

Our Priest before God's Throne Hebrews 6:1-6

As we continue our study of **Chapter 8** it is important to emphasize that the great aim of the writer is simply to save that we've lost nothing at all in the removal of the old tabernacle and temple. Ever thing is supplied in this **"true tent that the Lord set up, not man."** This is what is so fundamentally wrong and destructive to the true teaching of the gospel about any notion of a new temple ever playing apart in the redemptive purposes of God.

Under part one there are two things: **(1)** a recapitulation of some of the themes the writer had previously been working out and **(2)** some further supporting argumentation. This he does by offering three examples of Jesus' superiority. We've considered the first two. He is superior:

- **In the exultation and place of His present residence. V. 1.** The Aaronic High Priest was favored to annually stand the holy of holies on behalf of the people. Christ is **seated at the right hand of the throne of the Majesty in heaven**- not annually but once for all permanently!
- **In the sanctuary where He ministers. V. 2.** There is sense where we can say that the old Tabernacle was pitched by God. He commanded it provided the pattern and materials for it. But in Christ God pitched His own tabernacle with His own hands. **Cf. Jn. 1 & 2 & 4; Col. 1:19.** This is the altar no stone was raised upon- the only acceptable place where God meets with sinful man.

This is a part of what can only be considered the unique privilege and dignity of the Christian Church. It is only a part because we have yet to really consider the third example of His superiority:

1. **He is superior in the sacrifice He offers. Vv. 3-5.** The **"for"** connects this with what was just argued. Christ is the minister of **"the true tent"** which is His body. He now gives reasons for this assertion. He argues from the general principle to the specific case.

- a. **The general principle. V. 3. "Every high priest is appointed to offer gifts and sacrifices...."** There are two important concepts: **"gifts and sacrifices"** and **"appointed."** Why are they important? It stresses two things true of every high priest It asserts the inescapable inferences:
 - i. **That they were appointed to make offerings. kaqi, statai**- means to put in charge of something. We were introduced to the word in **5:1.** The priest was to make these offerings and none but they. **Illustr. Azariah and Uzziah. 2Chron. 26:18.**
 - ii. **What they were appointed to offering. "gifts and sacrifices"** refers to both the blood sacrifices and that pointed to expiation and the bloodless offerings that pointed to ongoing covenantal communion.
 - iii. **What are the inferences?** They are two fold: **(1)** there is no possibility of approaching God but through His priest. Those imagine it otherwise are wildly deluded! **(2)** Priests only exist to make offerings to God on behalf of sinful men.
- b. **The specific case. Vv. 3b-5. "Thus it is necessary for this priest to have something to offer."** In other words, how ever wonderful a person He might be He could not possibly be a priest without having **(1)** been appointed to make an offering. **(2)** He could not appear before God as that priest without it- anymore than a Levitical priest could. This is illustrated by two considerations.
 - i. **His priesthood cannot be an earthly one. V. 4.** The writer isn't concerned to dive into what are actually made just yet. He will! **Cf. 9:11-14.** Here he is simply concerned to say that it could not be the same offerings as Aaron. That was already 'appointed.' What he means is clear

from the expression, **“if He were on earth.”** It refers to two things:

1. **His continued work and dwelling on earth.** If he could've carried out the totality of His work here on the earth, with no need to be exalted into the heavens and enter into the presence of God.
 2. **The permanent state of His priesthood.** If He were simply exercising a priesthood of the same order as that exercised within earth's sphere, without any absolute need to present His sacrifice in the most holy place, made without hands, where God manifests His glory.
 3. **His supposition.** If that were the case Christ could not be a priest. All those things were already 'appointed.' There were already "priest who offer gifts according to the law."
- ii. **This raises two questions: (1)** could Christ' priesthood just have coincided with the Aaronic? **(2)** Why didn't He just make things simple by doing away with it first?

1. **Couldn't they coincide?** It would require his to either be of that priesthood or another kind or have offered the same sacrifice or some other kind. The Law had not provision for either a priest outside of Levi nor of a priest along side Levi. **Cf. 7:12.**
2. **Why not abolish it first?** The whole design of God in instituted it would've been frustrated. It could not be taken away until all that was prefigured in it

was fulfilled. That didn't happened to Christ made the sacrifice on the Cross and entered into the holy place above.

- iii. **The Aaronic priesthood was a type of Christ' priesthood. V. 5. “They serve a copy and shadow....”** For from Christ being defined by Aaron, Aaron's is illustrative of and finds it's true meaning in Christ' priesthood.

The writer proves this by the words of God to Moses. **Cf. Exo. 25:40.** God showed Moses either the original or a model of the original on the mount. This means they built a replica and ministered in the replica! Note:

1. **Who was addressed.** It was directed at the Levitical priest.
2. **What was said.** There they **'serve.'** The sphere of their labor was in the copy.
3. **The limits set.** ***`podei, gmati kai. skia/`*** - They were 'patterns' or 'examples' and 'shadows.' Shadows as opposed to the real body, which casts the shadow.

This is why it is so wrong to suppose there'll ever be another temple! What need have Christians of shadows? The priesthood of Christ is in every way superior to that of Aaron.

- In the exultation and place of His present residence.
- In the sanctuary where He ministers.
- He is superior in the sacrifice He offers.

It is as transcendently excellent as the covenant He mediates is. It is without fault, well ordered in all things. It requires nothing it

doesn't promise the grace to perform. It is all put in the hands of our
most excellent Mediator.

AMEN