

## *Priesthood Order*

### Part 9

The length of time from when the Ark of the Covenant was taken, until it came to Abinadab's house at Kiriath-jearim was about eleven months. While it was with the Philistines there was such severe judgement from God that, after seven months they were trying to figure out how to get rid of it. We won't go into the details because everyone is familiar with them putting it on the oxcart and sending it away to Ekron, where it was immediately sent back toward Israel. When it came to the field of Joshua, the Beth-shemite, it was taken down from the cart by Levites and placed upon a rock. There they burned the cart and offered the "kine" that brought it, as sacrifices. It remained there for four months, during which time many of those who lived there came to look at the ark and offer sacrifices, some even took a look inside the ark, all of which resulted in the death of 50,070 men of Beth-shemesh.

"The men of Beth-shemesh said, "Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?" So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD; come down and take it up to you." (1Sa 6:20-21)

This is a brief summary of what happened and how the ark came to be in the house of Abinadab. It remained there for the next twenty years, under the watchful eye of Abinadab's son Eleazar. There is some evidence that Abinadab was a Levite but scripture doesn't make that a certainty. Considering how painstakingly the Levites cared for the ark, and all of the holy and most holy vessels, it would seem reasonable to conclude that this household was indeed descendants of Levi, although Keriath-jearim was not one of the cities designated a city for their possession.

My thought is that this is another of the anomalies suggesting a change in the placement of sons in regard to the priesthood. Abinadab is literally, "my father is noble; or my father is willing," and the name is derived from two words, "Ab and Nadab" the first of which means "Father," and the latter, "To make willing or impel." This indicates that the "willingness" is not out of "self-will" that we can readily see in the "Nadab" who offered strange fire; rather it is, "willingness" that is in accord with the will of Our Father.

A Psalm of David. THE LORD (God) says to my Lord (the Messiah), Sit at My right hand, until I make Your adversaries Your footstool. The Lord will send forth from Zion the scepter of Your strength; rule, then, in the midst of Your foes. **Your people will offer themselves willingly in the day of Your power**, in the beauty of holiness and in holy array out of the womb of the morning; to You [*will spring forth*] Your young men, who are as the dew. The Lord has sworn and will not revoke or change it: You are a priest forever, after the manner and order of Melchizedek. The Lord at Your right hand will shatter kings in the day of His indignation. He will execute judgment [*in overwhelming punishment*] upon the nations; He will fill the valleys with the dead bodies, He will crush the [*chief*] heads over lands many and far extended. He will drink of the brook by the way; therefore will He lift up His head [*triumphantly*]. (Psa 110:1-7 from AMP)

The Ark of the LORD remained at Kiriath-jearim, or if you prefer Gibeah, which is the name used when David eventually came there to take the ark to Jerusalem. That is when it was placed on a new oxcart and also, when Uzzah died as a result of him reaching up to steady it. The ark was then placed in the house of Obededom, who was wonderfully blessed for three months, until David sought the LORD and found that he was supposed to have the ark carried on the shoulders of the Priests instead of transporting it on a cart. (The way God had purposed.)

Here, as in the previous documents, it's easy to lose sight of the number of details, events,

adventures, and the number of years in which all of these things happened. To take into account all of the scriptures dealing with the priesthood and their involvement with King Saul and King David, would not be practical. Including that information may not even benefit us as far as getting a better understanding of God's Purpose concerning the kingdom of priests He is preparing to use to establish His Eternal Abode, and to govern in His Kingdom Administration. A brief look at a couple of key portions of scripture will show the distinction between Saul's valuation of the priesthood and David's. If we keep in mind the basic difference between these two kings, i.e., that Saul was the people's choice for a king and David was God's choice it may help us to see why it is so important we choose whom we will serve.

**NOTE:** Some may disagree that Saul was the people's choice, when God made it clear to Samuel who would be the one he would anoint and place before the people to be their king; however, it is my understanding that God gave them a king according to their heart's desire, or "after their own heart." Saul did not stay faithful to the LORD and when he sought the LORD and didn't receive an answer he sought after and consulted a "medium," the woman from En-dor, who conjured up Samuel for him. When Saul was slain in battle, the Philistines cut off his head and carried it throughout the land to the houses of their idols and put him on display.

David was said to be a king after God's heart and, although he was not a perfect man he is considered to have had a heart that was perfect toward God. "For when Solomon was old, his wives turned his heart away after other gods; and **his heart was not wholly devoted to the LORD his God**, as the heart of David his father *had been*." (1Ki 11:4) This was spoken, not because Solomon had so many wives but that his heart was turned away \_\_ after other gods, Ashtoreth and Milcom and Molech. (The importance of choosing to serve the LORD our GOD cannot be over emphasized.)

The first portion of scripture we will consider is from I Samuel 22, and follows the account of David going to Ahimelech and eating from the shewbread and acquiring the sword of Goliath. It so happened that Doeg, one of Saul's servants was there that day and told Saul what happened when he returned to his camp. Ahimelech and the household of priests were summoned and confronted by Saul, which resulted in the following:

"But the king said, "You shall surely die, Ahimelech, you and all your father's household!" And the king said to the guards who were attending him, "Turn around and put the priests of the LORD to death, because their hand also is with David and because they knew that he was fleeing and did not reveal it to me." But the servants of the king were not willing to put forth their hands to attack the priests of the LORD. Then the king said to Doeg, "You turn around and attack the priests." And Doeg the Edomite turned around and attacked the priests, and he killed that day eighty-five men who wore the linen ephod. And he struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep *he struck* with the edge of the sword. But one son of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David. Abiathar told David that Saul had killed the priests of the LORD. Then David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about *the death* of every person in your father's household." (1Sa 22:16-22) This incident is what elevated Abiathar to the place of High Priest.

In contrast to Saul's behavior, we see David, as he is nearing the end of his reign, making provision for the Priesthood to be set in order for the administration and operation of the "Temple;" the House he desired to build for the LORD, which would be carried out by priests who were set in their "divisions" and according to their "courses."

"Now when David reached old age, he made his son Solomon king over Israel. And he gathered together all the leaders of Israel with the priests and the Levites. The Levites were numbered from thirty years old and upward, and their number by census of men was 38,000. Of

these, 24,000 were to oversee the work of the house of the LORD; and 6,000 *were* officers and judges, and 4,000 *were* gatekeepers, and 4,000 *were* praising the LORD with the instruments which David made for giving praise. David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari.” (1Ch 23:1-6)

“For David said, "The LORD God of Israel has given rest to His people, and He dwells in Jerusalem forever. "Also, the Levites will no longer need to carry the tabernacle and all its utensils for its service." For by the last words of David the sons of Levi *were* numbered from twenty years old and upward. For their office is to assist the sons of Aaron with the service of the house of the LORD, in the courts and in the chambers and in the purifying of all holy things, even the work of the service of the house of God, and with the showbread, and the fine flour for a grain offering, and unleavened wafers, or *what is baked in the pan* or what is well-mixed, and all measures of volume and size. They are to stand every morning to thank and to praise the LORD, and likewise at evening, and to offer all burnt offerings to the LORD, on the sabbaths, the new moons and the fixed festivals in the number *set* by the ordinance concerning them, continually before the LORD. Thus they are to keep charge of the tent of meeting, and charge of the holy place, and charge of the sons of Aaron their relatives, for the service of the house of the LORD.” (1Ch 23:25-32)

The placement of the priests and Levites were as carefully determined as the acquisition of the materials and their preparation, for the building of the temple. Both seem to be equally important to David in providing a dwelling place for the LORD whom he served. As we look to the Eternal Habitation of God we should have no less care.

“As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone," and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message—which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” (1Pe 2:4-10)

A considerable amount of reading is necessary for any series of studies and sometimes the commentary of others can help to give some measure of comfort that what is being presented is as clearly stated as possible. Occasionally, there is commentary that looks really good at first.. When the things being written are more carefully considered the realization that, “This is, “poor commentary,” and this is not what you sense the Spirit is saying.” On one such occasion, when looking at the verses which speak of the change of the priesthood from the order of Aaron, to the order of Melchizedek, it was necessary to read earlier chapters to keep what was being shared in “context.”

The portion that was intended for use in this part of our study is from Hebrews 7:

“Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For **when the priesthood is changed, of necessity there takes place a change of law** also. For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become *such* not on the basis of a law of physical requirement, but

according to the power of an indestructible life. For it is attested *of Him*, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand **there is a bringing in of a better hope, through which we draw near to God. And inasmuch as it was not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'");** so much the more also Jesus has become the guarantee of a better covenant. The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but **Jesus, on the other hand, because He continues forever, holds His priesthood permanently.**" (Heb 7:11-24)

Now, the scripture from Chapter three of Hebrews, and the comments being referred to as "poor commentary," has initiated a "break" in what was intended so, it seems like a little "side step" is needed to include these verses, along with the "commentary." Barnes gives a "breakdown" of the various elements of verse one and his remarks may help us to see how writings from noted "authorities" and their views on scripture have affected our traditional beliefs. An attempt will be made to indicate where it seems the writer is relating earthy wisdom from the temporal realm and not looking to the heavenly reality. Whether anyone is in agreement or not doesn't matter. This is being done as an exercise we can hopefully learn from and is not a "doctrinal issue." (Personal commentary *italicized*, but no more reliable than Barnes')

"Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; He was faithful to Him who appointed Him, as Moses also was in all His house." (Heb 3:1-2)

### **Hebrews 3:1 (Barnes)**

**Wherefore** - That is, since Christ sustains such a character as has been stated in the previous chapter; since he is so able to succour those who need assistance; since he assumed our nature that he might be a merciful and faithful high priest, his character ought to be attentively considered, and we ought to endeavor fully to understand it. (*It is difficult to conceive that **Christ** assumed our NATURE. The man, Jesus, although he was made "like unto" his brethren and was partaker of our humanity — he certainly did not assume the sinful nature inherent in man born of Adam. He was tempted in every way — yet without sin. If he had assumed the nature of first Adam, he could never be the perfect sacrifice for sin.*)

**Holy brethren** - The name "brethren" is often given to Christians to denote that they are of one family. It is "possible," also, that the apostle may have used the word here in a double sense - denoting that they were his brethren as "Christians," and as "Jews." The word "holy" is applied to them to denote that they were set apart to God, or that they were sanctified. The Jews were often called a "holy people," as being consecrated to God; and Christians are holy, not only as consecrated to God, but as sanctified. (*Good Grief!*)

**Partakers of the heavenly calling** - On the meaning of the word "calling," see the notes at [Eph 4:1](#). The "heavenly calling" denotes the calling which was given to them from heaven, or which was of a heavenly nature. It pertained to heaven, not to earth; it came from heaven, not from earth; it was a calling to the reward and happiness of heaven, and not to the pleasures and honors of the world. (*Not too bad! Although, it is questionable, that the call is to the **reward** and **happiness** of heaven. It is difficult to associate the heavenly calling with anything "man centered." He refers to Eph 4: which clearly states that he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will, not our reward and happiness.*)

**Consider** - Attentively ponder all that is said of the Messiah. Think of his rank; his dignity; his

holiness; his sufferings; his death; his resurrection, ascension, intercession. Think of him that you may see the claims to a holy life; that you **may learn to bear trials**; that you may be kept from apostasy. The character and work of the Son of God are worthy of the profound and prayerful consideration of every man; and especially every Christian should reflect much on him. Of the friend that we love we think much; but what friend have we like the Lord Jesus? (*Bearing trials as a "learned" exercise is futile and destined to fail. We bear trials by the Grace He has made available to us and gives in abundance when we seek him at the throne of grace, to receive mercy and find grace to help in our time of need.*)

**The apostle** - The word "apostle" is nowhere else applied to the Lord Jesus. The word means one who "is sent" - and in this sense it might be applied to the Redeemer as one "sent" by God, or as by way of eminence the one sent by him. But the connection seems to demand that; there should be some allusion here to one who sustained a similar rank among the Jews; and it is probable that the allusion is to Moses, as having been the great apostle of God to the Jewish people, and that Paul here means to say, that the Lord Jesus, under the new dispensation, filled the place of Moses and of the high priest under the old, and that the office of "apostle" and "high priest," instead of being now separated, as it was between Moses and Aaron under the old dispensation, was now blended in the Messiah. The name "apostle" is not indeed given to Moses directly in the Old Testament, but the verb from which the Hebrew word for apostle is derived is frequently given him. Thus, in [Exo 3:10](#), it is said, "Come now, therefore, and I will send thee unto Pharaoh." And in [Heb 3:13](#), "The God of your fathers hath sent me unto you." So also in [Heb 3:14-15](#), of the same chapter. From the word there used - שָׁלַח shaalach - "to send." The word denoting "apostle" - שְׁלִיחַ shaliyach - is derived; and it is not improbable that Moses would be regarded as being by way of eminence the one "sent" by God. Further, the Jews applied the word שְׁלִיחַ shaliyach - "apostle," to the minister of the synagogue; to him who presided over its affairs, and who had the general charge of the services there; and in this sense it might be applied by way of eminence to Moses as being the general director and controller of the religious affairs of the nation, and as "sent" for that purpose. The object of Paul is to show that the Lord Jesus in the Christian system - as the great apostle sent from God - sustained a rank and office similar to this, but superior in dignity and authority. (*This is probably one of the better things he has written in this commentary, although it is demeaning to recognize Moses as the general director of Israel's religious affairs. He was faithful in all his house as a SERVANT. He is called the man of God and expressed God to the people.*)

**And High Priest** - One great object of this Epistle is to compare the Lord Jesus with the high priest of the Jews, and to show that he was in all respects superior. This was important, because the office of high priest was what eminently distinguished the **Jewish religion**, and because the **Christian religion** proposed to abolish that. It became necessary, therefore, to show that all that was dignified and valuable in that office was to be found in the **Christian system**. This was done by showing that in the Lord Jesus was found all the characteristics of a high priest, and that all **the functions which had been performed in the Jewish ritual were performed by him**, and that all which had been prefigured by the Jewish high priest was fulfilled in him. The apostle here merely alludes to him, or names him as the high priest, and then postpones the consideration of his character in that respect until after he had compared him with Moses. (*The office of high priest did not eminently distinguish the Hebrew people who were Jews, although it may distinguish the "Jewish religion." That The LORD was their ONE TRUE GOD, is what distinguished the Jews and the fact that they were His choice of peoples from among the nations. The "Christian system" has been much of the curse of Christianity because of the system's failure to recognize that the High Priest's office has not been abolished, it has been changed and our High Priest, the Lord Jesus Christ still retains his priesthood and High Priestly position as the only mediator between God and man, the MAN, CHRIST JESUS.*)

**Of our profession - Of our religion; of that religion which we profess.** The apostle and high priest whom we confessed as ours when we embraced the Christian religion. (*This is an abomination! Our confession/profession is certainly not "of our religion," and we ought not embrace Christianity as a "religion." We embrace the person of Christ and confess His Lordship*

*and Sovereignty over us, and our profession is according to the Gospel of the kingdom. If we allow “religion to become our profession, we’ll likely become “hirelings who promote our particular brand of “Christian religion.”)*

**NOTE:** When we consider that the aforementioned is “commentary” on a single verse of scripture consisting of eighteen words or so, depending on which version of the bible is being quoted, it boggles the mind to consider how distorted and perverted the whole bible would be, similarly commented upon by those disposed to appraise what has been given by “inspiration” in such a carnal way. These are the kinds of “reference books” that are often used by ministers in the visible church to prepare the messages their congregations hear every week.

It is not intended to use these writings as a platform to express hostility toward any individual, group or groups who are intimately involved with the man made religious systems. One, but not all of the purposes of these studies is to share a vision and make a strong distinction between the religious orders that proclaim themselves as “priests of God,” and messengers of God’s kingdom, when it is obvious there is no vision or revelation of these unchanging realities, and those who are called, chosen, anointed, ordained, consecrated, and appointed priests who have been set as sons by our High Priest, out of the heavenly realm where He has ascended. The evidence is not found in what is boldly being proclaimed, rather; it is in the Life manifested/expressed, and the quality of fruit being borne. At best, many who “know” a doctrine of the priesthood or the kingdom will only show signs of life for a little while. They may flourish at the beginning but will suffer tremendous loss in the end.

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life-- and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us-- what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete. (1Jn 1:1-4)

Eight days later His disciples were again in the house, and Thomas was with them. Jesus came, though they were behind closed doors, and stood among them and said, Peace to you! Then He said to Thomas, Reach out your finger here, and see My hands; and put out your hand and place [*it*] in My side. Do not be faithless and incredulous, but [*stop your unbelief and*] believe! Thomas answered Him, My Lord and my God! Jesus said to him, Because you have seen Me, Thomas, do you now believe (trust, have faith)? Blessed and happy and to be envied are those who have never seen Me and yet have believed and adhered to and trusted and relied on Me. There are also many other signs and miracles which Jesus performed in the presence of the disciples which are not written in this book. But these are written (recorded) in order that you may believe that Jesus is the Christ (the Anointed One), the Son of God, and that through believing and cleaving to and trusting and relying upon Him you may have life through (in) His name [*through Who He is*]

(To be continued..)

