

2022.09.11.E The High Priest - Carl Robbins - 91022152347203...

Wed, Sep 14, 2022 9:04PM 31:36

SUMMARY KEYWORDS

high priest, priest, people, exodus, lord, priesthood, israel, god, leviticus, aaron, moses, wearing, holiness, christ, holy, ephod, verse, clothing, man, notice

SPEAKERS

Carl Robbins

Carl Robbins 00:00

I'm so excited to have the pastoral interns we hav. We get to keep David Rios for a few more months instead of exiling him to New York City. Turns out he's going to get to stay with us through May. We're so excited about that. But for two of our interns, I would ask you to begin praying now. An unusual request. One is our dear brother Mark Kuo, who was recently ordained by Calvary Presbytery, who will soon be returning to Taiwan, as soon as all his support is raised. And the other is our dear brother, Ruben Sheneni, who's leading us in worship. Both of them, and this is a unique first for us, we've never had interns with the dozens of men we've had, who we are intentionally sending into harm's way. With Mark Kuo he's going back to Taiwan, and if you know anything about the international geopolitical situation, you know that China's menacing the island more and more every day, and Reuben, his situation is even a little bit more grave. He will be going back in two and a half years, to the northern half of Nigeria. And if you know anything about Nigeria, you know that the southern half of Nigeria is predominantly Christian. The northern half is predominantly almost exclusively Muslim. And so Reuben has grown up and lives with danger on every hand, burning down of churches, beheading of Christians, just three or four weeks ago, his mother was a target of a kidnapping plot that the Lord was pleased to foil. And so we want you to pray specifically for them in a unique way - in a way that we haven't prayed before for interns as we send them out, not that we're sending Reuben out just yet. The Lord has some work to do on him yet, but pray for courage. Because both of these men will be going into places that are are very dangerous. And so pray for them that their their courage would grow in the days that they're here, they will be strengthened before they go back to the very dangerous places where they'll minister. Throughout the book of Hebrews, Reuben read from Hebrews 5 and that's just one of the sections in Hebrews, where Jesus is presented as our Great High Priest. In fact, most New Testament scholars will agree that the theme of Hebrews is this premise, Jesus is our better high priest. Our first problem is most of us don't know what a High Priest is or does. And so tonight, we'll be delving into this type of Christ with me. Our premise is that the high priest in the Old Testament is a glorious type of representation of the better high priests to come. Now, if you've not been with us on Sunday nights we've been studying the types of Christ in the Old Testament. And just to remind you, we began by looking at Adam, the type of Jesus as the federal head of a race, one who

acts for others. And then we studied the Ark, the type of the one place to hide when the wrath of God is poured out. Then we saw Christ in the saga of Abraham, and his son Isaac. Then we looked at Joseph, the rejected kinsmen. And then we gazed upon the Passover lamb. Next, we studied the Old Testament prophet Jonah being swallowed by the great fish, and then coming out three days later as a type of Christ in His resurrection. Then we examined Samson as a type of Christ. We looked at Manna as a type of Christ, the bread of life. Last week, we looked at the rock that poured forth living waters, Paul just tells us, in case you didn't get the point, he says in 1 Corinthians 10 of the rock was Christ. Well, tonight, we're going to look at a 10th type that of the high priest and a few reminders about types because most of us aren't that skilled at typology, a few principles we should follow as we look at this. First of all, types are always something prophetic. They're in the Old Testament, and they're pointing towards something in the new covenant, and so they're a form of prophecy. Second thing you should know about types is they're divinely designed. I always have to stifle a smirk when people will read something like this and say, Wow, what an interesting thing. What a great coincidence. Well, of course, there are no coincidences in a world controlled by a sovereign God. And what we see with types, they're not accidents are coincidence. Types are an integral part of the history of redemption. It is the Lord's sovereign rule of history, and his infinitely exact knowledge of the future that makes typology possible. He knows what is to come. He knows what person and what events are at the center of human history. And so the Lord is able to weave into history, all manner of anticipations and road signs to teach His people long before events come to pass, who Christ will be. And another premise we should know that guides are typolog. With a true type there is always a clear point of resemblance and connection between the type and the antitype or its fulfillment. No reaching or forcing or pressing needs to be done for this to be seen. Oftentimes, this is the case tonight the New Testament simply tells us that something or some office or someone was a type. And that's certainly our case tonight. And we're grateful for that, because we would not be able to dream this up unless scripture connected the dots for us. Well, our context is Exodus 28. I hope you have one finger there and one in Hebrews. The context is after receiving the 10 Commandments from the Lord, Moses ascends, Mount Sinai, while the nation of Israel, some 2 million strong are camped out below at the foot of the mountain for six weeks. And the Lord reveals to Moses in several days, all the details first of all of the place of worship, the tabernacle, in Exodus 25, to 27. And then in Exodus 28, the Lord begins revealing the beginning details of a priesthood for his people. And he tells him some things that as Reuben was reading, I was thinking, I bet people are scratching their head and saying why. There's a great deal of emphasis put upon the clothing of the priesthood, in keeping with the beauty of the entire tabernacle, Aaron is the high priest, and most of the clothing described are, are the special vestments for him, and all those who will follow him in the office of high priest. But most importantly, in Exodus 28, we're given some insight into the duties of the high priest and all of these point to the Lord Jesus Christ. We're going to need the help of the Holy Spirit as we hear this word here to write and as we hear it, to lead us to the Lord's table after the preaching of the Word. And so let's ask for that now. Oh sovereign God, your word is more precious to us than fine gold, sweeter than purest honey. And so now as we turn to your scripture, send the Holy Spirit to infuse your word with truth and grace, so that the good news of your kindness and mercy would shine before our eyes, and delight our senses, so that we cannot help but respond with wonder and faith. We pray in Jesus name, amen. Look carefully to Exodus 28. And I want to show you first of all the establishment of a specific family line, as the priesthood. Having revealed to Moses the tabernacle, where he will dwell and be worshipped. Now the Lord reveals the nature of the priesthood that will serve him there. The first thing the Lord says about this priesthood is that he would not take volunteers. Look at Exodus chapter 28. And notice, we can't get out of the first verse of Exodus 28. Without being told, the Lord says, Take Aaron and your brother and his sons with him from among the children of Israel, that he may minister to me as priests and then the Lord names Aaron and his

next generation. Then in verse 39 and 40, of the same chapter, Moses is told to make this clothing for Aaron, and for his sons. Now notice something important about the priesthood. Aaron and his sons didn't sign up. There is no such thing as self appointed priest. The same is true today in the church, there are no self appointed pastors, elders or deacons. Repeatedly, the Lord emphasized that the priestly class was to be one family, Aaron's family, Aaron is Moses brother. He's been a leader in Israel since Moses first told Pharaoh to let God's people go, Aaron had served as Moses' spokesman, he had performed miraculous signs, he had held Moses hands up, he had gone up the mountain. And the Lord is making it extremely clear that the priesthood is an office that's passed down from generation to generation, within a family that's within a tribe in Israel, not an office that can be purchased. That happens later in 2 Chronicles 13. It's a disaster. It's not an office that can be taken by reason of power or influence. Is not an office that can be assumed by popular election. Only God can make someone a priest. It was not by human choice. And even within the household of Aaron, there were disqualifying factors. Keep one finger here and look at Leviticus 21. And I want you to see with your own eyes some of the ways that a man, even if he were born of Aaron's household, could be removed or never be able to serve as a priest. Leviticus 21, beginning in verse 16, we read the Lord spoke to Moses saying, Leviticus 21:17. Speak to Aaron saying, No man of your descendants and succeeding generations who has any defect, may approach to offer the bread of his God. For any man who has a defect shall not approach a man blind or lame, who has a marred face or any limb too long a man who has a broken foot or broken hand, or is a hunchback or a dwarf or a man who has a defect in his eye or eczema or scab, or is a eunuch. No man of the descendants of Aaron the priest who has a defect, shall come near, to offer the offerings made by fire to the Lord, he has a defect, he shall not come near to offer the bread of his God. Now, let me just stop for a moment and tell you what's going on here. This is teaching Israel to desire and demand nothing less than a perfect high priest. And this is pointing - this right now in Leviticus chapter 21, is like a road sign pointing and saying, Jesus, perfect, sinless, no defect in him and in word thought, or deed. So when you read Leviticus 21, you have to read it through the lens of, this is preparing the way for Christ. So the Lord goes on in Leviticus 21:22. He may eat the bread of his God, both the most holy and the holy, only he shall not go near the veil or approach the altar because he has a defect, lest he profane the sanctuary for I the Lord God sanctify them. Now you'll notice something about the priesthood, the weakness of it is immediately seen. Here's, here's the problem. We're going to see in a moment that one of the glorious things about Christ, the high priest is, he's better. That's really the point of the book of Hebrews. He's better not only is he better than the old covenant priests, he's best. He's the perfect high priests. But we see how weak the old covenant priesthood is, even though it's instituted by God. By one quick note, we can't get out of Exodus 28:1 without seeing it. Look there very carefully, and look whose name shows up. Exodus 28:1. The Lord says to Moses, now take Aaron your brother and his sons with him from among the children of Israel, that he may minister to me as priest Aaron, and Aaron sons Nadab, Abihu, very quickly, in Leviticus 10, they show what they're made of. They offer strange fire as an act of worship, and they are consumed instead of what the Lord had commanded. And so we see that we only get one generation into the high priesthood and already these men are shown to be corrupt. Israel needs a better priest, they need a perfect priest. Now, let me point out what some of the functions of the high priest were to be. His day was very busy. Listen to what we can piece together from Exodus, Leviticus and Numbers. The high priest first of all, he he superintended, all parts of the people's worship, all duties related to the service of the tabernacle. He oversaw the burning of incense on the altar, the cleaning and the trimming of lamps, the keeping shew bread on the table in the holy place, keeping the fire constantly burning on the altar of burnt offering, performing the morning and evening sacrifice, pronouncing the daily benediction upon the people after the sacrifices, and then come the sacrifices, inspecting them, killing them, burning them, disposing of the carcasses, and then the festivals, the high priest would lead the

festivals blowing the trumpets, then the sacrificial meals. The high priest was sort of a counselor in assisting the elders in judgment, especially in difficult cases. The high priest one of his most crucial tasks was that according to Leviticus 14 of inspecting lepers, the high priest served as a chaplain in wartime we find in Deuteronomy 20. And the high priest is also what we could call today, a preacher. He taught the Word of God to God's people. When Moses describes later in Deuteronomy 33, the work of the high priest, he says, They shall teach Jacob your judgments and Israel your law. And so the High Priest is a busy man, he's a holy man, he's involved deeply in the sacramental life of Israel, in terms of the ministry of the word. He's even sort of a healthcare inspector. And notice then who all of this is for with the high priest. Look carefully at Exodus 28:1. Take Aaron, your brother and his sons with him from among the children of Israel, that he may minister to me, as priest, the high priests. Surely they ministered to the people but their first obligation was to minister to the Lord, and to please Him. If they forgot their obligation to the Lord, they would soon begin to minimize their responsibility to the people and the nation would decay spiritually. This is what the Lord had against the people in Malachi's day in Malachi chapter 1. When the Lord said to the people of Malachi's day A son honors his father and a servant his master, if I'm a father, where's my honor? If I'm a master, where's my reverence, says the Lord, to you priests, who despise my name. And he rebuked the priest of his day because they weren't ministering to him first and foremost. The high priests chief focus, were to intercede on behalf of the people with God, and to make atonement for the sins of the people by sacrificing a lamb, symbolically placing the sin of the people on the head of the Lamb. Of course, the problem with this, with every single high priest and every single sacrifice, it's interesting, by the way, as a side bar, when Old Testament scholars have tried to calculate how many lambs were sacrificed in the Old Covenant, millions through the years - none of those ever satisfied the wrath of God. The proof of that is they had to be offered over and over and over again. Well look at the clothing of the priests in Exodus 28. By the way, anytime I read about ministerial clothing, you'll notice I start sort of getting a little PTSD. I know what it's like to wear the wrong clothing while performing ministerial functions. And I have to preface this by saying, I'm from Oklahoma. And so that's important. And the minister who married Sandy and I, Brother Phil, who married us on a cold night at Trinity Baptist in Yukon was wearing cowboy boots, but they were nice cowboy boots. And so the first wedding I performed, I thought if it was good enough for Brother Phil. Good enough for me. I was fresh out of seminary and pretty clueless in the rehearsal. I should have picked up that night of the rehearsal was scheduled for 7pm before and I was supposed to run the rehearsal, and I showed up in jeans and cowboy boots. And both families looked at me as I stood up and said, What are you planning to wear tomorrow night? And so I learned rather quickly that Okie attire just didn't cut it in South Carolina apparently. Well, so there would be no such misunderstanding about such things. The Lord commands the priest what to wear on the job. And look what he tells Moses in verse 2 of Exodus 28, that these garments were for glory and for beauty. They adorned the tabernacle, like the other precious materials, they also served as a sort of uniform to identify the priest for their special functions in Israel. Now look very quickly at these clothes that they wore. If you look at verses 6 through 14, you have the ephod. The ephod was a sleeveless vest held to the body by an ornamental belt. And on the shoulders of the ephod were two stones, one on each shoulder, and the stones had the names of the tribes of Israel on them, six on each stone. And then there was the breastplate you see it in verses 15 through 30. The breastplate was a square piece of fabric, with an opening at the top like a, like a pouch, adorned with 12 precious stones all in gold settings and arranged in four rows of three, each stone had the name of a tribe of Israel on it. So notice what's being set up here, the clothing of the high priest. He has the names of the tribes, he's bearing them on his shoulder. He has them over his heart, in the breastplate. And then there's the robe. Look at that in verse 31, through 35. It's worn under the ephod. This is sort of like a poncho, which was knee length and had bells in the hem. And on the holiest day of the year on Yom Kippur War - Day of Atonement, the high

priest had to go into the Holy of Holies twice. The first time, he went in to present a sin offering for himself. He had to do this before he could be a representative of the people. The second time, he went in it was to present a sin offering for the people, and the bell in his garment kept ringing assuring the worshippers outside that the high priest in the Holy of Holies was still alive. He, according to Jewish tradition, entered the holy of holies with a rope tied around his ankles so that if while making atonement and sprinkling the blood of the Lamb, on the mercy seat, he was struck dead or died from the fright of a heart attack, he could be pulled out. And then look at another aspect of the high priest clothing. Look at verse 36 to 38. The turban. And in case you haven't noticed all the different aspects you have the high priest having the names of the 12 tribes on his shoulder pads, the name of the the 12 tribes in his breastplate, and written on his turban, we are told verses 36 to 38 are these words, holiness to the Lord - to show that without holiness, no man can see the Lord or enter his presence. Then in verse 39 and following you have the rest of the priestly clothing besides the wearing of the tunic, the turban of fine linen and the sash, the priests wore linen undergarments to cover their bodies. They were white, to symbolize purity and to signify that only the pure can enter the presence of a holy God. But even these priests had to offer sacrifices for their own sins according to Hebrews 5. Now you'll notice something's missing. If you're a snappy dresser and you're thinking about your wardrobe, from head to toe, look what's missing? No shoes. So the priests are to minister barefoot, since they were in the presence of the Lord, they were on holy ground. Remember what the Lord told Moses in Exodus 3, Moses, take off your shoes. You're in my presence, you're on holy ground. Now the priest the key idea about the priesthood is repeated over and over again in Exodus 28. The core principle being taught about the high priest is representation, who it is he represents. This principle is woven through the Scripture from the very beginning, there's one man who represents all the race in the Garden of Eden - Adam, and 4500 years later, here comes the second Adam, and he represents all who're united to him by faith when he dies, as an atoning sacrifice for them. In our text, whenever the high priest is wearing his official garments, he wore constant visible reminders that he was acting as the representative of Israel. That's what you're meant to understand. That's what Israel is having pounded into their heads, the high priest is your representative, all preparing for the one who would be a perfect representative, the greater - the greatest High Priest. So look, for example, in our text, verses 5 to 12. The ephod has these two onyx stones, with the names of six tribes engraved on each one. Then these onyx stones on the shoulder pads we're told in verse 12, that Aaron and all successive high priesthood are to wear. So the names of God's people - notice the visual symbolism. When the high priest comes into the Holy of Holies. He's bearing on his shoulders, the names of the people of God. The priest was the federal head, the covenant representative of the people. So when God looks at the high priest, in the Holy of Holies, looks what he sees. He sees on his shoulders, the names of his people, and then the breastplate is similar, once again, representation, all the precious stones in the breastplate, in verses 17 through 20, have the name of a tribe of Israel. And Aaron, we are told, Look at Verse 30 in chapter 28, we're told that he is to have the breastplate over his heart. In other words, the priest is to love those he represents and cared deeply about their welfare. They're to be on his heart. There they are, when he comes into the Holy of Holies, The Lord looks at Aaron, the high priest, and he sees the 12 tribes, they're on the high priests heart, there'll be visible to the sight of the Lord since their names are front and center. Now we know this glorious truth and we even sing it in the new covenant. When we sing hymns like this. Before the throne of God above, I have a strong and perfect plea. A great high priest, whose name is love. Who ever lives in pleads for me, my name is graven on his hands. My name is written on his heart. I know that while in heaven He stands no tongue can bid me thence depart. And because the High Priest is wearing the names of all God's people - wearing it over his, over his heart, wearing it on his shoulders, a powerful truth is being pictured and symbolized, that the high priest to come - the one who's being typified here, will perfectly represent all his people. But instead of the names

of 12 tribes, from a tiny little obscure country in the Middle East, on his shoulders, and over his heart, he bears people from every nation, tribe, and tongue, and people. How does this word apply to us as we begin to come to the Lord's table now? This text reminds us of the holiness of God, and that unholy men could not come into His presence. Look at verses 36 to 38 of Exodus 28. And you have the title. I always almost snicker when I read this in verses 36 to 38, that the high priest has a badge right here on his head in case anybody forgets, and it says, holiness to the Lord. And then we read about holy things and holy gifts in the same context. And then in verse 35, we read about the bells on the robe of the high priest for the holy place and so Israel is to get it. Okay, He's the one wearing the tag that says, holy to the Lord. Everything he's about is holiness. We know from the saga which comes with Aaron's sons Nadab and Abihu in Leviticus 10. If the priest performs his duty improperly, without holiness, He would die. We're told this again in verse 43 of the chapter, even in the instructions for the undergarments of the priests, the priests must be marked by holiness from head to toe, and in all his actions. Being the high priest was a dangerous job. When we were in Las Vegas, we had in our congregation, some iron workers, I had immense respect for these men. These are the men who climbed up every morning to be on the job up to the top of skyscrapers, and they were the guys who tied steel together, dangerous work. But that was nothing compared to the priest in the Old Covenant. The priest, especially the high priest had the most dangerous job in all of Israel. You see, God is such a God of extreme holiness, that it's dangerous to even approach him. We see this truth all through the book of Exodus when God appeared to Moses, it's in a burning flaming bush to represent the he is a burning fire. When God visited Egypt as an avenging angel, the people were only safe if they had blood on their doorposts. When the Israelites reach Sinai, not only were they forbidden to go and meet with God, they weren't even allowed to touch his holy mountain, it wasn't safe. Nothing has changed in the new covenant. We may only come into God's presence with trembling, and the awe of reverence. And we may only come to the mediation, and through the name of a perfectly holy high priest, one who's better. Notice as well from our chapter in Exodus 28, Jesus is not only being pointed to as our perfect and holy priest, but he's also our perfect prophet. Look back to verse 30 in Exodus 28, the text shows the Lord's concerned to give guidance to his people. When you read verse 30 we have this unusual instance here, in verse 30, you shall put in the breastplate of judgment, the Urim and the Thummim. The Urim and the Thummim, there's some linguistic evidence that the words mean light and truth. This was a very temporary practice. Once there was an established order of prophets, the function of the Urim and Thummim ceased, but the intent was clear that the people of God must know the will of Jehovah. And it was apparent that only the high priest of Israel can make use of these two stones, they can be consulted about matters, impossible for man to know by ordinary human means, a question had to be posed. So the Urim and Thummim would give an answer yes or no, not more than one question can be posed at a time. It appears that one stone was the yes stone, the other that no stone, the Old Testament is filled with methods of communication from God to His people: mighty acts, prophets, dreams, visions, casting lots, Gideon laid out a fleece so that God would make known his will. And here you see the Urim and Thummim. But the New Testament writers go to extreme lengths to say all of that is done. In fact, the writer of Hebrews in Hebrews 1 says, The completion and fullness of God's revelation has come. Right now, as you're holding in your lap, your open Bible, I hope, you have all of God's communication. You have the final word of the final priest. So not only is Jesus our perfect and holy high priest, He is the fulfillment of the Urim and Thummim. He is the finality of God's word as people. So for the believer wanting guidance in the New Covenant, we don't consult some sort of sanctified ouija board, we have the completed canon of Scripture. That's why Peter can write in 2 Peter 1, he has given us everything necessary for life and godliness. So once again, revel in the greater blessings of the New Covenant, not only do we have a greater priest, we have a greater and final prophet. Now all of these pictures you see in Exodus 28, all of these pictures show us our need. That we need

one who is clothed in beauty and glory, to be our representative. When you when you read, it's interesting how artists have tried to picture what the high priest would look like wearing all of this garb, and it's stunning. In terms of its beauty and its glory. We need a beautiful, glorious Savior. His beauty and glory is not in his clothing. It's in his holiness. We see as well, that we need a mediator. Since we are separated from a holy God by sin. We need a mediator who bears our burdens on his shoulders, especially the heavy weight of our guilt which he bore when he died for our sins on the cross, and we need a high priest who carries us on his heart, he doesn't just carry the symbol as the high priest in the Old Covenant did with 12 stones inside the ephod. We need the high priest who carries us on his heart and loves us deeply. And we need a priest, oh, this would be the only thing that would make him a perfect High Priest. We need a high priest who is not weighed down by his own sin and weakness. And of course, the Lord Jesus Christ perfectly fulfills all these needs pictured in Exodus 28. Even now, Jesus continues to carry our concerns on his heart. One of his high priestly duties we're told in Hebrews 7 is to intercede for us. And he does this with great passion. Since he sympathizes with our weakness. Let's pray together. Our Father, you've given us Christ to meet our every need. Given Christ to be our king to rule and defend us, you've given Christ to be our Prophet to give us a completed work. And you've given Christ as we see in the scriptures to be our priest, to intercede and atone for us. How we praise you for the thoroughness and fullness of your redemptive plan. As we come now to your table, help us to rejoice that we have such a priest, we pray in the name of Jesus, amen.