

## **THE SERMONS, LECTURES, AND SONGS OF SIDNEY EDWARD COX**

Hebrews – Chapter 9, Part 2

**Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Epistle to the Hebrews that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.**

**During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.**

**From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.**

**As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

Remember way back in the Epistles to the Hebrews, Chapter 6, the Holy Spirit gathered together the great teaching that had been given to both professors and possessors and had warned those who were on the point of going back into Judaism, with all that that meant, that the Holy Spirit was not able to do anything more for them.

And consequently, if they moved back from the utmost that God could do, then there was no further opportunity or possibility of them being renewed again unto repentance. Now, from that warning, which is to be repeated in Chapter 10 with an addition or two, but it’s the same basic warning all the way through, the Holy Spirit again goes on with His great contrasts, His comparisons between our precious and wonderful Lord and the best that Judaism could offer.

Because don’t forget that one of the reasons for the importance of this book that we call the Epistles to the Hebrews is, to say something that we have said dozens of times in this class before, it gives us the best picture of the high priestly ministry of our Lord to be found anywhere in the scripture.

And don't forget that the high priestly ministry was the best that Judaism could offer. If Christ was superior here, He was superior everywhere. Now, that's the big point of it all. And so the Holy Spirit, with great patience, and I believe, with great delight, because He does delight in bringing out the wonders of our Lord. I think that He is delighted to once more remind us of His superiority -- His superiority in His person, His superiority in the realm in which He operates, the tabernacle or the temple, as the case may be. And that, of course, is now to be repeated with details added; the superiority of the covenant under which He operates, the covenant that can produce a new man, not just a better man. The old covenant could produce a better man.

But, if that was all that happened, then the better man could go out into the darkness. If you have any doubt about that, sometime or another, you check Nicodemus and ask him how mighty close he came to going out into the darkness. And if you should find the rich, young ruler somewhere -- I don't know whether you will or not. I think you'll find Nicodemus somewhere, but I don't know whether you'll find the rich young ruler.

But, if you do, you ask him how mighty close he came to having everything that Judaism could offer and yet was almost on the brink of going out into eternal darkness. And then if that doesn't satisfy you, ask Saul of Tarsus how near he came. The old covenant, the old dispensation, the old order of things, it could produce character with intellect. But, if that's all that a person has got, you can have character with intellect and go straight to hell.

Now, that's the point. That's the difference between the old and the new. That's the difference. These men all had that. A person can have all of that and go straight on out into the eternal darkness. We need more than that. We need to be born again. That's the thing Nicodemus \_\_\_\_ \_\_\_\_\_. Now, that's the thing the new covenant can give. It gives a new life, not a better life; not an improved life, not a more pleasant life, not a more profitable life, not at all. It gives the great essential.

People will be -- hell will be filled with folks who have character with intellect; just filled with them, but who have never been born again. You can have all of that and still go out into the darkness.

Now, this is the thing that the Holy Spirit is so anxious to avoid. These folks could have had that and gone clear out into the darkness. But, if you're over on this side and you've got new life, then the Holy Spirit has got something on which He can build, not only for time but for eternity as well.

Now, in order to make this quite sure, he goes over again with great patience, this matter of the area in which our Lord is operating, the new tabernacle. And don't forget, that's exactly what he calls it there.

Now, when we begin to talk about it, we reminded ourselves of this: that, for the moment, you will have to battle against something. You will have to battle against the thought, "Well, I don't see there's any particular reason to go over this, because I know all about the tabernacle. I've been over it before. I've heard it before. I've been over it here and there and somewhere else. I can write papers on the tabernacle. I can do this and that and the other." And you may face that situation as we're going along.

But don't forget that this is not a teacher conveying you along this pathway of the tabernacle. This is the Holy Spirit saying to some folks who are probably better under the law than we are under grace. He was

saying to them, “I want you to come with me, and I want you to look at these things again. Now, you have known them all your lives. You have known them all the life of Israel. It appeared in the beginning of things. You have heard about it. You know them. You’re aware of them. But I want to take you gently by the hand and lead you, once more, along this road. And I want you to see, once more, the magnificence of our Lord. I don’t want you to just look again at the seven-branch candlestick. You have seen that before. But have you ever seen the seven-branch candlestick the Holy Spirit is saying to these folks? Have you ever seen that seven-branch candlestick when the loveliness of it is absorbed into the person of Christ? Have you ever seen Him standing there, not just a seven-branch candlestick, even though it be made of gold and even though the light that is burning from it is beautiful? Have you ever seen Him as the seven-branch candlestick?”

Now, that’s something else, isn’t it? That’s something else, because we could probably and profitably stop for the moment and ask ourselves that quiet question: Have you ever seen Him as the seven-branch candlestick? Have you ever looked at Him so that outward forms that only point to Him, that are only little feeble echoes of the thing that He will complete? Have you ever looked at these things until they fade clear away, and there isn’t anybody there but Jesus?

Now, that’s what the Holy Spirit wanted them to do right here. And He says, “I’m going to take you into that first tabernacle.” And, just that we may get a phrase there clear in our minds, when it speaks of the first tabernacle, it doesn’t mean a different one all together, and then another one that was the second tabernacle. It’s simply referring to the two parts of the tabernacle – one, the holy place, and the other is the holy of holies. The holy place was the first tabernacle. The holy of holies was the second tabernacle, the inner tabernacle. That’s all that it means right there.

He says, “I’m not going to ask you to stop at the brazen altar. You have already stopped there. You know about the brazen altar. You know about the lamb and the blood. You have already stopped there. I’m not going to ask you to stop at the laver. I’m going to take you on onto the inside, and I’m going to ask you to stop for just a minute and take a look at that seven-branch candlestick until every sign of it disappears and only Jesus stands there. For remember that everything there is about Him - you will find an infinite and eternal value in Him. Is there any gold like unto Him? Is there any light like unto Him? Is there any purpose or illumination like unto Him?”

Now, He’s saying to these folks on both sides, “Don’t forget. That’s the best illumination that can be provided in all of Judaism.” Now He’s going to show them a brighter light than that, but that has nothing to do with Judaism. That’s God’s presence that He’s going to show them.

But here’s a burning light made from olive oil and so on - gold and beautiful thing, here it is with all of its symbolism. It’s not some branches and flowers and all of the rest of it that’s on it. Here is the central thing from which the other branches move out. And you can stop there almost indefinitely, if you want to. And sometimes, we wish we could. But we want to look at it as He wanted them to look at it until there isn’t anything to be seen but Jesus.

Now, let me ask you something. If they could once get a glimpse of the seven-branch candlestick until it disappeared and He took its place, would they ever want to go back to Judaism again? Would they? Don’t you see what He’s trying to do?

Now, He says, having looked at this over here to your left, now, He takes them and says, “I want you to take another look at a familiar thing over here. I want you to look at this table with its loaves on it, with its bread on it, this bread of showbread.” And, if they happened to be outside of the priesthood, He would say to them, “Don’t forget that that’s all you can do. You can just look at it. You can’t eat those loaves. You mustn’t eat those loaves. Judaism says, “You shall not partake of them.”” A priest can partake of them under certain circumstances. And, occasionally, somebody broke through the iron curtain of Judaism surrounding that table and ate there and the men who were with him. Who was that, by the way?

(Audience responds.)

David; exactly. Exactly. But, generally speaking, there was an iron curtain around that. You can look at it. And He says to them as He takes them gently by the hand, “You see that bread, and it’s beautiful. It’s wonderful. It’s the best that Judaism can offer. It’s placed upon a table that’s just the right height so it’s within reach of everybody.” You will notice He says that that table is not elevated here so that somebody was short of stature, couldn’t get at it. It’s there within reach of everybody, so that all you have to do is just reach out and take it.

And then, as if He is saying to them, “I know somebody who is not only bread like that. That’s dead bread. But He is living bread. That’s bread that will have to be removed at the end of the week, and another set of loaves take its place; and the priest will take it off and use it for some purpose or another; probably eat some of it. But it will be gone in a little while. I know somebody who will never disappear, who is not only the bread for the moment but is the bread of life. I know somebody like that.”

And He says, “I want you to take a look at this table and this bread, because that bread is the best that Judaism can offer, and I want you to look at it until it disappears.” And somebody says, who takes His place and says, “If you eat of the bread that I shall give you, you shall never be hungry again.” Don’t you see what He’s trying to do? Don’t you see what this thing is saying to us? Why, of course. That’s what He’s saying.

Now, He says, “I want you to go one step further, and I want you to stand beside that golden altar. Oh, you know all about it. Sure, you do. You know how high it is. You know what it’s made of. You probably know the ingredients of the incense there. If you’re an ‘A’ student, you probably do; know even the ingredients of the incense. You know when the priest stood there. You know what he did when he stood there. You know about that fire and how important it was; and how at some moment or other, a coal of fire from off that golden altar was put into a sensor of incense, and the high priest took it in his hand and went with the sheltering cover of it behind the veil.”

But He says, “I want you to stand here and take a look at that thing. Here is the place where a priest offers prayers for you. But I want you to see someone who is not only a priest offering prayers for you occasionally in the morning or at night or some special occasion, but there He stands offering prayers for you all the time. And, not only that, but He invites you to come and make your own prayers by the side of His golden altar.” And He will take your blundering prayers, these things that are so imperfect, these things of which we ought to be ashamed; and, if there is one thing we ought to be ashamed of, it’s our prayer. And I say that thoughtfully.

I think we come far short or maybe shorter in our prayers than we do in almost anything else. The thing that we seem to pat ourselves on the back about is one of the things we ought to stop and take a good look at it because I want to tell you, my sister and brother, that, if your prayers are anything like mine, there's an awful lot of selfishness in them; there sure is.

Do you ever catch yourself in that mess, a prayer that can't be answered because the only reason it's being offered is that we might consume it on our own desires? It can't be answered. And yet, sometimes out of the midst of it all, there will come a little fluttering thing out of your heart that Jesus, our great high priest, can take and in His blessed fingers, mold it into something that's fragrant and beautiful and acceptable to God. And He says, "I want you to come and stand by that golden altar. Look at it; see what it does. See what He does, and look at it until it disappears."

And you can't see anybody but your great high priest who ever liveth to make intercession for you. Don't you see? Don't you see? Now, He says, "I'm going to take you into a place where only the great high priest can ever go." The high priest down here in Judaism was the only one that was ever allowed to go into that. He says, "I want you to stand back." Maybe you have never seen that veil before; only priests could look at it. The people outside couldn't look at it. All they knew about it was its description. Somebody told them about it. They didn't know the glory of that veil to come between the first and the second tabernacles, to use the words that are here. They didn't know about that. They didn't know about the material of which it was made. They didn't know of the beautiful figures that had been woven into it there of purple and blue and scarlet. They didn't know of the figures of the cherubim upon it.

All they knew was, there was a dividing veil, and that somewhere, somehow or another we were on one side, and God was on the other. That's all they knew. That's all. Now, to our utter astonishment and probably to theirs, the Holy Spirit is saying, "You come on, and I'll take you on the other side of the veil. But, while you pass through it, you better take a good look at it. That's beautiful. But don't forget that everything that God does is beautiful. Don't forget. Don't forget."

They'll be another veil after a while, or there was another veil after a while. And then, at one particular point, at one particular moment, God put His finger on that veil and it was ripped from top to bottom. But, when He's talking to them, and the figure that He has says, "I want you to go to the other side of this veil. You come on. Let's go on inside. Let's go on inside. You won't need to put your dark glasses on because you've been born again. If you hadn't been born again, it would have blinded you. But you come on. Let's go on in, and we'll go on in."

And He shows us this little ruled square, 15-foot square, or 15 feet in a cube. And in it, just one thing, the Ark of the Covenant. And there it stands. Oh, it isn't a very big thing at all. The Ark of the Covenant, my dear, was just about as big as that oak chest of yours; just about as big as that nice little cedar chest of yours in which you keep your pretty things. That's all; just about as big; just about as long, just about as high, just about as wide; just like that; just about that. Not a big thing at all. Not an elaborate thing.

Oh, you can see imitations of it there in ecclesiastical outfits there that just make you laugh at their stupidity because they tried to make it into an elaborate and exorbitant thing something that God divined

it to be simple. Of course. And here it is, this beautiful thing, as long as this desk; just about as high, not as wide as this desk. And here it was. There it was with the golden lid of it. And it was made of acacia wood, the indestructible wood of the desert covered over with gold.

And here it was. And out from the lid of it in one piece, all made together by workmanship that could have never been accomplished except by the work of God himself and the Spirit of God moving on the fingers and hands of these men who made it; the outstretched wings of the cherubim and in between the inevitable Glory of God, the Shekinah Glory; the only light that ever shined in that second tabernacle just as the only light that shined in the first one was the light of the seven-branch candlestick.

This was the light that was there. He says, "I want you to come in. Now, you're not allowed to come usually; only the high priest on the Day of Atonement can ever come in here. Now, I want you to come in and take a look at it." And remember what He did on the Day of Atonement, He came in there, not without blood, and He sprinkled it upon the mercy seat. And there at the place of the shed blood, He met God for you. That's what was happening. He was standing in the presence of God for His people. And don't forget, that the only place where anybody can ever stand in the presence of God is where the shed blood is.

That's the only place. That's the only thing, if that blood had not been there, Aaron would have disappeared. He sure would. The impact of the presence of God would have destroyed him utterly. And yet, here is this beautiful thing. He says, "I want you to look at it and, remember, that's the best blood that Judaism could offer. But I want to tell you somebody whose blood is precious blood." That had taint upon it; that came from a sinful body, a body that had been affected by the fall, for every animal was like that. However perfect it may be on the outside, on the inside, it was a sinful thing. It had been affected just like the earth is. So that's the best that Judaism could offer.

"Now, I want to remind you that there is a mercy seat where blood is being constantly sprinkled; not once a year on the Day of Atonement, but where somebody stands and sprinkles his own precious blood and it loudly pleads for me, the blood." He says, "I want you to look at it. Take a good look at it. You're lost without it. No matter what you've got. You may have all that Judaism could offer you. But, without that, you're lost. You're lost without it. Take a good look at it."

And then, as if He could do something that we would not be allowed to do, He says, "I want to show you something." And He goes over to the Ark of the Covenant and lifts the lid of it, and He says, "I want to show you something that human eyes do not look upon at all. I want you to look at it. And I want you to look at it until you can't see anybody there but Jesus. Do you see that golden pot in the corner there? If you take the lid off and look in it, wonder of wonders. You've got manna that came down in the wilderness that God provided, and He has put it in there so that it might be preserved to remind the children of Israel forever that manna in the wilderness was sent down to them."

But, He says, "I can tell you something better than that. One of these days that pot of manna will disappear. Where is it now, my dear? Where? It isn't there anymore? It isn't there anymore? Where is the blood that was upon that mercy seat? -- unless God has lifted it up into the heavens and has it there somewhere in the new Jerusalem where we may see it."

And there seems to be a little indication that God did just exactly that in the Book of Revelation. You can't be sure about that, but there's something that gives you that thought, that God transplanted two things out of a fallen earth because they were so precious He couldn't allow them to stay down here. One is the Tree of Life, and the other is the Ark of the Covenant.

Now, don't say that I said the Ark of the Covenant is in heaven, because I don't know whether it is or not. All I'm saying is that there seems to be a little bit of a teaching there in the Book of Revelation that leads you to that conclusion. Now, whether that's so or not, I don't know. I don't know. Personally, I hope it is. I sure would like to see it. Wouldn't you? I certainly would.

When some of these angels who won't have anything else to do when we all get up there, except to rejoice along with us, take us on personally conducted tours. Won't that be wonderful if some day or other we could actually see the Ark of the Covenant? Wouldn't it be wonderful? Why, of course, it would. Of course, it would.

But, wonderful as it is, you could see somebody with his hand raised and saying, "Now, look. It is wonderful. It's the best that Judaism could offer. But you take a good look at it, and take a good look at it with new eyes and you will find it will disappear, and somebody will be taking its place. And I want you to look long enough until you can't see anything else but Jesus. That's what I want you to do. I want you to look at that pot of manna. I want you to look at that unbroken table of the law that's there. Here they are, the original tables of the law that came down the mountainside; that Moses carried them carefully in his arms after he had to break the first two. And they came down, and here they are, right there. Notice where they are," He says, "They're right in the Ark of the Covenant underneath the blood. They're not out in some corner or another. They're underneath the blood. And the only place for the believer is to have the law under the blood, or it will condemn you every time. In its presence, we stand condemned." Of course. "But, when it is covered by the sheltering blood, how beautiful it is? How beautiful?"

And you say, as you look in -- and as I would have done. Of course, we would. We would have said, "What's that stick in the corner there? What's that stick? Oh, He says, "That's Aaron's rod that budded."

And then, in explanation, if they needed any or if we need any, Aaron's rod that budded was one of those that was used to demonstrate the will of God as far as the priesthood is concerned. There were some that were challenging the priesthood of Aaron. And the rule was -- the test was just in order that it might be a visual aide to them because they had far more sight than they had faith in those days. Their faith was mixed with sight all the way through. The rods were placed in the entrance of the tabernacle there, and the one that would flower and bud by the morning was the one that God would put His finger upon.

And it was Aaron's rod that budded so that there was no more argument about whether Aaron was to be God's man and whether the Aaronic priesthood was as God wanted it to be. Of course, it was. Here is this rod that budded. He says, "I want you to take a look at these cherubim. Aren't they beautiful? You will probably hear their voices someday. You looked at them there in beautiful tapestry on the veil as you came through. Now, here they are in gold. But, one of these days in God's good time and way, we may actually see them and hear the sound of their voices."

And I wouldn't be at all surprised, if some day or another, these ears of ours will actually hear them say, "Holy, holy, holy is the Lord God Almighty." And we won't be thinking petty, cheap, second rate thoughts at that moment. We'll be saying it too. And the sooner we start saying it, the better. The sooner we start saying it, the better, my dear. You say it step by step any day you want to, and I want to tell you it will be a transforming experience, and it will guarantee victory for you as you move any place you want to; and in your heart. It doesn't need to come out of your voice. You've folks got to use your voice for something else. But coming out of your heart is the cry, "Holy, holy, holy. Lord God Almighty." Sure. Oh, yes.

"I want you to see these things," He's saying. "I want you to see them, because if you ever see them and see them as the spirit of God wants us to see them, we will never go back to Judaism again." And He might be saying the same thing to this class. If we ever look at them as the spirit of God wants us to look at them, and see there only Jesus, we will never, never be satisfied with a second best Christian life. Never.

You just can't be satisfied with a second best Christian experience. And if that's what you want, God will probably give it to you, or He'll allow you to make it yourself. I don't think God ever gives anybody a second rate thing at all. But He sometimes allows us to manufacture something of the kind for ourselves. And the second rate Christian experience has got our own fingerprints all the way over it.

Now, this is what He's saying to them, "If you go back. If you go back." Then what can He do other than this? What can He do other than this? Then, you know I'm simply following the 9<sup>th</sup> Chapter of Hebrews, you will find, if you care to look at it there, that I'm going step by step down the 9<sup>th</sup> Chapter of Hebrews.

Then, He pauses and says, "I don't want you to forget what happened on that Day of Atonement. I want you take a look at this great high priest as he goes in on that day. I want you to see Him as He's been out to the brazen altar and a sacrifice has been made and the scapegoat has been taken out into the wilderness. I want you to watch Him as He goes into that inner place and there removes His outer garments and dresses only in the garments of righteousness. I want you to hear Him there, as He moves in there and the golden bells that were around the edge of His garments could be heard, and the people gathered around on that day and watched Him as He disappeared in. And all they could hear was the sound of bells on the inside as He moved from one place to another, and then the bells would stop, and they would know He's taken that garment off. And now, He's standing in the presence of God for us. Will He ever come out again? Will He? Will God be reconciled? Will He? Will He ever come out again? Will He? And they would be listening and listening and listening and listening. And, after a while, when this process had been carried through to its completion, and somebody would be saying, "I can hear the bells again. I can hear the bells. I can hear them. He's putting on His garments. Presently He's coming out." And He did.

And there was great rejoicing when they could hear once more the sound of the golden bells and hear His footsteps as He comes through the veil and through the door out into the open and lifts His hands in token that God had been satisfied.

Oh, my dear, can't you see what's happening? In these days, can't you see what this thing is? Can't you see it? He has gone within the veil. That's what He wanted them to see. He has gone within the veil. And there within the veil, He stands in the righteousness that God has given, not only for Him, but for us. And there He is, and you can hear Him moving around, if you listen.

And, one of these days, you will hear the sound of His returning footsteps and the bells sounding louder and louder as He comes and breaks through the veil, to use our song. And, if you listen, you can hear the sound of bells in Heaven. And listen, they're getting louder and louder and louder. And He's nearer than He ever was before and nearer than we think. And one of these days, He will break through the blue.

Now, that's what He wanted them to see. Don't you see? How can we ever be cheap, second rate Christians with that vision before our eyes? How can we? How can we? Well, the answer is we can't. We can't. Oh, there are a lot of things He wanted to know – He wanted them to know. And don't forget that there's a difference, He's saying, between the year by year entrance into the presence of God and an eternal entrance.

He's there. He ever liveth to make intercession for us. He will never need to move out again; never, never. There's no day when He goes in there. He's there all the time. Don't forget the thing that He said before there. Let me repeat it again. God doesn't keep office hours. Our high priest doesn't go into the presence of God at 9:00 in the morning and come out at 5:00 in the afternoon. And, if we happen to be there some other time, it isn't ours. Oh, no. No, no. Once a year? Once for all. Don't you see, Aaron had to make atonement for his own sins. Christ has no sin and therefore could make atonement for us.

Aaron puts off his garments of glory and beauty, and they were put on when his task was finished. Our Lord laid aside His glory, and is now closed again, and the glory that He had with the Father before the world was. Aaron could only offer goats and calves, and Christ offered His own precious blood. Aaron could only sprinkle blood on the mercy seat. Christ alone accomplished eternal redemption for us, and He alone represents us before the throne; one mediator; no room for any earthly priesthood there.

I have sometimes wondered whether the angels in Heaven don't get angry at some of the things that we have dared to do down here when we have dared to glorify personalities, human personalities, and pushed them up into a position where in our simple, silly thinking they stand right alongside of Him.

I sometimes wonder why God hasn't done something about it. There's no room for earthly priesthood up there; no room for it at all. The Aaronic priesthood was constantly changing. His priesthood will never change.

Now, what we've done here in two parts – and we haven't got time to do very much more. We'll do just a little – is to just look at one section of the 9<sup>th</sup> chapter. Do you remember that we suggested there at the beginning, that the 9<sup>th</sup> chapter of Hebrews is divided into three parts -- one, the picture of the Jewish tabernacle. Verses one through 10, and we've been there for two class periods, one through ten.

And let me remind you, my dear, we haven't touched a fringe of it. We haven't touched the hem of the garment; not at all. Now, the next thing that comes, is the superiority of the sacrifice of Christ.

If you've got your Bibles, or your notes, I want you to notice one thing – that when you come to the end of this first section, you will find something that we've seen before; Chapter 9 verses one through ten. Then the next section begins at verse 11, and you find the words, "But Christ." Now, here He's been showing them the best that Judaism has, and now you find the words, "But Christ."

Now, we've seen something like that before. Then you go on right down, and you come to the beginning of the next section in verse 24 and you find similar words again, "For Christ." The whole purpose of it is to exalt the Lord Jesus until we can see Him so clearly, we can't see anything else - the superiority of His sacrifice, the superiority of the blood there, the superiority of the thing that He is offering, the seal upon it, the fact that in His death, when His sacrifice was consummated, that all that God had prepared and planned was now ours.

When the one who died accomplished that purpose, then everything that was in God's Will and Testament, the new covenant for us, was then made available. Don't forget it's the old, legal picture that we've got here. A will does not become effective at all until the death of the testator, the one who makes the will. You may be in somebody's will, but it isn't yours, and it won't be until that somebody passes away; and then, in that act, the will becomes effective.

Now all that God had been bringing into the new covenant, all, was now made available, from the cross on, every single thing that God had in mind is now ours. And He seals it with three, not temporal things, eternal things. We've seen the sealing of the spirit in the first chapter of Ephesians.

Now, you find three eternal things that I mentioned – eternal redemption in verse 12, the eternal spirit in verse 14, the eternal inheritance in verse 15, and the eternal seal of God is upon us in the death of our Lord. Do you know what happened on the cross? When our Lord, at the close of that three-hour period of darkness where He had not spoken for three hours – He said a lot of things in that first three hours on the cross, and then the darkness came.

You can hear His cry, "My God, why hast Thou forsaken me?" And, for three long hours, there was silence, as far as He was concerned, on the cross. And then, at the end of that time when the light was beginning to come, you will remember that He lifted His face and said, "It is finished."

And, in that blessed, blessed moment, all that He had brought in the new covenant was now available. In that moment, the door into the new covenant was flung wide-open; and it all belongs to us.

Now, one or two things that are rather strange, and that is it says that the blood of Jesus Christ keeps free from taint, even things in Heaven. And that's a rather a strange thing. Is it necessary that blood should be shed and constantly presented for things in Heaven?

Now, let me give you one simple little suggestion about that. Where did sin start? On earth? Oh, no. It didn't. It started in Heaven. That's where it started. And here is constantly flowing blood so that that thing can never happen again. Just like the guardian wings of the cherubim over the throne of God are there forever so that no dirty hands will ever reach out again to get the throne of God as they did in the first place, or in one place, at any rate.

And we find these are the things. And then, as if to climax it all, He says, “I don’t want you to forget three things – He did come, He is there, and He’s coming again.” And we better put it down in our notebooks, He’s coming again as sure as we are in this room.

Thank you children, you’ve been a nice.....

(audio ends)