

Series: “Advent of Messiah” (Mat. 2:1-12)
Sermon 2: “Righteous Messiah” (High Priest/Lamb of God)

1. Our Reading: Mat. 2:11; Jn. 17:4 (Offering the prescribed perfect sacrifice as High Priest).
2. Our Rest
 - a. Shalom (Lu. 2:11-14)
 - i. Prince of Peace (Isa. 9:6)
 - ii. King of Peace (Heb. 5:5-6; 7:1-3)
 - b. Sabbath (Heb. 4:8-10, 14-15) →
 - c. Substance (The New Joshua)
 - i. As we read Heb. 4 where we enter ultimate Sabbath rest through Jesus (Joshua in Hebrew), we can see the shadows of the Substance in both Joshuas in the OT as well as in Melchizedek, previously mentioned.
 - ii. Among other parallels with Jesus, The OT Joshuas both appear with the Angel of YHWH (Josh. 5:13-15; Zech. 3:1). They both assoc. w/ memorial stones (Josh. 24:26-27; Zech. 3:9). Both Joshuas are commissioned with entering (reentering) the holy land. And, of course, they share the name which means “God’s salvation.”
 - iii. Jesus is the New and last Joshua who takes us to the Sabbath of the Promised Land via His priestly sacrifice. ***Jesus is our rest*** (cf. Jn. 14:1, 27; 16:33).
3. Our Righteousness
 - a. Protection (Heb. 12:25-29). ***Jesus is our righteousness***, our protection from a holy consuming fire. He is the righteous clothing which protects us from God’s radiant righteousness. Joshua the priest had to put on the garments which also represented Christ in order to serve God (Zech. 3:3-5). Also see 1 Cor. 1:30; 2 Cor. 5:21.
 - b. Perennial (Heb. 9:28; 13:10-14). Jesus is the ‘once and for all’ sacrifice.
 - i. He offered the perfect sacrifice for all (Heb. 4:15). Unlike the earthly priests, He needed no purification nor repeated services. He offered Himself as the pure perfect sacrifice and took away sin ***in a single day*** (Zech. 3:9; 1 Jn. 2:1)!
 - ii. He died outside the camp for all to access (13:10-14).
 - c. Person (Heb. 10:1-7). Jesus’ body was the only means of sacrifice acceptable for the remission of sins. He is the Way (Jn. 14:6). This is why Christmas is about Emmanuel thus God tabernacle among us. Therefore, like the OT priesthood ceremonies which necessitated the ordinances and included the incense (Exod. 30:34; Lev. 16:12 cf. Heb. 9:4), Jesus’ offering was fragrant to God (Heb. 5:7-9).¹ The Lamb of God (Jn. 1:29)!
 - d. Perfume (Lev. 9:22 cf. Heb. 7:25). Jesus’ self-offering is the only efficacious sacrifice that could satisfy God hence the gift of frankincense (Mat. 2:11) as He was a fragrant offering to God (Eph. 5:2). →
4. Our Resurrection
 - a. Perfect Offering: What might Jn. 11 (resurrecting Lazarus) have to do with the fragrant perfect offering of Jesus?
 - b. Parallel: Such parallels an OT saint who carried on after the death of the priests of God who offered strange fire (Lev. 10:1-7). Eleazar (Aaron’s third son) became high priest to offer acceptable prescribed offerings for the people unto God. His name means “God has helped.” And I bet you could guess what Lazarus means – “helped of God.” Lazarus is the Greek name for Eleazar. And Jesus allowed Lazarus to die before resurrecting him so as to symbolize a resurrected priesthood which would never die because such would offer the

¹ Only Jesus could successfully complete the atoning work which secured our salvation (Jn. 17:4; Heb. 10:1-10).

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perfect offering “once and for all.”

- c. Prescription: Perfect righteousness/obedience is the prescription. And to offer God some puny appeasement on any other terms is detestable to Him, and such was why Nadab and Abihu were consumed though they were the anointed priests of YHWH! Only through Jesus our perfect Priest – can our sins be atoned.

5. Our Realization

- a. Our Mountain (Heb. 12:18-23). Mount Zion. The mount where Isaac laid down as a sacrifice and was spared is the mount where Jesus offered His body and was not spared. In Isa. 2:2-3; 56:6-7², the Gentiles come to Zion yet Zion goes out = portable mini tabernacles are sent out Acts 1:8. To the unregenerate, Mount Zion is the most terrifying prospect but to the regenerate, a safe haven. →
- b. Our Mediator (Heb. 12:24). Jesus our new covenant. We have not come to a place but a person – the Holy One of God! Mk. 1:24 The Holy One of God is a terror to the demons and the wicked souls of men cf. Jam. 2:19. But to us, He is a Mediator (High Priest) and Savior (Lamb of God) cf. Ro. 8:33-34; 1 Tim. 2:5, 4:10; Heb. 7:25; Lu. 1:47.
- c. Our Magistrate (Ps. 24). Who may ascend the hill of the LORD? As many types/shadows combine aspects of Jesus’ person and work, Ps. 24 clearly pictures Christ as conquering King but it also includes the nature of His conquering which necessitates His priesthood. The *end* of His salvation is **righteousness** v. 5b and the *means* of such is also **righteousness** vv. 3-4. Therefore, the King ascends the holy Mount Zion (dwelling place of God) by virtue of His purity. The “King of Glory” approaches the LORD yet He is called “The LORD of hosts.” See also Dan. 7:13-14. Therefore, the author of *Hebrews*, reminded the Jews that Jesus was altogether superior to the OT shadows and even Mount Sinai – because He is God and as High Priest has “purged our sins” as the Lamb of God sitting on high with the majesty of God (Heb. 1:3; cf. Rev. 5:13). And “by faith” (Heb. 11) they and we can take hold of “so great a salvation” (Heb. 2:3).

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We saw that the nature of Messiah’s Kingdom is veiled to those who are perishing (2 Cor. 4:3). His kingdom is one of righteousness that is not of this world but permeating it a soul at a time. As King, He conquered with a crown of thorns. And as High Priest, He offered the perfect fragrant sacrifice by becoming the sacrificial Lamb of God! Christ is God – both King and Priest and if any soul is to ascend to be with Him, he must first humble himself and cling to the beautiful, cruel Cross of Christ. It is only by faith in Jesus’ atoning sacrifice that we can be reconciled to God. It wasn’t only the Wise Men who, by their gift of frankincense, foreshadowed the necessity of a perfect death sacrifice, but Mary of Bethany (Jn. 11:24) who anointed Jesus’ head with expensive perfume signifying His death and burial (Mat. 26:7, 12). Such was always the plan and such was shadowed throughout Scripture from Gen. 3:15, 21 to the sacrificial ceremonies practiced by the Jews in Jesus’ day. Rather than nullifying the sacrificial system, Jesus performed the act that all of it pointed to, and thus we now have a High Priest who has atoned for all of our sins. All glory and praise be unto His name!

Another clue to fill in the blank: The missing motif and culmination of our series is a noun. Here again is our series: Part 1 “Royal Messiah” Part 2 “Righteous Messiah” Part 3 “Revelatory Messiah” Part 4 “Messianic _____.” One more clue: This noun is rarely (if ever) seen in Christmas décor and hard

² V. 4 eunuchs included having everlasting name.

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to find in any Christmas song. Please, whisper your answer to me or write it down and hand it to me and try to answer as much as you like.