. God appointed the high priests of Israel. Jesus is the high priest God has appointed for us as Christians.

being still an infant, is not acquainted with the teaching about righteousness. ¹⁴But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

6 Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death,^d and of faith in God, ²instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. ³And God permitting, we will do so.

⁴It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, ⁵who have tasted the goodness of the word of God and the powers of the coming age, ⁶if they fall away, to be brought

^a 5 Or have begotten you ^b 5 Psalm 2:7

^c 6 Psalm 110:4 ^d 1 Or from useless rituals



Hebrews 4:14–16

Mercy

Read this story about Eric:

Dad gave Eric money to buy new shoelaces. Instead Eric bought candy. When Eric got home, he told his dad he had lost the money. Later Eric’s dad learned the truth. He took Eric to the store and made him use his allowance to buy the shoelaces. Then he hugged Eric and told him he had done wrong but that he loved him anyway.

Read Hebrews 4:14–16. Do you think Jesus would approve of what Eric’s dad did? Why, or why not?

Read this Bible passage to one of your parents. Then act out the story of Eric, with you being Eric. Try different endings. Decide together what Jesus would do if he were your parent.

back to repentance, because^a to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

⁷Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. ⁸But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.

⁹Even though we speak like this, dear friends, we are confident of better things in your case—things that accompany salvation. ¹⁰God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. ¹¹We want each of you to show this same diligence to the very end, in order to make your hope sure. ¹²We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.

The Certainty of God's Promise

¹³When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, ¹⁴saying, “I will surely bless you and give you many descendants.”^b ¹⁵And so after waiting patiently, Abraham received what was promised.

¹⁶Men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. ¹⁷Because God wanted to make the unchanging nature of his purpose very clear to the

heirs of what was promised, he confirmed it with an oath. ¹⁸God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged. ¹⁹We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, ²⁰where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

Melchizedek the Priest

7 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, ²and Abraham gave him a tenth of everything. First, his name means “king of righteousness”; then also, “king of Salem” means “king of peace.” ³Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

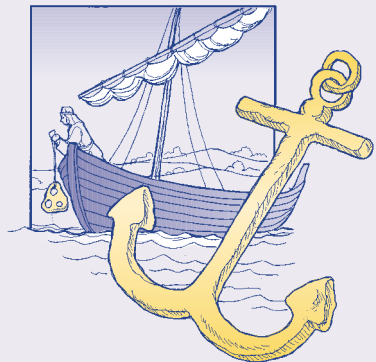
⁴Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! ⁵Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, their brothers—even though their brothers are descended from Abraham. ⁶This man, however, did not trace his descent from Levi, yet he collected a tenth from

^a 6 Or *repentance while* ^b 14 Gen. 22:17



anchors

In ancient times every ship carried several anchors. They were used not only to hold a ship in place at the harbor but also to slow it down in a storm. Anchors were made from different materials at different times: stone, iron or lead. Most had two flukes (the part of an anchor that hooks in the ground). Our hope in Christ is our “anchor for the soul” (Hebrews 6:19).



Abraham and blessed him who had the promises. ⁷And without doubt the lesser person is blessed by the greater. ⁸In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living. ⁹One might even say that Levi, who collects the tenth, paid the tenth through Abraham, ¹⁰because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Jesus Like Melchizedek

¹¹If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come—one in the order of Melchizedek, not in the order of Aaron? ¹²For when there is a change of the priesthood, there must also be a change of the law. ¹³He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. ¹⁴For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. ¹⁵And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. ¹⁷For it is declared:

“You are a priest forever,
in the order of Melchizedek.” ^a

¹⁸The former regulation is set aside because it was weak and useless ¹⁹(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

²⁰And it was not without an oath! Others became priests without any oath, ²¹but he became a priest with an oath when God said to him:

“The Lord has sworn
and will not change his mind:
‘You are a priest forever.’” ^b

²²Because of this oath, Jesus has become the guarantee of a better covenant.

²³Now there have been many of those priests, since death prevented them from continuing in office; ²⁴but because Jesus lives forever, he has a permanent priesthood. ²⁵Therefore he is able to save completely ^c those who come to God through him, because he always lives to intercede for them.

²⁶Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. ²⁷Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. ²⁸For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

The High Priest of a New Covenant

8 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, ²and who

^a 17 Psalm 110:4 ^b 21 Psalm 110:4 ^c 25 Or forever

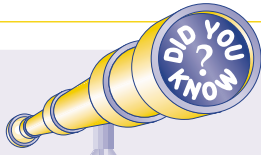


Hebrews 7:23–25

Jesus Is Alive

Read Hebrews 7:23–25. Jesus is alive, and he prays (intercedes) for you! Because Jesus is alive, he will take care of you always.

Ask your mom or dad whether you can buy some small pictures of Jesus praying. Or cut out pictures of Jesus from your church school papers. Put one picture on your mirror and one by your bed. Put one on the refrigerator and one in your notebook. The pictures will remind you that Jesus is alive, that he is praying for you, and that you are in his care.



What did Jesus do as our high priest?

8:1 Jesus offered himself as the sacrifice for all our sins. Israel's priests offered animals as sacrifices for sin. More sin required more sacrifices. But Jesus' perfect sacrifice covers our sin once for all time. Nothing more will ever be needed!

serves in the sanctuary, the true tabernacle set up by the Lord, not by man.

³Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. ⁴If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. ⁵They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."^a ⁶But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.

⁷For if there had been nothing wrong with that first covenant, no place would have been sought for another. ⁸But God found fault with the people and said^b:

"The time is coming, declares the Lord, when I will make a new covenant with the house of Israel

and with the house of Judah.

⁹It will not be like the covenant

I made with their forefathers

when I took them by the hand

to lead them out of Egypt,

because they did not remain faithful to my covenant,

and I turned away from them,

declares the Lord.

¹⁰This is the covenant I will make with the house of Israel after that time, declares the Lord.

I will put my laws in their minds and write them on their hearts.

I will be their God, and they will be my people.

¹¹No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,'

because they will all know me, from the least of them to the greatest.

¹²For I will forgive their wickedness and will remember their sins no more."^c

¹³By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

Worship in the Earthly Tabernacle

9 Now the first covenant had regulations for worship and also an earthly sanctuary. ²A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. ³Behind the second curtain was a room called the Most Holy Place, ⁴which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. ⁵Above the ark were the cherubim of the Glory, overshadowing the atonement cover.^d But we cannot discuss these things in detail now.

⁶When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. ⁷But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. ⁸The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing. ⁹This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. ¹⁰They are only a matter of food and drink and various ceremonial

^a 5 Exodus 25:40 ^b 8 Some manuscripts may be translated *fault and said to the people*.

^c 12 Jer. 31:31–34

^d 5 Traditionally *the mercy seat*