

# Sin Is History - Within the Veil and Outside the Camp

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. The reason why you shouldn't stay at the cross is when you come to the cross, sin becomes history. So the title I want to focus on today is sin has become history.

Sin has become history. Sin has become history. When God made man, God created us for a purpose. He created us to have a relationship with us.

He created us for his own economy and his own assignment. But something happened. Man fell. Man disobeyed God and turned his back on God and sin entered.

And so the relationship between man and God became affected. The Bible says, for all have sinned and are falling short of the glory of God.

[ 1 : 00 ] In fact, Romans chapter 5 verse 19 says that by one man's disobedience, many were made sinners. Okay. Okay. So you are not a sinner because of your sins or because you sin.

You sin because you are a sinner. You are a sinner because you were born sinner due to Adam.

And there has always been a problem. So then if God created us for his purpose and sin has come to affect our relationship with God.

So that we are all falling short of the glory of God and we don't have right standing with God. So that means that there's a problem actually for God. Because then God can't fulfill his own assignment.

And so in Genesis chapter 3, which is called the Proto-Evangel.

The Proto-Evangel is when God was cursing the serpent for the sin. He says that, he said to the serpent, the seed of the woman.

Genesis chapter 3, 15, 16. He said, the seed of the woman, you shall bruise his heel. And I'll put enemy between you and the woman. And between your seed and her seed.

[ 2 : 08 ] You see the second seed, S, talking about a capital seed. It's a unique seed. It's deity. Between you and her seed. He shall bruise your head and you shall bruise his heel.

This is what theologians call the Proto-Evangel. Which means the first gospel. God is the one who preached the first gospel. What's the gospel? The good news. And so Good Friday is the day the good news was actually executed.

Or was opened up to humanity. When he was born, the story of the good news has started. But on the cross, the story of the good news was executed.

That is why on the cross, in John chapter 19, verse 30. On the cross, he said, it is finished. The telestia. It is finished. He has finished, accomplished everything that is required for God and man to come back in a relationship.

So that God can fulfill his purpose. And so, on the cross, Jesus accomplished it. Now, watch this. In Hebrews chapter 2. Oh, thank you, Holy Spirit. In Hebrews chapter 2, it talks about...

[ 3 : 11 ] Let's look at chapter 1 first. I'll be quoting a lot from Hebrews because Hebrews is such loaded with the significance of Christ's ministry and Christ's assignment and Christ's work.

The work of Christ. All right, chapter 2, verse 9. Let's look at chapter 2, verse 9. It says that, but we see Jesus. Now, it's very important. You see, at the cross, at Easter, what happens is that you look at, you come to the cross.

And what we see at the cross is the crucified Jesus hanging on the cross with the crown of thorns on his head. So, at the cross, we see Jesus crowned with thorns.

And on the cross, we see Jesus crowned with thorns. At the cross, we see Jesus crowned with thorns for a purpose. All right. So, he was crowned with thorns on the cross for a purpose. But not permanently. He had to do that once and for all. He was crowned with thorns. But Hebrews chapter 2, verse 9. It said, but we see Jesus, but we see Jesus who was made a little lower than angels.

[ 4 : 16 ] That's for the purpose of dying. Angels don't die. Okay. So, he said, he was made a little lower than angels for the suffering of death. Okay. So, he was made a little lower than angels because of death.

He had to die. Angels don't die. And spirits don't die. God doesn't die. But human beings die. So, he became a human being for the purpose of death. So, now Hebrews chapter 2, verse 9.

Now, he says, but we see Jesus who was made a little lower than angels. That's human took upon humanity for the suffering of death. Crowned with glory and honor.

What do we see? We see Jesus crowned, not with thorns. At the cross, on the cross, he was crowned with thorns. After the cross, he is crowned with glory and honor.

He is crowned with glory and honor. We see Jesus crowned with glory and honor. Now, Jesus is not crowned with thorns. He is crowned with glory and honor. So, when you come to the cross and all you see is the cross and you stay at the cross after your sins have been dealt with, after your sins have been forgiven, then that's not a full picture because you have to move forward.

[ 5 : 24 ] It says, move forward. You have to move forward to see Jesus not crowned with thorns, but to see Jesus crowned with glory and honor.

Hallelujah. So, he says that, but we see Jesus who was made a little lower than the angels for the suffering of death. Crowned with glory and honor. That he, by the grace of God, might taste death for everyone.

So, he tasted death for everyone, for all of us, for everyone, including you and I. That is what makes his death exceptional.

His death that is dying glorious. Now, don't forget that. Now, and then verse 14 of the same chapter 2 of Hebrews, verse 14 says that in as much as the children, in as much as the children were partakers of flesh and blood, he himself likewise shared in the same.

That he shared that the same, the same meaning flesh and blood. He became humanity. Okay.

Remember that. He took on flesh. All right. So, he shared in flesh. Thank you, Jesus. I could have.

[ 6 : 32 ] The Holy Spirit just drew my attention to something. Shared in flesh. Put it back on the screen. Let's see. He shared in. In as much as the children are partakers of flesh and blood.

He himself likewise shared in the same. Same meaning with flesh and blood. Remember this. Flesh and blood. Flesh. Because God has not got flesh.

And God has not got blood. God has not got flesh. God has not got blood. But so that he will be able to taste death on our behalf. So, back on the screen, he says that since the children are partakers of flesh and blood, he himself likewise shared in the same.

That through death, he might destroy him who has the power of death. That's the devil. So, he needed flesh so he can die and destroy the devil. So, his death, we can say, is that Jesus' death is the devil destroying death.

His devil destroying death on the cross occurred on Easter, Good Friday. He died on the cross. It's the devil destroying death. But it's not only devil destroying death.

[ 7 : 39 ] It was penalty paying death. He died to pay for the penalty of our sins. So, he died to pay for the penalty of our sins. He also died, ah, ah, his flesh.

In his flesh, when he died, his flesh became the axis between us and God. So, we can go to God through his flesh. He is the way to the Father. His death on the cross paved the way for us to come into the presence of God.

The very presence of God. Hebrews chapter 1, verse 3. I will show you something. Then I will talk about the tabernacle. Then I will talk about the priest, high priest. Then I will talk about the blood of Jesus. Then I will talk about how sin has become history.

And so, Hebrews chapter 1, verse 3. He says that, talking about Jesus, okay. Who, being the brightness of his glory and the express image of his person.

He is the, Jesus in his flesh was the express, the immediate image of God's person. You want to know how God looks like? Look at Jesus. So, when the disciples came, Thomas, when Philip and Thomas, the disciples came to you and said, God, Philip said, Lord, show us the Father and it is

enough for us.

[ 8 : 51 ] When he said, Lord, show us the Father and it is enough for us. He just said, have I been with you all this while and you have not seen, you don't know me? John chapter 6. John chapter 6. He said, have I been with you all this while?

Psalms 4, verse 7 and verse 7 to 9. He said, have I been with you all this while and you don't know me? He said, if whoever has seen me has seen the Father. Why? Because Hebrews chapter 1, verse 3 says that he is the express image of the Father.

Hebrews chapter 1, verse 3 says that he is the express image of his brightness. Hallelujah.

Hallelujah. And so upholding, not just that, the express image of his person and upholding all things by the way of his power.

Watch this. That's not my topic now, my point now. The next point is what I'm trying to say. He said, when he had by himself purged our sins. Purged.

Cleanse. By himself. When he had by himself. Watch this. He said, when he, Jesus, by himself had purged our sins on the cross.

[ 9 : 56 ] He didn't stay on the cross. He went to the cross, but he didn't stay on the cross. Because the cross was the entry point. The cross was an access point for us.

So no one can come to the Father outside of the cross. You need to come via the sacrifice.

Because of sin. Because of our sins. You can't get to God outside of the sacrifice.

There is. There always. There was always. There has always been. And there was always the need for sacrifice to take care of the sin problem.

Because the sin problem always stood in the way between us and God. So there was always the need for something. Sacrifice. First particularly. Sacrifice. To take care of the sin problem.

So the Bible says that when he by himself. There was a system that couldn't do it. But it was just put in place temporarily. Just until he comes. The Bible says that when the fullness of time was coming.

[ 10 : 53 ] Galatians 4.4. God sent forth his son. Born of a woman. Born under the law. Galatians 4.4. So at the fullness of time. So before the time came. God put some things into place.

Galatians talks about how before the sun came. There were some things in place. The law was like a tutor. God put the law. Put systems in place. To keep man. To help man to relate with him.

But that was just under the old covenant. Under the old testament. By the Jews. So the Jews were having a relationship with him. And even that. He had to. When they came out of Egypt. He had to institute.

After the Passover. He had to institute. A system. By which they can approach him. And deal with the issue of sin. And approach him. Watch this. This is very important. So Jesus Christ. Don't forget this.

By himself. That's when he did it on the cross. His death. His death on the cross. Was sin removing death. I will say that again. His death on the cross.

[ 11 : 48 ] Was a sin removing. Sin cancelling. Death. He died a sin cancelling death. He died a sin removing death. So that you and I.

Can now have the access. Come boldly to God. Come forward to God. We can come boldly to God. Hallelujah. Hallelujah. Alright. Now.

This. I will. This. At this point. I will want to just go a little bit. Into the tabernacle. And to show you.

How God was dealing with his people. Under the old testament. Under the old covenant.

How he was dealing with his people. Before sin was finally. And once and for all removed. By the death. Satan destroying death of Christ on the cross.

Sin removing death of Christ on the cross. Christ is now seated in glory. We see Jesus. He seated as the son of man. He seated as the son of God. He seated as God. He seated as man.

[ 12 : 43 ] In glory. Bible says that. In Hebrews chapter 1 verse 3 again. I need to finish that. I almost left that. It says that. When he has by himself purged. When he has by himself purged.

Sat down at the right hand of majesty on high. Where is Jesus? He seated at the right hand of majesty on high. For your information. He is not on the cross.

He got out. He did the job on the cross. He said it's finished. And get off the cross. He came and nailed our sin to the cross. He nailed our judgment.

Our penalty to the cross. And he got off the cross. So when you come to him. What happens? You come to him by the cross. There's no way. You can have any successful relationship with God.

Outside of the cross.

And I'm going to show you in a minute. Alright. So he had to come to the cross. By his sacrifice on the cross. Purged our sin. When he finished. He ascended in heaven. And sat at the right hand of majesty.

[13:39] Doing what? That one. I'll talk about this in subsequent times. But now. He sat at the right hand of majesty. Alright. So. Then. I want to move from here.

And I'll come back. I'll tie it up here. And talk about the tabernacle. And God. When he brought them out of Egypt. He instituted systems. They can relate to him.

But he instituted. He showed Moses. How to build a certain tabernacle. So. He instructed Moses to build a tabernacle. They built a tabernacle. Which later on. Became the temple of Solomon.

The temple built a temple. So. Now the tabernacle. Was specified by God. It. It definitely had to have. Certain things. It definitely had to have.

The. The. Outer court. Alright. And then. Within the. When you enter the tabernacle. You enter. At the gate. And then.

[14:35] You. As soon as you enter in. What you see is the outer court. Then. Right from the outer court. As soon as you. You. You. You. Let me show you this.

So. The outer court. As soon as you enter the outer court. What you notice. What you find is. The. The holy place. So. You. When you. Sorry. You enter the outer court.

Then. From the outer court. You go into the inner court. And there are curtains. That divide the outer court. From the inner court. And then from the inner court. When you go into the inner court. There is another.

Inner court. In. Inner most court. Which is called. The holy place. Or the holies of holies. The holy of. It's inside the inner court. And so.

When you come to the tabernacle. Now. The holies of holies. No one was permitted. And allowed to go there. Apart from one person. Once a year.

[15:31] And one person. Who has been designated. Appointed by God. To become the high priest. He goes into the holies of holies. Once a year. And so. But when you come into the outer court.

When you. As soon as you enter the tabernacle. The outer court. The first thing you come. You come across. Is something called. The brazen altar. It's an altar. It's an altar. Which signify. It's an altar for sacrifices. Where they. They sacrifice. The animal. Bents. Offerings. Are there. The burnt offerings to God. Sacrifices to God. So. That is the entry. You can't enter the tabernacle. Outside of the altar. The cross is the altar. You come to God. There's no way you can get to God. Outside of the cross. The cross is so pivotal.

The cross is so central. The cross is. The crucified Christ. Is the good news. Because that is the only way. We can get to God. And so. When you get to the tabernacle.

[16:27] The first thing you meet. Is the cross. So to speak. All right. It symbolize the cross. The first thing you meet. Was the brazen altar. Then afterwards. You see the brazen lever. With water. You wash yourself.

Okay. And then from there. You can then. Go into. The holy place. The holy place. As soon as you enter. The holy place. There are three main items. In the holy place. On your right.

Is the table of shoe bread. On your left. Is the. The. Candles. Or the. Manorah. We call it. Is the burning. Lamp.

All right. And then. Just in front of you. Just before. You go into the. Most holy place. Which is inside of the holy place. Which is. Which is inside of the holy place. The inner courts.

The inner court. Has the. The holy place. And the most holy place. Before you get to the most holy place. There is a curtain. Now that curtain. Separated. Every.

[17:23] All humanity. From the holy place. Because. The holy place. Was symbolic. Of God's actual presence. And you can't go to God's presence. Because you got a problem. Sin. And.

Oh. Oh. God created us. To have fellowship with us. But because of sin. Even when. He decided to come and dwell. Amongst his people. In the. In the.

In the person. Of the tab knuckle. The tab knuckle. Had different chambers. And you can go. To the tab knuckle. The first. And outer court. It depends on who can go. The inner court.

Not everybody can go. They're just the priest. But the inner. The inner. The most inner court. The holiest of holies. Can only be entered. Once a year. By the high priest.

To go and do what? Now. This word leads me. Let's go. Look at Hebrews. Hebrews chapter 9. Oh. Oh. Thank you Jesus for the cross. Thank you Jesus for the cross. Thank you Jesus for the cross. [18:18] The cross. The cross has done it all for you. Calvary. Calvary. There's a song. It says that. Calvary. Covers it all. My sin and shame. Don't count anymore.

Something like that. All praise to the king. Who has ransomed my soul. Calvary. Covers it all. Oh. Oh. Oh. Oh. Oh. Don't stay at the cross. Come to the cross.

But don't stay at the cross. Move forward. The cross is the entry. Move on. So when you read Hebrews chapter 4. It says that. Therefore let us come boldly. Come boldly. Don't stay at the cross. It's the entry. But come in. That's where we are going now. Come in. Why can you come in? Because sin is history. As long as God is concerned. And you are concerned. If you are in Christ. All right.

So now. Hebrews chapter. What did I say? Hebrews chapter 9. I'm reading from verse 1. It says that. Then indeed. Even the first covenant. Had ordinances of divine selves.

[19:14] And the earthly sanctuary. So it had earthly sanctuary. But ordinances of divine selves. That means that. God. The things they were doing. There. In the sanctuary.

God has instructed them. This is how you should do it. So divine service. Even though it was an earthly tabernacle. Okay. Earthly sanctuary. Watch this. That's under the first covenant. At least tabernacle. For the tabernacles were.

For a tabernacle was prepared. First. The first part. In which was the lampstand. Which I mentioned earlier on. And the table of. And the table. And the table.

And the shoe bread. Which is called the sanctuary. All right. So the first part. Verse 3. It says that. And behind the second veil. So the first veil. When you enter the tabernacle.

And you. After the brazen lever. You. You meet a veil. And when you go behind that veil. It takes you into the holy place. Okay. Or the inner court.

[20:09] Now. When you go into the inner court. After you. As I said. You see the bread. Table of shoe bread. And the candle lampstand. The lampstand. You will then see. Another. Curtain. So.

The table of. Verse 3 again. And it says that. And behind the second veil. Which is the curtain. And behind the second veil. The part of the tabernacle. Which is called. The holiest of all.

So the holiest of all. Was behind. The second veil. The first veil. We could go. But. Beyond the first veil. You can't go behind the veil. Within that court.

Why? Because God is there. God is there. And you can't go. That was the problem. Remember. God created us to have time. With him. You remember. I said. Therefore come boldly. Come boldly. Come boldly. Come boldly.

Because previously. You can't come. Because of the issue of sin. Now watch this. So. It says that. The part of the tabernacle. Which is the holiest of all. Verse 4. Which had the golden censer.

[21:03] And the ark. What was inside there. The ark of the covenant. Overlaid. On all sides. With gold. In which were the golden. Pots that had manna.

Aaron's rod that budded. And the tables of covenant. This is all talking about. Describing what was there. Now. Go to the. The 6. It says that. Now. Verse 6 says that. Now.

When these things had been. That's prepared. The high. The priest always went. Into the first place. Did you see that? The priests. The priests. Always went.

Into the first place. The priest. Always went. Into the first place. Of the tabernacle. Performing services. That's the. That's the inner court. Behind the first veil. That's the inner court.

The priest always went there. Verse 7 says. Now. Watch this. Verse 7. But. But. The second part. The high priest. Went alone. See. The priest could go in the first part.

[21:57] But the second part. Which was behind the second veil. Behind the curtains. Behind the veil. It was only the high priest. The white. The high priest went. Alone.

For how many times? How many times? Once a year. He went there. Not without blood. He went there. Not without blood.

Which he offered for himself. And for the people's. For the people's sins. Committed in ignorance. So. What was the job of the high priest. When he goes there. The high priest's job. Was to go into the holies of holies.

Once a year. And if you go there. Without blood. You have flouted the law. Because it was. Ordinances of divine service. That's how heaven wanted it. Okay. You can't go there.



For... But in those sacrifices, there was a reminder of sin. Every year! That was a problem! So every year, you have to go and remember sin. Every... Because sin was very current.

Sin was active. And sin had not been dealt with. So every year, they had to go and sacrifice. And have to go and sacrifice. Every year. Alright.

[ 27 : 38 ] Now look at verse 4. Verse 4 says that... For it is... It is not possible that the blood of bulls and ghosts could take away sins. That is the problem! So because the blood of bulls and ghosts could not take away sins, they had to keep doing it.

Because the sin was still there! Can't you get what I'm saying? It's... It's that simple! The sin was still there! The blood of bulls, which they were using, couldn't do their job! He couldn't do their job!

He couldn't do their job! So then, the high priest must tiptoe gently into the holies of holies once a year! Because he himself... Look at what we just saw! He said, he must offer sins for himself and for the people!

Hebrews chapter 9, verse 7. I think I just read it. Put it on the screen. Let's see. Hebrews chapter 9 verse 7 says, by the second verse which he offered for himself! So the guy who was going there actually had a problem!

He himself is one of the people he's going to... He has a problem! He also had the same problem! So, he had to go without boldness... God, please... I... You called me to do it. That's why I'm coming to do it, please! Receive the blood!

[ 28 : 39 ] And then he goes! He had to go with timidity, with care! Because the guy had... He was going to offer the sin first for himself! The blood was first for himself and then he said, and for the people! Why? Because it was not possible that the blood of bulls and bulls would take the blood of bulls and bulls would take away sins!

So, every year! Every year! Every year! Who agrees with me that that is a real problem? Hallelujah! But thank God for the blood of Jesus! I said thank God for the blood of Jesus!

Thank God for the blood of Jesus! Now, we will come back to the offering of the blood! But before the offering of the blood, I told you something that... Two characteristics! Two requirements! You must be a high priest and you must have blood!

Okay? So, Jesus Christ was a high priest! Was he a high priest? He was God and became man! So, how must he become a high priest? Because he needed to be a high priest to do the job!

Alright!

Now, let's look at this! Hebrews chapter 5! Hallelujah! Hebrews chapter 5! He says, for every high priest, taken from where?

[ 29 : 47 ] So, if you are an angel, you are disqualified! An angel cannot be a high priest! Let alone to be a deity! To be God! You can't be...

Because to be a high priest, you must be taken from... For every high priest, you must be taken from among men! And the Lord is appointed for men! In things pertaining to God!

That he may... Watch this! That he may do what? Offer both gifts and sacrifices for sins! Look at the Holy Spirit! I read something!

Like, gifts are for the pleasure of God! Sacrifices are for the covering of our sins! Two things that he has said! Offer gifts for God's pleasure!

And then offer sacrifices to cover our sins! Every high priest needed to do that! Every high priest!

Look here on the screen! Put here on the screen again! the screen again he said for every high priest taken from amongst men does it make sense does it make sense why Jesus had to become man does it make sense why is that because for you to be a priest you must be you must be a man so every high priest put you on the screen again for every high priest taking every every taking from amongst men is appointed for men in the things that he may offer forgiveness verse 2. verse 2 says that he can he can have compassion of those who are ignorant in going astray and he says he himself also is subject to weakness he is just to have the problem that people have oh brother high priest all right but he's a very powerful man because God God God appoints him look at this look at this three that three says that because of this he is required as for the people also for himself to offer sacrifice for sin he has to do it because he himself is just like the people and verse 4 says that but you know even though he's like the people you can't take this honor for yourself it's God who appoints you just as Erom was so it's a very heavily appointment but God in his mercy will appoint a man to sort out to try and help this man problem and so he has put it's he is he is he puts ordinances in place so that people can follow is it heavenly oh oh thank you Jesus that I'm putting this way that's how it's done in heaven that is how he's giving this camera that's how he's done in

heaven that's how he's done in heaven hallelujah praise god that's how he's done in heaven in heaven watch this in heaven when you want to approach god sin will buy you so you can't get to god you see you'll find out later that the holies of holies was heaven on earth so the holies of holies was not particularly it wasn't like a shadow it was actually a real thing that's why you can't just go there so the high priest will also actually go into the presence of god go into the presence of god in the tabernacle he moved into the presence of god hallelujah now so we have established the fact let's go i think there's five um um there's five so watch this verse five it said so also christ did not glorify himself to become high priest but it was he who said to him you are my son okay it was you are my son today you have become it was he who said to him that you are my son let's put it on the screen it was he who said to him that you are my son today i have begotten you and then look at the next verse verse six says that and he also says in another place you are a priest forever so that god who said today i've begotten go to the verse five oh that's a strong one that's five that's five huh i didn't even notice you know what i saw he said he said watch this watch this he said watch this he said you are my son today i have begotten you so that means that before he had not been begotten for god so loved the world that he gave his only begotten son watch this for god so loved the world that he gave his only begotten son he was the only begotten of the father in eternity he was the only begotten but when he became a man he became the first born from when he resurrected from the dead he became the first born son of god so that we can become many sons so he became the first born out of the resurrection now watch this you jesus had to become a man so that he could become a high priest hebrew chapter 2 verse 17.

[ 34 : 05 ] he had to become a man so he could become a high priest right therefore in all things he had to be made like his brothers his brethren that's men we that he might be a merciful and a faithful high priest in things pertaining to god to make propitiation for the sins of the people so there is this the high priesthood role of jesus was to also take care of sins three aspects of jesus's high priestly role the first aspect is the erotic one which only deals with sins the second aspect is the heavenly priesthood which is the melchizedek kind of priesthood which doesn't actually deal with sin but it offers communion blesses and collects the tithe and the third uh sorry the second one is not a habit is this is the kingly priesthood so the kingly priesthood melchizedek he was the king of peace according to hebrews chapter 7 and genesis chapter 14. he was the king of peace and the king of uh uh righteousness he was the high priest of god being king of hebrews chapter 7 verse 3 verse 2 3 4 there he was king of uh the the king of peace and king king of salem king of peace and king of righteousness so now he was that a priest by his his priestly was a kingly priesthood he met abraham after the slaughter of the kings and blessed abraham and collected the tithe all right so this kingly priesthood the kingly high priesthood blesses and collects comes meter he the original the erotic high priesthood goes oh i'm talking of priesthood now but that's that's fine the erotic high priesthood goes from men to god and every priest is ordained amongst men okay from appointed from a moment to offer gifts and sacrifice to god on the behalf of men so the erotic high priesthood is taken from amongst men and to represent go to god from men whilst the melchizedek kind of priesthood doesn't just go to god for men it comes to god so it comes to men from god so abraham met melchizedek that's the first priest that was mentioned in the bible melchizedek abraham melchizedek met abraham when he was returning from the slaughter of the kings and bible says that and when abraham was returning and blessed him and blessed him this melchizedek okay the king of salem priest of the most high god was king but he was priest the kingly priesthood so he was uh uh kingly high priest he was the king and he was the priest he met abraham returning from the slaughter of the kings and blessed him to verse 2 but to whom abraham also gave the tenth of all first being translated king of righteousness and also okay okay meaning of peace so then the point here is that he blessed he comes from god to men he met abraham blessed abraham okay and gave him bread and wine ministered communion and collected the tithe and so that's the second type of priesthood and the third type of the third aspect of jesus's priesthood is the heavenly priesthood which is the priest that sits on the throne sits on the right hand of the throne and maketh intercession hebrews chapter 7 verse 20 25 he maketh intercession on our behalf this high priest sits on therefore he is also able to say to the animals uh those who come to god through him since he always liber to make intercession for them this high priest always lives to look at verse 26 and like he said for this such high priest is fitting for us hallelujah everyone can go and sit in they're going once and leave quickly but this one he went after he has performed the ironic one once and for all cleared it out of the way now he went and sat down he's not on the throne he's not on the cross he's on the throne jesus is not on the cross he is on the throne he was on the cross that's

history but because the good news about the cross is the cross still works their blood still speaks the cross is still efficacious today because what it was done once and for all and he's still speaking so he says that when you come to church when you come to god when in the church the aspects of the church he said he

pushed up that hebrews chapter 10 that's 20 i'm getting too excited let me come down hebrews chapter 10 verse 23 he said that to the mediator of the new covenant we have come to uh sorry 12 i'm sorry hebrews chapter 12 verse 23 it talks about how we have come to from verse 22 is that for you have come to mount zion hebrews 10 22 from verse 22 he said but you have come to mount zion to the city of the living god to the heavenly jerry sennam to an inamorable company of angels verse 23 to the assembly the general assembly of the church of the firstborn who's name who are registered in heaven to the god the judge of all to the spirit of just men may be verse 24 that's the one to jesus the mediator of the new covenant watch and to the blood of sprinkle that speaks better than that so the blood is still speaking jesus is the mediator of the new covenant okay he's the executor or he's the executor of the new testament he's the mediator of the new covenant he's the surety of the new covenant he breaches are seven verse 22 23 talks about jesus being the surety he's the surety of the new covenant jesus has several aspects he's the captain of our salvation jesus has several aspects he's the appointed heir of all things jesus has several aspects he is the anointed one of god hebrews chapter chapter chapter 1 verse 9 he's the son of god he's just a separate as he sits now he has several aspects he's the captain of our salvation as i said earlier on he's the high priest from god hebrews chapter 3 verse 1 he's the apostle sent from god he's the high priest he's the high priest who ministers hebrews chapter 8 verse 2 he ministers in a better tabernacle he's ministering in a better better a true tabernacle which is not erected by man that's he's the high priest all right let me leave you at the high priest and keep on the high priest because there's so so many things i can say he's the forerunner he's just he's our forerunner he's the shepherd of the sheep oh hallelujah he's the great shepherd of the sheep hebrews chapter 13 verse 5 verse 13 he's the great shepherd of the sheep okay he's our forerunner he he he he he's the the same there he the author and the perfecter the finisher of our faith hey jesus and he said looking on to this jesus he reached out to him you got to turn and look to jesus but you are not looking to him on the cross you are looking to him on the throne so i'm talking i was i was talking about the high priest okay so jesus christ came he came and i presume here hebrews chapter 5 verse 5 says so also christ did not glorify himself to become high priest but he became high priest by him when he's he was said you are my son today i have begotten you all right so that he was begotten now because he became he couldn't have become a high priest if he had not been begotten and he couldn't have become a high priest watch this is a very serious one i'm about to say if he had not resurrected from the dead all right so he came as our high priest in hebrews chapter 4 verse 14 and verse 15 it talks about jesus is high priest we said that seeing then that we have a great this one causing great those other ones are quite many ones but this is since that we have a great high priest who has passed through the heavens this one they only went to the tabernacle holy so he has passed through the heavens this is the son of god let us hold fast our conversion look at this verse 15 for we do not or we do not have a high priest who cannot be who cannot sympathize with our weaknesses that was in all points tempted as we are yet without sin this is the high priest we are talking about now um i'm about to show you something very serious i'm about to show you something very serious so all right let's take it systematically now we have established the fact that jesus is the high priest we have already spoken about the tabernacle so to be able to deal with it to enter the holies of holies first of all you have to come from the entrance and the sacrifice which represents the altar and then go into the holy place and then goes there and then go behind the curtain behind the veil on the cross when he says died he said early and lilla master batter me and bible said that when he gave up the ghost the curtain in the uh in the temple was torn from top to bottom in matthew chapter 27 verse 51. magic 27 51 says that and the curtain and therefore then behold the veil you see the veil veil behind the veil within the veil the veil of the temple was torn into that's the veil that was preventing us from getting to the no one could enter go behind the veil no one could go within the veil you can't go there but on the cross when he said it is finished the veil was torn hallelujah that means the axis granted hallelujah the veil when he said it is finished the veil was ripped from top because very high it's god himself who ripped ripped it not somebody god held it from the top and ripped it and you know hebrews i find out brothers and sisters i find out that in hebrews jesus's body was the veil

hebrews chapter 10 verse 20.

look at this hebrews chapter 10 verse 20. it talks about hebrews it said by a new and a leaf this is where i'm going to let's go let's read from verse 18. now where there is fruition of this there's no longer an offering for sin do you see that no longer you mean no longer an offering for sin uh-huh but they were doing every year yeah now no longer i'll go i'll come to that all right but let's go to the next verse 19. it says that therefore because there's no longer offering for sin sin is his field i said sin is history so long as god is concerned and the more you the christian are concerned sin is history so therefore brethren having boldness to enter into the holies now we are serving we are not high priests but you can also enter with the blood of jesus or by the blood of jesus he said having boldness to enter the brother the holy so by the blood of jesus there's not in the new and a new and a living way which jesus consecrated for us through the veil that is his flesh his flesh was the veil he consecrated access to us through his flesh so when he grew he died on the cross in his flesh but watch this remember this he says since since the children are flesh and blood he also took the same he needed the flesh he didn't get the flesh to deal with this whole problem of sin hallelujah and so now systematically these are high priests now so we have established that he is the high priest okay he is the high priest but he had to enter the holies of holies but he needed to go with blood that's the problem he needed to go with blood so where did he get the blood from he said no i'll go he said i'll go with my own blood hey but how can you go with your own blood because you you die then you can't go he said no me i'll go i'll die and collect my own blood and take it to the holy soul to make sin history so let's look at hebrews chapter 9. all right hebrews chapter 9 verse the um um hebrews chapter 8 verse 1. now the main point we are trying to say is this we have such a high priest who is seated uh he's seated he's seated we have such a high priest we have we have such a who is seated at the right hand of the throne of majesty in heaven that's the high priest we are supposed to be looking at crown with glory we see jesus crowning glory not jesus crown with tongues on the cross all right so verse verse 2 verse 2 and mean jesus is a minister you see that he's a minister of the sanctuary and the truth of which the lord erected and not man the next one verse 3 for every high priest is appointed to offer both gifts and sacrifice therefore it is necessary that this one jesus to have something to offer he must also have something now he's a high priest so what are you going to offer you have to have something to offer this so it's necessary for jesus uh to also have something to offer verse um three okay verse four look at this voice very funny very interesting not funny very interesting he said for if he were on earth he would not there would not if he were on earth he would not be a priest since there are priests who offer the gifts according to the law they're already doing the earthly thing so he doesn't have to come in to another one all right look at verse 6 but now he has obtained a more excellent ministry that's talking about jesus in as much as he is a mediator of mediator of a better covenant which he established on better promises hallelujah watch this we are going somewhere for if the first covenant had been faultless then no place would have been sought for the second because find because finding finding fault with them he said behold now god said there's a problem with the first one because the blood of boost can't do the job the blood of ghost come to the job and the high priest himself has to sin so i really can't do the job all right so then a uh god said i'm going to make a new car remember that for verse 8 he said because finding fault with them he says behold the days are coming says the lord when i'll make a new covenant with the house of israel and with the house of judah that's the new covenant what's the new scott going to be about is it's very it's kind of similar to the old covenant but it's going to be a new one because the thing is not doing the job i need to do the job but i have to put it in place so that until jesus um god himself comes now look at chapter 9 i've i've already read we read we started reading from chapter 9 and then we read about the tabernacle okay and we read about how the high priest verse 7 says that but into the second part the high priest went alone once a year not without blood but he which he offered for himself and for the people's sins committed in ignorance the holy spirit indicating that watch this the way into the holies of all was not yet made manifest while the first tabernacle was still standing so the way to the holies of holy was not yet available that means once there is going to be available the the way to the holies of holies was not yet made manifest the way to the holy was not yet ready that's the holy was signal once the altar knuckle was there so that means that there was a time coming that's going to be the way to the holy of holies is going to be available the ways the way to go within the veil uh-huh access to go into the veil to go behind the veil within the bill is going to be made available that's why don't stay at the cross come within the veil let's go go into the view go inside don't stay at the entrance go inside hallelujah all right uh let's read the verse 11 that's interesting that's another

night but christ by christ but christ came as high priest of the good things to come with egg with the greater and the more perfect tabernacle not with not not with hands that is not of this creation so the tabernacle christ entered is not a human tabernacle it's actually the original one which the the one aaron was entering was shadowing okay the tabernacle just says uh um not with hands watch this i like the best of i like the best of the best of is serious i wish you could read with me wherever you are watching the best of not with blood they were going with blood you can't go without blood now this high priest came and went there but not with blood of goats and cows but with his own blood he entered the most holy place how many times once he entered the holy place once for all having obtained eternal redemption he obtained redemption for us and entered the holy place once and for all so eternal redemption had not been obtained yet man had not been redeemed from the power of sin none had not already redeemed from judgment not man have not been redeemed from the wrath of god the judgment of god so when he entered with his blood he obtained eternal redemption once and for all so it's not something you have to keep going every day no eternal redemption so that means that when you are redeemed you are redeemed eternally because of the blood of jesus you are redeemed eternally the the old testament priests they were going over and over now let's let's look at the verse verse verse verse verse 13 for if the blood of booze chapter 9 verse 13 for if the blood of booze and goats and the ashes the ashes of a heifer sprinkling the unclean sanctifying for the pre-fine of the flesh those days equal allow them to have a relation with god so if it was working how much more verse 14 said how much more shall the blood of jesus who through the eternal spirit offered himself without sport cleanse your conscience from dead works to save the living god so he did it so that you can move forward to save the living god when you read the hebrew book of hebrew sometimes every now and then you see this living god said you have come to the city of the living god the living god to save the living god all right now um so page your conscience to save the living god we will quickly jump to verse 10 chapter 10 that's where [ 50 : 55 ] i'll be beginning to move this to an end but before we go to chapter 10 i want to i want to take you a little back on to chapter 7 look at chapter 7 hebrew chapter 7 verse 26 he said force i like this this street this statement is so nice it says such a high priest is fitting for us not those ones hallelujah he said for such a high priest is fitting for us who is holy harmless undefiled the other one who is holy and he said he is not separated from sinners the other one was with sinners he also had to go do for himself first separated from sinner and has become higher than the heavens there's 27 look at this 27 who does not meet see daily as those high priests it's very interesting as those high priests who does not need daily as those high priests to offer up sacrifices first for his own sins and then for the people for this he did once for all when he offered up himself so he came jesus came and gave up himself offered up himself as a sacrifice for sins once and for all that he did once and for verse 28 verse 28 for the law appoints as high priests men who have weakness but the word of oath which he said you are my son today i saw you are a priest after the order of the man that oath which came after the law appoints the son who has been perfected forever so his his high priesthood is he doesn't die is perfected forever such a high priest is fitting for us amen chapter 9 verse 26 hebrews of the 9 verse 26 we are we are we are in hebrews because hebrews is the book that presents tell us more about the heavenly christ when you read the other pieces of paul most of the time paul was talking about um the christ within christ within christ within christ within christ within christ within which is necessary christ inside of you christ is in me and all that but in hebrews he presents the christ in heaven the heavenly christ the christ on the throne so the christ in within how do you do with their christ with to enjoy or to to enjoy or to experience the Christ within, you have to enter your spirit.

Be in the spirit. Be in the spirit. Be spiritual brother. Be in the spirit. Stop that sin. Be in the spirit. Sometimes you are going to do something and the Holy Spirit says, don't do it.

Be in the spirit. That's how you can enjoy the Christ within. But the heavenly Christ, how do you enjoy the heavenly Christ? You have to turn away.

That's why I said looking unto Jesus. Turn away from earthly things. Turn away from earthly religion, earthly things, earthly systems and look unto Jesus. That's the heavenly Christ. And so in the Hebrews, that's why I'm more into Hebrews because in the book of the book, I'm talking about the heavenly Christ. Amen. Who is no more on the cross?

Christ is no more on the cross. And so don't stay at the cross. Come inside the Holy Spirit. Come within the veil. Come inside. Come. Don't stay at the cross.

[ 54 : 20 ] Because he had gone. Oh, ah. Brother, you know what I just remembered? He says in Hebrews 6, verse 20, where verse 19 says that which hope, this hope we have as an anchor of the soul.

Both strong and steadfast. Which our hope enters the presence behind the veil. Behind the face is the same as within the veil. The hope goes behind the veil which no one can go.

Watch this verse 20. Where? Behind the veil. Where the forerunner has entered for us. So Jesus is our fault. He has entered. So if a forerunner has gone, that means the rest are coming. Hey! Hallelujah! Where the high priest could not go, we are now being invited to come in.

But he had to go first to present not the blood of bulls, to present his own blood. To, oh! To make sin history. So that now you can also come within the veil.

So where the forerunner, put it on the screen again. Where the forerunner, even Jesus, having become a high priest forever according to the order of Moacite, has entered.

[ 55 : 28 ] He's entered there. So we have to now come. So remember, he has entered there. He didn't enter with the blood of bulls. He entered with his own blood. Hebrews 9, verse 26. Hebrews 9, verse 26.

Hebrews 9, verse 26 says that, he then, this talking about Jesus Christ, that he didn't have to do it repeatedly over and over because he did it one time for all. He said, if he is supposed to do that, then he then would have, would have had to suffer, suffer often since the foundation of the world. But now, once at the end of the ages, he has appeared to do what? Put away sin. Once at the, once, how many times? Once at the end of the ages, Jesus has not will appear, he has already. The cross. He has appeared to do what? To put away sin by the sacrifice of himself. And so, that, I'm bringing a big question now. So if sin has been put away by the sacrifice of himself, then, dealing with God, sin is not a problem.

Because sin is history. Sin is history. So, what did I say? I should go and hide and sin? No, no, no. No, no, no. As long as your position in Christ is concerned, if you stay in your position, sin is not a problem.

[ 56 : 52 ] You know, I'm not going. You can come to God anytime in Christ. Anytime, any day, anytime, you can come boldly before the throne of grace and obtain mercy and find grace to help in time of need.

Christ our circle, our circle. Christ our helper, our instant helper. Now, so, it says that he has appeared at the end of the ages to put away sin.

How did he do it? By the sacrifice of himself. Okay. Go to verse 28. 28. It says that, So also, because he was appointed for one to die once, so also Christ was offered once to bear.

Why was he offered? To bear sins. The cross is to deal with sin. He was offered once to bear the sins of many. Not himself. He didn't have it.

So he was offered once to bear the sins. 1 Corinthians 5, verse 21 talks about how God has made Christ to be sin for us. For he made him who knew no sin to be sin for us, that we might become the righteousness of God in him.

[ 57 : 57 ] So once you are in him, you are the righteousness of God. Because he took your sins so that you can take his righteousness and enter the throne. Hallelujah. And so, Hebrews chapter 9, verse 28.

928. He says that, Hebrews 9, verse 28 says, So Christ was offered once to bear the sins of many. To those who eagerly await for him, he will appear a second time.

He's coming again. The coming of Christ is two. First one, to bear sins. To put away sins. And then he's going to sit down. He will get up and come back.

He came to be born. To put away sin. Now he's going to sit as the high priest on the throne.

Interceding on our behalf. A time is coming. He's going to come appear a second time.

Apart from, this is why it's not sin. It's not to deal with sin. Because sin is history. To come and take us to himself finally. Real salvation. Hallelujah. Hallelujah. Now, having said all this, so what have I said so far?

[ 58 : 58 ] The tabernacle, we are supposed to enter the holies of holies. Number one. And then you, it's only high priest who can enter the holies of holies. Number two. The high priest were all entering the holies of holies regularly. Year after year.

They were entering the holies of holies year after year. Because they couldn't deal with sin. Well, sin needs to be dealt with permanently. And so, Jesus also came as high priest. Okay. God

appointed him high priest.

And then went into the holies of holies. And then went into the holies of holies. And went behind the veil. Went within the veil with his own blood. And sat, he dealt with sin once and for all. Now, having said that he went behind his veil.

Let's look at Hebrews chapter 10. That's where I'm going to end. Hebrews chapter 10. Thank you, Jesus. Thank you, Jesus. I want to pick it up from verse 10.

I don't know, verse 16. Or verse 15. But the Holy Spirit also witnesses to us. For after he had said before.

[ 59 : 55 ] This is the covenant that I will make with them after. I will make with them after those days. Says the Lord. I will put my law in their hearts. And on their minds.

On their minds, I will write them. Verse 17. Then, then he adds. There are sins. You see that? He adds. There are sins and lawless deeds.

I will remember no more history. There are sins and lawless deeds. I will, God, will remember no more. No more.

It's the new covenant I'm going to make with them. Not an old covenant. I'm going to make a new covenant. And as it's, Jesus Christ, remember. He's the mediator of the new covenant. He's the executor of the old, sorry, the new testament.

He's the mediator. He's the mediator. He's the mediator. He makes sure that, remember, Hebrews chapter 10, verse 24. It says that you have come to the Christ, the mediator of the new covenant.

[ 60 : 53 ] Hebrews chapter 10, verse, sorry, chapter 12, verse 24. Hebrews influence scripture. I've heard the Hebrews about love. Verse 24, verse 24. Hebrews read Daniel day Hebrews chapter 10, verse 24.

You read, to Christ, the mediator back in ■■■rito to Christ, and Christ, the mediator of the new covenant, the mediator or the new covenant. Hebrews chapter eight verse two, and verse six particularly the 6th, it talks about he has entered better promises. better promises he has but now he has obtained more excellently in his point that he's the mediator of a better covenant the mediator that this new covenant thing christ came to execute it christ came to make sure that this thing is happening but his blood that's why he said that and to the blood of sprinkler the blood of the new covenant in matthew i think this should be matthew chapter 26 verse 28 matthew 26 verse 28 when he was about to passover he said this is the blood okay the blood of the new covenant which is first shed for many for the remission of sins so when he was about to take the last supper he told them this is the blood so it's not something that's about to be done i'm actually doing it the blood of the new covenant the new covenant is now about to be activated the new covenant is now about to be installed the new covenant is now about to be put in place so he took his blood his blood is what is that is called the blood of the new covenant and jesus is the mediator he's the one who who uh mediates he's the one through whom we have the new covenant and the new covenant it comes first of all one of the new things about the new covenant is it takes away sins it makes sense history he reached after 10 as i was reading he reached after 10 verse 17 he says that then he god asked he said verse 16 let's look at verse 16 again he said i'll make this is the covenant that i'll make with them after those days says the lord i'll put my law in their hearts and and and in their minds i will write them then he adds their sins and their lawless deeds think about it lawless deeds i will remember no more i will remember no more i if you are watching say no more he said god said i will remember that means that actually he's always been looking for to getting rid of sin so that he can do his actual job sin came into step in the way and interfere and he had a plan proto-evangel he had a plan to deal with this sin one thing once and for all god's plan was to deal with sin because sin was not important god's plan for us what he wanted to do with us sin came to interfere so he had to get get rid of this thing if sin was important he wouldn't have said i'll remember no more he said i've dealt with this all let's get out let's not move on to better better things let's get out with business and forget about this petty petty things so long as god's original plan is concerned sin is petty that's why when you are born again every time sin oh god forgive me sin sin get over it and move on with god move on enter the spirit come out of the flesh enter the spirit hallelujah he said i will remember he said i'll remember their sins no more because sin is history right now look at verse 17 verse 18 this is very important all right so he said now where there is remission of sins there is no longer an offering for sin because it's not necessary where there is sin has been taken away remitted where there is remission of sin those days he used to cover that's why when john the baptist in john chapter 1 verse 29 he saw jesus he said behold the lamb of god who takes away remitted your sins

have been remitted so this is the blood of the new covenant which will be shed for the remissions of the sins of many for the remissions of sins matthew chapter 26 verse 28 the blood will be shed for the remission it's also said where there is remission verse hebrews chapter 10 verse 18 it says that where hebrews 10 18 said now where there is remission of these the sins there's no longer an offering for sin so that this this makes the old testament preach redundant god they were they were appointed to offer sins offer gifts and sacrifices

for sins according to hebrews chapter um um 5 verse 1 and 2 and chapter 8 they were appointed to offer gifts and sacrifices for sins for every i've been taken one man it's appointed for many but anything um to god that you may offer both gifts and sacrifice for sin but where there is remission of sins there is no longer see what i'm saying there is no longer an offering for sin so if your job is to be offering sins then you have been rendered redundant because jesus has fulfilled that aspect of a priesthood job so there's no longer circuit because he did it once and for all so now what shall we supposed to do now what are we supposed to do since i've been remitted the next verse verse 19 hallelujah but therefore bedding having boldness you too now you can come inside because the forerunner the forerunner has entered for us therefore having boldness having boldness to enter behind the veil enter the holies by the blood of jesus watch this what does it say by a new and a living way which he consecrated for us through the veil that is his flesh what are we supposed to do go to the quickly and having having a high high priesthood by the house of god what are we supposed to do let us don't stand across draw near wow wow wow wow let us draw near with what let us let us draw near with a true heart in full assurance of faith having a heart sprinkled from evil conscience you see the conscience of sin sometimes lingers on the blood of jesus sprinkles a heart from evil conscience and our bodies washed with pure water which is the way so let us bring down to the king and by premierid required on ■■■Impeed strong worshiping the head chúngr■■■ with the shield the wind have beaten with the angels of God lookful they look good but yeah hold like they should purchase a fight and they are in temptation yes they are blessed to bear who have purchased them handi but that walksédiotis will gave him

Come forward. Come forward. We have been enjoying to come forward. In Hebrews chapter 12, verse 22, he said, For we have not come to Mount Zion. We have come to Mount Zion. We have come to Mount Zion. We are supposed to come, come, come, come, come.

Now it's come, come. Don't stay, stay, stay. You come to the cross, but don't stay at the cross. Because he's no longer on the cross. He's on the throne. And he said, come, come, come to the throne. Come where I am. I have gone ahead of you so that I am the forerunner.

[ 67 : 49 ] Come, come, come, come, come, come, come. Come within the veil. Come within the veil. Hallelujah. Make sure you don't forget this. Sin is history.

Because Christ has died for sins once and for all. So now come, cross out. We thank God for using the servant Reverend Dr. David Entry to share this awesome word.

If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at kairis.org. Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Karis Ministries. Stay blessed.