

Pentwater Bible Church

Hebrews Message 23

June 10, 2018



The Breastplate of the High Priest, Artist Unknown

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

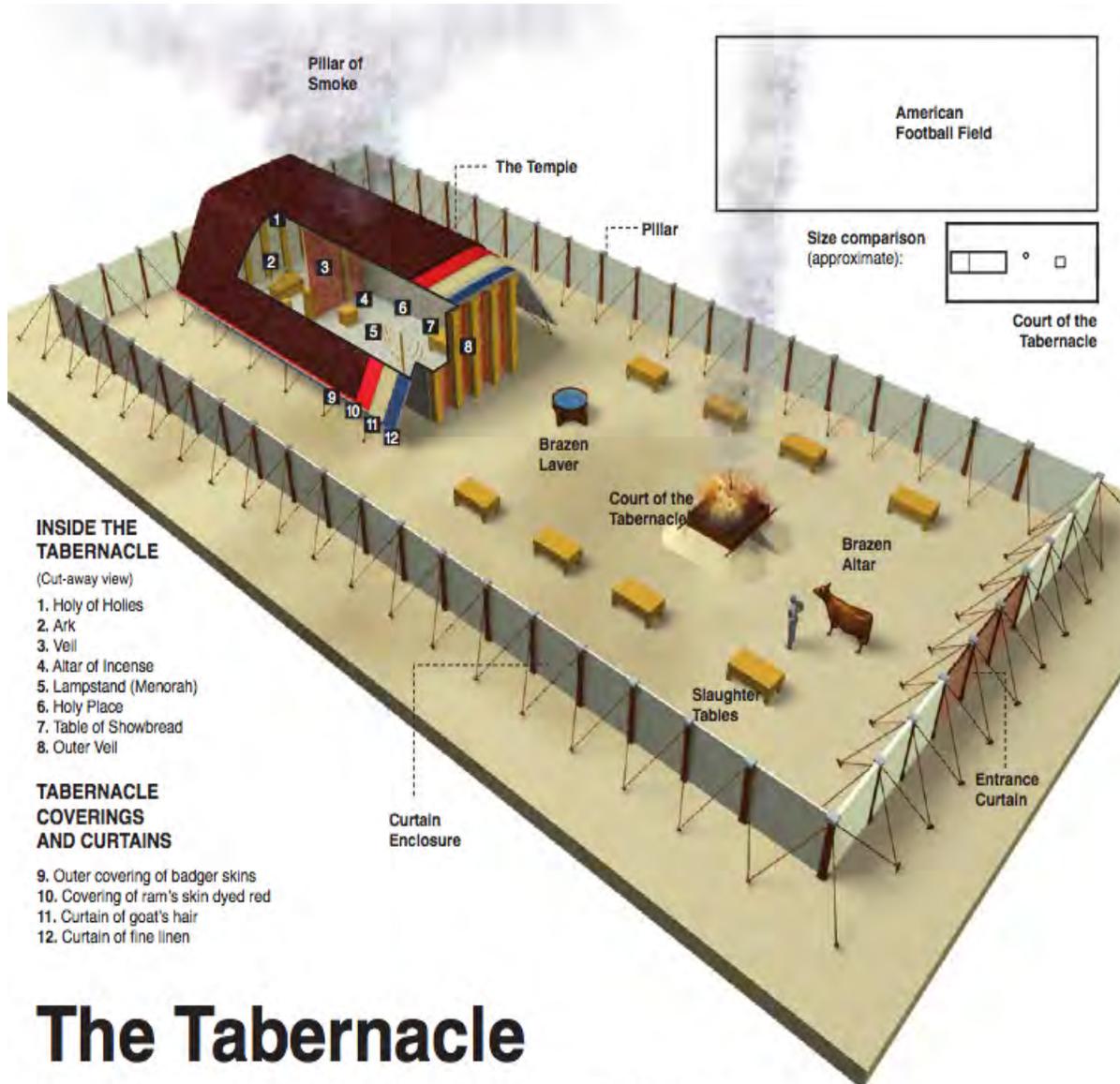
The Book of Hebrews

Message Twenty-Three

THE HEAVENLY TABERNACLE PART III

June 10, 2018

Daniel E. Woodhead



The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

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CLEANSING OF THE HEAVENLY TABERNACLE

Hebrew 9:23_24

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these ²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (KJV).

This section of scripture gives a glimpse into Heaven. The apostle continues on with his discussion of how the earthly Tabernacle was a pattern of the same things in Heaven. Continuing with this thought he then says that the blood of the sacrifices in the earthly Tabernacle were sprinkled on both the Tabernacle and all the vessels of the ministry used within the Tabernacle. Christ who needed to purify the Heavenly Tabernacle had to do it with the perfect sacrifice of the Lord Jesus. First it is important to realize what the earthly Tabernacle had within it and how it represented the one in Heaven.

THE EPHOD



SOURCE: LIBRARY OF CONGRESS

Exodus 28:6–14

⁶And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. ⁷It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together. ⁸And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen. ⁹And thou shalt take two onyx stones, and grave on them the names of the children of Israel: ¹⁰six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. ¹¹With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in settings of gold. ¹²And thou shalt put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before Jehovah upon his two shoulders for a memorial. ¹³And thou shalt make settings of gold, ¹⁴and two chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the settings (ASV, 1901).

The next feature associated with the Tabernacle was the *Ephod*, which was the emblem which the high priest wore. It was a sleeveless outer garment which was on the priest's upper body. It had two parts, a front and a back, that were fastened on two shoulder pieces with straps (braided chains) of gold with mounted onyx stones (v. 9) and held to the body with a belt at the waist that covered the tunic (v. 8). On the two onyx stones were to be engraved the names of Israel's 12 tribes (6 on each stone, v. 10). Later, it became the symbol of priesthood itself in that whoever had the Ephod had the authority to be the priest (1 Samuel 2:18–28; 14:3; 22:18; 23:6; 30:7–8).

THE BREASTPLATE OF JUDGMENT



SOURCE: [HTTP://WWW.MISHKANMINISTRIES.ORG/HIGHPRIEST.P](http://www.mishkanministries.org/highpriest.p)

Exodus 28:15–29

¹⁵And thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it. ¹⁶Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof. ¹⁷And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; ¹⁸and the second row an emerald, a sapphire, and a diamond; ¹⁹and the third row a jacinth, an agate, and an amethyst; ²⁰and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed in gold in their settings. ²¹And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes. ²²And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. ²³And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. ²⁴And thou shalt put the two wreathen chains of gold in the two rings at the ends of the breastplate. ²⁵And the other two ends of the two wreathen chains thou shalt put on the two settings, and put them on the shoulderpieces of the ephod in the forepart thereof. ²⁶And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. ²⁷And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod. ²⁸And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the skilfully woven band of the ephod, and that the breastplate be not loosed from the ephod. ²⁹And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually (ASV, 1901).

The Breastplate of Judgment was made of the same material as the Ephod and placed in the center of the it. On it were twelve stones, arranged in four rows, so that there were three precious stones in each row. These twelve stones symbolized the twelve tribes of Israel (Exodus 28:29). The high priest would bear *the names of the children of Israel* in the Breastplate of Judgment over his heart whenever he went into the Holy of Holies. Therefore, it served as a continual memorial before God.

THE URIM AND THE THUMMIM

Exodus 28:30

³⁰And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually (ASV, 1901).

The Breastplate of Judgment had twelve stones, and also concealed the *Urim* and *Thummim*. The Urim and the Thummim were the means by which the priests made decisions for the

questions and crises beyond human perception. (Exodus 28:15). The breast piece was “folded double” (Exodus 28:16) to form a kind of pocket into which the Urim and Thummim would be placed. In Hebrew, the word *Urim* means “lights” and the word *Thummim* means “perfections.”

When a group of Jewish scholars translated the Hebrew Old Testament into Greek (The Septuagint) about 250 B.C. in Alexandria Egypt, the Greek words with which they chose to translate the words *Urim and Thummim* meant “revelation” and “truth.” The Hebrew meaning, “lights” and “perfections,” emphasized what it was. The Greek words “revelation and truth” emphasized their purpose as being a means by which God revealed His will to men.

In determining God’s will, *the Urim and the Thummim* had limited use in that it would answer only “yes and no” questions. The very word “light” shows in what way it would answer. If the answer was “yes,” it would light up; if the answer was “no,” it would not light up. Because it could only answer “yes and no” questions, sometimes several questions had to be asked in logical order before the will of God was determined.

All together *the Urim and the Thummim* is mentioned seven times throughout the Scriptures. First, it was part of the high priest’s garments (Exodus 28:30). Secondly, Leviticus 8:8 makes the same point. Thirdly, it was used as a way of inquiring of the Lord (Numbers 27:21). Fourthly, it belonged to the Tribe of Levi (Deuteronomy 33:8). Fifth, it provided no answer for Saul even though he inquired of the Urim and the Thummim (1 Samuel 28:6). Sixth, Ezra 2:63 stated that it was one of the things missing in the Second Temple. And seventh, Nehemiah 7:65 made the same point.

While these are the seven places where the Urim and the Thummim is actually mentioned by name, the term ephod is used in other places. Five examples where the Urim and the Thummim is used in action are: Joshua 7:14–18, in determining Achan’s sin; 1 Samuel 14:37–38 and 22:20 in comparison with 23:6–12; 30:7–8; and 2 Samuel 2:1.

THE CLOTHING OF THE HIGH PRIEST

Exodus 28:31–29:46

³¹And thou shalt make the robe of the ephod all of blue. ³²And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. ³³And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: ³⁴a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. ³⁵And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not.

³⁶And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO JEHOVAH. ³⁷And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. ³⁸And it shall be upon Aaron’s forehead, and Aaron shall bear the iniquity of the holy things, which

the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah. ³⁹And thou shalt weave the coat in checker work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer.

⁴⁰And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and head-tires shalt thou make for them, for glory and for beauty. ⁴¹And thou shalt put them upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. ⁴²And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: ⁴³and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.

¹And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, ²and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. ³And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. ⁴And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. ⁵And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the skilfully woven band of the ephod; ⁶and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. ⁷Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. ⁸And thou shalt bring his sons, and put coats upon them. ⁹And thou shalt gird them with girdles, Aaron and his sons, and bind head-tires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons.

¹⁰And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. ¹¹And thou shalt kill the bullock before Jehovah, at the door of the tent of meeting. ¹²And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. ¹³And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. ¹⁴But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp: it is a sin-offering.

¹⁵Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram. ¹⁶And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. ¹⁷And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. ¹⁸And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto Jehovah; it is a sweet savor, an offering made by fire unto Jehovah.

¹⁹And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. ²⁰Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. ²¹And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. ²²Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh (for it is a ram of consecration), ²³and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before Jehovah: ²⁴and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons, and shalt wave them for a wave-offering before Jehovah. ²⁵And thou shalt take them from their hands, and burn them on the altar upon the burnt-offering, for a sweet savor before Jehovah: it is an offering made by fire unto Jehovah.

²⁶And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave-offering before Jehovah: and it shall be thy portion. ²⁷And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: ²⁸and it shall be for Aaron and his sons as their portion for ever from the children of Israel; for it is a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto Jehovah.

²⁹And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. ³⁰Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place.

³¹And thou shalt take the ram of consecration, and boil its flesh in a holy place. ³²And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. ³³And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. ³⁴And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

³⁵And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. ³⁶And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it.

³⁷Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

³⁸Now this is that which thou shalt offer upon the altar: two lambs a year old day by day continually. ³⁹The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: ⁴⁰and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink-offering. ⁴¹And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Jehovah. ⁴²It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. ⁴³And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory. ⁴⁴And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. ⁴⁵And I will dwell among the children of Israel, and will be their God. ⁴⁶And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God (ASV, 1901).

THE SIGNIFICANCE OF THE CLOTHING

The basic significance of the clothing of the high priest and the other common priests was the concept of separation in that they were separated, sanctified or set apart, for divine use. The common priests had a more modest type of clothing, and the high priest had a very special type of clothing.

The significance of the clothing of the priests was twofold. First, it emphasized the holiness of God. Secondly, it signified the need for an intermediary in that no Jew was free to go up to the Tabernacle, offer his own sacrifice, then walk into the Holy of Holies to sprinkle the blood. He needed the priesthood of Israel to do all this for him. The whole priestly system symbolized the need for a mediator between God and man. While the prophets represented God to man, the priests represented man to God. This is what Jesus became to us after His ascension.

Romans 8:34

Who is he that condemneth? It is Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us (KJV).

Next message: THE TABERNACLE CONCLUSION

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