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## A Better Sanctuary

### 9: 1-10

**ADONAI** never asks anyone to give up anything without first offering something far better in return. The chief obstacle in the way of those first century Jews who had not crossed the line from knowledge to faith (**to see link click [Ag](#) - The Audience of the book of Hebrews**) was their failure to see that everything connected to the Levitical priesthood was preparatory and temporary. So the writer painstakingly and definitively pursues a clear picture of why **the New Covenant** is **better**. As a result, the author will prove the priesthood of **Jesus** is superior to the Levitical priesthood by the use of five contrasts. This fourth contrast shows us that the new priesthood functions in **a better sanctuary**.

As believers we are citizens of two worlds - the earthly and the heavenly. We must **render to Caesar the things that are Caesar's and to God the things that are God's (Matthew 22:21)**. Because we are citizens of two worlds, we must learn how to walk by faith in a world that is governed by sight. Like Moses, we must see the invisible if we are to overcome the pull of the world (see **Ct - The Faith of Moshe**). The natural man says, "Seeing is believing." But men and women of faith say, "Believing is seeing!"

The principle of faith must apply to our relationship to the heavenly Sanctuary. We have never seen this sanctuary. Yet we believe what the Bible says about it. We realize that **Ha'Elyon does not live in places made by human hands . . . "Heaven is my throne," says ADONAI, and the earth is My footstool. What kind of house could you build for Me? What kind of place could you devise for My rest? Didn't I make all these things (Acts 7:48-50 CJB)**. There is no specific, special place on earth where **Ha'Shem** dwells (**Isaiah 57:15, 66:1-2; Yochanan 4:19-24**). We may call the place where we worship "the house of **God**," but we know **He** doesn't live there. **He** dwells in the people that come there to worship, but that is not **His** permanent dwelling place. **His** permanent dwelling place is in heaven.

**Hebrews 9** gives us a detailed contrast between the Sanctuary of **the First Covenant (the Tabernacle)** and the heavenly Sanctuary of **the New Covenant** where **Yeshua** now ministers. This contrast makes it clear that **the New Covenant** is far **better**. What was it that made **the Tabernacle** inferior? There are five answers to that question.

**The Tabernacle was an earthly sanctuary (9:1).**

**The Tabernacle was a type of something greater (9:2-5).**

**The Tabernacle was not accessible to the people (9:6-7).**

**The Tabernacle was temporary (9:8).**

**The Tabernacle ministry was external, not internal (9:9-10).**