

Hebrews 9:1-10; "A Better Sanctuary" Pt. 1 January 26, 2025

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 - B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. *(2nd Service; Remember to dismiss the Bible English class.)*
 - C. As the kids make their way out, will the rest of you open up your Bibles and make your way to chapter 9 of the book of Hebrews?
 1. If you don't have a Bible, there are a few of them scattered throughout the sanctuary under some of the chairs situated around you; feel free to reach down and borrow one for our time of study this morning.
 - D. This morning we're going to see how the author of Hebrews continues to build upon the supremacy of Jesus Christ.
 1. Now, the author has been doing this throughout the letter, but as of late he has been focusing in upon the supremacy of Christ as it pertains to the Old Testament Laws and rituals and religious system in contrast to what we have in and through Jesus Christ.
 2. Back in chapter 7 the author's emphasis was upon Jesus as our perfect High Priest and how through Melchizedek a better priesthood has been brought into the picture.
 - a. This better priesthood offers with it a better hope than that of the Levitical priesthood, as it allows us to draw near to God.
 - b. Also it has a better high priest in Jesus Christ, who completed the work God the Father had for Him by offering Himself upon the cross for our sins, once and for all.
 3. Then, last week in chapter 8, the emphasis moved from the priesthood to that of the covenant. Through Jesus we have made available to us a better covenant.
 - a. The old covenant was unable to perfect us, it was unable to make us new, it was flawed because it was based upon man's ability to maintain the Law. And none could do it.
 - b. And so, the author emphasized how the new covenant initiated by Jesus is a better covenant. It was a better covenant because it was initiated by a better Priest, and secured in a better place, and built upon better promises.
 4. In our text this morning, in chapter 9, the author is going to take his argument even further. He's going to highlight how Jesus' ministry involved a better sanctuary, a better tabernacle if you will, a better temple.
 - a. Now, there is a flow to the subject matter here.
 - b. In chapter 7 the emphasis was upon a new priesthood, a better priesthood. And since a new priesthood has been brought into place, there is no need for the old Levitical priesthood any longer.
 - c. And if there is no more need for the Levitical priesthood, then there is no more need for the old covenant which was ministered through the Levitical priesthood. That's why from chapter 7 the emphasis shifted from the priesthood to the covenant.
 - d. And since a new covenant has been established, with a better priest, in a better place, upon better promises, what need is there then for the old covenant any longer? What need is there for the gifts and sacrifices that came with the old covenant?
 - e. And if there is no need for the old covenant with all the gifts and sacrifices, then what need is there for a temple, a place for these covenantal sacrifices to be made?
 5. And so that is the progression here. Since Jesus came and offers a better priesthood, and a better covenant then there's no need for the Levitical priesthood, there's no need for the old covenant with its gifts and sacrifices. And if there is no need for priests and gifts and sacrifices, then what point does the earthly tabernacle or temple have in remaining.
 - E. Our text this morning is going to be Hebrews chapter 9 verses 1-10 and the title of our study is going to be "**A Better Sanctuary**". This will be a part 1 of 2, or perhaps 3 parts. The entire chapter's theme is this idea of a better sanctuary, but the author presents his case by way of contrast.
 1. In the first part of the chapter, in verses 1-10, he highlights some of the details pertaining to the earthly sanctuary, namely the tabernacle that was first established under the Law and was the place of ministry for the priests of the Levitical line. In these opening verses of the chapter the author highlights both the ministry that happened within it and the furnishings that were part of it.
 2. Then, from verse 11 on to the end of the chapter the author contrasts the earthly tabernacle with that of the greater and more perfect tabernacle in heaven; the heavenly sanctuary.
 3. For our study today, we're just going to focus in upon the first part of the chapter dealing with the Tabernacle and the furnishings that were associated with the Tabernacle.
 4. As we go through our study we will note reasons why the earthly sanctuary was inferior to the heavenly sanctuary. We'll also look and see how many of these things from the earthly sanctuary were nothing more than symbols and shadow and types of things that were yet to come and have found their fulfillment in and through the ministry of Jesus Christ.
 - F. So, without any further review, let's go ahead and read through our text this morning. I'd like to invite you all to rise to your feet in honor of God and His Holy Word.

1. I'm going to read through the entirety of our text from my Bible. Do your best to follow along in your own Bible. The author of Hebrews continues his case for Christ and His supremacy with the following in chapter 9 verse 1... (R & P)

II. Intro;

A. A simple reading of our text lets us know that the author of Hebrews wants to draw our mind and our attention to the earthly sanctuary, the earthly tabernacle, the temple, and some of the ministry that took place there.

1. At the end of chapter 8, the author said that the old covenant had been made obsolete by the new covenant. And stated how that which was becoming obsolete was growing old and was preparing to vanish away entirely. (**Heb. 8:13**)
2. And if the old covenant vanishes away entirely, so too would the ministry that takes place there at the earthly sanctuary.
3. Now, the book of Hebrews is believed to have been written in the mid 60's of the first century.
 - a. We know from history that the First Jewish Roman war started in the year 66AD and that in the year 70AD, in the month of April, three days before Passover, the Roman army started besieging the city of Jerusalem.
 - b. Within three weeks, the Romans broke through the first two walls of the city, but the Jews held their ground for much longer when the Romans tried to overcome the third and thickest wall around the city.
 - c. After nearly five whole months of laying siege upon the city, the Romans finally broke through in late August and ended up setting fire to the city of Jerusalem and the Temple that was within it.
 - d. The city was lost, and the temple was destroyed, thus giving Hebrews 8:13 a bit of a prophetic element to it. For since there was no longer a temple, there was no place for them to make their sacrifices and the priesthood, and the sacrificial system of the old covenant was done away with.

B. But at the time of the writing of this letter, the temple was still fully operational. The morning and evening sacrifices were still being maintained, the special sabbath sacrifices and new moon sacrifices, it was all still happening when the author wrote this book to his audience.

1. And the temple was more than just a place you visited from time to time to offer a sacrifice, or to gather for special festivals; it was a part of everyday life.
2. Life happened at the temple. Morning prayers, afternoon prayers, and evening prayers took place there.
3. Markets were all around it, people would purchase local groceries and goods around the temple, as well as being able to find people who had brought in wares from their travels from surrounding areas.

4. It was the heart of the city. Civil matters could be decided there, legal matters taken care of, and all sorts of social affairs took place there.
5. And so for the author of Hebrews to suggest that it was soon going away and to write about how better things were to come, it would have definitely grabbed the attention of his readers, if he had somehow lost it.

C. In our text this morning we're going to note five things about the earthly sanctuary that made it inferior to the greater and more perfect tabernacle that Christ ministered in. And we'll begin with a very simple observation from verse 1. Take a look at it with me once more.

III. Hebrews 9:1; Because it was only Earthly

A. Verse 1 continues the thought and terminology from the end of chapter 8 regarding the old covenant. There the author spoke about how since God spoke of a "new covenant", that it means He has made the first obsolete.

1. That first covenant that is becoming obsolete had ordinances of divine service and an earthly sanctuary. Now, when the author speaks of the earthly sanctuary, he is referring the place of worship that God had prescribed in the Law for His people.
2. In the beginning this referred to the Tabernacle. In Exodus 25, Moses quoted from the Lord who said "And let them [the Israelites] make Me [the Lord] a sanctuary, that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it." (**Ex. 25:8-9**)
3. The pattern of the Tabernacle ended up being a very large tent. The tent was framed with boards of acacia wood standing upright about 15 ft high and 2 ¼ ft wide. Two tenons were placed in each board so that they could be brought together and then they were placed in sockets of silver so that they would stay upright. All the wood in the Tabernacle was overlaid with gold.
4. (**Picture**) Once the frame was put together it was covered with layers of curtains and skins dyed different colors. The first layer which would only be visible from inside the Tabernacle was to be of fine woven linen of blue, purple, and scarlet thread. On top of that would go a layer of goats' hair that was made into curtains. Then on top of that was a layer of ram skins dyed red, and it was topped off with a covering of badger skins according to Exodus 26.
5. (**Picture**) The Tabernacle was surrounded by a courtyard that was basically a curtained fence that was secured to bronze pillars all around the Tabernacle. The courtyard measured roughly 150 ft long by 75 ft wide. And the Tabernacle was about 45 ft long and 15 ft wide. For scale here is an outline of an American football field next to it. (**Picture**)
6. Now the tabernacle was meant to be set up and taken down whenever the children of Israel traveled across the wilderness as the Lord led them by a pillar of cloud by day and a pillar of fire by night. Whenever the pillar moved, then they children of Israel would move. They would

pack up the Tabernacle and set it back up wherever God led them to. In this manner, the Lord dwelt among them and traveled with them.

7. Later on after the monarchy was established God allowed David's son, Solomon to build the Lord a more permanent structure. The temple then replaced the Tabernacle and the temple was loosely based upon the design of the Tabernacle, but instead of a portable tent it became a wooden and stones structure. **(Picture)**
 8. Solomon's temple was eventually destroyed and rebuilt a couple times. By the first century, King Herod, an incredibly gifted architect, but a crazy man, had renovated the temple to something of great renown. **(Picture)**
 9. Many people believe that if it would not have had such a short life-span it probably would have been recognized as one of the ancient wonders of the world, alongside such structures like the Great Pyramids of Egypt, and the Hanging Gardens of Babylon. You can tell by the size comparison, that Herod was more of a "go big or go home" kind of guy. It was massive compared to Solomon's temple, let alone the Tabernacle which was based upon the size and dimensions God had given for His earthly sanctuary. **(Picture)**
- B. Now, as massive and awe-inspiring as the temple was during the first century, it was still an earthly sanctuary. The Tabernacle was an earthly sanctuary. And while that may seem an obvious observation, I still think it is worth noting as the first reason the Earthly Sanctuary was inferior. It was inferior because **it was only earthly.**
1. The earthly sanctuary was inferior because it was just a copy of the original heavenly sanctuary. **(Heb. 8:5)**
 2. We saw this in last week's portion of Scripture how Moses was divinely instructed when he was about to make the tabernacle, "See that you make all things according to the pattern shown you on the mountain." You see the earthly tabernacle was just a copy of the heavenly sanctuary. And a copy can never be as good as the original.
 3. The heavenly sanctuary according to chapter 8 verse 2 was made by God Himself, it was not put together by man like the earthly sanctuary. **(Heb. 8:2)**
 4. You see, ever since sin entered into this world way back in Genesis, death came along with it and the earth and all that it is in it is slowly perishing. The earthly sanctuary was made by men, it was made with earthly materials, materials that wouldn't last, materials that would eventually break down, wear down, and need replacing.
 5. The very fact that it was an earthly sanctuary means that it was inferior. It is not worthy to be compared to the heavenly sanctuary which is eternal. Heaven will never grow old, it is not corrupted by sin like the things of this earth.
 6. And I think there is an important application for us to consider in this. If we are putting any hope in the things of this world, we are going to be

greatly disappointed. The things of this world will not last. The houses we seek after, the cars we desire, the material possessions we work so hard for; they are not going to last. They're going to break down, they're going to run down, and eventually they're all going to burn. You can't take any of it with you to heaven.

7. And so let that sink in. Don't put your hope in the material things of this world. **Put your hope in the Lord and invest in the eternal.**
 8. Place your priority upon living for heaven and for the things that will come with you to heaven. Those you share the gospel with; friends, family, neighbors. Invest in people. Invest in God's kingdom and the gospel message. These things are eternal, they will last well beyond this earthly life.
- C. Well, let's continue on in our study about the earthly sanctuary. Take a look at verses 2-5 where the author describes the various furnishings that were part of the Tabernacle.
- IV. Hebrews 9:2-5; Because it was only Symbolic
- A. In describing the Tabernacle, and the furnishings within the Tabernacle, the author breaks it down into two parts. The Tabernacle had a large curtain, a veil, that separated the inside of the Tabernacle into two parts.
 - B. The first part was the section that the priest would enter into first, it was the front part of the Tabernacle and it measured roughly 30 ft. long and 15ft wide. It was called the holy place, in the NKJV it is simply referred to as the "sanctuary", but most modern translations use the phrase "holy place".
 1. Inside the holy place were three pieces of furniture based upon what we read in the book of Exodus where the details for the Tabernacle were originally given.
 2. As the priest would enter into the Tabernacle, there on the left hand side would be the lampstand, the Hebrew term was "menorah".
 - a. The Menorah was a lampstand made out of pure gold with seven oil lamps. It was not a candle stick, there were no candles. The lampstand had bulbs containing oil with wicks in them that would constantly burn. **(picture)**
 - b. The Tabernacle had no holes in it, so the lampstand was the only source of light inside the Tabernacle. The priests were required to go in and tend to the lampstands each and every day ensuring there was enough oil for the lampstand and that the wicks were properly trimmed. The light from this lamp was to shine forth continually.
 - c. Now the interesting thing about all these furnishings within the Tabernacle is that they were all symbolic of greater truths, and they were all meant to point us to Jesus.
 - d. This is something that also made the earthly sanctuary inferior. It was inferior because **it was only symbolic.** How do we know this? Well, look down at verse 9 of our text. It says very clearly that the first Tabernacle and all that was associated with it were all symbolic.

- e. Because they are just a symbol of something greater, then that makes them inferior.
 - f. The lampstand was meant to be a source of continual light. Jesus said in John chapter 8 “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” (Jn. 8:12)
 - g. So the lampstand points us to Jesus as the Light of the world. He is that constant shining light. And He said that those who follow Him would not walk in darkness but have the light of life. Because we are believers in Christ, He has filled us with the light of life. And now, just as Christ was the light of the world, so too we are called to go forth and shine the light of Christ to the world of darkness around us.
 - h. Jesus said in Matthew 5, “You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” (Mt. 5:14-16)
 - i. Taking it even a step further. We know that the oil that was used in the lampstand needed to be checked each and everyday by the priest. They needed to ensure there was a constant supply of oil.
 - j. Often throughout the Scriptures oil is a representative of and a picture of the Holy Spirit. And it could be that this lampstand is not only meant to point us to Christ and his role as the light of the world, but also to us and our need for a constant supply and dependence upon God’s Holy Spirit.
 - k. As the priest would start each day checking the oil supplies for the lamp, ensuring a fresh filling of oil, we too have the opportunity of starting each day out with a fresh supply of God’s Holy Spirit. We need the Holy Spirit to lead and guide us each and every day. We can start off our day praying and asking for a fresh filling of God’s Holy Spirit, that He may lead us and guide us throughout our day; that we may shine brightly for Jesus.
 - l. What a cool picture this ends up being regarding the lampstand. **Pointing us not only to Christ**, but also to our need for a constant supply of God’s Holy Spirit in our own lives to lead and guide us.
3. Let’s move. On the left-hand side was the lampstand, but on the right-hand side of the Tabernacle as you entered in was a small table known as the Table of Showbread, or the Table of presence.
- a. The table was also made of acacia wood and completely overlaid with gold. It was roughly 3 ft long and a foot and a half wide. It had a molding around the side of it and four golden rings on it’s side that were used for carrying the table. Poles would be inserted into those rings so that the Levites, when they moved the table, they didn’t actually touch the table itself, just the poles that slid into the four rings. (picture)
 - b. Upon the table were 12 loaves of bread. Each sabbath the priests would set out 12 new loaves of bread and the old bread would then be consumed by the priests alone.
 - c. The bread upon the table was meant to be a representation of both God’s provision and the Israelites dependence upon the Lord.
 - d. Interestingly enough, Jesus said, “I am the bread of life”. (Jn. 6:48)
 - e. Just as the lampstand pointed to Jesus, so too the table of showbread was a symbol, a foreshadowing, a type of Christ. Jesus is our supply. He meets our needs. We depend upon Him for our provision our sustenance.
 - f. Paul writes in Philippians 4, “And my God shall supply all your need according to His riches in glory by Christ Jesus.” (Phil. 4:19)
 - g. God will supply all our need, according to His riches, by or through Christ Jesus. In Jesus Christ we have everything we will ever need. He supplies us with what we need to make it through this life. **We can depend upon Him and trust Him for all our needs.**
- C. Our text in verse 3 then transitions to the second part of the Tabernacle, the back part of the Tabernacle which was an area that measured roughly 15 ft by 15 ft and was referred to as the Holiest of All, or the Holy of Holies, or the Most Holy place in comparison to the front part which was just called the Holy Place.
1. The Holy Place and the Most Holy Place were separated by a very large thick curtain that hung down from the very top of the Tabernacle to the floor level. This veil completely blocked off the view of anything that was on the other side.
 2. Now, interestingly, the author of Hebrews mentions two things that were situated on the other side of the veil, but the book of Exodus says there was only one thing.
 - a. The author of Hebrews says the there was a golden censer and the ark of the covenant in the second part of the Tabernacle, but the book of Exodus says that only the ark of the covenant was on the opposite side of the veil.
 - b. So what gives? Is this a contradiction? No, I don’t think so. I think there are a couple viable options to explain this potential discrepancy.
 - c. The word censer in the Greek can be translated as either a censer that was used to burn incense, or an altar upon which incense was burned.
 - d. The book of Exodus does tell us there was a golden altar of incense that was within the first part of the Sanctuary along with the lampstand and the table of showbread. It was centered in the back of the first section, right before the veil according to Exodus. And so as the priest entered into the Tabernacle, to the left was the

lampstand, to the right was the table of showbread and straight ahead in the back of the holy place was the golden altar of incense.

- e. This altar was used daily by the priest as the priests would burn a special incense God gave them upon it. But it was also used in the annual feast of Yom Kippur, the Day of Atonement.
 - f. On the Day of Atonement, amongst other things, the high priest would be required to take coals from the altar of incense and place them in a censer which had a handful of incense upon it and then bring it into the Most Holy Place where it would fill the room with smoke as the High Priest went in to make atonement.
 - g. It could be that the author of Hebrews is mentioning the small hand held censer that was used by the High Priest on the Day of Atonement. That would be left in the second part on that particular day as a way to fill the room with smoke. And so that could be an explanation that makes sense here. That the author doesn't mention the altar of incense at all and merely referred to the censer used on the Day of Atonement.
 - h. Or, it could be that in later years, the priests actually moved the golden altar of incense from in front of the veil, to behind the veil. So that by the first century rolled around the altar of incense had been moved from it's original location before the veil, to a new position behind the veil. This is a possible explanation as well.
3. Let's consider these furnishings the author listed that were in the second part of the Tabernacle, the Holy of Holies.
4. If the author meant to refer to the altar of incense, then he would be speaking about a small altar that it too was made out of acacia wood and overlaid with gold. It was a foot and a half long and a foot and a half wide; square and stood about three ft off the ground. It too had rings upon it for carrying and horns as part of the altar. **(Picture)**
- a. Aaron and the priests were ordered to burn incense upon it each morning when they went in to tend to the lamps. And again at twilight. It was to be a perpetual incense before the Lord.
 - b. The smoke from the incense would rise symbolically representing the prayers of the priests and the people rising up to the Lord in heaven.
 - c. The Psalmist writes in Psalm 141, "Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice." **(Ps. 141:2)**
 - d. The book of Revelation which is a description of the heavenly sanctuary and the activities there speaks of how the four living creatures and the 24 elders all had golden bowls full of incense, which the writer of Revelation tells us are the prayers of the saints. **(Rev. 5:8)**
 - e. So there is definitely a picture or type here connecting incense and prayers. And this too points us to Jesus. For Jesus ever lives to make intercession for us. He prays for us before the right hand of

God the Father as we say back in our study of Hebrews 7 in verse 25. **(Heb. 7:25)**

- f. Romans states as well, how Jesus died and rose again and is even at the right hand of God, making intercession for us. **(Rom. 8:34)**
 - g. So this picture of incense and prayers, how the incense was meant to be a perpetual incense before the Lord, reminds us of the fact that **Jesus is constantly praying for us**, constantly lifting up prayers for you and for me, interceding on our behalf.
5. The main and most significant piece of furnishing behind the veil was that of the ark of the covenant. The ark was a wooden box made out of acacia wood and overlaid with gold. It was 3 ¾ ft long and 2 ¼ ft wide and a 2 ¼ ft high. It too had rings upon it that were used for transporting the ark. And it had upon the top of the box a covering which was known as the mercy seat. Upon the mercy seat were cherubim, the plural form of the word cherub, which was a kind of angelic being. The wings of which stretched out across the lid touching one another. **(Picture)**
- a. Contained within the ark were three different items. There was a golden jar of manna, Aaron's rod that budded, and the tablets of the covenant.
 - i. Now, when it was first constructed only the tablets of the covenant were kept inside of it. The golden jar of manna and the rod of Aaron were added later on as memorials reminding the people of God's provision of both sustenance and leadership.
 - b. The thing that I want to speak about is the mercy seat. This was of great significance. The law represented by the tablets of stone kept inside the ark were covered up by this mercy seat.
 - c. And on one day out of the year, and only this one day, the high priest would go into the Most Holy place and He would sprinkle the blood of a bull and the blood of a goat upon the mercy seat. The blood applied to the mercy seat was a way to atone for the sins of the people, the laws of God that had been broken.
 - d. Now the word in the Greek that is used here for "mercy seat" is the word "hilasterion". It is only used twice in all of the NT. Here in Hebrews 9 and again in Romans 3:25 where Paul uses it in connection with Jesus Christ.
 - i. Romans 3:24 & 25 states, who we have all been justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith..." **(Rom. 3:24-25a)**
 - ii. The word translated "propitiation" is the same Greek word that is translated as "mercy seat" in our text this morning. Jesus is the mercy seat, He is the propitiation, the atonement for our sins.

- iii. He doesn't just cover the law, He fulfilled the law, and it wasn't the blood of bulls or goats that He used, but by His own blood He made atonement for our sins.
 - iv. He demonstrated His love for us by dying for us that He may redeem us. 1 John 4 states, "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." (1 Jn. 4:10)
 - v. 1 John 2 states not just our sins, but Christ is the propitiation for the sins of the whole world. He paid for all the sins of the world upon the cross of Calvary. (1 Jn. 2:2)
 - e. So, this picture of the mercy seat, points us to Jesus, but it is also an antitype in that with the mercy seat upon the ark of the covenant, the High Priest had to sprinkle the blood of bulls and goats upon it every single year, but **Jesus Christ offered His blood once and for all**. Forever completing the work of atonement on our behalf.
- D. So we see that the Tabernacle and all the furnishings within it were all symbolic. They were pointing to something greater to come, which means they were inferior to that things which they pointed to.
- E. Let's continue in our text where we will note more about the earthly sanctuary and why it was inferior. Take a look at verses 6 & 7.
- V. Hebrews 8:6-7; Because it was only for the Priest
- A. Here is a description of the work that was performed within both the first and second part of the Tabernacle.
- 1. The priests would enter into the first part daily performing the necessary services; tending the lamps, lighting the incense, offering sacrifices, and ministering to the people and their needs.
 - 2. But into the second part only the high priest was permitted to ever enter into, and, as we've already mentioned, only upon Yom Kippur, the Day of Atonement.
 - 3. On that day, the high priest would enter into the Most Holy place two separate times. First, he would sacrifice a bull for his own sins and then go in and sprinkle the blood upon the mercy seat, then he would sacrifice a goat for the sins of the people and then proceed to enter again and sprinkle the blood of the goat upon the mercy seat as well. Making atonement for his sins and the sins of the people.
- B. The thing that we must realize and understand about these actions is that they did not bring the people any closer to the Lord. The earthly sanctuary was inferior because **it was only for the priests**.
- 1. Only the priests were allowed to enter the holy place and only the High Priest was permitted to enter into the Most Holy Place and that, only one day out of the year.
 - 2. The Tabernacle was meant to represent God's presence amongst the people, but the people could not enter into God's presence. The earthly

- sanctuary did not permit the people to enter into the presence of the Lord and this makes it inferior to Christ.
- 3. For Christ, when He came as our great High Priest and offered Himself upon the cross of Calvary He opened up the way to God. He removed all the barriers that kept us from being able to enter into the presence of God. God even symbolized this fact when Jesus died upon the cross by having the veil in the temple rent in two when He died.
 - 4. Matthew's gospel tells us that the moment Jesus yielded up His spirit and died upon the cross that the veil in the temple was torn in two from top to bottom, symbolizing for us the incredible truth that the barrier between God and the people had been done away with. (Mt. 27:51)
 - 5. **Jesus Christ provided a way** for us to enter into the presence of God. He tore down the barrier between God and man when He paid for our sins upon Calvary's cross.
 - 6. Jesus is the way, the truth, and the life. And no man comes to the Father except through Him. [Jn. 14:6]
 - 7. And because He made a way for us, we now have access to the Father. We don't need a priest to offer sacrifices for us, through faith in Jesus Christ we can enter into the presence of God. As we've often been reminded, we can boldly come to the throne of grace now and we can obtain mercy and find grace to help in our time of need. (Heb. 4:16)
 - 8. I never grow tired of quoting that verse; such an amazing truth for us; access to the Father, access to boldly come to the throne of grace. How awesome that is.
- C. Well, let's continue on, we are running out of time. Take a look at verse 8 where we will note yet another reason why the earthly sanctuary is inferior.
- VI. Hebrews 8:8; Because it was only Temporary
- A. While the first tabernacle was still standing, it was meant to show that access to God had been cut off. That was the intention of the Holy Spirit. The Holy Spirit was indicating to us that the way into the Holiest of all, or the Most Holy place, the Holy of Holies, was not yet manifest.
- B. This leads us to our fourth reason for why the earthly sanctuary was inferior. It was inferior **because it was temporary**.
- 1. The way had not yet been made manifest. A way was coming and had arrived in and through the ministry of Jesus Christ as our Great High Priest, but up until that time, God had established a temporary way to enter into His presence.
 - 2. It was done through the High Priest, on the Day of Atonement. As he entered into the Most Holy place, He was entering into the presence of God. God was said to have dwelt between the cherubim upon the altar. It was His throne. And so the High Priest entering into the Most Holy place was a picture of him entering into the throne room of God.
 - 3. But again, this was limited only to the priest, and it was only until Christ came and solidified a permanent way into the presence of God, not just

for the High Priest but for all who place their hope and faith in Jesus Christ as Lord and Savior.

4. The ministry of the tabernacle was never meant to be a permanent thing. I think God may have even been signaling this by telling the people to build Him a tabernacle and not a temple. The idea for the temple was David's and God permitted it. But the original plan as laid out in Exodus was for God's meeting place to be a tent.
5. Tents are temporary structures. They aren't meant to last forever. Tents get worn out and they get holes in them, and they need repairs and constant tending to.
 - a. I find it significant that the Scriptures describe our own bodies as tents.
 - i. Paul writes in 1 Corinthians, "For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. (1 Co. 5:1)
 - b. These physical bodies aren't meant to last forever. The older I get the more I realize this truth. Some of you guys are just too young to grasp this. You're young and strong and your bodies do exactly what you tell it to do. Let me tell you something, that ain't going to last forever; enjoy it while you can. Your day will come.
 - c. These bodies of our ours are like tents, they are temporary homes. We are just sojourners passing through. This earth is not our forever home. **Life on earth is temporary.** We need to live accordingly. We are citizens of a far greater place through faith in Christ.
 - d. One day we will put on our new heavenly bodies. This corruptible must put on incorruption and this mortal must put on immortality as described in 1 Corinthians 15. (1 Co. 15:53)
6. Now we live in the temporary, we live in these tents, but one day we will exit this life here on earth and we will enter into the eternal. And we will see the eternal heavenly sanctuary. Something I hope we all are prepared for and looking forward to.

C. Well, let's look at our final verses and wrap this study up. We have one more reason to note why the earthly sanctuary was inferior. Read with me verses 9 & 10.

VII. Hebrews 8:9-10; Because it was only External

- A. The old covenant and the earthly sanctuary were all about the external; it was concerned only with foods and drinks, various washings (or ceremonial baptisms and cleansings) and fleshly ordinances imposed until the time of reformation.
 1. It had no ability to perfect the conscience of the one priest performing the services within the earthly sanctuary. It only dealt with the outside, the external and was powerless to impact the inside, the internal, the heart and mind of man.

2. And this is one of the reasons why it was inferior. The earthly sanctuary was inferior **because it was only external.**
 3. No amount of animal sacrifices or sprinkled blood had the power to change the heart or conscience of man. Rules and regulations don't change the heart.
 4. God alone is the One who has the power to change our hearts; to turn our hearts of stone into hearts of flesh. This is a work of God and His Holy Spirit upon our lives. It isn't something that can come about by following a bunch of rules and going through a bunch of ceremonial washings or cleansings.
 5. All the ministry of the earthly sanctuary focuses upon ceremonial cleanliness, but it was incapable of producing genuine purity of heart, mind, and soul.
- B. The earthly sanctuary was limited in that sense. Up until the time of reformation as stated in verse 10.
1. The word "reformation" is an interesting one. It is only used this one time in all of the NT. It's the Greek word "diorthosis" [dee-or-tho-sis].
 2. It is a compound word formed from "dia" which means through, and "orthos" which means straight or upright.
 3. Putting it together we see that it means to make straight, or to straighten up. A time was coming where God was going to make things straight. To make the things that had become crooked and perverse upright.
 4. People today are under the impression that before they come to God they need to straighten up their own lives. They need to get their act together before they can come to God.
 5. But the problem is we can't straighten ourselves up. We can't do that work, it is a work that God must do in us. We may be able to fix up the outside, the external, but what good would that be when God sees right through us to our very hearts? We may impress a few people who only look upon what is on the outside, but God is the one who looks upon our hearts. And He is the only one with the power to change our hearts.
 6. Do not be deceived into thinking that you have the power to straighten yourself out on your own. You need the Lord; and He is willing to come into your life and do that necessary heart work, if you will let Him.
 7. Stop trying to fix yourself. **Surrender yourself to the mighty work of God and His Holy Spirit.** Let the grace of God wash over you and open your heart to the Lord and the work He desires to do. He will transform you from the inside out by the power of His grace and Spirit.
- C. The time of reformation, of getting straightened out has come and is made available in and through a loving relationship with Jesus Christ.
1. And my hope and prayer is that each and every one of us here today, has surrendered ourselves to that work God desires to do in us and through us.
 2. An **internal** work of the heart and mind that will produce **eternal** results.