

Tabernacle Lesson 1-8 Quiz

Fill In the Blank

1. What position did the tabernacle have in relation to the camp as a whole?

2. What was the general purpose of the Tabernacle and all its elaborate furniture and ceremony?

_____ 2 Corinthians 6:16-18;

3. Where is the current Tabernacle or Temple of God? _____ 1Corinthians 6:19

Matching

1. ALTAR ____

2. MERCY SEAT ____

3. LAVER ____

4. MENORAH ____

5. AARON ____

6. BLOOD ____

7. **TABLE OF SHOWBREAD** ____

8. THE VEIL ____

A. Flesh

B. Hebrews 9:22;

C. Twelve

D. Used for Washing

E. Shittim wood + bronze

F. Most Costly

G. First High Priest

H. Olive Oil

Welcome to the Tabernacle

THE HIGH PRIEST

LESSON 9...

THE ONLY PRIEST YOU WILL EVER NEED

Text: Exodus 28:1-43 & Hebrews
5:1-10;

Hebrews 5:1-10 “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. And no one takes this honor for himself, but only when called

So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, after the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his

reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek. (ESV)

I. The Ministry of the High Priest

On the Cross the Savior said, "It is finished": all that was needed to satisfy the requirements of God and reconcile to Him His alienated people, was accomplished.

Then, wherein lies the necessity for the present ministry of our great High Priest?

If His blood fully atoned for all our sins, why should He now be making intercession on our behalf?

This is a difficulty which has been felt by many; But the same problem is presented in the book of Exodus.

Here we see a (typically) redeemed people, protected from judgment by the sprinkled blood of the lamb, brought out from the house of bondage, separated

unto Jehovah, He dwelling in their midst.

Yet, a priesthood was appointed to act on their behalf!

Why?

The same book of Exodus reveals the solution.

The priesthood was for the maintaining, not securing, their relationship (FELLOWSHIP) with Jehovah.

They were still a people with a natural inclination toward sin, subject to temptation, and frequently failing.

The holy God dwelling in their midst could not tolerate that which was unclean.

Therefore the same **grace** which had brought them near to **Himself**, now made provision for the keeping them near.

Priesthood has to do with **fellowship**; Its need arises from the fact that the sinful nature still remains in those who have been **bought with a price**.

It is to meet the failures of a people who when they would do good evil is present with them:

This evil which causes them to offend in "many things" (James 3:2), makes the priestly ministry of Christ so essential.

This was what was foreshadowed in Exodus and Leviticus.

The application of these types to Christians today calls for a wisdom which only the Holy Spirit can supply, for in the light of the Hebrews' Epistle it is clear that the Levitical shadows

present contrasts as well as comparisons, and though containing much which finds its antitypical fulfillment in the spiritual blessings of the Church.

The immediate linking together of the Lamp-stand and the Priesthood in Exodus 27:21 plainly intimates that only in the light of God can the latter be discerned and understood.

First, let us mark and admire the lovely grace of God which is brought out in the type before us.

This is seen in the choice that He made.
"Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office" (28:1)

Not Moses, but Aaron, the inferior brother, was the one selected for this great favor. Moreover, the tribe to which he belonged was one of the least honorable of the twelve; it was under the curse, because of Levi's cruelty...

Genesis 49:5-7 "Simeon and Levi are brothers; weapons of violence are their swords. Let my soul come not into their council; O my glory, be not joined to

their company. For in their anger they killed men, and in their willfulness they hamstringed oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.” (ESV)

Not Reuben the firstborn. nor Judah whom his brethren should praise (Gen. 49:8), nor Joseph the fruitful bough, but Levi, was to be the priestly tribe.

**How this exhibited the sovereignty of
Divine grace!**

**Finally, the matchless and wondrous
grace of God in appointing Aaron to
be the high priest is seen in the fact
that at the very time His choice was
made known to Moses, his brother
was taking the lead in the idolatrous
worship of the golden calf!**

Nor do these details mar the accuracy of the type; instead, they strikingly illustrate the fact that our great High Priest was the gift of God's marvelous grace.

Second, let us now consider the significance of his name. "Aaron" means "very high."

He stood supreme as the high priest, exalted not only above his own house, but also above all the people.

Thus was he a type of the Lord Jesus, whom God has exalted with His right hand to be a Priest and a Savior (Acts 5:31).

But as if to magnify the high priesthood of Christ above that of all others, the Holy Spirit has added the word "great" — our "great High Priest" (Hebrews 4:14), an adjective used of none other, not even Melchizedek.

We may note that in Exodus 28:1 the names of Aaron's sons are also given, and each of them was most appropriate and striking.

Nadab means "willing"; Abihu, "my Father is He"; Eleazer, "help of God"; Ithamar, "land of palm."

Another writer has pointed out, "these four words afford a little prophetic intimation of characteristics attaching to the House of which the Son of God is the Head:

Deriving its life from God the Father, and all its power and help from Him;

following in the footsteps also of its blessed Master, in yielding willing and not constrained service to God; and like the palm trees, lofty in righteousness, and ever bringing forth fruit (Ps. 92:12-14).

The palm-tree is one of the ornaments of the temple described by Ezekiel, and was also one of the embellishments of Solomon's temple.

It is peculiarly the tree of the desert, flourishing where no other could exist; ever marking out to the weary traveler the spot amidst surrounding desolation, where a grateful shade and a spring of living water were to be found; and remarkable for longevity and ceaseless fruitfulness. Thus it was an apt emblem of the heavenly priesthood" (G. Soltau).

Third, let us dwell upon the significance of the singular pronoun in 28:1: "Take unto thee Aaron, and his sons with him, that he may minister."

This is very striking and most blessed. Aaron and his sons formed together one priesthood, and Aaron's appointment to his office was inseparable from theirs.

What a wondrous picture this was of the future union between our great High Priest and His House, and what an intimation that His ministry before God concerned His House, and them alone!

II. The Duration of the (Earthly) High Priest

Previously we pointed out how that the interpretation and application of the typical teachings found in the Pentateuch concerning Israel's priesthood calls for heavenly wisdom and guidance.

In the light of the Epistle to the Hebrews it is clear that there are many points of contrast as well as comparison.

But that which it is most important to see is, that when commenting there, on the types of Exodus and Leviticus, the Holy Spirit has expressly declared that the entire ritual of the Tabernacle was "a figure for the time then present" (Hebrews 9:9), that it was "a shadow of good things to come, and not the very image of the things" (10:1).

They were **not given to Israel as a model for Christians to imitate, but as a foreshadowing of spiritual things which find their fulfillment in Christ Himself.**

The holy places made with hands were "figures of the true," that is of "Heaven itself" (Hebrews 9:24).

A true anxiety of this is our only safeguard against the sacerdotalism and ritualism which the flesh so much delights in.

Sacerdotalism - religious belief emphasizing the powers of priests as essential mediators between God and humankind.

After the advent, death, resurrection, and ascension of Christ, the shadows must vanish before the substance (real).

As one has well said, "To imitate a revival of that which God Himself has set aside by a fulfillment perfect and glorious, is overconfident, and full of peril to the souls of men.

It is not even the shadow of a substance; but the unauthorized shadow of a departed shade."

It is failure to observe this which has wrought such confusion and havoc in Christendom, resulting in the denial of that which lies at the very foundation of Christianity.

Under the Mosaic economy, the priests were a special class appointed to minister unto God on behalf of the people.

They enjoyed privileges which were not shared by others. Theirs was a nearness to Jehovah peculiar to themselves.

They were vested with an authority and were permitted to do that which was not given to those whom they represented.

But at the **Cross a radical change was brought about and the old order ended, and a new one was inaugurated.**

Judaism ceased, and Christianity was introduced.

Two symbolic actions gave plain intimation of this.

First, in Matthew 26:65 we are told, "the high priest rent his clothes," which was expressly forbidden by the law, see Leviticus 21:10.

Leviticus 21:10 “The priest who is chief among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes.” (ESV)

God permitted this to show that Israel's priesthood was ended—clothes are only torn to pieces when there is no further use for them.

Second, the rending of the veil (Matthew 27:51): the barrier into God's presence no longer existed for His people.

In Hebrews 5 and 7 the Holy Spirit has carefully called attention to a number of contrasts between the priesthood of Aaron and that of Christ.

1. One of the things which qualified Israel's high priest to officiate in that office was that he could have compassion on them that were ignorant or out of the way, because he himself was compassed with infirmity (Hebrews 5:2);

Hebrews 5:2 “He can deal gently with the ignorant and wayward, since he himself is beset with weakness.” (ESV)

But the Christian's High Priest is "Holy, harmless, undefiled, separate from sinners" (7:26).

2. Again, in Hebrews 5:3 it is pointed out that Israel's high priest needed to offer sacrifice for his own sins:

Hebrews 5:3 “Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.” **(ESV)**

But Christ was "the Holy One of God," and "knew no sin."

3. Again, the priests of the house of Levi were made "without an oath" (7:21), and in consequence, some of them were cut off from the priesthood, as in the case of

Nadab and Abihu, and Eli's line;
but Christ was made Priest with an oath,
"by Him that said unto Him, The Lord
swear and will not repent, Thou art a
priest forever after the order of
Melchizedek (7:21).

Finally, Aaron was made a priest after the law
of a carnal commandment (i.e., that which
pertained to mortality), but Christ "after
the power of an endless life" (7:16).

In view of these differences, and of the exalted superiority of Christ's priesthood over the Aaronic, we are told, "for the priesthood being changed, there is made of necessity a change also of the law" (Hebrews 7:12);

That is, in its narrower sense, a "change" in the law pertaining to the priesthood; in its wider sense, a "change" concerning the ceremonial law.

****It is important to note that no part of the ceremonial law was given to Israel till after the priesthood was established.**

Thus, this "change of the law" signified a change of dispensation and everything that pertained to the priesthood.

Now, it is this "change" in the law pertaining to priesthood which the **Papacy, and all who are infected by**

its sacerdotal spirit, sets aside.

Romanism is largely a revival of
**Judaism, plus the corruptions of
Paganism.**

**It is a deliberate and wicked rejection
of what is distinctive in Christianity.**

**It is a denial of the perpetual efficacy
of the one offering of the Lord Jesus.**

Rome perpetuates the Levitical order, claiming that her priests, like Aaron and his sons, are specially authorized and qualified to go to God on behalf of their fellow-men.

But 1 Peter 2:5, 9 affirms that all believers are now "priests," and that all of God's people enjoy liberty of access into the Holiest (Heb. 10:19, 22).

Therefore, "The feeblest member of the household of faith is as much a priest as the apostle Peter himself.

He is a spiritual priest—he worships in a spiritual temple, he stands at a spiritual altar, he offers a spiritual sacrifice, he is clad in spiritual vestments."

That spiritual temple is Heaven itself, which he enters in spirit through the rent veil; that spiritual altar (Hebrews 13:10) is Christ Himself - the altar which "sanctifieth the gift" (Matthew 23:19); that spiritual sacrifice is praise unto God (Hebrews 13:15.).

Questions or Observations?

PRAYER TIME