

Session 10, What is Real and What is Unreal?

Jesus is real...the seemingly unreal...revealed to be true and truly real!

The Unrealistic and the Real....

The shadow and the One that casts the shadow...

The Rainbow and the Rainbow Maker....

The Temporary and the Permanent...

The Gift Unopened and the Open Gift...

Jesus...the Real Thing!

Hebrews 8:1-6, *“Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, ² and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being. ³ Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. ⁴ If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. ⁵ They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” ⁶ But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.”*

Two things said about the High Priest (Jesus):

1. He took His seat at the RIGHT HAND of the Majesty in Heaven

Final proof of His glory is the significance of His position.

“Right hand” means a place of authority, a place of honor...and it meant dignity and rulership.

Authority to declare who is righteous and unrighteous; who is appropriate for fellowship; who is worthy to receive kingdom access.

1 Pt.3:22, “Who has gone into heaven and is at the right hand of God, angels and authorities and powers having made subject to him.”

Ps.110:1 "The Lord said to my Lord sit at my right hand until I make your enemies your footstool." In Heb. 1:13 we find it is the Father who says to the Son “to which of the angels has he ever said, **sit at my right hand**, till I make your enemies your footstool."

In Eph.1:20 "...according to his mighty power which he (the Father) worked in Christ when **he** raised him from the dead and seated **him** at **his** right hand in the heavenly places."

2. Minister of the Sanctuary (Service to Others)

Jesus knew that he had been given His supreme position, not jealously to guard it in splendid isolation, but rather to enable others to attain it and to share it.

The Greeks thought the world in terms of real and unreal. They, including Plato, thought that the world in which we live in was an imperfect world...but somewhere there was a perfect world (unreal and real).

In this world, they thought, we walk in shadows...somewhere there is reality.

The earthly Temple is a pale copy of the real Temple of God. Earthly worship is a pale example of the real worship of God. The Hebrews (Jews) could understand this idea of thought.

The earthly priesthood is unreal and cannot lead people into reality; but Jesus can.

Last part of the reading....Covenant of which He is MEDIATOR is superior to the old one....being founded on better promises.

Mediator “Mesites”...or “Mesos”, meaning in the middle.

- One who stands in the middle between two people and brings them together.
- Paul calls Moses the *Mesites* (Galatians 3:19) in that he was the one between, who brought the law from God to the people.
- In Rome...there were *arbitri*...those that settled matters of what was fair and just; and it was their duty to bring disputes to an end.
- In legal Greek, a *mesites* was a sponsor, a guarantor or surety. He put up bail for a friend who was on trial; he guaranteed a debt or an overdraft.

The *mesites*...was someone who was willing to pay a friend's debt to make things right again.

JESUS IS OUR PERFECT MESITES....HE STANDS BETWEEN US AND GOD. HE IS THE ONLY ONE WHO CAN BRING ABOUT RECONCILIATION BETWEEN US AND GOD....BETWEEN THE REAL AND THE UNREAL.

Hebrews 8:7-13, “For if there had been nothing wrong with that first covenant, no place would have been sought for another. ⁸ But God found fault with the people and said: “The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah. ⁹ It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. ¹⁰ This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. ¹¹ No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. ¹² For I will forgive their wickedness and will remember their sins no more.” ¹³ By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and outdated will soon disappear.”

A Covenant Relationship....

Understanding the Covenant....It's Meaning~

Normal covenant...the word “*suntheke*”...word for a marriage covenant or bond and for an agreement between two states. ...an agreement entered into by two people or two groups, peoples, countries, etc.

It is dependent on conditions on which they mutually agree;

Suntheke...always describes an agreement entered into on equal terms.

If either should break the conditions, the covenant becomes void.

The parties to this agreement or covenant are on the same level, and each can bargain with the other.

NOTE: GOD AND HUMAN BEINGS DO NOT MEET ON EQUAL TERMS. THE WHOLE APPROACH COMES FROM GOD...

WE CANNOT BARGAIN WITH GOD; WE CANNOT ARGUE ABOUT THE TERMS OF THE COVENANT;

WE CAN ONLY ACCEPT OR REJECT THE OFFER THAT GOD MAKES.

Greek word “*diatheke*”...in the Bible when used at certain places. Choice word used in the Bible. Why?

This word means....not an agreement but a will.

Used mainly in the New Testament.

The supreme example: a will.

The conditions of a will are not made on equal terms. Entirely one-sided, the terms being set by the person who made the will; and the other party cannot alter them but can only accept or refuse the inheritance offered.

Our relationship with God is described as a “*diatheke*, a covenant for the terms of which only one person is responsible.

Certain marks of the new covenant which Jesus brought:

1. **A New Covenant is Not Revolutionary...**Jeremiah 31:31-34.
2. **It Will Be Different in Quality and in Kind.** Neos...time...Kainos means new in quality (its better).
3. **New in Scope...**Includes All Jews and Gentiles...Not just one sided. For all who enters into the Covenant
4. How do we enter the Covenant? By believing and receiving/accepting).
5. **New Covenant written upon human hearts and minds...**people obeying God because of love for Him...not because the law compelled them to.
6. **Will that brings about forgiveness...**God being gracious to their iniquities and would forget their sins....**NOTE: BASED SOLELY ON THE GRACE OF GOD. ALSO NOTE...YOU CAN EITHER ACCEPT OR REJECT THIS INHERITANCE WRITTEN IN THE WILL....WRITTEN IN RED.**

The Bible is True!

The Bible has no contradictions (controversies maybe), but no contradictions.

Why do we “keep” studying God’s Word?

Because we never can get enough to satisfy our appetites for heaven.

Water satisfies temporarily. Jesus satisfies permanently and is the “Water of Life.”

Bread satisfies temporarily. Jesus satisfies permanently because “He is the Bread of Life.”

The Word has a tendency to make us look for more. It satisfies....but it wets our appetite to know more.

With that revelation, let’s study the Word some more.

Hebrews 9:1-28, “Now the first covenant had regulations for worship and also an earthly sanctuary. ² A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. ³ Behind the second curtain was a room called the Most Holy Place, ⁴ which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the covenant. ⁵ Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now. ⁶ When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. ⁷ But only the high priest entered the inner room, and that only once a year, and never without

blood, which he offered for himself and for the sins the people had committed in ignorance.⁸ The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning.⁹ This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.¹⁰ They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.¹¹ But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.¹² He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.¹³ The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!¹⁵ For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.¹⁶ In the case of a will, it is necessary to prove the death of the one who made it,¹⁷ because a will is in force only when somebody has died; it never takes effect while the one who made it is living.¹⁸ This is why even the first covenant was not put into effect without blood.¹⁹ When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.²⁰ He said, “This is the blood of the covenant, which God has commanded you to keep.”²¹ In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.²² In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.²³ It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.²⁴ For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence.²⁵ Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.²⁶ Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.²⁷ Just as people are destined to die once, and after that to face judgment,²⁸ so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

Did you know that many of the children’s stories reflect religious overtones?

For instance: The Story of the Old Troll (3 Billy Goat Gruff), The Three Little Pigs, The Lion, The Witch, and the Wardrobe.

All of these stories are saying that “good” will eventually triumph over “evil.”

The writer of Hebrews knew that the readers believed in the triumph of good over evil. So...He centered in on why Christianity is more than a good religion compared to others.

Central argument in Hebrews 4:14 through 10:18 is that Jesus is a better high priest than the priests of Judaism...a better ministry...a better mediator of a better covenant.

The better covenant led to a better worship for the followers of Christ.

Jesus offered and is offering a better sacrifice than that available through Judaism and, a better provision for access to God.

These conclusions are developed in Hebrews 9...Hebrews 9 outline:

- *The Jewish tabernacle and its utensils. (Verse 1-5)*
- *Their use and meaning. (Verse 6-10)*
- *These fulfilled in Christ. (Verse 11-22)*
- *The necessity, superior dignity, and power of His priesthood and sacrifice. (Verse 23-28)*

The tabernacle had some Holy vessels in them that represented the “ministry of Christ” to and for all believers.

Holy place---had candlestick (menorah) and the table of showbread according to Hebrews.

However, in Exodus, the golden altar of incense was in the Holy Place. In Hebrews, the golden altar of incense was in the Most Holy Place (Holy of Holies).

How can this not be a contradiction?

No contradiction because:

- *It says of the holy of holies... “which had the golden censer” (Heb. 9:3). Why does this seem contradictory? Because this utensil did not form part of the furniture of the holy of holies in the tabernacle described in Exodus 25 and 30 given to Moses.*
- *To what then is the reference?*
Leviticus 16:12 and 13 state, “And he (the high priest) shall take a censer full of burning coals of fire from of the altar before the Lord, and his hands full of sweet incense beaten small, and bring within the veil: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.”
- *“For 359 days in the year Aaron (the High Priest) ministered at the golden or incense altar, which stood in the holy place; but on the remaining day, the annual “Day of Atonement,” he did not. Instead, he used the “golden censer” of incense, passing with it within the veil. It is this which explains why there is no mention of the “golden altar” in v. 2, for the Holy Spirit is here treating of the Judaic ritual on the Day of Atonement, and the fulfillment of the type of the Lord Jesus. That which was represented by the “golden censer” was the acceptability of Christ’s person to God and the efficacy of His intercession.*

As stated in Exposition of Hebrews, Arthur W. Pink, Page 46

Now do you understand why the writer says in Heb. 9:5, “....but we cannot discuss these things in detail now”?

Remember...The Messianic Jews, who the author of Hebrews was addressing in this epistle, were not mature enough to handle the details of the reference to Jesus being the fulfillment of the blood being sprinkled on the Ark of the Covenant. The author was just trying to get them to understand that Jesus was the Perfect and True Sacrifice.

Hebrews 9:1-10 emphasize the series of barriers between the worshipper and God in the Old Testament covenant.

As beautiful as the tabernacle was (Holy Place and the Most Holy Place), only the elite or specific few could enter. Only one could enter the Most holy Place (Holy of

Holies)...and entered only once each year to offer sacrifices for the sins of the people (Day of Atonement).

Note: The ordinary people were barred from entering the sanctuary. Someone had to offer the blood sacrifice for himself and the people (all of this was temporary).

The summary of the Day of Atonement...given in Leviticus 16:33, “He shall make atonement for the sanctuary and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and all the people of the assembly.”

The worship of the ancient tabernacle was designed to bring people into the presence of God, but only in the most shadowy and imperfect way.

Hebrews 9:11-15...Jesus is the only high priest who brings a sacrifice that can open the way to God...and that sacrifice is Himself.

What is the difference between the two sacrificial ceremonies?

- 1. The ancient sacrifices cleansed the body from ceremonial uncleanness; the sacrifice of Jesus cleansed the soul. The sacrifice of Jesus takes the load of guilt from people's consciences.*
- 2. The sacrifice of Jesus brought eternal redemption...whereby the ancient sacrifices were only temporary.*
- 3. The sacrifice of Christ enabled people to leave the deeds of death and to become the servants of the Living God.*
 - The sacrifice of Jesus was not only the paying of a debt; it was the giving of a victory.*
 - This sacrifice did not only win forgiveness for past sin, he enabled man and women in the future to live godly lives.*

The sacrifice of Jesus was different than the sacrifice of animals!

- Jesus' sacrifice was voluntary...the animal sacrifice was not.*
- Jesus' sacrifice was spontaneous...the animal sacrifice was a ritual and a product of law (Jesus' sacrifice was the product of love).*
- Jesus sacrifice was rational...he knew what he was doing with eyes wide open. The animal had no idea what was happening.*
- The sacrifice of Jesus was moral...Animal sacrifice was mechanical (a mechanism of law...a prescribed ritual); but Jesus' sacrifice was a choice of love (Jesus obeying the will of God for the sake of men and women).*

Summary of Hebrews 9:16-22 ...Divine forgiveness is a costly thing. JESUS PAID IT ALL, ALL TO HIM WE OWE. BLOOD SACRIFICE = REDEMPTION (COSTLY PERFUME OFFERED FOR THE UNWORTHY AND UNHOLY HUMAN RACE). GHASTLY DEEDS BY MANKIND COST THE PRECIOUS AND HOLY SACRIFICIAL LAMB!

Hebrews 9:23-28, The Necessity, Superior Dignity, and Power of His Priesthood and Sacrifice. The way in which the work and the sacrifice of Christ are supreme:

- 1. Christ did not enter a holy place that had been specially created for worship; He entered into the presence of God.*

2. *Christ entered into the presence of God not only for His own sake but also for ours.*
3. *The sacrifice of Christ never needs to be made again (Praise God!)*

The writer of Hebrews draws a parallel between human life and the Life of Christ:

- *Human beings die; and after that the judgment.*
- *Jesus dies, but lives again. He enters a place where God is present and has made it possible for us to enter also.*

“Let not your heart be troubled. You believe in God; believe also in Me. For in My Father’s House are many mansions...”

Wow!!