

Chapter 1 : theinnatdunvilla.com: Customer reviews: Raising Up a Faithful Priest

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Many of the conditions are fairly fulfilled by Samuel, to whom naturally our thoughts at once turn. He occupies a foremost place in the long Jewish story, and immediately succeeded Eli in most of his important functions as the acknowledged chief of the religious and political life in Israel. He was also eminently and consistently faithful to his master and God during his whole life. See Excursus C at the end of this Book. The prediction "I will build him a sure house" is satisfied in the strong house and numerous posterity given to Samuel by God. This eminent personage, Heman, had fourteen sons and three daughters 1Chronicles 6: Of the other interpretations, that of Rashi and Abarbanel, and many of the moderns, which supposes the reference to be Zadok, of the house of Eleazar, who, in the reign of Solomon, superseded Abiathar, of the house of Ithamar the ancestor of Eli , alone fairly satisfies most of the different predictions, but we are met with this insurmountable difficulty at the outset--Can we assume that the comparatively unknown Zadok, after the lapse of so many years, was pointed out by the magnificent promises contained in the words of the "man of God" to Eli? The words of the "man of God" surely indicate a far greater one than any high priest of the time of Solomon. In the golden days of this magnificent king, the high priest, overshadowed by the splendour and power of the sovereign, was a very subordinate figure indeed in Israel; but the subject of this prophecy was one evidently destined to hold no secondary and inferior position. On the whole, the reference to Samuel is the most satisfactory, and seems in all points--without in any way unfairly pressing the historical references--to fulfil that portion of the prediction of the "man of God" to Eli respecting the one chosen to replace him in his position of judge and guide of Israel. Pulpit Commentary Verse This prophecy is explained in three several ways, of Samuel, of Zadok, and of Christ. But while we grant that it was an essential characteristic of Jewish prophecy to be ever larger than the immediate fulfilment, yet its primary meaning must never be slurred over, as if it were a question of slight importance. By the largeness of its terms, the grandeur of the hopes it inspired, and the incompleteness of their immediate accomplishment, the Jews were taught to look ever onward, and so became a Messianic people. Granting then that Christ and his Church are the object and end of this and of all prophecy, the question narrows itself to this - In whom was this prediction of a faithful priest primarily fulfilled? We answer, Not in Zadok, but in Samuel. Zadok was a commonplace personage, of whom little or nothing is said after the time that he joined David with a powerful contingent 1 Chronicles The argument that he was a Levite, and not a priest, takes too narrow and technical a view of the matter; for the essence of the priesthood lies not in the offering of sacrifice, but in mediation. Sacrifice is but an accident, being the appointed method by which the priest was to mediate between God and man. As a matter of fact, Samuel often did discharge priestly functions 1 Samuel 7: We are even expressly told that after the recovery of the ark it was placed in the house of Abinadab at Kirjath-jearim in Judaea, and that for twenty years his son Eleazar, though a Levite only, ministered there before it by no regular consecration, but by the appointment of the men of that town. Instead of the Urim and Thummim, he as prophet was the direct representative of the theocratic king. Subsequently this great duty was once again discharged by Abiathar as priest, and then a mighty change was made, and the prophets with the living voice of inspiration took the place of the priest with the ephod. For this is a far more important matter than even the fact that Samuel performed the higher functions of the priesthood. With him a new order of things began. The prediction of this organic change followed the rule of all prophecy in taking its verbal form and expression from what was then existent. Just as the gospel dispensation is always described under figures taken from the Jewish Church and commonwealth, so Samuel, as the founder of the prophetic schools, and of the new order of things which resulted from them, is described to Eli under terms taken from his priestly office. He was a "faithful priest," and much more, just as our Lord was a "prophet like unto Moses" Deuteronomy As regards the specific terms of the prophecy, "the building of a sure house" 1 Samuel The mass of the Israelites dwelt in tents 2 Samuel From such passages as 1 Kings 2: Probably too the men of Ramah, who with the men of the Levite town of Gaba made up a total of persons

Nehemiah 7: Apparently the expectation that Jehovah was about to anoint, i. It had been clearly promised them, and regulations for the office made Deuteronomy But the promise has also a definite meaning as regards the prophets, in whom Samuel lived on. They were his successors in his work, and continued to be the recognised mediators to declare to king and people the will of Jehovah, who was the supreme authority in both Church and state; and in political matters they were the appointed check upon the otherwise absolute power of the kings, with whose appointment their own formal organisation exactly coincided. Matthew Henry Commentary 2: In the midst of the sentence against the house of Eli, mercy is promised to Israel. Walk Walked Jump to Next.

Chapter 2 : A Faithful Priest I Will Raise Up | Bible Study Ministry

A Faithful Priest I Will Raise Up The Father will raise a faithful priest that will do according to His heart and mind. Thus, Jesus is the current High Priest, and when Jesus reclaims the earth by taking the rulership from the Gentiles, He will reclaim His Kingship over Israel, and over the entire globe.

According to I Chronicles Nadab and Abihu were cut off to such a degree that they had no offspring that survived. The line of the priesthood of Aaron was continued through his other two sons, Eleazar and Ithamar. After the death of Aaron the high priestly office was filled by Eleazar, but later was transferred, for a reason not revealed, to the house of Ithamar. Eli was a descendant of Ithamar. The line of Eleazar continued through Zadok, the faithful priest, unbroken till the birth of Jesus Christ. God preserved only one line faithful through the generations. Our text conveys the reason why the line of Ithamar was cut off. The house of Ithamar was considerably smaller than that of Eleazar. The curse of God was operative throughout the seed of Ithamar. Bible history records the house of Eli and Ithamar being cut off completely. Psalm 78 speaks of this massacre in verse 60 and Their priests fell by the sword; and their widows made no lamentation. Saul was furious and he commands the high priest and his colleagues to answer to the charge of conspiracy against the king. Doeg the Edomite killed 85 of the priests, then went to Nob and killed everything that breathed. Only one escaped, Abiathar, who went with David. But later on when David was old this Abiathar and his son Ahimelech supported Adonijah who wanted to be king, and Solomon thrust Abiathar out. We read at that time in I Kings 2: The other priests were involved in the same corruption and they were unwilling to condemn the two priests. Those who would be allowed to live would be a disgrace and source of continual grief. They would plead to be priests merely in order to be fed verse Their heart would be motivated by selfishness, and not at all by love for God. Eli would be the last of the faithful priesthood from Ithamar. There would be no organized priesthood again after Eli, and certainly not after the slaying of the priests at Nob. The first perversion was that they did not handle and divide the meat of the sacrifice properly. The fat was to be burned while the breast and right shoulder were to be given to the priest after they were roasted on the altar. The sons of Eli, however, had no regard for the law. Hophni and Phinehas looked upon the sacrifices not as a means of worshiping God, but as something which was there for their own personal use and pleasure. They would boldly take anything they wanted by thrusting their three-pronged fork into the meat I Samuel 2: As time went on they became more bold and began to send their servants to those who came to sacrifice even before the sacrifice was brought to the altar verse The servants would cut the choice portions off the animals before the animals were offered up. This meant that when the sacrifice was brought to the altar, it was only partially there- it was mutilated. This went against all the rules of the sacrifices. The sacrifice had to be brought to the Lord unbroken and un mutilated. For Hophni and Phinehas it was of real advantage to take the meat when still raw so that it could be sent to the marketplace and sold, the money their own. They became so bold that they started to take meat by force. The whole spirit of worship was destroyed. Understandably, sensitive believers turned away in disgust. Finally, it became known that these men were seducing and committing immoral acts with some of the women who came regularly to help in the service of the tabernacle. This is mentioned in verse The tabernacle of God was beginning to resemble the pagan temples. The sons of Eli had corrupted the true worship of Jehovah. One would expect that Hophni and Phinehas would have gone out of their way to keep their father ignorant of these things. They may have tried at first, but then they became bold, as is always true of sin. The sins were so blatant that they could not be hid, even from their aged and perhaps naive father. Eli learned what was going on. He realized how serious their sin was and it hurt him more than anything else he experienced. Eli was a true child of God and was not indifferent to such wickedness, especially when it came from his own sons. Eli said in verses - "Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: If one man sin against another, the judge shall judge him: Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. Eli was at fault before God. What he said to his sons was true. The sins they committed were of the most serious sort. They were sinning against God. Eli made clear the serious nature of their sins, then dismissed

them to their duties again. This was a sin typical of Israel through the period of the Judges and later again after the time of the captivity. Eli knew the difference between good and bad and taught his sons, but did not go further. He did not punish them! You may argue, but the passage does not say that. It may be that he did punish them, but you know what these sons needed: No strange fires may be offered before God. The name of God was being blasphemed before the whole congregation, and Eli knew it. Eli did not bring an end to it. Eli gave occasion for the faithful remnant to despair all the more! Eli never enforced the things he talked about. He never brought his sons to see what it was to tremble before the justice of the living God. He could talk with weeping and grieving heart, but talk was not effective. His sons needed to be excommunicated from the priesthood and put out of the temple. They showed no sign of repentance. They repeatedly returned to their same sins. The Old Testament law would have required that the sons be driven out of the city and stoned for their blasphemous actions in the tabernacle of Jehovah. God would not allow Himself to continue to be mocked in worship. This was a trouble that plagued Israel during the time of the judges. There were always some that were God-fearing from the heart. But, in one serious matter they failed: They did not properly discipline their children. When their children desired to marry outside of the covenant, they did not do anything about it. Wickedness grew and grew. It came to the point where the worst of sins were being committed with no discipline being administered. Nehemiah, years later expresses his judgment of the sin of taking heathen wives. He took matters into his own hands so that we read in Nehemiah There would not be an old man in the house of Eli any longer. Are you honoring your children above God? Fathers, God places a weighty responsibility on your shoulders. Are you so busy with your work and your own activities that you do not know what your children are doing? Do you know how they are dressing? Do you know how they are spending their time? Do you know where they are hanging out? It is easy to take for granted the obedience of your children, only later to find out that you were being naive and refusing to face the reality of their sin. You may not look the other way. Are you more tolerant of the sins of your children than Jehovah God is? God does not wink at sin. God does not turn the other way. God rebukes, judges, and condemns. Your children need to see that God means everything to you, and because of your love for God you will not tolerate lack of respect. You may not put up with a big mouth and talking back.

Chapter 3 : 1 Samuel - REB - And I will raise me up a faithful

And I will raise me up a faithful priest that shall do according to that which is in my heart and in my mind, and I will build him a sure house, and he shall walk before my anointed {Heb. Messiah} for ever.

Speak, Lord, your servant is listening. Peninnah had children, but Hannah did not. The priests of the Lord at that time were the two sons of Eli—Hophni and Phinehas. Each time, Hannah would be reduced to tears and would not even eat. Why be downhearted just because you have no children? Eli the priest was sitting at his customary place beside the entrance of the Tabernacle. He will be yours for his entire lifetime, and as a sign that he has been dedicated to the Lord, his hair will never be cut. But I am very discouraged, and I was pouring out my heart to the Lord. For I have been praying out of great anguish and sorrow. May the God of Israel grant the request you have asked of him. Then she went back and began to eat again, and she was no longer sad. Then they returned home to Ramah. When Elkanah slept with Hannah, the Lord remembered her plea, 20 and in due time she gave birth to a son. Then I will take him to the Tabernacle and leave him there with the Lord permanently. They brought along a three-year-old bull for the sacrifice and a basket of flour and some wine. The Lord has made me strong. Now I have an answer for my enemies; I rejoice because you rescued me. There is no one besides you; there is no Rock like our God. For the Lord is a God who knows what you have done; he will judge your actions. The childless woman now has seven children, and the woman with many children wastes away. He sets them among princes, placing them in seats of honor. No one will succeed by strength alone. He thunders against them from heaven; the Lord judges throughout the earth. He gives power to his king; he increases the strength of his anointed one. And the boy served the Lord by assisting Eli the priest. All the Israelites who came to worship at Shiloh were treated this way. He would demand raw meat before it had been boiled so that it could be used for roasting. Hophni and Phinehas 18 But Samuel, though he was only a boy, served the Lord. He wore a linen garment like that of a priest. Meanwhile, Samuel grew up in the presence of the Lord. He knew, for instance, that his sons were seducing the young women who assisted at the entrance of the Tabernacle. Why do you keep sinning? But if someone sins against the Lord, who can intercede? And I assigned the sacrificial offerings to you priests. Why do you give your sons more honor than you give me—for you and they have become fat from the best offerings of my people Israel! I promised that your branch of the tribe of Levi would always be my priests. But I will honor those who honor me, and I will despise those who think lightly of me. All the members of your family will die before their time. None will reach old age. But no members of your family will ever live out their days. I will establish his family, and they will be priests to my anointed kings forever. Now in those days messages from the Lord were very rare, and visions were quite uncommon. Did you call me? He was afraid to tell Eli what the Lord had said to him. And may God strike you and even kill you if you hide anything from me! Lord, there are some things in Your Word that are difficult to hear—warnings about the need for purity and the need for deep repentance from sin. Closing Sentence Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it.

Chapter 4 : Raising Up a Faithful Priest Paper - Richard D. Nelson : Westminster John Knox Press

*Raising Up a Faithful Priest [Richard D. Nelson] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This thought-provoking study reviews priesthood from a theological perspective and explores the theological value and significance of priests in Old and New Testaments.*

You are not too young to be a priest unto God. Eli was a priest unto God but when he became old his sons took over the priesthood. However, his sons were unfaithful, so God decided to raise up another priest to take his place. God accomplished this through the faith of a barren woman called Hannah. Hannah was unhappy for many years because of her barrenness. But one day while she was offering her yearly sacrifice to God in Shiloh she cried out to God and poured out her soul to Him. My heart rejoices in the Lord; my horn is exalted in the Lord. I smile at my enemies because I rejoice in Your salvation. After Eli had prayed for Hannah, she conceived and gave birth to Samuel. Although Eli had given up his duties and authority as a priest, he still had the anointing of God on his life. He may have lacked discernment because at first, he thought that Hannah was drunk when she was praying. However, Eli did not recognize his value and he relinquished his duties to his unfaithful sons. Do Not Give Up! Samuel was very young, about five or six years old when his mother took him to the temple to be trained as a priest. Hannah had made a vow to God that if He gave her a son she would give him back to God all the days of his life. So, she fulfilled her vow unto God. She gave her only son for his entire life to serve the Lord in His temple. This was the ultimate sacrifice a mother could make. Samuel grew up in the temple with Eli who taught him the customs, laws, and ordinances of God. A boy wearing a linen ephod 1Samuel 3: The linen ephod that Samuel wore was a priestly garment which signified that he was chosen by God to take over the priesthood. But Eli was oblivious to the plan of God. Note the following words spoken by the servant of God. I will firmly establish his house and He will minister before my anointed one always. God raised up Samuel to be His faithful priest. He had decided to remove the sons of Eli by killing them. God knew that Samuel would consistently obey Him. I want you to understand that the call of God on your life is from before the foundation of the world. Do you know the call of God on your life?

Chapter 5 : 1 Samuel NKJV - Then I will raise up for Myself a - Bible Gateway

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Priestly perspectives and concerns are on display in various places, from legal materials to historical narratives and from the prayers of the Psalms to the discourses of the prophets. In many ways, the Hebrew Bible bears witness to a community of people whose social identity, religious beliefs, and ritual practices were deeply enmeshed in matters related to the priesthood. This thematic guide is designed with two purposes in view: The following outline organizes the major issues covered in this thematic guide: Priestly Texts and Sources 2. Priestly Function and Identity 3. Origins and Evolution of the Priesthood 4. Controversies and Influence of the Priesthood 5. Resources for Further Research Texts and Sources Before turning to specific questions about who priests were and what they did, it will be helpful to briefly highlight where one encounters priests in the Hebrew Bible. Texts Priests figure prominently in a wide variety of texts throughout the Hebrew Bible. While they are most frequently associated with the legal materials found in Leviticus, priests are also the subject of numerous genealogies i. Likewise, the Psalms emerge from and reflect a priestly setting insofar as they consist of prayers and liturgies associated with Temple worship. In addition, priests were likely involved in the process of writing and editing various biblical materials. For instance, Jeremiah Jer 1: Although its authorship is uncertain, the book of Chronicles is also clearly written from a priestly perspective. Sources Priestly concerns and perspectives are most explicitly foregrounded in one of the major sources behind the Pentateuch – namely, the Priestly source P. The author s of P most likely come from priestly circles in an exilic or postexilic context. This source, which gives special attention to rituals, worship , genealogies , and cultic institutions, is responsible for much of the material in Leviticus that addresses regulations regarding sacrifices Lev 1â€”7 , the consecration of priests Lev 8â€”10 , and ritual purity Lev 11â€”16. In addition, P supplies numerous stories about priests, such as the inauguration of the priesthood Exodus 28â€”29 and the role of Aaron and his sons i. A second source, the Holiness Code or Holiness Collection H , also reflects priestly theologies, especially as they pertain to ritual and ethical laws. The priestly theology expressed in the Holiness Code, which is contained mostly in Leviticus 17â€”26 , seems to have exerted a great influence over the book of Ezekiel and its vision of a purified priesthood and a restored Temple. Specific Roles and Functions One of the primary roles of the priest was to oversee the sacrificial cult. Cultic duties associated with sacrifices and offerings were exclusively the prerogative of priests in part because only they were thought to possess a degree of holiness fitting to approach the holy space of the sanctuary and its altar. In their capacity as "ministers of the altar" Joel 1: According to specific regulations, the priests would burn all or a portion of a given sacrifice. The various items offered at the altar served a dual purpose: Due to the close contact they had with the sanctuary and the altar, priests had to maintain levels of ritual purity not required for other worshippers Lev Outside of their sacrificial duties, priests also oversaw many other aspects of ancient Israelite life. For instance, priests are occasionally associated with oracular activity. The Urim and Thummim , which seem to function as a type of sacred lot used in divine consultation, are exclusively associated with the priests Deut In this role, priests were responsible for communicating the law and adjudicating legal matters Lev In addition, priests were charged with the responsibility of pronouncing blessings over the people Num 6: The priests also carried out numerous administrative roles, including the collection of tithes , the maintenance of the Temple, and the blowing of the trumpet on festive occasions. Identity and Distinctions In ancient Israel, the priestly office was restricted to men from the tribe of Levi. In the book of Deuteronomy, all Levites were afforded the right to serve as priests and as such, they did not receive an inheritance of land Deut Numerous others texts, including Exod However, a different situation obtains in the Priestly P source. P limits the priesthood to a particular branch of the Levitical line – namely, Aaron and his sons i. In Exodus 28â€”29 , only Aaron and his sons are set apart to serve as priests. Likewise, Leviticus 8â€”9 describes an elaborate, seven-day ordination ceremony in which the Aaronides are anointed with oil and clothed in priestly vestments. The books of Chronicles and Ezra-Nehemiah also make a distinction between priests and Levites. While the

Levites still play an important role in Temple activities, they are primarily assigned to serve as gatekeepers and singers 1 Chron Only the Aaronides are permitted to perform sacrifices at the altar. Likewise, in Ezekiel 40â€”48 , Levites are also relegated to lesser roles in and around the Temple. That the Zadokites are separated from the Levites is made especially clear in Ezek For instance, in talking about Temple personnel, Ezra 7: Beginning with Aaron, the high priest alone was able to enter the Holy of Holies and only then on the Day of Atonement Lev Throughout the monarchy, the high priest functioned as the head of the Jerusalem priesthood. In postexilic times, the high priest took on increasing political authority and, in many ways, functioned as the head of state in lieu of a king. In only a few cases does the Hebrew Bible refer to non-Israelite priests. For instance, Melchizedek , although an enigmatic figure, was likely a Canaanite priest Gen In 2 Kgs Origins and Evolution of Priesthood As a religious institution, the priesthood was not unique to ancient Israel. Not only are priests attested in civilizations throughout the ancient Near Eastern world, but the root *khn*, from which we get the Hebrew words "priest" and "to act as priest," is also known from Northwest Semitic literature. While the purpose of this thematic guide is not to offer a comparative analysis of the priesthood in the ancient world, it should be noted that the picture we encounter of the priesthood in the Hebrew Bible, like many other aspects of Israelite religion, was most likely derived from and influenced by the religious systems of surrounding cultures. Origins in the Pre-monarchical Period It is not easy to obtain a clear picture of the origins of the priesthood from a straightforward reading of the Hebrew Bible for two reasons. To begin with, different sources reflect different perspectives on when priestly acts were first carried out. For instance, while in J and E non-priestly individuals perform sacrifices at holy places during the ancestral period i. Second, later priestly perspectives and practices are often insinuated into narratives that depict earlier stages of Israelite history. In light of these considerations, it is best to locate the earliest stage of the priesthood during the time of the settlement. At this time there most likely existed multiple local shrines, each equipped with their own sanctuary attendants. This seems to be the situation in Judges 17 , where Micah sets up a household sanctuary and installs his son as a priest. However, when a Levite comes by in search for a place to stay, Micah hires him as a priest in place of his son. Since in this case a Levite becomes a priest Judg Various texts in Judges and 1 Samuel 1â€”12 seem to associate different groups of priests with different areas and local shrines. For instance, while Judges That these associations might have persisted into the time of the divided monarchy is suggested by the fact that the rival sanctuaries Jeroboam establishes in Dan and Bethel seem to be associated with Levitical priests and Aaronide priests, respectively. In fact, the earliest tradition of the story of Aaron and the golden calf Exod Prior to the establishment of the Jerusalem Temple, Shiloh was likely the most important sanctuary, as is evident in the fact that the ark was stored there under the care of Eli, a Levite. Yet the exalted position of Shiloh as a sanctuary soon come to an end. While this faithful priest remains unnamed in 1 Sam 2 , he is later understood to be Zadok, the high priest who rises to prominence during the reign of Solomon. In his effort to unite northern and southern factions, David shrewdly chose two high priests: Abiathar a northern Levite and Zadok a southern Aaronide. By coupling a southern Aaronide priest with a northern Levitical priest, David attempted to broker a compromise in cultic leadership within Israel itself. However, this delicate balance did not last. When Solomon ascended to the throne, Zadok and his sons gained sole control over the Jerusalemite priesthood and Abiathar and his followers were exiled to Anathoth 1 Kgs 2: It is generally assumed that these events inaugurated a Zadokite dynasty of high priestly control at Jerusalem that continued through the postexilic period. Under the cult centralization reforms associated with Hezekiah and Josiah, the Jerusalem Temple and its priesthood gained even greater prominence. However, cult centralization did not necessarily mean that all priestly activity was constrained to Jerusalem. In fact, there is good reason to believe that pockets of Aaronide and Levitical priests continued to minister not only at sanctuaries such as Dan and Bethel, but also at various "high places. Priests continued to play an important role in the life and worship of ancient Israel during the postexilic period. For instance, Ezra, who is given a priestly lineage through both Zadok and Aaron Ezra 7: Another priest, named Jeshua elsewhere Joshua , is said to have joined the governor Zerubbabel in giving leadership to the rebuilding of the Temple Ezra 3: This same figure is named as the high priest in Haggai 1: In general, the high priest took on added significance in the Persian period. In general, the priesthood seems to have increased in size during the postexilic period to

the extent that divisions of priests likely rotated shifts in carrying out their Temple service. Throughout the Persian

B. Controversies and Influence of the Priesthood While the institution of the priesthood was subject to certain controversies, it also exerted great influence over the life and faith of ancient Israel and early Judaism. Controversies about Levites, Aaronides, and Zadokites The most prominent and persistent controversy regarding the priesthood had to do with whether all Levites could serve as priests or, alternatively, if only certain branches of the Levitical line the Aaronides or the Zadokites were qualified for the priestly office. One of the chief ways in which these controversies were negotiated was through competing stories that tried to establish claims to the priesthood in the distant past. For instance, Exod The story seems to represent one of the primary claims for priestly legitimacy among the Levites. In contrast, Num 16 affirms the elevation of Aaron and his sons over against other Levites. In this story, Korah , the great grandson of Levi, joins others in challenging Aaron and Moses. God ultimately sides with Aaron and Moses and the earth swallows up Korah and the other rebels. Num 17 makes this point even more explicit. In this narrative, Moses gathers the staffs of representatives of all 12 tribes and God tells him that the staff that buds will indicate the one who is chosen as priest. Zadokite claims to the priesthood are most clearly surfaced in Ezek 40

In these chapters, altar service is restricted to the sons of Zadok while other priests, here called "Levites," take on lesser roles.

Chapter 6 : 1 Samuel - Bible Gateway

1 Samuel (ASV) And I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

And I will build him a sure house, and he shall walk before My anointed Anointed forever. American Standard Version And I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: I will make his family faithful, and he will serve in the presence of my anointed one forever. Bible in Basic English And I will make a true priest for myself, one who will do what is in my heart and in my mind: Contemporary English Version I have chosen someone else to be my priest, someone who will be faithful and obey me. I will always let his family serve as priests and help my chosen king. English Standard Version And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever. Easy-to-Read Version I will choose a faithful priest for myself. This priest will listen to me and do what I want. He will always serve before my chosen king. George Lamsa Translation of the Peshitta And I will raise me up a faithful priest, according to the choice of my heart, who shall do according to that which is in my heart and in my mind; and I will build him a sure house: Brenton Translation of the Septuagint LXX And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever. The Geneva Bible And I will stirre me vp a faithfull Priest, that shall do according to mine heart and according to my minde: English Revised Version And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: New Life Version I will raise up for Myself a faithful religious leader who will act by what is in My heart and mind. I will build him a family to last. And he will walk before My chosen one forever. Good News Translation I will choose a priest who will be faithful to me and do everything I want him to. I will give him descendants, who will always serve in the presence of my chosen king. He will do whatever is in My heart and mind. I will establish a lasting dynasty for him, and he will walk before My anointed one for all time. Hebrew Names Version I will raise me up a faithful Kohen, that shall do according to that which is in my heart and in my mind: He shall do all that is in My heart and in My soul. And I shall build for him a sure house; and he shall walk before My anointed all the days. New Living Translation "Then I will raise up a faithful priest who will serve me and do what I tell him to do. I will bless his descendants, and his family will be priests to my anointed kings forever. New International Version I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his priestly house, and they will minister before my anointed one always. I will build him a sure house, and he shall walk before My anointed forever. JPS Old Testament And I will raise Me up a faithful priest, that shall do according to that which is in My heart and in My mind; and I will build him a sure house; and he shall walk before Mine anointed for ever. King James Version And I will raise me vp a faithfull Priest, that shall doe according to that which is in my heart and in my mind, and I will build him a sure house, and hee shall walke before mine Anointed for euer. New Century Version I will choose a loyal priest for myself who will listen to me and do what I want. I will make his family continue, and he will always serve before my appointed king. New Revised Standard I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. I will build him a sure house, and he shall go in and out before my anointed one forever. King James Version And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: Douay-Rheims Bible And I will raise me up a faithful priest, who shall do according to my heart, and my soul and I will build him a faithful house, and he shall walk all days before my anointed. Revised Standard Version And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind; and I will build him a sure house, and he shall go in and out before my anointed for ever. Updated Bible Version 1. The Webster Bible And I will raise me up a faithful priest, [that] shall do according to [that] which [is] in my heart and in my mind: World English Bible I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: The Wycliffe Bible And Y schal reise to me a feithful preest, that schal do bi myn herte and my soule;

and Y schal bilde to hym a feithful hows, and he schal go bifore my Crist in alle daies. Lexham English Bible
But I will raise up for myself a reliable priest; he will do just according to what is in my heart and in my soul. I will build for him a lasting house and he will walk continually before my anointed one forever. But, now, is the oracle of Yahweh - Be it far from me! For, them who honour me, will I honour, but, they who despise me, shall be lightly esteemed. Appoint me, I pray thee, to one of the priestly offices, that I may eat a morsel of bread.

Chapter 7 : God's Faithful Priest – Becoming the Oil and the Wine

Find helpful customer reviews and review ratings for Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology at theinnatdunvilla.com Read honest and unbiased product reviews from our users.

This unknown man delivered an amazing prophecy -- one that has everything to do with what we see going on in the church today. It is a word that reveals much about dead, dry, ungodly ministers and churches in operation right now! This prophecy tells of two priesthoods that would develop and continue, from that day onward until the very end of time. Both of these priesthoods would be ministering in the church. One would be a cursed, abominable shame. The unnamed prophet tells Eli: He is describing a curse upon the ministry of Eli! But then he continues: This prophecy of two priesthoods is being fulfilled today -- right before our eyes. Indeed, both ministries are operating simultaneously, in nations all across the world! First, the prophet speaks of the ongoing ministry of a self-centered, backslidden, compromising priesthood. He describes those priests who are of the spirit of Eli, mentioning two things: Such priests are people-pleasers, more than pleasers of God. Eli was soft on sin! He never made any decisions that would offend his two sons. Only once, in over fifty years of ministry, did Eli correct them. They had been committing adultery, raping women, committing the most vile acts. Yet even then, all Eli could say to them was, "Why do you do this? There are churches today that you can attend for up to a year, and yet never hear one word of reproof. A church could be totally corrupted -- half of the congregation divorcing, adultery rampant, teenagers sleeping around, children unruly. The whole congregation can be given over to pleasure, sports, entertainment -- but there is never a word of correction from the pulpit! And it is the mark of every ongoing, compromising priesthood today! They cater to their own needs and comfort rather than give themselves toward the needs of the flock. When the people brought the meat offering to the priest, it was supposed to go into the seething pot to be boiled. Afterward, the priest dipped a three-pronged hook into the pot, and whatever came out on the hook went onto his table. They wanted the red, raw filet mignon! So they brought their father the prime cuts. There was no sodden flesh on his table. If he would have dealt with his sons, he might have lost his filet mignon! Eli was concerned with his own interests, his own table. And that is what is happening in many dying churches today: Preachers are interested only in their own comfort, in caring for themselves -- instead of spending time on their knees for the sake of the people! The prophet is saying, "You are self-absorbed, Eli -- feathering your own nest! To you, the ministry means nothing more than food on the table, security for you and your family. You never consider the people who watch as your sons steal the prime meat. Every so-called minister who is of the seed of Eli -- compromising, soft on sin, concerned only for himself -- will know three judgments: A loss of all spiritual power and authority. God said, "You despise Me by not preaching My whole counsel. You have lightly esteemed My Word -- and now I am going to lightly esteem you! Go your way -- do your own works. You are lightly esteemed in My eyes! It all sounds like important kingdom work. But God refuses to touch it! It is simply busy activity -- lightly esteemed ministries undertaken by lightly esteemed ministers! They will be bypassed by the true anointing and blessing of God in the last days. Preachers are standing in churches that are dead, dry and ruined! God has said to them, "I will pass you by! Right now, in these last days, His anointing is falling on those who have given their lives to Him. The Spirit is laying hold of these praying, fearless men. God is saying, in essence, "In spite of all I do, you will not see the good! You will not be part of My last-day, holy remnant. You are lightly esteemed -- and you will go about your ministry with no real spiritual authority! This verse is taken two ways. First, it was fulfilled literally when Saul sent Doeg up to Nob to slay eighty-five priests who were of the seed of Eli. But the verse also has a spiritual application: It is saying that this priesthood will look good up to a certain point. The ministers will be very active and busy. But just at the point when they ought to be at their best -- full of energy, power, wisdom and holiness, ready to be used the most -- a spiritual death will take place. God is going to leave them! The evil ministry would continue to the very end: God will not cut them off! Compromising, spiritless, dead men are going to exist till the last day, when the Lord returns. They will be a cause for weeping! It is the other ministry that the prophet said God was raising up: This holy ministry is the Zadok priesthood! It is made up of faithful, holy ministers of God who

walk and live according to His desire. And such a priesthood remains to this very day! David is a type of Christ, and Israel is a type of the church. And David had two priests who fulfilled these two prophetic priesthoods to the letter: Let Us First Consider Zadok. Men were fleeing to David, coming from all over to join his forces. Zadok recognized that the Spirit had left Saul; his ministry now was all hype, flesh, with no call or touch of heaven. Through every rebellion, Zadok stood with him, a man proved righteous. Thank God, there are men of God like this in many pulpits today. These are men of prayer who are committed to Jesus, having walked away from all flesh, entertainment and worldliness. And you know it when you hear them preach -- because something registers in your soul! When others forsook David, Zadok remained faithful. David was running from his son Absalom, who had rebelled. Notice here that both Zadok and Abiathar are with David. And so it is today! While the whole world is going to hell amid unheard-of wickedness, God still has His holy men serving at His altar. Consider Now the Abiathar Priesthood! Indeed, at this point, Abiathar appears to be holy, dedicated, devoted, loyal to David. He goes about his ministry looking as pure and uncompromising as Zadok. But why is he never mentioned in the Word after this? Why is he not named among the prophets? Why does his name die out? Suddenly Abiathar is "lightly esteemed" -- and Zadok is made the example of the holy, remnant priesthood. It is because Abiathar had the spirit of Eli in him! All those awful prophecies spoken by the unnamed prophet fell upon him. And it all happened quickly! The unnamed prophet had said that not all such kind would be cut off. He ran to David -- and the ministry he represented survived, which was according to prophecy. Yet just as the prophet had spoken, Abiathar -- the seed of Eli -- in the prime of his life and at the peak of his blessings was seduced by the call of success. You see, David had another son, Adonijah. His name means "success and prosperity. Yet it was only another rebellion -- not a move of God, but a snare of Satan! This is the very ministry the prophet had warned of: It was self-centeredness, pride!

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Jan Tarlin Emory University Atlanta, GA RAISING UP A FAITHFUL PRIEST: COMMUNITY AND PRIESTHOOD IN BIBLICAL THEOLOGY. By Richard D. Nelson. pp. xiii + Louisville: Westminster/John Knox,

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