

Hebrews 9

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Tape #8214
Pastor Chuck Smith

Hebrews, chapter nine.

As the writer is going to be making an interesting comparison between the approach to God, through the old covenant as he contrasts it with the approach to God through the New Covenant. And how that this New Covenant that God has established is superior in its approach to God.

Now as we said, there seems to be sort of a tie between the chapters. In the eighth chapter, he began to talk about this Covenant that God promised to make with the house of Israel, in which He would put the laws in their minds and write them in their hearts. He will be to them a God. They will be His people. They will not teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new *covenant*, He hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

So now continuing the subject of the New Covenant, in contrast with the Old Covenant. The Old Covenant was the law and it was by the sacrifices and all that man had his access to God. The New Covenant, of course, is through Jesus Christ, and the access that we have to God, through Jesus Christ.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. There were the various sacrifices, the divine service. There was the offering of the incense on a daily basis, the daily sacrifices. You can read those in the Books of Exodus and Leviticus.

²*For there was a tabernacle made;* The tabernacle was actually forty-five feet long, fifteen wide and fifteen feet tall. It was made of boards of Acacia wood that were overlaid with gold. They had silver sockets in them. They had these staves that they would put through the silver sockets, sockets that would hold the boards up in place. The tabernacle was portable because the children of Israel were moving through the wilderness. They could dismantle it and then again, put it back up. It was so constructed that it could be moved from place to place when God signified that the time had come to move on.

Now, the tabernacle, itself, was divided into two compartments. The entrance was from the east. The first compartment that you came to, was called the Holy Place. That was thirty feet by fifteen feet. In the Holy Place, as you would enter, on the left-hand side, or the south side, there would be the Menorah, the candlestick with the arms coming out from it, much as we have up here on the communion table. And that was attended to on a daily basis by the priests. It was important that they kept it burning twenty-four hours a day. And so the priests would come in. They would trim it, the wicks. They would keep the oil supplied in the Menorah so that there was a constant light in place called the Holy Place.

As you would enter into on the left would be this Menorah, on the right hand side would be a small table with twelve loaves of bread, two rows of six. This was the table of shewbread. Each loaf of bread represented a tribe of Israel, the twelve tribes. Only every week they would replace the bread and only the priest could eat that shewbread, made of fine flour.

Then in the front would be the altar of incense, where the priests would take and offer this incense, which was representative of the worship of God's people. It was a sweet smelling savor, the prayers of God's people actually in heaven. They bring the little golden vials full of odors, which are the prayers of the saints. So it's the worship, the prayers of the saints, presented to God in a

figurative form in the incense because our prayers come up to God as a sweet smelling savor.

Then there was this curtain that divided the room into two compartments. Within the curtain or the veil, and known as the veil of the temple. It was known as the veil of tabernacle. Within it there was the Holy of Holies or the Holiest of All.

And the Holy of Holies was a fifteen foot cube. It was fifteen feet wide, fifteen long and fifteen feet high. There in the center of it was the Ark of the Covenant. The Ark of the Covenant was a box. Within the box were the two tables of stone, upon which God inscribed the Ten Commandments. There was also a jar of manna. There was also the rod of Aaron that budded.

When an argument came up over Aaron's qualifications and all, for the priest hood. There were others who felt that they had a right to be priest also in offering the atonement, they brought the priest and each one laid it out before Lord one night. In the morning when they came in, Aaron's stick had blossomed and budded. It had almonds on it. Thus, it was signified that Aaron was the chosen high priest of God. So that rod was also in this box called the Ark of the Covenant. Again, it was made of Acacia wood, overlaid with gold.

On top of the box was lid, called the mercy seat. It was also covered with gold. And then atop the mercy seat, there were these solid gold cherubim. This inner part of the tabernacle, the Holy of Holies, had no external light, but it was lit by just the light of God's presence, called the Shekinah.

And into the outer part of the tabernacle, only a priest could come. Outside of the tabernacle itself, there was this courtyard. In the courtyard, there was a basin where the priests would wash. There was also the altar upon which the sacrifices would be burned or roasted. So a person could come into this, what was known at the outer court. It was an area that was sort of fenced in by curtains that were seven and a half feet, which surrounded the tabernacle. And you could come in there with your sacrifice. The priests, then would take your sacrifice and offer it up before the Lord.

There were different types of sacrifices. There was the sin offering, which you would bring an animal as a sin offering. You would lay your hands on the head of the animal. You would confess your sins, transfer the sin over onto the animal. It would be slain and the blood would be taken and sprinkled there upon the altar. It would be burned and roasted and given unto the Lord as a sacrifice for your sin.

There was also what was known as the burnt offering. The burnt offering was an offering of consecration, indicating your desire to really just consecrate your life fully to God. You would bring a burnt offering.

And then they had what they called the peace offering. That was the offering of communion. With the peace offering, you would bring your sacrifice. The priest would take a part of it and burn it, the fat of the animal would be burned in the fire. The smoke would ascend up and of course, it would be like, you know, the smoke when your neighbor is barbecuing and it smells so good, you know, when it comes wafting over into your yard. You think, oh man! You need to find out what he is cooking over there. The fat would be burned and that sweet smell of that fat being burned, offered to God.

The priest would take a portion of it for himself, but the rest would be roasted. You and your family would sit down and eat it together. The idea was, we are eating with God! We are fellowshiping with God. It was the peace offering, which was the offering of communion, which was indicating our fellowship with God, as we sort of eat with God.

We have mentioned in the past, how that eating with someone in the Jewish culture was so very important because when ate with someone, it was in their mind, becoming one with that person. Because we take the bread. We break it. We give it to you. You eat. I take the same loaf of bread. I pull off a piece and I eat it. We are both eating from the same loaf of bread. So that bread that is

nourishing you now is also nourishing me. As you eat it, it will be assimilated and become a part of you, a part of your body. As I eat it, I assimilate it. It becomes a part of my body. So in a mystical sense, we're being united together because we are both being nourished by the same bread, the same bread that is becoming a part of me, is becoming a part of you. And as they would have the cups of soup and all, out in the middle of the table. You would dip your bread in the soup and eat it. I would dip my bread in the soup and eat it. It was just the idea. That's becoming a part of you, it's becoming a part of me, and thus, in a mystical way, we're becoming a part of each other.

That is why a Jew would never eat with a Gentile. It was forbidden for a Jew to eat with a Gentile because he did not want to become one with a Gentile. That is why the religious Jews did not want to eat with sinners. And one of the faults that they found with Jesus, one of the accusations that they made against Jesus is that He ate with sinners. And that, to them, was a very terrible thing because it meant He was becoming one with sinners. He was identifying with sinners, eating with sinners.

Now, the idea then, if in the peace offering, I am eating a part of this lamb and I've offered a part of it to God. We're sitting down together, sort of eating together, it means that I'm becoming one with God. It was a very beautiful thing in the symbolism of it, as you are eating there and you have that consciousness, I am becoming a part of God because I have offered a part of the lamb to Him. I'm eating a part of it and thus becoming united with God in this peace offering.

Now the regular priests would go daily. You wouldn't be allowed to go beyond that outer court. The priest would go into the Holy Place. They would go in daily as they would take care of candle stick, to make sure there was oil, the light was burning as they would change the bread on the table of shewbread and as they would offer daily the incense within this Holy Place. But the Holy of Holies, that innermost cubicle, was entered only one day out of the year by the high priest. No one else would go in. In Leviticus chapter 16, it tells us a little bit about the entry of the high priest on that day.

On the Day of Atonement the high priest did all of the sacrifices by himself. Thus there were somewhere around sixteen different sacrifices that he had to do. But it was the duty of the high priest only. He could not have the help of the other priests.

So in Numbers 29:7, Then he removed his gorgeous robes, cleansed himself again in water, dressed himself in the simple purity of the white linen. There was brought to him a bullock that he had bought with his own resources. He placed his hands on the head and standing there in the full sight of the people, he confessed his own sin and the sin of his family. He would say, oh Lord God, I have committed iniquity. I have transgressed. I have sinned, I and my house. Oh Lord, I intrigue Thee, cover over or atone for the iniquities, the transgressions and the sins which I have committed. There is the word atonement. It's the Hebrew word, *kophar*. It's to make a covering. Lord, cover over it. I and my house have sinned, even as it is written in the Law of Moses, thy servant, for in the day he will cover over and atone for you to make you clean from all of your transgressions. Before the Lord, you shall be cleansed.

And for the moment the bullock was left before the altar, then followed one of the unique ceremonies of the Day of the Atonement. Two goats were standing by. Beside the goats was an urn, a little bowl with two lots in it. And they would cast the lot. One lot was marked for Jehovah and the second lot was marked for Azazel, which in the King James is translated, scapegoat. The lots were drawn and laid one on the head of each animal or goat. And a tongued shaped piece of scarlet was tied to the horn of the scapegoat. And for the moment the goats were left. Then the high priest turned to the bullock, which was beside the altar, that is the bullock that he offered for his own sin. Then he killed it. Its throat was slit. The blood was caught by a priest in the basin.

The basin was kept in motion so that the blood would not coagulate, for soon it was to be used. Then came first of the great moments. The high priest took the coals from the altar and put them in a sensor. He took the incense and put it in a special dish. Then he walked into the Holy of Holies to burn the incense in the very presence of God! It was laid down that he must not stay too long unless the people of Israel become terrified. The people literally watched with baited breath! When he came out of the presence of God, still alive, there was a great sigh of relief.

And when the high priest came out from the Holy of Holies, he took the basin of the bullock's blood. He went back into the Holy of Holies and sprinkled it seven times up, and seven times down. Then he came out and killed the goat that was marked for Jehovah. And with its blood, he re-entered the Holy of Holies and sprinkled again. Then he came out and mingled together the blood of the bullock and the goat, and seven times sprinkled the horns of the altar, the incense and the altar itself. And what remained of the blood, was laid at the foot of the altar of the burnt offering and thus the Holy of Holies and the altar were cleansed by the blood from any defilements that might be on them.

Then came the most vivid ceremony of all! The scapegoat was brought forward. The high priest laid his hands upon it. He confessed his own sin and the sins of the people. The goat was set forth there into the desert. There in the desert the goat was released. The priest who led it out there would watch until the goat had disappeared over the hillside.

Now at each high point there was a priest positioned. And when the goat finally disappeared, the priest who had taken the goat there would signal to the priest on the first high point, who would turn and signal to the priest on the second high point because they were all in view of each other. That priest would signal to the next priest, who would signal to the next priest, who would signal to the priest who was on the Mount of Olives, who would then signal to the high priest who was standing at the entrance of the tabernacle. And the signal would come and he would announce to the people, your sins are forgiven and they are departed from you! The scapegoat is a symbol of the separation of your sins. How that God not only forgives, but He separates you from the past, from the sins.

And so the people then would all break forth in singing the Hallel Psalms of praise. Their sins have been atoned for, for another year. And that was a ceremony that took place on an annual basis there in the tabernacle. And every year it would be repeated, year after year.

So, as we go back to our text in Hebrews, For there was a tabernacle made, *the first, wherein was (as we mentioned) 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;* The candlestick, the table of shewbread, which is called the sanctuary or the Holy Place.

Then behind the veil, the tabernacle, which is called the Holy of Holies, 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;* The two tables of stone—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:* So we have gone through that part with you.

⁸*The Holy Ghost (Spirit) this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:* As long as that tabernacle stood, it was just signifying that access to the presence of God was not yet available for everyone, only for the high priest, only after the many offerings and sacrifices, did he enter in.

And when he entered in, he had this robe on with pomegranates and bells around the hem of the robe, that he wore. According to tradition, he had a chain around his foot. When he would enter in, they would wait outside and as long as he was ministering inside, they could hear these little golden bells. If the bells would cease, if there would be dead silence, they would know that God did not receive their offering, that there was some flaw within it. And the high priest who had gone in to offer it, was stricken dead in the presence of the Lord, because God did not accept the offering. Thus the chain on his foot, they wouldn't dare go into get him. So they would pull him out by the chain on his foot. So the access to God, was just not available for anyone. It was only through the high priest that they could have access unto God. So the Holy Spirit was thus signifying that the access, the presence of God, the Holiest, was not yet available to man as long as the tabernacle was 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 (or complete), as pertaining to the conscience; It wasn't complete. It couldn't completely rid your conscience of the sense of guilt.*

Now it is interesting that it is recognized that a guilty conscience will often lead a person into abnormal behavioral patterns because somehow when we have a guilty conscience, we have a need to be punished. I know I have done wrong and I cannot be relieved from that sense of guilt until I feel that I have been punished for the guilt.

Growing up as a kid, there would be times when my dad would tell me not to do certain things. But under the pressure of friends or otherwise, I often did what dad told me not to do. And oftentimes my dad would discover that I had done what he had told me not to do.

Now when I would do something that I knew I was instructed not to do, I felt guilty over it. I felt rather alienated from the family, especially when my dad found out. And quite often there at the dinner table, my dad would say, son, we'll take care of this after dinner. Those were the hardest dinners to eat! My brother knew that I was guilty, too. And he sort of delighted in the consequences that I was going to receive.

But I had a hard time looking at the rest of the family. I would have my head down because I knew I was guilty and I really didn't feel a part of the family. I felt alienated. But after dinner, dad would take me into the bedroom. He would ask me, invariably that question, son, why did you do that, when I told you not to? Oh, I hate that question! You know you don't dare say, I just wanted to. So you say, I don't know, dad. I don't know, you know. I did know. I wanted to do it. But I don't dare tell him that.

But then, he would, well, this was the day before we knew anything about child abuse. He would take off his belt and give me some applied psychology. But you know there was sort of a cleansing with that because I was no longer guilty. I felt a relief from that sense of guilt. I could now go out and listen to the radio with the rest of the family. I could now go out and play monopoly or anything else. I was part of the family again because my guilt had been punished. You know it's a healthy thing to have that feeling of guilt, gone.

Now one of the things that these sacrifices couldn't quite do, is that they couldn't completely remove the sense of guilt. That animal had to be killed because of my sin. It was a sacrifice and it was bearing my sin. It died in my place. Yet, it didn't, because you had to do it over and over again, there wasn't the complete sense of forgiveness from the guilt. So these sacrifices of the tabernacle were a figure for the time then present in the which were offered both the gifts and the 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 (the New Covenant, the New Covenant that God established*

through Jesus).

¹¹*But (Jesus) 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; ¹²Neither 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.* So, here is your contrast now. Yearly, the high priest would have to enter in with many washings, many sacrifices and all of this, which could not make him completely free from the sense of guilt.

But Christ, and he entered into the earthly tabernacle which was only a model of heaven. When we get to Revelation chapter four and we see the throne of God, the cherubim are about the throne of God, crying holy, holy, holy Lord, God, Almighty, which we sang tonight. And that's the cherubim in the presence of God in heaven.

So here in the earthly model, this room of gold, with the golden cherubim and the mercy seat and the Ark of the Covenant was a type of the very presence of God in heaven, where the cherubim surround the throne of God.

Jesus didn't enter into the model with the blood of calves or goats or bulls. He entered into heaven itself with His own blood, once and for all! There is no need of any further sacrifice for sin. All of the sacrifices of the Old Testament were only foreshadowing the complete sacrifice of Jesus Christ. So neither by the blood of goats or calves, but by His own blood, He entered once into the Holiest Place. And that is the very presence of God, 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: ¹⁴How 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?* Now, he introduced here now also the ashes of a heifer. You have heard a lot lately about the red heifer. And how that when Moses had made the tabernacle and all of the instruments to be used in this offering to God in making a covering for the people's sin, when it was all finished they took a red heifer and they burned the red heifer. They took the ashes and mingled it with water. They went around and sprinkled everything. And thus there was the cleansing of all the instruments, the cleansing of the tabernacle so that it could be sanctified unto God or set apart, exclusively for God.

In the desire that the Jews have today of rebuilding the temple and re-instituting the services of the temple, the sacrifices and all, the Temple Institute in Israel has already made the trumpets. It has made the basins. It's made the bowls and the various things for the sacrifices. They are working now on the candelabra. But they know that when they make it, they are going to have to find a red heifer. It will have to be burned according to the law, the ashes mingled the water and all and the sprinkling to set these vessels apart. You couldn't just use them right now. They would have to first of all be cleansed through this process of the ashes of the red heifer. They of course feel maybe they have found one. And of course the rabbis are arguing over it. Someone said they found a white hair on it and thus it's disqualified, but you'll never get them to agree on everything.

How much is that, if that goat, he said, could cleanse things? How much more the blood of Jesus Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

Our works can never justify us or bring us cleansing from our sins. Our works, according to God, are as a filthy rag in His sight! Thus, to try to offer to God our works, for an atonement of our sins is ludicrous. God has made provision through Jesus Christ that we no longer by dead works try to serve the living God.

¹⁵*And for this cause he (that is Jesus) is the mediator of the new testament (New Covenant), 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. So Jesus becomes this Mediator of this New Covenant. He said this is a New Covenant in my blood, shed for the remission of sin. For the redemption of the transgressions that they who were under the first covenant, they which are called might receive the promise of the eternal inheritance. Now that Jesus has come, once and for all, the eternal inheritance that we have in Him, not repeated annual sacrifices.

But then he sort of changes and shifts gears here. Because we have been talking about the covenants, but now he talks about the will. He is talking about wills, making out a will. So the testament is a will.

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.* Now, we've made out a will and we have left what might be there to family and all, and yet, you see, until we die, they don't get it. The will is not in effect as long as Kay and I are still alive. And so the kids have to wait until we die before they can be the beneficiaries of the will that we have made. And so there is of necessity the death of the testator before the will can be put into force.

¹⁸*Whereupon neither the first testament was dedicated without blood.* There was death, the death of the animal. And thus, by the sprinkling of the blood, the sanctifying of things, the testament or the covenant was established.

Now of course with our New Covenant, it was established through the death of Jesus.

⁹*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,* He sprinkled them all. You are God's people. You are set apart! And the covenant is now in effect, because of the death of the animal.

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

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

²²*And almost all things are by the law purged (cleansed) with blood; and without shedding of blood is no remission.* Now, this is where a Jew today, has a difficult time, because God established a covenant with them whereby their sins could be covered. It was by offering the blood of an animal in sacrifice. And by the annual Day of Atonement, when the priest would go in with the blood of a goat, first of all the blood of the bullock for his own sins and the blood of the goat for the sins of the people, thus atonement was made. But without the shedding of blood, there is no remission. So the Jew today, who has substituted his works for sacrifice, does not have a remission of sins or a covering for his sin because our works can never cover! Without the shedding of blood, there is no remission.

I had a Jewish guide ask me one time, what about my father, Chuck? He is a very religious man. He goes to temple every Sabbath. He does his daily prayers. He is a good man. He follows the law. You mean God will not allow him in heaven because He doesn't believe in Jesus Christ? And I said to him, that's a real problem in my own mind. When I see the devotion of the Jews, when I see them at the Western Wall, when I see them bobbing and praying, when I see them reading the prayer book and I observe their devotions and their dedication. But I said, the problem is, what about the sin? How is he getting rid of the guilt of sin? For without the shedding of blood, there is no remission. And so the whole issue is the sin issue. You say your father keeps the law. He doesn't keep the law! The law required that he brings a sacrifice. And the sacrifice be made for his sins—the sin offering. And thus he is not keeping the law. And thus it is a difficult thing, but without the shedding of blood, there is no remission.

²³*It was therefore necessary that the patterns of things in the heavens* (Now the earthly tabernacle, you remember, is a pattern of the things in heaven. When Moses was given the instructions to make the tabernacle, the Lord said, be careful. You make it exactly like it was given to you! And God even anointed men with the Holy Spirit, gifted them, as artisans in order that they might make it according to the pattern. They were patterns of the things in the heavens.

But it was necessary that they *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:* So our great High Priest did not enter into the Holy of Holies, here on earth. The Holy of Holies here on earth was only a model of that which is in heaven. He entered into the true, of which the earthly tabernacle and temple were only figures of the true.

²⁵*Nor yet that he should offer himself often, as the high priest* (once a year, had to offer for the sins of the people. As he) *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* (or the end of the age) *hath he appeared to put away sin by the sacrifice of himself.* Not the covering, not the *kophar*, but actually a putting away of our sins 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.* It's appointed unto us, once to die. But death is not the end. After that the judgment. It is appointed unto once to die, not twice, not five times, fifteen times, twenty times. As some people believe in re-incarnation. And I understand Dave Rolph was talking to a lady recently about her beliefs. It seemed that she did believe in re-incarnation. So I forget just exactly how the story goes, but there was some mention of her grandfather and he said, maybe I'm him! But the, once to die, but after that, not re-incarnated, but after that the judgment. For we must all appear, the Scripture said, before the judgment seat of Christ.

So Christ was once offered to bear the sins of many. Christ died for the sins of the world. He died to bear our sin. God laid on Him the iniquities of us all. All we like sheep had gone astray, we turned everyone to our own way, but God laid on Him the iniquities of us all. 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. The question is, are you looking for Him to appear? There seems to be here, at least an indication of the importance of looking for Him. Jesus, over and over said to His disciples in regards to the coming for His church, the Rapture, He said, watch ye therefore, and be ready. You know not when the Son of Man is coming. He was talking about some of the conditions that would take place in the last days. He said, when you see these things begin to come to pass, look up, lift up your heads, for your redemption is drawing nigh. Unto them that look for Him, shall He appear the second time apart from sin, unto salvation.

That's a glorious day when Christ, who is our life shall appear, then shall we appear with Him in glory! And we look forward to that day.

Now, going into chapter ten. And we said there is a crossover between each chapter. And as we enter into chapter ten, he's going to continue to make these comparisons between the first covenant and the second covenant. The New Covenant that we have in Jesus, again showing the superiority of the this New Covenant over the old covenant.

Father, we thank You for this New Covenant that was made for us and for the cleansing and the putting away of our sins, once and for all. And Lord, how grateful we are that we can enter into this New Covenant through our Lord Jesus Christ, who has entered into heaven for us. And so Lord, as we go through and as we look at these comparisons, give us a better, clearer understanding of the

approach to You. Because Lord, it is our desire to come before You, to fellowship with You and to be close to You. And thank You, Lord, that the way has been made for us to approach through Jesus Christ. No longer the veil separating the common person from God, but that at the death of Jesus, the veil being rent, signifying that the way into the Holiest of all is now available to us, who will come through Jesus Christ to You. Lord, we come tonight, thanking You for this wonderful privilege, thanking You for Your Son who brought this New Covenant and made it all possible. Enrich us, Lord, in our walk. And may we truly live after the Spirit. In Jesus' name we pray. Amen.

Now, may the Lord watch over you and keep you in His love, fill you with His Spirit and cause you to always abound in the grace of God and in the work of the Lord, in Jesus' name. Amen. God bless you!