

Christ: Superior to the Tabernacle

Hebrews 8:1-6; 9:2-10,23-28; 10:19-20
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We are covering the theme “superior” or “better” in the book of Hebrews

Outline on the Book of Hebrews By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)		
Christ is “Superior” to...	Christ is a “Better...”	Passage
Prophets	Revelator	1:1-3
Angels	Name	1:4-2:18
<i>Interlude (2:1-4) (2:10-18)</i>		
Moses	Household	3:1-13
<i>Interlude (3:7-19)</i>		
Joshua	Rest	3:7-4:10
<i>Interlude (4:11-16)</i>		
Aaron	High Priest	4:14-5:10
<i>Interlude (5:11-6:3; 6:4-20)</i>		
O.T. System (Reformation)	Giver of things	9:6-11
Levitical Priesthood	Priesthood	7:1-28
Tabernacle	Ministry/covenant	8:1-5; 9:2-10,23-28; 10:20
The Law	Hope	7:19; 8:19; 10:1
The Covenant	Surety/promises	8:6-9:1,15-22; 10:15
Sacrifices	Mediator/blood	10:2-14
<i>Interlude (10:26-39)</i>		

We are in the core of the book (5:1-10:26), which deals with the major details of the Jewish religion and more details of the high priest. These are the deeper things, (6:11). These are the hard to explain things, (5:11). These things are the solid food of the mature, (5:14). The reason state this again is because you can handle these truths and you are growing enough to understand these truths.

1. THE TABERNACLE (GR. “SKENE”) OF THE OLD TESTAMENT, (9:1-10; Ex. 25-40)

A. The rooms (45 feet long by 15 feet wide by 15 feet high)

- (1.) the first room, “the holy place” or “the sanctuary” (Gr. “hagia”) literally meaning “set apart place.” “Only priests could enter that room, the ordinary believer, whether Jew or Gentile, had no access into that place.” (Gromacki, p. 145)
- (2.) the second room, “the most holy” or “holy of holies” or “the sanctuary of sanctuaries” (Gr. “hagia hagian”) which only the high priest could enter.

B. The furniture in the first room,

- (1.) the golden “candle stick” or “lamp stand,” (Gr. “luchnia” Ex. 25:31-39) to provide the light needed in that area. It was made out of solid gold and had seven branches with bowls that held oil. “The seven lamps probably symbolized the calendar week, which pointed back to the creation week.” (Gromacki, p. 145)
- (2.) a golden “table” which had twelve cakes of bread arranged in two rows of six (Ex. 25:23-30; Lev. 24:5-9). “The twelve cakes or loaves of bread represent the twelve tribes of Israel.” (Gromacki, p. 145) The “light” and the “bread” were to help assist and sustain the priests in their service. (Hewitt, p. 140)
- (3.) the “golden altar” (KJV) but more like the “golden censer” (Gr. “thumiaterion” used only here in the NT , 2 Chron. 26:19; Ex. 8:11; 30:6). “On the Day of Atonement, the High Priest filled the censer with burning coals of fire from off the sacrificial altar, sprinkled incense upon the coals, and caused the smoke to cover the mercy seat (Lev. 16:12-13).” (Gromacki, p. 145) Listed here in room 2, views: (1.) an extra piece of furniture not listed before, (2.) because the “altar of incense” is not listed in the first room and because this piece is so close to the door of the second room, this piece was listed with the Day of Atonement to make the room smoky.

C. The veil (Ex. 26:31-33,36-37; 36:37)

The “veil” (Gr. “katapetasma”) formed a doorway or a separation between the two rooms called the second veil because the first one was a door into the first room, (Ex. 26:31-35). This veil was 60 feet long and 30 feet high

and was as thick as the palm of one's hand and consisted of 72 squares. New ones were made each year. It took 300 priests to manipulate these veils. (Edersheim, ii, p. 610) Christ tore the veil from top to bottom, (Mt. 27:51).

D. The furniture in the second room

The "ark of the covenant" (Ex. 25:10-22) was a chest made of wood and overlaid in gold, four feet long two and a half feet wide, and high. Inside it had three items: a golden pot containing manna (Ex. 16:14-22,32-34), Aaron's rod that budded (Ex. 9:4; Lev. 17:1-13; Num. 17:1-11), and the tables of the covenant (Ex. 31:18; 32:15-19; 35:16; Deut. 9:9; 10:4-5). On top of the unit was the "mercy seat" (Gr. "hilasterion" Lev. 16:13-14; Ex. 25:18-21).

E. The duties

The priest had a "daily" ministry where he had to stand offering sacrifices, (10:11,12).(English, p. 219)
The high priest had a "yearly" ministry, (9:7; 10:1,3).

F. The limitations

- (1.) Built by man and belongs to this world, (9:1).
- (2.) The believer did not have access into the very presence of God, (9:8).
- (3.) The repetition of offering had to take place over and over showing man had a real problem that could not be resolved by physical means, (9:9). (Gromacki, p. 148)
- (4.) The whole system was to function until its replacement would come at the reformation, (9:10-11).
- (5.) The earthly tabernacle was a "copy" (Gr. "hupodeigma") of the heavenly one (8:5; 9:23).
- (6.) The earthly tabernacle was a "shadow" (Gr. "skia") of the heavenly one, (8:5; 10:1).
- (7.) The earthly tabernacle was "patterned" (Gr. "tupos") after the heavenly, (8:5).
- (8.) The earthly tabernacle was "symbolic" (Gr. "parabole") for that specific time only, (9:9).

2. THE HEAVENLY TABERNACLE (9:11)

This is the "true" tabernacle, (Gr. "alethimes" 8:2) meaning "real." It means "the opposite of shadowy or unreal" and does not mean "true" in the sense of "opposite of false." (Kent, p. 147; MacArthur, p. 203)
This is the "new" tabernacle, (Gr. "prospatos" 10:20) meaning "fresh." (Hewitt, p. 101)

A. The heavenly tabernacle was erected by the Lord, (8:2)

B. The heavenly tabernacle is considered the "true" one, (8:2)

C. The heavenly tabernacle has elements in it that the earthly one did not have, (9:8)

D. Jesus entered the heavenly "most holy of holies" (9:12)

E. Jesus is "seated" (8:1-2)(The OT priests never were seated because the work was never done, English, p. 219)

F. Not made with human hands, (9:11,24).

G. The heavenly is "more perfect" (Gr. "teleiotes").

Application: If you know Jesus Christ as your Savior, His blood gained you access into the heavenly "holy of holies" (10:19) and you can draw near to Him (10:22). Under the Old system this was not possible.

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