

Zechariah Lesson 31

11-19-2003

1. Last week I reviewed our exegesis of Zec 3:1 and then I taught in part the Doctrine of The High Priest.
2. I want to review some of that learned and then we will pick up with new material at point 7.12 in our categorical analysis of the High Priest.

KJV

Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Principles:

1. At a cursory glance this vision seems to relate only to Joshua as an individual.
2. Closer scrutiny however reveals that in the person of Joshua, the High Priest, the sinful state of Israel is exhibited in the nation's representative.
3. Now let's return to our analysis of the Doctrine of The High Priest.
4. All priests of Judaism came originally from the Tribe of Levi.
 - 4.1 Aaron was the first High Priest who, along with his four sons: Nadab, Abihu, Eleazar and Ithamar performed the duties of High Priest.
 - 4.1.1 God executed Nadab and Abihu for "abusing the Temple ritual."
 - 4.2 Ultimately only those from the Tribe of Eleazar prevailed as High Priest.
5. Aaron is most often simply called the priest, as were his sons. In Leviticus he is four times referred to as the anointed priest (Lev 4:3, 5, 16; 6:22).
 - 5.1 As early as the call of Moses, Aaron was designated by God (somewhat by default) to be His spokesman (Exo 4:14-15).
 - 5.2 The first indication that Aaron should be the leading priest appeared when Moses asked Aaron to lay up the manna in a pot before the Lord (Exo 16:32-34).
 - 5.3 Another indication came when Aaron was accorded a special place with Moses to meet God (Exo 19:24).

5.4 The first specific order making Aaron and his sons as priests to perform liturgical services was received by Moses on Mount Sinai after instructions for the building of the tabernacle. (Exo 27:21; 28:1; 29:9 and 44).

5.5 In the ordination service establishing the priesthood, the position of Aaron as high priest was clearly differentiated from the other priests by the ceremonies of consecration and the variations in garments (Exo 28:1, 29; Lev chapter 8).

5.6 The consecration of Aaron's successors was to follow the same pattern (Exo 29:29-30).

5.7. The dress of the High Priest was very distinctive in many respects. The most distinctive perhaps was the breastplate.

5.8 On the annual Day of Atonement other garments of white linen are specified for the high priest.

6. Duties of The High Priest

6.1 Though the high priest officiated in regular priestly tasks, certain unique responsibilities appertained to his office.

6.2 Only the high priest could enter the Holy Place and that only during the ceremony of the Day of Atonement once a year.

6.3 On other special days, such as new moons and great feasts, the high priest would serve as the officiating priest.

7. History

7.1 From the times of Moses until David seven high priests are named in the Scriptures: Aaron, Eleazar, Phinehas, Eli, Ahitub, Ahiah, and Ahimelech.

7.2 From the time the Philistines destroyed Shiloh where Eli had served as High Priest and the ark was taken by the Philistines, the high priests had a very limited service.

7.3 Two High Priest served simultaneously during David's reign. They were Zadok and Abiathar.

7.4 Following the removal of Abiathar by Solomon, the descendants of Zadok controlled the High Priesthood. Thus the line came through Eleazar and not Ithamar.

7.5 The high priesthood during the inter-testament years increased in power and decreased in spiritual, moral, and ethical behavior.

7.6 Under the Maccabeans the kingship and the high priesthood were for a while combined (if the political leaders of the time could be called kings).

7.7 During the inter-testament period the high priesthood often became the pawn of ruling authorities.

7.8 As the highest ruling office among the Jews, the high priesthood was the subject of purchase and intrigue.

7.9 In the NT three high priests are mentioned by name:

7.10 Caiaphas was ruler at the time of Jesus' trial and crucifixion;

7.11 Caiaphas as the High Priest at the time of Paul's/Saul's persecutions of Christians in Syria would have been the one to give the letter of authorization to pursue Christians in Damascus.

7.12 Annas, was high priest during the time of John the Baptist's ministry (Luk 3:2).

7.12.1 Annas was appointed the Jewish high priest in c. A.D. 6 by the Governor of Syria. While Annas was deposed in A.D. 15, his prestige and control to the Temple still continued in that five of his sons and his son-in-law Caiaphas became high priests after him. Luke was indicating the real state of affairs when he deliberately wrote, "Annas and Caiaphas being high priest."

7.13 Ananias was the High Priest before whom Paul was later tried (Acts 23:1-10).

Acts 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Acts 23:2 And the **high priest Ananias** commanded them that stood by him to smite him on the mouth.

Acts 23:3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Acts 23:4 And they that stood by said, Revilest thou God's high priest?

Acts 23:5 Then said Paul, brethren I did not know that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

8. The Hebrew priesthood, even as a titular office ended with the destruction of Jerusalem in A.D. 70.

9. Christ is now the High Priest or all believers.

9.1 In the Epistle to the Hebrews, Jesus is shown to be the fulfillment of the priestly office and all the priestly activities of the OT.

9.2 Jesus the Son of God is declared to be the true High Priest. The Messiah Christ accomplished in the perfection of His person and redemptive acts all that the OT priesthood could not do because of its natural and spiritual limitations.

9.2.1 Christ accomplished in the perfection of His person coupled with His efficacious sacrifice and perfect redemptive act all the requirements declared in the Mosaic Liturgy. Previous High Priest were limited by their inherent limitations.

9.3 The term high priest in some relation to Christ is used fourteen times in the epistle.

9.4 The writer of the epistle shows that the Aaronic priesthood and animal sacrifices are no longer needed because Jesus has completed the work of salvation as the high priest "consecrated for evermore" (Heb 7:28).

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

10. Now let's take a look at the Doctrine of The Mediator:

10.1 Though the word mediator (Greek **Mesites** - from **Mesos**) occurs in only six Biblical references (Gal 3:19-20; 1Ti 2:5; Heb 8:6; 9:15; 12:24), the theme of mediation runs through all of Scripture.

10.1.1 The Mosaic Law and its associated ritual was a temporary type of mediator for the purpose of training.

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a "**mediator**."

Gal 3:20 Now a "**mediator**" is not a "**mediator**" of one, but God is one ...

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

10.2 The mechanics of mediation are found in 1Ti 2:5-6 where God is propitiated and man is reconciled by the Godman.

1Ti 2:5 For there is one God, and one "**mediator**" between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

10.3 In Heb 8:6 the conclusion is drawn concerning the superiority of Christ's mediatorship to that of the liturgy of the law.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the "**mediator**" of a better covenant, which was established upon better promises.

10.4 Jesus is specifically identified as the Mediator in Heb 9:15-16 and Heb 12:24.

Heb 9:15 And for this cause he is the "**mediator**" of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 12:24 And to Jesus the "**mediator**" of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

10.5 The oldest form of mediatorship is found in Job 9:32-35.

Job 9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Job 9:33 Neither is there any "**daysman**" betwixt us, that might lay his hand upon us both.

Job 9:34 Let him take his rod away from me, and let not his fear terrify me:

Job 9:35 Then would I speak, and not fear him; but it is not so with me.

10.6 The Hebrew participle of the verb Yachad is translated "**daysman**" in the KJV of Job 9:33 and "**umpire**" in both the RSV and Berkeley versions; it has also been translated "arbiter."

10.7 Mediation then is a process and a mediator is one who stands between two parties in order to establish friendly relations.

10.8 Embodied within the concept is the function of the mediator removing a disagreement between the two and bringing them to a common goal and thus effecting a reconciliation.

10.9 The hypostatic union satisfies then the requisites of mediatorship.

10.10 Mediation usually presupposes a situation of alienation which the mediator as representing both parties overcomes. The Mediator then must be equal in all respects to the alienated parties.

10.10.1 Such was the situation between God and man after the Fall. Thus as Job declares, a Yachad or arbiter was needed.

10.11 The same verb (the Hiphil of **Yachad**) occurs in Gen 31:37; within the context is the idea of arbitration.

Gen 31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

Gen 31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images.

Gen 31:36 And Jacob was wroth, and chided with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

Gen 31:37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may **"judge"** betwixt us both.

10.11.1 Man's sin aroused the enmity of the holy God, and man's fellowship with God was broken.

10.12 Man, who had revolted, needed to be reconciled to God and delivered from the power and effects of sin.

10.13 God, whose wrath had been aroused by man's violation of His holiness in sinning, required satisfaction.

10.14 There were preliminary and incomplete forms of mediation between God and man in the Old Testament:

angels and prophets who spoke for God to man,

priests who represented man before God, and

kings who ruled over men for God.

10.15 Of all these Moses perhaps best illustrated the work of a mediator in receiving the law from God for Israel (Exo 20:19-22; Deu 5:3-5) and on more than one occasion in an act of intercession for Israel (Exo 32:7-19).

Exo 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Exo 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Exo 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Exo 20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Deu 5:3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Deu 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,

Deu 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

Exo 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

Exo 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exo 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Exo 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Exo 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exo 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Exo 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Exo 32:14 And the LORD repented of the evil which he thought to do unto his people.

Exo 32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

Exo 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Exo 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

Exo 32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

Exo 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

10.16 However, not one of Moses' acts were able fully to perform a lasting mediatorial function nor to combine in himself the manifold functions demanded of an effectual mediator between God and man.

10.17 A mediator was needed who could himself represent both God to man and man to God.

10.17.1 Furthermore, he must be sinless; otherwise he himself would stand in need of a mediator and would thus be disqualified from fulfilling his office.

10.18 And finally, an individual was needed who had all the powers to do whatever was necessary to effect the restoration of relations between the estranged parties, God and man.

10.19 It is only in Jesus Christ, God incarnate, the God-man, that these qualifications are to be found.

10.19.1 Thus Paul says that there is one mediator between God and man, the man Christ Jesus.

10.20 The aspects of His mediatorial functions are seen to be inseparably connected with His person, work, and offices.

10.20.1 As God (Joh 1:1), He can represent and reveal God to man (Joh 1:18; Heb 1:1-3), thus fulfilling His office as Prophet.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

10.21 As sinless man (Heb 4:15; 7:26; 1Pe 2:22-24) He can represent man to God because He is both man and God.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

10.21.1 Thus He performs His priestly office with all that it involves with reference to sacrifice, substitution, reconciliation, propitiation, satisfaction, and present intercession Heb 9:15; 7:21-25; 2:11-18; 4:14-16; Joh 3:16-17 and Rom 5:1-11).

Heb 9:15 And for this cause he is the mediator of the new testament, by means of death, for the redemption of the transgressions that were under the first testament, those called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Heb 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

10.21.2 In short, as the God-man, Christ alone can act as mediator in effecting man's salvation and consequent restoration to fellowship with God.

10.22 As the God-man, He is the one who is qualified to reign as mediatorial King over man in world history as it will be consummated in the Millennial Age (Psa 2; Rev 19:11-20:6).

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

Psa 2:11 Serve the LORD with fear and rejoice with trembling.

Psa 2:12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

End Lesson Taught 11-19-2003