

Read Through The Bible In A Year

Week 6 – Exodus Feb 1-7

You need to persevere so that when you have done the will of God, you will receive what he has promised. Hebrews 10:36

Questions

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1. Looking Back

We wrapped up that portion of the Torah or Pentateuch that deals with the Creation and the Patriarchs, Abraham, Isaac, and Jacob. An important development during this time was the establishment of a covenant relationship between God and his people. The Abrahamic Covenant is an everlasting agreement that promises the Jews a land (Israel) and a great number of people. The “Children of Israel” then found themselves as slaves in Egypt. Moses, perhaps the greatest leader ever outside of Jesus, becomes the central focus of the remaining books of the Pentateuch as he leads the Jews out of bondage. Moses receives the 10 Commandments and comes face to face with the challenges of leading a couple of million of difficult Jews. God reveals his plan for a Tabernacle.

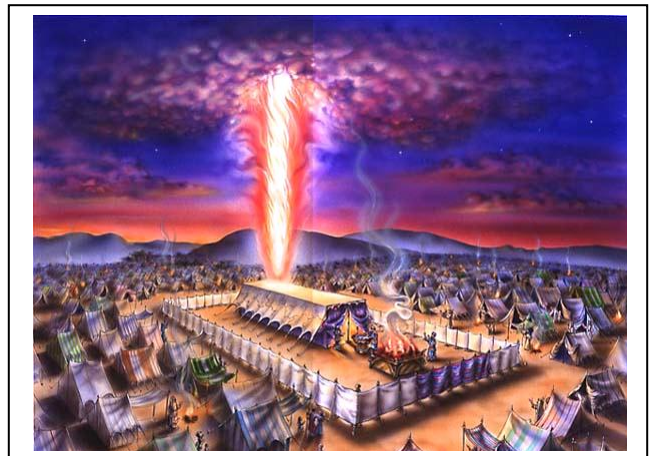
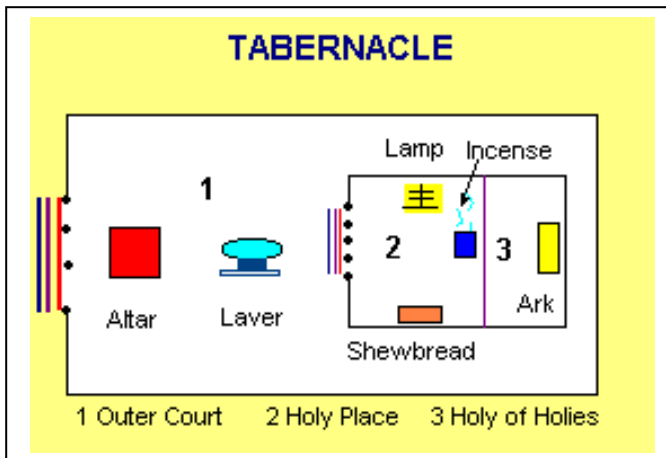
About the book. Exodus written by Moses, we think, is the second book of the Pentateuch and basically covers the Jews slavery in Egypt, their escape and wanderings in the Wilderness. A key feature of the book is the revelation of God’s law, the 10 commandments and the lesser regulations that govern practically every aspect of Jewish life.

2. What happened in this week’s reading

- a. Construction of the Tabernacle
- b. Ordination of the Priests
- c. The Levites Chosen for Service
- d. Offerings from the Tribes
- e. A Nation Under Law
- f. First Passover After Egypt
- g. Numbering of the Israelites
- h. The Journey Begins
- i. Doubts and Murmurs

3. What does it mean?

a. How does the tabernacle relate to Christians living in the 21st Century?



- A tabernacle is a sacred tent, a dwelling place of a nomadic person
- A place where God of Israel revealed Himself to and dwelled among His people
- There are three tabernacles in Old Testament
 - 1) Provisional, Tent of Meeting Ex. 33:7
 - 2) Sinaitic, Ex. 25-40
 - 3) Davidic 2 Sam. 6:17
- Levities are Tabernacle's custodians
- What's this mean to Christians? Hebrews 8-9

b. Who is our high priest? Priesthood of Christ: That work of Christ in which He offers Himself as the supreme sacrifice for the sins of humankind and continually intercedes on their behalf
 Heb. 3, 4, 6:20, 7:26-8:3; 9:7-11

c. The Ten Commandments Exodus 20:3-17
 (Part of the Moral Law)

- 1) First four express man's duty to God
- 2) Second six explain man's duty to his fellow man.
- 3) Third commandment – reclaiming the sacredness of God's name

GOD

- 1: Do not worship any other gods
- 2: Do not make any idols
- 3: Do not misuse the name of God
- 4: Keep the Sabbath holy

MAN

- 5: Honour your father & mother
- 6: Do not murder
- 7: Do not commit adultery
- 8: Do not steal
- 9: Do not lie
- 10: Do not covet

4. Going Deeper -

p. 104, 105 Moses opposes Pharaoh. How do we confront a government with whom we disagree?

5. How will you use what you have learned this week?

6. Looking Ahead –Thus begins a 40-year wandering through the wilderness during which time God reveals “The Law” to the Jews.

Y H W H = Yahowah = _____

Adonai

4. Looking Ahead – The journey to the Promised Land begins in earnest.

URIM AND THUMMIM (ew' rihm uhnd Thuhm' mihm) Objects Israel, and especially the high priest, used to determine God's will. Little is known about the Urim and Thummim. They are first mentioned in Exodus as being kept by the high priest in a "breastplate of judgment" (Ex. 28:15-30). Later, Moses gave the tribe of Levi special responsibility for their care (Deut. 33:8). After Aaron's and Moses' death, Eleazar was to carry and to use the lots to inquire of the Lord (Num. 27:18-23). They apparently were two objects that served as sacred lots. See Lots. That is, they were used to determine God's will or to receive a divine answer to a question. Saul called for their use, for instance, in determining who had broken Saul's vow in a battle with the Philistines (1 Sam. 14:41-45). This text also hints as to how the objects were used. They were "given," perhaps drawn or shaken from a bag. One object gave one answer. The other lot gave another answer. Probably, whichever lot came out first, that was understood to be God's answer. The Urim and Thummim were not, however, automatic or mechanical. God could refuse to answer. Saul sought the spirit of Samuel through a witch because God would not answer Saul through Urim or dreams or prophets (1 Sam. 28:6-25).

The ultimate fate of the Urim and Thummim is unknown. In Nehemiah's time, expectation continued that someday a priest would arise with Urim and Thummim (Ezra 2:63; Neh. 7:65). This probably refers to the ability to receive an answer from the Lord, however, rather than a return of the lots given to Aaron. See Oracles; Lots; High Priest.

Albert Bean

EPHOD (ee' fahd) A priestly garment connected with seeking a word from God and used in a wrong way as an idol. The exact meaning and derivation of the term "ephod" are not clear.

In early Old Testament history, there are references to the ephod as a rather simple, linen garment, possibly a short skirt, apron, or loin cloth. It is identified as a priestly garment (1 Sam. 14:3; 22:18). It was worn by Samuel (1 Sam. 2:18) and by David when he danced before God on the occasion of the transfer of the ark of the covenant to David's capital city of Jerusalem (2 Sam. 6:14). From its earliest forms and uses, it appears that the ephod was associated with the presence of God or those who had a special relationship with God. It is portrayed as a source of divine guidance, as when David wanted to know if he should trust the people of Keilah (1 Sam. 23:9-12) or when he wanted to know if he should pursue the Amalekites (1 Sam. 30:7-8).

There are references to a special ephod associated with the high priest. It appears to have been an apron-like garment worn over the priest's robe and under his breastplate. It is described in detail in Exodus 28-35. Woven of gold, blue, purple, and scarlet materials, it was very elaborate and ornate. On top of each of the shoulders the ephod was fastened by two onyx clasps on which were engraved the names of six of the twelve tribes. Twelve gem stones on the breastplate contained the names of the twelve tribes. Some scholars believe that this breastplate also contained a pouch where the sacred lots, Urim and Thummim, were kept (Ex. 28:30). The ephod was fastened around the waist by a beautiful and intricately woven girdle. The robe worn with the ephod was equally elaborate. It was blue in color, with a fringe at the bottom comprised of golden bells and blue, purple, and scarlet pomegranates (Ex. 28:31-34). Apparently, the ephod of the high priest was not only worn by the high priest, but also prominently displayed in the tabernacle. It may have been placed upon a divine image and used as an object of worship at some times in Israel's history. This usage, plus the importance of the ephod, may have led to idolatrous use in worship during the time of the judges (Judg. 8:27; 17:5-6).

The importance of the ephod in Hebrew worship is seen in the fact that, even after the division of the nation into the Northern and Southern Kingdoms, there is mention of the ephod in worship in the Northern Kingdom (Hos. 3:4).

See Priests; Tabernacle; Ark of the Covenant; Teraphim.

你要給你哥哥亞倫作聖衣為榮耀、為華美出埃及記 28

用精金作一面牌、在上面
按刻圖書之法、刻著：

קָדַשׁ לַיהוָה

歸耶和華為聖

Atone for arrogance attitude

要取兩塊紅瑪瑙、
上面刻以色列兒子的名字
照他們生來的次序

決斷的胸牌
用金線和藍色紫色朱紅色線
並燃的細麻作成

要將烏陵、和土明
放在決斷的胸牌裡

腰帶 (a sash) is
type of believer
always ready,
waiting, humility in
character & willing
to serve. Yeshua
display John
13:4-10 the
washing
Talmidim's feet
and in Rev 1:13
we see Him in
Golden girdle
Atone for Sinful
heart

The incense of
Fragrance full
enjoyment of His
glory. YHVH's
copyright

Fine Linen Tunic
Atone for killing

The pants inner clothes atones
for sexual Transgression
Matthew 5:28

冠冕並細麻細麻去作

Atone for pride of his
courtenance (Psa 10:4)

紅寶石、紅璧璽、紅玉

綠寶石、藍寶石 金鋼石

紫瑪瑙 白瑪瑙 紫晶

水蒼玉、紅瑪瑙、碧玉。
要鑲在金槽中

用藍細帶子

把胸牌的環子與以弗得的
環子繫住使胸牌貼在

以弗得巧工織的帶子上
不可與以弗得離縫。

用金線和藍色紫色朱紅色
並燃的細麻
用巧匠的手工作以弗得
Atone for idolary

你要作以弗得的外袍、
顏色全是藍的
Atone for evil speech
Colossians 3:8
Techelet

一個金鈴鐺、一個石榴、
一個金鈴鐺、一個石榴、
在袍子周圍的底邊上要用藍
要用藍色紫色朱紅色線作石榴
在袍子周圍的石榴中間、要有金
鈴鐺 袍上的響聲必被聽見、
使他不至於死亡

Walk in bare foot
standing Holy Ground



你要給你哥哥亞倫作聖衣為榮耀、為華美出埃及記 28

用精金作一面牌、在上面

按刻圖畫之法、刻著：

歸耶和華為聖

Atonement for arrogance attitude

要取兩塊紅瑪瑙、上面刻以色列兒子的名字照他們生來的次序

決斷的胸牌

用金線和藍色紫色朱紅色線並摺的細麻作成

要將烏陵、和土明放在決斷的胸牌裡

冠冕並細麻細麻去作

Atonement for pride of his countenance (Psa 10:4)

紅寶石、紅璧璽、紅玉

綠寶石、藍寶石、金鋼石

紫瑪瑙、白瑪瑙、紫晶

水蒼玉、紅瑪瑙、碧玉、要鍊在金槽中

用藍細帶子

把胸牌的環子與以弗得的環子繫住使胸牌貼在

以弗得巧工織的帶子上不可與以弗得離縫。

腰帶 (a sash) is type of believer always ready, waiting, humility in character & willing to serve. Yeshua display John 13:4-10 the washing Talmidim's feet and in Rev 1:13 we see Him in Golden girdle Atonement for Sinful heart

用金線和藍色紫色朱紅色並摺的細麻

用巧匠的手工作以弗得 Atonement for idolatry

The incense of Fragrance full enjoyment of His glory. YHVH's copyright

你要作以弗得的外袍、顏色全是藍的

Atonement for evil speech Colossians 3:8 Tsechelet

一個金鈴鐺、一個石榴、一個金鈴鐺、一個石榴、在袍子周圍的底邊上要用藍

要用藍色紫色朱紅色線作石榴在袍子周圍的石榴中間、要有金鈴鐺袍上的響聲必被聽見、使他不至於死亡

Fine Linen Tunic Atonement for killing

The pants inner clothes atones for sexual Transgression Matthew 5:28

Walk in bare foot standing Holy Ground



TABERNACLE (Ta buhr na kle), TENT OF MEETING A sacred tent, a portable and provisional sanctuary, where God met His people (Ex. 33:7-10). A tent was the dwelling place of a nomadic person. When the sacred tent was meant, it was usually used with some distinguishing epithet. Two compound phrases (ohel moed and ohel haeduth are used in the Bible to designate this tent: "the tabernacle of the congregation" (Ex. 29:42,44), literally the "tent of meeting" (NRSV, NIV, NASB, REB) and "the tabernacle of witness" (Num. 17:7) or "tent of witness." In both cases it was the place where the God of Israel revealed Himself to and dwelled among His people. The basic Hebrew term (mishkan) translated as "tabernacle" (Ex. 25:9) comes from a verb which means "to dwell." In this sense it is correctly translated in some instances as "dwelling," "dwelling place," "habitation," and "abode."

The Old Testament mentions three tents or tabernacles. First, after the sin of the golden calf at Mount Sinai the "provisional" tabernacle was established outside the camp and called the "tent of meeting" (Ex. 33:7). Second, the "Sinaitic" tabernacle was built in accordance with directions given to Moses by God (Ex. 25-40). Unlike the tent of meeting, it stood at the center of the camp (Num. 2). Third, the "Davidic" tabernacle was erected in Jerusalem for the reception of the ark (2 Sam. 6:17).

The original "tent of meeting" was a provisional edifice where God met with His people (Ex. 33:7-11; 34:34-35). Apparently, only Moses actually entered the tent to meet God. Joshua, Moses' "servant" (Ex. 33:11), protected and cared for the tent. After the golden calf was made, God refused any longer to acknowledge Israel as His people and to dwell in their midst. Estrangement brought distance between God and the people because of their sin. Because of this situation and to symbolize it, Moses pitched this "tent of meeting" outside the camp (Ex. 33:7). Ultimately, God promised again to go into the midst of Israel (Ex. 34:9).

The exact nature of this tent is uncertain. It apparently formed the headquarters of the camp until the building of the "Sinaitic" tabernacle. Joshua guarded the tent in Moses' absence (Ex. 33:11). Since the earliest Greek translation, some would equate Moses' tent in Exodus 18:7 with the tent of meeting, but Scripture does not explicitly make this connection. The people could all go to the tent of meeting to seek the Lord (Ex. 33:7) either in looking for God's answer to a judicial case, in petition, in worship, or for a prophetic word. Apparently, Moses acted as the prophet who took the people's questions to God and received an answer, since "to seek Yahweh" usually appears in prophetic contexts. Prophetic content appears with the tent also in Numbers 11:16-29. Moses installed Joshua as his successor at the tent (Deut. 31:14-15).

Moses called it the tent of meeting because it was the place of revelation. There God met His people when the pillar of cloud descended to the door of the tent (Ex. 33:9). It may have borne its appropriate name from the first, or perhaps Moses used the name from the instructions which he received regarding the permanent tabernacle (Ex. 27:21).

Apparently, the tent did not become a national sanctuary. It did not contain an ark or those items necessary for worship, nor did it possess a priesthood. This tent was cared for by Joshua (Ex. 33:11), while Aaron was responsible for the tabernacle (Lev. 10:7). The cloud descended on this tent when Moses came to inquire of God, but the cloud stayed on the permanent tabernacle and the glory of the Lord filled it so Moses could not enter it (Ex. 40:34,35,38).

The center of attention in the wilderness narratives is the tabernacle with rich decorations, curtains, bread of the presence, ark, lights, and altar. This is the portable sanctuary Israel carefully delegates to the priests and Levites for transportation (Num. 3). The camp of Israel has this tabernacle as its center (Num. 2). This, too, is the tent of meeting (Ex. 27:21), where holy God comes to sinful people. Here the sacrifices and atonement procedures of Leviticus were carried out (Book of Leviticus). "There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory.... And I will dwell among the children of Israel, and will be their God" (Ex. 29:43, 45).

HIGH PRIEST Priest in charge of the Temple (or tabernacle) worship. A number of terms are used to refer to the high priest: the priest (Ex. 31:10); the anointed priest (Lev. 4:3); the priest who is chief among his brethren (Lev. 21:10); chief priest (2 Chron. 26:20); and high priest (2 Kings 12:10).

Responsibilities and Privileges The high priesthood was a hereditary office based on descent from Aaron (Ex. 29:29-30; Lev. 16:32). Normally, the high priest served for life (Num. 18:7; 25:11-13; 35:25,28; Neh. 12:10-11), though as early as Solomon's reign a high priest was dismissed for political reasons (1 Kings 2:27).

A special degree of holiness was required of the high priest (Lev. 10:6,9; 21:10-15). This meant he had to avoid defilement by contact with the dead, even in the case of his own parents and was forbidden to show any outward sign of mourning. He could not leave the sanctuary precincts. Such legislation identified the high priest as one totally dedicated to the Lord, always ritually pure and ready to serve the Lord.

If the high priest sinned, he brought guilt upon the whole people (Lev. 4:3). The sin offering for the high priest (Lev. 4:3-12) was identical to that required "if the whole congregation of Israel commits a sin" (4:13-21).

The consecration of the high priest was an elaborate seven-day ritual involving special baths, putting on special garments, and anointing with oil and with blood (Ex. 29:1-37; Lev. 6:19-22; 8:5-35). The special garments of the high priest included (1) a blue robe with an ornate hem decorated with gold bells and embroidered pomegranates, (2) an ephod of fine linen with colorful embroidered work and shoulder straps bearing stones engraved with the names of the twelve tribes, (3) a breastplate with twelve precious stones engraved with the names of the twelve tribes, and (4) a linen turban with a gold plate inscribed "Holy to Yahweh" (Ex. 28:4-39; 39:1-31; Lev. 8:7-9). The engraved plate and the stones engraved with the tribal names highlight the role of the high priest as the holy representative of all Israel before the Lord (Ex. 28:12,29). In his "breastplate of judgment," the high priest kept the sacred lots, the Urim and Thummim, which were used to inquire of the Lord (Ex. 28:29-30; Num. 27:21). See Breastplate; Ephod; Lots; Urim and Thummim.

The high priest shared in general priestly duties. Only the high priest, however, was allowed to enter the holy of holies and then only on the Day of Atonement (Lev. 16:1-25; for the details of the ritual, see Day of Atonement).

The death of the high priest marked the end of an epoch. One guilty of involuntary manslaughter was required to remain in a city of refuge until the death of the high priest (Num. 35:25, 28,32; Josh. 20:6). The expiatory death of the high priest removed blood guilt that would pollute the land (compare Num. 35:33).

History of the Office Some argue that the developed priesthood characterized by three divisions (high priest, priests, and Levites) was a late, possibly postexilic, development in the history of Israel's worship. Others take the Biblical texts at face value and accept Mosaic institution of the fully developed priesthood.

The term high priest occurs in only one brief passage in the Pentateuch (Num. 35:25,28,32), once in Joshua (Josh. 20:6 where the legislation of Num. 35 is enacted), and never in the Book of Judges. Aaron, Eliezar, and Phineas are typically called the priest. Neither Eli, Ahimelech, Abiathar, nor Zadok are called high or chief priest, though all four headed priestly families and are mentioned in connection with items usually associated with the high priest (the ark, the ephod, the Urim and Thummim: 1 Sam. 3:3; 4:4-11; 21:6, 9; 2 Sam. 15:24-29).

Eleazar was charged with supervision of the Levites (Num. 3:32; compare 1 Chron. 9:20) and of the sanctuary apparatus (Num. 4:16). He figures in the narrative of Numbers 16 where the offering of incense is affirmed as the exclusive prerogative of the priests and in the red heifer ceremony (Num. 19). The account of Eleazar's donning Aaron's priestly robe (Num. 20:25-28; compare Deut. 10:6) provides Scripture's best report of high priestly succession. As chief priest Eleazar assisted Moses with the census (Num. 26). Eleazar served as an advisor to Moses (Num. 27:1) and to Joshua, consulting the Lord by means of the sacred lots. Such counsel formed the basis for the apportionment of the Promised Land among the tribes (Num. 34:17; Josh. 14:1; 17:4; 19:51; 21:1). One indication of the significance of Eleazar is that the Book of Joshua concludes with the death of this chief priest (24:33).

Phinehas, son of Eleazar, is best known for his zealous opposition to intermarriage with the Moabites and the concomitant idolatry (Num. 25:6-13). For his zeal Phinehas was granted a covenant of perpetual priesthood (Num. 25:13) and was reckoned as righteous (Ps. 106:30). Phinehas accompanied the sanctuary vessels in holy war (Num. 31:6). Part of his ministry before the ark involved consulting the Lord for battle counsel (Judg. 20:27-28). Phinehas served as the major figure in the resolution of the conflict over the "commemorative" altar the tribes east of the Jordan built (Josh. 22:13,31,32).

Aaron, Eleazar, and Phinehas appear in Biblical history as distinct personalities. Until Eli's appearance at end of the period of the judges, a puzzling silence surrounds the high priesthood. First Chronicles 6:1-15 offers a

(partial?) list of seven high priests between Phinehas and Zadok, a contemporary of David and Solomon. Of these nothing is known except their names. Nor is Eli included among this list, though he functioned as the chief priest of the Shiloh sanctuary.

Eli is best known for his rearing of Samuel (1 Sam. 1:25-28; 3) and for his inability to control his own sons (1 Sam. 2:12-17,22-25; 3:13), which, in time, resulted in the forfeiture of the high priesthood by his line (1 Sam. 2:27-35). Following the death of Eli, the Shiloh priesthood apparently relocated to Nob. Saul suspected the priesthood of conspiracy with David and exterminated the priestly family of Ahimelech (1 Sam. 22:9-19). Only Abiathar escaped (22:20). When David moved the ark to Jerusalem, Abiathar and Zadok apparently officiated jointly as chief priests (2 Sam. 8:17; 15:24-29,35; 19:11), though Zadok already appears as the dominant figure in 2 Samuel. Solomon suspected Abiathar of conspiracy with his brother Adonijah and exiled him to his ancestral home (1 Kings 2:26-27). The high priesthood remained in the family of Zadok from the beginning of Solomon's reign (about 964 B.C.) until Menelaus bought the high priesthood (171 B.C.) in the days of Antiochus Epiphanes.

Azariah, the son of Zadok, was the first individual to be explicitly identified as the "high priest" (1 Kings 4:2). At times during the monarchy, individual high priests exercised major roles in the life of Judah. Jehoshabeath, wife of the high priest Jehoida (2 Chron. 22:11), saved the infant Joash from the murderous Athaliah. Six years later, Jehoida was the mastermind of the coup de'etat in which Joash was crowned king (2 Kings 11:4-17). A second Azariah was known for opposing King Uzziah's attempt to usurp the priests' right to offer incense (2 Chron. 26:17-18). The high priest Hilkiah discovered the "Book of the Law," perhaps the Book of Deuteronomy, which provided the incentive for King Josiah's reforms (2 Kings 22:8). Hilkiah removed all traces of Baal worship from the Jerusalem Temple (2 Kings 23:4).

In the early postexilic period, the high priest Joshua is presented as the equal of the Davidic governor Zerubbabel (Hag. 1:1,12,14; 2:2,4). Both high priest and governor shared in the rebuilding of the Temple (Ezra 3; 6:9-15; Hag. 1-2). Both are recognized as anointed leaders (Zech. 4:14; 6:9-15). A further indication of the heightened importance of the high priesthood in the postexilic period is the interest in succession lists of high priests (1 Chron. 6:1-15,50-53; 9:11; Ezra 7:1-5; Neh. 12:10-11), a new development in biblical literature.

In the period before the Maccabean revolt the high priesthood became increasingly political. Jason, a Hellenistic sympathizer, ousted his more conservative brother Onias III (2 Macc. 4:7-10,18-20). Jason was, in turn, ousted by the more radically Hellenistic Menelaus who offered the Seleucid rulers an even larger bribe to secure the office (2 Macc. 4:23-26). With Menelaus the high priesthood passed out of the legitimate Zadokite line.

The Maccabees combined the office of high priest with that of military commander or political leader. Alexander Balas, a contender for the Seleucid throne, appointed Jonathan Maccabee "high priest" and "king's friend" (1 Macc. 10:20). Simon Maccabee was, likewise, confirmed in his high priesthood and made a "friend" of the Seleucid King Demetrius II (1 Macc. 14:38). Temple and state were combined in the person of Simon who was both high priest and ethnarch (1 Macc. 15:1-2).

The Romans continued the practice of rewarding the high priesthood to political favorites. During the Roman period, Annas (high priest A.D. 6 to 15) was clearly the most powerful priestly figure. Even when deposed by the Romans, Annas succeeded in having five of his sons and a son-in-law, Joseph Caiaphas (high priest A.D. 18 to 36/37) appointed high priests. Some confusion has resulted from New Testament references to the joint high priesthood of Annas and Caiaphas (Luke 3:2). The passage is perhaps best understood as an acknowledgment of Annas as the power behind his immediate successors. Another possibility is that Annas retained the title of respect on the grounds that the high priesthood was for life. Ananias, one of Annas' sons, was the high priest to whom Paul was brought in Acts 23:2; 24:1.

High Priest and Chief Priests The ordination rite for the high priest included the consecration of his sons as well (Ex. 29:8-9,20-21). A number of terms refer to leading priests other than the high priest: anointed priests (2 Macc. 1:10); chief priests (Ezra 8:29; 10:5; Neh. 12:7); senior priests (2 Kings 19:2; Isa. 37:2; Jer. 19:1). More specific titles are also found. Zephaniah was described as the "second priest" (2 Kings 25:18; Jer. 52:24). Pashur was the "chief officer in the house of the Lord" (Jer. 20:1).

Table of High Priests

Aaron (Ex. 28-29)
Eleazer (Num. 2:25-28; Deut. 10:6)
Phinehas (Josh. 22:13-32; Judg. 20:28)
Eli (1 Sam. 1:9; 2:11)
Ahimelech (1 Sam. 21:1-2; 22:11)
Abiathar (2 Sam. 20:25; 1 Kings 2:26-27)
Zadok (1 Kings 2:35; 1 Chron. 29:22)
Azariah (1 Kings 4:2)
Amariah (2 Chron. 19:11)
Jehoiada (2 Kings 11:9-10,15; 12:7,9,10)
Azariah (2 Chron. 26:20)
Urijah (2 Kings 16:10-16)
Hilkiah (2 Kings 22:10,12,14; 22:4,8; 23:4)
Seraiah (2 Kings 25:18)
Joshua (Hag. 1:1,12,14; 2:2,4; Ezra 3; Zech. 3:6-7; 4:14; 6:9-15)
Eliashib (Neh. 3:1,20)
Simon the Just (Sirach 50:1-21)
Onias III (1 Macc. 12:7; 2 Macc. 3:1)
Jason (2 Macc. 4:7-10,18-20; 4 Macc. 4:16)
Menelaus (2 Macc. 4:23-26)
Alcimus (1 Macc. 7:9)
Jonathan Maccabee (1 Macc. 10:20; 14:30)
Simon Maccabee (1 Macc. 14:20,23)
John Hyrcanus (1 Macc. 16:23-24)
Annas (Luke 3:2; John 18:14; Acts 4:6)
(Joseph) Caiaphas (Matt. 26:57; John 18:13)
Ananias (Acts 23:2; 24:1)

(Acts 7:44 NIV) "Our forefathers had the tabernacle of the Testimony with them in the desert. It had been made as God directed Moses, according to the pattern he had seen.

(Acts 7:45 NIV) Having received the tabernacle, our fathers under Joshua brought it with them when they took the land from the nations God drove out before them. It remained in the land until the time of David,

(Heb 8:2 NIV) and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.

(Heb 8:5 NIV) They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

(Heb 9:2 NIV) A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.

(Heb 9:8 NIV) The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.

(Heb 9:11 NIV) When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

(Heb 9:21 NIV) In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.

(Heb 13:10 NIV) We have an altar from which those who minister at the tabernacle have no right to eat.

(Heb 2:17 NIV) For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful **high priest** in service to God, and that he might make atonement for the sins of the people.

(Heb 3:1 NIV) Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.

(Heb 4:14 NIV) Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

(Heb 4:15 NIV) For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

(Heb 5:1 NIV) Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.

(Heb 5:5 NIV) So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father."

(Heb 5:10 NIV) and was designated by God to be high priest in the order of Melchizedek.

(Heb 6:20 NIV) where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

(Heb 7:26 NIV) Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

(Heb 8:1 NIV) The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

(Heb 8:3 NIV) Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer.

(Heb 9:7 NIV) But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

(Heb 9:11 NIV) When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

(Heb 9:25 NIV) Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

(Heb 13:11 NIV) The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp.