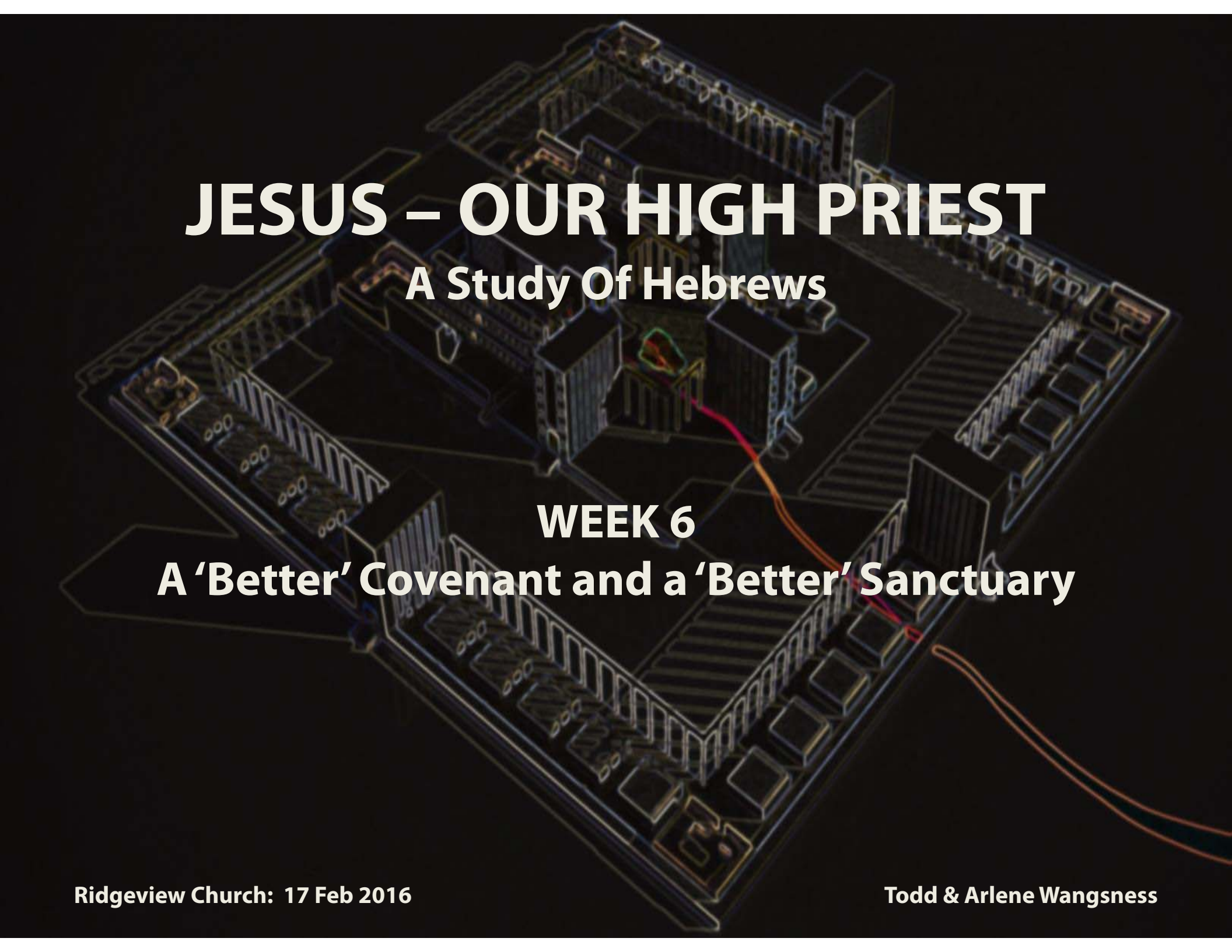


JESUS – OUR HIGH PRIEST

A Study Of Hebrews

WEEK 6

A 'Better' Covenant and a 'Better' Sanctuary

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HEBREWS: Jesus Our High Priest

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• Week 2:	Superiority of the Son to Angels	1:4 – 2:18
• Week 3:	Superiority of the Son to Moses and	3:1 – 3:6
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• Week 4:	A 'Better' Position and	4:14 – 4:16
	A 'Better' High Priest (Part 1)	5:1 – 6:12
• Week 5:	A 'Better' High Priest (Part 2)	6:13 – 7:28
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Hebrews: A 'Better' Covenant

The New Priestly Service (Heb 8:1–6)

"Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. 3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."[a] 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises."

Hebrews: A 'Better' Covenant

The New Priestly Service (Heb 8:1–6)

- We have such a High Priest - Jesus, who ministers in the '*true tabernacle*'
- Jesus functions in a God-instituted tabernacle, '*which the Lord pitched, not man*'
- He sits on the Throne of God the Father not upon the Throne of '*David - at the right hand of the throne of the Majesty in the heavens*'
  - Jesus can sit down because His work is finished
- The priest's office is to offer sacrifices
  - Jesus offered Himself as the sacrifice
- The Messiah's priestly office is a heavenly one
  - Because there are other priests (the Levites) who officiate on earth
- The earthly Tabernacle was only a type of the heavenly
  - The system that rested on a temporary, conditional covenant had to give way to a system that rested on an unconditional, eternal covenant

Hebrews: A 'Better' Covenant

A New Covenant (Heb 8:7–13)

"For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11 None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. 12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." 13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."

Hebrews: A 'Better' Covenant

A New Covenant (Heb 8:7–13)

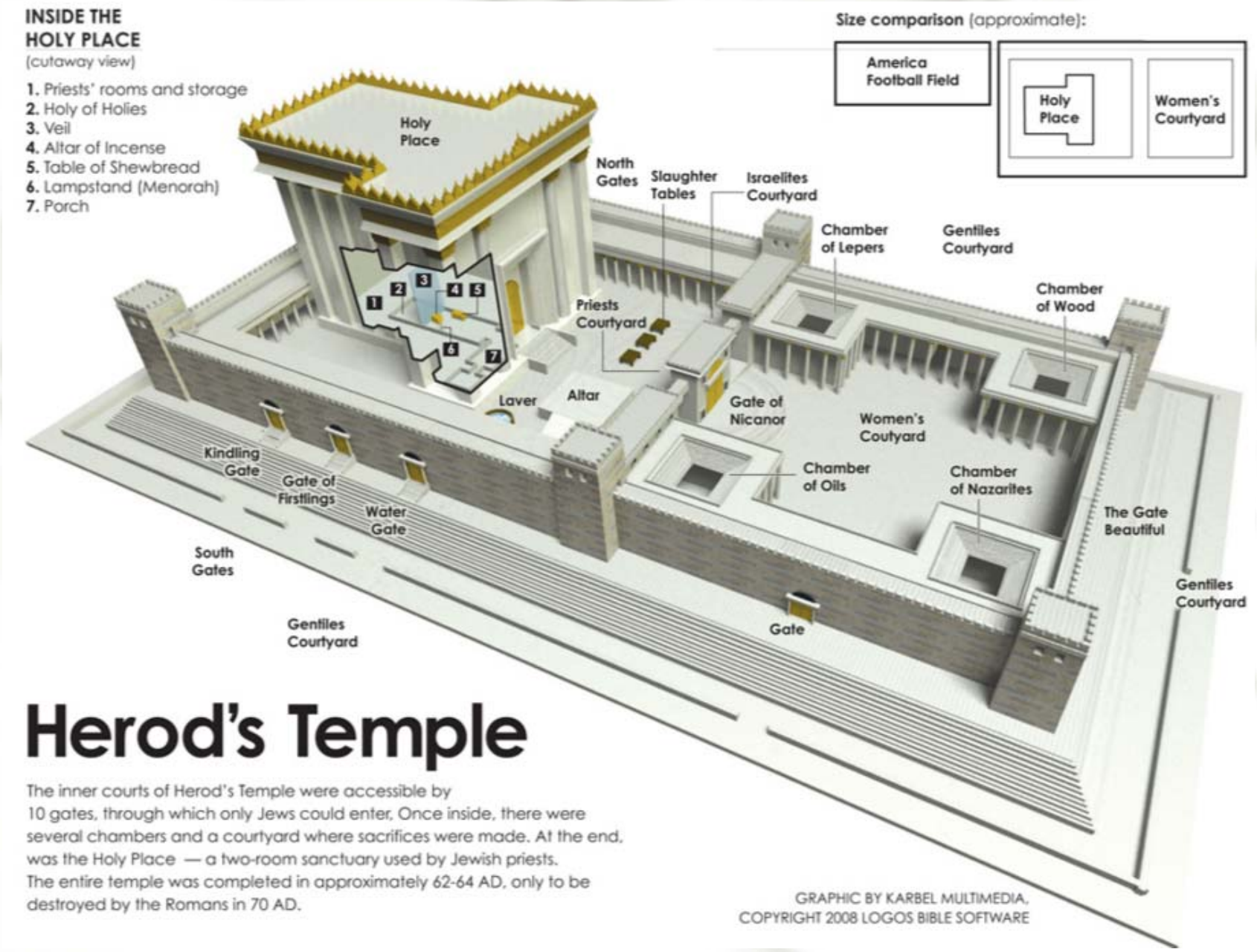
- :7 The first covenant was faulty because of its failure to produce righteousness
- :8-12 Jer 31:31-34, which is quoted here, prophesied that:
  - The Old Covenant would be abolished
  - The New Covenant with a New Priesthood would be established
- :8 The fault was not with the Law, but with Israel – '*for finding fault with them*'
- The Greek word for '*old*' in v13 is *paleios*. It means old to the point of use, worn out, useless and obsolete
- The New Covenant permanently antiquated the old covenant
  - It is obsolete, aged and has been rendered inoperative
- The priesthood of Jesus is better because it rests upon a better covenant that contains better promises!
  - This covenant is permanent, eternal and unchanging!

Hebrews: A 'Better' Sanctuary

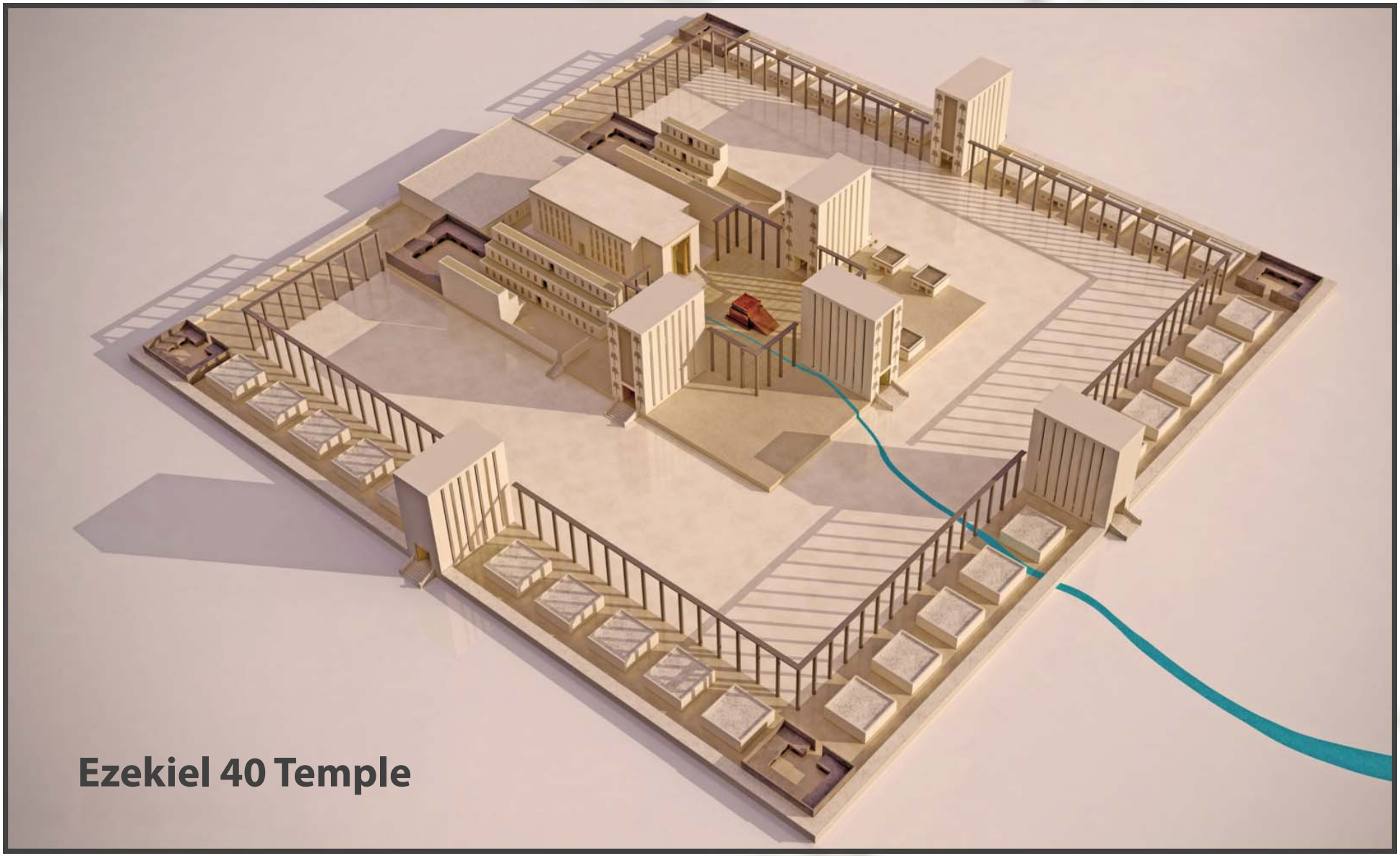
The Earthly Sanctuary (Heb 9:1–5)

"Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. 2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; 3 and behind the second veil, the part of the tabernacle which is called the Holiest of All, 4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; 5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail."

Hebrews: A 'Better' Sanctuary



Hebrews: A 'Better' Sanctuary



Hebrews: A 'Better' Sanctuary

The Furniture of the Tabernacle (Heb 9:1–5)

- **:1 The old order was still valuable as a teaching tool**
- **:2 The Holy Place contained the Menorah and the Table of Showbread**
- **:3-5 The Holy of Holies was separated from the Holy Place by the second veil**
  - **This was the veil that was torn from top to bottom when Jesus died**
  - **The first veil separated the Holy Place from the Inner Court**
- **The Holy of Holies received the smell of incense from the Holy Place (altar of incense)**
  - **It contained the Ark of the Covenant - which contained:**
    - **The golden pot of manna**
    - **Aaron's rod that budded**
    - **The two tables of the covenant**
    - **It was overshadowed by the cherubim**
- **The old system consisted of a system of barriers between the worshipper and God**
  - **The Outer Court separated Gentiles from Jews**
  - **The Inner Court separated Levites from non-Levites**
  - **The first veil separated priests from non-priests**
  - **The second veil separated the High Priest from the common priests**

Hebrews: A 'Better' Sanctuary

Limitations of the Earthly Service (Heb 9:6–10)

"Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. 7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; 8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. 9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience— 10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation."

Hebrews: A 'Better' Sanctuary

Limitations of the Earthly Service (Heb 9:6–10)

- :6 The emphasis on the continual, repetitive work of the Levitical priests
- :7 Only one man, out of one family, out of one tribe, out of one nation, out of one race, out of all humanity…could enter the Holy Place
  - The High Priest could only enter on one day of the year, the Day of Atonement
  - He had to offer blood for himself first and then the people
- :8 The Holy Spirit was teaching that the Levitical system could not provide a way of access to God because the Holy of Holies was limited to the High Priest
- :9 This old system was merely a figure for the time present
  - The Greek word for "figure" is *parable*. The Tabernacle was simply an ongoing parable.
- The old system was based on carnal ordinances - the strength of the flesh
  - It was external only
  - It was imposed until the time of reformation
  - The Greek word for "reformation" is used only here and never again in the NT
    - It means to restore again to a natural condition or
    - To bring matters back to a satisfactory state or
    - To set things right between God and man

Hebrews: A 'Better' Sanctuary

SUMMARY

- The earthly Tabernacle provided a very limited access to God
- The Messiah functions in a better Tabernacle
  - The Heavenly Tabernacle provides unlimited access to God

- The earthly Tabernacle provided a very limited cleansing
  - Which demonstrated its imperfection and inadequacy
- The Heavenly Tabernacle has Jesus as an adequate sacrifice