

Let's pick up from where we left off last week in **8:13**.

Hebrews 8:13

In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

The old covenant was made obsolete by the cross and with the destruction of Jerusalem in 70 AD the Levitical sacrificial system vanished. All that remains is the ***new covenant*** which was enacted upon better promises—the promise that we would defeat Satan and his evil minions and dwell in the presence of God without fear, holy and righteous, during our time on the earth.

Hebrews 9:1-5

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Isn't that a bit strange that after declaring that the old covenant is obsolete the Spirit dived into this detailed description of the Holy Place, the Most Holy Place and all the articles of worship? What do you think was His purpose—especially considering that He was talking to Jews who knew all about the Jewish system of worship?

As I was studying I was first quite confused by this, but I realized that the rest of the passage gives us clues to understanding the Spirit's intentions. So let's first go through the rest of the passage and at the end we will wrap back around to **9:1-5**. But you should know that this chapter is filled with word pictures or symbols that speak to the truths found in the ***new covenant***—truths represented by objects in the old covenant.

Hebrews 9:6-11

These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy place is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

In this passage the Spirit uses the picture of the tabernacle to reveal to us a bit about our lives. The “first section” or the Holy Place, where the priests regularly come in and out, is a reference to our soul and it is here where all the religious systems that we follow are maintained. You see this “outer tabernacle” is a symbol not just for Judaism (even though that is the immediate context) but also to the “religion of Christianity,” Catholicism, Buddhism, Islam, Mormonism, Hinduism, and every other system comprised of rites, rituals and regulations that men serve in an attempt to be made right with their god or gods.

Sadly, there is no “system” which depends on man to “do” anything that will ever disclose the way to a perfect and holy God. Man simply cannot keep any of the systems that have been invented; he fails at each and everyone. Simply said, on his own man can never be perfect enough to enter before a perfect God; thus, there is a barrier between the Holy Place and the Most Holy Place.

You might be thinking that God is the one who instituted this religious system so why is He unwilling to disclose the way into the Most Holy Place. Yes God instituted this system but it was just a place holder until the time of reformation was imposed by God; it was all just *symbolic of the gospel message* that would come through Jesus Christ.

The point the Spirit makes is that as long as the religious systems are still standing within our soul, as long as we are consumed with our religious enterprises, as long as we are trying to be “good” without the cross, we cannot find our way to the presence of God for it has not been made open to us.

The application to unbelievers is clear as they do not have a relationship with God, which is why they must cling so ardently to their dying religion. But keep in

mind, believers can also be so caught up in the practice of religion that they also cannot practically find their way into the “second” or Most Holy Place where they can experience true deep and intimate fellowship with God. It’s as if their religious ways blinds them to the privilege that they have been given.

Now, the Most Holy Place is a reference to the ***New Creation***, or the ***new nature***, which God gives to every person who is shown the way into the presence of God and then chooses to enter. This ***new nature*** is given to everyone who accepts the ***new covenant***—to all who accept Jesus Christ as their Lord and Savior. The Most Holy Place is where a believer is able to continually fellowship with the living God anytime they want (not just once a year). They just have to be willing to enter into this place.

This “time of reformation” refers to the reconciliation between God and man which was accomplished through Christ on the cross. The old system, which did not perfect the conscience, was imposed only until the time when God would impose a new system—the time when He would imbue into the body of every believer this ***new nature*** that is perfect and created in His likeness. Jesus in us does everything that the religious systems have always been unable to do. Thus, it is through the blood of Jesus Christ that man is reconciled to God and the entrance into the Most Holy Place is made known.

Hebrews 9:11-14

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means

of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

We have studied in the prior chapters about our great salvation, our eternal redemption, the forgiveness of our sins, the way God has lifted us above all others, the way He has made us holy, the way He is not ashamed to call us His brothers and sisters, the rest and peace that He has made available to us, and the right that we have to enter into the Most Holy Place, before the throne of our Father, any time we want. These are all good things (actually, they are great things) and they are good because they come from God.

In contrast to man, who is a sinner by nature and by choice, everything about God is good. Thus, our great High Priest entered into the true holy of holies and sprinkled us—those who truly believe in Him—with His blood. This phrase about the “sprinkling of blood” would have brought to mind the time when Moses sprinkled the congregation with blood as a way to set them apart as belonging to the old covenant.

Exodus 24:6-8

Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. Then he took the book of the covenant and

read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient!" So Moses took the blood and sprinkled it on the people, and said, "***Behold the blood of the covenant, which the Lord has made with you in accordance with all these words.***"

But we have been sprinkled with the blood of Jesus, not the blood of animals and we have been set apart for the ***new covenant*** and through Jesus' sacrifice on the cross, He secured for us eternal redemption. Did you hear that? He secured for us—those who have trusted themselves to Jesus Christ—eternal redemption. Could that be anymore clear? Personally, I cannot find anything remotely confusing about that statement. If you have accepted Jesus Christ as your personal Lord and Savior you are going to heaven; it's a done deal.

Those of you who still struggle thinking that you can somehow do something "bad" enough to lose your salvation you must stop living in the futility and worthlessness of your own reasoning for it only causes confusion, terror, and anxiety. Instead, you must let the Word of God be the ultimate authority over your life; and if you do I guarantee that you will start to know His peace and His rest. Nothing is more peaceful than knowing our eternal redemption has been secured: "this confidence is like a strong and trustworthy anchor for our souls" (**6:19**). And since God bound Himself with an oath, those who have received this promise can be perfectly sure that He will never change His mind (**6:17**).

This is the power of the blood with which we have been sprinkled. It was pure blood—undefiled. The blood of animals sanctified only the "flesh" so that God

would not bring about the punishment that a person was due because of their sins, but it had no ability to sanctify the soul; the soul was still condemned.

But the blood of Jesus purified our conscience from dead works to serve the living God. In other words, we have been made clean and we have been made holy (**2:11**) since we have been washed with perfect blood. Jesus' blood has removed for all time our offenses against the perfect Law of God. This is why we are free to serve the living God in our here and now.

This reference to dead works is talking about all our futile attempts to find favor with God through religion and self-effort. We may have felt good about going to church and doing really religious or spiritual things, but it only produced dead works in our lives (which makes perfect sense). As it says in **Luke 6:43**: "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit." Thus, dead men (men who are dead to God because of sin) can only produce dead works.

Thank God the perfect blood of Jesus has cleansed us from all our lame attempts at being good. Now, because of the **new nature** that we have been given, we are free to serve (which is in the present and active tense) the living God and thereby produce the fruits that are consistent with a good tree—the fruits of righteousness which are pleasing to God.

Notice that it says that it was "through the eternal Spirit" that Jesus offered Himself as a living sacrifice. His sacrifice was not an act of His humanity—an act of His flesh—but it was a divine act motivated and enabled by the Holy Spirit of God. The animals used for sacrifice under the Levitical system had no choice in the matter; not a single one of them ever volunteered to be slaughtered—each and

every one them was a victim. But Jesus was no victim. No one took His life, He laid it down on His own initiative (**John 10:18**).

Hebrews 9:15

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

Jesus is the mediator of the **new covenant**. As He previously said: “I am the way, the truth, and the life, **no one** comes to the Father but through me.” He is the only way and He will always be the only way for it was His death that enacted this **new covenant**. It was His death that cleansed us and removed from our record every sin that we ever committed or ever will commit against the perfect law of God. Our slate has been permanently wiped clean in order that those of us who have been called may receive the promise of eternal inheritance.

Again, take note, the Spirit does not say that we have received a promise of temporal inheritance which depends upon on our ability to do it “right.” No that is blasphemy; in the light of Jesus’ sacrifice such a notion is sacrilege? We have received the promise of eternal inheritance—a promise that is backed by Word of His oath—and, keep in mind, it is impossible for God to lie (**6:17-18**).

I also want you to focus on that phrase, “those who are called.” The verb is in the *perfect passive* tense meaning that God is the one who has called or chosen us and this decision was made a long time ago in eternity past—or as it says in

Ephesians: He chose us in Him before the foundations of the world, that we would be holy and blameless before Him (*Ephesians 1:4*). The implication of this truth is huge; He chose us before we did anything (good or bad) so there is no way we could be confused thinking that our redemption, our eternal inheritance, has anything to do with us. **It only has everything to do with Him!**

That is why even today as believers get caught up in the practices of religion it is such a waste of time. There is not a single thing you can do, other than believe that Jesus died for your sins and receive Christ into your life, to make you right with God; not a single thing. Now there is a lot that you can do to enjoy the relationship that God has given you and a lot you can do to get to know the God who loves you, but nothing you can “do” to make yourself right with Him.

Hebrews 9:16-22

For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant that God commanded for you." And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Now some of your Bibles say “will” and others say “covenant” but either way it is referring to the “better promises” that were made by God to us—the promise that we would defeat Satan and dwell in the presence of God without fear, holy and righteous, during our time on the earth. This was in effect the Lord’s “will” in which our eternal inheritance is described.

Like with every will the testator, the one who makes the will, must die before the will is enacted and the beneficiaries get to receive the inheritance. This was demonstrated for us with the first covenant and the passage we read in **Exodus 24:6-8**. In that instance, animals died and the blood was sprinkled on the people and all the implements of worship in order to set them apart for the Lord. But this act was just a symbol of what was to come.

The people were sprinkled to demonstrate that those chosen of God would one day be cleansed from sin by the blood of the true Lamb of God. The book of the law was sprinkled to show that the unbending, exacting, and perfect law of God would be mediated on our behalf by the blood of Jesus. The tent was sprinkled to show that the religious system of worship was not enough and would never be enough for it made no one holy. The implements used in worship were sprinkled indicating that every aspect of our lives which are dedicated to serve the living God must be cleansed by the blood of Jesus.

In fact, the whole anointing was a picture of Christ. The hyssop branch was a symbol of the cross. The wool signified that Jesus was the pure Lamb of God, the ultimate sacrifice. The scarlet dye which drenched the wool was a symbol of the deep dyed sins that Jesus would bear though He was as pure as the white wool of

the lamb (this was also symbolized in **Matthew 27:28** where it says that after being scourged Jesus was given a scarlet robe). The blood of the animals symbolized His own bloody sacrifice and the water was a symbol of the Spirit through whom Jesus offered Himself as a sacrifice for our sins. Isn't this amazing? This ritual performed by Moses captured for us an eternal truth: ***without the shedding of blood there is no forgiveness of sins.***

You see, it does not matter what "tabernacle" (or religious system) a person tries to hide under, without the blood of Jesus that was shed, there is simply no way a person can ever be acceptable to God. In fact, we will find out in **Chapter 11**, even the Old Testament saints (Abraham, Isaac, Jacob, Moses, and the rest) did not go to heaven; they had to wait until the time of reformation when Jesus' perfect sacrifice paved the way into the holy place. "This is the blood of the covenant that God commanded for you"—**the blood of the new covenant.**

Hebrews 9:23-26

Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.

Since the tabernacle and all the implements are just copies, and they are not in and of themselves holy; thus, they needed to be cleansed by blood but the heavenly things with better sacrifices. So what do you think is meant by “heavenly things; after all, aren’t things in heaven are already pure?” I believe this is a reference to those who have been chosen by God. We are heavenly beings—or in the Greek “from above”—and we needed to be cleansed by better sacrifices, the one sacrifice that was sufficient for all believers (which is why I believe the plural was used in this case). The one sacrifice was good enough for you, for me, and for all those who have been chosen by God.

Jesus is truly our great high-priest for He entered into the true holy place and now appears in the presence of God on our behalf; or as it said before, He lives to make intercession for us with the Father (**7:25**). Therefore, even when your *Old Sinful Nature* rears its ugly head and you totally blow it and give the enemy opportunity to make accusations against you, Jesus intervenes and stands between you and the enemy and declares you righteous. What a great salvation we have been given.

Now unlike the priests of Judaism or those of any other religious system, Jesus did His work once and that was enough. This act of redemption never has to be repeated for sin has been put away. I find it intriguing that “put away” is not a verb but it is a noun. In fact, the only verb in this phrase is “He has appeared.”

The take away being that this work of redemption is a done deal, sin has been removed, and there is nothing else that has to be done. His suffering was enough and never will be repeated. That is why He can guarantee for us eternal

redemption. Do you get it? His guarantee is based *on the fact* that despite what you may do and how you may live, if you have accepted Jesus Christ as your Lord and Savior you have eternal life (**John 5:24**). Just keep in mind that what you do and how you life will impact your ability to experience that eternal life in you're here and now.

Hebrews 9:27-28

And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Wow there is so much in these 2 little verses. First of all, it sets forth one of the promises for which all true believers long—the time when Jesus appears to all believers. In our Christian vocabulary, we call this the rapture. The word “appear” (“*optanomai*”) is different than the word translated “appear” (“*phanerros*”) in **9:26** where it referred to Jesus appearing to take away sin. The later literally means to make manifest. In other words, God became flesh and lived here among us (**John 1:14**)—He was literally made manifest to us. But the word “appear” in **9:28** means that with open eyes we will gaze upon Him and this time He won't be coming to deal with sin since sin has been dealt with; but to save those who eagerly wait for Him. Paul described this event as follows:

1 Thessalonians 4:15-18

We tell you this directly from the Lord: We who are still living when the Lord returns will not meet him ahead of those who have died. For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the Christians who have died will rise from their graves. Then, together with them, we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. So encourage each other with these words.

One day Jesus is coming for us and oh what a day that will be. Keep in mind, this is technically not His “second coming” because at His second coming, at the end of the 7-year tribulation, He will once again make Himself “*phanerro*” or manifest to those in the world as He will return to physically rule and rein on the earth for a thousand years. Again, this is referencing the time that Jesus takes all believers out of the world to be with Him. This will occur immediately before the time of the great wrath that has been appointed for all those who refuse to be cleansed by Jesus’ great sacrifice. There is so much more that I am tempted to say about this time and this event, but we will have to save that for another study.

I want to also point out that men are appointed to die, and then only once; after that is judgment. This passage should eliminate any fear of randomness or freak accidents, for there are none. When it is your time to die, you will die as have all men before you. **Job 14:5** says: “You have decided the length of our lives. You know how many months we will live, and we are not given a minute longer.”

Death is hard for all who are living, but what peace it can bring when you know that every aspect of your life—even the minute of your death—is in the hands of a loving God.

This passage also drives a stake into the heart of all those who believe in reincarnation—those who think that they get multiple attempts are being “good.” It is simply not the case; it is appointed unto men to die once and then judgment. For believers this is a great thing. Our judgment is one whereby everything about our lives that was not from God is removed and only the goodness of God will remain (**1 Corinthians 3:13-15**). It is the time where we clothe ourselves with our pure white wedding garments in preparation to spend eternity with Jesus (**Revelation 19:7; 21:2**).

But for unbelievers, it is a horrifying event as they will be held eternally accountable for each and every one of their dead works. Again, let’s see how Paul described this judgment:

2 Thessalonians 1:7-10

He will come with his mighty angels, in flaming fire, bringing judgment on those who don't know God and on those who refuse to obey the Good News of our Lord Jesus. They will be punished with eternal destruction, forever separated from the Lord and from his glorious power.

It’s truly horrific; but it is what the Lord has said therefore no matter how much we don’t like it and don’t want to talk about it this judgment is a reality that can

only be avoided by the blood of Jesus Christ. This is why the gospel of Jesus Christ is called the Good News for the alternative is dreadful.

Now I want to go quickly go back to **9:1-5** as I believe it provides for us an awesome picture of the Good News. Before we start I have to make a disclaimer. I am not 100% sure of the meaning of each of these symbols; therefore, take notes and get out your Bible and study these items for yourself and see what you find.

We already talked about the Holy Place and the Most Holy Place. So let's talk about the lampstand; the table; the bread of the Presence; the curtain; the golden altar of incense; the Ark of the Covenant in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant; the cherubim of glory; and the mercy seat.

Lampstand: the lampstand stood on the left side of the Holy Place. It was a 7-branched golden lampstand which spoke of Christ as the light of the world (**John 9:5**). All who follow Him will not walk in darkness but will have the Light of life (**John 8:12**). In the same way it is the light that others who live in darkness can see and find their way to Jesus (**Philippians 2:15**)

The Table of showbread stood on the right side of the Holy Place and it held a meal offering of 12 loafs of bread (1 for each of the tribes of Israel). The bread typified Christ and that all who ate of Him would have eternal life (**John 6:51**).

The Curtain was what separated the Holy Place from the Most Holy Place, the soul from the **New Creation**. The curtain itself was a representation of Christ as no one can come to the Father but through Christ (**John 14:6**). Jesus is the way into the Most Holy Place. But the separation between God and man was caused due to sin. But when Jesus body was torn so was the this curtain—in fact, it was

ripped from top to bottom (**Matthew 27:51**) representing that Jesus opened the way to the Father by His blood and destroyed all that separated God from man and man from God (**Hebrews 10:19**). This is why we can come boldly to the throne of grace and find mercy in our time of need (**Hebrews 4:16**).

The Golden Altar of Incense needs some explanation. According to **Exodus 30:6** the altar of incense is in the outer tent right in front of the curtain and not the second tent which would mean one of two things: either that the writer of Hebrews did not know what he was talking about (but since we know that the Spirit of God moved through the author to write I doubt that to be true) or the translators made a poor translation choice. Young's literal translation and most of the Greek commentators said that the word "thumiaterion" should be translated "**censer**" and not "altar." This is because in **Luke 1:11** when the angel visited Zacharias (John the Baptists' Dad) he was standing next to the altar "*thuciasterion*" of incense and not the "thumiaterion."

The censer was used to take burning coals and incense from the altar which represents the prayers of the saints brought before God (**Psalms 141:2; Revelation 5:8**). It is said that the censer was left just inside the veil (perfectly fitting the description in Hebrews) and the priest would reach into the Most Holy Place and grab the censer, fill it with the incense, and then carry it with Him into the Most Holy Place while He made His offering.

The picture is of our High Priest (Jesus) bringing the prayers of the saints before the Father as He mediates on our behalf (**Hebrews 7:25; Romans 8:34**). It also may represent believers who are called the priests of God who offer up a sacrifice of praise to God (**1 Peter 2:9; Hebrews 13:15**).

The Ark of the Covenant covered on all sides with Gold is a symbol of the **new creation**. It was made of wood, which indicates our humanity, yet it was covered with gold which indicates that we are made holy and pure before God. The Ark was a box 3'-9" long, 2'-3" wide; and two feet, three inches high. On the top of this chest was the "mercy seat" made of gold, with a cherub at each end. In the days of the old covenant this was the throne of God on earth; it is where He met His people and had mercy on them (**Exodus 25:10-22; Psalm 80:1; 99:1**).

On the mercy seat the glory of God would descend and make His presence known and it is where His forgiveness would be extended to the people as the High Priest would sprinkle blood on the mercy seat on the Day of Atonement. The mercy seat is a symbol of Jesus Christ which sits above the law and mediates the blood of the new covenant with the Father.

The glory of God is symbolic of the Holy Spirit that has been placed into the **new nature** of every believer (**1 Corinthians 3:16; Romans 8:9; John 14:17**).

The Cherubs were symbolic of the fact that according to **Hebrews 1:14** the angels are servants sent to minister God's mercy and care for those of us who have received and will receive salvation.

The golden urn holding the manna is symbolic of the fact that Christ lives in our hearts (the manna) and that we have been made pure (the gold) (**John 6:49-58; Romans 8:10; Romans 10:10**).

Aaron's staff that budded symbolizes two things. First that Christ has been chosen to be the one and only High Priest and second that we have been chosen by God to be His priests and that no others qualify (**1 Peter 2:5,9**). If you remember the story from **Leviticus 17**, rebels thought they should be able to be

priests and not just Aaron and his family so God had then gather a leader from each tribe and deposit a staff with the name of each tribe in the outer tent. God said that the rod of the man whom He chose to be priests would sprout and lo and behold, Aaron's staff had not only budded but it produced blossoms and it bore ripe almonds.

Like the lifeless staff, Jesus had died, but He rose again as He is the resurrection and the life (**John 11:25**). Further, He is the first fruits from the dead (**1 Corinthians 15:23**). Likewise, we have been chosen exclusively from amongst men to be His priests and in Him we also produce fruit (**John 15:5; Galatians 5:22-23**).

The tablets of the covenant represent that the requirement of the perfect law of God has been fulfilled in us by Christ (**Romans 8:4**); which is why God calls our **new nature** perfect, holy, and true (**Ephesians 4:24**)

So the tabernacle and all these instruments of worship were just a shadow pointing forward to Jesus being our savior and the new life that we would be given in Christ. And please keep in mind that in **1 Corinthians 6:19** we are individually called the temple of God and in **Ephesians 2:21-22** the church is also called the temple of God. However, in the Greek this does not refer to the building ("*hieron*") but to the inner sanctuary ("*naos*") or the Most Holy Place. That is who we are.

In talking about the Ark of the Covenant, it says that "of these things we cannot now speak in detail." The author says this because the Ark had been missing for over 500 years. There are a lot of rumors about what happened to the Ark (buried under the Temple Mount before the Babylonian invasion, destroyed by the Babylonians, removed by Jeremiah and hidden in a cave, and there is also a rumor

that it was taken to Ethiopia where it is protected until one day it will be given back to the Jews. This is what some believed is being referenced in **Zephaniah 3:10** where it says that from Cush my worshipers, the daughter of my dispersed ones, will bring my offering. And there just happens to be a tribe in modern Ethiopia (Cush) which has been dna tested and it's been proven that they are of Jewish descent. And they are definitely hiding something on a remote island. Could it be the Ark? Someone knows.

I know this was long but the beauty of this passage is that everything in this Jewish order of worship paints the picture of Christ in us through the new creation in perfect fellowship with the Father. This is why Jesus is worthy of our trust. This is why He is the only one we must follow. Let's Pray

