

Synopsis of Priesthood Studies

This document is primarily for those who have read the first five studies in the Priesthood Series which ended with the priesthood encamped at the Jordan River, prior to Israel's entrance into the Land of Promise, where the orders of priests experienced another transition.

These writings were/are not intended to give every detail concerning the priesthood orders, neither are they a review of every incident involving the function and activities of the priests, whether in the "First Order" or the rest of the Levitical Priesthood. The outcome desired was/is to "wet" the appetites of those interested in these particulars, who have a vision for a Priesthood predestined according to God's foreknowledge, and to help establish within the new inner man the reality that, "We are called to the "high calling" to become the kingdom of priests who will bless the nations and set creation free from its bondage to corruption." God is sovereignly moving drawing and leading us by His Spirit into a dimension of Truth that is preparing our hearts and minds to receive, from the invisible realms, things He has prepared in the heavens for us and, to experience His Life in ways we have never known before.

Reading the bible, memorizing the bible, quoting the bible and proclaiming our "belief" in every line/word written in the bible is not going to result in knowing the Truth that will set us free. Claiming to be the light of the world and children of light will not result in our walking in the light, as He is in the light, and having fellowship with one another. For us to experience and express "The Light," we must be delivered from the dominion of darkness and transferred to the kingdom of His beloved Son, where the absolute Sovereignty of God is the pre-eminent rule, and the power of an indestructible Life is experienced by being a member of the body of our High Priest, Christ Jesus. For us to become part of what God has Purposed, i.e., rebuilding/restoring the tabernacle of David we must abdicate the "throne" where the man of sin sits, declaring himself to be God. The only successful way to abdication is decapitation. (Off with the carnal mind and having the mind of Christ) There cannot be two kingdoms in competition for Absolute Sovereignty. We also know that a kingdom divided against itself is laid waste; and any city or house divided against itself will not stand.

David's tabernacle foretells the opening of the way into the very presence of God and speaking with Him face to face in the heights of Zion. We know the reality of that necessitated the death, burial, resurrection and ascension of Jesus, as he was known in the flesh, and requires the death of our "flesh man," in order to participate in his resurrection Life and ascension. This is a large part of what God wants us to understand from the examples He has given us through the lives of "sons" who became His chosen Priesthood in former generations. Although God retains the sovereign right to change His plans, He will never change His Eternal Purpose. He will always have a remnant that will bear His Name, fulfill His purpose and do the things that are pleasing to Him.

The "ordering" of the priests by their birth and appointing them according to His Sovereign Choice is just as much a part of our processing as it was for the sons of Levi. He may "qualify" us by the "anointing upon," which we receive as our introduction to Pentecost but we

will not be set as sons until we are drawn to Him, consecrated, ordained, and appointed as sons. This is why it becomes important to understand the Old Testament type concerning the priesthood after the order of Aaron and, the rest of the Levitical order. We cannot come to the fullness of Pentecost in the Outer Court Dimension. We must enter the Holy Place and have a vision of the Most Holy. That is how we “enter” the kingdom realm. It is wonderful to be baptized in the Holy Spirit and participate in the gifts _ the Spirit, “dividing as He wills,” but its another thing to be “born of the Spirit,” and begin to grow and develop in the kingdom dimension where we worship God in Spirit and Truth and become a minister of the New Covenant. Only the consecrated priests could enter the sanctuary.

We are predestined according to God’s foreknowledge and purpose to participate in the blessing Moses spoke to the Levites in the presence of all of Israel before they entered Canaan: “Of Levi he said, *Let Your Thummim and Your Urim belong to Your godly man, Whom You proved at Massah, With whom You contended at the waters of Meribah; Who said of his father and his mother, 'I did not consider them'; And he did not acknowledge his brothers, Nor did he regard his own sons, For they observed Your word, And kept Your covenant. 'They shall teach your ordinances to Jacob, And Your law to Israel. They shall put incense before You, and whole burnt offerings on Your altar. 'O LORD, bless his substance, and accept the work of his hands; Shatter the loins of those who rise up against him, and those who hate him, so that they will not rise again.*” (Deu 33:8-11) If we discern and understand how this word was spoken to the sons of Levi and fulfilled in the “sons__ in the image and likeness of His prototype Son” __ we will know what the “man of God” said.

As we continue to look at the “type” of the priesthood, may we continue to have a heart for GOD and a deep desire to KNOW HIM, intimately and personally? May the words of Paul be an inspiration and encouragement to all of us: “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Php 3:7-14)

Priesthood Order

Part 6

He struck down all the firstborn of Egypt, the firstfruits of manhood in the tents of Ham. But he brought his people out like a flock; he led them like sheep through the desert. He guided them safely, so they were unafraid; but the sea engulfed their enemies. Thus **he brought them to the border of his holy land, to the hill country his right hand had taken**. He drove out nations before them and allotted their lands to them as an inheritance; he settled the tribes of Israel in their homes. But they put God to the test and rebelled against the Most High; they did not keep his statutes. Like their fathers they were disloyal and faithless, as unreliable as a faulty bow. They angered him with their high places; they aroused his jealousy with their idols. When God heard them, he was very angry; he rejected Israel completely. He abandoned the tabernacle of Shiloh, the tent he had set up among men. He sent the ark of his might into captivity, his splendor into the hands of the enemy. He gave his people over to the sword; he was very angry with his inheritance. Fire consumed their young men, and their maidens had no wedding songs; their priests were put to the sword, and their widows could not weep. Then the Lord awoke as from sleep, as a man wakes from the stupor of wine. He beat back his enemies; he put them to everlasting shame. Then he rejected the tents of Joseph, he did not choose the tribe of Ephraim; but he chose the tribe of Judah, Mount Zion, which he loved. (Psa 78:51-68)

For those who have the time, it is well worth reading the entire Maskil of Asaph from which the “**bolded**” words in our opening text are taken. The many experiences Israel went through to bring them to the time these instructions were spoken, when Asaph opened his mouth in a parable and uttered dark sayings of old, is the time frame for this portion of our study.

Moses, Miriam and Aaron had died, as well as all the men from twenty years old and upward, who came out of Egypt, (Joshua and Caleb excepted), and new leadership had been set in their placement as sons. Joshua was commissioned as the “Leader” of Israel and Eleazar became High Priest in Aaron’s stead. We begin the continuation of their journey on the East Side of Jordan where they camped for three days before crossing over to the Western Side. From our earlier writings we see the significance of the Eastern Side, that side being where Moses, Aaron and his sons, and Miriam were set in their place in the encampment and recognized as the “First Order of Priests.” Crossing over from the East side, where the First Order of priests were placed, and coming to Gilgal, where the reproach of Egypt was rolled away after the nation was circumcised and, having a change in the priesthood and having Joshua, who was a descendant of Ephraim, (West Side), as their “leader” should be a clue to the magnitude of the transition into a “New Life” as God’s inheritance, in the land of promise.

NOTE: As a reminder, God did not choose Joshua to be a “king” over Israel because, GOD was their KING. “So the LORD said to Moses, (who was “as God):” “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; and have him stand before Eleazar the priest and before all the congregation, and **commission him** in their sight. “You shall **put some of your authority on him**, in order that all the congregation of the sons of Israel may obey *him*. “Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall

come in, both he and the sons of Israel with him, even all the congregation.” Moses did just as the LORD commanded him; and he took Joshua and **set him** before Eleazar the priest and before all the congregation. Then he laid his hands on him and commissioned him, just as the LORD had spoken through Moses.” (Num 27:18-23 Parens for emphasis) (*Of Moses’ fullness, Joshua received.*)

Even after Israel desired to have a king like the nations around them, God did not choose a king from Ephraim, who camped on the West Side of the tabernacle, He chose Judah, from the East. The king Israel chose was Saul, a descendant of Benjamin __ who camped to the West, and the king God chose was David, a descendant of Judah __ from the East. Also, the Ark of God was not returned to Gibeon in Benjamin, (the West), but taken to Jerusalem, the chief city of Judah, (the East). (These things, peculiar as they are, did not happen by “Coincidence.”)

Making the transition into a dimension of “Life” that is totally new has to be done according to God’s design and purpose. What happened and the sequence of events that Israel experienced at the Jordan River are not to be taken lightly. There are many “details” that need to be expanded in order to give us a sense of the importance of this transition. Commissioning Joshua and establishing the priesthood order was the “essential” change that initiated the beginning of a new era in the life of the Nation of Israel.

A list of some of the “key” elements associated with Jordan and Israel’s transition may be easier to follow than “pasting” large portions of scripture.

1. After Moses’ death God speaks to Joshua and tells him to “arise” and “cross over” this Jordan, to the land He is giving to the sons of Israel. This is while they camped at Shittim.
2. Joshua sends his officers throughout the camp to tell the people to get ready to cross Jordan within three days. The people respond by saying they will obey and do whatever Joshua says, just like they did with Moses. (Why are you smiling?)
3. Joshua sends out two spies to look over the land, especially Jericho, and they are hidden under the flax, (stalks of barley used to make linen), on the rooftop over Rahab’s house.
4. The move to Jordan finds the river at flood stage, it is the former rain season and the Barley has been harvested in Canaan. (Abib)
5. After three days the people are told to consecrate, i.e., set themselves apart, and be ready to cross over by following the priests, (Kohen = First Order), who carried the Ark of the covenant upon their shoulders.
6. The priests bearing the Ark step into the Jordan and the waters “back up” into a heap at the city of Adam.
7. Israel passes over on dry ground and a stone is taken from the river bed, one each, carried by the twelve elders of Israel and placed as a memorial in Canaan and, twelve memorial stones are taken from Canaan by Joshua and placed where the feet of the priests stood.
8. “It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests’ feet were lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before. Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho.” (Jos 4:18-19) **Note:** This is the day the first Passover lamb was “set apart” and kept for three days and three nights before being slain, roasted and eaten on the fourteenth day.
9. Joshua made knives of flint and circumcised all of Israel, the second time, because none of

the sons of Israel who were born in the wilderness had been circumcised. This happened at Gibeath-haaraloth

10. While they were camped at Gilgal, after the reproach of Egypt had been rolled away, they observed the Feast of Passover on the fourteenth day of Abib.
11. On the day after Passover they ate from the produce of Canaan for the first time.
12. On the day after they ate the “firstfruits” of Canaan, the manna stopped/ceased.
13. “Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our adversaries?” He said, “No; rather I indeed come now *as* captain of the host of the LORD.” And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my lord to say to his servant?” The captain of the LORD’S host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.” (Jos 5:13-15)
14. They proceeded to Jericho, which was tightly shut. No one came in and no one went out.

There are many “hidden” and valuable lessons we can learn from these “key” elements. Taking the time to see what some of the literal meanings of the proper names, used in the original language, can be helpful in our knowledge of the “letter” of the word but it will still take a personal “revelation” to get an understanding of God’s purpose and how these things relate to our individual experience. Some of the literal meanings to consider are:

1. Jordan = “to descend;” “to be lowered” The Jordan is formed from four sources, one of which originates at the foot of Mt. Hermon.

“O my God, my soul is in despair within me; Therefore I remember You from the land of the Jordan And the peaks of Hermon, from Mount Mizar. Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me. (Psa 42:6-7, a Psalm of Korah)

A song of ascents. Of David. How good and pleasant it is when brothers live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there the LORD bestows his blessing, even life forevermore. (Psa 133:1-3)

“All beautiful you are, my darling; there is no flaw in you. Come with me from Lebanon, my bride, come with me from Lebanon. Descend from the crest of Amana, from the top of Senir, the summit of Hermon, from the lions’ dens and the mountain haunts of the leopards.” (Son 4:7-8)

2. Gilgal = “a wheel; rolling” This is the place where Samuel was “judge” and where Saul was made king.

3. Gibeath-haaraloth = “hill of circumcision” The significance is not that of being a “hill” as much as a “high place of illicit worship.” This is what most of the sixty scriptures, where we see the word being used, relating to the practice of Baal worship, which centered around fertility rites.

The act of circumcision itself re-affirms Israel’s connection to their father, “Abraham” and the fact that they are now inheriting the covenant promise given to him and being fulfilled in them. The circumcision they experienced was to be assimilated into their lives as a circumcision of the heart and not the foreskin. They were, in essence, declaring themselves “cut off” from all illicit

worship and committing themselves to serve the One True GOD.

There are many things to consider in these few pages so it seems like a reasonable place to stop. As we continue our series we will begin to look at the “decline” of the priesthood in Canaan and consider the transition to a new order. New, in the sense of God’s placement of “sons” but still considered to be “Levitical.” To say the “decline” began in Canaan is somewhat misleading because the priesthood we saw being established in the wilderness was already destined for failure. Why? “Because those priests were not able to come to “perfection” and were unable to bring Israel to perfection.” Only when we come to the Priesthood after the order of Melchizedek will there be a High Priest and priests in His image and likeness who will be able to bring the Church He is building to perfection.

(To be continued....)