



In the Old Testament, three different kinds of people take center stage in the story of God's salvation of his people Israel: prophet, priest, and king. Normally, the three offices of prophet, priest, and king were distinct from each other, with no overlap. But the Lord Jesus Christ perfectly fills all three roles simultaneously: He is the Prophet, Priest, and King, to the great blessing of the world.

Old Testament priests functioned as representatives of the people, offering gifts of sacrifice for sins on behalf of men in relation to God. Priests, like Aaron, offered up goats as a substitute, so that through these means the forgiveness of sins could be distributed.

Three offices of prophet, priest, and king are combined by and culminate in Christ. Jesus is fully present as our prophet, He is fully present as our priest, and He is fully present as our king.

Jesus fulfills all three of these roles. This evening we will consider His role as *Priest*. Last week we looked at His role as a *Prophet*.

Jesus as Prophet – the Incarnate Word of God =
Sent to the world by the Father to declare His message for mankind.

Mt. 21:11 And the multitude said, This is **Jesus the prophet** of Nazareth of Galilee.

Luke 24:19 And he said unto them, What things? And they said unto him, **Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:**

“Jesus, The Priest”

- ❖ As prophet, the Lord Jesus Christ was sent to mankind, representing God the Father.
- ❖ As priest, the Lord Jesus Christ goes to the Father, representing mankind.

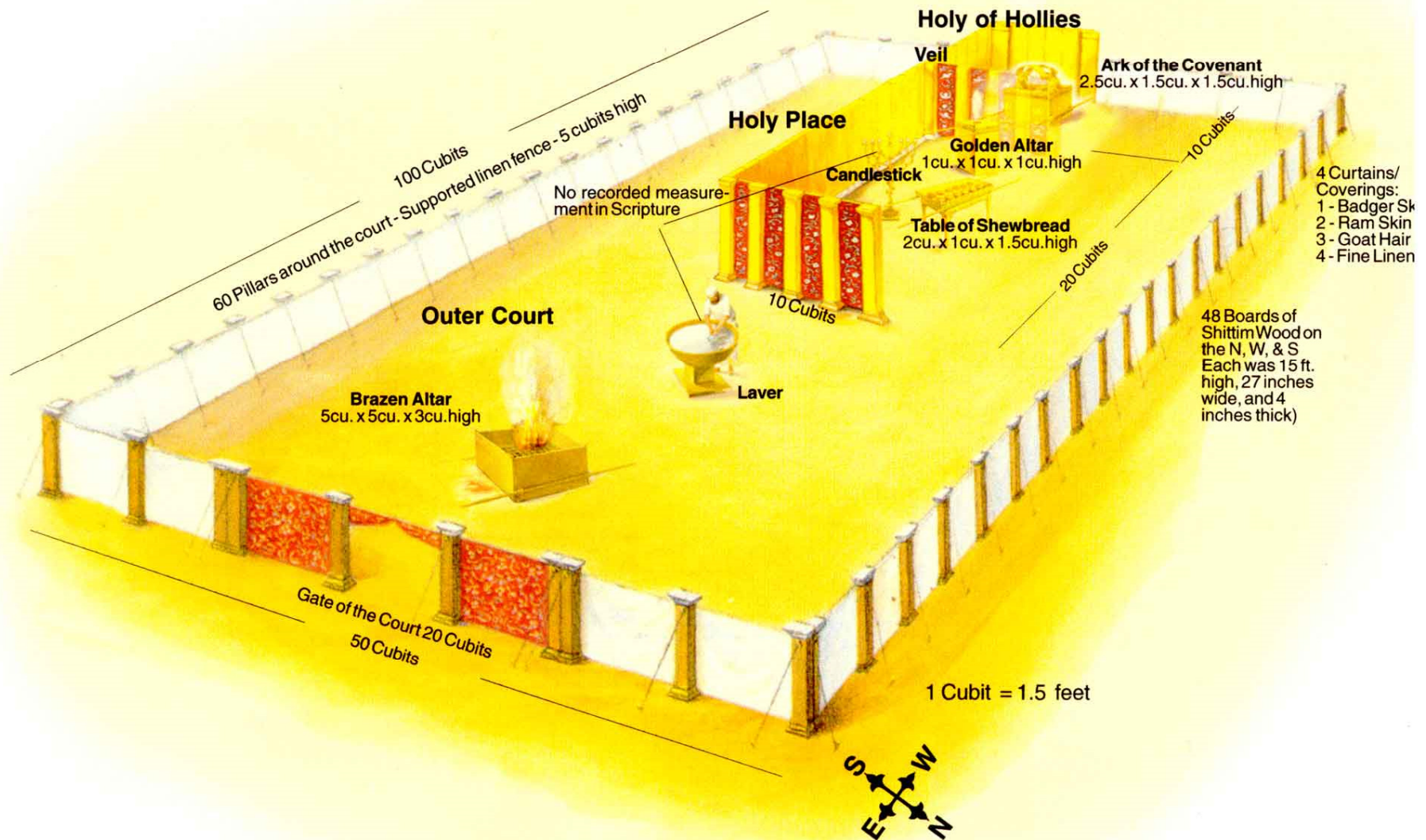
1 Tim. 2:5 For *there is* one God, and **one mediator between God and men, the man Christ Jesus;**

- ❖ Old Testament priests served as mediators between humans and God.
- ❖ The Aaronic priesthood began with the establishing of the Tabernacle.



<http://www.templestudy.com/wp-content/uploads/2008/06/tabernacle3.jpg>

The Structure and Dimensions of the Tabernacle



<https://video.search.yahoo.com/search/video?fr=aaplw&ei=UTF-8&p=What+was+the+function+of+the+High+Priest+in+the+Old+Testament%3F#action=view&id=17&vid=69db494fdb48866d634df97a71edffc>

- ❖ Solomon's Temple was more ornate, but similar in function as the Tabernacle.

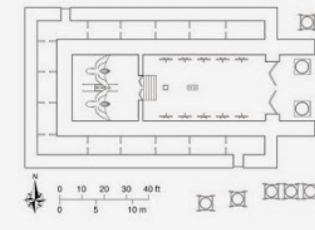
A structure was built around the walls of the temple containing three levels. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31–32).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; cf. 2 Chron. 3:4).

Temple Floor Plan



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; cf. 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33–35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (cf. 2 Chron. 4:1).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–14). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim were on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6-m) wingspans (1 Kings 6:23–28). The ark of the covenant was between the two cherubim (1 Kings 8:1–11; cf. 2 Chron. 5:2–14).

The nave (or Holy Place) was 60 feet (18.3 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17–18; cf. 2 Chron. 3:5–7). It contained the golden altar for incense; the golden table for the bread of the Presence; and ten golden lampstands, five on the north and five on the south (1 Kings 7:48–49; cf. 2 Chron. 4:7).

Ten bronze wheeled stands and basins held water for rinsing off what was used for the burnt offerings (1 Kings 7:27–38; cf. 2 Chron. 4:6).

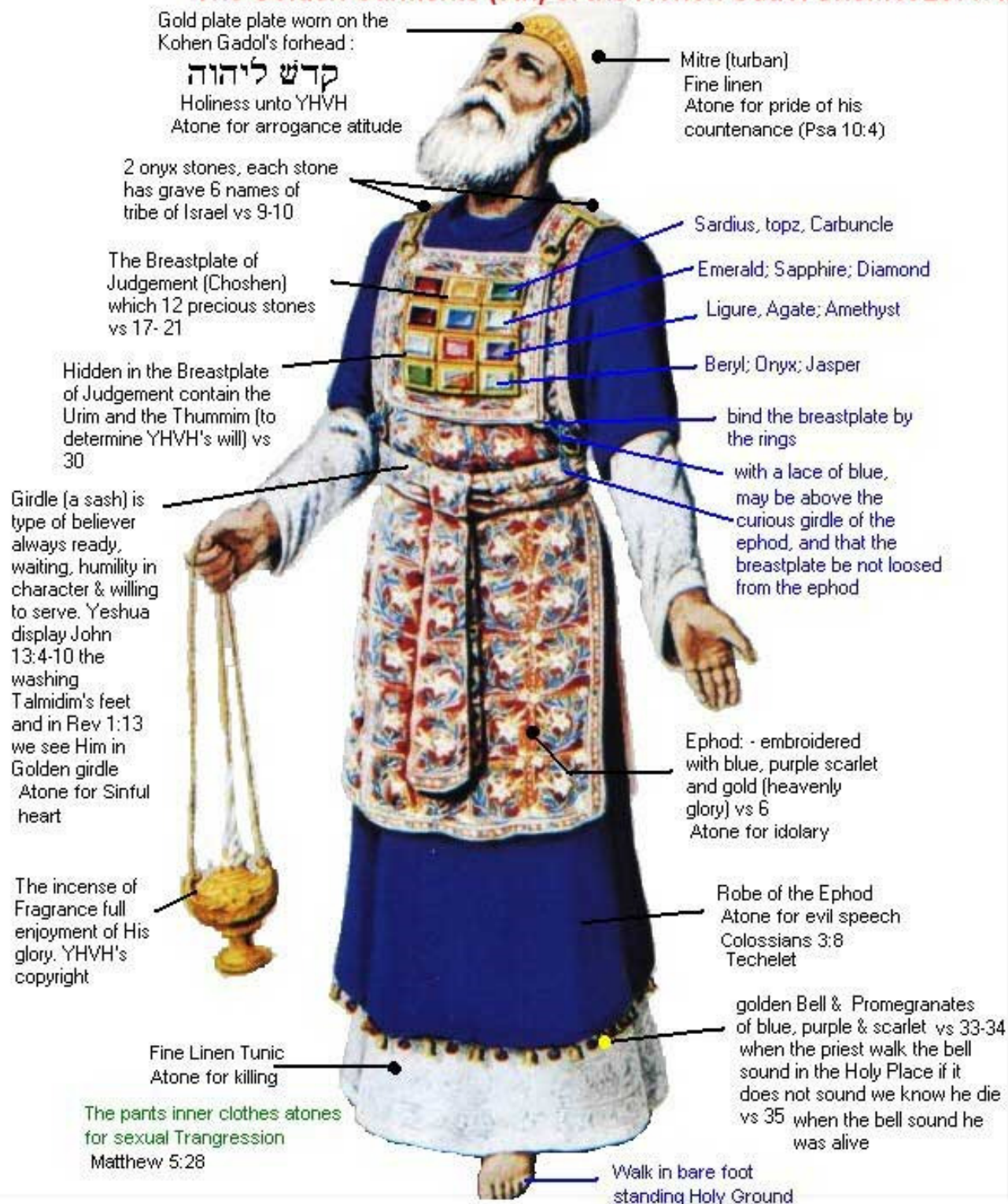
The "Sea" was a metal basin 7.5 feet (2.3 m) tall and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by twelve bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; cf. 2 Chron. 4:2–5).

SOLOMON'S TEMPLE

Solomon began to build "the house of the LORD" in Jerusalem on Mount Moriah in the spring of 967 or 966 B.C. (1 Kings 6:1; 2 Chron. 3:1–2) and completed it seven years later, in the fall of 960 or 959 B.C. (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27.4 m) long, 30 feet (9.1 m) wide, and 45 feet (13.7 m) high. It resided in the middle of a court with boundary walls.

- ❖ The Levitical priests offered sacrifices on behalf of the people. Only the High Priest went within the Holy of Holies to make atonement for himself and then for the people.

The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:42



<http://www.templestudy.com/wp-content/uploads/2009/04/high-priest.jpg>

❖ The Lord Jesus is not a priest from the tribe of Levi, as Aaron's descendant, which is temporal, but a priest after the "Order of Melchizedek" which is eternal.

Heb. 7:1 For this **Melchisedec, king of Salem, priest of the most high God**, who met Abraham returning from the slaughter of the kings, and blessed him;
2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Gen. 14:18 And **Melchizedek king of Salem** brought forth bread and wine: and **he *was* the priest of the most high God.**

Psa. 110:4 The LORD hath sworn, and will not repent, **Thou *art* a priest for ever after the order of Melchizedek.**

Heb. 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, **Thou *art* a priest for ever after the order of Melchisedec.**

Heb. 7:17 For he testifieth, **Thou *art* a priest for ever after the order of Melchisedec.**

- ❖ Jesus is our ultimate High Priest and His priesthood is far superior to the Levitical priesthood of the Old Testament.
- ❖ The writer of Hebrews explains how the Old Testament system of priests served to foreshadow the ministry of Jesus. The Levitical priesthood of Aaron's line was not intended to continue forever. Jesus' priesthood is eternal.

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.

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.

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.

- ❖ With Jesus as our High Priest, we can go before God boldly, knowing that will experience the grace and mercy of God to be received before Him.

- ❖ As Priest, Jesus offered Himself as the sacrifice for all our sin. In the Old Testament, the high priest was the mediator between the holy God and His sinful people.
- ❖ As mediator, the high priest entered the Holy Place and offered a sacrifice to God on behalf of the people once a year on the Day of Atonement. He sprinkled the blood of the sacrifice on the mercy seat:

Lev. 16:16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

❖ The High Priest made such an offering year after year after year (Lev. 16:34.)

❖ Christ, as our Mediator and High Priest, not only offered the sacrifice (once and for all), but He is the sacrifice. Like the high priest of old, Christ entered the Holy Place, but unlike the high priest, He entered to offer Himself. He had to enter only one time, for He sprinkled His own blood on the mercy seat.

Jn. 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 **Jesus saith unto her, Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God, and your God.*

Heb. 9:11 But **Christ being come an high priest of good things to come**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (See Jn. 1:14)

12 Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.**

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

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.

Jn. 1:14 And the Word was made flesh, and **dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Heb. 9:23 *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:**

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

27 And as it is appointed unto men once to die, but after this the judgment:

28 **So Christ was once offered to bear the sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will **we are sanctified through the offering of the body of Jesus Christ once *for all*.**

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But **this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

13 From henceforth expecting till his enemies be made his footstool.

14 For **by one offering** he hath perfected for ever them that are sanctified.

Summary

❖ Christ Jesus is our High Priest, offering Himself “once for all,” and is at the Father’s right hand, making intercession for us.

Heb. 8:1 Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;**

Heb. 10:12 But **this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God,**

Rom. 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, **who is even at the right hand of God, who also maketh intercession for us.**

1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father, Jesus Christ the righteous:**
2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

❖ Because the Lord Jesus is our High Priest, He encourages believers to enter boldly unto the throne of grace, and abide in faithful fellowship with Him.

Conclusion

Heb. 10:19 Having therefore, brethren, boldness **to enter into the holiest by the blood of Jesus,**

20 By a new and living way, which he hath consecrated for us, **through the veil, that is to say, his flesh;**

21 And **having an high priest** over the house of God;

22 **Let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 **Let us hold fast the profession of our faith** without wavering; (for he *is* faithful that promised;)

24 And **let us consider one another to provoke unto love and to good works:**

25 **Not forsaking the assembling of ourselves together**, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.