

Divinely Instituted Prerogatives of Israel as Yahweh's Chosen People

[St. Paul's list from Romans 9:4]

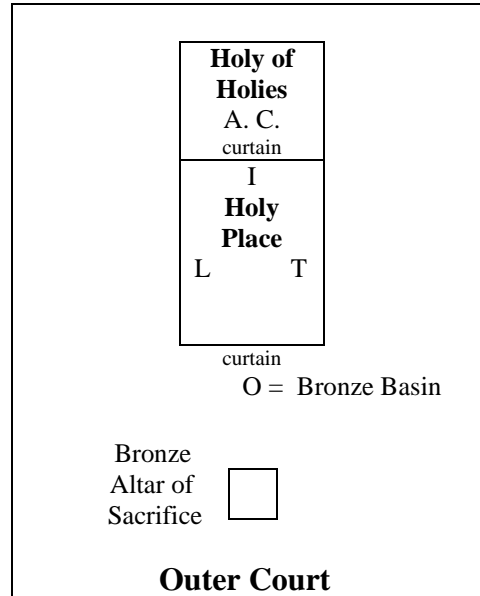
<p>1. Divine election = adoption</p>	<p>It is an election which is interpreted as a corporate son-ship. In Ex 4:22 Yahweh affirms, "...<i>Israel is my son, my first-born</i>" (also see Dt 14:1; Is 1:2; Jer 3:19-22; 31:9; Hos 11:1). This corporate privilege is extended to the children of Israel as a nation above all other nations of the earth.</p>
<p>2. Yahweh's presence</p>	<p>Manifested in Yahweh's glory [Hebrew = <i>shekinah</i>; Greek = <i>doxa</i>] in the pillar of cloud and the pillar of fire (Ex 15:6, 11); in the Theophany on Sinai (Ex 13:21-22; 19-24); in the desert Tabernacle (Ex 34:30); and later in the Temple in Jerusalem (1 Kgs 8:11). The promise of God's continual presence is made to Moses in Ex 33:14-17.</p>
<p>3. Covenants</p>	<p>Biblical covenants are either treaty covenants or royal grant covenants. Royal grant covenants are eternal with no restrictions or stipulations, however, Treaty covenants provide blessings for faithfulness and obligations to be obeyed which carry a penalty for unfaithfulness [see the chart "Covenant Treaty Format"]. In Rom 9:4 Paul speaks of Israel's covenants with Yahweh in the plural [<i>diathekai</i>]. These covenants would include the covenant formed with Abraham, the physical father of Israel as God's covenant people, a 3-fold covenant that was extended through his son Isaac and grandson Jacob who is renamed Israel. It is from this covenant that all future covenants would extend; this includes the Sinai Covenant [Mosaic Covenant], the Covenant of Salt with Aaron and his descendants, the Covenant of Peace with Phinehas which promised a perpetual priesthood and the royal grant Davidic Covenant which promised his throne/kingdom would last forever see the chart of the 8 Biblical covenants]. The Abrahamic Covenant, Aaronic Covenant, Covenant of Peace with Phinehas, and the Davidic Covenant are all royal grant covenants that are forever with no stipulations. The Sinai Covenant has elements of both a treaty and royal grant covenant (for covenant stipulations see Lev chapter 26 and Dt chapter 28).</p>
<p>4. Torah [instruction]= the creed & code</p>	<p>The expression of God's will given to instruct the covenant people in the holy will of God and to set them aside from all the nations as a people holy to Yahweh (Ex 20:1-17; Dt 5:1-22) and related articles of moral and civil law. This instruction is not limited to the written Law of Moses but includes the sacred Oral Tradition and extends to all divinely inspired Old Testament texts which Yahweh placed in Israel's care.</p>

5. Liturgical worship of the One God	Established liturgical worship [<i>latreia</i>] including sacrificial requirements and communion. Moses received the instruction when he was taken into the heavenly court in Ex 25-31. Worship was first established in the desert Tabernacle and later in the Temple in Jerusalem.
6. Prophetic promises	First made to Abraham (Gen 12:2; 13:14-17; 15:4; 17:4-8, 16, 19; 21:12; 22:16-18); to Isaac (Gen 26:3-5); to Jacob (Gen 28:13-14), to Moses (Dt 18:18-19), to Aaron (Lev 2:13) and Phinehas (Num 25:11-15); to David (2 Sam 7:11-16); and spoken by Yahweh through the Prophets concerning the unique condition of Israel's election.
7. Ancestral heritage of the Promised Seed	Israel worshiped the God of their forefathers in whom the promised seed of Gen 3:15 has been preserved, from Seth, to Noah and Shem, to the time of Abraham; (Ex 3:13; 13:5) and it is from these forefathers that the Messiah came to Israel.
8. Messiahism	The promise of a future redeemer who was destined to come from the people of Israel as prophet (first promised to Moses in Dt 18:18-19), and king (Davidic covenant, 2 Sam 7:11-16); promised by the Prophets of Yahweh (i.e., Jer 23:5-6; 30:9; 33:15; 36:30; Hos 3:5; Ps 132:17; Dan 9:25).

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Handout Hebrews Lesson 10
PLAN OF THE TABERNACLE

WEST



EAST

Outside the “Tent” = profane and unclean

Tent of Meeting Outer Court = sacred and clean

- Bronze Altar of Sacrifice
- Bronze holy water basin for purification

Holy Place = sacred and clean

- L = Golden Lampstand (menorah)
- T = Golden Table containing the Bread of the Presence
- I = Golden Altar of Incense in front of the curtain separating the Holy Place from the Holy of Holies (which side?)
- ___ = “curtain” separated the Outer Court from the Holy Place

Holy of Holies: = most sacred and clean

- ___ “curtain” separated the Holy Place from the Holy of Holies
- A.C. = gold covered Ark of the Covenant covered with the gold covered Mercy Seat, the footstool of God joining heavenly and earthly liturgy

Notice the 3 section division of the Tabernacle which, from the New Covenant prospective, suggests the 3 persons of the Divine Trinity while the arrangement of the furniture forms a cruciform, foreshadowing the altar of the Cross and the site of the final and perfect sacrifice.

Handout Lesson #9: THE 7 CLASSES OF FURNITURE OF THE
HOLY DESERT TABERNACLE

“...these maintain the service only of a model or reflection of the heavenly realities; just as Moses, when he had the Tent to build, was warned by God who said: ‘See that you work to the design that was shown you on the mountain.’” Hebrews 8:5

1. The Ark of the Covenant: an acacia wood box approximately 3 and 1/2 feet by 2 and 1/2 feet. It must be covered inside and outside with pure gold and it will house the tablets of the Law.
2. The Mercy Seat: Moses is instructed to place the *Kapporeth*, on top of the Ark of the Covenant. This lid is known as the "mercy seat" or "seat of atonement". It is from the Mercy Seat that God will meet His people. The Hebrew word translated as "mercy seat" is pronounced *kap-po-reth*, and means *to cover*, in two ways; as a noun, meaning a *lid*, or a *top*, but also, based on the Hebrew root from which it was derived, as a verb meaning *to pardon*, or *to atone for*, as in *to cover* a debt. The Hebrew word *kap-po-reth* is used exclusively in the Scriptures for the Mercy Seat, for nothing else. The lid is pure gold as are the figures of two cherubim which are mounted on the top of the lid of the mercy seat. Exodus 25:10-22; 26:34; Leviticus 16:12-15.
3. The Golden Table of the Bread of the Presence: an acacia wood table approximately 2 feet long by 1 and 1/2 feet wide by 1 and 1/2 feet high. It must be covered with pure gold and will hold 12 loaves of unleavened bread, one loaf for each tribe of Israel. Exodus 25:23-30; 37:10-16; Lev. 24:5-9.
4. The Golden Menorah lamp stand: Made of pure gold with its cups for the holy oil shaped in the form of calyxes and petals. It must have one central trunk with six branches from each side of the main branch, three branches on a side. It is a visual representation of the burning bush of Exodus chapter 3. Exodus 25:31-40; 37:17-24; Leviticus 24:2-4.
5. The Bronze Altar of burnt offerings: Made of acacia wood and covered with bronze this altar measured circa 7 and 1/2 feet wide, by 7 and 1/2 feet deep, by 4 and 1/2 feet high. Exodus 27:1-8; 38:1-7
6. The Golden Altar of Incense: Made of acacia wood covered with pure gold it measured approximately 2 feet by 2 feet square and 3 feet high. Exodus 30:1-10/ 37:25-28.
7. The Bronze Basin: Made entirely of bronze from the mirrors of the women. It would hold the holy water for ritual purification before entering the Holy Place of Yahweh's dwelling. Exodus 30:17-21; 38:8.

THE COVENANT OF THE AARONIC PRIESTHOOD

Yahweh's covenant with Aaron: *He made an everlasting covenant with him, and gave him the priesthood of the people. He adorned him with impressive vestments; he dressed him in a robe of glory. Sirach 45:7*

THE KOHEN GADOL (High Priest) AND HIS VESTMENTS (Ex 28:1-43)

For the glorious adornment of your brother Aaron you shall have sacred vestments made.

1. The Kesones [Tunic]: made of white linen, woven all of one piece with a boxlike knit.
2. The Me'il [Robe]: made of turquoise wool. The Hem of the Me'il was of alternating pomegranates and bells. The pomegranates were of turquoise, purple, and scarlet wool and they were alternated with gold bells.
3. The Girdle or sash of variegated work
4. The Tzitz [Head-plate]: made of pure gold, inscribed with the words "Holy to Yahweh", and tied with a turquoise blue wool cord.
5. The Ephod: garment with shoulder straps and stones on the shoulders [avnei shoham stones] with the engraved names of the sons of Israel according to birth order, six on each shoulder, with a tie belt made of gold, turquoise, purple, and scarlet wool and twisted linen.
6. The Choshen [Breastplate], the breastplate of judgment: a folded pocket worn on the breast with 12 stones in 4 rows of 3, one stone for each of the 12 Tribes of Israel engraved with the name of each tribe and in which the Urim and Tumim [Thummim] are carried. The Choshen [Breastplate] is attached on to the Ephod with straps/ties
7. The Turban/ Mitre: [with embroidered sash]
8. The Linen Breeches: that went from the hips to the thighs

(Note: Vestments could only be worn during the Liturgical service: Ezekiel 42:14)

Sirach [Ecclesiasticus] 45:1-22 recalls God's perpetual covenant with Aaron which established a ministerial priesthood. This passage also outlines the duties and obligations of the priesthood: *Moses consecrated him and anointed him with holy oil; and this was an everlasting covenant for him, and for his descendants as long as the heavens endure, that he should preside over worship, act as priest, and bless the people in the name of the Lord. He chose him out of all the living to offer sacrifices to the Lord, incense and perfume as a memorial to make expiation for the people. He entrusted him with his commandments, committed him to the statutes of the Law for him to teach Jacob and his decrees and enlighten Israel on his law (Sir 45:15-17; New Jerusalem translation).*

In this passage from Sirach four elements identify the office of the priesthood within God's covenant with Israel:

1. His dignity and responsibility as God's representative
2. The purpose of the spiritual side of his priestly mission which is to act on behalf of the covenant people in their relationship with God, instructing them in the Law of God and in living lives of holiness
3. The purpose of priestly service to God and the people in the liturgy of covenant worship
4. To offer sacrifice for the atonement of sin and the restoration of communion with God