

The New Covenant!

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- [0 : 0 0] I greet you in the name of Jesus, the one who shed his blood for us, that we can have redemption, that we can have eternal life, the one that delivered us from the curse of the law, the one who bought us from the hand of the enemy, the one in whom dwells all the fullness of the Godhead bodily, our wonderful Lord and Savior, Jesus Christ.
- Our brother read these verses in Matthew, but seek ye first the kingdom of God, and his righteousness in all these things shall be added unto you.
- And that's about where my message ends up at this morning. This morning, I believe it is the will of the Lord that I bring this word to you this morning.
- The Lord just laid it on me about Monday of last week, and I've spent all week as much as I could looking into what God has to say.
- Today, I want to talk about the Lord that I bring my phone up to you this morning.
- [2 : 0 4] The plan of God and the old covenant and the new covenant, the transition from the old to the new, the plan of God.
- You know, God has a master plan, and he was working it from the beginning. Jesus was the lamb slain before the foundation of the world.
- In other words, it was in God's plan and in his foreknowledge that our Lord Jesus would give his life for humanity someday.
- And it was all in God's plan. God knew that humanity would fail, that Adam would fall, that he would sin.
- And therefore, even before the creation, God set in place a plan that humanity might be redeemed. And what was the reason for this?
- [3 : 1 8] You know, God, in the beginning, when God had created Adam, they had sweet fellowship one with another. I believe Adam walked in the garden along with God.
- You know, we have the account of when God came after they had sinned, and they hid themselves. But I believe before that, when they heard God walking in the garden, they would come, and they would communicate with him.
- They would talk and visit and walk with him through the garden. But when they sinned, that was broken, and it was lost.
- It was lost until when? Until, until Jesus shed his blood for us, and the day of Pentecost, when the Holy Ghost came, that, that was again restored to humanity.
- That we can walk with our Creator. That we can be a Son of God. That we can be in communion with Almighty God.
- [4 : 3 0] That we can be in communion with Almighty God. Now, we want to look at these things, and, you know, there's, there's a lot of, there's a lot of confusion in our day, and a lot of differing, varying opinions.
- But what I want to address today, and, and we'll go back, and we'll look at, at the Old Covenant, at the Old Testament, and some of the things there.

But I, I find it very interesting, that tonight at sundown, is Yom Kippur.

It's the Day of Atonement, for the Jewish people. And today, starting, on the, on the Day of Atonement, they will fast, they will fast all day, and they will pray, and come to God, and ask Him, for forgiveness, and, and, and trying to, to, to, come to a right standing, with God, that their names might be written, in the book of life.

You know, there were three, major holidays, that, or holy days, that, that God had given, the children of Israel. Israel. And, you know, and we'll look at, some of these scriptures, but, Jesus said, that He didn't come, to put away the law, but He came, to fulfill the law.

[6 : 09] And, and I want to show you, right to start with, how Jesus, fulfilled the law. You know, the Passover, was, was one of the, it was, a major, a major day, that, you know, when, when Israel, was delivered, out of Egypt, and God told them, to, that, that they should keep, the Passover, every year.

Fifty days, after the Passover, we have, the children of Israel, on Mount Sinai. And there, God came down, on the mountain, and He spoke, to the children of Israel.

And, and, it was such, an awesome thing, that the children of Israel, they were so afraid, that they said, Moses, you talk with God, and you tell us, what He said.

We don't want to hear, the voice of God, anymore. And, I, as I was in my studies, I, I found this, in, in, in, in a Hebrew, concordance, of, the Torah, the rabbi said, the writer said, that, this voice of God, it was such, an awesome voice, the sound waves, traveled through, the camp of Israel, and the people, could actually, see it.

And, it was in 70 languages, and it traveled out, to the, to the outer edges, and then came back again, to every heart, to every person, individually.

[7 : 53] Such an awesome experience, and such an awesome voice of God. And that is, that is the feast, of Pentecost, that Israel, keeps every year, or they were supposed, to keep every year.

So we have the Passover, and then we have Pentecost, and then we have the Day of Atonement. You know, and there's more, but these were the three major ones. The Day of Atonement.

When they would sacrifice the Lamb, and they would come to the, to God, and they would, they would confess all their sins, and they would seek forgiveness, for, for what they have done.

You know, Jesus fulfilled, all three of those. Jesus is, the perfect Lamb of God. And He was slain, on the Passover, on the preparation day, of the Passover.

And He is our Passover Lamb. He took, He took that place. He shed His blood. If His blood, is now applied to our hearts, just like the blood of that Lamb, there, there in Egypt, the Israelites, they took the blood of the Lamb, and they took that blood, and they put it on the door.

[9 : 11] They put it across the top, and along the sides, and they, they put that blood there. Why? That when the death angel would come, that He would see the blood, on the doorpost, and He would pass on by.

And today, if we have the blood of Jesus, applied to our hearts, we can have eternal life. Hallelujah. Hallelujah. Jesus is our Passover Lamb.

Jesus, Jesus, Jesus fulfilled the atonement for us. He paid the penalty for our sin. And therefore, as we come to Him, and we confess our sin, that we are a sinner, and we come to Him, and we are born again, and we can have eternal life.

We will have our name written in the book of life. That is what the Jews are so desiring today. But they've totally missed it.

There's no other way for them to have eternal life, but through Jesus. And He is the one that they've rejected. Yes, there's, thankfully, there's many that are coming to the Lord.

[10 : 30] But, but there's multitudes, multitudes, that are gathering there at the Western Wall in Jerusalem. There's multitudes coming there, and they're praying, and confessing their sin, and seeking, that God would accept them.

But the only way to God is through Jesus Christ. That's the only way to God. The law.

What was the purpose of the law? You know, the law was a shadow. The law was a shadow of things to come.

I want to read, I want to read some verses out of the Amplified this morning. But in Galatians chapter 3. Galatians chapter 3.

Galatians chapter 3. Galatians chapter 3.

[11 : 44] Galatians chapter 3. Galatians chapter 3. Verse 19. The King James says, Wherefore then serveth the law?

Or what was the purpose of the law? What was the reason that God gave the law? In the Amplified it says, It was added later, later on, after the promise to disclose and expose to men their guilt because of transgressions and to make men more conscious of the sinfulness of sin.

And it was intended to be in effect until the seed, the descendant, the heir, should come to and concerning whom the promise had been made.

And yet the law was arranged and ordained and appointed through the instrumentality of angels and was given by the hand in the person of a go-between, Moses, an intermediary person between God and man.

So the law was given to show humanity their sinfulness. You know, before the law, if there's no law, how do you know that you're sinning?

[13 : 05] If there's no speed limit, how do you know you're transgressing? So the law was given to expose to humanity their guilt, to show you that you were guilty.

The law is a schoolmaster to bring you to Christ. The law is to teach us that we are guilty before Almighty God and there's no way for us to pay for our sin on our own.

That is what the law was for. And that is still what it's for. It is to show us that without Christ, there's no hope.

Without Christ, we are damned to eternal hell. In Hebrews chapter 8.

Hebrews chapter 8. In verse 5.

[14 : 22] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle.

For see, saith he, that thou make all things according to the pattern showed to thee in the mount. There was a pattern.

There was a plan that Moses was given. And he was told, you make sure, you make sure that you build this tabernacle according to this plan that I have given you.

another one. In Colossians 2, verse 17. Which are a shadow.

Now let's back up a little bit. We'll read a couple more verses. We might come back to this. Verse 14.

[15 : 38] He's talking about the law, the handwriting, the things that were written.

It was against us. It was the decree against us. And it was nailed to the cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

The Amplified says in verse 14, canceled and blotted out that handwriting of the legal decrees and the demands, the law that was written.

He blotted it out. He nailed it to his cross. And he set it aside and cleared completely out of our way by nailing it to his cross.

Verse 17. Well, let's just read on here. Verse 15. God disarmed the principalities and powers.

[16 : 57] You know, you know, Satan is the accuser of the brethren. And he will come and he will accuse you of your failures and your sin and the things where you failed.

He will accuse you. But Jesus, by taking this law and nailing it to his cross and shedding his blood that we can be set free, he disarmed the enemy.

All he can do is accuse you. But if you have the blood applied to your heart, you have eternal life. Doesn't matter what the enemy says.

He made a bold display and public example of them in triumphing over them in him and in the cross. Therefore, let no one sit in judgment on you on matters of food and drink or with regard to a feast day or a new moon or a Sabbath.

Such things are only the shadow of things that are to come and they have only a symbolic value. But the reality, the substance, the solid fact of what is foreshadowed, the body of it belongs to Christ.

[18 : 13] Jesus came to fulfill all of those things, to fulfill the law. The law was a shadow. It was a shadow of things to come.

You know, you know what a shadow is. I see shadows here. Well, I mean, those shadows, what are they? They're nothing really.

They have somewhat the form of you as your shadow is on the ground. But the shadow, it's hard to see what it is. It's the same way.

The law was a shadow of things to come. You know, what is it? Peter says that the patriots of old, they desire to look into.

They desire to look into these things of the new covenant, but they could only see them. They could see them as through, you know, it was just kind of hazy.

[19 : 15] They got revelation. They prophesied. Isaiah and David and many of those, they prophesied. But the patriarchs, they didn't, they couldn't see what we have.

The angels even desire to look into it. They desire to look into it. It's such an awesome salvation that Jesus has provided for his church, for all people.

for all people, yes, but we as a church of Jesus Christ, we are the saved here on this earth today. The shadow, it's not the real, but it looks somewhat like the real.

A shadow of things to come. The tabernacle, it was built according to the pattern of heavenly things. I want to go back and I want to read some out of Exodus, Exodus 19.

We'll be looking at some of these things. Exodus 19. You know, we could also preach a whole message on the Passover and how Jesus is our Passover lamb and so on.

[21 : 05] But, that's not where we're going today. So, in Exodus 19, I'll just pick out a few verses here and there. We can't read everything, but here we have Moses and he's preparing there.

God is going to speak to the children of Israel. And in verse 5, now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine.

In verse 9, the Lord said unto Moses, Lo, I come unto thee in a thick cloud that the people may hear when I speak with thee and believe thee forever.

You know, God wanted to manifest his presence to the children of Israel that they would know that this God that Moses has been talking about, this God that Moses has said he represents, that that God is real and he is alive and he talks to us.

Therefore, we know that he is with us and he is real. Now let's read, starting in verse 16, and it came to pass on the third day in the morning that there were thunders and lightnings and a thick cloud upon the mount and the voice of the trumpet exceeding loud said all the people that was in the camp trembled.

[22 : 53] Now can you imagine on the third day the mount was covered with a cloud, a heavy cloud, a heavy cloud, thick cloud it says here, and there was thunders and there was lightning, there was a lot of noise, a lot of commotion, and then there was a trumpet, the voice of a trumpet, exceeding loud.

And it was so that the people, they trembled and they were afraid. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

And Mount Sinai was all together on a smoke. You know what it looks like when a mountain is smoking. You all saw, or most of you probably saw the billows of smoke here in paradise in that fire.

And can you imagine such a billowing smoke and a cloud and such an awesome presence of God. The Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai on the top of the mount, and the Lord called Moses up to the top of the mount, and Moses went up.

[24 : 33] And we won't continue reading there, but then in chapter 20, God speaks again and he gives the Ten Commandments.

He gives the Ten Commandments, and let me see. I'm going to read a few verses here.

Maybe we'll just read through. Let's turn to chapter 20. It's in God spake all these words saying, and he was speaking this out of that dark cloud, out of that smoke and fire and all of that, the voice of God came out, and he said, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me. And can you imagine, can you imagine, as that voice of God came, as I said before, it just kind of rolled through the camp, the sound waves of this voice of God, it went through the camp and it reverberated, it echoed back and forth, an awesome experience, an awesome voice of God, and this voice, that, the rabbis say that that voice came in seventy languages that day, that seventy stands for the nations, that voice was for all nations, yes, it was for Israel, but it was also for all nations.

Thou shalt not make unto thee any graven images, or any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them, for I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers and to the children, to the third and fourth generation of them that hate me, and showing mercy into thousands of them that love me and keep my commandments.

[27 : 04] Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God has given thee. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And all the people saw the thunderings and the lightnings and the noise of the trumpet and the mountain smoking, and when the people saw it they removed and stood afar off, and they said unto Moses, speak thou with us and we will hear, but let not God speak with us lest we die.

And Moses said unto the people, fear not, for God is come to prove you that his fear may be before your faces that ye sin not.

And the people stood afar off, and Moses drew near into the thick darkness where God was. So we have here God speaking and he gave the ten commandments and so the people they didn't want to hear the voice of God.

[28 : 41] They said, Moses, you go listen to God and then you come and you tell us. And that's how it was from there on as God gave the rest of the law to Moses in the coming days and so on.

And God wrote the ten commandments on tablets of stone and Moses carried them, brought them down to the people. Now, there's a few things here that we want to look at today.

And we're, one of them is the Sabbath and we might touch a little beyond the feast days. We already talked about the day of atonement. Jesus, Jesus is God's answer to a lost and a dying world.

You know, the law, it was a schoolmaster. What for? It was like we have, we have something bad happening here and we don't have the, you know, we can't, we don't have the real fix for it.

So we put in some stopgap measures to tide us over until the time, so we put in the law until, to take us over into the time when Jesus will come to prepare humanity for the savior of the world.

[30 : 22] The law is a schoolmaster to bring us to Christ. If you will go through and you will look at this, you know, there's so many types and shadows in the Old Testament that point to the new, that point to Jesus.

Jesus is the central figure of this book. He is central in all of this book, old and new. The old points to the new, the old prophecies of the new, the old prophecies of the provisions of God.

Hallelujah. Oh, yes. Oh, yes. Well, so verse eight says, remember the Sabbath day to keep it whole.

And he's pointing back. He's pointing back to, you know, when God started to give manna to the children of Israel, he established the Sabbath day with them.

Six days you go out and you pick up manna. And then on the sixth day you get a double portion. You get double of what you need for one day so you have enough for the seventh day, for the Sabbath day.

[31 : 50] so you don't go out and gather manna on the seventh day. And you know the story, there were some people that did. They went out on the Sabbath day and there was no manna.

And before that if you kept it over until the next morning there were worms in it but not on the Sabbath day. On the Sabbath day it was good for food and they could eat it.

You know the Jews, they still keep the Sabbath day. And we learned some of this when we were over there. And they're very, it's very strict. They won't even turn a light switch on.

They won't push a button in the elevators to go up and down in a motel or something like that. They're not allowed to do those things.

And, you know, so they're very strict with that. And there's a reason. There's a reason that they are very strict. You know, there was, I have it somewhere here.

[32 : 58] Let me find this reference. Well, there was, there was a man, I think it's just a little bit further on, but one day on the Sabbath day, there was a man out and he was gathering sticks.

He wanted to build a fire on the Sabbath day. I don't know, it was probably a little chilly that morning. And he wanted to build a fire. But anyhow, he was out gathering sticks and this was something that was not lawful to do on the Sabbath day.

And so the people brought him in. They brought him to Moses and what do we do with this man? Is there, what is the penalty for being out and violating the Sabbath day?

Well, they asked God. Moses, Moses inquired of the Lord and the answer was, this man must die. Violating the Sabbath day is the death penalty.

It's the death penalty. And so they took him out and they stoned him. And that is, you know, that just shows us how serious these matters were to keep the law.

[34 : 18] We all know the story of how Israel, how later they didn't keep the law and they went into idolatry and all of that. They were judged for it then.

But here we have the Sabbath day, the day of rest. Let's, let me see, so, Exodus 31.

Let's read that. Let's see what that is. Let's read that. The Lord spake unto Moses, saying, Speak thou, in verse 13, Speak thou also unto the children of Israel, saying, Verily, my Sabbath ye shall keep.

For it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doest sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you.

Everyone that defileth it shall surely be put to death. Whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord.

[35 : 39] Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore, the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant.

It is a sign between me and the children of Israel forever. forever. For in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed.

And this is where God gave those tables of stone to Moses and he took them down to the children of Israel. And they had, by the time he got there, they had made the golden calf, the golden calf, and they were worshipping the calf.

Actually, it's in Numbers 15, but we won't turn there, where that man was gathering sticks on the Sabbath day. Now, let's go to the New Testament and let's take a look at Jesus in John chapter 5.

verse 15. So here we have a man laying there at the pool of Bethesda and he was waiting for the water to be troubled that he could hopefully get in.

[37 : 22] The first person in after the troubling of the water received healing from whatever disease he had. And so we have here this man had an infirmity 38 years and in verse 6 when Jesus saw him lie and knew that he had been now a long time in that case he saith unto him wilt thou be made whole?

The impotent man answered him, sir, I have no man when the water is troubled to put me into the pool but while I am coming another steppeth down before me Jesus saith unto him rise take up thy bed and walk and immediately the man was made whole and he took up his bed and walked and on the same day with the Sabbath here we have Jesus he healed a man on the Sabbath day the other Pharisees said it's not lawful for you to heal a man on the Sabbath day and now when the Pharisees saw this man carrying his bed they said it is not lawful for you to carry your bed on the Sabbath day and he answered them verse 11 he that made me whole the same said unto me take up thy bed and walk then asked they him what man is that which said unto thee take up thy bed and walk and he that was healed wist not who he was for Jesus had conveyed himself away a multitude being in that place afterward

Jesus findeth him in the temple and said unto him behold thou art made whole sin no more lest the worst thing come unto thee and the man departed and told the Jews that it was Jesus which had made him whole and therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day but Jesus answered them my father worketh hitherto and I work therefore the Jews sought to kill him sought the more to kill him because he not only had broken the Sabbath but said also that God was his father making himself equal with God hallelujah now let's turn to Matthew chapter 12 just remember this portion and then as we go into

Matthew chapter 12 starting in verse 1 at that time Jesus went on the Sabbath day through the corn and his disciples were hungry and began to pluck the ears of corn and to eat but when the Pharisees saw it they said unto him behold thy disciples do that which is not lawful to do upon the Sabbath day here again we're violating the Sabbath day and the Pharisees picked up on it right away Jesus why are you allowing your disciples to do something that is not lawful to be done on the Sabbath day well let's read Jesus answer but he said to them have ye not read what David did when he was a hungry and they that were with him how he entered into the house of

God and did eat the show bread which was not lawful for him to eat neither for them which were with him but only for the priests so David when he was running away from Saul and he it was probably there when he needed a sword and he needed food and so the priests gave him the show bread and they ate it and then they went on verse 5 or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless so the priests they violate the Sabbath by offering the sacrifices and doing the things that they do but but why how can they do that it's because there's a higher law there's a higher law that tells the priests they must do this that is higher than the law of the

[42 : 16] Sabbath and Jesus was pointing this out to them now verse 6 but I say unto you that in this place is one greater than the temple but if ye had known what this meaneth I will have mercy and not sacrifice ye would not have condemned the guiltless for the son of man is lord even of the Sabbath here we he's telling them he says there's one there's one here that is greater than the temple he's talking about himself he is greater than the temple and he is Jesus is lord of the Sabbath Jesus is the lord of the Sabbath and how is he lord of the Sabbath and we'll see this later but I can't let me just interject it here that

Jesus is the one that brings us rest he is our Sabbath he is the one that we find our rest in Jesus the son of man is lord even of the Sabbath but notice here verse 7 if you would have known what this means I will have mercy and not sacrifice God delights in mercy God desires mercy mercy mercy rather than sacrifice yes hallelujah I will have mercy and not sacrifice Jesus talking about the new covenant Jesus lord of the Sabbath and there's a higher there's a higher law there's a higher law hallelujah yes

Jesus in his teachings you know we see we see Jesus and we see his disciples and those he healed breaking technically breaking the law of the Sabbath what was Jesus doing you know this was the transition period between the old covenant and the new you know that transition started with John the Baptist it started with John the Baptist and it was completed on the day of Pentecost the new covenant was fully brought in in Matthew 5 let's kind of read that in the Amplified King James says think not that I am come to destroy the law or the prophets

I am not come to destroy but to fulfill and there's a difference you know there's a difference do you destroy something or do you fulfill it but Jesus came to fulfill it now let me read it in the Amplified do not think that I have come to do away with or undo the law or the prophets I have come not to do away with or undo it but to complete it and fulfill it Jesus came to complete it all those types and shadows the Passover that the children of Israel were keeping the day of Pentecost that they that they observed yearly the day of atonement that they observed yearly Jesus came to fulfill them he came to bring in the true those things were just a shadow they were just a shadow of the new the

Passover lamb that lamb could never take away sin but the lamb of God Jesus Christ his blood takes away our sin you know they brought their sacrifices every year every year they would bring another lamb they would bring another sacrifice and their sin was covered for another year but but Jesus he shed his blood and he took away our sin hallelujah Jesus came to fulfill the law he came to fulfill it Jesus Jesus on the cross remember what he said those three simple words it is finished it is finished the work that I came to do it is finished it is finished there's nothing more it's done now

[48 : 15] I want to spend some time in Hebrews Hebrews chapter 5 and there's so much that we could look at and read and talk about so we're just taking a few verses here and there and trying to pull this together this morning Hebrews chapter 5 verse 8 talking about Jesus and verse 6 says thou art a priest forever after the order of

Melchizedek and hopefully you know who Melchizedek was he was the king of Salem and he was a priest of the most high God back in Abraham's day that's who he was and the Bible tells us he was he had no beginning or end of days this Melchizedek king of Salem king of Jerusalem and he was a priest of the most high God now verse 8 though he were a son talking about Jesus yet learned he obedience by the things which he suffered and being made perfect he became the author of eternal salvation unto all them that obey him called of God and high priest after the order of Melchizedek Melchizedek the priest of the most high

God you know Christ Christ was not out of the tribe of Levi you know all the all the priests under Moses they were they were Levites they were out of the tribe of Levi but Christ came out of the tribe of Judah so he was from a different lineage of priests chapter 7 verse 11 if therefore perfection were by the Levitical priesthood for under it the people received the law what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron for the priesthood being changed there is made of necessity a change also of the law so here he says we're changing the priesthood

Jesus is now our high priest and because we change we change lineage then the priesthood has also changed now let's skip to verse 15 and it is yet far more evident for then after the similitude of Melchizedek there arises another priest who is made not after the law of a carnal commandment but after the power of an endless life Jesus is not our high priest because he was of the tribe of Levi but he is our high priest because he lives forever that is why that is why he is our high priest he is the son of God and he lives forever for he testifieth thou art a priest forever after the order of Melchizedek for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof in other words where the law is abolished it is put away because what does it say here because it was weak for its weakness and unprofitableness you know the law it was limited in what it could do it could give peace of conscience for a little bit but then you fell back into sin again and then you carried that guilt until you again came to the day of atonement and you again you came to

God and you brought your sacrifice and you were again set free for the law made nothing perfect see the law it made nothing perfect you always had to come with another lamb you always had to come again the next year you always had to come back it made nothing perfect but the bringing in of a better hope did Jesus brought in a better hope Jesus brought in that which is perfect he brought in that which sets us free he brought in that which clears our conscience and sets us free and puts us back into fellowship with almighty God the bringing in of a better hope did by the which we draw nigh unto

[54 : 28] God hallelujah you know they couldn't draw nigh to God they were afraid of God and they ran away from that mountain where God was speaking but now we can we can draw near to him in full assurance hallelujah because Jesus is our high priest Jesus has made a way for us you know when Jesus died the veil of the temple was rent it was opened up it was rent in two therefore signify that the way into the holy of holy of holies is now open for humanity to come into the presence of God hallelujah things that the law could never do that's what Jesus came to do to fulfill that law and to do what the law could never do verse 22 by so much was

Jesus made a surety of a better testament and they truly were many priests because they were not suffered to continue by reason of death but this man because he continueth ever has an unchangeable priesthood our Lord Jesus he will live forever hallelujah wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them Jesus our high priest he ever liveth and make his intercession for us he knows our frame he knows that we are dust he knows our shortcomings and he makes intercession for us he ever liveth hallelujah and he will always be there for us he will be with us until the end of the earth yes he will hallelujah oh yes what a wonderful savior what a wonderful lord for such a high priest became us who is holy who is harmless and undefiled separate from sinners and made higher than the heavens who needeth not daily as those high priests to offer up sacrifice first for his own sins than for the peoples but this he did once when he offered up himself you know the high priests the priests in the old testament they weren't perfect either so they had to offer a sacrifice for themselves before they could offer for the people but

Jesus he was the perfect spotless lamb of God he lived there on this earth and never failed he never sinned and so he went to the cross and he shed his blood the sinless spotless lamb of God hallelujah hallelujah chapter 8 we have such a high priest who is sat on the right hand of the throne of the majesty in the heavens hallelujah he is now seated at the right hand of the father a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man you know this earthly tabernacle that Moses built it was just a shadow of what of the tabernacle that

Jesus has pitched in heaven hallelujah it was all just a shadow just a shadow showing us an example of the heavenly things verse seven for if that first covenant had been faultless then should no place have been sought for the second for finding fault with them he saith behold the days come saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah and by the way this this is this is quoting a prophecy from the Old Testament you know the prophets Jeremiah and Isaiah and some of those they saw the new covenant they saw it dimly down ages away they saw it they saw it and they prophesied about it this this new covenant not according verse 9 to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of

Egypt because they continued not in my covenant and I regarded them not saith the Lord for this is a covenant that I will make with the house of Israel after those days saith the Lord I will put my laws into their mind and write them in their hearts and I will be to them a God and they shall be to me a people hallelujah how will God do that how does he do that that he writes his law in our heart verse 13 a new covenant he hath made the first old now that which decayeth and waxes old is ready to vanish away he says he he bringing in he Jesus brought in the new covenant and you know when there's a new then the old is void the old is old and it waxes old and it's decayed it's no good anymore and so it is discarded the new covenant overrides the old it replaces the old covenant and now the new covenant he will write his law in our heart remember remember the children of

[61 : 27] Israel on the day that they called they called it then Pentecost how God came and he spoke to them well in the new testament in the book of Acts we have on the day of Pentecost they were all gathered together and what happened the spirit of God came and it rested upon them in tongues of fire and they spoke in different languages and all of that again the voice of God speaking through them they spoke as the spirit gave them utterance you know tongues of fire tongues of fire you know when God spoke there on Mount Sinai it was fire it was tongues of fire they rolled through the camp and in the new testament the holy ghost speaks through his people hallelujah it is a fulfillment

Jesus fulfilled it the holy ghost came hallelujah now let's continue chapter 9 verse 7 and 8 here we have he's talking about the tabernacle and talking about the high priest into the second into the holy of holies went the high priest alone once every year not without blood which he offered for himself and for the heirs of the people the holy ghost is signifying that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing that first tabernacle while it was yet standing it they couldn't enter in they couldn't they couldn't go into the holy of holies why because because they would have been killed they would have died if they would have entered because they were sinful but now that veil is rent and the way is opened for us as believers to enter in into the presence of

God now let's go we need to skip some of this here talks about their customs and the things that they did and the washing and the ordinances and says in verse 10 they did that until the time of reformation until the time of reformation until the time that Jesus came and reformed it and changed everything verse 11 but Christ being common 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 neither 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

Jesus he didn't enter into the holy of holies with the blood of a lamb but he entered the real holy of holies in heaven into the presence of God with his own blood let's read it here for if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctify it to the purifying of the flesh how 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 Jesus through the Holy Ghost he offered his blood and took it into the holy of holies of heaven itself into the presence of God he paid our debt he paid our debt he died for us we all had the penalty of death upon us because of our sin but

Jesus paid for it hallelujah and for this cause he is the mediator of the new testament 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 for where a testament is there must also of necessity be the death of the testator for a testament is of force after men are dead otherwise it is of no strength at all while the testator liveth where upon neither the first testament was dedicated without blood you know Jesus had to die to seal the new testament to seal the new covenant with his blood and as we partake of communion and we partake of that blood we reaffirm that covenant with our lord and savior yes we drink your blood we are a part of that covenant hallelujah but

[67 : 45] Jesus he sealed that new covenant God had made that first covenant with man and it was sealed with the blood of animals but now the new covenant sealed with the blood of Jesus that old covenant it was a type of the new and it was sealed with the blood of animals and now the new covenant the real it is sealed by the blood of Jesus and it takes away that old covenant you know it's like you know at least hopefully you older folks have a will to say what will happen with your belongings when you pass on and you know if you decide to change that will you go to an attorney and you rewrite it and so on what happens you sign that will the old one is not effective anymore it's passed away

Jesus signed the new will with his blood and the old is not an effect anymore it's gone verse 22 almost all things are by the law purged with blood without shedding of blood is no remission it was therefore necessary that the patterns of things in heaven should be purified with these but the heavenly things themselves with a better sacrifices than these you know the the the tabernacle and and all of those things in Moses day they were they were dedicated by the blood of of of animals but the heavenly things it took the blood of Jesus it took the blood of Jesus 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

Jesus took that blood into heaven itself and he said because of this blood my people can be forgiven and set free humanity humanity can be delivered from the powers of the devil because of my blood that I shed on Calvary that is what he was saying that that that great rift that was made when when Adam sinned that that great fall it is now bridged by the cross of Christ hallelujah nor nor yet that he should offer himself often you know the high priest did it every year but Jesus he did it once and that is sufficient for but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself as it is appointed on a man once to die but after this the judgment 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 hallelujah he taketh away the first to make to let's read there's a verse that says that so Hebrews well let's just read chapter 10 verse 1 for the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the commerce thereunto perfect verse 5 wherefore when he cometh into the world he saith sacrifice and offering thou wouldst not but a body hast thou prepared me you know remember

Jesus said I would have mercy and not sacrifice sacrifice just think of that as we read this in burnt offerings and sacrifices for sin thou hast had no pleasure then said I lo I come in the volume of the book it is written of me to do thy will O God Jesus came to fulfill the will of God to lay down his life a ransom for many yes that is why he came and he came hallelujah then said he lo I come to do thy will O God he taketh away the first that he may establish the second verse nine he taketh away the first that he can establish the second by the which will we are sanctified through the offering of the body of

[74 : 03] Jesus Christ once for all we are sanctified by the body of Jesus the body of Jesus that was slain for us hallelujah Jesus an atonement for us remember the Jews they have the day of atonement every year but Jesus Jesus paid for our atonement that we can be set free oh yes by the blood of Jesus hallelujah hallelujah but this man after he had offered one sacrifice for sins forever sat down at the right hand of God from henceforth expecting till his enemies be made his footstool for by one offering he has perfected forever them that are sanctified that's you and me that's the church of Jesus Christ that's every individual that puts his faith and confidence in the blood of

Jesus and becomes sanctified hallelujah it's for the whole world it's for the Jews it's for the Gentiles it's for the whole world no one no one was missed Jesus shed his blood for everyone Christ is the fulfillment of the law in the old testament they did their best and they observed the law and the sacrifices and hope to draw nigh to God in the new testament we come to Christ and he forgives us and he cleanses us and he sets us free and he sets us apart for his honor and glory hallelujah he gives us life you know the ten commandments they start with

God thou shalt love the Lord thy God and the last one it ends with your neighbor you know it's all Jesus said the law and the commandments they're all they're all tied up and thou shalt love the Lord thy God with all thy heart with all thy soul with all thy mind and thy neighbor as thyself love worketh no ill to his neighbor the law the new testament law is the law of love hallelujah we want to look a little bit yet at the Sabbath you know Jesus technically you know Jesus violated the law of the Sabbath so how do we

I just want to look at this a little bit because this is one of the things that that you know we we know people you know we have the seventh day Adventists and some of them I believe are true brothers but yet they keep the Sabbath and I don't know what else but let me just let me just say like this I want to bring some conclusions here in the next few minutes things concerning the

Sabbath the original observance of the Sabbath and this a quote its original intent was to provide release from anxious toil and ambition to acknowledge and worship God it was a day of rest it was a day of rest from our labors earthly labors and it was a day of rest to rest in God a day to worship God Jesus came to restore what was lost in the fall of man you know Jesus came to destroy the works of the devil when when Adam fell you know in the garden before

[79 : 33] Adam fell he had sweet communion with God almighty there was nothing between him and God God could come into the garden and they would walk together they would walk they would walk the paths through the garden together and they had sweet fellowship and communion together but when Adam sinned that was broken Jesus came to restore what was lost Jesus came to restore that sonship that Adam enjoyed before the fall Adam before the fall I believe he was totally at rest he had totally he was totally at peace it was just like Sabbath every day of the week he had communion with

God in Hebrews let's turn to Hebrews chapter 4 in chapter 3 he talks about the children of Israel and how they did not enter into rest because of unbelief but then he starts talking to us in chapter 4 and he says let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it for unto us was the gospel preached as well as unto them but the word preached did not profit them not being mixed with faith in them that heard it for we which have believed to enter into rest as he saith as I have sworn in my wrath if they shall enter into my rest although the works were finished from the foundation of the world for he spake in a certain place of the seventh day on this wise

God did rest the seventh day from all his works and in this place again if they shall enter into my rest seeing therefore verse six seeing therefore it remaineth that some must enter in enter therein and they to whom it was first preached entered not in because of unbelief he limiteth a certain day saying in David today after so long a time as it is said today if ye will hear his voice harden not your hearts for if Joshua had given them rest then would he not afterward have spoken of another day there remaineth therefore a rest to the people of God now he's talking to us here in the new testament in the new covenant there remaineth a rest to the people of God for he that has entered into his rest he also has ceased from his own works as

God did from his rest let us labor therefore to enter into that rest lest any man fall after the same example of unbelief rest for the word of God is quick and powerful and sharper than any two edged sword piercing even to dividing asunder of soul and spirit and the joints and marrow and is a discern of the thoughts and intents of the heart now let me ask you a question have you entered into rest are you still striving are you still striving are you still working he says here that those that have entered into this rest they have ceased from their own works what's he saying you know the children of Israel in the Old Testament they had to do the works of the law to earn their salvation they had to they had to keep the law perfectly if you if you were going to be a righteous man and if you were going to earn your salvation through the law you had to keep the law perfectly but now now we have entered into a rest the children of

God have entered into a rest we no longer try to work our salvation no but we come to Jesus and we accept the finished work of the cross of Calvary and the blood of Jesus to cleanse us and to set us free and to bring us back into right standing with God and then the Holy Ghost comes within us and he writes that law the law of God and the will of God in our hearts it's not that Old Testament law but it is the will of God for us today he writes it in our heart hallelujah now let's go in Galatians chapter 2 do do do do

[85 : 42] Galatians chapter 2.

And let me read.

Start in verse 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, not by the works of the law, for by the works of the law shall no flesh be justified.

Now verse 19. And I want to read this. I'm going to read this and I amplified.

For I, through the law under the operation of the curse of the law, have in Christ's death for me.

[86 : 57] I myself have died to the law, and all the laws demands upon me, so that I may henceforth live to and for God.

I am crucified with Christ. Nevertheless, I live. Yet not I, but Christ liveth in me.

And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

I do not frustrate the grace of God. For if righteousness come by the law, then Christ is dead in vain. We have died with Christ.

And Romans, we'll make this a little clearer. Romans chapter 10. I'm going to read that, then we'll talk about it.

[88 : 11] Actually, Romans chapter 7. Verse 1.

Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth. And he goes on and he talks about marriage and how that, how in marriage, after the death of a partner, then we are free from that marriage covenant.

Now let's read in verse 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

You know, there's much confusion and much being taught today.

But I believe that it all comes down to realizing and recognizing what Jesus did for humanity.

[89 : 45] You know, in the Jerusalem conference where they went and they gathered the apostles together and they brought the question, do the Gentiles need to observe the law?

And the answer was no, and they gave them certain commands to follow. But it was not the law. It was, don't eat meat, I offer it to idols, and don't drink blood, and so on.

Three or four very basic, simple things. But if we realize, like this verse that we read in Galatians, and now in Romans 7, that all those, even for the Jews, all those old claims of the law are gone.

They're over with. If they come to Christ and they die with Christ, buried with him in baptism, and raised again in newness of life, born again by the Spirit of God, if they come to Christ, even the Jews are set free.

They don't have to keep that old law anymore. They've died to it. With Christ. You know, Jesus, Jesus violated the law.

[91 : 30] Why? Because he was bringing in the new covenant. He was teaching that things are changing. The old is going to pass away, and there will be a new covenant.

The New Testament, which he sealed with his blood. You know, we read in various places, you know, how the disciples, they gathered on the first day of the week, and so on.

But if you look in Acts, they went into the synagogue on the Sabbath day, because that was the day that the Jews were meeting at the synagogue, and they went there, and they disputed with the Jews, and they taught them, and they preached Jesus until they were kicked out.

And then the next day, they gathered with the Gentiles, and the believers, whoever accepted Jesus, whoever wanted to, they gathered somewhere else, and they taught, they taught Jesus, and they taught about Christ, and the new covenant, and all of that.

And I don't think they stopped with one day, but they kept going. You know, I believe that when Paul, when he was on his journeys, he didn't just teach on the Sabbath day, and on Sunday.

[92 : 54] No, but he taught all week long. You know, we have an account of one place, where he came, in his travels, he came there, it doesn't say what day of the week it was, and they met together that evening, and he preached, he preached all evening, and he preached till midnight, and a young man fell out of the window, and he went down, and he raised him up, and he came back, and he preached till daylight.

You know, our whole life, is to, to, be, a life, of worship to God.

Yes, we, we gather together, on Sunday, we gather together on Wednesday, and we worship, and, and, and all of that, and that is good.

We need to do that. But, you're just as much a son of God, on Monday and Tuesday, as you are, on Sunday.

And therefore, your whole life, needs to show forth, the praises of our God, everywhere you go. you know, Jesus, there, the woman at the well, believe it was, she said, well, you're a prophet, tell me.

[94 : 42] Our fathers say, we should worship in Samaria, but the Jews, they say, worship in Jerusalem. What do you say? Jesus said, the time is coming, when the true believers, you won't go to Jerusalem, you won't go to Samaria, no.

But, true believers, will worship, the Father, in spirit, and in truth. For the Father, seeks such, to worship Him. He wants our life, to be a life, of resting in Him, a continual Sabbath, showing forth, the praises of God Almighty, everywhere we go.

You know, we have found rest. If we are born again, and we're filled, with the Spirit of God, we have found, a rest for our souls.

We have entered, into the rest, that Hebrews talks about. We have entered, into that rest. And it is not, in keeping the Sabbath, and it's not, in keeping Sunday, but it is, in living a life, seven days a week, to the honor, and glory of God.

You know, people, that today, say they're born again, but yet, they say, you need to keep, the Sabbath.

[96 : 24] That's okay, if they want to, keep the Sabbath. It's okay, if they want to, keep the feasts. But those things, will not save them.

The only thing, that will save us, is the blood of Jesus. That's the only way, to God. It's the only way, to salvation.

You know, the apostles, they said, you know, I think it's in Romans, don't judge. We should, just look at, just a little bit there, in Romans 14.

It says here, him that is weak, in the faith, receive ye, but not to doubtful, disputation. For one, believeth that he may, eat all things.

Another, who is weak, eateth herbs. Let not him, that eateth, despise him, that eateth not. And let not him, that eateth not, judge him, that eateth.

[97 : 32] For God, has received him. You know, we have people, in this community, that, you know, they don't eat meat. they, they, keep the Sabbath.

And, I don't know, are they born again, or not, but if they're born again, praise God. But if they're not born again, they are in, for a rude awakening, someday.

But if they're born again, the Bible tells me here, to not judge them. To not judge them. It's okay. God has received them.

If they, are washed, by the blood of Jesus, God has received them. One man, esteemeth one day, above another. Another, esteemeth every day alike.

Let every man, be fully persuaded, in his own mind. He that regardeth the day, regardeth it unto the Lord. He that regardeth, not the day, to the Lord, he does not regard it.

[98 : 35] He that eateth, eateth to the Lord, for he giveth God thanks. And he that eateth not, to the Lord, he eateth not, and giveth God thanks. So it's not in eating, and drinking.

It's not in keeping days. You know, the Jews, they always had to keep, the new moon. Their calendar was based on, it was a lunar calendar, based on the moon, and the moon phases.

So they had to keep, the new moon, and all of that. But those things, are neither here nor there.

You can keep them, and they will not, keep you from heaven, if you're born again. If you're not born again, those things will do nothing for you.

Salvation is only through the blood of Jesus. Keeping the Sabbath will not save you, it will not save the Jews.

[99 : 47] Keeping the law will not save them. You know, there's probably millions of Jews today, praying and asking forgiveness, fasting.

You know, in the land of Israel, on the day of atonement, everything shuts down. There's not an airplane in the sky, there's not a car on the road. The Jews are, the Jews are, everything is silent.

But that will not save them. Only the blood of Jesus will save them. All the law pointed ahead to Jesus, and Jesus fulfilled the law.

It is finished. Jesus finished everything. He left nothing undone. He didn't forget anything. He finished it all.

Now we live by the power of His resurrection. The same Spirit that raised up Jesus from the dead. Now dwells in us. The Spirit of God Almighty, the Holy Ghost, He now dwells in us.

[101 : 04] And He gives us rest. He leads us. In Him, we experience, we live in a continual Sabbath.

There's, there's, there's, there's, so much more that could have been said, but hopefully, hopefully this, was sufficient for today.

Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.