

## ***Hebrews 8:3-5***

### ***According to the Law***

“For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this *high priest* also have something to offer.<sup>4</sup> Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;<sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, ‘See,’ He says, ‘that you make all things according to the pattern which was shown you on the mountain.’”

### ***Introduction***

When we look at the Old Testament Law and its purpose as stated by Paul in Galatians 3, as well as the words of Jesus in Matthew 5:17-20, we discover that the Law, in all of its forms (from the written commandments concerning personal morality, business relations, marriage, etc., to the instructions of the building of the Temple and the requirements of the Priests and their duties), we do begin to see that as Paul states in Galatians 3:23, “Therefore the Law has become our tutor *to lead us* to Christ, that we may be justified by faith.” However, it is also very interesting to note that in the Ancient Near East, with the oldest known literate society in the history of man, the ancient Sumerians, they too had a law code with similarities on the surface of the later Old Testament Law Code, but there were also some significant differences in the area of defining just who or what is God, as well as personal morality, especially in the arena of sexual mores.

Among those who dismiss the Old Testament Law Code as merely a copy of older law codes, such as that of the ancient Sumerians and Babylonians (e.g., Hammurabi’s Law Code), as stated above, there are some definite similarities, but there are also some drastic differences, and the two questions before us are, Why are there the similarities, and Why are there the differences? Therefore in our study of this passage

in Hebrews, we will attempt to find the answers to those questions, which are very important in our contemporary society today in every area – from the academic arena in higher education, as well as the secondary education level; to the written, visual, and audio media; to every expression of entertainment; to every avenue of business and investment; and finally to all the religious components of our society.

In addition, the comparison between the Law Code given by God to Moses with reference to the Levitical Priesthood and their responsibilities, and the ministry of Christ while on this earth and beyond is central to all of this. For when we look at the ancient cultures of the Middle East, the reason for the similarities is that they are all corruptions of what God intended as far as human accountability to Him and the promise of an eternal home; moral guidelines and direction for our well-being; societal relationships; and the ultimate blessing of following His truth in faith and obedience, which leads to His life-giving holiness in our lives. We will see that this divergence began with Noah’s son, Ham, and was perpetuated throughout the Mesopotamian culture, beginning with Sumer and continuing from there up to our very own time. Consequently, when Jesus said, “I am the way, and the truth, and the life; no one comes to the Father, but through Me” (John 14:6), we can begin to get a better picture of this ABSOLUTE TRUTH in light of man’s written history before and since Jesus’ first coming.

### **I. Pre-Law Times**

#### **A. Biblical History**

1. One of the significant things to take note of is that God’s message of salvation has run continuously the same throughout man’s existence – from the Garden of Eden up to today.
  - a. After Adam and Eve fell, we read that “the LORD God made garments of skin for Adam and his wife, and clothed them” (Genesis 3:21).
    - (1) Thus, we see that in Adam and Eve’s attempt to cover their sin as “they sewed fig leaves together

and made themselves loin coverings” (Genesis 3:7) that they failed miserably – not only could they not atone for their sin by their actions to cover it themselves, they could in no way hide their sin from the Eternal God.

(2) However, God in His great mercy, “clothed them” with the skins of animals that had to be killed and their blood shed in order for Adam and Eve’s sin to be covered and atoned for.

(a) In Hebrews 9:22, we read: “And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”

(b) Thus, even before the ‘written Law’ was established through Moses, the truth that was the foundation of that Law was enacted with the first two human beings who sinned and fell.

b. Before Cain’s sin in killing Abel, God clearly spelled out the nature of the spiritual battle we face and how to be victorious:

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with *the help of the LORD.*" <sup>2</sup> And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. <sup>3</sup> So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. <sup>4</sup> And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; <sup>5</sup> but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. <sup>6</sup> Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?" <sup>7</sup> "If you do well, will not *your countenance* be

lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." <sup>8</sup> ¶ And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. (Genesis 4:1-8)

(1) We see in the above passage the expression of our depraved natures as a result of the genetic permeation of sin throughout the core of man’s mind and thinking.

(2) However, in verse 7, we see God’s blueprint of victory over the compulsive direction of our corrupt and depraved natures: “If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

(a) The problem with this passage is that based on the rules of Hebrew grammar, it doesn’t properly fit.

(b) The phrase, “be lifted up” is taken from the Hebrew verb **נָשָׂא** (*śē’ēl*), which is a qal infinitive construct from the root verb **נָשָׂא** (*nāśâ*), and it means “to lift up, carry away, pardon.” Thus, “pardon,” or “forgiveness,” may legitimately be used as the translation. The reading, therefore, would be, “Is there not forgiveness if you do well?” However, the problem arises with the remainder of the verse: “but if you do not do well, sin is crouching at the door. . .”

(c) The trouble with the above translation is the last phrase, “sin is crouching at the door.” In Hebrew, unlike with English, you have masculine and feminine nouns, as well as

masculine and feminine verb forms, except for the 1st common singular (“I”) and plural (“we”) for the perfect and imperfect respectively. Thus, whatever gender a noun may be, the verb used with it must be the corresponding gender.

- (d) In verse 7, the problem we have is that the word “sin” is a feminine noun, and the verb “crouching” is a masculine participle, which, according to Hebrew syntax, cannot be connected.
- (e) In addition, in the phrase, “and its desire is for you,” the “its” is masculine, which would literally read, “and the desire of him is for you.” That being the case, the “its” cannot be referring to “sin” since “sin” is a feminine noun. It has to be referring to a masculine noun, but which one?
- (f) The word “door” is a masculine noun, but that doesn’t appear to make any sense – “the door’s desire is for you.” There is one other possibility, and that is with the Hebrew masculine participle, “crouching.”

[1] The word in Hebrew is רָבַץ (rōbēṣ), and it comes from the Hebrew verb, רָבַץ (rābaṣ), which means “to lie down, or to crouch.”

[2] However, this word also has an Akkadian look-a-like and sound-a-like, rābiṣu, and this is a masculine noun in Akkadian, “denoting various officials and also demons, especially those that guard entrances to buildings. Here then sin is personified as a demon crouching like a wild beast on Cain’s doorstep” (Wenham, G. J., *Vol. 1: Word Biblical Commentary : Genesis 1-15* [Dallas: Word, Incorporated, 2002], 106).

[3] Therefore, if rābiṣu is indeed the correct word to be used, and I firmly believe it is, it would appear to make extremely good sense, and it fits in contextually with the grammar, as well as with the overall message.

[4] Therefore, the following translation would follow: “Is there not forgiveness of sin if you cause to behave well, but if you do not cause to behave well, the demon is at the door, and his desire is for you, but you will exercise dominion over him.”

[5] Here is a promise of God to Cain, even in the midst of his great sin of murder, both of grace, as well as of judgment. The phrase, “if you cause to do well,” is not an endorsement of ‘good words’, but rather it categorically refers to Hebrews 11:6: “And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him.”

(3) Therefore, we can see that from the very outset of God’s creation and the fall of man, His plan of salvation by grace through faith has not changed, but rather it has been identical ALL THE WAY THROUGH, and this is the ‘tutoring’ that I believe Paul is referring to about what the Law does in pointing us to Christ!

(a) The “dominion” that God promised Cain he would “exercise” over the “demon” is not a strength contained within his own, corrupt, fallen nature, but rather it comes from the power of the Eternal Word, Jesus Christ, which power is ALWAYS received by faith and is always FAR greater than the ‘god of this world’: “You

are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world” (I John 4:4).

- (b) Indeed, we have the picture of the ‘spiritual warfare’ we are engaged in that Paul so aptly describes under the inspiration of the Holy Spirit in the following passage:

Finally, be strong in the Lord, and in the strength of His might. <sup>11</sup> Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. <sup>13</sup> Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil *one*. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God. <sup>18</sup> With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, <sup>19</sup> and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in *proclaiming* it I may speak

boldly, as I ought to speak. (Ephesians 6:10-20)

2. Another example of God’s Eternal Law being lived out even before the ‘written Law’ came through Moses is with Abraham in giving a “tenth” to Melchizedek and Jacob promising to God, “and of all that Thou dost give me I will surely give a tenth to Thee” (Genesis 28:22):

Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). <sup>18</sup> And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. <sup>19</sup> And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; <sup>20</sup> And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tenth of all. (Genesis 14:17-20)

- a. The events of Abraham’s life occurred ca. 2100 BC, and the events of Jacob’s life occurred ca. 1975 BC – thus, between 500 to 600 years before the Law was given to Moses (depending on when the Exodus occurred: either ca. 1400 or 1300 BC)
- b. The significance of these truths is that the Law is eternal, and that which was given to Moses was indeed a “shadow” of that which was the eternal reality.
- B. Extra-Biblical History
1. Soon after the flood, God gave to Noah a command with regard to societal order – the establishment of capital punishment.
- a. In Genesis 9:6, we read: “Whoever sheds man's blood, by man his blood shall be shed, For in the image of God He made man.”
- (1) The significance of this verse is to be found in what the Hebrew actually says, versus what is in the English translations.

- (2) The English translations read, “by man his blood shall be shed,” but the Hebrew reads, “by the man his blood shall be shed.”
- (a) In the Hebrew, the actual wording is, **יִשְׁפֹּךְ בַּאָדָם דָּמוֹ** (*bā’ādām dāmô yiššāpēk*).
- (b) The word **בַּאָדָם** (*bā’ādām*) means, “by the man,” whereas if it was simply “by man,” the reading would be, **בְּאָדָם** (*bě’ādām*).
- (c) The key factor in this translation is the preposition **ב** (*b*), which can be translated “by, with, or in,” and the **ַ** under it is the definite article “the” in this instance – thus, “by the man,” the **ב** (*b*) with a **ַ** under it, which in turn would be translated, “by man.”
- (3) The result of this analysis is that “the man” may be said to be referring to an appointed ‘executioner’ – that is, God was establishing a judicial process whereby societal order would be maintained, and thus, societal chaos would be averted through this adjudication and execution of a murderer.
- b. What can be said about this command and ‘Law’ that God established with Noah is that capital punishment was and is a cornerstone of societal order and justice that is needed in order to avoid societal chaos and the overall breakdown of societal order.
2. As a result of this initial ‘Law’ of capital punishment, upon which societal order and justice is maintained, all of the other societal laws emerged, which we find in common with some of the laws of ancient Sumer and Babylon and the biblical laws in the Decalogue given to Moses.
- a. Many liberals, seeing this, have said that the Mosaic law code is nothing more than an edited form of these

- other pre-existent law codes, modified to suit the religious and cultural tastes of the Israelites.
- b. However, what we see is that as a result of Ham’s sin with his father, Noah (and very likely Canaan’s involvement as well – Genesis 9:18-27), the Hamitic line was the line that founded and pioneered the settlement of ancient Mesopotamia, which included perverting the oral, moral law given to Noah by God through building the tower of Babel (Genesis 10:6-14; 11:1-9), as well as laying a perverted cultural and religious foundation for Mesopotamia.
- (1) As you carefully read the account of Noah’s drunkenness and Ham’s actions in the Hebrew, it strongly appears to be describing some sort of sodomy that Ham committed against his father, and with Noah’s curse aimed at Canaan, he too may have been involved.
- (2) Consequently, there is no mention whatsoever of any repentance by either Ham or Canaan for what was done, but what we do see, as stated above, is that as the Hamitic line developed ancient Mesopotamia, it perverted the oral law of God in its religious and cultural development of that region, which culture and religion were fully pagan and sexually perverted, focusing on the deification of man, with anthropomorphic beings as their gods.
- (a) In Genesis 11:4, we read: “And they said, ‘Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth.’”
- (b) The phrase, “and let us make for ourselves a name” is actually in the Hebrew implying the

following: “and let us make for ourselves a name over against the name of the LORD.”

[1] Nimrod, who was the founder of Babel, may also be assumed to be the one who was personally superintending the building of the tower.

[2] In Genesis 10:9, we read of Nimrod: “He was a mighty hunter before the LORD; therefore it is said, ‘Like Nimrod a mighty hunter before the LORD.’”

[a] The word “hunter” in Hebrew is צַיִד (*ṣayīd*), and it comes from the root verb צָוַד (*ṣâd*), which means to hunt.

[b] Now although the noun צַיִד (*ṣayīd*) is used exclusively in the OT with the hunting of animals and food, the verb from which it is derived, צָוַד (*ṣâd*), is also used for “hunting men.”

[c] In addition, the preposition “before” in Hebrew is לְ (l), and it can also imply “before” as in an arrogant and defiant manner as being “against” something or someone.

[d] Therefore, לְ (l), attached to the noun “face” in Hebrew (פָּנֶה – *pāneh*), לְפָנֶי (lipneh), forms the Hebrew idiom, “before,” which, based upon the above analysis, may also be rendered as “against the face” – thus, “against the face of the Lord.”

[e] Thus, what we have is the following implication for an amplified translation:

“Like Nimrod, a mighty hunter of men against the face of the LORD.”

[f] All of the above, coupled with the implied meaning of Genesis 11:4, “let us make for ourselves a name over against the name of the LORD,” presents us with a man and culture that was in absolute rebellion and rejection of the true “Law” of God – His absolute moral truth – and was in the process of establishing their own societal code that corresponded with their own lustful passions, etc.

c. What is also interesting to note are the humanistic attributes of these anthropomorphic deities – that is, they did the very same things that humans did, thereby justifying and sanctifying the carnal passions of humans:

The Sumerian gods, as illustrated graphically by the Sumerian myths, were entirely anthropomorphic; even the most powerful and most knowing among them were conceived as human in form, thought, and deed. Like man, they plan, act, eat and drink, marry and raise families, support large households, and are addicted to human passions and weaknesses. (Samuel Noah Kramer, *The Sumerians: Their History, Culture And Character* [Chicago: The University of Chicago Press, 1963], 117)

## II. Post-Law Times

### A. The Giving of the Written Law

1. The giving of the written Law begins with Moses in the land of Midian.
  - a. After Moses killed the Egyptian overseer who had been beating a Hebrew worker/slave, he fled to Midian because Pharaoh was seeking to kill Moses for his having killed the Egyptian (Exodus 3:1-15).
  - b. Moses in turn meets up with Jethro, the priest of Midian, through his seven daughters whom he helped in watering their flock, and Moses in turn was given Zipporah, a daughter of Jethro, as his wife (Exodus 2:16-25).
    - (1) One of the interesting and important aspects of Jethro's priesthood, is that in the Hebrew in Exodus 2:16, the phrase is not, "the priest of Midian," but rather, "to priest of Midian," or "to a priest of Midian" (וּלְכֹהֵן מִדְיָן) – *ûlĕkōhēn midyān*), which may be implying that he was not "the priest of Midian," that is, the only one, but rather "a priest of Midian," being one among others.
    - (2) Regardless of whether he was 'the only priest of Midian', or 'one among others' in that region, in being a "priest," he had to be serving an entity that he thought was divine, but who and what was that divine entity in his mind?
      - (a) In Exodus 18:9-12, we read the following:

And Jethro rejoiced over all the goodness which the LORD had done to Israel, in delivering them from the hand of the Egyptians. <sup>10</sup> ¶ So Jethro said, "Blessed be the LORD who delivered you from the hand of the Egyptians and from the hand

of Pharaoh, and who delivered the people from under the hand of the Egyptians. <sup>11</sup>

"Now I know that the LORD is greater than all the gods; indeed, it was proven when they dealt proudly against the people." <sup>12</sup> Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God.

- (b) As we read the above passage, we note that Jethro was not only aware of who the "LORD" was, but he also "blessed" the LORD and offered "a burnt offering and sacrifices for God."
- (c) Consequently, the permeation of God's oral truth through Noah, and perhaps even His written truth as well in some form through Noah's descendants, may be seen as attested here with Jethro, "a priest of Midian."
- (d) This very truth may also be seen as attested in "Melchizedek king of Salem" who "was a priest of God Most High God" (Genesis 14:18).
  - [1] The name Melchizedek in Hebrew is מֶלְכִי־צְדֵק (*malkî-šedeq*), and it means "my king is righteousness/deliverance/victory."
  - [2] In addition, in the phrase "king of Salem," the Hebrew word for "Salem" is שָׁלֵם (*šālēm*), and it is the word for "peace" – thus, "my king is righteousness king of peace."

[3] Some, therefore, see Melchizedek as a Christophany – that is, a pre-incarnate visitation of Christ, and this is based in large part on Hebrews 7.

[4] On the other hand, if this was merely a man who “was a priest of God Most High,” then indeed, once more, the oral truth of God disseminating from Noah through his descendants is evidenced here.

(e) What we are seeing, therefore, is that God’s Law was not something that first appeared with Moses in the burning bush and then on Mount Sinai, but rather God’s Law/Word is something that is eternal (John 1:1), and His eternal manifestation of His Law/Word has been in different forms and personages, culminating in the first coming of Jesus: “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power” (Hebrews 1:3a).

c. At the “burning bush,” God speaks to Moses and tells him of His plan to deliver His people from the Egyptians through Moses, but Moses balks at that suggestion by saying he doesn’t know God’s name, and then God reveals His Eternal Name to Moses:

And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" <sup>15</sup> And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My

memorial-name to all generations. (Exodus 3:14-15)

- (1) The phrase, “I AM WHO I AM,” in Hebrew reads, אֶהְיֶה אֲשֶׁר אֶהְיֶה (*'ehyeh 'ăšer 'ehyeh*).
- (2) The word אֶהְיֶה (*'ehyeh*) comes from the Hebrew verb הָיָה (*hāyâ*), which means “to be, or exist” – thus, אֶהְיֶה (*'ehyeh*) means “I will continue to be,” clearly stating that God is eternal!

2. After Moses returns to Egypt and God accomplishes His plan of deliverance for His people, Moses and the Israelites return to Mt. Sinai where God first spoke to Moses, revealed Himself to Moses, and then called Moses to go to Egypt and be the instrument through which God would deliver His people:

In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. <sup>2</sup> When they set out from Rephidim, they came to the wilderness of Sinai, and camped in the wilderness; and there Israel camped in front of the mountain. <sup>3</sup> And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: <sup>4</sup> 'You yourselves have seen what I did to the Egyptians, and *how* I bore you on eagles' wings, and brought you to Myself. <sup>5</sup> 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; <sup>6</sup> and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel." (Exodus 19:1-6)

- a. The call, therefore, for the Israelites was to be a “kingdom of priests and a holy nation.”
- b. Interestingly, in the phrase, “you shall be to Me a kingdom of priests,” the word “you” is plural – thus, all of the people were to be “priests” in the sense of having a personal relationship with God, and that is the unique message of God’s truth through Israel, His Law, and the person of Jesus Christ.
- c. Christ thus came to finalize the message of God’s desire to have a personal relationship with individual men, and the Law was and is a “mentor” of that truth, and is also a mere shadow externally of what it means to know God in reality internally:

But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. <sup>24</sup> "God is spirit, and those who worship Him must worship in spirit and truth." (John 4:23-24)

My sheep hear My voice, and I know them, and they follow Me; <sup>28</sup> and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. <sup>29</sup> "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. (John 10:27-29)

3. Thus, in Exodus, God begins to give the Law to Moses in chapter 20, in which verses 1-17 contain the Ten Commandments, and then the rest of the Commandments with regard to all aspects of their life, up through the building of the Tabernacle and all of its accoutrements, and then verse 40 in chapter 25, which is what is quoted in Hebrews 8:5: “And see that you make *them* after the

pattern for them, which was shown to you on the mountain” (Exodus 25:40).

## B. The Requirements of the Priests

1. The Priests in turn had to bring sacrifices for their own sins, as well as that of the people:

Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel; <sup>2</sup> and he said to Aaron, "Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, *both* without defect, and offer *them* before the LORD. <sup>3</sup> "Then to the sons of Israel you shall speak, saying, "Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, <sup>4</sup> and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD shall appear to you." <sup>5</sup> So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD. <sup>6</sup> And Moses said, "This is the thing which the LORD has commanded you to do, that the glory of the LORD may appear to you." <sup>7</sup> Moses then said to Aaron, "Come near to the altar and offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the LORD has commanded." (Leviticus 9:1-7)

Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died. <sup>2</sup> And the LORD said to Moses, "Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud over the mercy seat. <sup>3</sup> "Aaron shall enter the holy place with this: with a bull

for a sin offering and a ram for a burnt offering.<sup>4</sup> "He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash, and attired with the linen turban (these are holy garments). Then he shall bathe his body in water and put them on.<sup>5</sup> "And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering.<sup>6</sup> ¶ "Then Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.<sup>7</sup> "And he shall take the two goats and present them before the LORD at the doorway of the tent of meeting.<sup>8</sup> "And Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat.<sup>9</sup> "Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering.<sup>10</sup> "But the goat on which the lot for the scapegoat fell, shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat.<sup>11</sup> ¶ "Then Aaron shall offer the bull of the sin offering which is for himself, and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. . . . And *this* shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls, and not do any work, whether the native, or the alien who sojourns among you;<sup>30</sup> for it is on this day that atonement shall be made for you to cleanse you; you shall be clean from all your sins before the LORD.<sup>31</sup> "It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.<sup>32</sup> "So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on the linen garments, the holy garments,<sup>33</sup> and make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar. He shall also

make atonement for the priests and for all the people of the assembly.<sup>34</sup> "Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year." And just as the LORD had commanded Moses, *so* he did. (Leviticus 16:1-11, 29-34)

2. Thus, just as Hebrews 8:3-5 states, the High Priest had to offer sacrifices for himself and his own family, but in addition, the High Priest had to be from the line of Aaron from the tribe of Levi, and Jesus' lineage was from the tribe of Judah, not the tribe of Levi.
  - a. Consequently, Jesus came to fulfill the Law as the Perfect Sacrifice, but He also stands outside of the Law in that He was not of the tribe of Levi and the lineage of Aaron.
  - b. On the other hand, God, through Jacob on his deathbed, prophesied about the coming Messiah through the tribe of Judah in unmistakable terms:

Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you.<sup>9</sup> "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?<sup>10</sup> "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him *shall be* the obedience of the peoples.<sup>11</sup> "He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes.<sup>12</sup> "His eyes are dull from wine, And his teeth white from milk. (Genesis 49:8-12)

- c. Thus, we see that the Law was indeed "a copy and shadow of the heavenly things," including all of the

sacrificial aspects of worship, which sacrifices were fulfilled in the ultimate sacrifice of Jesus, but as God directed Moses to build and erect everything according to His specifications, that served the purpose, not the end, of representing the ultimate fulfillment of all aspects of the Law in Jesus:

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. <sup>18</sup> "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. <sup>19</sup> "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven. <sup>20</sup> "For I say to you, that unless your righteousness surpasses *that* of the scribes and Pharisees, you shall not enter the kingdom of heaven. (Matthew 5:17-20)