

# The Tabernacle

## The Pre-eminence Of Christ As Seen In The Candlestick - Part 2

[The Preeminence of Christ Itemized](#) (continued from November - Part 1)

### Justification

At first glance it may seem strange that the Lord is spoken of as being “justified,” but clearly it is not in the same way as we who are sinners need justification. We need to be justified from the guiltiness of our sinning, the Lord was essentially and intensely holy, therefore never needed justification in that way. We are justified by faith (Rom. 5:1); by His blood (Rom. 5:9); by His grace (Titus 3:7); and after salvation by works (Jam. 2:21). When Paul writes: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit” (1 Tim. 3:16), that which is in His mind is the clearing of the Lord from all deception and falsity in His claims orally and actively. When David sinned and acknowledged it, the indication was that God was cleared of any wrong doing when he (David) said: “That Thou mightest be justified” (Psa. 51:4); and Israel said the same truth (Isa. 43:26). Throughout His earthly sojourn the Lord had repeatedly declared that He was from God (Jn. 8:42) and the Father (Jn. 16:28). He spoke the words of God (Jn. 3:34) and did the works of the Father (Jn. 5:36), and yet ultimately rejected for being a Deceiver (Matt. 27:63). God counteracted that depravity of speech and attitude by not only raising Him from the dead, but by righteously exalting Him to Heaven and to the highest position. This was God’s justification of Christ, demonstrating that all he claimed, said, and did was true. No one else ever had such a glorious clearing of their person and claims.

### Administration

It is impossible for us to enter into the fulness of the position the Lord has been given. All judgment has been committed unto Him (Jn. 5:22) and beyond that, the execution of all judgement (Jn. 5:27). He alone is the governor of the “nations” (Psa. 22:28); God’s anointed King (Psa. 2:6); a priest after the order of Melchisedec (Heb. 5:10); Advocate” (1 Jn. 2:1); and King of kings, and Lord of lords (1 Tim. 6:15). It is irrelevant into which area we look, judicially, governmentally, regally, or religiously, He is supreme. Paul grasped something of this, as did Peter when they wrote:

- a) “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all.” (Eph. 1:19-23)
- b) “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (1 Pet. 3:22)

### Perfection

It is so easy to speak about the holiness or impeccability of the Person of the Lord, but such expressions are too big for me to grasp. The Holy Spirit enabled the Psalmist to, as it were, dissect Christ, just as the priest flayed the sacrifice, opening them up and showing the inward perfections (Lev. 1:6), so the Holy Spirit through the Psalmist reveals the perfections of the inwards of the Lord. He was the only man with whom God found: “Truth in the inward parts” (Psa. 51:6) and in contrast to all humanity, out of the heart of Christ flowed no corruption (Matt. 15:19). There are multiple passages outside the Psalms which present His perfections.

- a) Paul wrote: “He . . . who knew no sin” (2 Cor. 5:21)
- b) Peter wrote: He “did no sin” (1 Pet. 2:22)
- c) John wrote: “in Him is no sin” (1 Jn. 3:5)
- d) The writer to Hebrews wrote that after He had been tempted, He was, “without sin” (Heb. 4:15)
- e) Moses wrote concerning the sacrifices, they were to be without “blemish” or “spot” (Num. 19:2)
- f) In the ancient sacrifices, prefiguring Him, there was to be no “leaven” (Lev. 2:11); “no feathers” and “no crop (Lev. 1:16); “No yoke” (Num. 19:2); and “no honey” (Lev. 2:11).

## The Tabernacle

### The Pre-eminence Of Christ As Seen In The Candlestick - Part 2

The truth being emphasized is the superlative moral perfection of the Lord. It is in such a consideration the Psalmist wrote:

- a) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1)
- b) "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Psa. 1:3)
- c) "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (Psa. 24:3-4).
- d) Later the Psalmist will write: "Thou art fairer than the children of men: grace is poured into thy lips" (Psa. 45:2)

#### **Attraction**

The young lady in the Song of Solomon was asked: "What is thy beloved more than another beloved?" (Song of Sol. 5:9). Every young lady thinks her "beloved" is beyond all others, and yet this young lady was so enamoured by her beloved they asked her in common language, "What is so special about him?" Her response was: "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely" (Song of Sol. 5:11-16). No comparisons were too exaggerated and when she can say no more, her ultimate expression is: "He is altogether lovely". Surely this prefigures the Lord in the beauty of His exclusive attractiveness, especially since this is the only time this expression is used in the scriptures.

#### **Preservation**

One of the most precious truths of the scriptures regarding salvation is the greatness of our High Priest in His functioning for our preservation. Many saints do not seem to realize that if we did not have a High Priest then our faith would fail and eternal security would be gone. Thankfully we have a High Priest who knows not just intellectually what it is to suffer, but has experienced every aspect the believer can know on their homeward journey. He knows what it is to depend on God and to be tempted. He knows what it is to pray and live in the perfect will of God. He knows the struggles against the corruption around, and the fierceness of the tactics of Satan. In His preservation of us who are coming to God, He is ever living to make intercession for us as he did with Peter (Heb. 7:25; Lk. 22:32). Many others were able, to a degree, keep God to the forefront of the consciousness of the people of God, however when each Judge died the children of Israel reverted to their old ways of idolatry (Jud. 2:11; 3:11-12). What a comfort to know we have One who is: "Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 1:24).

#### **Representation**

The children of Israel, and indeed with all humanity, had three great needs:

- a) They needed a prophet to tell them the ways of God
- b) They needed a king to rule over them for God
- c) They needed a priest to represent them before God.

Although the Israelites were redeemed by blood (Ex. 12:3-13, 37); had been delivered by power (Ex. 14:15-31); brought into a covenant relationship with God (Ex. 20:1-17); and having the sacrifices which God had ordained (Lev. chs. 1-6); they could not approach God. In fact, they all had to stay afar off (Ex. 20:21; 24:1). On one day of the year, one solitary individual was permitted to stand in the Holiest of all, entering "within the veil" (Lev. 16:12). He was incapable of bringing anyone else into the Most Holy Place, and while he was in the Holy Shrine, the rest of the congregation, no matter how close they were to him by birth, could not come within the veil. The ancient priest represented the people before God. By contrast, through the Person and work of the Lord Jesus we

## The Tabernacle

### The Pre-eminence Of Christ As Seen In The Candlestick - Part 2

have a great high priest who not only represents us before God, but also fits us to enter the Holiest of all. We do not come to an earthly Throne but to the Throne of grace in Heaven (Heb. 4:16) due to the perfect efficacious sacrifice of the Lord for sin and acceptability. Such is His character that the writer to the Hebrews will pen the words: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

Not only does the Lord represent us as being our great high priest, but he is also our advocate. We are not always aware when we sin and we can only confess that which we know to be our sins. The Lord Jesus, being God, knows every one of our sins and shortcomings, and being our advocate He is our propitiation so that we always stand in perfection before God. John will write these words: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1) and, "As He is, so are we in this world." (1 Jn. 4:17).

#### Revelation

The writer to the Hebrews begins his book in an exceedingly interesting way, in that he immediately draws a contrast between the Lord and the prophets. It is a characteristic of his book to constantly draw contrasts between the superiority of Christ and everything got to do with the law system. The reason for the prophets was to reveal the mind and heart of God. While the ancient rituals and sacrifices could reveal, to a certain degree, the characteristics of God, they could never reveal the full character of God or the fulness of the sacrifice needed to completely cleanse from all sin. However, the writers of the New Testament are very emphatic that Christ being God is the full and perfect revelation of God. While they could reveal to a certain degree the thoughts of God, because they were sinful men they could never reveal the full character of God. However, concerning the Lord, Paul wrote: "Great is the mystery of godliness; God was manifest in the flesh" (1 Tim. 3:16). When our Lord was here, concerning him John wrote: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him" (Jn. 1:18). Again John will record that in response to the statement of Philip: "Lord, shew us the Father, and it sufficeth us". Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (Jn. 14:8-9). Before the Lord was born the angel spoke to Joseph and one of the things he said to him was: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). There can be no doubt that Christ was the supreme and preeminent manifestation and revelation of all that God is in every attribute. To listen to the words of Christ and to observe the works of Christ was to see and hear the words and works of God. To observe the lifestyle of Christ and His characteristics was to observe the life of God himself. Every assessment and judgment Christ made were in perfect parallel with the judgments and evaluations of God.

*... Part 3 to be continued in January 2017*

---

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

Rowan Jennings, Abbotsford, British Columbia