

Topical Message
Treasures In Levitus: The High Priest
Pastor Mac

KAPONO: Join me in a word of prayer. Lord, thank You so much, Lord. Thank You for the word that is being spoken into our lives, Lord, as we gather here, every opportunity that we have. We thank You for the faithfulness of Your servants, Lord, Pastor JD, Pastor Mac, Pastor Leitu, as they deliver Your word.

And, Lord, the enemy does not like that one bit. So Lord, we are asking that You would protect them, Lord, put Your hands upon them, give them strength. Lord, would You not let the enemy get in the way of what You would have them do, as they faithfully serve You, Lord? Bless the Word this evening.

Lord, may You give us understanding. And we thank You, we praise You, and we give You all the glory. We ask these things in the only name, Jesus.

PASTOR MACK: Jesus. Amen. Praise the Lord. Thank you. And please be seated. Well, good evening, my lovely peoples. It's been one of those weeks. But on behalf of Pastor JD Farag, we want to welcome you to Calvary Kaneohe. If any visitors are here locally, we thank you for showing up and being a part of the congregation. We pray that you're blessed by the love and fellowship.

And those of you joining us online, welcome to our Thursday night livestreamed service. Normally, Pastor JD is going through his line-by-line teaching in the Book of Daniel, but in his absence, we'll be continuing with the series we started last week. I do want to remind everyone we just had a prayer meeting, but our next one will be held on the 4th of June at 7:00 p.m. here in the sanctuary.

And if you are able, please come so we can pray, be all in one accord, and pray for those things that we all know we should be praying for. And even if you're not able to make it, remember to go in your closet and pray. Spend time alone with the Lord and that much-needed prayer.

Before we get started, why don't we do that? Have a word of prayer together and ask for the Lord's blessing upon this teaching tonight.

Father in heaven, we thank You continuously for all that You continue to do in and through our lives. We love You. We ask that You would meet us here by the power and strength of Your might and allow this teaching to be able to lift us up, inform us, and be placed upon our

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hearts so we can apply the lessons that You have for us this evening. So give us ears to hear and hearts to be obedient to Your call. We love You and we indeed praise You in the mighty name of Yeshua, Jesus the Christ, we do pray. Amen.

Okay, well, tonight we will be conducting session 2 of our series in the *Book of Leviticus*. And for tonight, the treasures in *Leviticus* that we will be dealing with will largely be looking at the high priest of the priesthood as well as aspects of the priest. And then we'll end with a short dissertation of Melchizedek.

The chapters in *Leviticus* that deal with the establishing of the Aaronic priesthood are captured in *Chapters 8 through 10*. But the treasures that are captured and contained within these books throughout the Scriptures, oh my goodness, they will have us mining back and forth throughout the Scriptures as we go through it. And like we talked about last week, it's just impossible to get to it all. In fact, we know that the Bible is inexhaustible. We could spend a lifetime on a verse. That's just how deep the word of God is. But the hope is that we use what we learn as a motivator to embrace this book and the Bible as a whole, seeing that everything points to the person of Jesus Christ, as well as use aspects to strengthen our walk. And since we conducted an intro about this book last week, we'll just get right to it. But we do need to have a brief explanation of what we are about to witness, and which is the holy consecration of the priest. So in the Book of *Exodus* in *Chapter 28*, we have the details surrounding the priestly garments that we will look into a little bit. And then in *Chapter 29*, we have the Lord ordering Moses on how to consecrate Aaron and his sons. And when we go back and look at *Exodus* as it pertains to the tabernacle, sacrifices, and the priest, we will see that it contains details that, for the most part, you will not find here in *Leviticus*. And the reason is the assumption is that we have already read *Exodus* and have much of it understood. Are you following me? So when you think about this and other reasons, this is why we should see the value in reading through the Scriptures. The word of God often builds upon itself, and we know that it's divinely constructed in every respect. So let's not forget, as we study aspects of the Bible, that we make it a point to read through the Scriptures. It is very important. In addition to this, the better understanding that we have of the construct of the tabernacle the deeper the typology becomes in many ways to include in particular the position of the high priest. So what is a high priest? Glad you asked.

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[Laughter]

Because we have the answer according to the word of God. Now, many of us know the short answer, but I believe that we can find the fullest definition captured in the *Book of Hebrews in Chapter 5:1-4*.

As the word of God reads, **“For every high priest taken from among men is appointed for men in things pertaining to God, [Did you see that?] that he may offer both gifts and sacrifices for sins.**

He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor of himself, but he who is called by God, just as Aaron was.”

Are we tracking so far? So this is where we get the simple and short answer or definition that the high priest is the mediator between man and God. The priest would be our representation to intercede on our behalf. But let's take notice that the priest had to be called by God. And this is an important detail that we should keep in mind. We should also keep in mind that the priest had to make atonement for his own sins, as well, something that only one high priest will never have to do.

[Congregant says, “Amen.”]

Now, I mentioned earlier that the better understanding that we have of the tabernacle the deeper the typology goes. And here is just a basic diagram of it. And I have a circle that is outlining the brazen laver.

So last week we talked about the burnt offering being consumed on the brazen altar. And then we talked about how we could relate this pertaining to us as ourselves, presenting ourselves as living sacrifices and then being consumed of our own free will before the Lord.

And now what I hope that we see is that we can also relate aspects of this consecration process to our approach to the Lord, as well. So keep in mind the brazen laver, and prayerfully, we'll come back to it and connect the dots. Now we are going to get into some

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verses only captured in *Chapter 8*, by the way. And it's going to take us to hunt through the Scriptures, and you'll see why.

And we'll start off with the first two verses in *Leviticus Chapter 8*, as the word of God reads.

“And the Lord spoke to Moses, saying, “Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread.”

So first, we should be reminded about this direct speech from God in *verse 1*. **“The Lord spoke to Moses, saying...”**

And none of what God is saying to Moses are suggestions, by the way. Everything that God is speaking about He speaks about in detail and expects no deviations at all. And this is important to note and actually plays a part of why the priesthood had been reduced to Aaron and his sons. Because before this, it would appear that the entire nation of Israel was called by God to be priests.

We see this captured in the *Book of Exodus in Chapter 19:5-6*. As the word of God reads, **“Now therefore, [God speaking to Moses] if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.**

[And verse 6] And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”

Do we see this? So this is exactly what Moses would do. And when he went down and told the people what God had said, all the people agreed with him. Everybody was in agreement regarding the commands of God. So they were to be a kingdom of priests. And we know that God had considered members of the nation of Israel priests already. We see that in *verse 24*.

Now Aaron and his sons were called for a special office of priesthood. But the entire nation were to be priests. But after agreeing to what the Lord had spoken to Moses, and after hearing all the thunderings, and seeing the lightnings coming from the Mount of God, not to mention being freed from the land of Egypt by the mighty hand of the Lord, how do they repay God? By worshiping a golden calf. Do you recall?

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And who was the leader of that? Aaron. And this act of rebellion stripped the nation of being a kingdom of priests. But God would have one tribe that would be worthy enough to be eligible to serve as priests.

And like others, I believe that the tribe of Levi was chosen because of what they did in response to the word of the Lord that came from Moses. Because once Moses came down from the Mount and figured out all the shenanigans that was going on, he had a talk.

And we see this captured in *Chapter 32:26-27*. As the word of God reads, **“...then Moses stood in the entrance of the camp “Whoever is on the Lord’s side, [You see that?] the Lord’s side—come to me!”**

And all the sons of Levi gathered themselves together to him. And he said to them, “Thus says the Lord God of Israel: ‘Let every man put his sword on his side and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.’ “

And they did it. The Levites were warriors. And I don't believe that they did it because Moses and Aaron were descendants of Levi. No, I believe that they did it because of their dedication to Yahweh. But again, let's not forget who the leader of this calf worshipping was. It was Aaron who is credited with making the calf.

But God would still use Aaron after all of this to serve him as high priest. Think about that. God's way of doing business is absolutely divine. You know, we wouldn't have done that. Right? Disqualified. But not God.

So we have the consecration items for the priest captured in *verse 2*. We have the garments, anointing oil, a bull as a sin offering, two rams, and unleavened bread. And this is a special ceremony. So let's look at some of this specifically as it pertains to the high priest, the first one being the garments.

And they were detailed back in *Exodus* and then re-mentioned here in *Chapter 8*. But what we should consider is that Aaron's sons had four articles with their garments, but the high priest had eight articles, eight being the number of new beginnings. And this would be the new beginning of a priesthood, being the Aaronic priesthood.

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And the four articles that were unique to the high priest were the breastplate, the ephod, the robe, and the crown. And the golden crown that he wore, inscribed on it, was “holiness to the Lord.”

And every high priest commissioned after Aaron had to come from his bloodline. Do you hear me? Again, Aaron was from the tribe of Levi. And his high priestly garments were designed for a specific reason. And this is very important.

And we see this captured in *Exodus Chapter 28:2*. As the word of God reads, **“And you shall make holy garments for Aaron your brother, [Why?] for glory and for beauty.”**

Do we see this? And this glory and beauty was not about the high priest to be, not at all. It was actually to make the glory of the covering of the garment to overshadow the one who was wearing them. That was the point.

That's why no flesh shall glory in the presence of the Lord. The one who was wearing them, his sole purpose was in serving the Lord. And by doing so, he would be bringing glory to the Lord in all his brilliance.

I mean, we can't forget that God designed it. And when the garments were put on by the high priest, it was a revealing or actually a foreshadowing of Jesus, our High Priest, in all of His glory. In fact, we read in the Scriptures, **“We beheld his glory.”**

And this was really one type of uniform, one of a kind, by the high priest. It would have eclipsed the kings in the surrounding nations, what they were wearing.

In fact, the high priests were revered as kings or royalty because of the construct of this robe. These garments were immaculate. And they should be because in part, again, they point to Christ, who was both King and priest. And going through the high priest garments is a study within itself.

But I do want to look at what could be considered the most important part of the high priest's garments, which is the ephod. And this is just a rendition, trust me. In it's original, we have no idea. But it was made of five different colors gold, blue, purple, scarlet, and fine linen. And the details within all of this, they're not a coincidence because our God is

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ordered. And we can all look at this in different ways, but still come out with the same principles.

As it pertains to the ephod, the gold that was used for it was beaten, hammered down into thin sheets, and then cut into strips. And gold represents kingship and was one of the offerings given to Jesus by the wise men from the East. Remember that?

And our King of kings would be beaten. and cut with many stripes. The blue is said to represent divinity. And we know that our High Priest is fully God and fully man.

And the color purple, as many of you know, not the movie, but the color purple, many of you know, represents royalty. And Jesus is not only royalty of the divine nature, He is of a royal bloodline of King David as foretold by the prophets.

And speaking of blood, we have the sowing in of the scarlet. And of all the blood that would be shed, it would only be the blood of a king of divine nature that would enter into His creation through a royal bloodline, allowing His blood to be shed even though He was completely pure, as symbolized by the fine linen. This was also woven into the ephod. This is what the high priest would be wearing.

And like I said, you can go through each and every one of these and find yourself completely mesmerized by all the symbolism and typology. And as we move on, we'll see how the anointing oil in the blood of the consecration of the ram comes into play. But I do want to get through to *verse 5* to make a point.

So *Leviticus 3, Chapter 8*, reading down to *verse 5*, as the word of God reads. **“...and gather all the congregation together at the door of the tabernacle of meeting.” So Moses did as the Lord commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. And Moses said to the congregation, “This is what the Lord commanded to be done.”**

The word **“commanded”** is throughout over 20 times, I believe, in these three chapters. These are commands. And we talked earlier about how God would still use Aaron to be the high priest, even after the calf debacle. And God would make their call to service a public call, make sure the elders are there so they could see it.

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And this is important to note because just maybe if they were able to vote, it may have come out differently. And even though Aaron was called openly before the congregation of these elders to see, it would seem that many disagreed. Don't forget, later Moses and him were challenged.

But this was the command of God. And God would have the final say. And this is still for us today. God calls who he calls. Moses did not call his brother. The people did not call Aaron. God did. And then God chooses a man of God, being Moses, to confirm it.

And Aaron would be tested shortly after with the death of two of his sons. And God was still gracious toward him. When you go back and read the account, he still didn't do things quite right. But God was gracious. And even though Aaron made that foolish mistake, God would use Aaron mightily.

Are you feeling me? That's a word for us. Many of you serve and have a fumble. Don't bring yourself down. God will do it when He's ready. He needs no help. Continue to be used by God until He says differently. God's gifts and callings are irrevocable. And He's a gracious God. They weren't perfect, and neither are none of us. None of us are perfect.

Now, when we get to *verse 6 in Leviticus Chapter 8*, we will see the first event that takes place as they are consecrated for the service of the Lord. The word of God reads, **“Then Moses brought Aaron and his sons and washed them with water.”**

Do we see that? This was the first step, the cleansing. So before the actual service for the Lord began, the washing had to occur. Now, some equate this to be a symbol of being baptized of sorts and would suggest that when Jesus was baptized, a part of the meaning by Him being our High Priest was to allow this washing to occur before His sole, dedicated service to the Father began in ministry.

And again, this is not the sole purpose, but could indeed be tied with it without taking anything away from it. And as we look back at the layout of the courtyard of the tabernacle, this brazen laver is most commonly associated with where they were washed at.

And take notice that Aaron and his sons would go from the entrance, or the gate, or the door, and now be brought to the water for washing. And we talked last week about how Jesus is the door, which makes Him “The Way.” And now we have them at the water, which

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symbolizes His word, which is “The Truth.” And we can see where this is going as this priesthood would be established. Because inside the tabernacle was the holiest place, which is “The Life.”

And this was where the priest and high priest could go. And only the high priest would be able to enter the Holy of Holies. And that was only once a year, the Day of Atonement. And he could only enter in with a blood sacrifice.

We should also note that the high priest and the priest, they conducted all of their business barefoot. And it makes sense because they were on holy ground in the presence of the Lord. It's a holy place. And it's to be respected. That's what God commanded. He is holy. And it is serious business being a priest of the Most High God.

Think about what happened to Saul when he tried to play priest. Remember the account? Here's Samuel off; Saul's waiting for Samuel to conduct an offering before the Lord. Samuel told him he'll be back at such and such time. Well, it's taking too long. Now the people are dispersing, and Saul is impatient. So Saul says, you know, bring me a burnt offering. Bring me a peace offering, and I'll take care of it. So Saul does it.

And as he's doing it, here comes Samuel. And he was beside himself. And went on to say, “you have done foolishly.” This is serious business. In fact, if you keep going on, it was with Agag. They were told to kill everyone: woman and child and the livestock. All of it. Everything.

When Samuel comes there, he looks around. The king is still alive. And they plundered everything. And they took the best choices of the livestock. But that's not all. They took the livestock that was supposed to be completely demolished and killed, and then offered it to God. Oh, the priests were not innocent either.

So Samuel hacks up Agag. And then he disconnects from Saul. He goes to Ramah, which was ten miles away, never to see Saul again, until Saul called him up. That's how serious it is. Samuel knew it.

Again, being a priest is serious business, and we as a church are all called to be priests. So let's ask ourselves the question: How serious are we about our priesthood? So we have aspects that we need to keep in mind in order to strengthen our walk. And we should also

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recognize that we are encouraged to enter the holiest place by the blood of Jesus Christ, who is our High Priest.

Captured in the *Book of Hebrews* in *Chapter 10:19-22*, the word of God reads, **“Therefore, brethren having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”**

Just as their bodies was washed with water, our spiritual bodies need to be washed with the water of the Word. And even though this was performed for a few at the time, the concept of priesthood was from the beginning.

Let's think about it. Priestly duties were being done already performed by men ever since Adam, in fact, and were passed down through the generations. And we talked about some of this last week. But what happened? It became profane. And over time, I believe it reached its climax of profanity at the Tower of Babel.

When we see the sketches of the tower and how they built this big thing and all of that, it's not necessarily the point. They wanted to reach the heavens. With what? With whatever sacrifice they were offering. Do you see the difference?

That's why they would cut themselves and do all kinds of other rituals. In fact, every false religion can go all the way back to Babel, all of them. The Lord has an order, and the world profaned it. They went way beyond Cain in their evil foolishness.

But God in His mercy, knowing that evil man can never maintain a holy system of any kind, not to mention that the blood of animals would ever be good enough to remove sins for good, has offered an amazing priesthood to all by the blood of Jesus Christ, a High Priest Himself.

Now I want to bring us back to the priest being washed, which was the first step of their consecration. And now, after Aaron has been fully arrayed in his garments, we read the following, captured in *verses 10-12 of Leviticus Chapter 8*.

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And pay attention in particularly to *verse 12*. The word of God reads, **“Also Moses took the anointing oil and anointed the tabernacle and all that was in it and consecrated them. He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.**

[And verse 12] **And he poured some of the anointing oil on Aaron’s head and anointed him, to consecrate him.”**

Aaron, as the high priest, is the only one that is anointed with oil at this time. And this is key for us to remember. Because as we saw, he first was washed, and now he's anointed with oil.

And when we think about it, anointing oil, it's a symbol of the Holy Spirit. And we start to see a pattern develop with this consecration process of the high priest. And I say that because Jesus as our High Priest, once He was baptized with water, what happened? The Holy Spirit descended upon him.

And I don't believe it's a coincidence. Because every detail of the Scriptures, they end up pointing to Christ. And when we move down to *verses 14-15 of Leviticus 8*, everyone is clothed now.

The word of God reads, **“And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, and Moses killed it.”**

All right. And if we were to continue on, we would read how Moses conducts all of the associated duties in regards to the offering, as well as the ram for the burnt offering and the ram of consecration.

The point here is to show a couple of things. The first one is, once again, we have these priestly duties being performed without having the Aaronic priesthood established. Do we see this?

And the word of God makes this clear. One example being captured in the *Book of Psalms*. In *Chapter 99:6*, the word of God reads, listen, **“Moses and Aaron were among his priests, and Samuel was among those who called upon His name. They called upon the Lord, and He answered them.”**

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Moses and Aaron. And it clearly makes sense that Moses is called a priest, and in a sense high priest because what we talked about earlier, the high priest intercedes on behalf of the people to God and has direct access to the Lord, just as Moses did. And if we wanted to be technical about it, we could find others prior to the law that could be thrown into this mix as well.

The next thing that I want us to consider is as Moses would continue with the ram of consecration and sacrifice, it is from this sacrifice that the blood would be applied to the priest. But it's the symbolism that pertains to the high priest. It's where the typology of Christ continues to be manifested.

So let's remember it was Aaron, the high priest who, after he was washed or baptized, he was anointed with the oil, a type of the Holy Spirit. And then the blood was applied. Do you see where this is going? And this is perfect as it pertains to our High Priest, Jesus Christ.

Remember, He was first baptized and then He was anointed by the Holy Spirit, and afterwards His blood was applied, consecrating Him as the High Priest.

Do you see the connection? Because when His blood was applied, it ended the requirement for any and all blood to be applied for the atoning of sins. And like many of you know, *Chapter 10* of the *Book of Hebrews* really brings this point home.

In fact, much of *Hebrews* uses *Leviticus* as its backdrop to bring all of this together to show the high priesthood and where Jesus fits. And all of it, just like the volume of the Book, is designed to point to Christ. He is our High Priest, and God wants us to know this. And I say that because of where the word "priest" is first found in the Scriptures.

And as before, way before the law was established; we know that. Where was it found? Oh, God would first attach the title priest to the one known as Melchizedek. And we see this captured in the *Book of Genesis* in *Chapter 14:18*, as the word of God reads, **"Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High."**

The first place you'll find it, for a reason, for us to look and see. And notice this Melchizedek was not just a priest. He was the priest of God Most High. And we know Abraham, back then known as Abram, would be blessed by this priest. And then Abram would give the

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priest tithes, a 10th of the spoil. He would tithe to Melchizedek. And that's an important detail.

Now we learn from the *Book of Hebrews* that the name "Melchizedek" means "King of Righteousness." And we just read that he's also the King of Salem, which means king of peace. So he is both King and priest.

And go back to what we learned earlier about all priests. All of the priests of God had to be called by God. Tracking? All had to be called by God. The high priest service was specifically dedicated to the Lord in all that he did.

Now there are many views that depicted Melchizedek as the Holy Spirit. Some people try to tie it into a pre-Bethlehem, um, appearing of Christ. And there's many others, all kinds of things that they tie this in. But I don't believe we have to even do it at all. I don't believe there's a reason for it.

Because the Scriptures makes the point clear regarding the priesthood of Melchizedek. This is the whole point to show that he has a priesthood. And even though the Aaronic priesthood points to Jesus, Jesus would point us back to Melchizedek. You seeing this?

And like we talk about often, when Jesus is quoting scripture, we would do well to go back and search out a matter. In this account that we'll look at Jesus is calling out the Pharisees, and He's asking them a question about how is it possible that David could call his descendant "Lord"?

We see this captured in the *Book of Matthew Chapter 22:41-44*. As the word of God reads, **"While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool"?"** Now they were unable to answer Him. And according to the Scriptures, they did not ask Him any more questions. They just stopped. But it would be interesting to know if they ever went back to the Scriptures that He was quoting from. Because that's what we are going to do. And we will find something additional that should have caught their attention if they went back to it.

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Captured in the *Book of Psalms* in *Chapter 110:1* — and then we're just going to skip down to *verse 4* to make the point. As the word of God reads, **“The Lord said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”** [*Now skip down to verse 4*] **“The Lord has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.”**

If they had went back and just read four — well, we have verses — they didn't — if they would have read for two minutes, if they would have read for two minutes, they would have saw this. Are we tracking?

The Aaronic priesthood descends from the tribe of Levi. Jesus is from the tribe of Judah. And he's called a priest forever, not after the Aaronic order, but after the order of Melchizedek. So the question that we should ask ourselves is, what is that order? And then see, does the word of God provide the answer?

And praise God. He does give us the answer regarding this order. And as we read this, I pray that we would see the point that's being made here. And I know I can talk fast, so I'll try to go slower. So here in the *Book of Hebrews Chapter 7* — one verse we'll take, *verse 3* — this is the answer. And as we read it, keep in mind we are talking about Melchizedek. This is the topic of discussion right now.

All right. I don't want us to miss this. So here we go. As the word of God reads, Melchizedek, think about it now, **“...without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.”**

The order. This is the order that Christ follows after in the priesthood. Why? Listen again. **“...without father** [*Not saying Christ does not have a heavenly Father*]

That's not what we're talking about. Listen to this. **“...without father** [*Melchizedek*] **without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest forever.”**

The point is, is that all of the lineage that could have been assigned and associated with Melchizedek was kept from the Scriptures by God's design. Are you with me now? This is

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what the writer of *Hebrews* is bringing home. It was left out of the Scriptures, which gives this Melchizedek an appearance of eternal, that the Son of God really has. Do you see?

This is why Jesus remains a High Priest forever after the order of Melchizedek. There is no genealogy to tie him down with, no tribe to tie him with, or no time stamp to put on him at all. You can't do it after this order of priesthood. And with a new priesthood comes a new law.

You can find all of that in the *Book of Hebrews*. So the Aaronic priesthood points to Jesus. Jesus points us back to Melchizedek to let us know that he is the Eternal High Priest, and that the system has been replaced. This is what we should see.

And I really feel this has got to be hard for the Mormons as they continue to display and utilize aspects of the priesthood, the Aaronic priesthood. It's got to be devastating. I wish they would wake up and see the truth. And that's only one aspect of them, but it's a big one that just shines out without a lot of research.

Now, using the holy application spiritually that can be found within the priesthood, that's not the problem. Adhering to them literally that's not for the church of God. Again, our High Priest is Jesus. And all of this and every verse that we went through is a study within itself. But the prayer is that we all have learned something that we keep us seeking in His word and being a good little priest ourselves.

Kapono, why don't you come up? Why don't we stand up so we can pray?

Oh, Father in heaven, thank You, Lord. We just love all of Your treasures. And we ask that You would just continue to bring them to us so You can just fall deeper in love with You, Lord. Your word is the truth. And may we be about Your business and conduct ourselves orderly as good priests and good witnesses for the things You've called us to do. And may we be found faithful in those offices. We love You, Lord, and thank You so much. In the mighty name of Jesus the Christ we do pray. Amen.