

Our Compassionate High Priest

[1] East of the Garden of Eden

The theme of separation

- “the LORD God planted a garden” (Genesis 2:8)
- This garden was ‘a place protected by a fence’
- It was a garden of ‘delight’ (Eden)
- Designed for Adam and Eve to live: a paradise!

Adam needed a wife

- From Adam, God “made” the woman (Genesis 2:22)
- The word is banah ~ ‘to build, to establish’
- Special care was made so that she was perfect for Adam
- She was his “help meet” or his ‘own front’
- Adam said of her, “This is now bone of my bones, and flesh of my flesh” (Gen 3:23)

Death was to be gradual

- Youngs: "in the day of thine eating, dying thou dost die" (2:17)
- "die" [muwth] can mean 'to be executed as a penalty, be put to death, or die prematurely because of moral misconduct'
- "bruise" or 'crush'
- Their only hope was when the war had finally been won, and the serpent's head was crushed by the seed of the woman

unity was broken

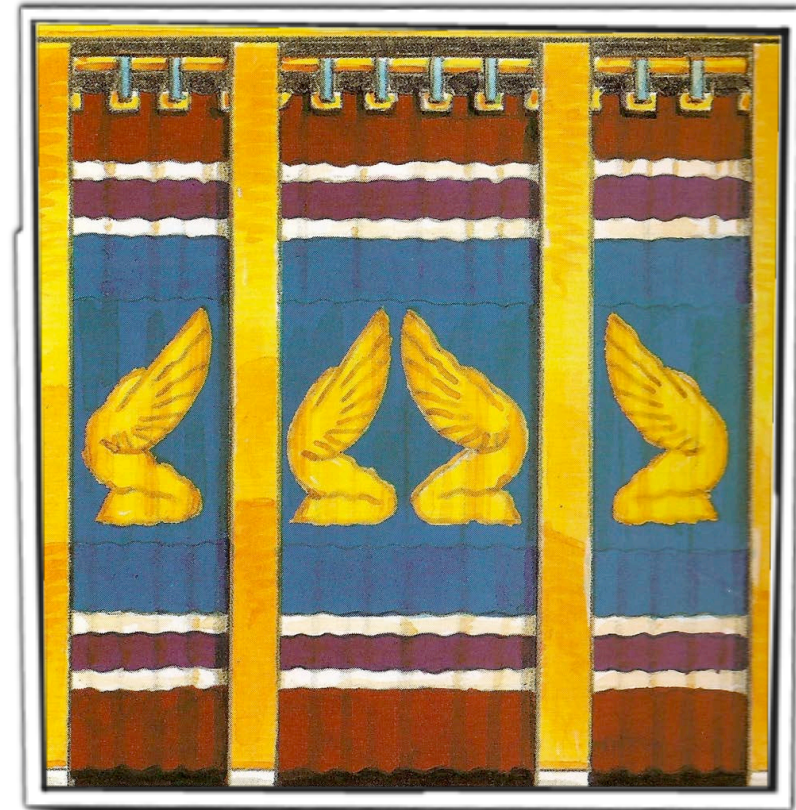
- The woman was told that her “desire” would be for Adam (Genesis 3:16); same word as Genesis 4:7
- Concordat translation: “By your husband is your restoration, and he shall rule over you”
- Others (including Septuagint) translate this word “return”
- Therefore, Eve could be restored if she is subject to her husband and she allowed him to “ruler over” her

The woman was deceived

- “Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:14)
- Greek: ‘having been seduced by deceit’
- In Genesis 3:17: “Thou hast hearkened unto the voice of thy wife”
- He ate out of love for his wife, that she might not die alone. He sinned wilfully; his sin was the greater



One offering was provided: "coats of skin"

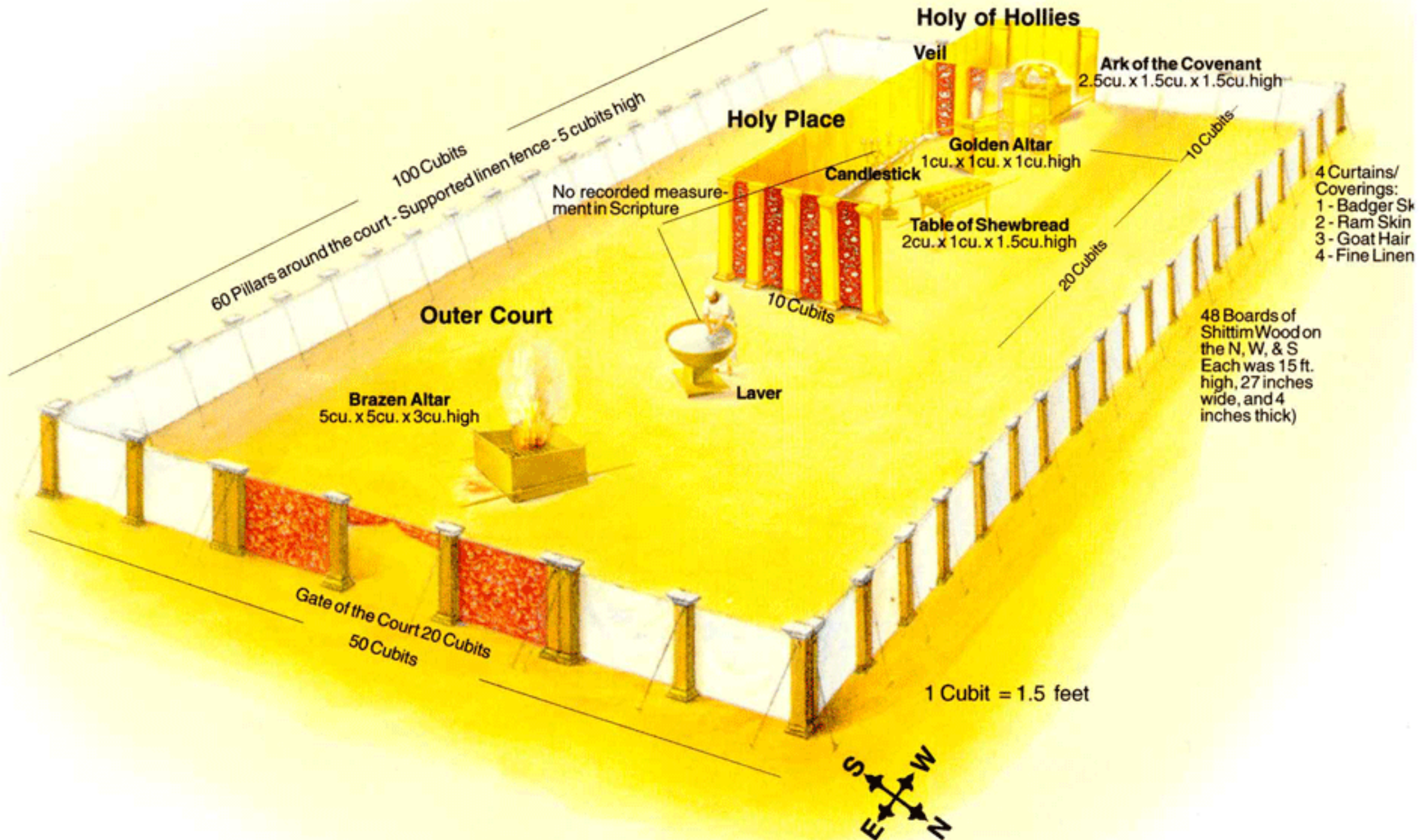


"But your iniquities have separated between you and your God, and your sins have hid His face from you" (Isaiah 59:2)

The pattern of the tabernacle?

- The Cherubim “placed” at the East of the Garden (Genesis 3:24)
- “Placed” ~ shakan (linked to shakana): ‘to dwell, to have habitation, to lodge in’
- Vine: “At the East of the Garden of Eden, He caused to dwell in a Tabernacle the Cherubim and flaming sword”
- “And let them make me a sanctuary; that I may **dwell** among them” (Exodus 25:8)

The Structure and Dimensions of the Tabernacle



The flaming sword



- ...“and a flaming sword”
- “sword” means ‘to lay waste, make desolate’
- Bro Thomas: “even a flaming sword” (Genesis 3:24)
- The emphasis is that the Cherubim and sword are one, portrayed as one figure
- So we have a Cherubim, a sword and fire together

Cherubím as a priest?

- The sword was used to flay; the fire to consume
- What about a burnt offering? Flay and consume
- Leviticus 1:3 - without blemish
- v4 - offered voluntarily, with hand upon the head
- v6-9 - flayed and divided, and all the pieces, with the head and the fat were burnt together
- 9:24 - the fire appeared from the LOR
- We see the Cherubím acting as a Priest, a Mediator for man, either accepting or rejecting the sacrifice

Links with the Levites

- The Cherubim was “to keep the way” (Genesis 3:24)
- “keep” [shamar] ~ ‘guard, keep watch, protect, save life’
- used numerously regarding Israel and the Levites
- same word used by the priests in the Tabernacle!

How "keep" is used by the Levites:

Nu 1:53 But the Levites shall pitch round the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall **keep** the charge of the tabernacle of testimony

Nu 3:7 And they shall **keep** his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

Nu 3:8 And they shall **keep** all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

Nu 3:32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that **keep** the charge of the sanctuary.

Nu 3:32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that **keep** the charge of the sanctuary.

Nu 3:38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, **keeping** the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

Nu 8:26 But shall minister with their brethren in the tabernacle of the congregation, to **keep** the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Nu 18:3 And they shall **keep** thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

Nu 18:4 And they shall be joined unto thee, and **keep** the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

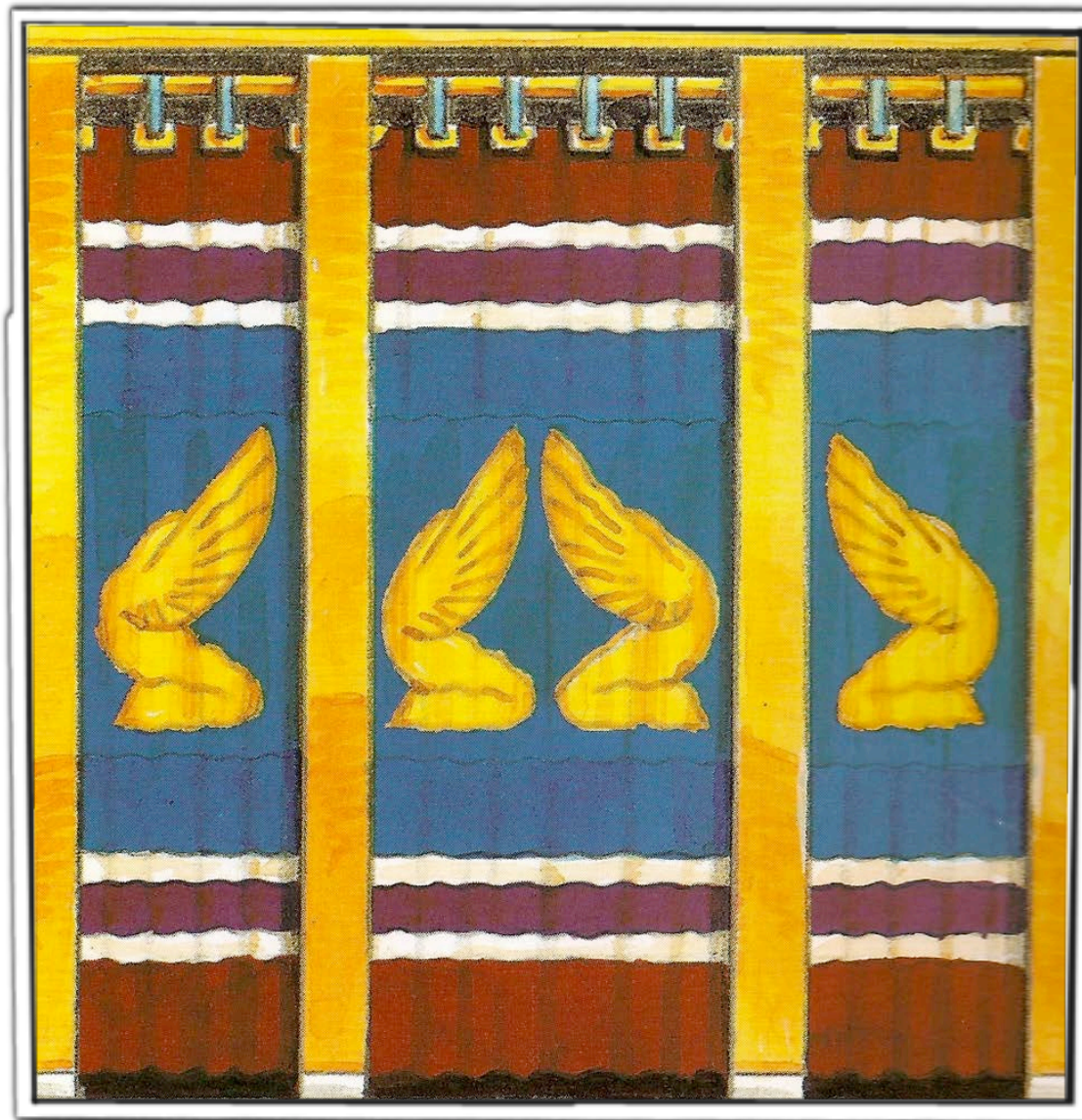
Nu 18:5 And ye shall **keep** the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

Nu 18:7 Therefore thou and thy sons with thee shall **keep** your priest's office for every thing of the altar, and within the vail; and ye shall serve.

Can we see a Temple?

- The Tree of life was "in the midst of the garden" (Genesis 2:9)
- It was hidden beyond the Cherubim at the East
- The Tree of life = The Most Holy Place ...?
- Also, the entrance was at the east (3:24)
- The door of the Tabernacle & Temple was on the east

The cherubim on the veil:



See the veil - Exodus 26:31

Carved into the walls, doors and panels of temple - 1 Kings 6:29-35

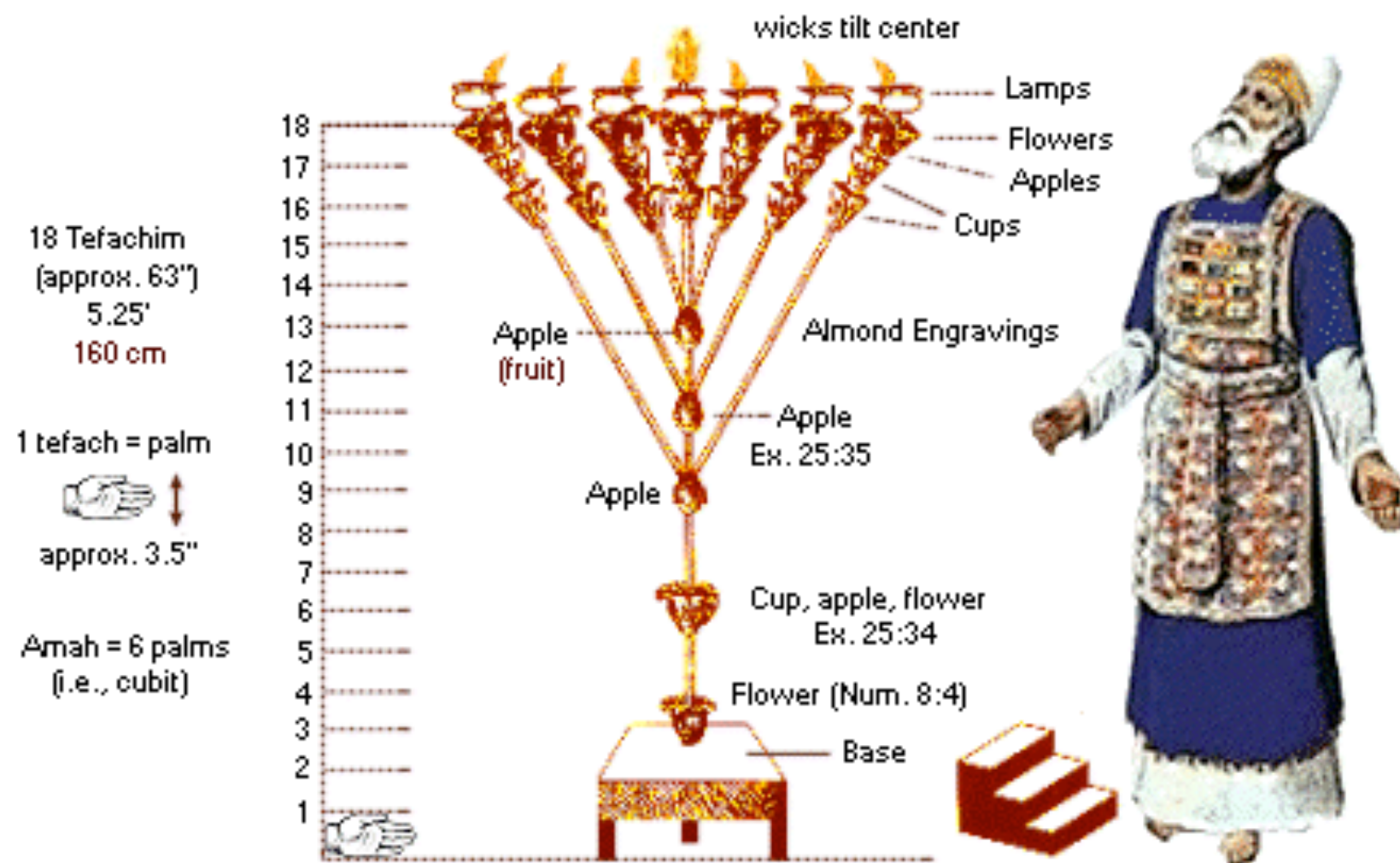


The cherubim in the Holy of Holies:

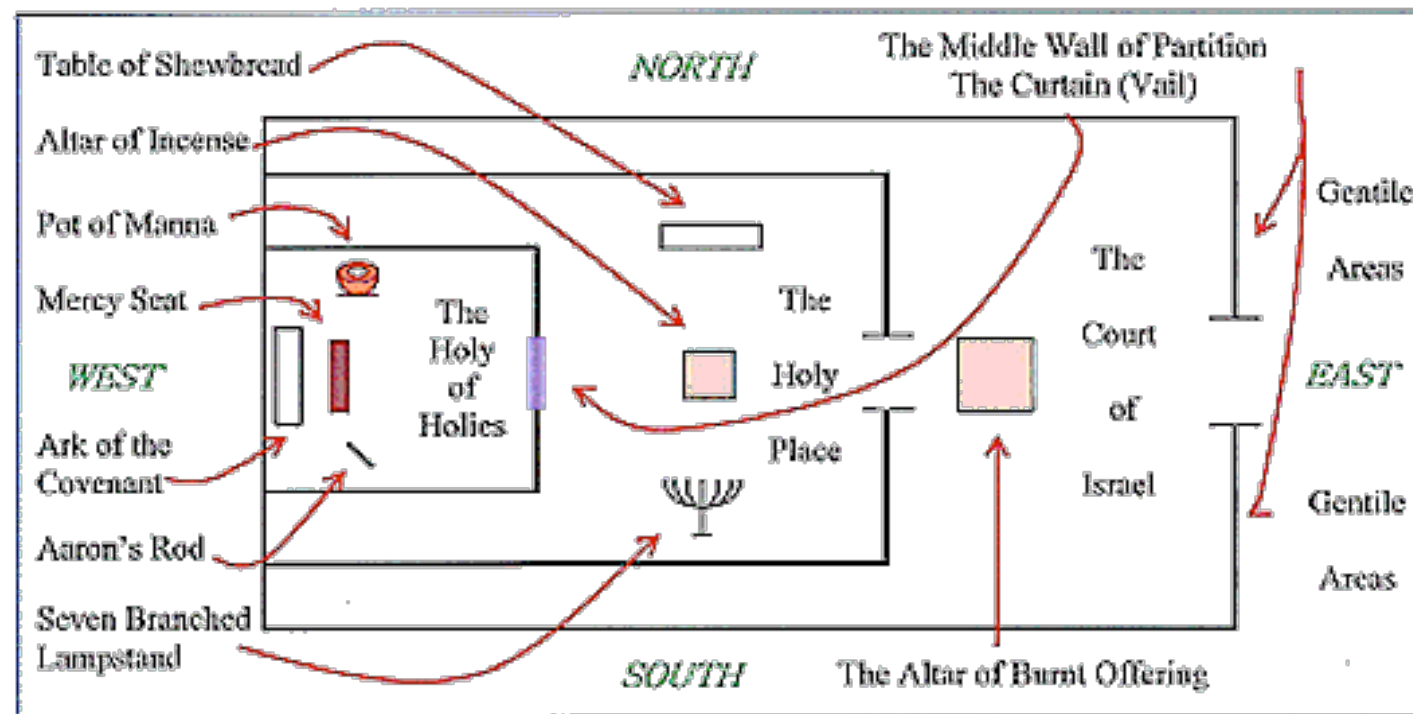


2 large cherubims either side of the throne of God in the Holy of Holies
- the Tabernacle (Exodus 25:18-22); the Temple (1 Kings 6:23-28)

The menorah, the Tree of Life?

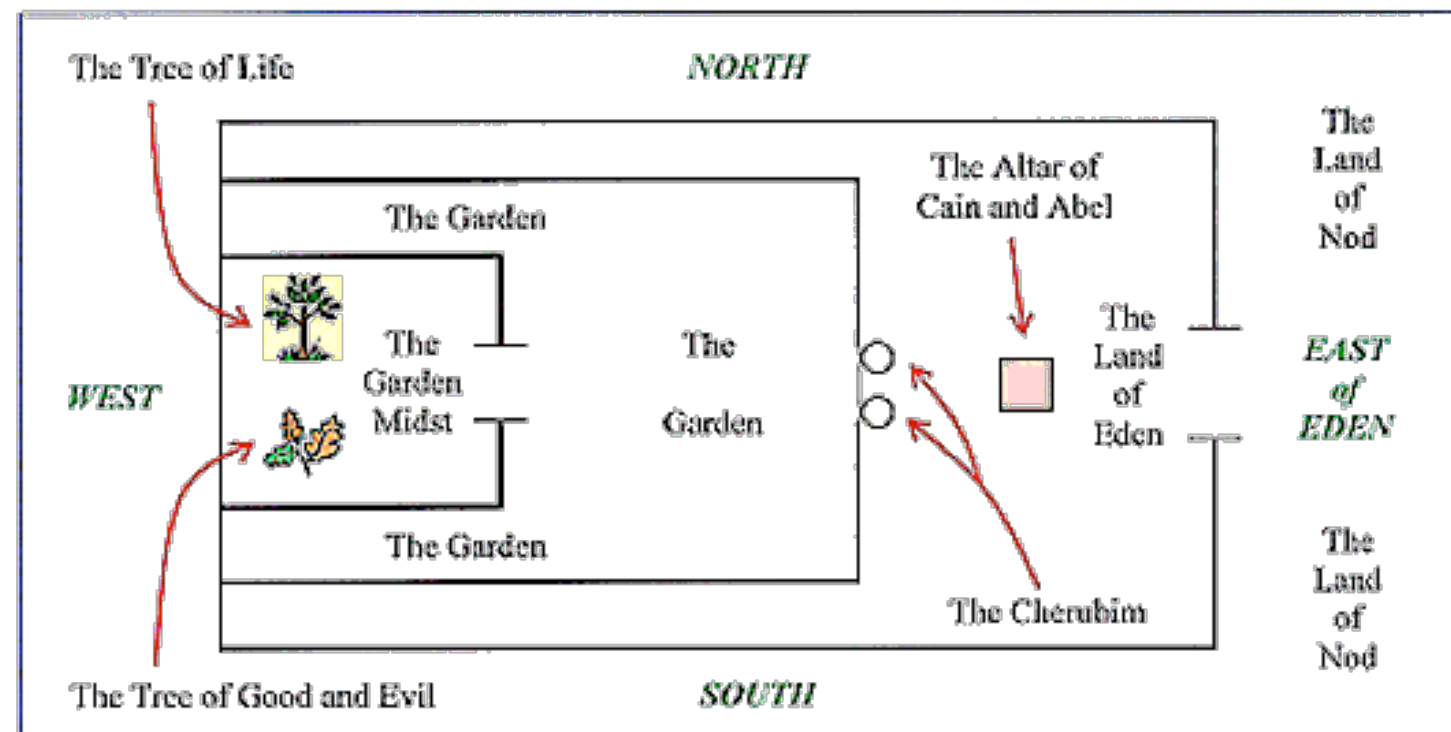


Can we see a Tabernacle?



Tabernacle

Eden



Adam at rest before sin



- “put him [Adam] into the Garden”
- yanach: ‘to rest, settle down, have rest, be quiet’ and can be ‘to obtain rest’ or ‘be granted rest’

Adam, the gardener



- “dress” ~ ‘to cultivate’
- “keep” ~ ‘keep an eye on it’
- Adam was to naturally care for the garden

Adam had to “dress” the garden:

Nu 3:7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to **do** the service of the tabernacle.

Nu 3:8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to **do** the service of the tabernacle.

Nu 4:23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to **do** the work in the tabernacle of the congregation.

Nu 4:24 This is the service of the families of the Gershonites, to **serve**, and for burdens:

Nu 4:26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they **serve**.

Nu 4:30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to **do** the work of the tabernacle of the congregation.

Nu 4:37 These were they that were numbered of the families of the Kohathites, all that might do **service** in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

Nu 4:41 These are they that were numbered of the families of the sons of Gershon, of all that might do **service** in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

Nu 4:47 From thirty years old and upward even unto fifty years old, every one that came to **do** the service of the ministry, and the service of the burden in the tabernacle of the congregation,

How the verses "dress" and "keep" are brought together:

Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to **dress** it and to **keep** it.

Nu 3:7 And they shall **keep** his charge, and the charge of the whole congregation before the tabernacle of the congregation, to **do** the service of the tabernacle.

Nu 3:8 And they shall **keep** all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to **do** the service of the tabernacle.

Nu 8:26 But shall minister with their brethren in the tabernacle of the congregation, to **keep** the charge, and shall **do** no service. Thus shalt thou do unto the Levites touching their charge.

Nu 18:7 Therefore thou and thy sons with thee shall **keep** your priest's office for every thing of the altar, and within the vail; and ye shall **serve**: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

God 'walking' in the Garden:

Le 26:12 And I will **walk** among you, and will be your God, and ye shall be my people.

2Sa 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have **walked** in a tent and in a tabernacle.

The door at the East

- ... “a sîn [offering] lieth at the door” (Genesis 4:7)
- The Hebrew is pethach
- Can refer to the entrance of a tent (Genesis 18:1)
- But importantly it's the same word as: “door of the tent” (Exodus 26:36); “door of the tabernacle” (Exodus 29:4); “door of the temple” (Ezekiel 8:7, 16), “door of the east gate of the LORD's house” (Ezekiel 10:19)
- This entrance to the east was just the entrance to the tent or temple later

Ex 26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

Ex 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

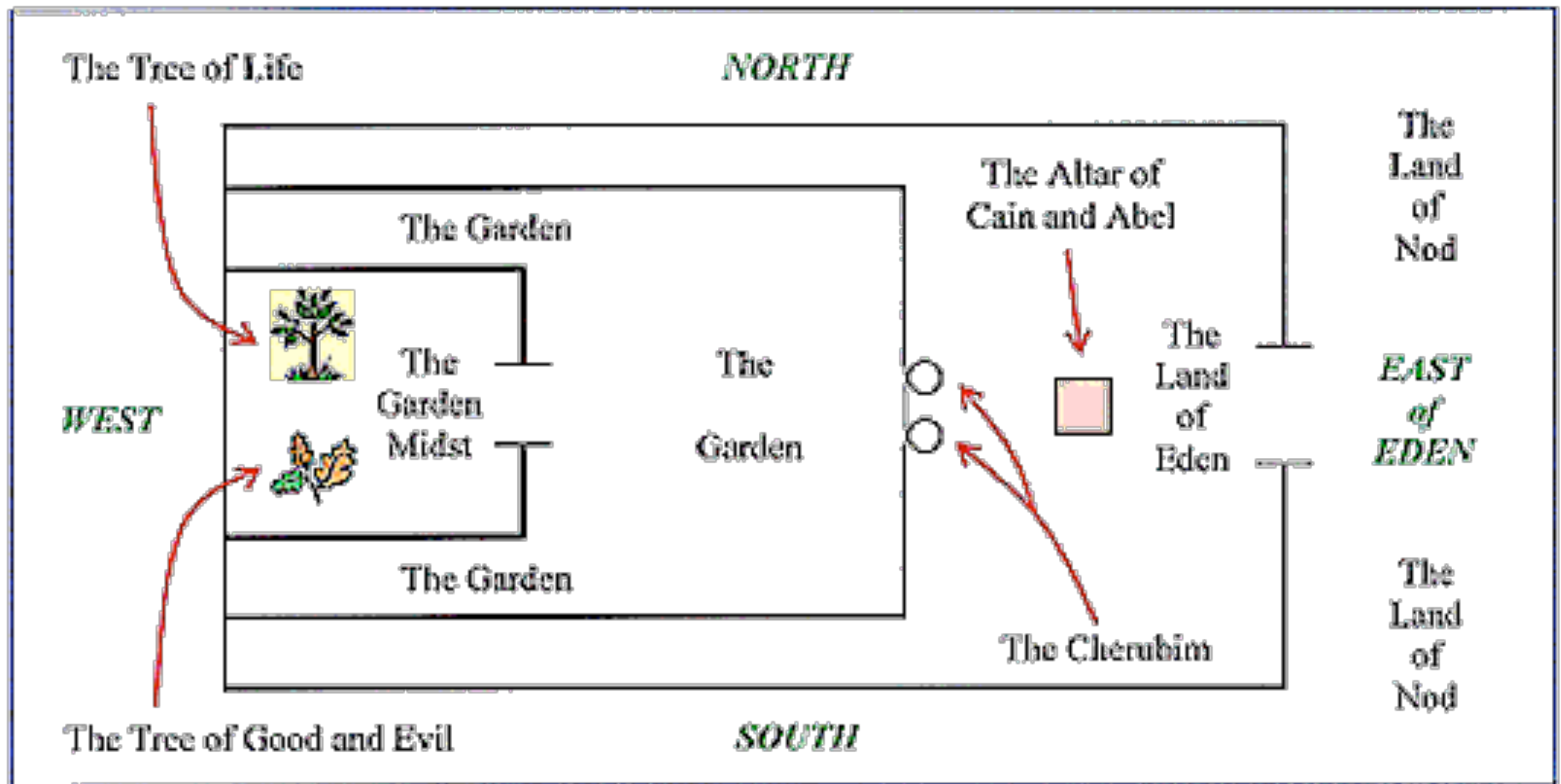
Le 1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

Le 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

Le 3:2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

Le 4:4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

Can we see a Tabernacle?



Adam's future hope!

- "Adam called his wife's name Eve" (Genesis 3:20), whereas before she was simply called "Woman" (2:23)
- "Eve" ~ 'life, living'
- Adam knew that through her sin would be finally destroyed and salvation won (3:15)!

Our Compassionate High Priest

[2] Melchizedek, King of Salem

Cain was not prepared to act as a priest

- “Am I my brother’s keeper?” (Genesis 4:9)
- This is identical to: Adam “dress[ing] and keep[ing] the garden” (2:15)
- Cherubim “keep[ing] the way of the tree of life” (3:24)
- The word means ‘guard’ and relates to the Aaronic priest who guarded the Holy Place

Noah saved his house

- "... pitch it within and without with pitch" (Genesis 6:14)
- [1] "pitch" [kapher] means 'atonement'
- [2] "pitch" [kopher] 'a ransom' or 'a price of a life'

God's floating Tabernacle

- There would only be one door (6:16)
- There would be three stories (v16), and the height would be 30 cubits (v15)
- The height of the Temple was the same (1 Kings 6:5), and the Temple/Tabernacle also had 3 stories of chambers (the outer court, Holy Place and Most Holy Place)
- Both the Ark and the Temple had narrow windows for light
- Noah's Ark is God's House, where He dwelt



"Come thou and all thy house in the Ark" (7:1); "and the LORD shut him in" (v16). Noah's ark can therefore be viewed as God's sanctuary, where God dwelt with man.

Now introduced to Melchizedek, a very different type of priest ...

- Unlike the Priestly Cherubim associated with Eden, this one is with Jerusalem [see Psalm 76:1-2]
- King of Righteousness & King of Peace
- Allusions to Eden ...
- Righteousness or 'right-way-ness' [back to Garden]
- Peace [peaceful state with God in close fellowship]
- But there are no sacrifices!

The background to Melchizedek:

- Genesis 13:14-18 God promised Abram a land
- A land he could walk through and inhabit forever
- But not only to him, but to his "seed"
- Think about Eden in contrast ...
- They couldn't walk in the Paradise with God
- They were now perpetually dying
- They would have to wait for the seed of promise

Already strong allusions to Eden

- Genesis 13:18 - Abram goes to Mamre in Hebron
- "Mamre" ~ 'fatness'
- "Hebron" ~ 'fellowship'
- Eden, the land of delights, or a land of fatness and goodness. In this knowledge Abram built an altar
- The background of Melchizedek appears to be pointing towards Eden restored

Melchizedek sent to bless Abram

- With just 318 men Abram is victorious
- As he makes his way back home, Melchizedek [providentially] greets him
- A new name of God is revealed to Abram
- "the most High God" (14:18,19,20,21)
- Of the 8 times in the Old Testament, 4 times here and 3 times in Daniel (3:26, 5:18, 21)
- In this context, they eat bread and wine

This was a meal of grace and love

- Abram didn't need any food because he had captured supplies from Sodom (Genesis 14:11, 16)
- Think about this as a covenant meal
- The covenant seen in 15:17-18 where God promises to hold His side of the covenant
- Then established further in 17:10-11 which is a sign of Abram's side of the covenant
- This covenant centres around this meal of fellowship: a meal of grace and love

Melchizedek's order was greater

- Abram received the blessing (Genesis 14:19)
- Abram gave a tenth of all (14:20)
- Melchizedek's royal priesthood was greater than not only Abram's but all his descendants, the firstborns, and later the priests of Aaron
- This order of Priest was the greatest
- Observe that this was not a fiery fearsome priest, or a failing firstborn, nor did it involve humiliation in the offering of an animal

Just see the impression that this had on Abram ...

- Abram is greeted by a delighted king of Sodom
- Genesis 14:21 - The king offers Abram a bounty!
- Yet it was Melchizedek who had pointed out to Abram that the source of his victory was God
- Abram knows it's the doing of "the most High God" (v22) and tells the king

God assures Abram

- Genesis 15:1 Abram had refused the riches of Sodom, and God more than makes it up for him
- See 13:9, 14-15
- But, Abram is concerned that he has no "seed" (15:2-3, i.e. to fulfil the promises 13:14-16)
- Abram approached God as "Lord GOD" or Adonai Yahweh [derived from dan ~ 'to judge, rule']
- The Most High God who had overcome the kings!

Abram is given a promise

- During this time of self pity - see Genesis 15: 4-5
- Note: Before God compared Abram's seed to "the dust of the earth" (14:16), but here it's: "Look now toward heaven, and tell the stars ..." (15:5)
- This was all spoken to a childless man!
- Eden Restored: no longer cursed and ending up like the dust, but elevated to the heavenlies - him and his seed! Countless in number

Abram totally believed

- Genesis 15:6 This is the first time we find the words "believed", "counted" and "righteousness"
- Gesenius says this word "believed" describes a child in the arms of his/her mother
- Abram's faith is connected with God's promise respecting his "seed"
- The faith that a child has in a parent

The inheritance can only be reached through suffering

- Genesis 15:12 In the "deep sleep" and the "horror of great darkness"
- Not during his natural life would he inherit the land, he must go into the grave first
- In awakening from his "deep sleep" he received the promise of the resurrection
- The way to blessing (i.e. the Paradise) was through death and resurrection with the power of the new High Priest, Melchizedek: the way back to life!

The covenant God makes

- Genesis 15:18 - This differs to the covenant described in chapter 17 as this is to 'cut a covenant'
- The division of the animals represented the two parties of the covenant: God and Abram
- The setting of the sun spoke of a time of suffering for Abram's seed (and for the Promised Seed himself)
- This covenant was ratified by God through the pieces (v17), and would be a personal commitment to Abram

A smoking furnace and a burning lamp

- See Ezekiel 1:13 - the appearance of the Cherubim
- Revelation 1:14-16 - Smoking furnace and burning lamp are symbolic of God manifested in the flesh, in the form of His Son, the Lord Jesus
- The way back into the Garden would be achieved through the smoking furnace and burning lamp
- The Lord Jesus Christ would personally ratify the Abrahamic Covenant in his blood, and would bring life forevermore being the Priest after the Order of Melchizedek

Our Compassionate High Priest

[3] Aaron and the Levites

The fearsome Cherubim!



The four faces of the Cherubim (see Ezekiel 1:10), like burning coals of fire with lightning, identified as Cherubim later (10:20)

The fearsome Cherubim!



The four faces of the Cherubim (see Ezekiel 1:10), like burning coals of fire with lightning, identified as Cherubim later (10:20)

Today's talk

- How the deliverance from Egypt was a metaphor for how God would return them to the Paradise
- On this journey we are going to see: 3 days, a Tree of Life, and God's revelation that He will heal them of their sins
- We will also discover details of Eden; and how the Priesthood taught the need to be a mental warrior

The Passover: God hovered over

- The head of the house, as the Priest, would kill the lamb and sprinkle the blood on the doorposts
- “passover” comes from *pacach* which is used 3 x’s: Exodus 12:13 ... “I will pass over you”; v23 “the LORD will pass over the door ...”; v27 “who passed over the houses ...”
- The verb means ‘to spare’ or ‘protect’ in the sense of overshadowing. See Isaiah 31:5: “... and passing over He will preserve it”
- God did not pass over Jerusalem, He hovered over and protected it

"I will pass over you"

Isa 31:5 Like birds hovering, so the LORD of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it. (RSV)

Isa 31:5 Like birds hovering overhead, so the LORD of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it. (NRSV)

Isa 31:5 Like birds with outstretched wings, so will the Lord of armies be a cover to Jerusalem; he will be a cover and salvation for it, going over it he will keep it from danger. (BBE)

The Song of Moses

Exodus 15:1 "triumphed gloriously": Repetition in Hebrew: goah goah ~ 'to mount up, rise, be exalted': God is elevated!

15:2 "he is become my salvation", from verb havah: 'to be'

Where would He take them? "Thy holy habitation" (v13); "the mountain"; "in the place"; "in the sanctuary" (v17)

The first time "sanctuary" is mentioned, miqdash, refers to the sanctuary of the Tabernacle, Temple, of Yhwh. He was going to lead them to His Place, where He could dwell

Expressions of Eden!

We are reading where God would dwell with His people.
Edenic expressions! The “redeemed” (v13) will enter

Given details of this Paradise: a place of God’s “holy habitation” (v13). “The LORD shall reign, forever and ever” (v18). There will be a “mountain” called “the place”

Look at v17: “The Sanctuary” was designed and built by Yahweh for Him to dwell in!



Exodus 15:20 Miriam [marah] ~ 'bitterness'. Others suggest mar ~ 'a drop' and yam ~ 'the sea'. Her name would mean: 'those that are taken out of the sea'.



They enter the wilderness of Shur and are 3 days without water. They come to an oasis at "Mara" but the water was bitter. God then "shewed him a tree" (Exodus 25).

"I am the LORD that healeth thee" (v26). A new Divine title and is Yahweh Ropheka, or the Physician (Rotherham)

God revealed that He could heal them!



After leaving Marah ('bitterness') they moved to Elím ('powers') where there was water. This oasis foreshadowed Eden. It was only possible to enter through much tribulation.

The Cherubím “to keep” them

As they left Egypt, we see the Cherubím being sent before them “to keep thee in the way” (Exodus 23:20) so that they safely reached the Land,

We observe that these are Edeníc terms!

Furthermore, Moses’ partíng words: See Num 6:23-26 - “Keep thee” (same as Genesis 3:24); “the LORD make his face (faces)”

This is a prayer for the Cherubíc protection of Israel.

called to be a nation of priests

Exodus 19:5-6 - The nation of Israel was called to a nation of priests before they entered the Promised Land, and before the Aaronic Priesthood was established (Exodus 28 & 29)

Levi was set apart for the priesthood. Why? See Deuteronomy 33:8-9. Aaron's priesthood is immediately associated with severing family ties, standing up for God, not giving in to temptation and upholding God's righteousness

All things Adam should have done!



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THE SIN OF NADAB AND ABIHU

Lev. 10:1-11.

GOLDEN TEXT:--Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.
Prov. 20:1.

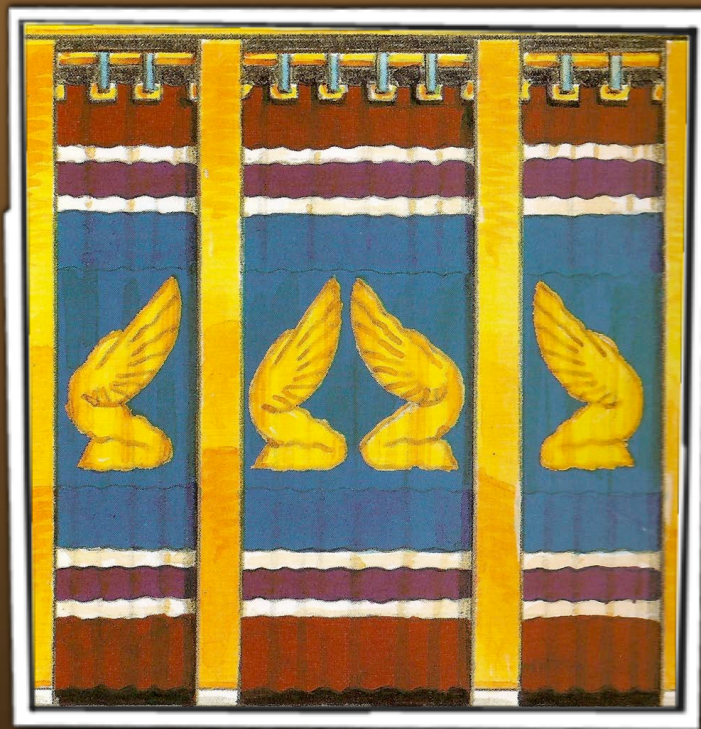




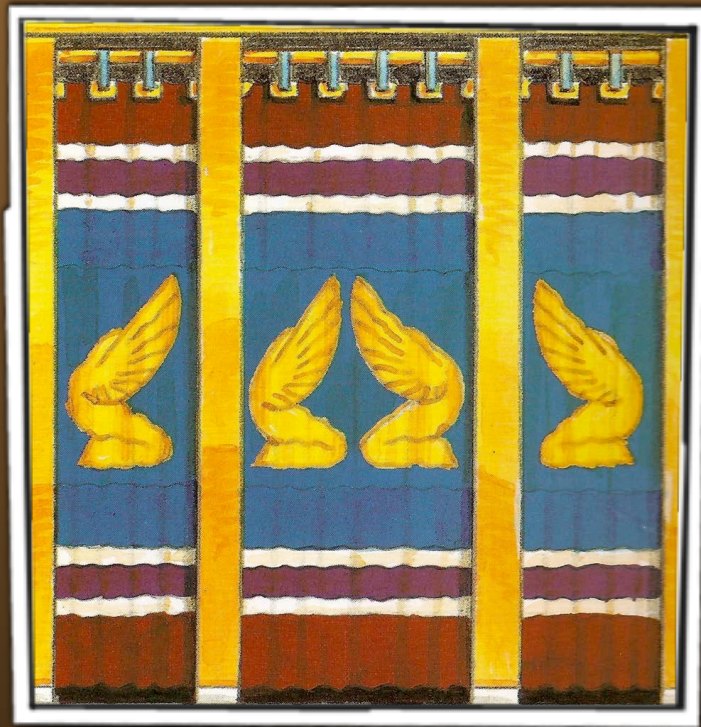
Death to Aaron's eldest sons now restricted access to the Most Holy Place. Almost a repeat of what happened in the Garden when man and woman were cast out, and a Cherubim guarded God's presence.



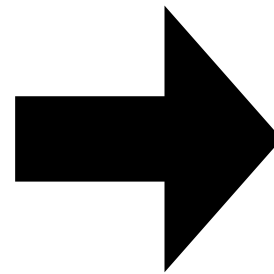
The breastplate of the High Priest had 12 gems: one gem stone for each of the tribes. Suggest they were patterned after the camp (Numbers 1), three stones on each side. This would mean that the centre would be left empty to display the glory of the gold, blue, purple, scarlet and fine twined linen.



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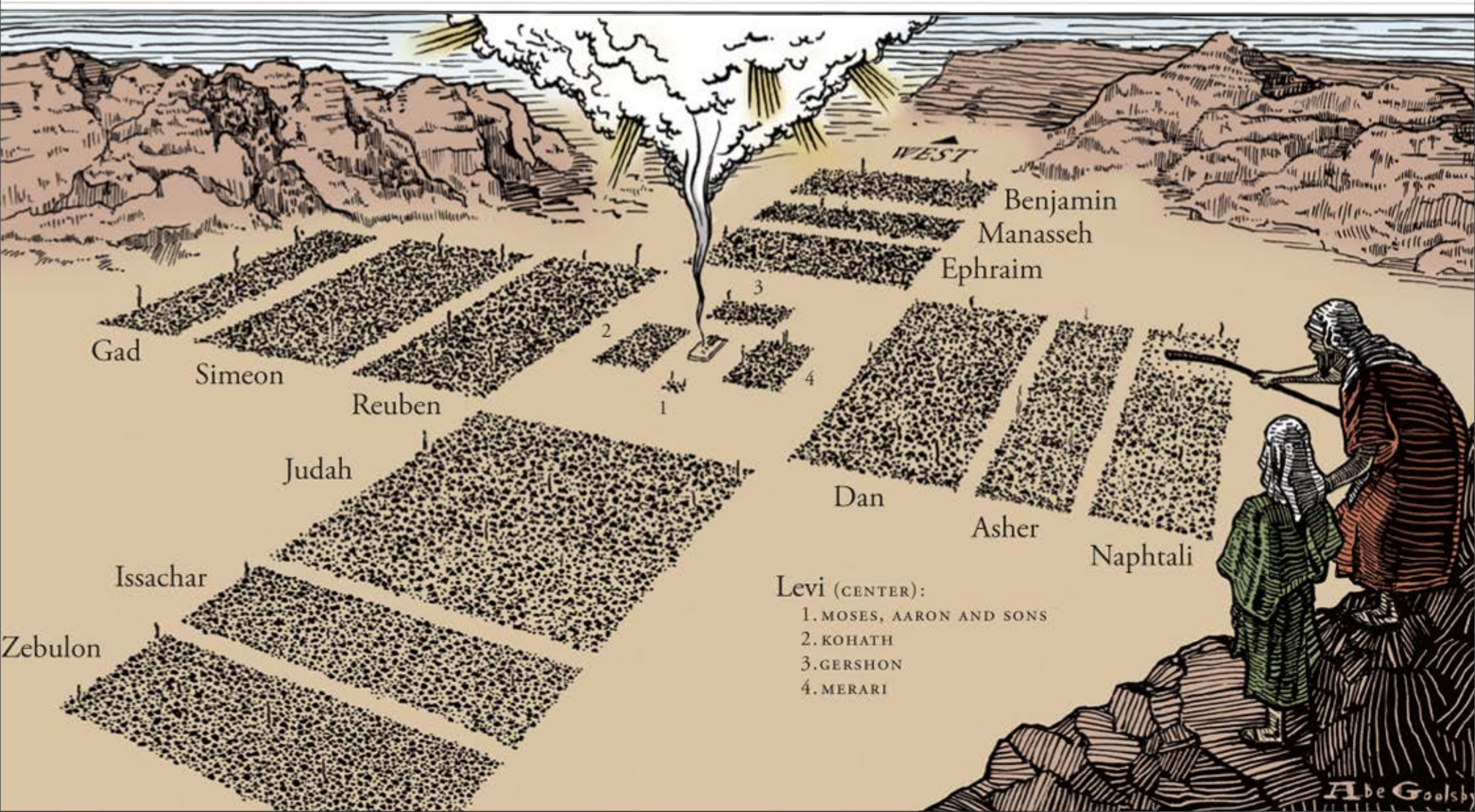


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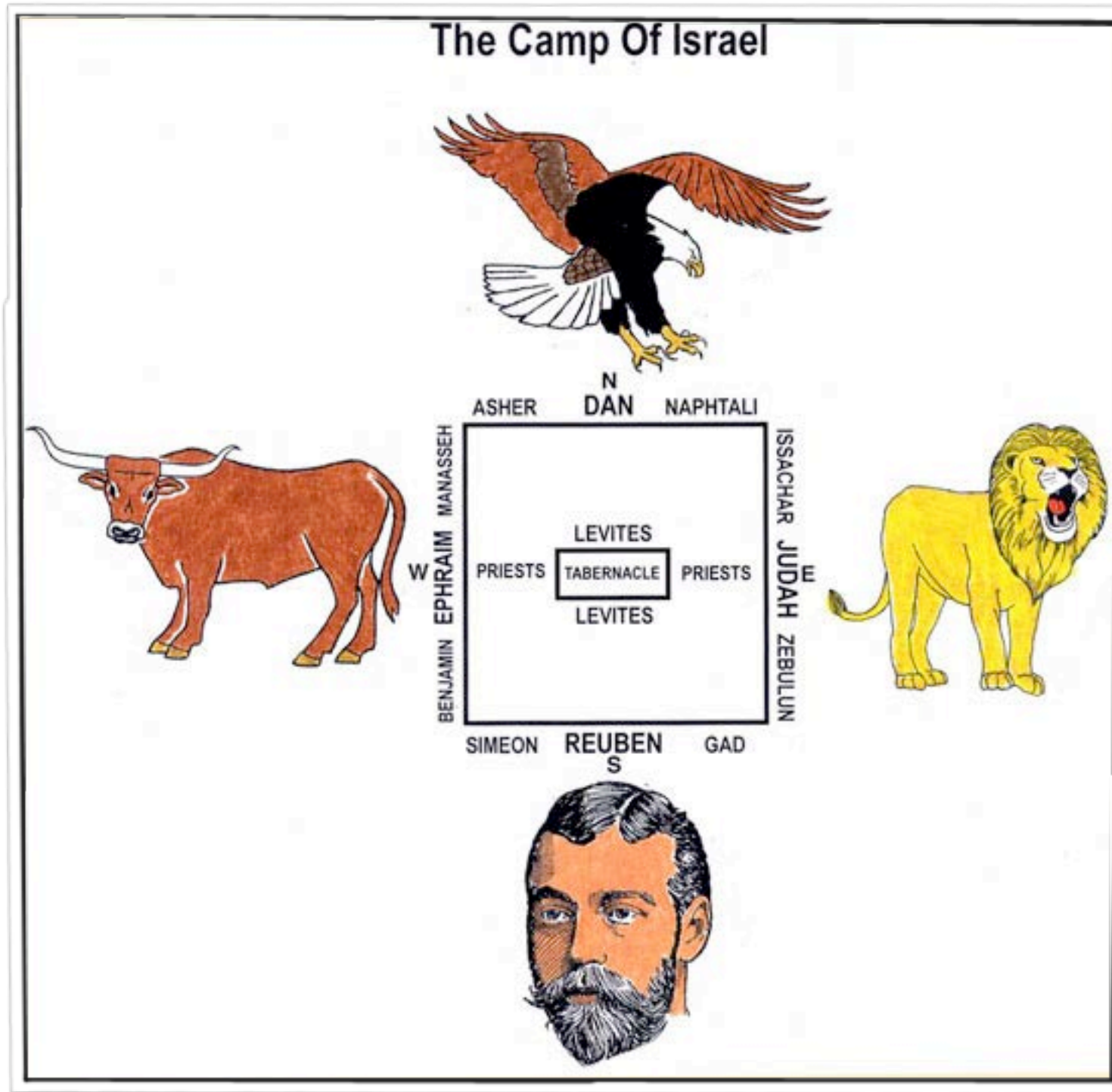


Sardius
(odem)
Adam
(Genesis 5:2)

Jasper
(Yahshpeh)
Polishes
(see Malachi 3:17,
cp Exodus 19:5)



Deut 28:49



Deut 33:17

Gen 49:9

Gen 49:3

Deut 28:49

The Camp Of Israel



Deut 33:17

Gen 49:9

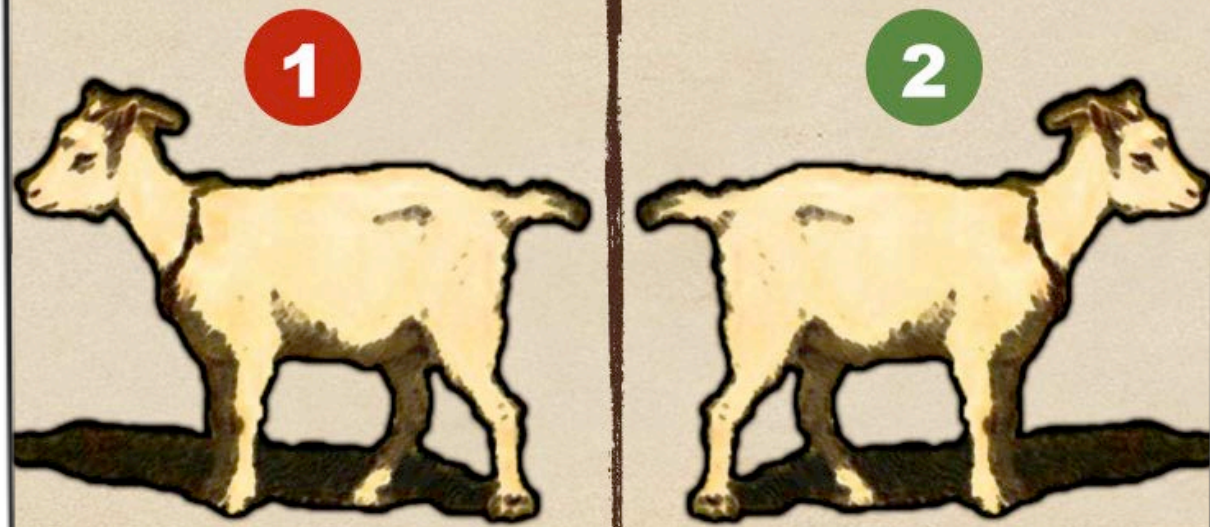
Gen 49:3

Time	Bulls	Rams	Lambs	Goats
Daily sacrifice			708	
Sabbath sacrifice			96	
New Moon	24	12	84	12
Passover Week	14	7	49	7
Feast of Pentecost	2	1	7	1
Feast of Trumpets	1	1	7	1
Day of Atonement	2	1	7	3
Tabernacles	71	15	105	8
Annual total	114	37	1063	32

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1246 annual sacrifices

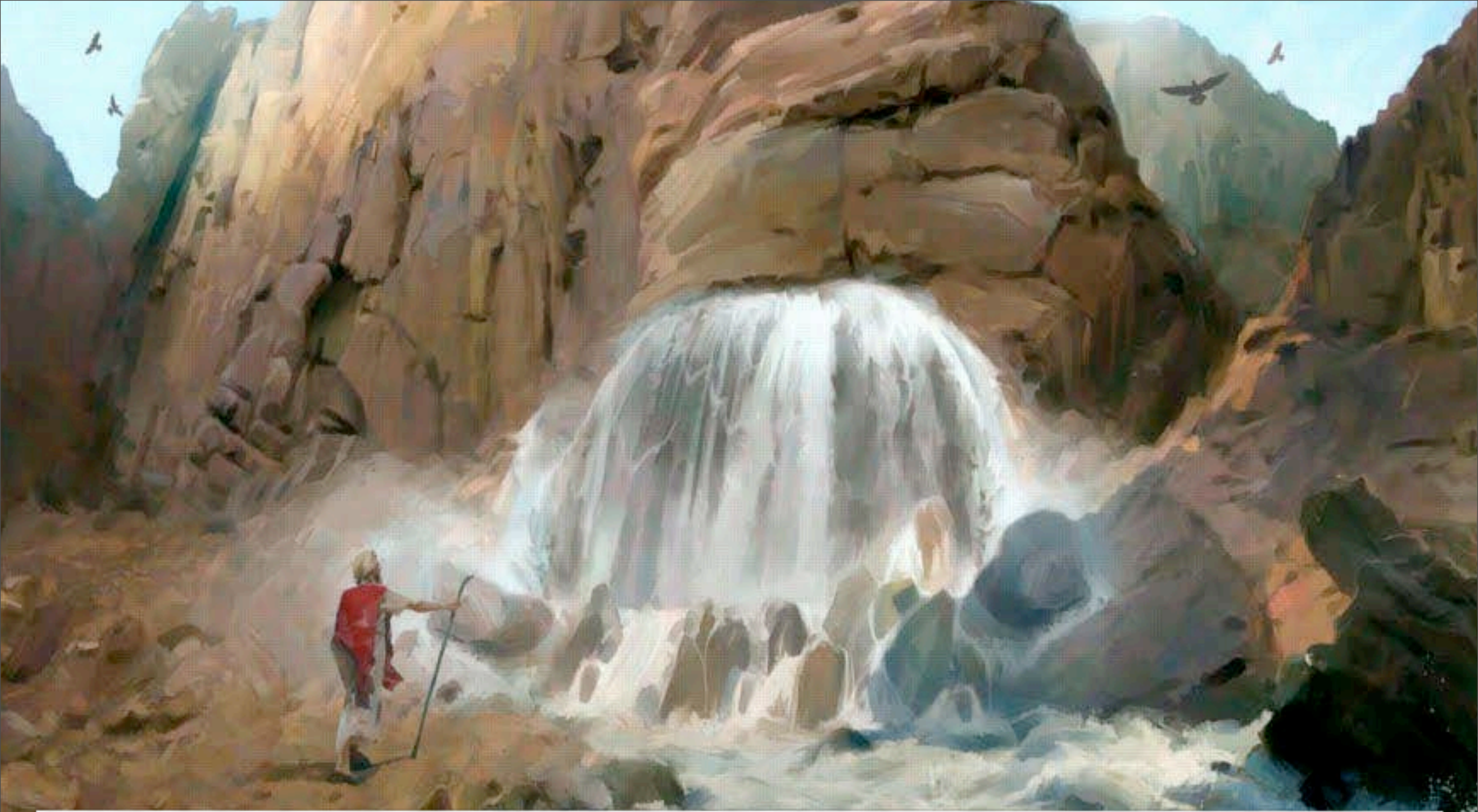
DAY OF ATONEMENT



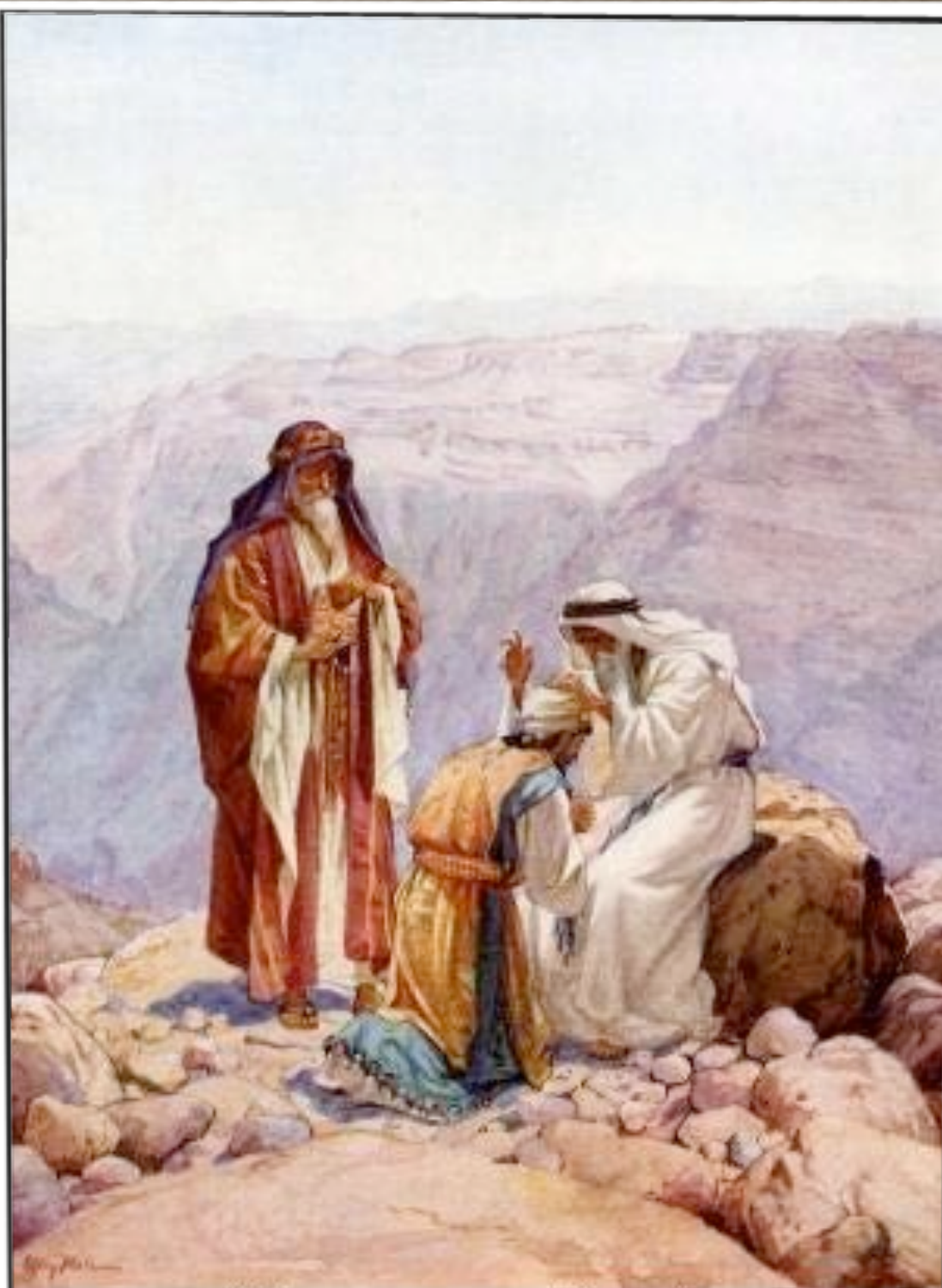
The “scapegoat” or azazel ~ ‘entire removal’. Over the head of the goat to be killed the High Priest said nothing. Yet over the head of the Azazel the sins of the nation were pronounced. These two offerings spoke of one offering to come.



Leviticus 16:21.
Uniquely here the High Priest pressed both his hands over the head of the scapegoat, emphasising it was in the mind that victory over sin would be won!



To further illustrate the shortcomings of the Aaronic Order, because of Meribeh and the striking of the rock, Aaron could not enter the land. See Numbers 20:23-29.

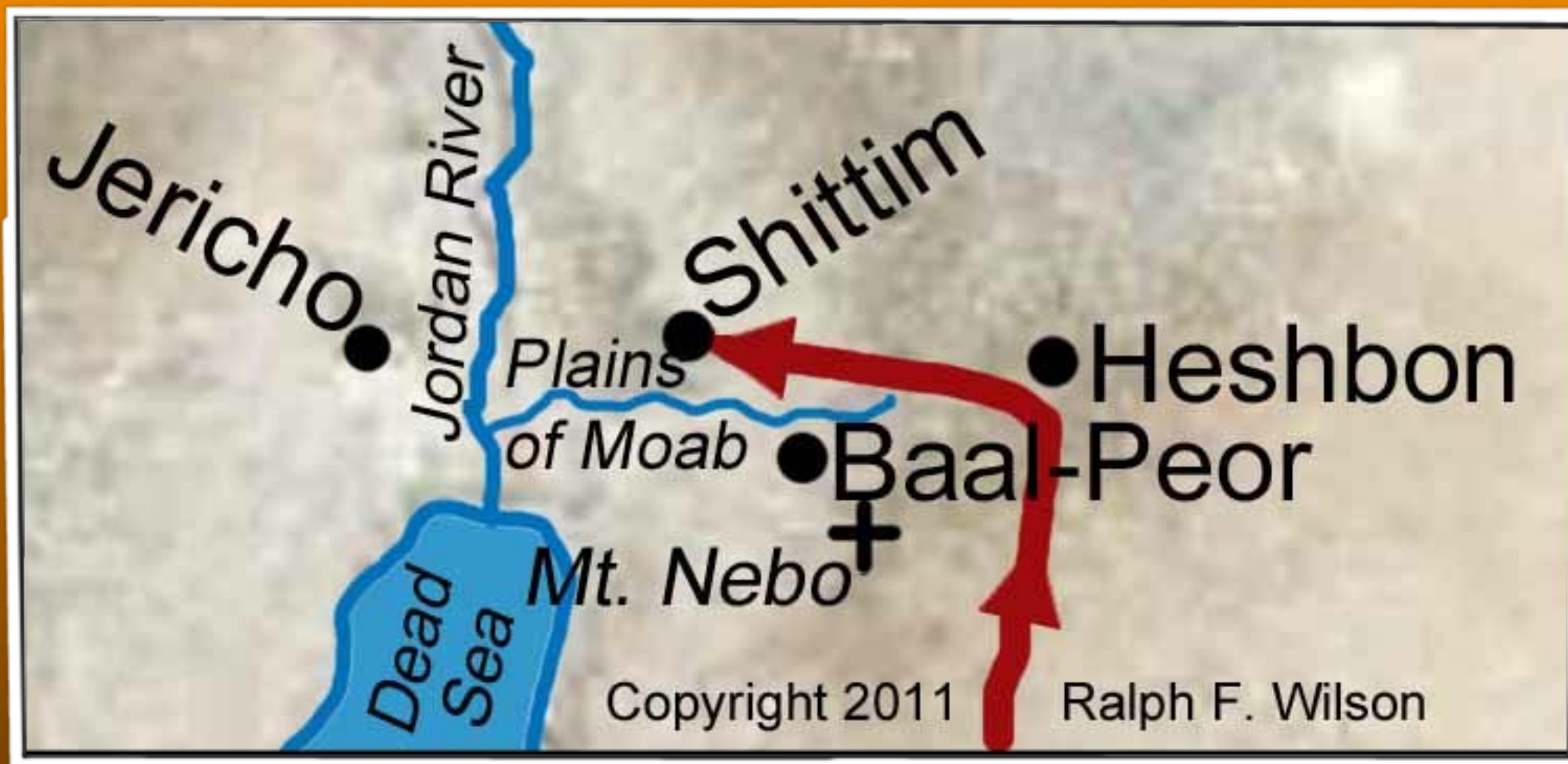


"The Consecration of Eleazar"
By William Brassey Hole (1846-1917)

The Aaronic
Priesthood could
never give access to
God's dwelling place!
The blood of bulls
and goats could
never take away sin.
Aaron's Order could
not bring them into
God's presence.

Our Compassionate High Priest

[4] The Zadok Priesthood



Numbers 25:1. Israel "joined" – RVM: 'yoked', or 'bind, fasten'. They were physically bound to Baal of Peor (The Lord of the Cleft, or Opening), the lord of fertility.

Today's talk

- Observe three excellent examples of Priests: Phinehas, Samuel and Zadok
- They all succeeded where Adam failed!
- They listened to God, stood up against spiritual corruption and understood that worship comes from the heart!



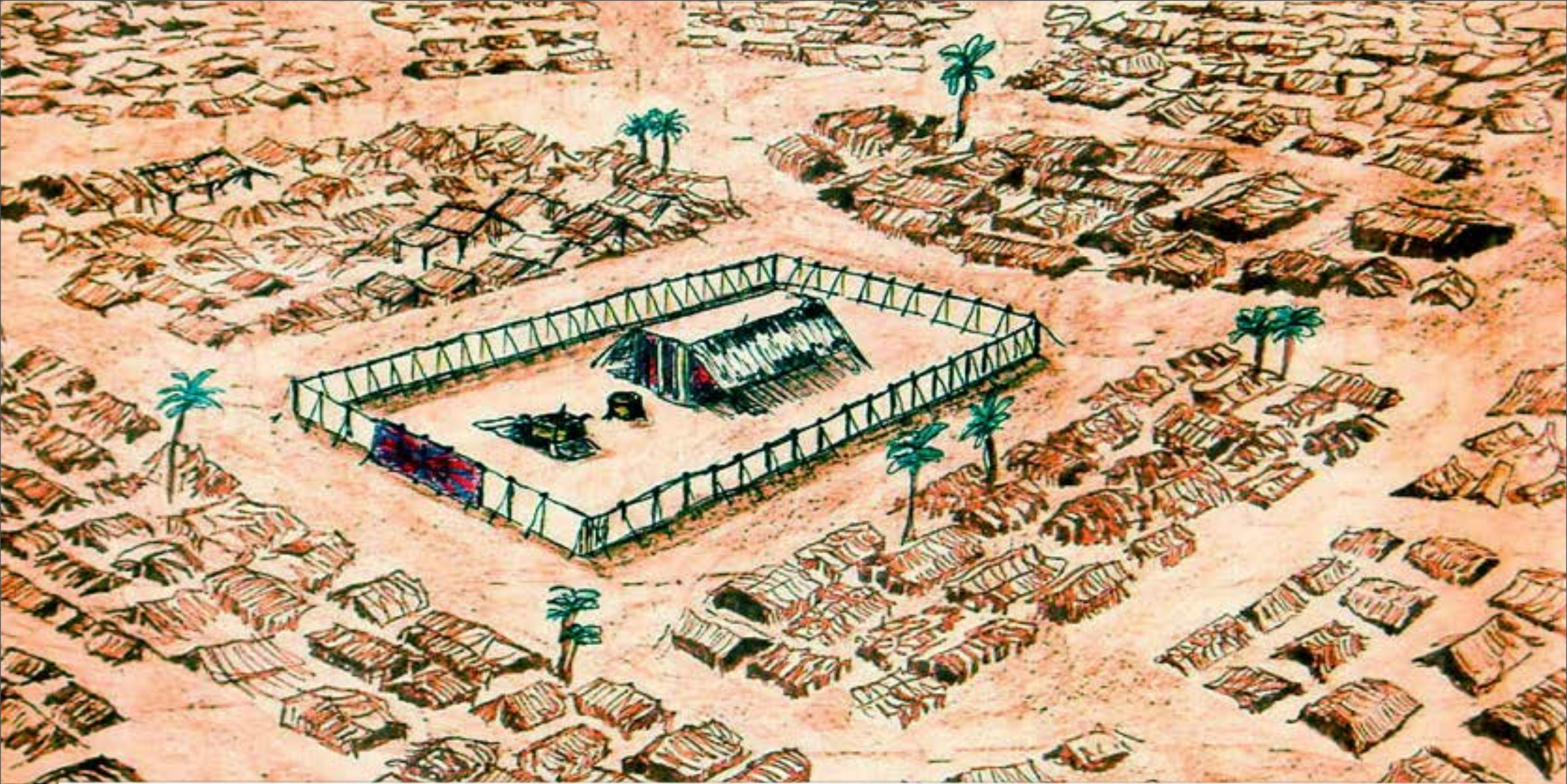
In defiance to God, Zimrí a prince of Simeon (Numbers 25:14) brings Cozbi a princess of Midian (v15) into the camp. He's from Simeon I~'hearing' I.

In front of the tabernacle,
he took her into the "tent".
"Belly" is related to "tent".
The Companion Bible: "a pleasure tent used in the worship of Baal".



See Psalm 106:28-30. Now “executed judgement” (palal) which 74/84 x’s is ‘pray’, and can mean ‘intervene, mediate’.

Cozbi means ‘my lie’ (like the serpent: ‘thou shalt not die’) and she seduced Zimri, who should have been ‘hearing’ God. Phinehas ~ ‘mouth of a serpent’ [from root, ‘to know by observation’].



This evil took place by the “door of the tabernacle” (25:6). “door” [petchach] is the same word used in Genesis 4:7. No one was guarding and protecting the “door”. Except Phinehas!

Phinehas & the "everlasting priesthood"

- God gave Phinehas a two-part covenant of: [1] Peace (Numbers 25:12) and [2] An Everlasting Priesthood (v13)
- Genesis 17:6-7: Abraham received an "everlasting covenant"
- For another link see Psalm 106:31 and Genesis 15:1-6
- Abraham (for faith) and Phinehas (for works)
- Phinehas was "zealous for my sake" (Num 25:11)
- Similar to Elijah's words at Horeb: "I have been jealous for the LORD God of hosts" (1 Kings 19:10-11) - against the corruption of Jezebel and Ahab!

A royal inheritance for a priest

- See Joshua 24:33. The priests normally had no inheritance, but there is an exception here: Mount Ephraim [‘double fruit’]
- This is a territory of Judah
- Phinehas received the ‘double fruit’, a portion for the firstborn, in the place of Kings!
- This is just like Melchizedek: a King and Priest from Judah!

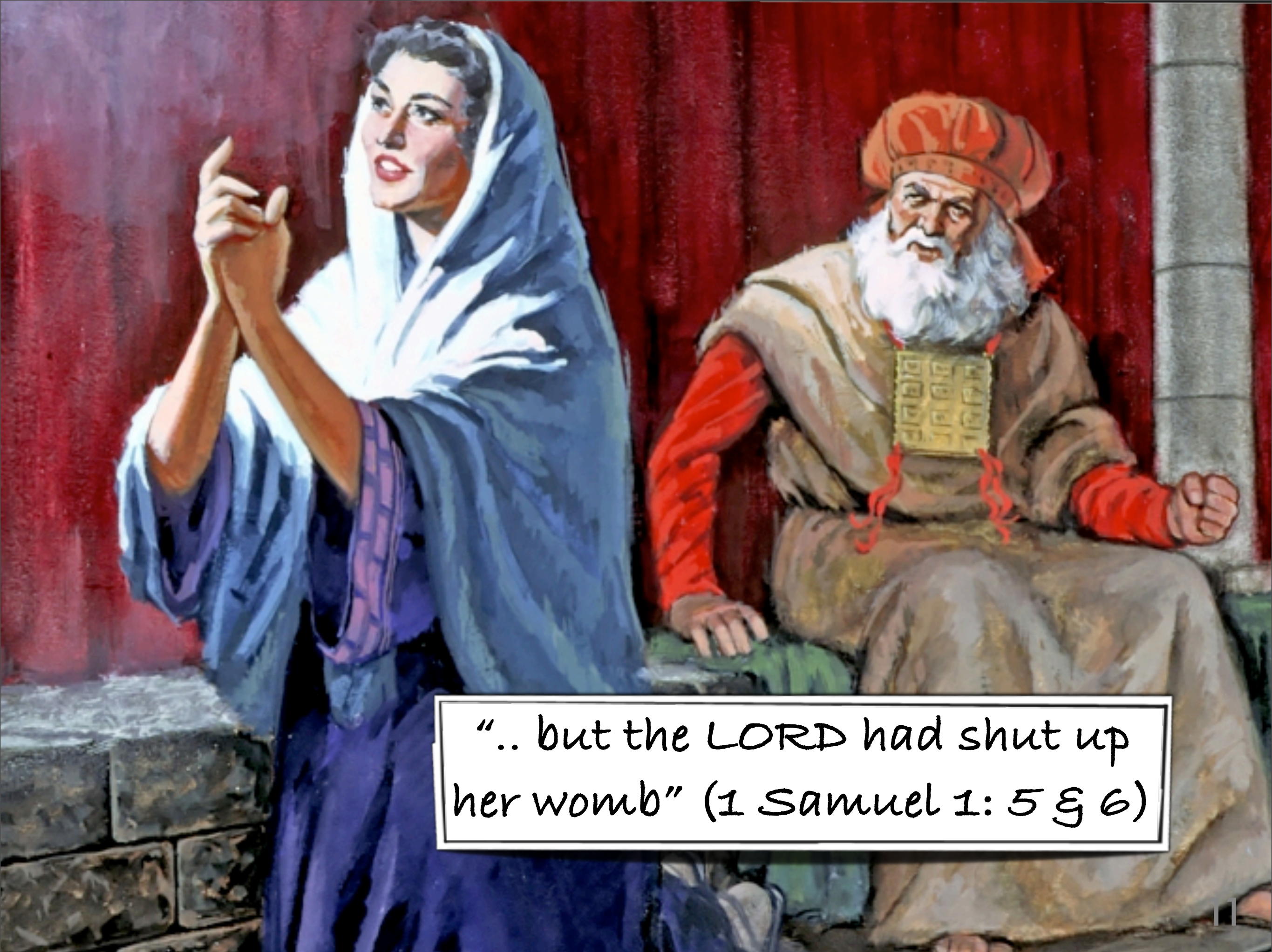
Sons of Korah, 'keepers of the door'

- Phinehas given the responsibilities of the sons of Korah - see 1 Chronicles 9:19-20
- They became the 'keepers of the door' or 'the entrance'
- See Psalm 84:1-2, 9-10
- They understood the importance of guarding the door!

Themes we have already seen

- They became the 'keepers of the door' or 'the entrance'
- We are seeing the characteristics of those that form "the everlasting priesthood"
- They are those that are prepared to uphold the faith, even if they have to stand alone in order to preserve "the way".

“In those days there was
no king in Israel: every
man did that which was
right in his own
eyes ...” (Judges 21:25)



".. but the LORD had shut up her womb" (1 Samuel 1: 5 & 6)

- ▶ “Because I have asked him of the LORD” (1 Samuel 1:20)
- ▶ “Therefore also I have lent him to the LORD” (v 28)
- ▶ “asked” and “lent” are the same Hebrew words
- ▶ ‘I asked the LORD for a man child. In giving him to me, the LORD asked in return for his full time service’

- ▶ Hannah asks for a “man child” and an ‘ideal king’
- ▶ She is praying for two men - a Priest and a King
- ▶ They would work together in restoring God's people in His ways



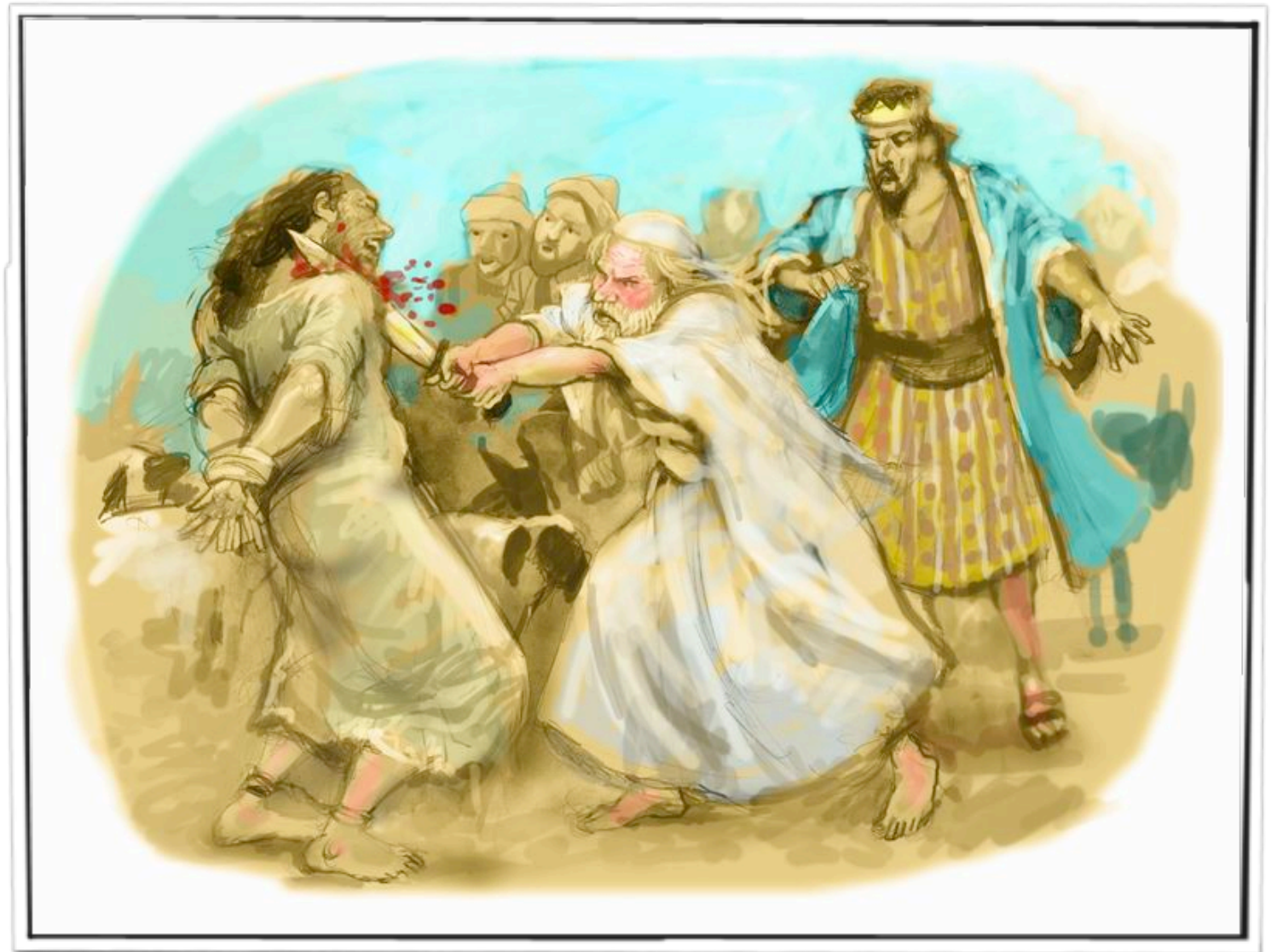
Elí dies like an unredeemed ass, with
his neck broken (Exodus 13:13)
"The glory is departed from Israel"

Qualities of the "faithful priest"

1. Samuel
listened to God
2. Samuel stood
up against
spiritual
corruption

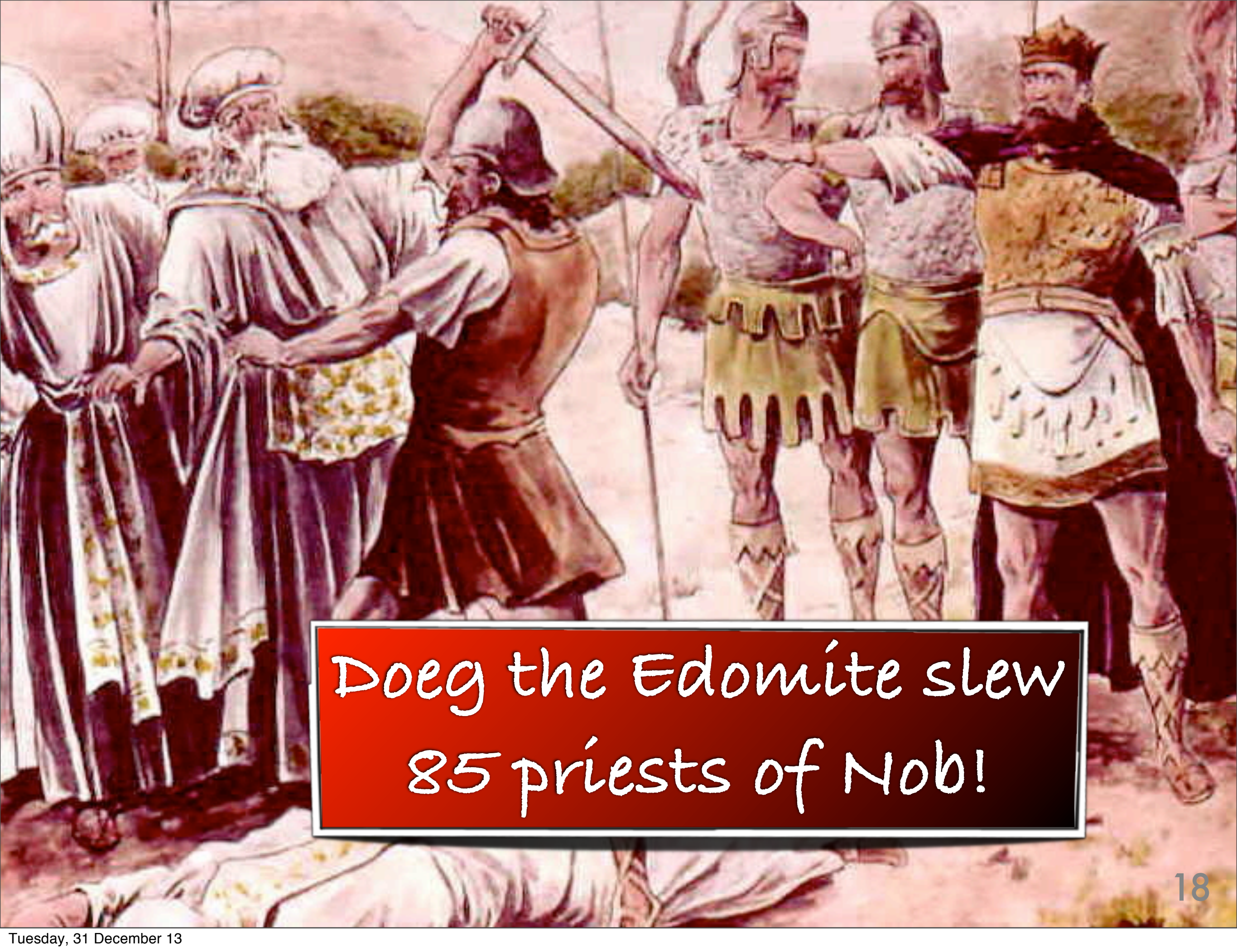
Qualities of the “faithful priest”

1. Samuel listened to God
2. Samuel stood up against spiritual corruption



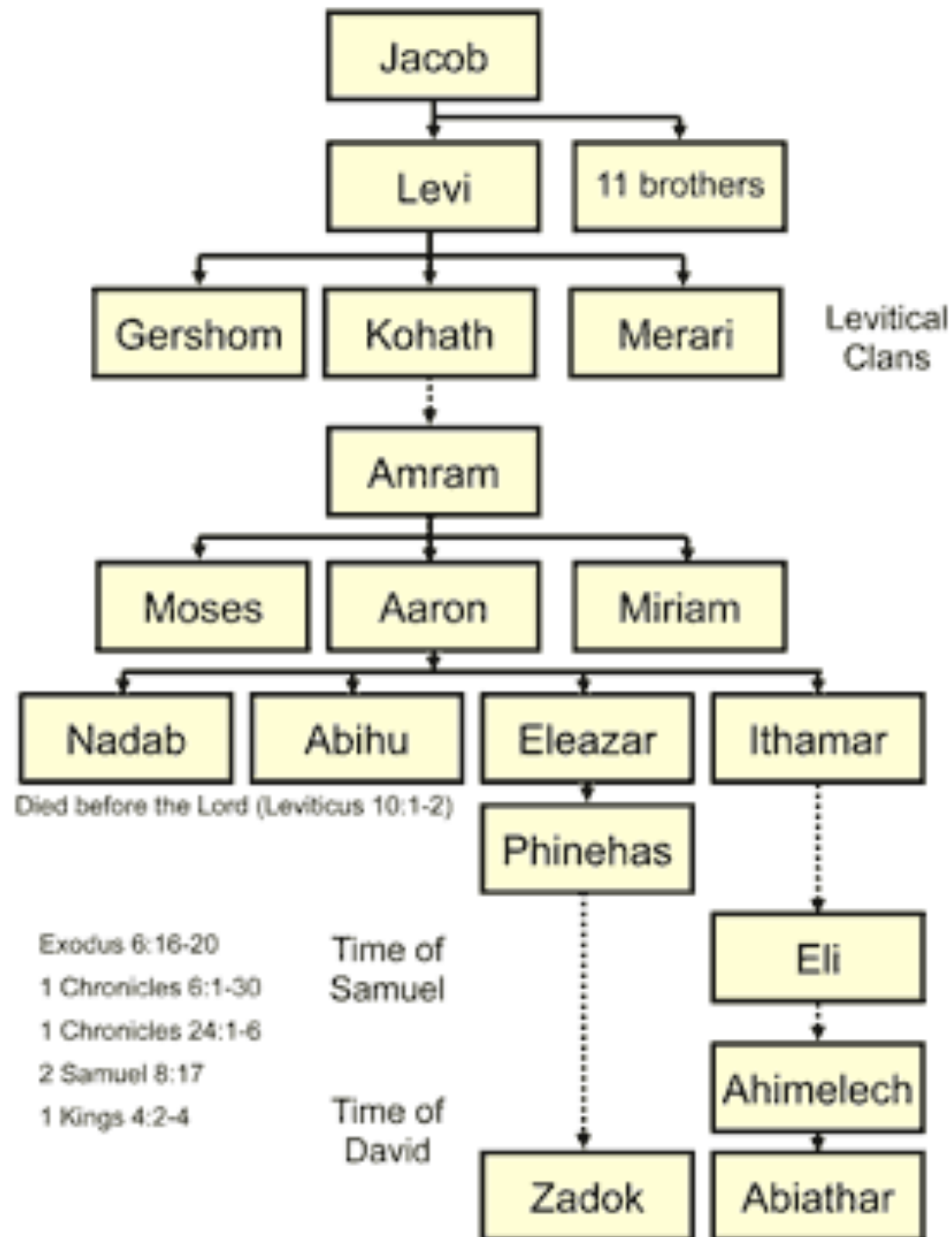
Gilgal, 'a rolling away'





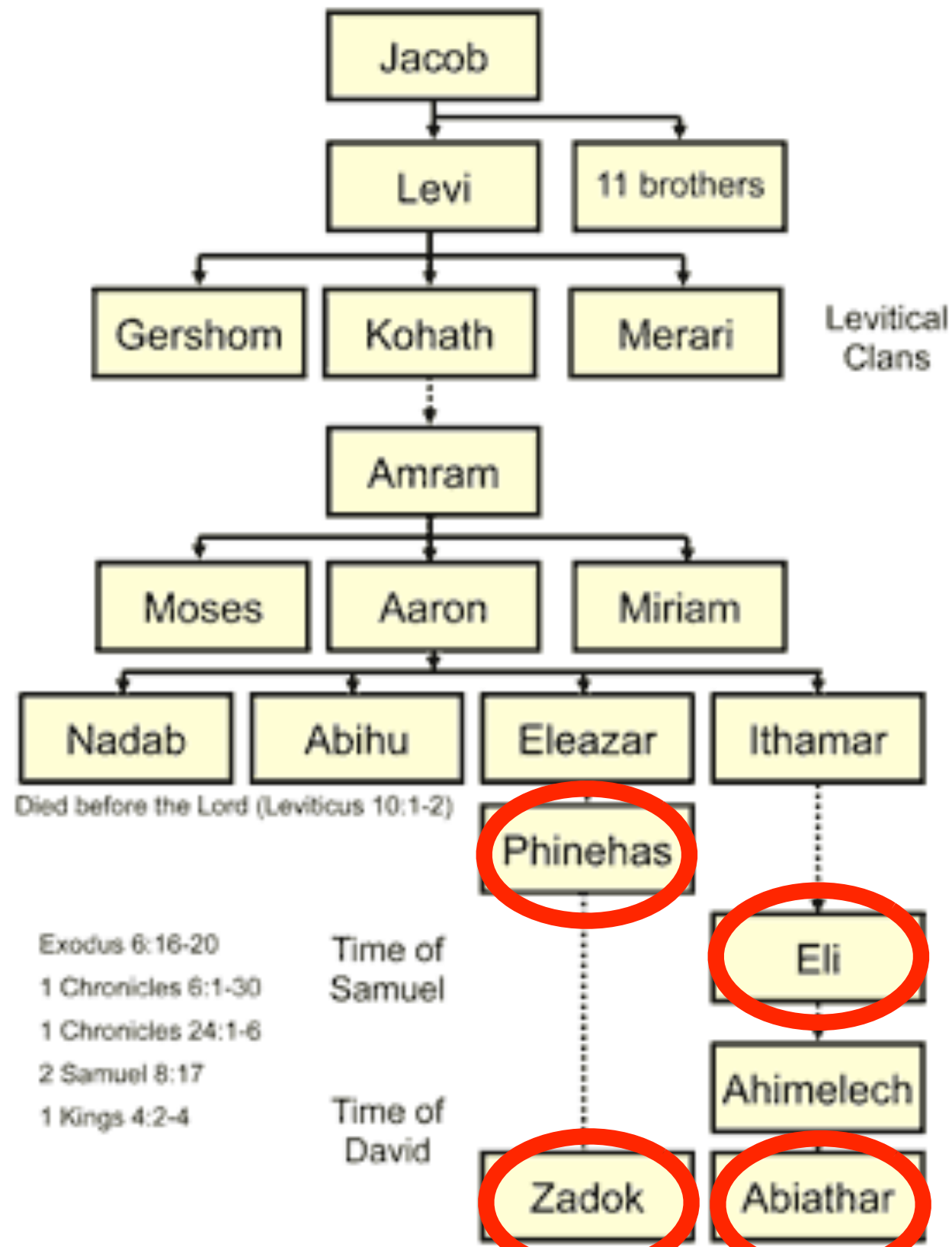
Doeg the Edomite slew
85 priests of Nob!

Genealogy of the Priesthood



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Genealogy of the Priesthood



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The background on Zadok

- We come across an important ancestor of Phinehas: Zadok
- see 1 Chronicles 12:1, 28
- Zadok was from the house of Eleazar (3rd son of Aaron), whilst Abiathar was of the house of Ithamar (4th son)
- Zadok served at Gibeon and Abiathar served at Jerusalem

Zadok the "faithful priest"

- Zadok replaces Abiathar
- Abiathar ~ 'father of abundance', from root, 'to show excess'
- [As in Nehemiah 9:24-25]
- Zadok ~ 'righteousness'
- Abiathar's priesthood sought excesses, but was made right by Zadok (an important lesson from Eden is seen)

Summary

- \
- Listened to God
- Stood up against spiritual corruption
- Prepared to “hew in pieces” the enemies of God
- “Keepers of the door”
- “jealous with Godly jealousy”
- Chose the way of Zadok and not Abiathar

The future blessing

- Ezekiel 44:15-16: Zadok's family (the family of Phinehas) is described as those that kept the charge of the sanctuary
- They will be able to approach God and be in His presence again in the Garden / Paradise
- This is the promise to Melchizedek, Phinehas and Zadok: to be Priests of Righteousness
- This is the promise to us!

Our Compassionate High Priest

[5] Christ our Great High Priest

The coming King Priest

- The Lord Jesus is portrayed as the coming King Priest
- See Psalm 110:1-4; 5-6
- He is going to judge the nations
- He is a battling priest like Phinehas
- "dew of thy youth" (v3), see Isaiah 26:19
- After the long night, the dew be will cast out: resurrection!

"No man"

- The nation desperately needed this King Priest to save
- See Isaiah 50:2 "no man"
- See Isaiah 59:1-2, 16
- His ears were always open; his intention was always to be his brother's keeper and to keep them in "the way"

The vision of Joshua



Zechariah 6: The vision focuses around Joshua [Jesus], 'Yahweh is salvation', whose "filthy garments" were replaced "with change of raiment" – or "rich apparel" (RV).

"Branch" ~ tsemach ~
'shoot' or 'sprout'. RV: "whose
name is the Bud; and it (or
they) shall bud forth under
him". Relates to Christ being
the "rod out of the stem of
Jesse, and a Branch shall
grow out of his roots" (Isaiah
11:1). Again, we see the Tree
of Life! From this branch
others 'bud under him'.



The four faces of the Branch



We see the cherubim in the Branch: "a righteous branch, and a King shall reign and prosper" (Jeremiah 23:5) [King]; "my servant the Branch" (Zechariah 3:8) [ox]; "behold the man, whose name is the Branch" (Zechariah 6:12) [man]; "the branch of the LORD be beautiful and glorious" (Isaiah 4:2) [eagle].

A priest upon a throne

- "... and he shall be a priest upon his throne" (6:13)
- Here we see Melchizedek, a King and Priest
- "temple" is heykal and can mean 'palace' or 'sanctuary' – the king in his palace and the priest in his sanctuary
- The King Priest will unify these two offices: "the counsel of peace shall be between them both" (v13). "peace" is shalom
- When these two roles are brought into one then there is peace (i.e. the covenant of peace as was promised to Phinehas).

Israel longed for the King Priest



Zechariah 6:14 says the "crown" (RVM) was "for a memorial in the temple of the LORD." It was placed in the temple as a memorial for the King Priest. The nation was yearning for "the man", "the branch", the coming High Priest!

The warnings of Malachi!

To the priests:

“despise and profane God’s name” (1:6, 12)
“departed out of the way” (2:8)
“partial in the law” (2:9)

To the people:

“adulterers, sorcerers, false swearers” (3:5)
“treacherous dealers” (2:14)
“commiters of abominations” (2:11)

*All this is very similar to what
Nehemiah later found in Jerusalem!*

The great promise of Malachi

**Spoke of the “messenger” who would
“prepare the way before the LORD”
(see Malachi 3:1)**

**To prepare them for the return of
Nehemiah – the Governor**

**So Malachi represented the
fore-runner of Nehemiah**

**A type of the Lord Jesus Christ who
will “suddenly come to his temple”**

Tobiah, the enemy of Nehemiah

“Tobiah” = *‘The LORD is good’*

He took on the Covenant Name of God

Yet he was “the Ammonite”

**“An Ammonite or Moabite shall not enter
into the congregation of the LORD; even to
their tenth generation shall they not enter
into the congregation of the LORD for ever.”
(Deuteronomy 23:3)**

The Old Testament closes with the failure of the Aaronic Priesthood



- Tobiah married the daughter of Shechaniah ('dweller of Yhwh'). His son (Johanan) married Meshullam's daughter (repaired 2 sections of the wall – 3:30)
- Tobiah had made his way into the ecclesia! Gone through the door! There were clearly no "doorkeepers"! No Phinehas'!
- Tobiah was in charge of all the provisions for worship! So Nehemiah threw Tobiah out of the Temple!

- Probably the saddest moment in Nehemiah's life: v.28: "one of the sons of Joiada" challenges Nehemiah! "I chased him from me"
- Who was this man? 12:10: The son of Joiada = great great grandson of Joshua and grandson of Eliashib (the High Priest)
- The son of Joiada had married Sanballat's daughter! In just 4 generations: from Joshua to the son of Joiada, the Truth was lost!
- A new High Priest was needed. "The way" was almost lost! Nothing would be recorded until the New Testament opens with our Lord. Hinted by "the wood offering" and "firstfruits".

Jesus was God's Cherub


- John 10:30-33. "I and my Father are one". Jesus was the outshining of God's glory
- Jesus was "the brightness of God's glory, and the express image of God's person" (Hebrews 1:3)
- "express image" Gk character. The Son revealed to man by his words and ways exactly what God is like
- He was God's Cherub, a vehicle of God's glory; and they "beheld his glory, the glory of the only begotten of the Father, full of grace and truth" (John 1).

The Compassionate worker

- Jesus is quoting from Psalm 82
- This is a Psalm of condemnation upon the leaders
- 'Look, if men were called gods, then look at my works and see they are a perfect fulfilment of God's works'
- The works were for: "the poor and fatherless", "afflicted and destitute" (v3), "poor and needy" (v4)
- Note: "all of you are children (or sons) of the Most High". This is Melchizedek language
- A new High Priest was required. Psalm 82 ends: "Arise, O God, judge the earth!" Or, 'Arise O Elohím / Mighty One!' The King Priest would do the "works" of God
- See John 10:37-38: "the works of my father"




In John 14: Philip asks Jesus to "shew us the Father". Notice the "works" (v10, 11) [see Psalm 82]. I am "the way, the truth and the life". He is the One who can provide access to the Garden: 'the way of life', and whilst 'error' caused man/ woman to be evicted, 'Truth' would restore them. "The way" was through him, and him alone.



The first Adam sinned in the garden; we now come to another garden with another temptation that would affect all mankind. This would take place in Gethsemane ~ 'the olive press'.



"The place" where 'the LORD will provide'

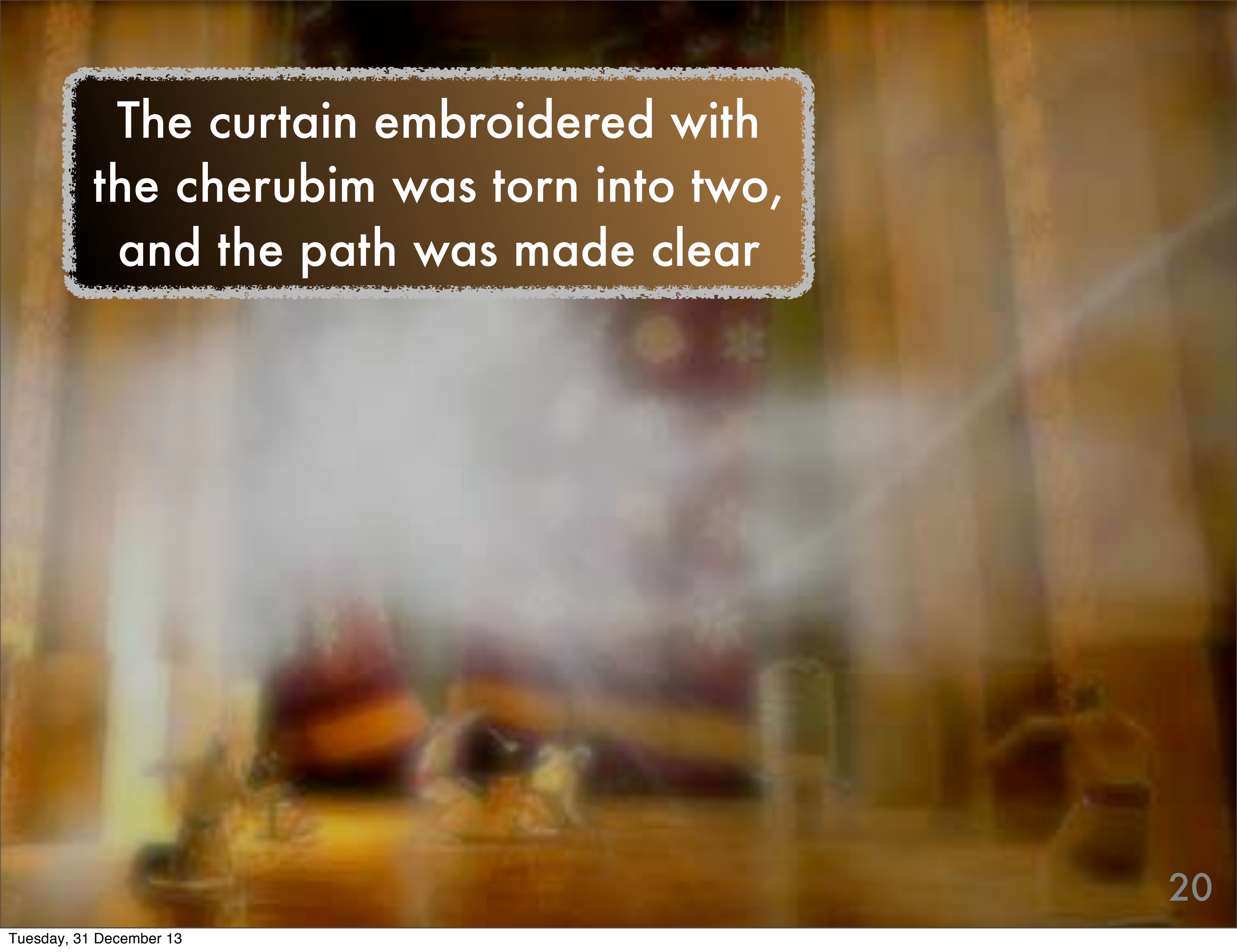


The seed of the woman vs seed of the serpent



Alfred Edersheim, 'The Life and Times of Jesus the Messiah':

"The veils before the Most Holy Place were 40 cubits (60 feet) long, and 20 (30 feet) wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these veils were so heavy, that ... it needed 300 priests to manipulate each ..."



The curtain embroidered with
the cherubim was torn into two,
and the path was made clear

Our Compassionate High Priest

[6] "A kingdom of priests and a holy nation"

The Order of Melchizedek

- Through his perfect obedience, the Lord Jesus became our High Priest after the Order of Melchizedek
- See Hebrews 5:5-6 [a quote from Psalm 110:4]
- Christ's priesthood is a better order as this one is forever v7-10 (RVm: 'cause of eternal salvation')
- Not dependent on birthright, family, but obedience to God's will
- He is Compassionate and sympathetic: RV 'bear gently on the erring'
- He understands our weaknesses and intercedes for us

Melchizedek

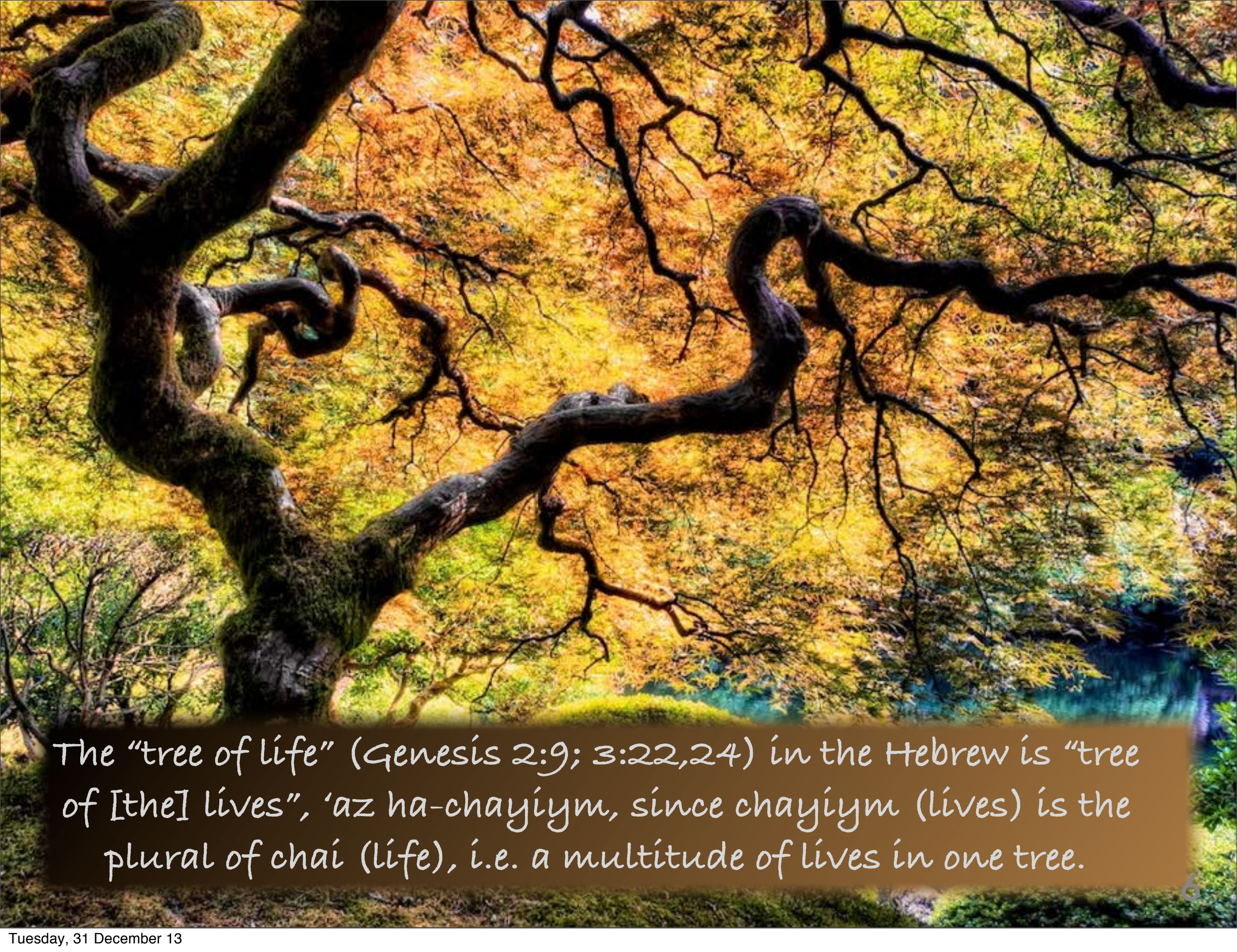
- These King Priests have the stamp of Melchizedek ("forever and ever" - Revelation 1:6)
- Revelation 5:10: "reign" (basileuo) 'to reign as a king', from root 'to be king'. Diaglott: 'a kingdom of priests'. From Exodus 19:6
- Revelation 4: The Gk is thronos. This is a lovely link: Revelation 3:21 ("throne" - thronos)
- Those that have "overcome" (3:21) níkao ~ 'conquer, prevail'. These are Priests who have fought the mental warfare. From the Greek root níke which means 'victory'
- 24 orders assigned to Zadok (16 from Eleazar and 8 from Ithamar). This is "the everlasting priesthood"!

Summary of qualities

- With Adam: vital to 'keep in the way' by 'dressing' (working in) and 'keeping' (guarding) God's sanctuary! The importance of being our brother's keeper, and keeping others "in the way"
- 'Restoration' in the Garden could only be brought about if we allowed our head, Christ, to rule over us
- In the Song of Moses: desire to be in God's "holy habitation", His "mountain", His "sanctuary". Our journeys out of Egypt need to associated with the 3 days, the Tree of Life, Yahweh Ropheka
- With Melchizedek: seeing God in our lives as "the most High God" and believing He is our "shield and exceeding great reward"
- With Phinehas, Samuel and Zadok: listen to God; stand up against corruption and understand, "To obey is better than sacrifice"







The "tree of life" (Genesis 2:9; 3:22,24) in the Hebrew is "tree of [the] lives", 'az ha-chayiyim, since chayiyim (lives) is the plural of chái (life), i.e. a multitude of lives in one tree.



As the single seed became a multitudinous one so this singular tree becomes a multitudinous forest in Christ:

“Now to Abraham and his seed the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ” (Galatian 3:16).

A dead tree or a living tree?

- There is a Greek word, Dendron, which means 'a living tree', but it's not used here, but xulon instead
- It's obviously a living tree as you can eat the fruit from it (2:7), and it bears fruit and leaves (22:3)
- But for some reason it's not used. Why?
- See Acts 5:30; 10:39 also 13:29
- xulon is used to describe the cross. Life came forth from that dead tree in blood and water!



The fruit of the Spirit is ...

They do this "for the healing of the nations" (Revelation 22:2)



We finally discover that the Cherubim
represent the redeemed saints in the kingdom!



The Song of Moses, now the Song of
Moses & the Song of the Lamb

The glory of God returns ...

- Ezekiel sees the glory of God in the Cherubim: "This was the appearance of the likeness of the glory of the LORD" (Ezekiel 1:28)
- In chapter 10, this glory departs "the east gate of the LORD's house" (10:19)
- Then in chapter 11 the glory departs from the Mount of Olives, however it returns in Ezekiel 43:1-7
- The glory of God in Cherubim returns through the eastern gate and it's there in the Temple forever.

The saints enter at the east

- See Revelation 16:12: "that the way of the kings of the east might be prepared", or RV: 'that the way might be made ready for the kings that come from the sun rising'
- A wonderful picture of the saints in glory, as King and Priests, energised by the Sun of Righteousness who has healing in his beams (Malachi 4:2), being ushered in
- unlike the fierce and fiery Cherubim that guarded "the way", we will finally see the face of our Lord, who is "full of grace and truth", Compassionate and loving.

Israel will become like Eden

- See Isaiah 51:3 - God will "comfort" Israel and make her "like Eden"
- Israel will "listen" (v1,4,7) and she will be singing (her song of deliverance!)
- At this time, the wilderness of Israel will be like Eden, and the garden of the Lord (v3)
- Let's consider the vision in Ezekiel 36
- The Land of Israel will be rejuvenated. It will become like the Garden of Eden - see v33-36.

The “wayfaring man”

- See Isaiah 35: As they make their way back, “the way” is opened (see v 1-2; 5-6)
- The “wayfaring man” (v7) or simply ‘to go’ or ‘to walk’
- It’s saying that “The way of holiness” is not for the “unclean” but for ‘him who walks in the way’
- Rotherham: “ ... but He Himself shall be one of them, travelling on the road. And the perverse shall not stray thereinto”
- So “He Himself” will be travelling ...?

God will bring them back

- To see who "He Himself" is see Isaiah 52: 11-12
- God will go "before" them and He will also be there "rereward". God's keeping them "in the way". He's determined to bring them back!
- Notice this highway. It's not part of the "parched ground" but will "be grass with reeds and rushes" (v7)
- They are in the Paradise! Foliage bursting around
- This "highway" is called "The way of holiness" (v.8), or "the holy way"
- They will have learnt the lesson of 'keeping in the way'. 16

Fellowship will be restored

- Finally they arrive in the Land, see Ezekiel 37: 21-24
- The King will reign over a priestly kingdom
- "David my servant". Think that it's referring back to Hebron ('fellowship') when David was made king
- See 2 Samuel 5: 1-3. Eden Restored will be a place of fellowship
- And just as Adam said to Eve, this time Israel will say to the King, "Behold, we are thy bone and thy flesh"
- This is the woman recognising that her life is bound up with this man! King Jesus!

A Royal Priesthood!

- We have an incredible privilege now: to be a "Royal Priesthood" - see 1 Peter 2:3-5; 9
- Do we act like this?
- To become Priests we need to have known God's love and mercy and how He has worked in our lives to get us ready for such a position in the kingdom
- See what Jesus said: Matthew 20:25-28 - "whosoever will be chief among you let him be your minister"
- We learn **compassion** in this servitude and we are ready to be **compassionate High Priests!**

