

# Christ

## The Importance of The Melchisedec Priesthood of The Lord - Part 2

### Why did God provide the children of Israel with Priests and a High Priest?

The children of Israel had three great needs:

- a) A king to rule them for God (only after they had rejected God as King, 1 Sam. 8:7).
- b) A prophet to reveal to them the mind of God (2 Chron. 35:6; Isa. 1:10).
- c) A priest to represent them before God (Lev. 16:15, 27). I need someone who is perfectly suited to my needs and has a perfection which makes Him and that which he presents as acceptable to God. Having met with the Living God at Sinai, they were aware that to present oneself before God was very frightening. Even Moses said, "And so terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21). Recognizing their fearfulness in approaching God, He appointed those who would know His laws and who had human sympathies and weaknesses to represent them before God. So we also need a High Priest who is fully qualified (made perfect) to succour us in our weakness and ignorance. He takes our meditations of Himself, and as our priest He knows how to present them before God for His delight. In my spiritual darkness and ignorance I do not know how to come to God or present the Lord before the Throne of God. I need a High Priest to do the presenting for me, and the same with our gifts or sacrifices.

In the economy of God, He always has certain individuals whom He has chosen and equipped to do certain works for His glory. Today, in the church, He has shepherds, evangelists, teachers, helpers, elders and deacons to name some of them (Eph. 4:11-12; 1 Cor. 12:7-10; 28; 1 Tim. 3:1-10). This organizing is not something unique to the church for under the Mosaic law and the conveyance of the Tabernacle He gave certain families the responsibility to do particular activities.

- a) The family of Gershon and Merari were given wagons for their service (Num. 7:7, 8).
- b) To the family of Gershon was given the responsibility of the conveyance and setting up of the Tabernacle, the tent and coverings, the hanging for the door of the tabernacle, the hangings of the court, the curtain for the door of the court, and the cords of it (Num. 3:25-26).
- c) To the family of Merari was given the responsibility of conveying the boards of the Tabernacle, the bars, the pillars, the sockets, the pillars of the court, their sockets, pins and cords (Num. 3:36-37).
- d) To the family of Kohath was given the responsibility of the ark, carrying the furnishings of the Table, the candlestick, the altars, vessels of the sanctuary, and the hanging and all the service thereof, plus they were to set up the tabernacle southward (Num. 3:29-31) on their shoulders (Num. 7:9).
- e) Each morning and evening the High Priest was to burn sweet incense on the golden altar when he lit the lamps (Ex. 30:7-8). This resulted in a continual fragrance arising to God, indicating the perpetual fragrance of Christ. The altar became the channel signifying the exalted Christ ever being what He was on earth, a sweet smelling fragrance to God. When an individual wears a fragrance, they smell the fragrance of it for a few moments then it seems to lose its fragrance. What really happens is, the individual gets used to it and it is not noticed. Thank God the fragrance of the life of the Lord will never diminish or blend in with surrounding fragrances so that it will become unnoticeable. As the Lord today and for the past ages and through eternal ages, the fragrance of His life will never dissipate or diminish. As God breathes in the delightfulness of Christ, it is as fresh today and will be for eternity, as fresh as the day it first was manifested.
- f) Every year the High Priest was to make atonement for the altar with the blood of the sin offering (Ex. 30:10; Lev. 16:18). A specific command was given as to what He was to do with the blood. It was not sprinkled before or on the golden altar but only on the horns, a matter which is twice repeated (Ex. 30:10). This was to be done on the great day of atonement, when the blood was put on the horns of the altar which was before the Lord (Lev. 16:18), and then sprinkle the blood upon it seven times (Lev. 16:19). The balance of the blood was carried outside the camp and the flesh, skins, and dung was to be burnt (Lev. 16:27).

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- g) Notice the specific ritual the priest was to follow regarding the blood on the horns of the golden altar when dealing with the sins of ignorance committed by the priest (Lev. 4:3) or the congregation (v.14). The priest had to first sprinkle the blood before the veil, then on the horns of the altar, and finally the balance of the blood was poured out at the bottom of the altar of Burnt offering (Lev. 4:5-7; 17-18). When it came to the sin of ignorance by the ruler, the blood is not sprinkled before the veil (Lev. 4:25) but only on the horns of the altar of burnt offering and the balance poured out at the base of the altar. The same was true for the sin of the common people (Lev. 4:30).
- h) I am doubtful if Aaron or any of the High Priests who followed him had any understanding of the significance of that which they were doing. They were following the command of the Lord and that was sufficient for them. Hebrews informs us, "It was for the time then present" (Heb. 9:9). That which the High Priest did know was that being at the golden altar was as close to the place where God met with man as it was in those ancient days possible to be (Ex. 30:6, 36). On the day of atonement some of the incense and fire from the brazen altar was put in the holy censer which was then, with the blood, carried by the high priest into the Holy of holies (Lev. 16:11-14).

#### **"In what ways is Christ like a priest after the order of Aaron and how does it differ from Him being a priest after the order of Melchizedec?"**

The qualifications for Christ to be a High Priest:

- a) He must have the qualifications to stand in perfection before the Throne of God's morality, therefore, He must in Himself be perfect (Heb. 7:26).
- b) He must have the qualifications through the personal experiences of maintained temptation in the most dire situations, even to suffering under the temptations (Heb. 2:18; 5:7, 8).
- c) He must ever be there for me and every saint for we all need His constant unwavering intercession (Heb. 7:24, 25).
- d) He must know what lies before me on this pilgrim pathway to strengthen me for the trial or testing. (Understood from the coming of Melchisedec before the king of Sodom - Gen. 14:17-24).
- e) He must know how to have compassion on every child of God as they seek to live for the glory of God in this ungodly world (Heb. 2:17-18; 5:2).
- f) Must know how to present the perfections of Himself and His work on my behalf knowing my deficiencies. This is a combination of the Lord's advocacy and High Priestly ministry (Heb. 7:26-27; 8:1; 1 Jn. 2:1-2).

#### **Why do I need Christ as a Priest after the order of Melchisedec and not Aaron?**

I can understand my need of Christ as my Priest but why is His being a priest after the order of Aaron not good enough, after all it was quite good for some 1500 years? The problem was neither that priesthood, it's sacrifices or admissibility to God was perfect, and God cannot permanently tolerate that which is in any way deficient. A priesthood had to be found in which the priest was perfect, the sacrifices, the covenant, the admissibility was perfect. The priest had to fully know the perfections of God and the difficulties of an individual seeking to live before God, for Aaronic priesthood.

- a) Another difficulty was Jesus was not of the right tribe to be a priest. God could have had the Lord born of the tribe of Judah. That would have conformed to the law for all priests in the Old Testament had to be from the tribe of Levi, a descendant of Abraham. Yet, there would have been confusion because one priest was of a failing system and failing humanity, because they were all born in sin. Furthermore, not all priests would have had the same temperament or suited all the people. We all have preferences. God in His wisdom and purposes provided the answer. A priest who was not after the law was given but whose priesthood pre-dated the law. The Lord was made a priest which was already functioning back in the time of Abraham, some five hundred years before the Aaronic priesthood was given.

- b) Furthermore, this Melchisedec was also a king and was such long before David was king. Israel for hundreds of years was a theocracy when God was their king. Then they wanted a king like the nations and became a monarchy and the first king was Saul. Thus, almost a thousand years had predated Israel's first king. Furthermore, Melchisedec was king in Jerusalem long before David was king there and David was never a priest. The priesthood of Israel could trace their roots back to Aaron and their king in Jerusalem to David, but approximately one thousand years previous there was a man who was a king-priest in Jerusalem. So he was never under the law of the Aaronic priesthood being from Aaron.
- c) The superiority of Melchisedec is evident by the fact that Abraham gave a tithe, the tenth of all the spoils of war to Melchisedec. Abraham did this because he recognized that Melchisedec was superior to Abraham and Abraham recognized in Melchisedec a priest of the Most High God. This Melchisedec was the first priest-king who had no genealogy. He appears from obscurity out of the pages of history. We know nothing of his origins and we know nothing of his death, and in like this, he is likened to the Son of God.

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

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