# **Samuel Session 25**

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2 Samuel / 2 Samuel 6

# Introduction

Studying through 2 Samuel, today looking at chapter 6.

Last week we covered David’s ascension to the throne over all Israel, noting his incredible patience. He didn’t take anything by force but waited until Israel came to him.

We saw the capture of the City of Jerusalem which will become the capital for Israel, and remains so to this day, some 3,500 years later!

And then we saw David successfully fend off the indignant Philistines, who were less than thrilled at David taking the throne and consolidating power

Today we will cover chapter 6. It breaks nicely into five chunks for us to read and then consider. But before we do that, note verse 2 in our text. It refers to “the ark of God which is called by the Name, the *very* name of the Lord of armies who is enthroned *above* the cherubim.”

# Ark History

This very grand title needs some explanation! So we will take a few minutes to remind ourselves what the Ark is.

## The Word

The Hebrew word ‘aron means a chest, box, or even a coffin. It’s not exclusively used for just this item; in fact it’s still used in modern Hebrew for a storage chest. And most synagogues today have an ‘aron hakodesh = The Holy Box which contains their Torah scrolls and scriptures.

It’s different to the word used for Noah’s ark, by the way.

## The Construction and Design

Turn to [Exodus 25](https://ref.ly/Ex25)...

When God brought Israel out of Egypt, during their time in the wilderness He commanded them to build, in effect, a mobile temple. A mobile sanctuary for God. The Ark was to be constructed as part of the Tabernacle furnishings in [Exodus 25](https://ref.ly/Ex25). This is that dramatic scene where Moses goes up to meet with God on Mt. Sinai and he receives the commandments. The very first item on the list is this box.

**Exodus 25:10–22 NASB 2020**

“Now they shall construct an ark of acacia wood two and a half cubits long, one and a half cubits wide, and one and a half cubits high. You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. You shall also cast four gold rings for it and fasten them on its four feet; two rings shall be on one side of it, and two rings on the other side of it. And you shall make poles of acacia wood and overlay them with gold. You shall put the poles into the rings on the sides of the ark, to carry the ark with them. The poles shall remain in the rings of the ark; they shall not be removed from it. You shall put into the ark the testimony which I shall give you.

“And you shall make an atoning cover of pure gold, two and a half cubits long and one and a half cubits wide. You shall make two cherubim of gold; make them of hammered work at the two ends of the atoning cover. Make one cherub at one end and one cherub at the other end; you shall make the cherubim *of one piece* with the atoning cover at its two ends. And the cherubim shall have *their* wings spread upward, covering the atoning cover with their wings and facing one another; the faces of the cherubim are to be *turned* toward the atoning cover. Then you shall put the atoning cover on top of the ark, and in the ark you shall put the testimony which I will give to you. There I will meet with you; and from above the atoning cover, from between the two cherubim which are upon the ark of the testimony, I will speak to you about every commandment that I will give you for the sons of Israel.

So the Ark is a wooden box completely covered with gold.

in terms of size, shape and appearance, it’s something like this;

SLIDE

A cubit is elbow to fingertip, so roughly half a metre. So the ark dimensions would be about 1.25m long by 75cm wide and tall.

The Ark has four rings for carrying poles - and notice the poles are meant to *permanently* be installed.

It will contain “the testimony” - that is, it will contain the two stone tablets of the Ten Commandments.

On top of the Ark - its lid - is the “atoning cover” - also traditionally called the “mercy seat.” It’s a single Hebrew word kaporet. This word derives from the word for ransom and atonement, hence atoning cover is a good way to express it. The Day of Atonement on the Hebrew calender is Yom Kippur. The word *kippur* is the same root.

Mercy Seat isn’t a great translation or description - the Hebrew word for mercy isn’t there, and it’s definitely *not* a seat!

We observe it has two *cheruvim.* A cherub is some kind of angelic being that we are uncertain how they appeared.

So that’s the Ark, really comprising two separate pieces: the box and the cover.

This goes into the Holiest part of the Tabernacle - a portable Temple for God. God says “there I will meet with you … from between the two cherubim … I will speak to you about every commandment.”

But not just *anyone* can go in. Who can go into the Holiest part? The Holy of Holies?

The answer is ONLY the High Priest, and ONLY once a year on that special day - Yom Kipper - Day of Atonement.

Just a quick reading from Hebrews.

**Hebrews 9:6–7 NASB 2020**

Now when these things have been so prepared, the priests are continually entering the outer tabernacle, performing the divine worship, but into the second, only the high priest *enters* once a year, not without *taking* blood which he offers for himself and for the sins of the people committed in ignorance.

[Hebrews 7](https://ref.ly/Heb7) through 10 are pure *gold* for connecting the OT sacrifices to the once-for-all sacrifice of Christ, and why Christ’s was superior.

So. VERY holy. One does not simply walk up to the Ark of God! Not even the high priest.

## How was it moved?

Now again, the Tabernacle was a mobile temple.

[Numbers 4](https://ref.ly/Nu4) has the instructions for packing down and moving all the items. Regarding the Ark:

• It was done specifically by the Kohathites - one division of the priests, the Tribe of Levi

• They did it without EVER looking at it! They took down the veil and carry it over to cover the Ark.

That’s why the poles were never removed - they could just pick up the poles and go.

**Numbers 4:20 NASB 2020**

but they shall not come in to see the holy *objects* even for a moment, or they will die.”

Holy, Holy, holy. Though the eye of sinful man, Thy glory may not see.

That one day of the year, the High Priest has through blood made atonement for himself, thus he is ritually clean and able to come in.

[Leviticus 16](https://ref.ly/Le16) has the full instructions.

## Summary

All of that is to say this:

This is VERY holy item that represents the very presence of God. Extreme reverence was required!

## Ark Movements

Now in our chapter we will read of David bringing the Ark to Jerusalem.

From where?

The Ark was constructed during the 40-year wilderness wanderings of Israel. You probably remember it famously went around Jericho when Joshua entered the land.

After that it went to Shiloh, which became a semi-permanent home for it. When 1 Samuel opened, we saw Eli the priest ministering there. Elkanah and his wives would go up to Shiloh once a year to worship.

Now after Israel foolishly tried to take the Ark into battle, you remember it was captured by the Philistines. [Ps 78:60](https://ref.ly/Ps78.60) alludes to the LORD abandoning His dwelling place in Shiloh, which we infer is at this time.

To recover the Ark, God Himself intervened! You’ll remember the … condition God inflicted upon them, compelling them to return it. A key detail is that they returned it by placing it on a **new cart**, see [1 Sam 6:7](https://ref.ly/1Sa6.7).

On its return, it was treated with irreverence in Beth-Shemesh. They actually dared to look *inside the ark*. We read that God’s wrath was poured out leading to many deaths, see the end of [1 Sam 6](https://ref.ly/1Sa6).

So it was sent off to Kiriath-jearim, specifically the house of Abinadab, where it remained for twenty years according to [1 Sam 7:2](https://ref.ly/1Sa7.2).

After this there is a bit of ambiguity. Saul’s reign was more than 20 years in length. 40 years, according to Paul!

And in [1 Sam 14:18](https://ref.ly/1Sa14.18) it says the Ark was “with the sons of Israel.”

But somehow, it made it back to Kiriath-jearim for David to collect.

Kiriath-jearim itself is an interesting place as well, with multiple names. Today we see it named Baale-judah, it’s also known as simply Kiriath, Kiriatharim, Kiriath-Baal, Baalah, and Baale-Judah.

It was one of the four Gibeonite cities that duped Joshua in [Joshua 9](https://ref.ly/Jos9) into making an oath of peace, so the inhabitants were not killed but became slaves.

In the tribal divisions, it became a city of Judah on the border with Benjamin, somewhere between 9 and 14 miles WNW of Jerusalem. Precise location is unknown.

# Reading - The First Attempt

**2 Samuel 6:1–5 NASB 2020**

Now David again gathered all the chosen men of Israel, thirty thousand. And David departed from Baale-judah, with all the people who were with him, to bring up from there the ark of God which is called by the Name, the *very* name of the Lord of armies who is enthroned *above* the cherubim. They had mounted the ark of God on a new cart and moved it from the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart. So they brought it with the ark of God from the house of Abinadab, which was on the hill; and Ahio was walking ahead of the ark. Meanwhile, David and all the house of Israel were celebrating before the Lord with all kinds of *instruments made of* juniper wood, and with lyres, harps, tambourines, castanets, and cymbals.

Our parallel passage is [1 Chr 13](https://ref.ly/1Ch13), where we read that David consulted with leaders from across the whole of Israel, including priests and Levites, and they all agree to do it. He says “we did not seek it in the days of Saul” and he wants to make it right.

They *all* depart, off to Kiriath-Jearim.

The Masoretic Text says David departed *from* *Baale-judah*, while 1 Chronicles says they “went up to Baalah, that is to Kiriath-jearim, to bring the Ark.” It appears there is a bit of textual corruption in the 2 Samuel passage, but it’s not a big deal.

And they mount the ark of God on a new cart. It’s led by Uzzah and Ahio - two sons (probably descendants) of Abinadab, in whose house the ark has rested the last 20 years or more.

*Immediately* they have gone seriously awry.

Where is the cloth that’s meant to cover it? Where are the Kohathites?

As you can probably deduce, they are simply following what they saw 20 years previous, when the Philistines put it on a new cart too.

I want you to see that this is *all* wrong. If you read this without the background, you might think, everything was fine, then the LORD got all mad at Uzzah for no real reason.

Actually, EVERYTHING is wrong. This is NOT how God commanded the Ark of God to be conveyed.

God had said no one should even *look* on the Ark. It is as if one looks directly at GOD.

We noted that there are representatives from across ALL Israel, including priests. Thus we note: truth and the *right way* to do things is not ensured by majority vote.

So v5 they’re all celebrating. There’s music before the LORD. Worship. No doubt very sincere, but sadly very much off-track.

Let’s see what happens...

# Reading v6-11 - Death of Uzzah

**2 Samuel 6:6–11 NASB 2020**

But when they came to the threshing floor of Nacon, Uzzah reached out toward the ark of God and took hold of it, because the oxen nearly overturned *it.* And the anger of the Lord burned against Uzzah, and God struck him down there for his irreverence; and he died there by the ark of God. Then David became angry because of the Lord’s outburst against Uzzah; and that place has been called Perez-uzzah to this day. So David was afraid of the Lord that day; and he said, “How can the ark of the Lord come to me?” And David was unwilling to move the ark of the Lord into the city of David with him; but David took it aside to the house of Obed-edom, the Gittite. The ark of the Lord remained in the house of Obed-edom the Gittite for three months, and the Lord blessed Obed-edom and all his household.

We don’t know where the threshing floor of Nakhon is, don’t know how far they got before this happened.

So they are bumping along the road, and the Ark is about to overturn, so Uzzah reaches back to try and steady it.

And BAM he is struck down dead. The moment he touched it, God struck him dead.

Until this point, many things have been done wrong, but God hasn’t intervened. And I think we can call that grace and forbearance on God’s part.

But *this* touching the ark is just too far.

David is angry, then afraid.

We’ve talked before about how David is a man who displays emotion. It is interesting to consider both of these emotions.

God famously asked Jonah: *do you do well to be angry*? *Do you have a good reason to be angry*?

I think God might ask the same thing of David.

David is angry at what God has done. Sometimes we get angry at what God does or allows. This happens because we do not have perfect knowledge and understanding. We see only in part, and so we do not fully understand.

In the moment, David didn’t understand how God’s holiness had been violated *all day long*, and that Uzzah’s act was the final straw. He thought things were fine, until that moment.

When we feel anger towards God, we should reflect on the fact we don’t know everything. God has his reasons.

This morning we sang “Eternal God, unchanging, mysterious and unknown.”

Sometimes - perhaps *often* even- His ways are a mystery. But they are UNCHANGING.

Next David is afraid, and he says “How can the ark of God come to me??”

The question shows he now realises he lacks knowledge. I *don’t* know how to bring the Ark of God! And because of my ignorance, things have gone wrong.

If he’d done his homework - his Bible study - actually, just straightforward reading - he would have known exactly why this happened.

NOBODY IS TO TOUCH THE ARK!

And so in his fear, he takes the Ark aside to the house of Obed-Edom.

Obed-edom the Gittite.

He’s an interesting guy. Obed-edom means “servant of Edom.” And he’s noted as a Gittite, which normally means *from Gath*. A Philistine city!

We know from later texts that Obed-edom is a Levite involved with priestly activities and ministry.

Put yourself in the situation. A man just died, and they *know* it’s because of this holy box. There is ignorance as to why. The king knocks on your door and says “I’m afraid of this, so I’m leaving it here in your house.”

What do you do??!

## Obed-edom’s Blessing

However the conversation goes, Obed-edom is blessed.

**2 Samuel 6:11 NASB 2020**

The ark of the Lord remained in the house of Obed-edom the Gittite for three months, and the Lord blessed Obed-edom and all his household.

I thought: how much blessing can the LORD deliver in just three months? The next verse begins:

**2 Samuel 6:12 NASB 2020**

Now it was reported to King David, saying, “The Lord has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God.”

So it’s remarkable enough that it’s reported to David as extraordinary.

There are some amusing and fanciful ideas as to what form the blessing took… one Rabbi said that his wife and his eight daughters-in-law each had 2 babies a month for those 3 months. Another said they each had all 6 at once.

If we read [1 Chr 26:4*ff*](https://ref.ly/1Ch26.4-32), we learn he had eight sons, his sons had sons who were strong, 62 men in total in his house with “strength for the service.” And it says in that passage that “God indeed had blessed him.”

That does seem to be a call-back to our passage today.

We should add [1 Chr 13:14](https://ref.ly/1Ch13.14) says God blessed "*all that he had.*” It was a comprehensive blessing!

One thing to ponder: Obed-Edom had the Ark for 3 months and received an incredible blessing. However, Abinadab had the Ark with him for 20 years or more, and no such blessing is recorded.

It’s a caution against entitlement and earning blessing. If I have this thing in my house, I get blessed.

Actually, I don’t think there was reason for Obed-edom to *expect* a blessing. Wherever the Ark went - the Philistines, Beth-shemesh, and now here in Perez-Uzzah - there seems to be death!

But Obed-edom receives it into his home, I think as a ministry and service to God.

And I think we see God rewarding him with incredible blessing.

# Reading v12-15 - the Second Attempt

**2 Samuel 6:12–15 NASB 2020**

Now it was reported to King David, saying, “The Lord has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God.” So David went and brought the ark of God up from the house of Obed-edom to the city of David with joy. And *so* it was, that when those carrying the ark of the Lord marched six paces, he sacrificed an ox and a fattened steer. And David was dancing before the Lord with all *his* strength, and David was wearing a linen ephod. So David and all the house of Israel were bringing up the ark of the Lord with joyful shouting and the sound of the trumpet.

Once David has come to know how the LORD’s blessing fell on Obed-Edom, he immediately seeks to bring the Ark to Jerusalem.

Turn to [1 Chr 15:1-3](https://ref.ly/1Ch15.1-3)

Our passage in 2 Samuel doesn’t convey the fact that David *did his homework* and ensured the Ark was carried according to God’s word.

**1 Chronicles 15:1–3 NASB 2020**

Now *David* built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it. Then David said, “No one is to carry the ark of God except the Levites; for the Lord chose them to carry the ark of the Lord and to serve Him forever.” And David assembled all Israel at Jerusalem to bring up the ark of the Lord to its place which he had prepared for it.

And

**1 Chronicles 15:11–15 NASB 2020**

Then David called for the priests Zadok and Abiathar, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab; and he said to them, “You are the heads of the fathers’ *households* of the Levites; consecrate yourselves, you and your relatives, so that you may bring up the ark of the Lord God of Israel to *the place* that I have prepared for it. Because you did not *carry it* at the first, the Lord our God made an outburst against us, since we did not seek Him according to the ordinance.” So the priests and the Levites consecrated themselves to bring up the ark of the Lord God of Israel. The sons of the Levites carried the ark of God on their shoulders with the poles on them, just as Moses had commanded in accordance with the word of the Lord.

So we see careful adherence to the word of God.

David had been afraid of the LORD. We know that the fear of the LORD is the *beginning* of wisdom. He was *rightly* fearful, and it was his lack of fear that caused the missteps.

In Samuel we read David sacrificed an ox and a fattened calf after six steps. That is sometimes interpreted as “*every”* six steps, but that’s not what the text says. It *could* be taken that way, and if Obed-edom’s house was close, not completely impossible.

This offering wasn’t necessary; that was a free-will offering.

And we see the joy and celebration. It is a great and joyful procession!

# Reading v16-19 Ark Established

**2 Samuel 6:16–19 NASB 2020**

Then it happened, *as* the ark of the Lord was coming into the city of David, that Michal the daughter of Saul looked down through the window and saw King David leaping and dancing before the Lord; and she was contemptuous of him in her heart.

Now they brought in the ark of the Lord and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the Lord. When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the Lord of armies. Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread, one of dates, and one of raisins to each one. Then all the people left, each to his house.

We will come back to Michal again at the end of the chapter.

The Ark is brought and placed inside a tent that David has set up. So this is a new tent. According to [1 Chr 16:39](https://ref.ly/1Ch16.39), the original Tabernacle that Moses made is set up at Gibeon. The LORD has something to say about tents in the next chapter, so I will leave this for now.

This wonderful time of *obedient* worship concludes with a distribution of food. Thus is our practice of lunching together very biblically solid!

We observe David offering to God, blessing the people in the LORD’s name and then blessing them generously with luxury foods. We also saw him wearing a linen ephod, which he wore over linen robe. All these details paint David as resembling a priest, which is something I will come back to.

Let’s finish up the chapter:

# Reading v20-23

**2 Samuel 6:20–23 NASB 2020**

But when David returned to bless his *own* household, Michal the daughter of Saul came out to meet David and said, “How the king of Israel dignified himself today! For he exposed himself today in the sight of his servants’ female slaves, as one of the rabble shamelessly exposes himself!” But David said to Michal, “*I was* before the Lord, who preferred me to your father and to all his house, to appoint me as ruler over the people of the Lord, over Israel. So I will celebrate before the Lord! And I might demean myself *even* more than this and be lowly in my own sight, but with the female slaves of whom you have spoken, with them I am to be held in honor!” And Michal the daughter of Saul had no child to the day of her death.

David returns with joy to his own household to bless them. But his wife Michal meets him with a mix of disgust and sarcasm.

Michal has had a rough ride. She’s Saul’s daughter, married to David - and she did love him at first. When her father started his campaign against David, she helped him escape and thus fell out of Saul’s favour. You remember Saul married her off to another man, and David seemingly moved on by marrying six other women. In ch3 David asked for her back, which I think was a test of loyalty for Abner, not because he wanted her specifically. And the tears of her new husband indicate she was loved, and she’s forcibly removed and made number 7.

On a list that only grows longer.

So, I have sympathy for her.

However, I think in this scene we see her as very much a daughter of Saul.

Although Saul was initially a humble man, kingship seemed to puff him up and his priority was himself and his reign rather than protecting his people. You remember we saw him take on more than he should when he offered the offerings in [1 Sam 13](https://ref.ly/1Sa13), made that dumb vow that was about his victory and at the detriment of his people in ch14, for example.

David, in contrast, is generally seen as a man among the people. Humble in seeking the LORD’s wisdom and the council of his trusted men, and here we saw him dancing and making music among the people.

Michal wants a king that is lofty, set apart from the laity. David is quite content to be a doorkeeper in God’s house.

And so Michal had no child. Whether this was because David didn’t sleep with her again, or whether it was a judgement of God, we can’t say. But I think this is meant to underscore that this branch of Saul’s descendants is terminated here.

# Summary

This event was a significant milestone event in Israel’s history. It is establishing Jerusalem as the capital, but more than that, as GOD’S dwelling place.

# Acceptable Praise and Worship

One clear message that rings through is that there is a right way to praise and worship God. There are ways acceptable to Him, and ways that are not.

We are not free to practice any way we want to, as long as we are sincere in our worship.

There are things that God likes, and things He does NOT like.

We are not free to approach God however we please. We *must* follow the practices in Scripture.

In [John 4](https://ref.ly/Jn4) Jesus taught on this. Speaking to the woman of Samaria, she says:

**John 4:20–24 NASB 2020**

“… Our fathers worshiped on this mountain, and *yet* you *Jews* say that in Jerusalem is the place where one must worship.” Jesus said to her, “Believe Me, woman, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You *Samaritans* worship what you do not know; we worship what we do know, because salvation is from the Jews. But a time is coming, and even now has arrived, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks *to be* His worshipers. God is spirit, and those who worship Him must worship in spirit and truth.”

The woman spoke of location as being important. Jesus says - there is a change coming that’s now here.

Location is no longer the issue. We do not need to go t Jerusalem, or Shiloh, or any such place. Wherever the Ark is. Now, the location is *spirit and truth*.

In fact, [Hebrews 8:5](https://ref.ly/Heb8.5) makes the point that the the Ark, the Tabernacle and everything it in, they were a “copy and shadow of the heavenly things.” We worship in the spiritual reality.

[Phil 3:3](https://ref.ly/Php3.3) says that “we … worship in the Spirit of God and glory [boast] in Christ Jesus, and put no confidence in the flesh.”

The main error of David was that he was celebrating God with joy - but not with *truth*. The WORD is truth. The Scripture was clear on the requirements upon David.

### For Us

So we need a balanced diet of SPIRIT and TRUTH in our worship. That is, in our practices as Christians, our seeking of God, our praise, our prayer. All of it must be spirit and truth led.

That’s why here, we prioritise the reading and exposition of the Bible. We give the majority of our time to it.

Now from a sung worship perspective, the Psalms show us that there is a broad range of subject matter and theme that is acceptable in worship. There are Psalms of exuberant joy and Psalms of repentance and sorrow. And everything in between. Psalms that express trust in God, or longing for God, or to encourage oneself to praise.

And also, there are many Psalms that reflect on history, specifically the Exodus. Seven of the Psalms heavily focus on the Exodus and many others allude to it - something like 10-15% by one count. Reminding ourselves what God has done, and celebrating it afresh.

For the Church, what is our PRIMARY historical event that we celebrate? Why, it’s the death, burial and resurrection of our LORD Jesus Christ! So *every week* without fail there will be songs that remind us and celebrate this.

After that, *everything else is optional*. Bigger churches have many instruments, high production value, lights, smoke machines...

These things are not good or bad *per se*. They are good if they encourage hearts to connect with God. But they are bad if they obstruct or take the place of the Spirit or are done in place of fidelity to the truth.

A well-polished musical performance is not good or bad either, *per se*. [Ps 33](https://ref.ly/Ps33) specifically says we should play music *skilfully*. A worship leader should practice and hone his or her skill. But *not* at the expense of cultivating spirituality, understanding the truth of the Word. And a pleasing, catchy melody must never be a substitute for God-honouring words.

We worship in Spirit and in Truth.

# The King and Priest

We must conclude with a critically important connection to Jesus Christ. I already mentioned those key chapters in Hebrews that help connect the OT priesthood and show how Jesus Christ is better.

As I mentioned already, we see David exhibiting some aspects of a priestly role. This is a hint that the Son of David, although He will be a king - THE king - He will also be a priest.

• [Psalm 110:1-4](https://ref.ly/Ps110.1-4) indicates David’s knowledge that his Son would be a priest, but not after the Levitical line.

David writes that his Son will rule - He will be king, and yet He is “a priest forever according to the order of Melchizedek.”

The order of Melchizedek, as opposed to the order of the Levites.

The Levites offered regular sacrifices. That Yom Kipper sacrifice had to be done every year.

In Hebrews it says of those Levitical sacrifices:

**Hebrews 10:3–4 NASB 2020**

But in those *sacrifices* there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.

**Hebrews 10:10–14 NASB 2020**

By this will, we have been sanctified through the offering of the body of Jesus Christ once for all *time.*

Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected for all time those who are sanctified.

When Jesus died on the Cross, the Temple veil was torn from top to bottom. This is that veil that blocked anyone from coming into the Most Holy Place, before the Ark of God.

In that tearing of the veil, God is saying that the death of Jesus Christ - His shed blood - has at last taken away sins. Not merely covered, TAKEN AWAY. Because of that, we are able to enter the holy place.

**Hebrews 10:19–25 NASB 2020**

Therefore, brothers *and sisters,* since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, *through* His flesh, and since *we have* a great priest over the house of God, let’s approach *God* with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water. Let’s hold firmly to the confession of our hope without wavering, for He who promised is faithful; and let’s consider how to encourage one another in love and good deeds, not abandoning our own meeting together, as is the habit of some people, but encouraging *one another;* and all the more as you see the day drawing near.