



GRACE IN THE DESERT
Where no one misses the grace of God
ADVENTIST CHURCH

“Our High Priest - Good, Greater, & Once For All”

Pastor Greg Webster

“No Shrinking Back - Encouraging Grace Ever Forward,” pt 1

Heb. 10:25 not forsaking our
own assembling together, as
is the habit of some, but
encouraging one another; and
all the more as you see the
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Heb. 10:39 ¶ But we are not
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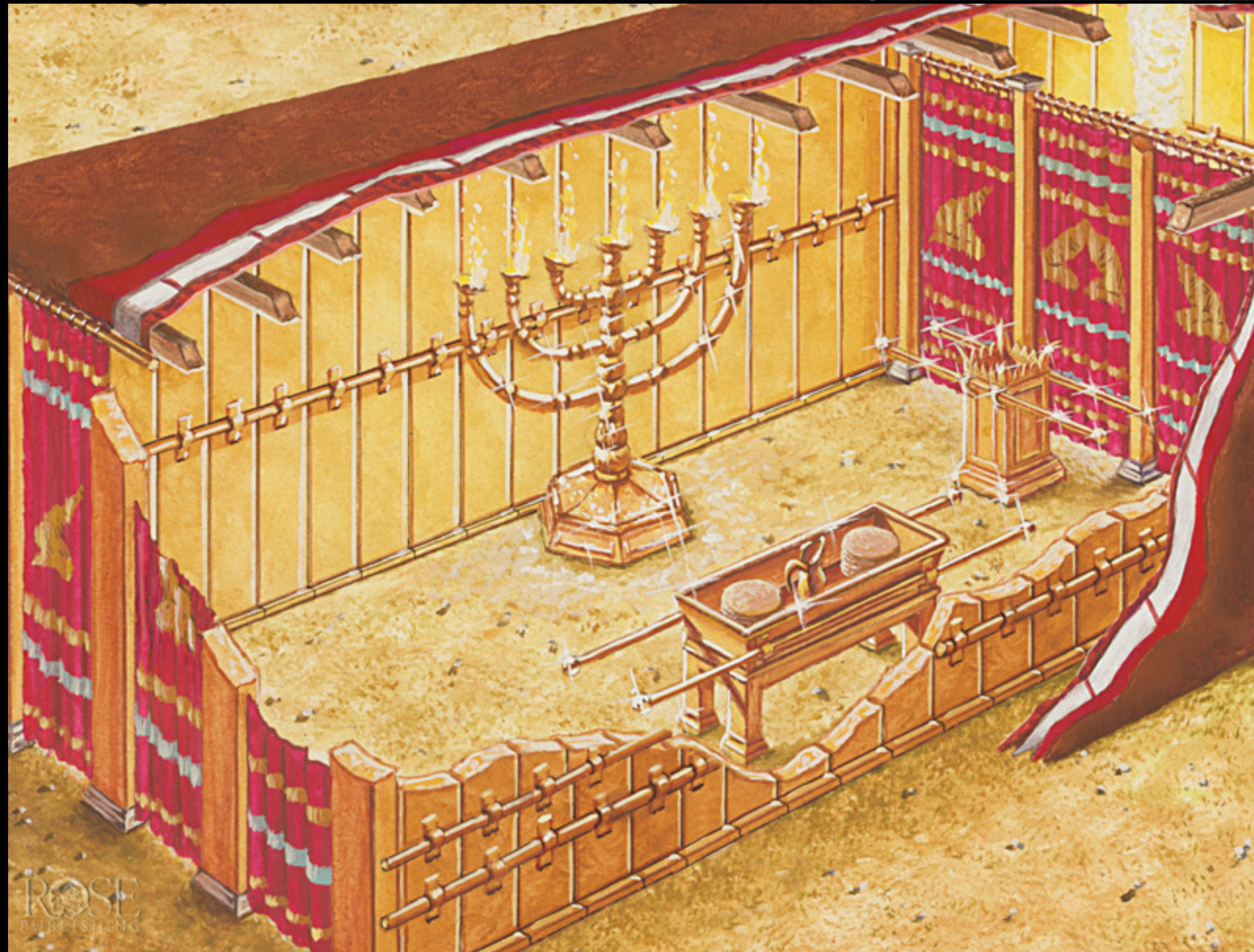
ADVENTIST CHURCH

The Courtyard



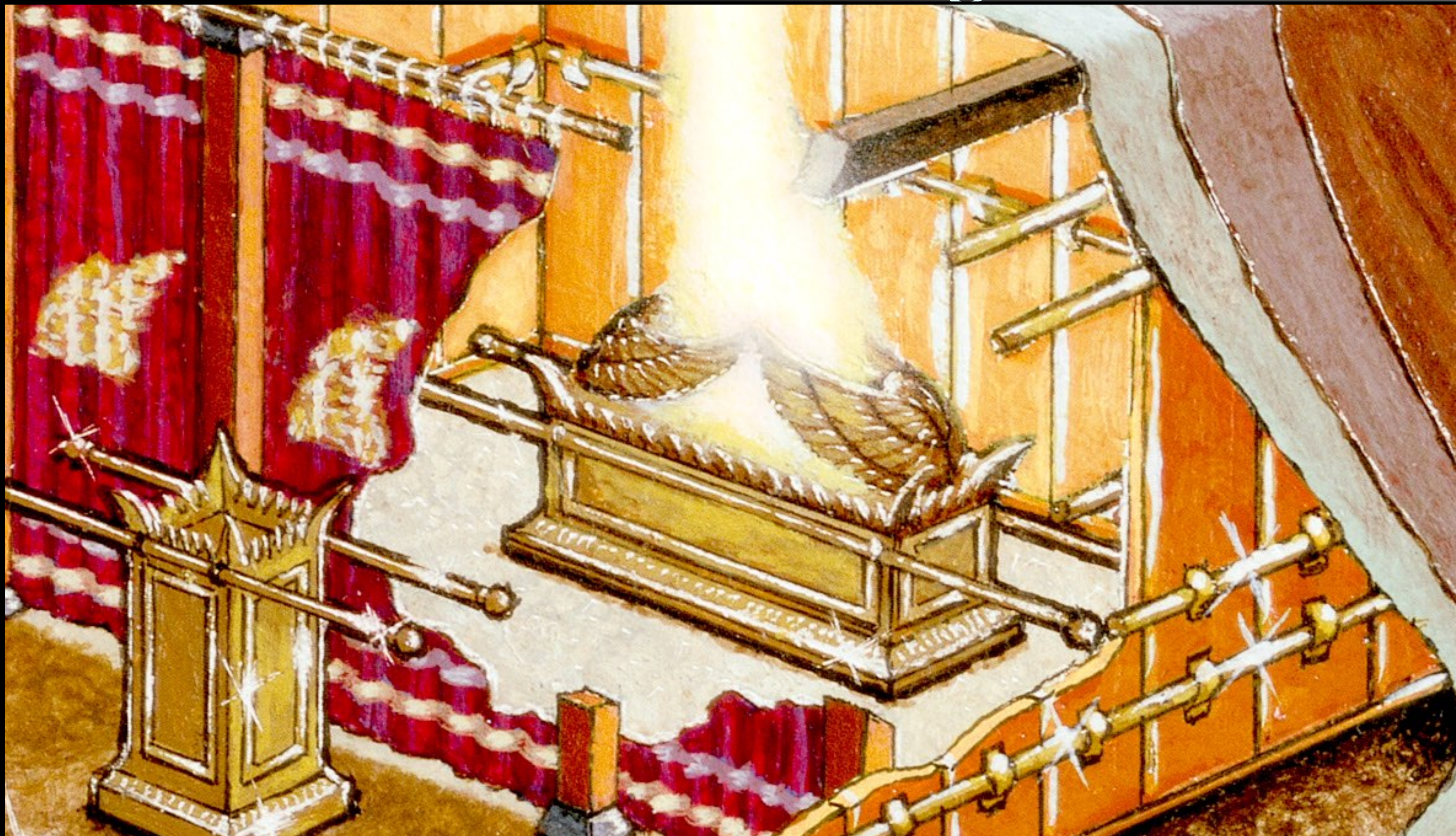
- The Laver
- The Altar
- The Robes

The Holy Place (1st Tent)



- The Menorah
- The Table of Showbread
- The Altar of Incense

The Most Holy Place (Tent 2)



- The Ark of the Covenant

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Heb. 8:1 ¶ Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens,

Heb. 8:2 a minister in the sanctuary and the true tent that the Lord, and not any mortal, has set up.

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Heb. 8:5 They offer worship in a sanctuary that is a sketch and shadow of the heavenly one, just as Moses was warned when he was about to erect the tent.⁹ For, God said, “See that you make everything according to the pattern that was shown you on the mountain.”

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Heb. 8:6 But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted on the basis of better promises.

Heb. 9:6 ¶ These preparations
having thus been made, the
priests go continually into the
first tent to carry out their
ritual duties,



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Heb. 9:7 but only the high priest goes into the second, and he but once a year and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people.



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Heb. 9:8 By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent is still standing.



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Heb. 9:10 but deal only with food
and drink and various baptisms,
regulations for the body imposed
until the time comes to set things
right.



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Heb. 9:9 This is a symbol of the present time, indicating that gifts and sacrifices are offered that cannot perfect the conscience of the worshiper



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1 John 1:9 If we confess our sins,
He is faithful and righteous to
forgive us our sins and to cleanse
us from all unrighteousness.



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Heb. 9:11 ¶ But when Christ came as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)



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Heb. 9:12 he entered once for all
into the holy place, not with the
blood of goats and calves but with
his own blood, thus obtaining
eternal redemption.



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Heb. 9:13 For if the blood of goats
and bulls and the sprinkling of the
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Num. 19:6 The priest shall take cedarwood, hyssop, and crimson material and throw them into the fire in which the heifer is burning.

Num. 19:7 Then the priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp, but the priest shall remain unclean until evening.

Num. 19:9 Then someone who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and they shall be kept for the congregation of the Israelites for the water for cleansing. It is a purification offering.



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Heb. 9:13 For if the blood of goats and bulls and the sprinkling of the ashes of a heifer sanctifies those who have been defiled so that their flesh is purified,

Heb. 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

Heb. 9:15 ¶ For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant. 9.*



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Heb. 9:15 ¶ For this reason he is the mediator of a new covenant, so that those who are called may receive the promised **eternal inheritance**, because a death has occurred that redeems them from the transgressions under the first covenant. 9.*



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Heb. 9:16 Where a will is involved, the death of the one who made it must be established.

Heb. 9:17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Heb. 9:18 Hence not even
the first covenant was
inaugurated without blood.



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Heb. 9:19 For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people,



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Ex. 24:8 Moses took the blood and dashed it on the people, and said, “Here is the blood of the covenant that the LORD has made with you in accordance with all these words.”



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Mark 1:40 ¶ A man with a skin disease came to him begging him, and kneeling he said to him, “If you are willing, you can make me clean.”

Mark 1:41 Moved with compassion, Jesus stretched out his hand and touched him and said to him, “I am willing. Be made clean!”

Mark 1:44 saying to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."



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Heb. 9:23 ¶ Thus it was necessary
for the sketches of the heavenly
things to be purified with these rites,
but the heavenly things themselves
need better sacrifices than these.



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Heb. 9:24 For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf.



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Heb. 9:25 Nor was it to offer himself again and again, as the high priest enters the holy place year after year with blood that is not his own,

Heb. 9:26 for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to remove sin by the sacrifice of himself.

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Heb. 9:27 And just as it is appointed for mortals to die once and after that the judgment,
Heb. 9:28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

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