

Our Great High Priest Part VI—Mediator of a New Covenant

“Chief above all the things which we have spoken—we have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, the Minister of the sanctuary and of the true tabernacle, which the Lord erected, and not man” (Hebrews 8:1,2).

Central to the entire book of Hebrews is the concept of our High Priest—“We have such a High Priest.” There could be no more basic element to the Christian faith than the link between man and God. But, of course, Christ is much more than a “link”—He is the High Priest presiding over every function of the relationship between man and God; He is the Mediator, bringing into harmony the power of God and the need of man; He is both Priest and Sacrifice; and He is the Intercessor, bringing to God all the concerns of the people. But not only so, He is also the tabernacle and the furnishings—all are types of Him and His relationship to us. He is the altar upon which the sacrifice is offered; the mercy seat upon which the blood is sprinkled in the presence of God; the altar of incense, sending forth its perpetual worship; the lampstand, the Light of the world; the loaves of bread, the Bread of life.

Thus Christ not only represents the Mediator between ourselves and God, but the indwelling presence of the Holy Spirit, furnishing us with our complete worship center.

Seated at the right hand of the throne of the Majesty on high . . . The expression—“At the right hand of”—signifies, not a secondary position (there will not be two or three separate thrones), but rather the One who wields the power of executing the divine will. It has also the idea of the favored one, as in the case of Benjamin, the son of Jacob, whose name means “son of my right hand.” As the last of the sons, he had, no doubt, a very special place.

The Minister of the sanctuary [Holy Place] and of the true tabernacle . . . “The Minister” is allowable rather than “a minister,” because of grammatical technicalities, both of the Greek and of the Hebrew, from which the Greek expression comes. Christ is not merely a minister of the true tabernacle, but The Minister. The Holy Place would include the entire main structure with the Holy of Holies. It was the focal point of all Jewish worship. In Jerusalem, the temple served the same function.

In Christ we have that worship center resident within us. The tabernacle—*skene* was a temporary structure. It was replaced by the more permanent temple which was constructed exactly on the same pattern. It was a temporary structure and was a type of Christ, whose dwelling place with humans on the earth is itself temporary. Christ is the true tabernacle. The Greek word—*alethine*, means that which is “genuine” or “real.” The earthly tabernacle was only a symbol. The dwelling place of God shifted from the earthly structure to the inner spirit.

Thus, all who have received His Spirit have received within themselves a genuine worship center. That is why worship forms and rituals, so important in the Old Testament, are secondary in the New. In regard to these matters, Paul

says, “Let each be persuaded in his own mind” (Romans 14). In context, he is saying that some regard one day above another and some regard every day alike; some observe dietary regulations and some do not.

Thus, the New Covenant provides us with a permanent process of worship within our spirits. As the altar of incense was continually burning, so the Holy Spirit, residing within us provides a continuous touch with the Spirit of God. The daily sacrifice is continued, because we have the true “Lamb of God” within us. The Mercy seat is within us, in the person of Christ, providing us with the constant antidote to sin. Thus, Christ becomes Himself, the embodiment of all the provisions of God for the relationship between Himself and His people.

Under the terms of the New Covenant, the worship center is a perpetual process within us providing perpetually the Sacrifice and the Mercy seat and the incense of prayer and the lampstand and the loaves of the Bread of Life and the Altar of atonement ceaselessly day by day. All outward forms, so prominent under the Old Covenant, are now a matter of personal choice. And admission to the very presence of God is no longer for the religious hierarchy, but for every member of the family of God.

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Next month “Part VII—The New and Living Way”

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