

Luke 24; Hebrews 8:1-5

Open your Bible to Luke 24...I want to briefly read verses 13-27:

13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, 14 and they were talking with each other about all these things that had happened. 15 While they were talking and discussing together, Jesus himself drew near and went with them. 16 But their eyes were kept from recognizing him. 17 And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. 18 Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" 19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. 22 Moreover, some women of our company amazed us. They were at the tomb early in the morning, 23 and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." 25 And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?" 27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

B.B. Warfield – a Princeton Seminary professor before it went off the deep end theologically - described the Old Testament as a room “fully furnished but dimly lit.” What he meant by that is that all the fundamental elements of the Gospel were revealed in the Old Testament, but awaited the coming of Jesus Christ to expose that revelation in His glorious light. As Jesus walked alongside a few disciples on the road to Emmaus after the resurrection, He began shining His light on the Scriptures. Who these two were, we do not know; but what they were is evident: “they stood still, looking sad” (Luke 24:17). After all, all their hopes and dreams had died with Jesus. Everything they were pinning their hopes to was lying in a barrowed tomb back in Jerusalem. They had put their lives, families and livelihood on hold and it was all for naught. Yes...they were dumb-founded. Jesus’ diagnosis – they missed the point. His diagnosis of their condition was their misunderstanding of the Old Testament and its clear evidence that “the Christ should suffer these things and enter into his glory” (v. 26).

Jesus’ solution for them was to take them right back to the earliest writings of Scripture — the books of Moses — to highlight the messianic themes of the Pentateuch. The details are not supplied. Did He refer to **Genesis 3:15** with its first prediction of a Savior who would deal a deathblow while receiving injury himself?

“I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Or to the promise to Abraham in **Gen 17:7** that his offspring would be blessed by God?

“And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.”

Or to the prediction in **Gen 49:10** to Jacob that a son of Judah would wield a royal scepter?

“The scepter shall not depart from Judah, nor the ruler's staff from between his feet...”

We can't be sure, but this was a remarkable moment in which the best teacher used the best textbook to teach the best lesson. The teacher was the Lord Himself, as He was the lesson. That is always the reality of the Gospel...we never graduate from the Gospel and move onto deeper spiritual truths. We always move deeper into the Gospel and let the Gospel penetrate the darkness of our hearts and minds. We begin this Christian life through the Gospel and we grow deeper and deeper into the image of Christ as the Spirit applies the Gospel to our lives more and more.

Jesus began with Moses and the prophets and went on to show that He Himself is the meaning of the Old Testament, the key to unlock it, and the one to whom it leads. Don't get me wrong, not every part of the Old Testament explicitly refers to Jesus, but Jesus stands behind every theological concept, every word and picture, every historical event, and every metaphor of the Old Testament.

And as He stands before us in the Old Testament, we realize that it is not just some vague notion of Him that is presented to us, but the specifics of His suffering and His glory. We understand that a host of Old Testament passages do not merely pave the way for the Savior, but present to us the particulars of His work as mediator, showing us that there were things He had to suffer and that there was a consequent absolute necessity of His being exalted after His suffering and death. The light may not have been filling the room, but the essential elements were there all the time.

All of which means, for us, at least two things, right at the start, that we can draw from this:

First, **we are not New Testament believers, we are whole Bible believers**. We read, preach, and meditate on the whole of Scripture because, in every part, is our access to the eternal, incarnate, and glorified Word. And bathed in the light of the finished work of Christ, the Old Testament shows us things about Jesus that we might otherwise have missed.

Second, **understanding the Old Testament is often the key to understanding the New Testament.** The disciples on the road to Emmaus needed to hear preaching and application from a sermon based on a string of Old Testament texts in order that they might better understand the Cross, and the New Testament labors the point that what happened in the Old Testament happened for our benefit (1 Cor. 10:11). We can't make sense of Hebrews without knowing our Old Testament. The problem that we sometimes encounter in reading the Old Testament, as it relates to our passage today, is that it can be so boring and monotonous.

Let's jump into our text this morning. I want to draw out some observations from the text first and then really focus on the last phrase in verse 5 and make some applications:

Hebrews 8:5 (I'm going to start reading in chapter 7:26)

26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Chap 8:1-5 Now the point in what we are saying is this:

The author could have used a fairly familiar way of getting his hearers' attention by using the word "Therefore." In seminary, I was taught that whenever you see the word "Therefore," you need to ask yourself the question, "What's the 'Therefore' there for?" It's always referring to what has been said. I think the reason the author doesn't use "therefore" is that he doesn't want his hearers to look back; he wants them to see what he has been driving at, the more important point that the priesthood of Christ is performed in Heaven, and that he has entered into the true tabernacle there. All that has gone before was a shadow.

we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,

The uniqueness of the Gospel is found in the three words of Jesus from the Cross: "It is finished." The message of every other religious system, without exception, even Judaism, is based on another set of three words. Religion's three words are: "Get to work" ...that's the bad news behind every approach to spirituality, enlightenment, or salvation that is not Christian. The temple was still standing when these sermons were preached. It would be standing for several more years. These Jewish Christians could see it walk through its halls and columns and porches. They could still see that the priests were hard at work representing the people. They weren't seated. When I am hard at work, the time to sit down is not when I'm partially finished. How many of you have been hard at work and have made the unfortunate mistake of taking a break? It's harder to get back up and finish. Jesus is seated at the right hand of the Majesty in Heaven.

Jesus has finished the work of salvation so that you and I are no longer enemies of God. We bring nothing to the salvation equation.

“Nothing in my hand I bring, simply to the Cross I cling...” -

Don't dismiss the finality and the implications of the finished work of Christ:

1. Either my sins are pardoned and fully dealt with, or I am guilty and condemned. (Colossians 2:13-14)
2. Either I am now the righteousness of God in Christ, or I am not righteous at all and I am separated from God. (2 Cor. 5:21)
3. Either I am fully justified before God through the cleansing power of Jesus blood, or I am declared a sinner before the courts of Heaven and I have no hope of entrance. (Romans 5:1)
4. Either I have been given all things pertaining to life and godliness through Christ, or I have no godliness and my righteousness is as filthy rags. (2 Peter 1:3)
5. Either I am fully sanctified, having been placed in right relationship with God, fully reconciled to Him, or I have no relationship with God and I am without hope that I can ever sanctify myself for His purpose and pleasure. (1 Cor. 1;2; 6:11; Hebrews 2:11; 10:10,14)
6. Either my sin nature died with Christ, or it is still alive, and I am owned and condemned by my sin. (Romans 6:6)
7. Either I am accepted in the Beloved, or I am rejected by Him. (Eph. 1:6)
8. Either I am a Son of the living God, or I am a child of disobedience governed by Satan himself, and am an alien to the Kingdom of God. (Romans 9:8; 1 John 3:9)
9. Either I am saved and have been granted eternal life, full and abundant, or I'm lost, and I am still in my trespasses and sins. (1 John 5:13-14; John 3:16)
10. Either I am complete in Him and lacking in nothing, or I am incomplete and I am lacking in everything. (Colossians 2:10)
11. Either I am in Christ and He is in me, or I am not in Christ and He is not living in me. (Colossians 1:27)
12. Either I am the temple of the Holy Spirit where the Great I Am lives in union with me, or I am nothing but a white washed tomb. (1 Cor. 6:19-20)
13. Either I am under grace as a recipient of the New Covenant between God and His beloved Son, or I am under the ministry of death, which is the Law, and grace is beyond my reach. (Romans 6:14; 2 Cor. 3:7-11)

One additional side note about the “right hand”-- In addition to being a position of honor and exultation, the idea of sitting at the right hand may have reminded some of these Jewish Christians of the ruling Jewish counsel of the day. When the Sanhedrin sat in judgment, it was the function of the scribe who sat at the left of the judgment seat to write down condemnations handed down by the judge, while the function of the scribe to the right of the judgment seat was to write down acquittals. Jesus, as our high priest, not only sits at the place of honor and exultation, he continues to sit at the seat of mercy – “the right hand of Majesty in

heaven.” Romans 8:1 – “There is, therefore, now no condemnation for those who are in Christ Jesus.”

2 a minister in the holy places, in the true tent that the Lord set up, not man. 3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law.

Jesus was not born of the typical priestly line. He did not trace his lineage through Levi and Aaron. He was of the tribe of Judah. We learned a few weeks back that his priestly lineage was traced through this mysterious figure by the name of Melchizedek, who served both as King and priest. While he was on Earth, he performed a lot of other roles, but he never attempted to usurp the role of the Levitical priesthood. When I was a kid, I used to build model WWII fighter planes and vintage muscle cars. The airplanes would dangle from my ceiling, hung to simulate an aerial dogfight. The cars were displayed prominently on my dressers and window sills. To a young boy who had not experienced flight in one of these planes or cruised the streets in a muscle car, these models were as close to the real thing as I could get.

Imagine me giving these models to someone who had flown one of these fighter planes or driven a muscle car. They might be enamored with my workmanship, but the model can't replace the real thing. Jesus performed his priestly duty in the real thing in another sphere, in a spiritual reality. He didn't need to perform it in the physical, the copy.

1 Peter 1:20 – “He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you...”

Rev. 13:8 – “All inhabitants of the earth will worship the beast--all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.” (NIV)

That's the point the writer of Hebrews makes in the next verse:

5 They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.”

Only in cartoons do shadows come to life. There is no life or substance to shadows; they are the evidence of substance, of reality. When my dog was a puppy, I used to take her outside late at night/early morning...(story of Hannah being afraid of my shadow).

Whether Moses saw a model, a blueprint, an actual structure and how God revealed the pattern to him is really not made completely clear to us in Scripture. What can clearly be seen though is that it was constructed for the sole purpose of giving us a picture of the work of Christ. (See picture on back of MAP)

The tabernacle was a tent where God's presence dwelt among Israel as they journeyed through the desert from Egypt to the Promised Land. The details and order of the tabernacle are recorded in the Book of Exodus, 25-40.

The tabernacle was enclosed by a white wall. There was 1 door to enter located on the east side. There were 2 sections: #1, the outer courtyard; #2, the first sanctuary, the holy place; #3, the most holy place inside the veil where God appeared. There were 7 pieces of furniture: the altar of sacrifice; the washing laver; the lampstand; the table of bread; the altar of incense, the ark, and its lid the mercy seat. When God had Moses build this according to a heavenly pattern, was the pattern Jesus Christ himself?

The tabernacle was enclosed by a wall. The wall was made of white linen and enclosed the courtyard and the sanctuary. The wall is intended to form a barrier to God's presence. Simply put, God was on the inside and man was on the outside. The wall did have a gate and there was only one. The wall was not meant to keep people away from God, but to show that the approach to God is single. Jesus said in John 10:9 "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture." And in John 14:6 he says, "'I am the Way, and the Truth, and the Life. No one comes to the Father except through me.'"

There were 7 pieces of furniture in the structure; two were outside the holy place, the other 5 inside the holy place including the holy of holies.

The first piece a worshipper would encounter as he came through the door was the bronze altar. This was the place where the blood sacrifices of spotless lambs and goats would be offered daily for forgiveness. "Without the shedding of blood, there can be no forgiveness of sin." If the courtyard had been set up with no altar or priest to offer the sacrifice, it would convey that one could come into God's presence without a sacrifice or mediator. But the altar says our sin must be dealt with first by God's ordained Priest.

It was the Son of God who on the Cross sacrificed His sinless blood on behalf of the sinner. John 1:29 says "Behold, the Lamb of God, who takes away the sin of the world!" It was Jesus who was resurrected as the High Priest.

The second piece of furniture was a washing basin for the priests, called the laver. It came after the altar of sacrifice and before the entrance to the sanctuary. It was made of polished copper. Its purpose was "to wash." The priests had to daily wash their hands and feet from dirt and contamination before they worshipped God at the altar or entered the sanctuary to serve. The laver was not for the shedding of sacrificial blood for sin, but for the washing of dirt. One had to be clean to serve. This second piece tells us that God is not only interested in the forgiveness of our sin, but also our daily cleanliness in living for Him.

The New Testament teaches that once one is forgiven of sin by Christ's sacrifice, he or she receives the "living water" of the Holy Spirit. One purpose of the Spirit is to renew our minds to

serve God acceptably. We also read of “the washing of water by the word.” As the Christian daily learns God’s Word, the Bible, he or she is cleansed from wrong thinking and ways so his or her service is acceptable to God.

If the order was the laver first and the altar second, the picture would convey that Christ’s Gospel says to live clean and then God will forgive and make one right. Many religions proclaim this order. But God’s order reveals that first God forgives by Christ and then He gives the power (Spirit) for one to live clean unto Him.

The holy place contained the golden lampstand, the golden table of bread and the golden altar of incense. Here, the washed priests entered to perform service and representative worship unto the Lord. This section tells that God is not only interested in our forgiveness and daily cleanliness, but also in our worship.

On one side of the holy place stood the pure golden lampstand. The gold was formed into the shape of a tree in the full bloom of life. It had six fruitful branches with a central shaft or trunk. They were designed to hold seven bowls filled with olive oil to provide light. Light and life merged together in one unit. The light was continual and was never to go out. There was no light at all in the holy place, except that which came from the golden lampstand.

John 1 presents Jesus as both light and life. “In Him was life; and the life was the light of men.” He alone as God in the flesh gives life eternal and the light to understand and know God.

Directly opposite the lampstand, stood the table of showbread. Twelve loaves of bread were set on it once a week. During the week, the bread was to be displayed before God. On the Sabbath, the priests were to eat it. Thus, God and man shared the same table together in fellowship of the same bread.

A table is a place where friends fellowship while eating. We read of the “Lord’s table” in the New Testament where the Christian breaks the bread and eats it in the fellowship of the body of Christ (1Corinthians 10:16-21). Here, God and man are in harmony over the same thing: the sacrifice of Jesus Christ. His death was pleasing to the Father as an acceptable offering for our sin, and His death is precious to us as the means by which we are forgiven and know God’s love (Romans 5:8).

The third and last piece of furniture in the holy place was the altar of incense. This stood in front of the veil, which separated the holy place from the holiest of holies. It’s the same veil that tore from top to bottom when Jesus died on the cross. We need to note that the torn veil was God’s response to the finished work of redemption that Christ accomplished on our behalf.

This altar of incense was for one purpose only: to burn incense, not sacrifice. The incense was a special God-prescribed formula, which sent out a rich fragrant smoke when the priest lit it at morning and in the evening. This was the place that the priests offered prayers for the people. When one prays in the name of Jesus, there is power and it is a pleasing aroma to God.

Inside the holy place was the holy of holies. This holiest place of all contained the Ark of the Covenant, covered with a special lid called the "Mercy Seat." This was where God's presence resided and where He communed with Moses. The veil or curtain blocked the way so others could not enter in. However, the minute the Lord Jesus died on the Cross, the veil, then in the temple, was split in two, showing that the way was now made for all to come into communion with God.

The Ark was a chest made out of wood, covered with gold, and sporting a crown border like the table and incense altar. It, however, rested in the holiest place where the presence of God dwelt. The chest contained the two tablets of the Ten Commandments: God's standard of righteousness – a golden pot of manna: God's provision to sustain His people in life – and Aaron's rod that budded with life: God's choice as High Priest to be our continual mediator and intercessor.

The Mercy Seat was the cover of the ark. It was solid gold beaten into winged cherubim; one at each end looking down where God's presence was. Cherubim are involved with the protection of God's holiness. Here, once a year, the high priest alone went in with sacrificial blood from the brazen altar to sprinkle it on the Mercy Seat to obtain forgiveness of sins for Israel. The Mercy Seat tells us that there is mercy with God. Heb. 9:12 says, "he entered once for all into the holy places, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption."

Matt. 5:17 - "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

What began as a journey to Emmaus ended up as a tour of the furnishings of the tabernacle. And when these two disciples finally recognized Him in their home (Luke 24:31), it was only because first they had been shown the portrait of a suffering and glorified Messiah that had always been among them in the structure and furnishings of the temple.

Our response should be the same as theirs: ***Luke 24:28-32***

28 So they drew near to the village to which they were going. He acted as if he were going farther, 29 but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. 30 When he was at table with them, he took the bread and blessed and broke it and gave it to them. 31 And their eyes were opened, and they recognized him. And he vanished from their sight. 32 They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"

Like these disciples, **our response to the finished work of Christ should be one of worship.** Worship in the new covenant has a radical reorientation from the physical and temporal of

objects, forms, ritual, and buildings to the spiritual and eternal...to the reality of the glory of Christ.

Romans 12:1 – “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”

“Love the Lord your God with all your heart, your soul, your mind and your strength...”