

SESSION 33 – THE SON OF MAN’S ASCENSION INTO POWER – PT. II

⁴Yahweh has sworn and will not change His mind, “You are a priest forever according to the order of Melchizedek.” (Ps. 110:4)

¹⁹We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain,
²⁰where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. (Heb. 6:19-20)

²⁴but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. ²⁵Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. (Heb. 7:24-25)

¹⁴Since then we have a great high priest who has passed through the heavens¹, Jesus, the Son of God, let us hold fast our confession... ¹⁶Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Heb. 4:14-16)

²¹And since we have a great priest over the house of God, ²²let us draw near with a true heart in full assurance of faith... (Heb. 10:21-22)

I. THE ASCENDED PRIESTHOOD OF THE SON OF MAN – DANIEL 7:13-14

- A. In the Age to Come, the Messianic Reign of Messiah and the Ages of Eternity, Jesus will not only be the Prophet raised up from among His brethren according to Deuteronomy 18:18, He will also be the Great High King Priest after the Order of Melchizedek. Given the *Good News of the Kingdom of God*, that the reality of that Age has broken into this *present evil age* through Messiah Jesus, *so also has His priesthood*. Not only do we *taste* the Prophetic witness and miracles, signs, and wonders of *that age*, we also participate in the Priesthood of Jesus. (Heb. 6:5)
- B. In the earthly ministry of Jesus, we see the power of the Messianic age and His High Priesthood had *already* begun to manifest as he declared the Gospel of the Kingdom and Isaiah 61 both *forgiving sins* and *setting the captives free*. This Great King-Priest had come to end Adam’s exile – spiritual and natural.

²⁰ And when [Jesus] saw their faith, he said, “Man, your sins are forgiven you.” ²¹ And the scribes and the Pharisees began to question, saying, ... “who can forgive sins but God alone?” ... ²³ Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? ²⁴ But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.” (Luke 5:23-24 ESV)

¹ On a cloud, appearing before the Ancient of Days as the Son of Man.

The Pharisees actually identified *who* Jesus was in their midst and still missed Him. “Who can forgive sins but God alone?” He had just identified Himself to them by saying *exactly that*, “Man, your sins are forgiven you.”

The Gospel of the Kingdom being both declared and demonstrated (Matthew 10:7-8) also brought with it a message for the *forgiveness of sins*. And that process, according to the Torah required a priest and Yahweh. It was the *manward* side to the *Godward* side to restore the relation if broken by sin.²

¹ For **every high priest** chosen from among men **is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.** (Heb. 5:1)

Dr. Heiser makes the following comment concerning what the sacrifice did and did not cover and a mention of how the *New Covenant* is better:

Both Leviticus 4 and 5 concern sacrificial laws governing sacrifices of expiation. There is some cleansing that takes place, but we’re going to look at what that exactly does and doesn’t mean. These sacrifices secure atonement and forgiveness and there is some cleansing, but our popular conception of that is going to be different than what we actually see in the biblical text. In both cases, these sacrifices are only efficacious when it comes to unintentional sins.

Whenever an individual Israelite from the lowest social class all the way up to the high priest was guilty of an inadvertent offense or failed to do what the law required in some unintentional way, usually by ignorance or inadvertence, then expiation through sacrifice was required. Both sacrifice and repayment were commanded and were effectual with respect to only unintentional wrongs and violations, whether they were committed against God or other people.

These sacrifices did not apply to defiant or pre-meditated crimes or sins; the laws of the Torah contained no sacrificial expiation for intentional or pre-meditated sins. There was no vicarious remedy or some ritual that absolved a person who intentionally defied God or committed some crime. That’s contrary to the way we think about the Old Testament sacrifices. We tend to filter that material through the New Testament theology of atonement and forgiveness which that covers everything.³

- C. The Priestly Ministry of Jesus is from a different tribe than Levi, being from Judah, and was an *older* Priesthood to which Levi only pointed and was the shadow of the heavenly priesthood cast against the light of the Everlasting King Priest. Levi was *temporary* and the *works* in the Tabernacle and Temple only pointed to the *permanent* and *everlasting* Priesthood of Jesus.

² See Exodus 28; vv. 29-30 in particular says Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on his heart, when he goes into the Holy Place, *to bring them* to regular remembrance *before Yahweh*, along with the Urim and the Thummim, “thus Aaron shall bear the judgment of the people of Israel on his heart before Yahweh regularly.” Also, v. 36 expressly says the turban will be engraved with Holy to Yahweh; a call back to Isaiah 61 and the beautiful headdress, being called priests of Yahweh and ministers of God; see vv. 10-11

³ S. Heiser, Michael. Notes on Leviticus: from the Naked Bible Podcast (pp. 59-60). BlindSpot Press. Kindle Edition.

- D. Though he interceded for his people on the earth, now he intercedes by presenting his own blood before the Father. While Jesus was a priest on the earth, his priestly mission was exalted and endures after he ascends. At the ascension Jesus' heavenly intercession began—and his heavenly intercession is superior to his earthly office.

Because Christ currently presents his blood in the heavenly temple, we are able to also ascend the mountain of the Lord and enter into the throne room of God. The ascension is Christ's high-priestly act of intercession and blessing. The sacrifice has been completed, but his intercession for his people continues.⁴

- E. Just as the Old Testament points to the realities of the Prophetic Ministry of Jesus both on earth and in heaven, the same can be seen in the priesthood of Adam and Melchizedek, and the brief moment in David's life where he moved into a role of Priest and after his ascent where he engaged in *prayer and worship* in the Tabernacle. There are others that provide both a comparison and contrast to the ultimate Priesthood of Jesus, but those primarily extend from the Levites, the priesthood that was temporary and that passed away (Heb. 8:1-7, 13)

¹³ In speaking of a new [*priesthood*], he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. (Heb. 8:13)

- F. The entire context of Hebrews chapters 7-10 is the presentation of the superiority of the Priesthood of Jesus in contrast to Levi. With regard to the language of the New Covenant, it still concerns the functions of the Priest; you still needed a Priest to enter the Holy Place with the blood sacrifice.

Levites were a product of the Mosaic Covenant and were ministers of that covenant. Again, they served to bring Israel before Yahweh as priests. Hebrews 8:1-6 is contextually about the excellency and superiority of the High Priesthood of Jesus so He becomes the Minister or Great High Priest of the New Covenant.

Verse 7 and 13 then reflects the absence of the word covenant (*diatheken*) and points then to the context of the office of the Priest. "For if that first [*priesthood*] had been faultless, there would have been no occasion for a second." Verse 6 provides the proof: "But as it is, Christ has obtained a ministry that is much more excellent than the old [*priestly Levitical ministry*] as the covenant he mediates is better, since it is enacted on better promises." You have then the contrast between Levi and Jesus and the Mosaic and New Covenants.

II. ADAM'S PRIESTLY FUNCTION IN THE GARDEN SANCTUARY

⁶⁸*but He chose the tribe of Judah, **Mount Zion, which He loves.*** ⁶⁹*He **built His sanctuary like the high heavens, like the earth,** which he has founded forever. (Psalm 78:68-69)*

⁴ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine (Snapshots)* (pp. 30-31). Lexham Press. Kindle Edition.

- A. Greg Beale writes in his book *The Temple and the Church's Mission*,

The psalmist is saying that, in some way, God designed Israel's earthly temple to be comparable to the heavens and to the earth. Similarly, the earlier 'pattern of the tabernacle and the pattern of all its furniture' was made 'after the [heavenly] pattern . . . which was shown . . . on the mountain' (Exod. 25:9, 40; cf. Exod. 26:30; 27:8; Num. 8:4; Heb. 8:5; 9:23–24)... Jewish tradition, as we will see, also reaffirms the truth of Psalm 78 and Exodus 25, that the earthly temple corresponded in some significant manner to the heavens, especially a heavenly temple.⁵

- B. The Garden of Eden was a picture of the cosmic temple: the outer court reflected in the place where humans lived, both land and sea; the inner court or holy place can be seen in the cosmic heavens; finally, the holiest of all being the invisible realm of God's dwelling. All three of these realities are seen in the Garden of Eden; the place where heaven and earth met before Adam's sin. The later Tabernacle of Moses and Temple of Solomon would also reflect these truths. Beale notes,

Israel's temple was the place where the priest experienced God's unique presence, and Eden was the place where Adam walked and talked with God. The same Hebrew verbal form (stem) *mithallek* (*hithpa'el*) used for God's 'walking back and forth' in the Garden (Gen. 3:8), also describes God's presence in the tabernacle (Lev. 26:12; Deut. 23:14 [15]; 2 Sam. 7:6–7).⁶

- C. ¹⁵ יְהוָה ***YHWH God*** took ***the man*** and ***put him in the garden*** of Eden to ***work it*** and ***keep it***. (Gen. 2:15)
The two verbs used here *work* (*obda* – from 'bd) and *keep* (*somra* – from *smr*); when they are used in the OT together they "they refer either to Israelites 'serving' God and 'guarding [keeping]' God's word (approximately 10 times) or to priests who 'keep' the 'service' (or 'charge') of the tabernacle (see Num. 3:7–8; 8:25–26; 18:5–6; 1 Chr. 23:32; Ezek. 44:14)."⁷

- D. Targum Neofiti [Aramaic] translates Genesis 2:15, "¹⁵ *And the Lord God* took Adam and had him dwell in the garden of Eden to toil in **the Law** and to **observe its commandments**.*" Comments refer to *keeping Sabbath (Shabbat) and sacrifices*.⁸ Similar language is also found in Targum Pseudo-Jonathan's translation of the same verse: ¹⁵*And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, **to do service in the law**, and **to keep its commandments**.*⁹

T. Neofiti also translates Genesis 2:19 as noting the naming of the animals was in connection to the *language of the sanctuary*.

⁵ G. K. Beale. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Kindle Locations 790-797). InterVarsity Press. Kindle Edition.

⁶ Ibid., Kindle Locations 1392-1394

⁷ Ibid., Kindle Locations 1400-1402

⁸ McNamara, Martin. *Targum Neofiti 1: Genesis: Volume 1*. Aramaic Bible, 1992. p. 58

⁹ https://www.sefaria.org/Targum_Jonathan_on_Genesis.2.15?lang=bi

¹⁹ *And from the ground" the Lord God created every beast that is on the surface of the field and all the birds of the heavens; and he brought them to Adam to see what he would call them. And whatever Adam called a living creature in the language of the sanctuary, (Gen. 2:19 T. Neofiti; p. 58)*

- E. The best translation of Adam's task in Genesis 2:15 is 'to cultivate (work) it and to keep it [the Garden]'. Regardless of the precise translation, however, the preceding observations suggest that the writer of Genesis 2 was portraying Adam against the later portrait of Israel's priests, and that he was the archetypal priest who served in and guarded (or 'took care of') God's first temple. While it is likely that a large part of Adam's task was to 'cultivate' and be a gardener as well as 'guarding' the garden, that all of his activities are to be understood primarily as priestly activity is suggested not only from the exclusive use of the two words in contexts of worship elsewhere but also because the garden was a sanctuary... If this is so, then the manual labour of 'gardening' itself would be priestly activity, since it would be maintaining the upkeep and order of the sanctuary.¹⁰
- F. In the next verse in Genesis 2:16, after Adam was given the ministerial calling of working and keeping the Garden sanctuary, he is then given a *commandment*, a *mitzvah*. This commandment is God *teaching* Adam what to do, and what not to do. This is the fundamental truth of *torah*, or the teaching and instruction of God, that contains His commandments.

The first 'torah' was that 'From any tree of the Garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die' (Gen. 2:16–17). Accordingly, Adam's disobedience, as Israel's, results in his being cut off from the sacred land of the Garden. This is an indication that the task of Adam in Genesis 2:15 included more than mere spadework in the dirt of a garden. It is apparent that priestly obligations in Israel's later temple included the duty of 'guarding' unclean things from entering (cf. Num. 3:6–7, 32, 38; 18:1–7), and this appears to be relevant for Adam, especially in view of the unclean creature lurking on the perimeter of the Garden and who then enters.¹¹

- G. Adam was *both king and priest* of the Garden. This was the original design. The two offices or functions were not to be separate. The power and authority to rule as king was the same power and authority to minister as priest. *Before* Melchizedek, the *King-Priest* of Salem, there was Adam, King-Priest of the Garden of Yahweh's Delight.
- H. In guarding the Garden Sanctuary, Adam performed on earth what the Cherubim did before Yahweh's throne in heaven. He was in function a throne guardian on earth in the earthly tabernacle or temple. The LXX of Ezekiel 28 would appear to give support for seeing Adam in this light. Recall the temptation

¹⁰ G. K. Beale. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Kindle Locations 1408-1415). InterVarsity Press. Kindle Edition.

¹¹ *Ibid.*, 1424-1429

spoken by the Serpent to Eve, “God knows that when you eat of it your eyes will be open, and you will be like God, knowing good and evil.” The undertones in the judgment against the Prince of Tyre is that he thought of himself to be a god (Ezek. 28:9); he was in the *delight* of the paradise of God (that is the Garden of Eden; v. 13); he was placed *with* the cherub in the holy mountain of God in the midst of the stones of fire (v. 14). While Beale takes this approach it doesn’t reconcile the specific *anointed cherub* who rebelled in this chapter. The answer should be apparent; one of Adam’s roles on earth was to mirror the role of the cherubim in heaven – guard the Garden from the unholy and the profane.

- I. It should not be surprising because there were *cherubim* and palm trees carved in the doors of the temple Ezekiel saw in his temple vision. These were present in Solomon’s Temple as well (see 1 Kings 6:29: *Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms.*)

²⁵ And [they were carved], and at the doors of the sanctuary there were cherubim and palms in conformity with the carving of the holy places (Ezek. 41:25 LXX)

The *sacred space* of the Temple was a picture of the *first temple* or *sanctuary*, the Garden of Eden, where heaven and earth met and Yahweh’s Mountain stood. The Temple was the earthly representation of that sanctuary. As mentioned of Adam, we see both human priests as guardians of the Temple, and the heavenly engraved cherubim representing the heavenly guardians of the Throne, the Holiest of All. Priests on the earth acted in a similar role of *the cherubim*, guarding sacred space against iniquity, unholiness, and the profane.

The point is this: there was to be a cooperation of both Adam and the Cherubim to prevent unholy things from entering both the Garden Sanctuary of Eden and Yahweh’s immediate Throne. It should not seem odd then that the rebel Cherub, Satan, would tempt the Garden Guardian and Priest Adam who would follow the Serpent into exile from God’s presence and His temple. One can read Ezekiel 28 and find both streams of truth in apparent and not so apparent places.

- J. In the Garden there was also a Lampstand outside of the Holy of Holies. The Tree of Life is the reality of that Lampstand. Beale writes,

The lampstand in the tabernacle and temple looked like a small, flowering tree with seven protruding branches from a central trunk, three on one side and three on the other, and one branch going straight up from the trunk in the middle. Exodus 25:31–36 pictures the lampstand having a flowering and fructifying appearance of a tree with ‘bulbs and flowers’, ‘branches’, and ‘almond blossoms’ (likewise, Josephus, Ant. 3.145).¹²

¹² G. K. Beale. *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (Kindle Locations 1468-1471). InterVarsity Press. Kindle Edition.

- K. Adam was to act as a king and a priest and fulfill the commandment to be fruitful and multiply and have dominion over the earth. This was to be administrated in the power and authority of a king as well as a priest that would bring all creation into the experience of the presence of Yahweh. As a priest he would teach his offspring and lead them into fellowship with God. And from that fellowship they would rule over the earth and have dominion exercising authority as a king, all the while eating from the Tree of Life when they engaged in Yahweh's presence in the Garden Sanctuary. This is what is meant by *a kingdom of priests*.

III. THE LAST ADAM'S PRIESTLY FUNCTION IN THE HEAVENLY SANCTUARY

¹Now the point in what we are saying is this: **we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,** ²**a minister in the holy places, in the true tent that the Lord set up, not man.** (Heb. 8:1-2)

²⁴For **Christ has entered,** not into holy places made with hands, which are copies of the true things, but **into heaven itself,** now **to appear in the presence of God on our behalf.** (Heb. 9:24)

- A. When Jesus ascended as the Great High Priest to restore what the First Adam had lost, that is the priestly duties in the realms of heaven and earth (i.e., the Garden of God, Mount Zion), and the kingly mandate, one of the first things He oversaw as *the* Captain of the Armies of the Heavenly Sanctuary (the heavenly throne guardians) was the cleansing of the heavenly temple from all that was profane and unholy. (See Revelation 12:7-10, 12)
- B. Jesus also began to tend to the Tree of Life in the Holy Place. That Tree is *represented* as the Lampstand that gives light to the *church* on the earth.

¹²Then I turned to see the voice that was speaking to me, and on turning **I saw seven golden lampstands,**
¹³**an in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest...**²⁰**...and the seven lampstands are the seven churches.** (Rev. 1:12-20)

John saw the appearance of Jesus dressed in His High Priestly Garment. Beale and Carson note:

The “seven lampstands” represent the church (cf. 1:20). In Zech. 4:2–6 the lampstand with its seven lamps is a figurative [symbol representing the whole] by which part of the temple furniture stands for the whole temple. This by extension also represents faithful Israel (cf. Zech. 4:6–9), which is required to live “‘not by [earthly] might nor by power, but by my Spirit’ says the Lord” (Zech. 4:6). The lampstand in the tabernacle and temple was placed directly in front of the holy of holies, which contained the glorious presence of God, and the light that emanated from it apparently represented the presence of God (see Num. 8:1–4; in Exod. 25:30–31 the lampstand is mentioned directly after the “bread of the Presence”; see

also 40:4; 1 Kings 7:48–49). Likewise, the lamps on the lampstand in Zech. 4:2–5 are interpreted in 4:6 as representing God’s presence or Spirit, which was to empower Israel (= “the lampstand”) to finish rebuilding the temple, despite resistance (cf. Zech. 4:6–9). So the new Israel, the church, as a “lampstand” is a part of the temple and is to draw its power from the Spirit, the divine presence, before God’s throne in its drive to stand against the resistance of the world.¹³

An analysis of OT allusions in 1:13–16 shows that the predominant features of the “son of man” are drawn from Dan. 7; 10, with other texts contributing to the depiction. Most commentators agree that the significance of this is that Christ is portrayed as a kingly and priestly figure, since the figure in the two Daniel texts has the same features. Although the clothing in 1:13 could also resemble kingly attire, its use here evokes the image of a priest because of the temple atmosphere of the lampstands in 1:12 and also because of the angels coming out of the heavenly temple, who wear the same clothing in 15:5–8.¹⁴

- C. As the *preeminent* Temple Guard, He is seen as rebuking the *church* leadership and members for their compromise and in essence removing the unholy and the profane from the Garden. John records the words of Jesus as the One “*who walks among the seven golden lampstands.*” (Rev. 2:1)

This calls the allusion of Genesis 3:8 when Adam *hears* Yahweh “walking in the garden in the *ruach* of the day.” The root for *walking* is the Hebrew *hlc* and is the same root in Leviticus 26:12,

¹²*I will also walk (hlc) among you and be your God (Elohim), and you shall be My people.* (Lev. 26:12)

The Greek for *walk* in Revelation 2:1 is *peripateo* and is the same in Genesis 3:8 LXX and Leviticus 26:12, which has the Greek prefix *em* which simply means to put into action or being.

The point is this: Jesus, the Great High King-Priest, will walk, and *is* walking now among the Garden of God’s Delight in the *Church* and ministers at the Lampstand. This applies individually to each believer and therefore corporately to every congregation or assembly of believers.

Each of the rebukes to five of the seven assemblies is an application of the vision John *saw* of Jesus as the Ancient of Days and Great High Priest.

- 1) The Seven Golden Lampstands (Rev. 1:12)
- 2) The Son of Man clothed in the High Priestly Garments (Rev. 1:13)
- 3) His White Hair like wool; His eyes of flaming fire (Rev. 1:14)
- 4) His feet like burnished bronze and voice like many waters (Rev. 1:15)

¹³ Commentary on the New Testament Use of the Old Testament (Kindle Locations 41578-41587). Baker Publishing Group. Kindle Edition.

¹⁴ Ibid., Kindle Locations 41590-41594

5) He holds the Seven Stars in His right hand, sharp two-edged sword in His mouth, His face like the Sun in full strength (Rev. 1:16)

⁵Remember therefore from where you have fallen; **repent**, and do the works you did at first. **If not, I will come to you and remove your lampstand** from its place unless you repent. (Rev. 2:5)

¹⁶Therefore **repent. If not, I will come** to you soon and war against them **with the sword of my mouth**. (Rev. 2:16)

¹⁸And to the angel of the church in Thyatira write: “The words of **the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze**. ...²²Behold, I will throw [Jezebel] onto a sickbed, and those who commit adultery with her I will throw into great tribulation, **unless they repent** of her works, ²³and I will strike her children dead.¹⁵ (Rev. 2:18-23)

¹“And to the angel of the church in Sardis write: ‘The words of him who has **the seven spirits of God** and **the seven stars**...³ Remember, then, what you received and heard. Keep it, **and repent**. If you will not wake up, **I will come like a thief**, and **you will not know at what hour I will come against you**.¹⁶ (Rev. 3:1, 3)

¹⁹ Those **whom I love, I reprove and discipline, so be zealous and repent**. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹ **The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne**. (Rev. 3:19-21)

D. We see Jesus then both declaring blessing and judgment within *the* earthly Temple of the Assembly of Believers. He removes all things that offend and gives grace and mercy to those who repent. This is in order to fulfill the call, “repent for the kingdom of heaven is at hand.” As the Last Adam, High Priest of the Garden of God *He* fills to the fullest the mandate given to the First Adam:

²⁶ Then God said, “Let us make an in our image, after our likeness. And **let them have dominion over...all the earth**...²⁷ So **God created man in his own image**, in the image of God he created him; male and female he created them. ²⁸ And God blessed them. And God said to them, “**Be fruitful and multiply and fill the earth and subdue it, and have dominion over...every living thing** that moves on the earth.” (Gen. 1:26-28; c.f., Matt. 28:18-20; Mark 16:15-20; Luke 24:46-53; Acts 1:8-9 – this is the New Covenant Mandate of the Last Adam given to those made in His image (1 Cor. 15:47-49) to have dominion over all the earth as a kingdom of priests (Rev. 1:6;5:10))

¹⁵ Here we see a picture of the Passover Angel in Egypt who struck the firstborn of those who did not have the blood of the Lamb on the doorposts.

¹⁶ If Jesus comes like a ‘thief in the night’ it is not in a pre-Trib rapture; here it is clear the reference is Judgment

The *Adam Mandate* required a Priest in the Garden to Mediate the Commandment and to bring it into reality. The New Covenant is no different. It requires a *Mediator* between God and man to bring it into reality. This involves not only the Great Commission to Make Disciples of the Nations, but to also rule and reign as a kingdom of priests, *in Him*.

He restores the original vision of the Temple. It no longer is in a tent or building. It has returned to the heavenly tabernacle not made with hands. Its Priesthood is not Levi, but the older one first seen in Adam and later in Melchizedek.

- E. The restoration began in His earthly ministry before He was crucified. It was the Cross and Ascension that made His installation as Priest the reality He walked in on earth. Note the following that points to Jesus' Priesthood:

- 1) His Name Jesus – ²¹ *She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.* (Matt. 1:21)

The saving from sins is a distinctly priestly task. Jesus was labeled the mediator between God and humanity at the start of his life (1 Tim 2:5). The priesthood theme continued as Jesus was anointed at his baptism—already a descent/ascent pattern. Priests went through cleansing rituals before entering God's presence. In this ceremony, priests were ordained for their priestly service, and therefore we can rightly conclude Jesus' baptism ordained him to his human priestly role.¹⁷

- 2) He was *accepted as pleasing* by the Father at His baptism.

In Jesus' baptism, God declared him to be the beloved Son with whom he was pleased (Luke 3:22). Calling him the beloved Son means God chose Jesus as his representative. Asserting God was pleased with him is akin to the pleasing aroma before God that the priests offered. Not surprisingly, then, Jesus began his ministry at the age of thirty (Luke 3:23). Priests also began their ministry at this age (Num 4:3, 23, 30, 35, 39, 43, 47; 1 Chr 23:3).¹⁸

- 3) Jesus also instructed people how to approach God as priest when he taught them how to pray before their Father in the Lord's Prayer. In the Lord's Prayer, Jesus the priest invited them into the holy of holies with him and taught them how to approach the throne of grace. He told them to

¹⁷ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine* (Snapshots) (p. 31). Lexham Press. Kindle Edition.

¹⁸ *Ibid.*, p. 31

call out to God as “Our Father in Heaven.” This is a priestly call, asking to approach the throne of God as sons of God.¹⁹

This truth also points us to the relationship between *Isarel’s Kings* and *Yahweh Himself* in the Covenant He made with David.

¹² *When your days are fulfilled and you lie down with your fathers, **I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.***¹³ **He shall build a house for my name,** and I will establish the throne of his kingdom forever. ¹⁴ **I will be to him a father, and he shall be to me a son.** (2 Sam. 7:12-14)

Here Jesus will *build the Temple* for His Father Yahweh and be *the* Mediator between the Father and humans. Into this Jesus taught His disciples to address God the same way, “*Our Father*” meaning, *He will be to us a Father, and we shall be to Him Sons.*

- 4) ⁷ *And proclaim as you go, saying, **‘The kingdom of heaven is at hand.’***⁸ *Heal the sick, raise the dead, **cleanse lepers,** cast out demons. (Matt. 10:7-8)*

¹*The LORD spoke to Moses and Aaron, saying,*² *“When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into **a case of leprous disease** on the skin of his body, then **he shall be brought to Aaron the priest or to one of his sons the priests...***⁶ *And the priest shall examine him again on the seventh day, and if the diseased area has faded and the disease has not spread in the skin, **then the priest shall pronounce him clean;** (Lev. 13:1-2, 6)*

² *And behold, **a leper came to him** and knelt before him, saying, “Lord, if you will, **you can make me clean.**”*³ *And **Jesus stretched out his hand and touched him, saying, “I will; be clean.”** And immediately **his leprosy was cleansed.***⁴ *And Jesus said to him, “See that you say nothing to anyone, but **go, show yourself to the priest** and offer the gift that Moses commanded, **for a proof to them.**” (Matt. 8:2-4)*

One of the evidences or actions of the Power of the Kingdom Age was the *cleansing of leprosy*. This pointed directly to the ministry of the priest in both Jesus and His disciples. It was the Levites in Leviticus 13-14 who were to address leprosy and the ultimate pronouncement of clean or unclean. Jesus stood as the New Priest in healing, cleansing, and the *pronouncement* of the Leper in Matthew 8. And as proof of *His Priesthood* and its superiority over Levi, commanded the Leper to go show himself to *them*.

¹⁹ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine* (Snapshots) (p. 31). Lethem Press. Kindle Edition.

5. The payment for the restoration from Adam's sin was Jesus own lifeblood. He was/is at the same time the sacrificial Lamb *and* the Mediator of the Covenant *in His blood*.

²⁷And he took the cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, ²⁸for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (Matt. 26:27-28)

¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) ¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. (Heb. 9:11-12)

Even in His crucifixion and death Jesus was working as *the Great High King Priest*. Because His Priestly authority is superior to Levi, He could tear the curtain in the Temple to *open the way* into the Holiest of All.

IV. THE ORDER OF THE KING PRIEST MELCHIZEDEK– PSALM 110

⁹ And *being made perfect, he became the source of eternal salvation to all who obey him*, ¹⁰ *being designated by God a high priest after the order of Melchizedek*. (Heb. 5:9-10)

- A. The Davidic view of Melchizedek points back first to the Covenant Promise Yahweh made with David in 2 Samuel 7 with the core being,

¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. (2 Sam. 7:12-14a)

This covenant promise is the background truth David received that pointed to *one of his offspring or descendants* that would be a human and that Yahweh would give an everlasting kingdom. This Son would build a *Temple for Yahweh and His Name*. And *signature relationship* of this Son of David, would be Yahweh would be *His Father* and He would be *Yahweh's Son*.

David would also have read Genesis 14:17-20 as a result of *doing* Deuteronomy 17:14-20

¹⁸ And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this Torah, approved by the Levitical priests. ¹⁹ And it shall be with him, and he shall read in it all the days

of his life, that he may learn to fear Yahweh his Elohim by keeping all the words of this Torah and these statutes, and doing them, (Deut. 17:18-19)

While making his copy of the Torah, David would have read the account of Abraham and Melchizedek. He would have seen Melchizedek bring out bread (*lechem*) and wine (*yayin*). These were also found in the Holy Place of the Tabernacle on the Table of Shewbread (The Table of Presence, and Bread of the Presence) (Ex. 25:23-30; Lev. 23:13; 24:8-9). They are also seen in the Passover Seder when Jesus, again acting like Melchizedek (or rather, Melchizedek acted like Jesus, prophesying this event), Jesus took bread (*lechem*), and wine (*yayin*) to declare *He* was going to be the Priest who would mediate the New Covenant. (Matt. 26:26-28; Mark 14:22-25, i.e., *the fruit of the vine* = wine; Luke 22:14-20)

Recall David in 1 Samuel 21:6, he and his men *ate* the Bread of the Presence that *only* the Levites could eat.

⁶ So the priest gave [David] the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away. (1 Sam. 21:6)

David then could connect the dots: there was a King and Priest that gave Bread and Wine to Abraham *before* Yahweh gave the Torah to Moses; David, before becoming king over all of Israel, at the Presence Bread that *only* the Priests could eat. In contemplating the Covenant Yahweh made with him, *his Son*, would have an everlasting kingdom and build a Temple (House) for Yahweh's Name. That Son must then be greater than himself. He must not only be *a King* but also *a Priest*, after the order of Melchizedek.

- B. We see further background into Psalm 110 in Psalm 1 and 2. Matthew Emadi writes in his work *The Royal Priesthood: Psalm 110 in Biblical Theology*,

The focus of Psalm 1:1–3 is on 'the man' (hā'îš). The description of the 'îš as 'blessed' ('ašrê) indicates the psalm's intention to describe life experienced under God's divine favour. The blessed ('ašrê) man flourishes because he lives according to God's will as expressed in God's law (tôrâ). He 'meditates' on Torah continuously. The blessed man delights in Yahweh's Torah, internalizes Torah, dwells on Torah and allows Torah to consume him. Psalm 1:2 echoes Moses' instructions on kingship in Deuteronomy 17:18–20... The 'blessed man' in Psalm 1:1–3 exemplifies Deuteronomy's ideal of Israelite kingship. His devotion to Torah sets the stage for his enthronement in Zion (Ps. 2:6).²⁰

- C. There is also a clear link of Psalm 1:1-3 to Joshua 1:8-9

²⁰ Emadi, Matthew H.. *The Royal Priest: Psalm 110 in Biblical Theology* (New Studies in Biblical Theology Book 60) (p. 115-116). InterVarsity Press. Kindle Edition.

⁸ This Book of the Torah shall **not depart from your mouth**, but **you shall meditate on it** day and night, so that you may be careful **to do according to all that is written in it**. For then **you will make your way prosperous**, and then **you will have good success**. ⁹ Have I not commanded you? **Be strong and courageous. Do not be frightened, and do not be dismayed**, for **Yahweh your Elohim is with you** (i.e., Immanuel) wherever you go.” (Josh. 1:8-9)

The link to Psalm 1:1-3 shows that the *man* (human) who *meditates in the Torah* and *delights in it* will be like a prosperous tree planted by streams of water that produces fruit in season and does not wither. This leads to *enthronement* in Psalm 2.

- D. The sequence in Psalms 1 – 2 of Torah meditation preceding kingly conquest follows the pattern of Joshua’s own ministry. Before Joshua began his conquest, Yahweh commanded him to keep the law in terms similar to the kingship text of Deuteronomy 17:19–20. In Joshua 1:7, Yahweh commanded Joshua: ‘do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or the left in order that you might prosper wherever you go’ ... The purpose of the allusion is to depict Joshua as a kingly leader.²¹ Joshua then serves as a template of the successful king who does Deuteronomy 17, makes his copy of Torah, meditates on it day and night, does it, and then is successful in life and in conquering enemies and ruling justly.
- E. Psalm 1 also has undertones of Adam in the Garden and his kingly and priestly roles. Again, Emadi notes, Not only does Psalm 1 portray the blessed man as Israel’s king; it might also hint that he is a priestly figure. Psalm 1:3 depicts the *’iš* as a flourishing tree (*’ēš*) planted by streams of water (*palgê māyim*). The imagery of a tree bearing fruit (*pěri*) next to a flowing stream is reminiscent of Eden and parallels Ezekiel’s description of the eschatological temple (Ezek. 47:12; cf. Gen. 2:9–14)²²
- F. Psalm 1 then sets the stage for the *kingly priest* revealed in Psalm 2. The response of Yahweh to the *domain of darkness conspiracy* (Heb. *y-s-d*: get together, conspire, found, establish) to stand against Him and His *Anointed* (*Meshiach*). That conspiracy’s goal is to reverse the judgment at Babylon.

³ “Let us **burst their bonds** [Yahweh and His Anointed] apart and **cast away their cords** from us.” (Ps. 2:3; Acts 4:24-31²³)

²¹ Ibid., pp. 117-118

²² Ibid., p. 118

²³ Peter looks back at Psalm 2 and shows the aim to return to Babel and the conspiracy of the domain of darkness finding its ultimate act in the Crucifixion and Death of Jesus, *Yahweh’s Anointed*. That acknowledgment demonstrates the defeat of the conspiracy. Jesus has been raised from the dead and has ascended. Thus the faith of their prayer. Because Jesus has been set on Mount Zion in His resurrection and ascension, He now rules over the domain of darkness and can fill *His* servants (or anoint His servants) with the Holy Spirit, just as the Father anointed Him.

The image here is that Yahweh has *bound them* and put *cords* around them to prevent them from succeeding in reconstituting Babylon. “[L]et’s break” (נִתְּקָה) and “let’s cast off” (נִשְׁלִיכָה). The objects of these two verbs are “bonds [chains]” and “ropes [fetters].” They were not actually tied up or chained in some prison (if they were they could not have been meeting to plan a rebellion). Rather, they saw their domination by the king in Jerusalem as bondage (so the words form an implied comparison). To them to be under Israelite control was like being in bonds and ropes; thus they came rushing together to plot their strategy of breaking free.²⁴

- G. The response to the conspiracy is found in Psalm 2:6

⁴*He who sits in the heavens laughs; the Lord (Adonai – not Yahweh; Ps. 110:1) holds them in derision (jeering against them, mocking them).* ⁵*Then he will speak to them in his wrath, and terrify them in his fury, saying,* ⁶***“As for me, I have set my King on Zion, my holy hill.”*** (Ps. 2:4-6)

What is the answer to verse 5? What are the words He will say in His wrath that will terrify these enemies in the domain of darkness? The attempt to throw off the restraint of His chosen King would result in the enthronement of that King, and judgment from that King (Adonai). The enthronement is the coronation and the approach of this King to the Ancient of Days in Daniel 7. The location of this divine coronation and anointing is Mount Zion.

The announcement also states that the coronation is on Mount Zion, meaning the palace on the mountain (a metonymy of subject). Zion was a unique mountain, “set apart” for the worship and service of the LORD, which is why it is designated “holy.” This designation made it even more explicit that God was behind this Israelite king.²⁵

- H. The writer of Hebrews defines Mount Zion as *the* Heavenly Temple. It is recast as the New Garden of Eden, the Mountain of God.

²² ***But you have come to Mount Zion*** and to ***the city of the living God, the heavenly Jerusalem,*** and to ***innumerable angels*** in festal gathering, ²³ and to ***the assembly (ecclesia) of the firstborn*** who are enrolled in heaven, and to ***God,*** the judge of all, and to ***the spirits of the righteous made perfect,*** ²⁴ and to ***Jesus, the mediator of a new covenant,*** and to ***the sprinkled blood*** that speaks a better word than the blood of Abel. (Heb. 12:22-24)

- I. Emadi makes note of the importance of viewing Mount Zion as *the* location of the Temple,

²⁴ Allen P. Ross, A Commentary on the Psalms 1–89: Commentary, vol. 1, Kregel Exegetical Library (Grand Rapids, MI: Kregel Academic, 2011–2013), 204.; Cw note: obviously enemies can be *bound* and still pursue their ungodly ends. A point to consider when contrasting the Already-But-Not-Yet Eschatology approach with Amillennialism.

²⁵ Ibid., pp. 206-207

¹⁷You will **bring them in and plant them** on your own **mountain**, the place, O Yahweh, which you have made for **your abode, the sanctuary**, O Yahweh, which **your hands have established**.²⁶ ¹⁸Yahweh will reign forever and ever. (Exodus 15:17-18)

Psalm 2:6 also points to the priestly role of this messiah. Yahweh will establish his king in Zion, the ‘holy mountain’ (har-qodšî) of Yahweh himself. The imagery is similar to Exodus 15:17, which describes redeemed Israel dwelling on a mountain-sanctuary under the rule of Yahweh. The messianic king of Psalm 2 now embodies what was to be true of Israel. In Psalm 2:6 ‘my holy mountain’ is appositional to ‘Zion’ – a term pregnant with meaning. Zion often refers to Jerusalem, the city of David and site of the temple. However, Zion can also refer to the heavenly city of God, the dwelling place of Yahweh himself (Pss 48:2–3; 110:1–2). If Zion in Psalm 2 is the heavenly Jerusalem, then the installation of the Messiah on this holy hill is the exact same picture presented in Psalm 110:1–3 where David’s Lord (’ădônî) sits at the right hand of Yahweh to rule the nations from Zion. Perhaps what is explicit in Psalm 110 is implicit in Psalm 2: Yahweh will mediate his rule through a priest-king who will exercise worldwide dominion from God’s right hand.²⁷

- J. Psalm 2:7 again points to the Father-Son relationship as the identity of Yahweh’s Anointed Messiah. Emadi sums up Psalm 1-2 this way:

Not only is the Messiah enthroned as king, but he will also exist in a father–son relationship with Yahweh himself. Their filial relationship has the Davidic covenant in the background (2 Sam. 7:14). Furthermore, the familial bond between the king and Yahweh implies that the Messiah images God in the world. He will be Yahweh’s viceroy who will receive the nations as his inheritance and the ends of the earth as his heritage. His eschatological reign will bring others into the state of his own blessedness (’ašrê [Ps. 2:12]).²⁶ The Psalter, thus, begins by drawing the reader into a story that has been developing since the opening pages of the Bible. God will accomplish his creation project by establishing his kingdom through a royal son who has access to God’s presence. Robert Cole’s conclusion about the function of Psalms 1 – 2 is right: ‘Indeed they belong together, not at all as a hypothesized coronation liturgy, but rather to open the entire Psalter with an integrated portrayal of the victorious eschatological priest-king.’²⁸

- K. Psalm 1-2 then provides a template for contextualizing Psalm 110, first seen in Adam and his priest-king role and retold in these first two Psalms describing the Priest and King who is to be installed on Mount Zion as the answer to the Satanic Conspiracy to overthrow Yahweh’s King who has them bound.

²⁶ 2 Samuel 7:13 – He will build a house for my name, and I will establish the throne of his kingdom forever. Moses writes it is the *hands of Yahweh* that are going to establish or build His sanctuary on Mount Zion. And into that, His people will be planted.

²⁷ Emadi, Matthew H.. *The Royal Priest: Psalm 110 in Biblical Theology* (New Studies in Biblical Theology Book 60) (pp. 120-121). InterVarsity Press. Kindle Edition.

²⁸ Ibid. p. 121

Note the comparisons of the first two Psalms with Psalm 110:²⁹

Table 5.4 Parallels between Psalms 1 – 2 and Psalm 110	
<i>Psalms 1 – 2</i>	<i>Psalm 110</i>
The wicked will not stand in the 'judgment' (Ps. 1:5)	He will execute 'judgment' on the nations (Ps. 110:6)
The 'ādōnī 'sits in the heavens' (Ps. 2:4)	The 'ādōnī sits at the right hand of Yahweh (Ps. 110:1)
Yahweh installs his king in 'Zion' (Ps. 2:6)	Yahweh sends forth from 'Zion' the king's sceptre (Ps. 110:2)
Reference to the 'decree' (<i>hōq</i>) of Yahweh (Ps. 2:7)	Reference to the oath (<i>šāba'</i>) of Yahweh (Ps. 110:4)
The Messiah will break the nations with a 'rod of iron' (Ps. 2:9)	The Messiah rules with a 'mighty sceptre' (Ps. 110:2)
The Messiah will 'break' and 'shatter' the nations (Ps. 2:9)	The Messiah will 'shatter' kings and chiefs (Ps. 110:5–6)
The Messiah will execute 'his wrath' (<i>'appō</i>), but 'his wrath' is easily kindled (Ps. 2:5, 12)	The 'ādōnī will shatter kings on the day of 'his wrath' (<i>'appō</i>) (Ps. 110:5)
Judgment on 'kings' (Ps. 2:2–5, 10–12)	Judgment on 'kings' (Ps. 110:5)
Judgment on 'nations' (Ps. 2:8–9)	Judgment on 'nations' (Ps. 110:6)
The Messiah will rule the entire earth (Ps. 2:8)	The Messiah will rule the entire earth (Ps. 110:6)

- L. The royal son appears to embody the role set out for Adam and Israel. Adam bore the image of God in the garden-sanctuary, where he was to learn God's law before fulfilling the creation mandate. Like Adam (and Israel), the Messiah must meditate on Torah before mediating God's rule to the rest of the world. As the covenantal son of God, he is God's image planted on God's mountain to usher in God's rule by bringing God's reign from heaven to earth. All those who take refuge in the royal son will have the privilege of entering into the state of blessedness (*'ašrê* [Ps. 2:12]). Such human flourishing is only possible as people live in a right relationship with God.

²⁹ Ibid. p. 122

Psalms 1 – 2 look backwards and forwards. They powerfully draw the reader into the storyline that has been developing since Genesis 1, while simultaneously projecting the messianic shape of the remaining psalms. When Psalms 1 – 2 are allowed to fulfil their canonical purpose, we discover that the apparent novelties of Psalm 110 are already evident in the opening of the Psalter. The royal Melchizedekian priest of Psalm 110 is the blessed man and Davidic Messiah of Psalms 1 – 2.³⁰

- M. In Psalm 110:1b, the ascension of Jesus the Messiah to the right hand of Yahweh, His Father, the Ancient of Days, is the highest position in the seen and unseen realms of the Universe and time and space. It is the seat of all power and authority. By sitting Jesus at His right hand, the Father gave Him all power and all authority. Which Jesus directly says at the time of His ascension in Matthew 28:18, “*All authority in heaven and on earth has been given to me.*” His permission to use God’s power is implied in the fact he has the power to use.
- N. It is more than just the receipt of power and authority to rule as King over the nations. It is proximity to Yahweh Himself. This is another picture of the High Priest, who alone could enter into the Holy of Holies on the Feast of Yom Kippur. We see then Psalm 2:6 and the last part of Psalm 110:1 point to a King who has been given access in the Heavenly Temple of Mount Zion to the Ancient of Days, Yahweh; and this King is *David’s Son and Master*. Hebrews 1:3 points to this position as the place where Jesus, as the Great High King Priest, made purification for the sins of humanity, “*and sat down at the right hand of the Majesty on High.*”
- O. The end of Psalm 110:1-2 both take aim at the domain of darkness and a declaration of the Day of the LORD. “...until I make your enemies your footstool...rule in the midst of your enemies!” This sets in motion and already-but-not-yet statement concerning both the time of the rule and the impact or end result of that rule. “Rule [now, or already]...until [not-yet]”. When He takes His place at the Right Hand, the *ruling and reigning over His enemies begins, and will continue **until** the last enemy is defeated.* (1 Cor. 15: 24-25)
- P. Psalm 110:3 is translated two ways, one in the Hebrew Masoretic Text, the other in the Greek Septuagint.

³*Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. (Psalm 110:3 ESV)*

³*With you is authority in the day of your might, with the splendor of the holy ones. From the womb, before the morning, I begat you. (Psalm 109:3 LXX)*

The writer of Hebrews opted for the Greek LXX in Hebrews 5:5,6 (and all of the letter) when he combined both Psalm 2:7 and 110:3 to form the idea of being *begotten as Yahweh’s Son and His*

³⁰ Ibid. pp. 123-124

Priesthood according to Melchizedek. When the write of Hebrews looked back on these two passages, he saw a direct link between *enthronement* as King and David's Master (Adon) *and His Priesthood.*

⁵*So also Christ did not glorify Himself so as to become a high priest, but He [Yahweh] who said to Him [Christ],*

*"**YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU;**" ⁶ just as He [Yahweh] says also in another passage, "**YOU ARE A PRIEST FOREVER** ACCORDING TO THE ORDER OF MELCHIZEDEK." (Heb. 5:5-6 NASB)*

Q. The Priesthood of Jesus has the core feature of being established in a *divine oath*. **YHWH has sworn and will not change His mind.** This *oath* is by extension the covenant oath Yahweh made with David in 2 Samuel 7:5-17. Psalm 89 and 132 both give prophetic insight into what that covenant meant and its far-reaching implications concerning David's *Offspring*, Son, and Lord. How do we know it is an extension of the Davidic Covenant? Because the *Adon* of Psalm 110:1 is *David's Son*.³¹ When *He* is seated and installed at Yahweh's right hand, the Son is there by virtue of the Covenant given to David.

R. Psalm 89:3-4 clearly states, "You have said, "I have made **my covenant with my chosen one**; I have **sworn to David** my servant: 'I will establish **your offspring forever**, and **build your throne** for all generations.'" *Selah*

Thus, the Psalmist here connects the covenant of 2 Samuel 7:13 with His Son building a House for Yahweh's name, and Yahweh establishing His throne forever. (see Dan. 7:14)

Psalm 89:20 says of David, "I have found David, my servant; with my holy oil (kodesh se-men) I have anointed him." Of interest here is the addition of the word *holy* "kodesh" with the anointing oil. Exodus 30:30-33 clearly are the only ones reserved for this kind of oil.

³⁰ *You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests...* ³¹*This shall be by my **holy anointing oil**...* ³²*It shall not be poured on the body of an ordinary person...* (Ex. 30:30-33). This oil was also used to anoint the Tabernacle and the furniture in the Tabernacle. So its use on the Davidic kings of Judah were pointing to the revival of Adam's Kingly and Priestly functions over the Heavenly Temple and his ruling over creation, *with Yahweh.*

S. Psalm 89 also establishes David as the firstborn, servant and highest of the kings of the earth (Ps. 89:27). Yahweh – David's Father by covenant (Ps. 89:26) – will grant worldwide dominion to his firstborn son (Ps. 89:23, 24, 27). A Davidic king will subdue the sea and the rivers with his own hands (Ps. 89:25)³².

³¹ At least Jesus seemed to think so in Matthew 22:41-45

³² In light of previous sessions concerning the Beasts that arise from the Great Sea in Daniel 7:2-3, it is the Son of David that will subdue the sea and rivers (Rev. 12:15-16)

Psalm 89's description of David's regal authority echoes Adam's original royal commission as the divine image-bearer. Just as Adam was to exercise dominion over the earth as Yahweh's firstborn son, servant and viceroy, David now inherits this creational commission.⁶⁴

At the very least, Psalm 89 weaves together the concepts of a divine oath (covenant) and kingship. The priestly anointing may also belong to David in this particular psalm. We can conclude, then, that Yahweh's oath to David establishes David and his offspring as the inheritors of the Adamic role.³³

- T. Psalm 132:11-12, "***YHWH swore to David a sure oath from which he will not turn back: 'One of your sons of your body I will set on your throne. If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne.'***"

The first part of Psalm 132:1-10 is linked to 2 Samuel 6 when David, dressed in a linen ephod (2 Sam. 6:14) and his acting in concert and leading the Levites with the Ark in procession to Jerusalem. It is here 2 Sam 7 picks up David's desire to build a House for Yahweh.

Psalm 132:13-14 then point to the chosen *place* where His dwelling will be: ¹³*For YHWH has chosen Zion; he has desired it for his dwelling place:* ¹⁴ *"This is my resting place forever; here I will dwell, for I have desired it."*

We have already seen the importance of Mount Zion and its connection with and to the Divine Mountain of Eden and the Heavenly Temple and Hebrews 12:22-24.

Psalm 132:16-17 declares of Zion, "Her priests I will clothe with salvation, and her saints will shout for joy. There I will make a horn to sprout for David; I have prepared a lamp for my anointed."

We again see the language of the priesthood, the saints, the Ark procession, and the Horn of David the Lamp of the Anointed. All point to the full reinstitution of Adam's Priestly and Kingly roles in the Garden of God's Delight.

- U. To sum up, Psalms 89 and 132 associate the Davidic covenant with a divine oath. In Psalm 89, the oath establishes a Davidide as the royal (priestly?) Messiah and inheritor of the Adamic role. In Psalm 132, the Davidic heir will rule from Jerusalem. When read against the backdrop of 2 Samuel 6 – 7, Psalm 132 reveals that the divine oath established Zion as the throne-city of the Davidic kingdom in response to David's own priestly behaviour. The composite picture is that of a royal-priestly figure who will build God's temple and reign from Jerusalem to the ends of the earth. By virtue of an oath, a royal priest of Jerusalem (a new Melchizedek?) will fulfil God's creation project (cf. Gen. 14:18).³⁴

³³ Emadi, Matthew H.. The Royal Priest: Psalm 110 in Biblical Theology (New Studies in Biblical Theology Book 60) (p. 137). InterVarsity Press. Kindle Edition.

³⁴ Emadi, Matthew H.. The Royal Priest: Psalm 110 in Biblical Theology (New Studies in Biblical Theology Book 60) (p. 138). InterVarsity Press. Kindle Edition.

V. ***“YHWH has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” (Psalm 110:4)***

Continuing in the theme of the Davidic Covenant and how it not only applied to his and his Offspring to rule and reign as King, but also to some *kind* or *type* of Priest as His Son will be the *One* who will build the Temple for Yahweh. Look closely at 2 Samuel 7:13 again,

¹³He ***shall build a house*** for my name, and ***I will establish the throne of his kingdom*** forever. (2 Sam. 7:13)

These two truths form the Priesthood and the Ruling Kingship of *this Son of David*. It's not the Levitical Priests who will build the Temple. It is the King.

David even acted in a manner similar to Moses when he interceded for the children of Israel after he completed his census in disobedience to Yahweh's commandment. After 70,000 men die as a result and the Angel of Yahweh was by the threshing floor of Araunah the Jebusite, David *interceded* for the people just as Moses the Levite did,

¹⁷... ***“Behold, I have sinned, and I have done wickedly. But these sheep, what have they done? Please let your hand be against me and my father's house.”*** (2 Sam. 24:17)

As a result of the intercession, Gad the Prophet (David's Seer), tells David to go to Araunah and build an altar at his threshing floor. This is in the same pattern of Adam after the Fall (Gen. 4:26), Noah (Gen. 8:20), and Abraham (Gen. 22). Each of these acted as a priest who offered up sacrifices, *before* the Torah concerning the Priesthood of Levi. Each were a re-enactment of Adam and the Adam Mandate. Each were part of the Divine Seed who would crush the Serpent's head.

W. The same event concerning the Angel of Yahweh and the threshing floor of Araunah is found in 1 Chronicles 21-22. He purchased the threshing floor from Ornan for 600 shekels of gold and *he* built and altar and made a sacrifice there. And Yahweh accepted it by answering with fire from heaven upon the altar.

And it was at this very spot that that David said, “Here shall be the house of the Yahweh God and here the altar of burnt offering for Israel. (1 Chr. 22:1) He then began preparing for his Son who would build the true Temple.³⁵

³⁵ Of course Solomon built the Temple there, but it was a copy of the Heavenly Temple that Jesus would build, fulfilling 2 Samuel 7:13.

The location was Mount Moriah³⁶. The same place Abraham was stayed the execution of the *promised seed* of Isaac by the same Angel of Yahweh. This was the second time David stood in the place of the priest to perform a priestly function – *intercession for the Children of Israel*. The other was when he ate the Bread of Presence from the Tabernacle in 2 Samuel 6. This intercession was also the exact place of Yahweh’s divine sacred space where the Temple would be built. The same place Isaac was in type sacrificed and raised from the dead (Heb. 11:19).

[T]he typological association between David and Abraham reveals that the promises made to Abraham will come to pass through David. Just as God spared the seed of promise in Genesis 22, he also spares the holy city of Jerusalem and the chosen line of David from death. God has not forgotten his promise, or shall we say his oath, to Abraham (cf. Gen. 22:16)...if the David–Abraham typology identifies David as a new Abraham, then we gain more insight into David’s understanding of a Melchizedekian messiah. Just as Abraham submitted to the priest-king Melchizedek by paying him tithes and receiving Melchizedek’s blessing, so too will David submit to his greater ‘Lord’, the priest-king after the Melchizedekian order (Ps. 110:1, 4)...David’s own participation in offering sacrifices (2 Sam. 24:18–25; cf. 2 Sam. 6:13, 17) might suggest that David would have regarded the offering of sacrifices as an integral part of the Melchizedekian priest’s ministry.³⁷

V. THE ARK RETURNS TO MOUNT ZION

- A. ¹⁹*Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.* (Rev. 11:19)

⁵ *From around the throne came flashes of lightning, and rumblings and peals of thunder...* (Rev. 4:5)

²² *And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.* ²³ *And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.* ²⁴ *By its light will the nations walk, and the kings of the earth will bring their glory into it* (Rev. 21:22-24)

John sees in his prophetic visions the Ark of the Covenant and its place in the Temple *in Heaven* on Mount Zion. He draws the comparison and contrast with Mount Sinai and the Ark Moses had constructed to be placed in the Tabernacle and later the Temple on Mount Moriah. Yet here, it’s not the copy. It is the *real Ark of the New Covenant*, Jesus Himself. The One who is the Word manifest. The Bread from Heaven. And He *is* within the Temple of God in Heaven. For that Temple is His Throne. It is His

³⁶ 2 Chronicles 3:1, “Then Solomon began to build the house of Yahweh in Jerusalem on Mount Moriah.”

³⁷ Emadi, Matthew H.. *The Royal Priest: Psalm 110 in Biblical Theology* (New Studies in Biblical Theology Book 60) (pp. 140-141). InterVarsity Press. Kindle Edition.

Mountain. His divine sacred space. And we see one last picture of this ascension into the heavenly Temple when King David returned the Ark and brought it back to Mount Zion in Jerusalem.

- B. 2 Samuel 6 recounts the events where David took 30,000 men to bring up the Ark. 2 Samuel 6:2 says the “**ark of God**, which **is called by the name of Yahweh Tzva’ot** (the LORD of Hosts) *who sits enthroned on the cherubim*.”

The Ark has a *name*. The LORD of Hosts who sits enthroned on the cherubim!

Bearing God’s name, the ark symbolized the presence of God and his lordship – he sat enthroned over the cherubim. The ark also housed the Decalogue [Ten Words]. God’s Word regulated Israel’s identity.

Dumbrell explains:

Where God’s word was, there was the divine presence, and as we well know in other connections, the Old Testament gave great prominence to the power of God expressed through his word as well as to his presence mediated by the word. Thus a close association between the ark and sanctuary (i.e., the demands which kingship made, and the symbol of divine rule itself) was always maintained.⁷¹

The appearance of the ark at the beginning of 2 Samuel 6 sets the stage for the actions of a royal priest (David) who maintains the close association between the divine rule and the sanctuary (2 Sam. 7:1–2).³⁸

- C. The episode in 2 Samuel 6 contains the greatest amount of evidence pointing to priestly behaviour in David. At least four observations bear this out. First, David sacrificed several oxen and fattened animals to the Lord (2 Sam. 6:13). Second, David wore the ‘linen ephod’ (2 Sam. 6:14), which was among the priestly garments assigned to Aaron in the book of Exodus (Exod. 28:4; 29:5). The author of 1 Samuel also mentions the ephod in several passages about priests (1 Sam. 2:18, 28; 14:3; 22:18). By choosing to mention David’s ephod in 2 Samuel 6:14, the author of 2 Samuel links David to these priestly counterparts. Third, David offered ‘burnt offerings’ and ‘peace offerings’ before Yahweh (2 Sam. 6:17; cf. Lev. 6:5). Finally, David pronounces a priestly blessing (*bārak*) on the people ‘in the name of the Lord of armies’ (*bēšēm yahweh šēbā’ôt*) and distributes to them a gift of bread, meat and raisins (2 Sam. 6:18–19). David’s blessing evokes Yahweh’s instructions to the Levitical priests to ‘bless in the name of the Lord’ (*ūlēbārēk bēšēm yahweh* [Deut. 21:5; cf. Deut. 10:8]).⁷² David’s blessing accompanied by the distribution of gifts also mirrors Melchizedek’s encounter with Abraham. The ancient priest-king gave the battle-tested Abraham gifts of bread and wine and pronounced a blessing on him (Gen. 14:18–19).

David’s priest-like behaviour in 2 Samuel 6 is the clue that opens the door to David’s interpretation of the ark’s procession into Jerusalem. David understood himself to be a priestly ruler who would mediate

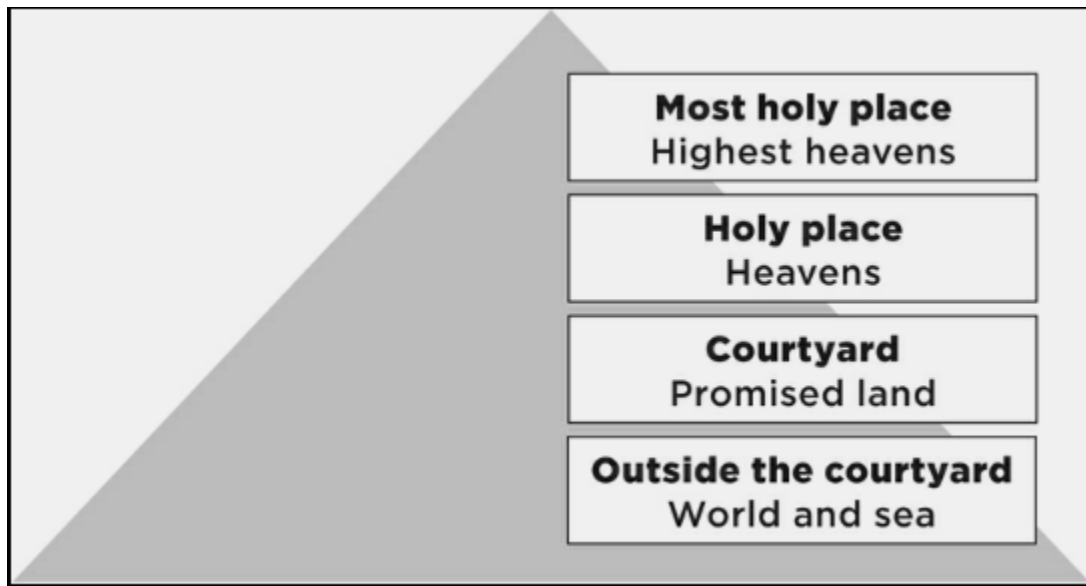
³⁸ Emadi, Matthew H.. *The Royal Priest: Psalm 110 in Biblical Theology* (New Studies in Biblical Theology Book 60) (pp. 141-142). InterVarsity Press. Kindle Edition.

God's reign from Jerusalem, the place chosen by Yahweh for a dwelling place (cf. Ps. 132:13). David's actions were, in Merrill's words, '[t]he strongest suggestion of a Davidic royal priesthood'.³⁹

- D. The evidence indicates that David viewed himself as a royal priest similar to the ancient priest-king Melchizedek. Melchizedek was the priest-king of (Jeru)salem (Gen. 14:18; cf. Ps. 76:2). Melchizedek's place in redemptive history tied him directly to Abraham and the Abrahamic covenant. More specifically, a Melchizedekian priesthood would mediate the blessings of the Abrahamic covenant.⁷⁴ Similarly, David acted as a priest-king of Jerusalem who, like Melchizedek, blessed the people of Israel (Abraham's seed). The composite picture we get of David is that of a priest-king like Melchizedek delivering God's blessing to the children of Abraham.⁴⁰
- E. Matthew 1:1 introduces the *book* of the genealogy of Jesus the Messiah and directly ties Him to two individuals from the Torah, Prophets, and the Writings: Abraham and David. We are not sure that Matthew had any other thought than to link Jesus to the Abrahamic Covenant and the Promised Seed and how that Seed would continue through the Judean line of King David and the Davidic Covenant. But something or rather someone else links these two figures together: the King Priest Melchizedek.
- F. The Old Testament provides a dizzying amount of detail concerning the structure of the tabernacle. Both the Old Testament authors and the writer to the Hebrews considered these details important—but also contend they point to something greater. Temple and tabernacle divisions represented the cosmos. The tabernacle was thus the cosmos in miniature and functioned as an image of ascent into God's presence. The most holy place corresponded to the highest heavens, where God dwelt; the holy place matched the heavens (or sky); the courtyard was Israel's land; and outside the courtyard was the world and sea.

³⁹ Emadi, Matthew H.. *The Royal Priest: Psalm 110 in Biblical Theology* (New Studies in Biblical Theology Book 60) (pp. 142-143). InterVarsity Press. Kindle Edition.

⁴⁰ *Ibid.*, p. 143



At the ascension Jesus began to minister in the actual highest heavens. The most holy place symbolized the reality Jesus now fulfills at his ascent. Priests offered their sacrifices on earth, but Jesus now offers his blood in the true tent. Twice the author to the Hebrews speaks of Jesus as a minister in “the true tent” (Heb 8:2) or a “more perfect tent” (9:11).

Jesus fulfilled his priestly role at the ascent in a unique way because he now ministers in the true tent—the heavenly tent—but he also does so as the true man. The high priest entered before God and would only get a glimpse of the new creation, but now Jesus ministers in the place God himself has made.⁴¹

⁴¹ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine (Snapshots)* (p. 39-40). Lexham Press. Kindle Edition.