



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Our Father whom art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven, give us this day our daily bread, forgive us our debts as we forgive our debtors, forgive us our trespasses as we forgive those whom trespass against us, and led us not into temptation but deliver us from evil, for thine is the kingdom, the power, and the glory forever.

Amen

Worship Music

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Scripture

Hebrews 9 (2005)

Hebrews 9:1-28 (AMP)

- ¹ NOW EVEN the first covenant had its own rules *and* regulations for divine worship, and it had a sanctuary [but one] of this world.
- ² For a tabernacle (tent) was erected, in the outer division *or* compartment of which were the lampstand and the table with [its loaves of] the showbread set forth. [This portion] is called the Holy Place.
- ³ But [inside] beyond the second curtain *or* veil, [there stood another] tabernacle [division] known as the Holy of Holies.
- ⁴ It had the golden altar of incense and the ark (chest) of the covenant, covered over with wrought gold. This [ark] contained a golden jar which held the manna and the rod of Aaron that sprouted and the [two stone] slabs of the covenant [bearing the Ten Commandments].
- ⁵ Above [the ark] and overshadowing the mercy seat were the representations of the cherubim [winged creatures which were the symbols] of glory. We cannot now go into detail about these things.
- ⁶ These arrangements having thus been made, the priests enter [habitually] into the outer division of the tabernacle in performance of their ritual acts of worship.
- ⁷ But into the second [division of the tabernacle] none but the high priest goes, and he only once a year, and never without taking a sacrifice of blood with him, which he offers for himself and for the errors *and* sins of ignorance *and* thoughtlessness which the people have committed.
- ⁸ By this the Holy Spirit points out that the way into the [true Holy of] Holies is not yet thrown open as long as the former [the outer portion of the] tabernacle remains a recognized institution *and* is still standing,
- ⁹ Seeing that that first [outer portion of the] tabernacle was a parable (a visible symbol or type or picture of the present age). In it gifts and sacrifices are offered, and yet are incapable of perfecting the conscience *or* of cleansing *and* renewing the inner man of the worshiper.
- ¹⁰ For [the ceremonies] deal only with clean and unclean meats and drinks and different washings, [mere] external rules *and* regulations for the body imposed to tide the worshipers over until the time of setting things straight [of reformation, of the complete new order when Christ, the Messiah, shall establish the reality of what these things foreshadow—a better covenant].
- ¹¹ But [that appointed time came] when Christ (the Messiah) appeared as a High Priest of the better things that have come *and* are to come. [Then] through the greater and more perfect tabernacle not made with [human] hands, that is, not a part of this material creation,

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¹² He went once for all into the [Holy of] Holies [of heaven], not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found *and* secured a complete redemption (an everlasting release for us).

¹³ For if [the mere] sprinkling of unholy *and* defiled persons with blood of goats and bulls and with the ashes of a burnt heifer is sufficient for the purification of the body,

¹⁴ How much more surely shall the blood of Christ, Who by virtue of [His] eternal Spirit [His own preexistent divine personality] has offered Himself as an unblemished sacrifice to God, purify our consciences from dead works *and* lifeless observances to serve the [ever] living God?

¹⁵ [Christ, the Messiah] is therefore the Negotiator *and* Mediator of an [entirely] new agreement (testament, covenant), so that those who are called *and* offered it may receive the fulfillment of the promised everlasting inheritance—since a death has taken place which rescues *and* delivers *and* redeems them from the transgressions committed under the [old] first agreement.

¹⁶ For where there is a [last] will *and* testament involved, the death of the one who made it must be established,

¹⁷ For a will *and* testament is valid *and* takes effect only at death, since it has no force *or* legal power as long as the one who made it is alive.

¹⁸ So even the [old] first covenant (God's will) was not inaugurated *and* ratified *and* put in force without the shedding of blood.

¹⁹ For when every command of the Law had been read out by Moses to all the people, he took the blood of slain calves and goats, together with water and scarlet wool and with a bunch of hyssop, and sprinkled both the Book (the roll of the Law and covenant) itself and all the people,

²⁰ Saying these words: This is the blood that seals *and* ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you.

²¹ And in the same way he sprinkled with the blood both the tabernacle and all the [sacred] vessels *and* appliances used in [divine] worship.

²² [In fact] under the Law almost everything is purified by means of blood, and without the shedding of blood there is neither release from sin *and* its guilt *nor* the remission of the due *and* merited punishment for sins.

²³ By such means, therefore, it was necessary for the [earthly] copies of the heavenly things to be purified, but the actual heavenly things themselves [required far] better *and* nobler sacrifices than these.

²⁴ For Christ (the Messiah) has not entered into a sanctuary made with [human] hands, only a copy *and* pattern *and* type of the true one, but [He has entered] into heaven itself, now to appear in the [very] presence of God on our behalf.

²⁵ Nor did He [enter into the heavenly sanctuary to] offer Himself regularly again and again, as the high priest enters the [Holy of] Holies every year with blood not his own.

²⁶ For then would He often have had to suffer [over and over again] since the foundation of the world. But as it now is, He has once for all at the consummation *and* close of the ages appeared to put away *and* abolish sin by His sacrifice [of Himself].

²⁷ And just as it is appointed for [all] men once to die, and after that the [certain] judgment,

²⁸ Even so it is that Christ, having been offered to take upon Himself *and* bear as a burden the sins of many once *and* once for all, will appear a second time, not to carry any burden of sin *nor* to deal with sin, but to bring to full salvation those who are [eagerly, constantly, and patiently] waiting for *and* expecting Him.



Christ and the Tabernacle

the Old Testament, God instructed the Jewish nation to follow laws that would eventually prepare them to understand His spiritual laws, revealed in Christ. In this chapter, the writer highlights how some of the central elements of the Old Testament Law, including those relating to the high priest, to the tabernacle, and to the sacrifices, were symbolic ("types") of Christ and His eternal, spiritual laws. Christ and the Gospel are the true central elements of the New Testament (new covenant), which superseded the Law of the Old Testament and became our spiritual law for the rest of eternity.

- The tabernacle was a sanctuary of this world; the true tabernacle, not made with hands, is the dwelling place of God in heaven (vv. 1 , 11 , 24).
- The high priest entered the tabernacle once a year; Christ entered the heavenly tabernacle and reigns on the throne once for all (vv. 7 , 12).
- The high priest obtained annual redemption; Christ obtained eternal redemption (v. 12 ; 10:3).
- The high priest offered the blood of animals as sacrifice for a specific sin; Christ became the sacrificial lamb and offered His own blood as redemption for all mankind's sins (9:12).
- The high priest's sacrifices made mankind outwardly clean; Christ's sacrifice makes mankind spiritually clean and presents us righteous before God (vv. 13–14).

Hebrews 9:15–28. The New Testament

this section the writer of the letter makes use of the fact that the Greek word for "covenant" can also mean "testament." covenant is a formal agreement between two parties, and the new covenant is God's agreement with humanity; this is how the author of Hebrews generally uses the word. is where we get the names of the two

divisions of the Bible: Old Testament and New Testament. The Old Testament is the covenant of the Law. The New Testament is the covenant of Christ. The abundant use of blood in the rites of the old covenant prefigured the urgent necessity of some great sacrifice for human sin (vv. 19–22). testament, by contrast, is a last will that takes effect only after the death of the maker. The new covenant (or new testament) is the will Christ made for His heirs, a will that could not take effect until after His death, by which He atoned for their sins (vv. 15–16). major emphasis in Hebrews is "once for all" (vv. 26–28):

- Christ offered Himself once for all (7:27).
- Once for all He entered the Holy Place (9:12).
- He has appeared once for all at the end of the ages to put away sin (9:26).
- Men are appointed once [for all] to die (9:27).
- Christians are sanctified once for all by the offering of Christ (10:10).
- Christ, once [for all] offered, shall appear a second time for His waiting heirs (9:28).

(Halley's Bible Handbook; Henry Halley; Zondervan; 2000; history and commentaries; pages 861-862)

Notice that Jesus offered His blood by the Spirit (see Hebrews 9:14). The Spirit and the blood work together. The promised Holy Spirit could not be poured out on the Day of Pentecost until after the blood was poured out on the cross of Calvary. The blood and the Spirit still work together today. Honor the blood, and you will see the Spirit poured out in your life.

*"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."
(2 Corinthians 9:8)*

(Amplified Bible; The Everyday Life Bible; 2005; Joyce Meyers; Scripture, notes, commentaries; pages 2044-2046)

(Word 9; Bible Software; KJV; Amp; Sermons of Historical pastors; Scripture; concordance; reference materials; 2008)

Psa 119:105
Thy word [is] a lamp unto
my feet, and a light unto my path.



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