

I. The basic significance of a priest: In the Bible, it is not that a priest serves God but that a priest ministers God to man:

- A. **The establishment of the principle of a priest:** The first mention of a priest in the Scriptures establishes the principle of a priest.
- B. **The supply of Melchizedek:** The first time the word *priest* is used in the Bible is with Melchizedek—[Gen. 14:18-20](#):
 - 1. A priest coming from God: The foundational story of the priesthood in the Bible is that of a priest coming from God and ministering something of God to God's people—[Heb. 7:1-3](#).
 - 2. To minister God to us: In His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and wine—[Heb. 5:6](#); [Matt. 26-28](#).

II. Three Aspects of the Priesthood: Hebrews is a book on the priesthood in its three aspects—[Heb. 2:17](#); [5:6](#); [7:16, 25](#):

- A. **The Aaronic priesthood, offers sacrifices to God for our sins:** The first aspect—the aspect of the Aaronic priesthood—is for offering sacrifices to God for our sins—[Heb. 10:12](#):
 - The Aaronic priesthood was not part of God's initial intention but was added later because of the problem of sin—[Heb. 1:3](#); [John 1:29](#); [Rom. 8:3](#).
- B. **The kingly priesthood, ministers God into us:** The second aspect—the aspect of the kingly priesthood—is for ministering God into us—[Heb. 5:10](#); [7:1-2](#):
 - As the kingly High Priest, according to the order of Melchizedek, Christ ministers to us whatever we need, dispensing the processed and consummated Triune God into us as our supply to fulfill God's eternal purpose.
- C. **The divine priesthood, saves us to the uttermost:** The third aspect—the aspect of the divine priesthood—is for saving us to the uttermost—[Heb. 7:25](#):
 - The divine priesthood is the saving power of the indestructible life; thus, the divine priesthood is the presence of life and the absence of death—[Heb. 16](#).

III. Christ is a merciful and faithful High Priest—[Heb. 2:17](#):

- A. **Qualifications of a High Priest:** Hebrews 1 and 2 reveal that Christ is fully qualified to be our High Priest—[Heb. 1 & 2](#):
 - He is the Son of God with the divine nature (1:8) and He is the Son of Man with the human nature (2:6, 9).
 - He was incarnated to be like us (2:14, 17) and He was tempted, tried (2:18).
 - He suffered death (2:9) so that He can make propitiation for our sins (2:17).
 - He destroyed the devil (2:14) and released us from the slavery of death (2:15).
 - He brought forth many brothers in resurrection to form the church (2:11-12).
 - He was crowned with glory and honor in His exaltation (2:9), He is the Author, Captain, of our salvation (2:10), and He helps us always (2:16).
- B. **Identities of a High Priest:** Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity—[Heb. 39:2,5](#):
 - He is merciful and faithful: His being merciful corresponds to His being a man and His being faithful corresponds to His being God.
 - Typified by the ephod worn by the High priest: "There is a fabric in this universe woven with golden and linen thread and containing the five colors of golden yellow, pure white, blue, purple, and scarlet. This is the ephod that the Lord Jesus is wearing today. He is still clad in a garment made of gold and linen and with five beautiful colors expressing His divinity, humanity, heavenliness, kingliness, and redemption." (*Life-study of Exodus*, p. 1372).

PREFACE

Message 5 not reveal to us objectively that the ascended Christ as the High Priest but also show us subjectively how to experience and enjoy the person and work of this High Priest. We hence, will need to exercise our spirit to cooperate Christ's heavenly ministry.

IV. Christ is a great High Priest—Heb. 4:14-15:

- A. **His Person and His Work:** As our High Priest, Christ is great in His person, in His work, and in His attainment—Heb. 1:8.
- B. **He was tempted so that He feels our weakness:** As our High Priest, Christ was tempted in all respects like us, yet without sin; He is touched with the feeling of our weaknesses—Heb. 4:14-15.
- C. **He bears us before God:** As our great High Priest, Christ bears us before God in the Holy of Holies—Heb. 9:24; Exo. 28:12, 15:
 - Type: Whenever the high priest went into the presence of God in the Holy of Holies, he bore upon his shoulders and upon his breast the names of the children of Israel before God.
 - Fulfillment: Christ is our merciful, faithful, and great High Priest, and we are on His shoulders (His bearing strength) and on His heart (His love).
- D. **We should come forward with boldness to the throne of grace:** to receive mercy and find grace for timely help—Heb. 4:16:
 1. To join the man to God: our spirit is the place of God's habitation (Eph. 2:22), it is now the gate of heaven (Gen. 28:12-17) where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us (John 1:51).
 2. To join earth to heaven: Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

V. Cares for men's needs: only the Lord as the High Priest cares for us, and His care for us is always positive—Rom. 8:28-29:

- A. **Man asks for "removing the thorn":** When the apostle Paul prayed to the Lord, asking Him to remove the thorn (2 Cor. 12:7-8), the Lord said, "My grace is sufficient for you, for My power is perfected in weakness" (2 Cor. 12:9).
- B. **Lord impart sufficient grace:** Instead of removing the thorn, the Lord imparted Himself into Paul as grace, enabling the apostle to know how precious and sufficient He is.
- C. **For us to experience the supply in the Holy of Holies:** To experience Christ as our High Priest, who bears us on His shoulders and breast and ministers God into us, is an experience in the Holy of Holies.

VI. Cares for God's need and interest: Ultimately, Christ as the High Priest is caring for God's need and interests:

- A. **So that God will listen to our prayer:** God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's economy—1 Kings 8:48; Dan. 6:10.
- B. **Our prayers should be aimed at the interests of God:** No matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy—Eph. 5:32; 6:17-18.

VII. Consummates God's economy: Christ's heavenly ministry as the High Priest in ascension consummates in the New Jerusalem, which will be the mingling of divinity with humanity to be the very expansion, enlargement, increase, and expression of the Triune God in humanity forever as the ultimate goal of God's economy—Rev. 21:2, 9-11.

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We need to be today's Abraham who cannot tolerate any damage to God's interest on earth. We need to slaughter some kings daily, that are, the self, the natural mind, the wild emotion, the stubborn will, and other enemies. We need to slaughter the kings in our environment, families, and schools. After we have finished our slaughter of the kings, our Melchizedek will come to us, meet with us, and celebrate our victory. Our victory will bring in Christ in a new way. When Christ comes in, the whole earth will know the Most High God. Then all the earth will realize that God is the Possessor of heaven and earth.

I – II: The basic understating of a priest / III – IV: The revelation of the Lord being the high priest
V – VII: The experience and enjoyment of the Lord being the high priest

I. The basic significance of a priest: not serving God but ministers God to man:

- A. The first mention of a priest in the Scriptures **establishes the principle of a priest.**
- B. The first time the word *priest* is used in the Bible is with **Melchizedek and his supply**
[Gen. 14:18] And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.
 - a priest coming from God and ministering something of God to God's people
 - In His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek to minister to us the processed God, signified by the bread and wine
[Heb. 5:6] ... You are a Priest forever according to the order of Melchizedec
[Matt. 26-28] Jesus took bread ... and said... this is My body.
And He took a cup...saying... this is My blood of the covenant

II. Three Aspects of the Priesthood:

- A. **The Aaronic priesthood**, offers sacrifices to God for our sins
 - It was not part of God's initial intention but was added later because of the problem of sin
[Heb. 10:12] But this One, having offered one sacrifice for sins...
- B. **The kingly priesthood**, ministers God into us
 - According to the order of Melchizedek as king of righteousness and king of peace
[Heb. 7:1-2] For this Melchizedec...first being interpreted king of righteousness, and then also king of Salem, which is king of peace;
- C. **The divine priesthood**, saves us to the outermost
 - the saving power of the indestructible life; thus, presence of life and the absence of death
[Heb. 7:25] Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

III. Christ is a merciful and faithful High Priest

- A. **Christ is fully qualified to be our High Priest**
- B. **Because He is both the Son of God with divinity and the Son of Man with humanity**
 - His being merciful corresponds to His being a man and His being faithful corresponds to His being God
 - Christ's divinity and humanity are typified by the gold and the linen in the ephod worn by the high priest
[Exo 28:6] And they shall make the ephod of gold thread, of blue and purple and scarlet strands, and fine twined linen...

IV. Christ is a great High Priest

- [Heb. 4:14] Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- A. **He is great in His person, in His work, and in His attainment**
[Heb. 1:3] Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.
 - B. **He was tempted so that He feels our weakness**
[Heb. 4:15] For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
 - C. **He bears us before God in the Holy of Holies**
[Heb. 9:24] For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.
 - D. **We should come forward with boldness to the throne of grace**
[Heb. 4:16] Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

V. Christ as the High Priest cares for us

- A. **Man asks for "removing the thorn"**
- B. **Lord impart sufficient grace**
[2 Cor. 12:8-9]... I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you, for My power is perfected in weakness.
- C. **This is the experience the supply in the Holy of Holies**

VI. Christ as the High Priest is caring for God's need and interests

- A. **So that God will listen to our prayer**
- B. **Our prayers should be aimed at the interests of God**
[1 King 8:48] ... and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name.
[Eph. 5:32] This mystery is great, but I speak with regard to Christ and the church.

VII. Christ's heavenly ministry as the High Priest in ascension consummates in the New Jerusalem, which will be the mingling of divinity with humanity to be the very expansion, enlargement, increase, and expression of the Triune God in humanity forever as the ultimate goal of God's economy