

A DEEP TEACHING & STUDY WORKBOOK

כַּפֶּרֶה

THE BLOOD OPENED THE WAY — ATONEMENT —

LEAVING THE SHADOW AND STEPPING
INTO THE FULLNESS OF GOD'S ACCESS



JESUS CHRIST
OUR HIGH PRIEST
OUR SACRIFICE
OUR ACCESS



OLD COVENANT
THE PATTERN



JESUS CHRIST
THE FULFILLMENT



BELIEVER TODAY
THE PRIVILEGE

APOSTLE KEITH BARNETT

BRIDGE WORSHIP CENTER INTERNATIONAL

THE BLOOD OPENED THE WAY

Atonement, Covenant, and the Presence of God

Deep Teaching & Study Workbook Edition

Old Covenant -> Jesus -> Believer Today

Apostle Keith Barnett

HOW TO USE THIS BOOK

This redesigned edition gives each section more room to breathe. The teaching and Scripture stay together on the first part of each chapter, while the study features and note space are allowed to continue naturally onto a second page when needed.

Each chapter includes short AMPC Scripture excerpts, a Go Deeper section, an Old Covenant -> Jesus -> Believer Today connection, a Key Revelation, teaching questions, and generous notes space.

CONTENTS

- Chapter One** - The Day of Atonement - Yom Kippur
- Chapter Two** - Behind the Veil
- Chapter Three** - The High Priest
- Chapter Four** - The Mercy Seat, Incense, and Blood
- Chapter Five** - The Two Goats
- Chapter Six** - Why the Blood?
- Chapter Seven** - Shadow and Substance
- Chapter Eight** - Once for All
- Chapter Nine** - The Torn Veil and Opened Way
- Chapter Ten** - The Blood and the Conscience
- Chapter Eleven** - The New Covenant and Communion
- Chapter Twelve** - The Tallit, Fringes, and Remembrance
- Chapter Thirteen** - The Menorah, Light, and Oil
- Chapter Fourteen** - Arise, Shine - From Atonement to Glory
- Chapter Fifteen** - Atonement and Holy Living
- Chapter Sixteen** - Don't Stop at the Symbol - Get to Jesus
- Chapter Seventeen** - The Way Is Open

CHAPTER ONE

The Day of Atonement - Yom Kippur

Leviticus 16 is the foundation for the Day of Atonement. Israel had many sacrifices, but this day was uniquely solemn. The high priest ministered according to God's exact order: washing, holy garments, sacrifice, incense, blood, confession, cleansing, and the two goats.

God's presence was among His people, yet Aaron could not enter the Most Holy Place whenever he wished. The day teaches us immediately that God's desire for relationship never cancels His holiness. Atonement was also connected with humility. Israel was called to humble themselves before God.

Mercy should never make us casual about sin; mercy should make us grateful that God Himself provided the way.

AMPC SCRIPTURE

Leviticus 16:2 AMPC - "he must not come at all times into the Holy of Holies within the veil..."

Leviticus 16:29 AMPC - the people were to "afflict yourselves [by fasting in penitence and humiliation]."

GO DEEPER

Yom Kippur means Day of Atonement. In Leviticus 16 the emphasis is not merely on one sacrifice but on the cleansing of the priest, the people, and sacred space according to God's covenant instructions.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Restricted access -> Jesus opens access -> We approach God with reverence and confidence.

KEY REVELATION

Grace does not make holiness small. Grace reveals how great God's mercy is.

TEACH / DISCUSS

1. Why does biblical grace produce humility rather than pride?
2. What changes when we see atonement as restoration to God's presence, not merely cancellation of punishment?

MY NOTES

CHAPTER TWO

Behind the Veil

The veil was not decoration. It marked the boundary between the Holy Place and the Most Holy Place. Beyond it stood the ark and mercy seat. Hebrews emphasizes three realities about the old arrangement: the high priest entered alone, only at the appointed time, and not without blood.

The sanctuary itself preached a message: sinful humanity cannot casually enter holy presence. The veil creates the question that the Gospel answers: How can people who have sinned draw near to a holy God? The veil did not have the final word. Jesus did.

AMPC SCRIPTURE

Exodus 26:33 AMPC - "the veil shall separate for you the Holy Place from the Most Holy Place."

Hebrews 9:7 AMPC - "none but the high priest goes... once a year, and never without... blood."

GO DEEPER

The Hebrew Bible's sanctuary vocabulary teaches sacred boundaries. Hebrews uses that imagery to explain the greater access accomplished through Christ.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Veil -> torn through Christ -> Draw near through His finished work.

KEY REVELATION

The veil said restricted access. The Gospel announces a new and living way.

TEACH / DISCUSS

1. What did the veil communicate about God's holiness?
2. How does Hebrews transform our understanding of access to God?

MY NOTES

CHAPTER THREE

The High Priest

Before Aaron could represent Israel, his own need had to be addressed. The earthly high priest was a mediator who himself depended upon atonement. Jesus is presented in Hebrews as radically greater: holy, blameless, unstained, and without sin. He does not need to offer sacrifice for His own guilt.

Under the former arrangement there was a priest and a sacrifice. In Christ, the Great High Priest gives Himself. The Priest becomes the offering.

AMPC SCRIPTURE

Leviticus 16:6 AMPC - "Aaron shall present the bull as the sin offering for himself..."

Hebrews 7:26 AMPC - Jesus is "holy, blameless, unstained by sin, separated from sinners."

Hebrews 4:15 AMPC - He was tempted "yet without sinning."

GO DEEPER

Leviticus emphasizes the priest's preparation and dependence. Hebrews emphasizes Christ's sinlessness and superior priesthood.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Earthly priest needs atonement -> Jesus is sinless High Priest -> Our confidence rests in Him.

KEY REVELATION

The old priest needed atonement. Jesus had no sin.

TEACH / DISCUSS

1. Why is the sinlessness of Jesus essential to this teaching?
2. Where is your confidence placed when you approach God?

MY NOTES

CHAPTER FOUR

The Mercy Seat, Incense, and Blood

The high priest entered with incense so that a cloud covered the mercy seat. The approach was reverent, ordered, and centered on God's command. The mercy seat stood above the ark. Here the imagery of holiness, covenant, mercy, and blood comes together. God did not deny the seriousness of sin; He provided the means of atonement.

Calvary likewise reveals both holiness and mercy. The Cross does not tell us sin was insignificant. It tells us redemption was costly and God's mercy was immense.

AMPC SCRIPTURE

Leviticus 16:13 AMPC - "the cloud of the incense may cover the mercy seat."

Leviticus 16:14 AMPC - blood was sprinkled "upon the mercy seat... and before it seven times."

GO DEEPER

The mercy seat is the cover of the ark within the Most Holy Place. Avoid treating it as a magical object; its meaning belongs to the covenant setting God established.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Mercy seat -> Christ's atoning work -> Come to the throne of grace.

KEY REVELATION

Holiness and mercy meet in God's provision of atonement.

TEACH / DISCUSS

1. How can we preach mercy without minimizing holiness?
2. What does God's provision tell us about His character?

MY NOTES

CHAPTER FIVE

The Two Goats

One goat was killed as the people's sin offering. Over the living goat, Israel's iniquities and transgressions were confessed, and it was sent away bearing them. Together the ritual vividly portrays sin being dealt with and guilt being carried away. We should not force every detail into a one-to-one prediction, but the pattern prepares us to understand substitution, cleansing, and removal.

Isaiah's Servant language then gives us powerful words for Christ: guilt and iniquity laid upon Him; sin borne by Him.

AMPC SCRIPTURE

Leviticus 16:21 AMPC - Aaron confessed "all the iniquities... all their transgressions, all their sins."

Leviticus 16:22 AMPC - "The goat shall bear upon himself all their iniquities..."

Isaiah 53:6 AMPC - "the Lord has made to light upon Him the guilt and iniquity of us all."

GO DEEPER

The traditional English term 'scapegoat' comes from this ritual. The living goat dramatically symbolizes removal from the camp.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Sin dealt with and carried away -> Christ bears sin -> Stop living under forgiven guilt.

KEY REVELATION

STOP CARRYING WHAT CHRIST BORE.

TEACH / DISCUSS

1. Is there forgiven guilt you keep mentally retrieving?
2. What is the difference between Holy Spirit conviction and ongoing condemnation?

MY NOTES

CHAPTER SIX

Why the Blood?

Leviticus says the life of the flesh is in the blood and that God gave blood upon the altar for atonement. The emphasis begins with God's provision. Biblical redemption is not humanity inventing a ladder to reach God. God reveals the way. This prepares us for the New Testament's language of redemption through the blood of Christ.

The blood announces that redemption is costly. Jesus willingly gives Himself.

AMPC SCRIPTURE

Leviticus 17:11 AMPC - "the life of the flesh is in the blood... I have given it for you upon the altar to make atonement."

Ephesians 1:7 AMPC - "In Him we have redemption... through His blood."

1 Peter 1:19 AMPC - "the precious blood of Christ... without blemish or spot."

GO DEEPER

The Bible's blood language should be read covenantally and sacrificially, not superstitiously. The power is not in saying the word 'blood' as a formula; salvation is in Christ and His accomplished sacrifice.

OLD COVENANT -> JESUS -> BELIEVER TODAY

God provides sacrificial atonement -> Christ gives Himself -> Faith rests in His finished work.

KEY REVELATION

Redemption has a cost - and Christ paid it.

TEACH / DISCUSS

1. Why is it important to avoid treating 'the blood' as a magical formula?
2. How does Leviticus 17:11 prepare us to understand the Cross?

MY NOTES

CHAPTER SEVEN

Shadow and Substance

Hebrews calls the law a shadow of good things to come. A shadow is meaningful because a reality casts it, but the shadow is not the final destination. The altar, priesthood, veil, mercy seat, sacrifices, and Day of Atonement belong to the biblical story that prepares us to understand Jesus.

We honor the symbols best when they lead us to Christ.

AMPC SCRIPTURE

Hebrews 10:1 AMPC - "the Law has merely a rude outline (foreshadowing) of the good things to come."

Colossians 2:17 AMPC - "the shadow of things that are to come... the reality... belongs to Christ."

John 5:39 AMPC - the Scriptures "testify about Me!"

GO DEEPER

Typology should be disciplined by Scripture. A genuine biblical pattern illuminates Christ without inventing meanings that the text never supports.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Shadow -> Christ the substance -> Read the Old Testament through the fulfillment revealed in Jesus.

KEY REVELATION

DON'T STOP AT THE SHADOW. GET TO JESUS.

TEACH / DISCUSS

1. What is the difference between responsible typology and speculation?
2. Which Old Testament images most deepen your understanding of Jesus?

MY NOTES

CHAPTER EIGHT

Once for All

Hebrews repeatedly emphasizes the finality of Christ's sacrificial work. The former sacrifices were repeated; Christ's offering is once for all. The image of Christ sitting down after offering one sacrifice communicates accomplished work. Calvary does not need to be repeated.

Jesus' cry, 'It is finished,' belongs at the center of Christian confidence.

AMPC SCRIPTURE

Hebrews 9:12 AMPC - Christ entered "once for all... with His own blood... secured a complete redemption."

Hebrews 10:12 AMPC - He "offered a single sacrifice for our sins... for all time."

John 19:30 AMPC - "It is finished!"

GO DEEPER

Hebrews contrasts repeated priestly service with the decisive work of Christ. 'Once for all' is a major theological refrain in Hebrews.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Repeated sacrifices -> Christ's once-for-all offering -> Rest in the sufficiency of Jesus.

KEY REVELATION

THE SACRIFICE HAS BEEN MADE. IT IS FINISHED.

TEACH / DISCUSS

1. Where are you still trying to earn what Christ has provided?
2. How should 'once for all' affect assurance and worship?

MY NOTES

CHAPTER NINE

The Torn Veil and Opened Way

At Jesus' death the temple veil was torn from top to bottom. Hebrews then speaks of a new and living way and commands believers to draw near. The movement from Leviticus to Hebrews is breathtaking: from restricted entrance to confidence through Christ. This confidence is not arrogance.

We come because Jesus opened the way.

AMPC SCRIPTURE

Matthew 27:51 AMPC - "the curtain... was torn in two from top to bottom."

Hebrews 10:20 AMPC - "a new and living way... through the... veil... that is, through His flesh."

Hebrews 10:22 AMPC - "Let us all come forward and draw near..."

GO DEEPER

The torn veil should be interpreted within the Gospel narrative and Hebrews' theology of access, not as permission to ignore reverence.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Restricted access -> Christ opens the way -> Draw near sincerely.

KEY REVELATION

THE VEIL HAS BEEN TORN. THE WAY HAS BEEN OPENED.

TEACH / DISCUSS

1. What does biblical boldness look like without irreverence?
2. What keeps believers from drawing near even when Christ has opened the way?

MY NOTES

CHAPTER TEN

The Blood and the Conscience

Hebrews goes beyond outward ritual and speaks of the conscience. Some people believe God has forgiven them yet continue living under an internal sentence. The Gospel does not ask us to pretend sin never happened. It calls us to trust the sufficiency of Christ and refuse to let condemnation become our identity.

The accuser points to failure. Faith points to Jesus.

AMPC SCRIPTURE

Hebrews 9:14 AMPC - Christ's blood will "purify our consciences from dead works... to serve the... living God."

Romans 8:1 AMPC - "there is now no condemnation... for those who are in Christ Jesus."

Revelation 12:11 AMPC - "they have overcome... by means of the blood of the Lamb."

GO DEEPER

Conviction is specific and leads toward repentance and restoration. Condemnation tends to be crushing, identity-based, and hopeless. Scripture calls believers toward repentance and then toward confidence in Christ.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Accusation -> Christ's finished work -> A cleansed conscience that serves God.

KEY REVELATION

THE ACCUSER SAYS, 'LOOK WHAT YOU DID.' FAITH SAYS, 'LOOK WHAT JESUS DID.'

TEACH / DISCUSS

1. Are you confusing conviction with condemnation?
2. How can a cleansed conscience change the way you serve God?

MY NOTES

CHAPTER ELEVEN

The New Covenant and Communion

Jeremiah promised a new covenant involving inward transformation, knowledge of God, and forgiveness. Jesus takes the cup and identifies it with the New Covenant in His blood. The bread points to His body; the cup points to His covenant blood. Communion does not sacrifice Christ again.

It remembers and proclaims the sacrifice already accomplished. The table looks backward to Calvary and forward to His coming.

AMPC SCRIPTURE

Jeremiah 31:33 AMPC - "I will put My law within them, and on their hearts will I write it."

Luke 22:20 AMPC - "This cup is the new testament or covenant... in My blood."

1 Corinthians 11:26 AMPC - "proclaiming the fact of the Lord's death until He comes."

GO DEEPER

The New Covenant language of Jeremiah is directly used in Hebrews 8. Communion should therefore be taught in the larger covenant story, not as an isolated church ritual.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Promise of New Covenant -> Jesus ratifies it in His blood -> Communion remembers and proclaims.

KEY REVELATION

A BODY WAS GIVEN. BLOOD WAS SHED. A COVENANT WAS ESTABLISHED.

TEACH / DISCUSS

1. What should you consciously remember when receiving communion?
2. How does communion point both backward and forward?

MY NOTES

CHAPTER TWELVE

The Tallit, Fringes, and Remembrance

The prayer shawl gives us a visual doorway into remembrance. Numbers commands fringes or tassels so Israel would look upon them and remember God's commandments. The cloth itself was not the source of covenant power. It served as a reminder directing God's people toward obedience.

The same principle applies to every teaching symbol: the object must never replace the Lord.

AMPC SCRIPTURE

Numbers 15:39 AMPC - "look upon and remember all the commandments of the Lord and do them."

Matthew 9:20 AMPC - the woman touched "the fringe of His garment."

GO DEEPER

The modern tallit developed within Jewish tradition from biblical commands concerning fringes. It is wise to distinguish the biblical command about tassels from later forms and customs of the prayer shawl.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Fringes remind Israel -> Jesus is approached in faith -> Symbols should direct us to Christ.

KEY REVELATION

FAITH DOES NOT STOP AT THE SYMBOL.

TEACH / DISCUSS

1. How can visual symbols help us remember without becoming objects of superstition?
2. What is the difference between honoring biblical context and appropriating a symbol carelessly?

MY NOTES

CHAPTER THIRTEEN

The Menorah, Light, and Oil

The golden lampstand belongs to the sanctuary imagery of Exodus. It speaks within the biblical world of worship, light, and God's dwelling among His people. Scripture develops light as a major theme: God's Word is a lamp; Jesus is the Light of the world; believers are called to shine.

Oil and lamp imagery also reminds us of readiness. We do not live on yesterday's relationship with God.

AMPC SCRIPTURE

Exodus 25:31 AMPC - "You shall make a lampstand of pure gold."

Psalms 119:105 AMPC - "Your word is a lamp to my feet and a light to my path."

John 8:12 AMPC - "I am the Light of the world."

Matthew 25:4 AMPC - "the wise took flasks of oil... with their lamps."

GO DEEPER

Do not force the menorah into meanings Scripture does not assign. Use it as part of the sanctuary context, then allow the Bible's own light imagery to lead the teaching.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Sanctuary light -> Jesus the Light -> Believers reflect His light and live ready.

KEY REVELATION

DON'T JUST CARRY THE LAMP. LIVE READY.

TEACH / DISCUSS

1. What does it mean practically to walk in Christ's light?
2. What spiritual practices help keep your relationship with God current rather than merely historical?

MY NOTES

CHAPTER FOURTEEN

Arise, Shine - From Atonement to Glory

Isaiah 60 calls Zion to arise and shine because her light has come and the glory of the Lord has risen upon her. We should respect Isaiah's prophetic setting while allowing its language to enrich our New Testament understanding of light and glory. Jesus declares Himself the Light of the world.

He then calls His disciples to let their light shine so the Father is glorified. Atonement leads to access; access leads to communion with God; communion transforms us; transformed people reflect His glory.

AMPC SCRIPTURE

Isaiah 60:1 AMPC - "ARISE... Shine... for your light has come."

John 8:12 AMPC - "I am the Light of the world."

Matthew 5:16 AMPC - "Let your light so shine before men..."

2 Corinthians 3:18 AMPC - "being transfigured into His very own image... from one degree of glory to another."

GO DEEPER

Isaiah 60 first addresses Zion's promised restoration and glory. Christian application should not erase that context; it should be made through clear New Testament connections.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Atonement -> access -> presence -> transformation -> reflected glory.

KEY REVELATION

HE IS THE SOURCE. WE ARE THE CARRIERS.

TEACH / DISCUSS

1. Where should Christ's light be more visible in your daily life?
2. How does time in God's presence change what others see in us?

MY NOTES

CHAPTER FIFTEEN

Atonement and Holy Living

Atonement is not permission to return to sin. Paul rejects the idea that grace should become an excuse for continuing in bondage. The Day of Atonement was solemn, and the New Testament likewise calls redeemed people to holy living. Grace forgives, transforms, and teaches us to belong to God.

True revelation of the Cross produces gratitude, repentance, consecration, worship, and obedience.

AMPC SCRIPTURE

Romans 6:1-2 AMPC - "Are we to remain in sin... ? Certainly not!"

1 Peter 1:15 AMPC - "be yourselves holy in all your conduct and manner of living."

GO DEEPER

Biblical holiness is not a means of purchasing salvation. It is the fitting response of people who have been redeemed and set apart to God.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Atonement by grace -> new identity -> holy living as response, not payment.

KEY REVELATION

THE BLOOD THAT FORGIVES IS NOT PERMISSION TO RETURN TO BONDAGE.

TEACH / DISCUSS

1. Is your view of grace producing transformation?
2. What area of consecration is God calling you to take seriously?

MY NOTES

CHAPTER SIXTEEN

Don't Stop at the Symbol - Get to Jesus

The prayer shawl can remind us of covenant. The fringes remind us to remember. The menorah reminds us of sanctuary light. The bread points to His body. The cup points to the New Covenant in His blood. Yom Kippur teaches atonement. But none of these may become a substitute for Jesus.

Scripture's patterns should deepen our worship of Christ, not distract us from Him. Follow the shadow until you arrive at the Savior.

AMPC SCRIPTURE

John 5:39 AMPC - the Scriptures "testify about Me!"

Hebrews 12:24 AMPC - believers come "to Jesus, the Mediator... of a new covenant."

GO DEEPER

Responsible Christian teaching honors Jewish and Old Testament context while confessing the New Testament's claim that Jesus is the Messiah and Mediator of the New Covenant.

OLD COVENANT -> JESUS -> BELIEVER TODAY

Symbol -> biblical meaning -> Christ -> transformed believer.

KEY REVELATION

DON'T STUDY THE ALTAR AND MISS THE LAMB.

TEACH / DISCUSS

1. Which symbol in this study most clearly points you toward Christ?
2. How can teachers keep Jesus central when using Old Testament imagery?

MY NOTES

CHAPTER SEVENTEEN

The Way Is Open

There was a veil. There was restricted access. There was a high priest. There was sacrifice and blood. Then Jesus came: our Great High Priest, sacrifice, and Mediator. Our confidence is not that we have never failed. Our confidence is that Christ has opened the way.

When shame says run away, draw near. When condemnation accuses, remember Christ's finished work. When the past speaks, remember the covenant.

AMPC SCRIPTURE

1 Timothy 2:5 AMPC - "one Mediator between God and men, the Man Christ Jesus."

Ephesians 2:13 AMPC - "through... the blood of Christ have been brought near."

Hebrews 10:22 AMPC - "Let us all come forward and draw near..."

GO DEEPER

The New Testament's language of access is Trinitarian: through Christ, by one Spirit, to the Father (Ephesians 2:18).

OLD COVENANT -> JESUS -> BELIEVER TODAY

Far away -> brought near by Christ -> live in fellowship with the Father through the Spirit.

KEY REVELATION

THE WAY IS OPEN. DRAW NEAR.

TEACH / DISCUSS

1. What still makes you feel as though you must remain outside?
2. How would your prayer life change if you truly believed the invitation to draw near?

MY NOTES

CLOSING DECLARATION

Because of Jesus Christ, I have been brought near. His body was given. His blood was shed. He is my Great High Priest and Mediator. I will not make condemnation my identity. I will draw near to God, walk in covenant, live in holiness, and reflect the light of Christ. THE VEIL HAS BEEN TORN. THE WAY HAS BEEN OPENED. THE SACRIFICE HAS BEEN MADE. IT IS FINISHED. THE BLOOD OPENED THE WAY.