

## John 16-18: High Priests in Rivalry

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- I. The Holy Spirit and Priesthood in John 16:4-15
  - a. Holy Spirit sent to empower judgment of guilt vs. innocence (i.e. the tribunal of confession); cf. 16:7 with 20:22-23
    - i. (1) Forgiving sin and (2) judgment was the prerogative of the \_\_\_\_\_ in the OT: Lev 4:20; Deut 17:9.
  - b. Holy Spirit sent to the Apostles to lead them into truth—the charism of truth shared by the successors of the apostles.
    - i. John 16:13 does not mean every Christian can just pray and become I \_\_\_\_\_.
- II. Jesus as High Priest in the High Priestly Prayer of John 17
  - a. Is Jesus a High Priest in John?
    - i. John 2:21 “*But He spoke of the Temple of his Body.*”  
Where in Judaism is there precedent for a man’s body=Temple?

*Wisdom of Solomon 18:24:* For upon [the High Priest’s] long robe *the whole world was depicted*, and the glories of the fathers were engraved on the four rows of stones, and your majesty on the diadem upon his head.

*Philo, Life of Moses 2:143:* Then [Moses] gave [the priests] their sacred vestments, giving to his brother [Aaron, the High Priest] the robe which reached down to his feet, and the mantle which covered his shoulders, as a sort of breast-plate, being *an embroidered robe, adorned with all kinds of figures, and a representation of the universe.*

*Philo, Life of Moses 2:135:* The High Priest “represents the world” and is a “microcosm” (*brachys kosmos*).

Josephus, *Jewish Antiquities 3:180:* for if anyone do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find ... they were every one made in way of imitation and representation of the universe.

- ii. John 19:23 “*His tunic was without seem, woven from top to bottom.*”

Josephus, *Antiquities 3:159-161:* “The high priest is indeed adorned with ... a vestment of a blue color. This also is a long robe, reaching to his feet ... Now this vesture *was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck ...*”

### iii. John 17: The High Priestly Prayer

1. Parallel in Structure to the \_\_\_\_\_.

Lev. 16:17: “There shall be no man in the tent of meeting when he enters to make atonement in the holy place until he comes out and has made atonement (1) for himself and (2) for his house and (3) for all the assembly of Israel.”

2. Involves the revelation of the \_\_\_\_\_.

*Mishnah, Sanhedrin 11:1:* “*Whoever speaks distinctly will have no share in the world to come.*” *But see Mishnah Yoma 3:8, 4:2 and Sirach 50:20; Num 6:22-27*

3. Jesus’ request: John 17:17–19 \_\_\_\_\_

What kind of men do you sanctify/consecrate (*hagiazō*)? Ex 19:22; 28:41; 29:1,33,44; 30:30; 40:13; Lev 8:11-12; 21:8

- III. What Kind of High Priest was Jesus?
- a. After the order of \_\_\_\_\_ (Heb 5:10; Ps 110:4)
  - b. Melchizedek was \_\_\_\_\_
  - c. Point: Jesus' Priesthood of the Firstborn is O \_\_\_\_\_ and S \_\_\_\_\_ to the Levitical/Aaronic Priesthood.
- IV. Jesus the High Priest vs. Annas the "High Priest"
- a. The problems with the legitimacy of Annas and Caiaphas:
    - i. 18:13: "High Priest *that year*"—c \_\_\_\_\_ with Roman oppressors
    - ii. Illegal to have \_\_\_\_\_ high priests. (18:24)
    - iii. A N \_\_\_\_\_ trial is extremely dubious. (18:19-27)
    - iv. Jewish law never condoned a \_\_\_\_\_ of defendants. (18:22)
    - v. Not to mention Annas/Caiaphas had the wrong L \_\_\_\_\_.
    - vi. No clear C \_\_\_\_\_ is made against Jesus (18:30)
- V. The Point: Unless you follow Jesus and the succession he established, you have no clear R \_\_\_\_\_ A \_\_\_\_\_
- a. The problem of Judaism to this day: lack of clear A \_\_\_\_\_
  - b. The problem in Protestantism: lack of clear A \_\_\_\_\_