Chapter Eleven

Heavenly Priesthood

Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: ... —Psalms 65:4

I will lift up the cup of salvation [for a fallen creation], and call upon the name of the LORD.—Psalms 116:13

ABRAHAM’S SPIRITUAL SEED

From the beginning the gracious Creator knew the work of perfecting the human creation would require not only an earthly priesthood, but a heavenly as well. He has been patiently developing both, since Mt. Sinai for the earthly and Jordan/Pentecost for the heavenly (four and two millennia respectively).

EXODUS 19:
6 And [in the Age-to-Come] ye ["children of Israel" (vs. 3)] shall be unto me [God (vs. 3)] a kingdom of [earthly] priests and an holy nation. ... .

Revelation 5:
10 And [the Lamb (vss. 8,9), Messiah] hast made us [them] [Israel] unto our God kings [a kingdom] and priests: and we [they] shall reign on the earth.

1 Peter 2:
5 Ye [the Church] also, as lively stones, are built up a spiritual [heavenly] house, an holy priesthood, ... .

6 ... 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people; that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God's] marvellous [Shekinah] light:

Revelation 1:
6 And [Jesus (vs. 5)] hath made us [the Church (vs. 4)] kings and [a kingdom] [heavenly] priests unto God and his Father; ... .

Thus, in his loving purpose the gracious Creator predestined for the Age-to-Come a greater priesthood than that given Israel at Sinai, a priesthood after the order of Melchizedek.

Hebrews 7:
11 If therefore perfection were by the Levitical priesthood, ... , what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

God set aside an age for development, “making perfect,” of this priesthood. Just as the development of the heavenly (Church) has not interrupted the development of the earthly (Israel), this new work has not in any way curtailed the work already in process for the whole of the human creation.

That God predestined not one but two peoples was for the most part hidden from his creation until revealed to the apostles. The prophets had been given only shadowy glimpses.

Matthew 13:
11 ... it is given unto you [Jesus’ disciples] to know the mysteries of the kingdom of heaven, but to them [the “multitudes” of Israelites (vss. 2,3)] it is not given.

12 ... 13 Therefore speak I [Jesus] to them in parables: ... .

14 ... 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Matthew 13:
35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables to the Jews as a whole; I will utter things which have been kept secret from the foundation of the world.

Called, Chosen, and Faithful

As set forth in the NT, development of the heavenly priesthood involves preparation of a few individuals chosen from many who have been called.

1. nasa’, #5375H.
2. The best manuscripts have third person pronoun, rather than first. See ASV, RSV, NASB, NIV, et al.
3. The best manuscripts have basileia, #0932G, “kingdom,” instead of the plural of basileus,
4. peripoiesis, #4047G.
5. Acts 15:14; Rom 11:11,25,28-32; Heb 1:1,2;
6. Eph 4:13; Phil 3:15; Col 1:28; 4:12; 2 Tim 3:17;
MATTHEW 22:
14 For many [of human creation] are called [to be a heavenly priest], but few are chosen. The preparation of the few who are chosen out of the many called involves a transformation process that requires they be not only called and chosen, but also faithful.

ROMANS 12:
11 [Paul] beseech you therefore, brethren [those called]8 ... that ye present your [future, celestial]9 bodies a living sacrifice [a “living” sacrifice in contrast to “dead” Levitical sacrifices] ... which is your reasonable service [an eternal, altruistic, service to God and his creation].
2 And be not conformed to this [world]10 [age] [age of dead egocentric Levitical sacrifices]; but be ye transformed by the renewing of your mind ... .

HEBREWS 2:10 ... be thou [the Church (vs. 11)] faithful unto death [not just death of temporal body, but death of the ego (altruism is to supplant egocentrism)], and I [God] will give thee [the]11 crown of [the]12 life [immortality].

REVELATION 17:14 ... for he [Lamb—Jesus]12 is Lord of lords, and King of kings:13 and they [the Church (14:4)] that are with him are called, and chosen, and faithful.

MAKING PERFECT
The “renewing” of the mind is the transformation that prepares both facets of the priesthood, earthly and heavenly, for the work of God’s future kingdom—the work of blessing in accord with the Abrahamic Covenant. This transformation is termed scripturally “to make perfect.” For Israel it will have its completion in the Age-to-Come. For the Church, however, inasmuch as a change of nature is involved in its salvation, the transformation must be accomplished by each member in the present lifetime.

HEBREWS 2:
10 For it became him [God], for whom are all things, and by whom are all things, in bringing many sons [Israel and Church] unto glory [as earthly and heavenly priests], to make the captain [Jesus, as High Priest] of their salvation [the salvation they are to administer, the salvation of the human creation] perfect through sufferings.

HEBREWS 6:
1 Therefore leaving the principles of the doctrine of Christ [anointing], let us [the Church (3:1)] go on unto perfection16; not laying again the foundation of repentance from dead works, and of faith toward God, As made evident with the development of Jesus, making perfect does not refer to the physical organism, but to the spirit.17 At his birth Jesus was nonmortal and had a perfect human organism. The process of being made perfect as a priest during his 3½ year ministry had nothing to do with that God-given perfection (which Jesus gave to replace that lost by Adam).18 It is critical to an understanding of the divine purpose that this difference be carefully observed.

Unlike their Head, however, Israel and the Church as children of Adam must cleanse both flesh and spirit. In his epistles Paul addressed directly this need for the Church.

2 CORINTHIANS 7:
1 Having therefore these promises, dearly beloved [those who are the “temple of God” (the Church)], let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [awe] of God [the awe that kindles love].

“Washing” is a biblical metaphor used for the preconditional cleansing of the flesh, while “sprinkling” is used for the cleansing of the spirit.

JOHN 13:
10 Jesus saith to him [Peter (vs. 9)], He that is washed needeth not save to wash his feet, but is clean every whit: ... .
As faithful Jews the apostles had repented and been forgiven. Their flesh had been “washed.” All that was necessary was an occasional washing of the feet. As followers of Jesus, however, there was an additional requirement.

HEBREWS 10:
22 Let us [the Church (3:1)] draw near with a true heart in full assurance of faith, having our hearts [spirit] sprinkled [with blood (vs. 19)] from an evil conscience, and our bodies [the body]23 [corporate] washed with pure water [the pure word of God].24
Chapter Eleven: Heavenly Priesthood

A PRECEDENT FROM THE SEPTUAGINT (LXX)

The Greek noun telos is frequently translated “end”; however, just as with the English “end,” telos has a broad range of meaning. It may signify the aim, purpose, or goal of an action—the final issue, result, or completion of a process. In the Septuagint, the family of words associated with telos and its verb teleioo was used to depict the ordination process of the Aaronic priesthood. The priest had his hands filled (teleioo o cheir) with portions of the slaughtered ram of consecration (teleiosis). The Greek teleioo o cheir, used for the Hebrew mala yad, has the literal meaning “to complete (fill) the hand” and has been variously rendered “to consecrate” (KJV, ASV), “to ordain” (RSV, NASB), “to install” (NEB), and “to invest” (JB).

The apostle Paul, following the Septuagint, used the teleioo word family to describe the development of the Melchizedek priesthood. Just as it was necessary for Jesus, the Head, to be “made perfect, complete” (teleioo) as a sympathetic priest, so must all who aspire to be Body members. To be “like him” they must “conform” to his image. The apostle asserted this process was prefigured in the OT by the Aaronic priesthood.

TELEIOO WORD GROUP IN THE SEPTUAGINT (LXX)

Chapter and verse designations in the LXX do not always agree with those in the KJV. Verse selections are representative only and are not exhaustive.

Words related with the Greek verb teleioo, #5048G, include:

- The noun telos, #5056G;
- The adjective teleios, #5046G;
- The noun teleiotes, #5047G;
- The adjective teleios, #5049G;
- The noun teleiosis, #5050G;
- The noun teleiotes, #5051G.

Exodus 29: LXX

22 And thou shalt take from the ram its fat, … the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration [teleiosis].
23 And one cake made with oil, and one cake from the basket of unleavened bread set before the Lord.
24 And thou shalt put them all on the hands [cheir] of Aaron, and on the hands [cheir] of his sons, … .
25 … 29 And the apparel of the sanctuary which is Aaron’s shall be his sons’ after him, for them to be anointed in them, and to fill their hands [teleioo o cheir].
30 … 31 And thou shalt take the ram of consecration [teleiosis], and thou shalt boil the flesh in the holy place.
32 … 33 They shall eat the offerings with which they were sanctified to fill their hands [teleioo o cheir], … .
34 And if aught be left of the flesh of the sacrifice of consecration [teleiosis] and the loaves until morning, thou shalt burn the remainder with fire: … .
35 … ; seven days shalt thou fill their hands [teleioo o cheir].

Leviticus 8: LXX

21 And Moses brought the second ram, the ram of consecration [teleiosis], and Aaron and his sons laid their hands on the head of the ram … ;
22 … 28 And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration [teleiosis]; … .
29 … 31 And Moses said … Boil the flesh … ye shall eat it and the loaves in the basket of consecration [teleiosis], … .
32 … 33 And ye shall not go out … until the day be fulfilled, the day of your consecration [teleiosis]; for in seven days shall he consecrate [teleioo o cheir] you.

Leviticus 16: LXX

32 The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate [teleioo o cheir] to exercise the priestly office after his father; and he shall put on the linen robe, … .

Leviticus 21: LXX

10 … , the oil having been poured upon the head of the anointed one, and he having been consecrated [teleioo] to put on the garments, shall not take the mitre off his head, … :
consecration rite, as well as the sacrifices on Atonement Day\(^\text{34}\) and those that provided covenant ratification.\(^\text{35}\) These institutions as given Israel reveal the ones who are to be of God’s new priesthood must be “made perfect (complete)” through suffering.\(^\text{36}\)

**The Footstool of Jesus**

In the Levitical ritual the Aaronic priest entering the Most Holy to sprinkle the Ark of the Covenant with blood year by year foreshadowed the work of making perfect the heavenly aspect of God’s future priesthood after the order of Melchizedek—Jesus as High Priest (Head, Bridegroom) and the Church as his heavenly priesthood (Body, Wife).\(^\text{37}\) The Mercyseat represented Jesus as the Head, Bridegroom; the Ark, the “footstool” for the Mercyseat, represented the Church as the Body, Bride.\(^\text{38}\)

**Hebrews 9:**

4 Which [the Most Holy (vs. 3)] had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat;\(^\text{39}\) of which we cannot now speak particularly.

**Romans 3:**

25 Whom [Jesus (vs. 24)] God hath set forth to be a propitiation through faith in his [God’s] blood [the blood of his Passover lamb],\(^\text{40}\) to declare his [God’s] righteousness for the remission [passing over] of sins that are past, through the forbearance of God;

**Hebrews 10:**

12 … after he [Jesus] had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 … till his enemies [the Church]\(^\text{42}\) be made his footstool.\(^\text{43}\) Prior to receiving the heavenly calling all so privileged were “alienated and enemies.”\(^\text{42}\)

Thus, the sprinkling of blood on the Ark, as well as the sprinkling of blood to ratify the Mosaic Covenant, were physical parables.\(^\text{44}\) Both pictured the developmental process—sanctification, setting apart—of the Body of the Melchizedek priesthood. All so privileged must harken\(^\text{45}\) to divine guidance, demonstrate faithfulness, and be made perfect in spirit, just as did Jesus, their Head.

**Hebrews 12:**

14 [The Church is to] Follow peace with all men, and holiness,\(^\text{46}\) without which no man shall see the Lord:

This development is imperative. Without sanctification, without being made perfect to conform to the likeness of Jesus, one cannot be of God’s royal priesthood.

**Romans 8:**

29 For whom he [God (vs. 28)] did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be the firstborn among many brethren.

**Ephesians 4:**

13 Till we [the Church (vs. 12)] all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ [the Anointed].\(^\text{47}\)

**Colossians 1:**

27 … Christ\(^\text{47}\) [anointing] in you, the hope [The Hope] of glory:

28 Whom we [Paul and his associates (vss. 1,7)] preach, warning … , and teaching … in all wisdom; that we may present every man [Body member] perfect in Christ\(^\text{47}\) [anointed] [Head] Jesus:

**James 1:**

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

---

\(^{34}\) Ex 29, Lev 8, 9, & 16.

\(^{35}\) Ex 24:3-8.

\(^{36}\) Heb 2:10; 5:9; 7:19,28; 9:9; 10:1,14; 11:40; 12:11,23.

\(^{37}\) Col 1:18; Heb 5:7-9, 9:25,26.


\(^{39}\) hilasterion, #2435G. Used only in Rom 3:25 and Heb 9:5.

\(^{40}\) Acts 20:28; 1 Cor 5:7. See PURCHASED BY BLOOD (Soul FOR Soul), page 207.

\(^{41}\) paresis, #3929G.

\(^{42}\) Col 1:21; Matt 9:13; 10:36; Rom 5:10.

\(^{43}\) The footstool metaphor should not be confused with that of a conquering king with his foot on an enemy’s neck (Psa 18:40; 1 Cor 15:25). Neither is Jesus’ footstool to be confused with God’s (1 Chr 28:2; Psa 99:5; 132:7; Isa 66:1; Lam 2:1; Matt 5:34,35; Acts 7:49).

\(^{44}\) Heb 9:9.

\(^{45}\) Heb 5:8.

\(^{46}\) hagiasmos, #0038G.

\(^{47}\) christos, #5547G.

\(^{48}\) Greek text has the article.
1 JOHN 4:
17 There is a love made perfect, that we [those who believe in Jesus (vs. 15)] may have boldness in the day of judgment [as a heavenly priesthood in God's future Kingdom]: because as he [God (vs. 16)] is [without awe of DEATH (3:14) and SIN], so are we in this world.

**The Hope of the Priesthood**

The consequence of the promise to Abraham, the Torah of the Adam, may be expressed in one postulation—The Hope! For all who believe the Word of God there is The Hope.51

**Ephesians 4:**
4 There is one body [of the "called"], and one spirit [love] [body + spirit = royal priesthood], even as ye are called in one hope of your calling [The Hope: resurrection and nonmortality for all humankind];
5 One Lord, one faith, one baptism [into death],
6 One God and Father of all, who is above all, and through all, and in you all.

**1 Thessalonians 5:**
8 But let us [the Church (vs. 5)], who are of the day [millennial day of judgment], be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation [of God's creation].
9 For God hath not appointed us to wrath, but to obtain salvation [for all] through [our Lord Jesus Christ] [anointed],

It is for this hope, The Hope of resurrection and nonmortality for fallen humankind, that the called enter the "strait gate."

**Matthew 7:**
13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait is the gate, and narrow is the way, which leadeth unto life [for fallen humanity], and few there be that find it.

This hope for all—The Hope that vitalizes the called and chosen—is repeatedly cited by the inspired writers. The translators, not inspired and not understanding such a concept, often obscure it.

---

49. See Hosea's Precept ..., page 37.
50. See "Torah of the Adam," page 40.
51. See The Hope, page 5.
54. Rom 15:30; Col 1:8; 2 Tim 1:7; 1 Pet 1:22.
55. 1 Pet 2:9.
56. See Sacrificial Death, page 290.
58. διά, #1223G (genitive).
59. christos, #5547G.
60. The Greek text has the definite article.
62. Matt 8:22; Eph 2:1,5; Rev 20:12.
63. christos, #5547G (genitive).
64. kata, #2596G.
65. epi, #1909G (dative).
66. eis, #1519G.
67. pros, #4314G (accusative).
There are two texts that express this hope, this work of the Kingdom, in an extraordinary way. Poor translation, however, has obscured their meaning.

**Ephesians 1**:  
7 In whom [Jesus (vs. 5)] we [the Church (vs. 1)] have [the] redemption through his blood, the forgiveness [release] of sins [for humankind], according to the riches of his [God’s] grace;

**Colossians 1**:  
13 Who [God (vs. 12)] hath delivered us [the Church (vs. 12)] ... and hath translated us into the kingdom of his dear Son:

Incorporating the indicated changes these two texts make evident The Hope of the Church as God’s spiritual priesthood—the release of fallen humanity from SIN.

**Ephesians 1**: edited  
7 In whom [Jesus] we [the Church] have the deliverance [of humankind] through his blood [of the New Covenant], the release of sins [for all] ... ;

**Colossians 1**: edited  
13 ... [God] hath changed us [the Church] for the kingdom of his dear Son:

14 In whom we have the deliverance [of humankind], the release of sins [for all]:

**PROCESS OF MAKING PERFECT**

The making perfect of each member of the royal priesthood has its beginning in an act of divine grace, a “draw” by God; and, it is The Hope that does that drawing.

**John 6**:  
44 No man can come to me [Jesus], except the Father which hath sent me draw him: and I will raise him up at the last [millennial] day [of Present-Evil-Age (Day 7)].
TWO BAPTISMS/TWO CONSECRATIONS

If this drawing awakens an interest in God and his ways, a baptism must follow, one like that of John, a baptism of repentance, a washing of the body. Though not found in scripture, a phrase that describes this response to God’s drawing is consecration to righteous living.

The “heavenly calling” follows such a consecration.

If the call gives birth to a fervor to serve God and his creation in his heavenly priesthood there must follow another baptism, a baptism like that of Jesus, a baptism into death.

Acts 19:1 ... Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the [h]oly [spirit] since ye believed? And they said unto him, We have not so much as heard whether there be any [h]oly [spirit].

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

A phrase that describes this response to God’s call is consecration to service. Such a consecration, if and when accepted by God, results in divine choosing or “election.”

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were sacrificers or priests. The first represents the general consecration to holy living and obedience to God which all believers make ... This is what all true believers understand and experience in this age. But, as the Apostle explains, “the end of the commandment is love out of a pure heart” (1 Tim. 1:5); that is to say, God foresees that our compliance with our first consecration ... will, in its end, lead us up to the second consecration as priests for sacrifice.

How so? Because holy living and obedience to God includes “love out of a pure heart” for God and for our fellowmen. Love for God means “with all our heart, mind, being and strength”; and such love will not wait for commands but will appeal for service, saying, “Lord, what wilt thou have me to do?” ... —Charles T. Russell (1904 C.E.)

As pictured by water immersion, election involves death and begettal—death to the physical nature, begettal to the spiritual nature of the New Creation.

Romans 6:

3 Know ye not, that so many of us as were baptized into [anointed] Jesus Christ were baptized into his death? 

4 Therefore we are buried with him by baptism into death: that like as [Christ] [Anointed] was raised up from the dead by the glory of the Father, even so we also should walk in newness of life [as a New Creation].

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

2 Corinthians 5:

17 Therefore if any man [human] be in Christ [anointing], he is a new creature: old things are passed away; behold, all things are become new.

There are important doctrines, concepts, issues, and teachings, involved with the drawing, calling, baptism, consecration, election, and begettal of the royal priesthood; and, there exist significant differences in understanding. Consequently, care must be taken with the choice and use of words.

79. See Making Perfect, page 342.

80. Not supported by many manuscripts.

81. A mistranslation of pneuma, #4151G.


83. Water immersion is symbolic of baptism into death. The symbol must not be confused with the reality. Unlike the baptism of John, baptism into the Anointed is spiritual, not physical—internal (spirit), not external (body).

84. See Paul’s Precept (New Creation), page 76.

85. Christos, #5547G.

86. See Sacrificial Death, page 290.
For example, to be “given the holy spirit” is not the same as being “begotten of God” (often called spirit begettall though the phrase is not used in the Bible). There were numerous individuals before Jesus who were given the holy spirit, however they were not begotten as a New Creature.

EXODUS 31: 2 See, I have called by name Bezaleel … : 3 And I have filled him with the spirit of God [a filling, not a begettall], in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

NUMBERS 11: 25 … the LORD … took of the spirit that was upon him [Moses], and gave it to the seventy elders [a giving, not a begettall]: … . None of these spirit-filled individuals of old, however, were begotten by God. That privilege, the “new and living way,” was not open prior to the First Advent.

DRAWN AND CALLED BY TRUTH

Jesus declared only those whom God draws may become followers and partake of the heavenly calling.

JOHN 6: 44 No man can come to me, except the Father which hath sent me draw him: … . 45 It is written in the prophets, And they shall be all taught of God. Everyone therefore that hath heard, and hath learned of the Father, cometh to me.

To be “taught of God” there must be a positive response to God’s drawing. God will not violate free-will. To learn “from the Father” there must be a turning from the ways of unrighteousness and a turning to the ways of God, a washing of the body—a baptism of repentance, a consecration to righteous living.

JOHN 4: 23 … the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

JOHN 7: 17 If any man will do his [God’s] will, he shall know of the doctrine, whether it be of God … .

JOHN 8: 32 And ye shall know the truth, and the truth shall make you free.

JOHN 16: 13 Howbeit, when he [the Comforter (vs. 7)], the spirit of truth is come, he will guide you [followers of Jesus] into all truth: … and he will shew you things to come.

EPHESIANS 5: 25 … even as Christ [the Anointed] also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word,

Those who make such a response become “partakers of the heavenly calling.” In the Bible the metaphors of seeing and hearing are used in connection with the process of being “taught of God.” An individual is first drawn, then called, by God through the opening of spiritual eyes and ears.

EPHESIANS 1: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints [those called and chosen],

ACTS 26: 17 … I [Paul], send thee [followers of Jesus] received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
Spiritual eyes and ears are a gift of God. It is the way he enlightens and teaches those who respond with repentance and a consecration to righteous living. When heard and believed, the word of God “worketh” to transform the hearer. Believing the word of God begins a work in the person, a sprinkling of the spirit.

JAMES 1:
17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights … .

1 PETER 1:
2 Elect [Church] according to the foreknowledge of God the Father, through sanctification of the [spirit],97 and hupakoe,98 [harkening] and sprinkling of the blood of Jesus Christ99 [anointed]: … .

This gift of spiritual eyes and ears is a matter of grace. No one has done, or can do, anything which merits such a privilege.

2 TIMOTHY 1:
9 [God] Who hath saved us, and called us [the Church] with a holy calling, not according to our works, but according to his own purpose and grace, … ,

EPHESIANS 2:
5 … [God] hath quickened us [the Church] together with Christ99 [the anointing],100 (by grace ye are saved;) 6 … 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ99 [anointed] Jesus.

The call to be of God’s heavenly priesthood is a gift of grace, no one will ever be able to say they obtained the marvelous privilege through their own effort or merit. They will not be able to claim they deserve the glory they receive.

1 CORINTHIANS 1:
26 For ye [the Church] see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 … 29 That no flesh should glory in his [God’s (vs. 28)] presence.

CHOSEN THROUGH TRUTH
In the conclusion to his Parable of the Wedding Garment,101 Jesus made clear there was more to the walk of the anointed than being called and living righteously. He stated simply “many are called, but few are chosen.” That God has called does not automatically make one a member of the Body. Again, God will not violate free-will! There must be an unambiguous response to the divine call and enlightenment—a consecration to service. Only after such response will God chose, or elect, one to be a member of his priesthood. The standard for that response is such that there are few who qualify—many are called, few are chosen.

MATTHEW 7:
14 Because strait is the gate, and narrow is the way, which leadeth unto [the] life102 [the life of the anointing] and few there are that find it.

EPHESIANS 1:
13 In [Jesus] whom ye [as disciples] also trusted, after ye heard the word of truth, the gospel of your [the] salvation [of you]103 [the salvation to be accomplished through you]: in whom also after ye believed, ye were sealed with that holy [spirit]97 of [the]100 [Abrahamic] promise,

Care must be taken not to confuse this response with what came earlier. The consecration to righteous living is egocentric. The consecration to service is altruistic. It is a baptism for the dead, for the work of saving the dead and dying human race, not a baptism for saving oneself.

1 CORINTHIANS 15:
29 Else what shall they [the Church] do which are baptized for the dead [the dead and dying human creation], if the dead rise not at all? why are they then baptized for the dead?

Those who consecrate to righteous living believe in God. They know there is a God and there is a divine purpose. Those who consecrate to service, however, have gone beyond believing in God. They believe God! There is a great difference between believing in God and believing God!

JOHN 11:
40 … Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

In the wilderness of Paran, after an “evil” report of ten spies,104 the Israelites saw themselves as “grasshoppers” compared to

the “giants” in the land they were to enter. They focused on self, on their own strength, and became fearful. They were egocentric. Their fear overcame the little faith they had and they did not trust in God’s promise to be with them.\(^{105}\) Though they believed in God, they did not believe him. Accordingly, they refused to enter the land.

The definitive guidance on the necessity of believing God over and above believing in God is found in Paul’s epistle to the Hebrews. Those addressed were partakers “of the heavenly calling,”\(^ {106}\) not of the heavenly election. They had not “resisted unto blood.”

**Hebrews 12:**

4 Ye ["of the heavenly calling"]\(^ {106}\) have not yet resisted unto blood, striving against sin.

They had done a “work and labour of love”\(^ {107}\) for which they were commended; but, they were resting on their laurels and had become “dull of hearing.”\(^ {108}\)

**Hebrews 5:**

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Those called ones were encouraged to complete the work they had begun—to go on to a second consecration, the consecration to service.

**Hebrews 4:**

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief [the unbelief that prevented Israel from entering the promised land].

**Hebrews 10:**

19 Having therefore, brethren, boldness to enter into the holiest [Most Holy] by the blood of Jesus,

20 By a new and living way, which he [God (vss. 15-17)] hath consecrated for us [the Church] … ;

**Hebrews 13:**

13 Let us go forth therefore unto him [Jesus (vs. 12)] without the camp … .

The “Hebrews” had responded to God’s call by making the consecration to righteous living. Paul likened that to Israel’s crossing the Red Sea and entering the wilderness. Just as with Israel, however, the wilderness is not the goal for followers of Jesus—“Jordan” must be crossed, promised land (God’s Rest) entered. This the “Hebrews” had not done. They had not the boldness to enter that Rest. They had not “resisted unto blood.” They had not consecrated to eternally serve God and his creation!

As Jesus taught, there are many that come to this condition. Only a few, however, cross “Jordan.” Only a few are baptized for the dead.\(^ {109}\)

**Hebrews 11:**

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

To enter God’s Rest requires a focus on him and not on self, a complete trust in him and a complete denial of all that is of this world, a step many of the called are not willing to take.

**Matthew 19:**

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life of an age [for humanity].

**Luke 14:**

26 If any man come to me [Jesus (vs. 3), to follow him], and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [in the world] also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

**Luke 9:**

23 And he [Jesus] said to them all [his disciples (vs. 18)], If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life [in the world] shall lose it [the privilege to “come after him”]: but whosoever will lose his life [in the world] for my sake, the same shall save it.

**Matthew 10:**

39 He that findeth his life [in the anointing] shall lose it [his life in the world]: and he that loseth his life [in the world] for my sake shall find it [his life in the anointing].

---

108. Heb 5:11.
109. 1 Cor 15:29.
110. \(\text{aionios}, \#0166\).
Chapter Eleven: Heavenly Priesthood

So, an individual drawn of God and given eyes that see and ears that hear is only at the beginning of the New Creature development. Edification of God’s character and of his plans and purposes must follow. This understanding, derived by the spiritual eyes and ears, must ignite a burning desire to emulate that character and to be part of the divine family—a desire to have a part in God’s marvelous plan to restore his creation. That altruistic desire will lead to a rejection of all that is of the world (possibly to include earthly family) and a total commitment and focus on things heavenly. This is not a casual commitment and is not something that can be done halfheartedly.

HEBREWS 10:
31 It is a fearful[111] thing to fall into the hands of the living God [the God that lives, not the lifeless gods of idolatry].

There is a great difference between the altruistic salvation of the Church set forth in the Bible and the egocentric salvation taught by Christendom. To be chosen for this great privilege requires an unqualified belief of God, a total trust. There are few that pass this test. As the Lord stated, many are called, few are chosen!

BEGOTTEN BY TRUTH
Since the called and chosen are to be a spiritual priesthood, it is necessary that the election be accompanied with a “spirit begettal,” a begettal to a different nature, a New Creation.[112]

1 CORINTHIANS 15:
40 There are also celestial [heavenly] bodies, and bodies terrestrial [earthly]: but the glory of the celestial is one, and the glory of the terrestrial is another.
41 ... 44 ... There is a natural [physical] body, and there is a spiritual body.
45 ... 46 ... that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
47 ... 49 And as we [the Church] have borne the image of the earthly [as physical human beings], we shall also bear the image of the heavenly [as spiritual New Creatures].

Because this new creation is to be immortal, it is necessary the development of the spirit precede receiving of the body—the reverse of that followed for human creation. During the First Advent, God’s work with Jesus, as the Head, set the pattern for development of all who are to serve as the Body of the Anointed.

HEBREWS 5:
4 And no man taketh this honour [of being a priest of God] unto himself, but he that is called of God, as was Aaron.
5 So also Christ[113] glorified not himself to be made an high priest; but he [God] that said unto him [Jesus], Thou art my Son, to day [at Jordan] have I begotten thee [as a New Creature].

James and Peter made manifest that what was true for Jesus was also true for his followers. They must experience the same begettal—the begettal as a New Creature, a son of God.

JAMES 1:
18 Of his own will begat he [God] us [Church] with the word of truth, that we should be a kind of firstfruits of his creatures.

1 PETER 1:
3 Blessed be the God and Father of our Lord Jesus Christ[113] [anointed], which according to his abundant mercy hath begotten us [the elect Church (vs. 2)] again[115] [from above] unto[116] [for] a lively hope [a hope that is not only alive but is maturing][117] by the resurrection of Jesus Christ[113] [anointed] from the dead,

1 PETER 1:
23 Being born again[115] [begotten from above], not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Those “begotten from above” are no longer sons of Adam. As New Creatures they are “sons of God.”

1 JOHN 3:
1 Behold, what manner of love the Father hath bestowed upon us [the Church], that we [as a New Creation] should be called the sons of God: ... .
2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [God (vs. 1)] shall appear, we [as his New Creation] shall be like him; for we shall see him as he is.

BEING FAITHFUL
There is a work to be done by all who are called and chosen (elected). As the apostle Peter indicated, those baptized into

111. phoberos, #5398G.
112. See PAUL’S PRECEPT . . . , page 76.
113. christos, #5547G.
114. Greek has the article.
115. anagenno, #0313G.
116. eis, #1519G.
117. See HOPE OF THE PRIESTHOOD, page 345.
death and begotten to a new nature must also be developed. They must be made perfect (incorrupt) in spirit as a New Creature and priest.

2 Peter 1:
4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is spiritually blind, and cannot see afar off cannot see the Kingdom.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail:
In his letter to the Romans Paul described the work to be done simply, but emphatically.

Romans 8:
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Romans 12:
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.

Those who aspire to be of the heavenly priesthood cannot continue to conform to this world. They must be transformed. As predestinated, they must conform to the likeness, the character, of Jesus. This is the only way they may make their “calling and election sure.”

1 John 4:
7 Beloved, let us love one another: for love is of [the living, immortal] God; and every one that loveth is born [begotten] of God, and knoweth God.
8 He that loveth not, knoweth not God; for God is love.
9 ... 17 Herein is our love made perfect [complete], that we [the Church] may have boldness [as a royal priesthood] in the day of judgment [in the Age-to-Come]: because as he [God (vs. 16)] is [without awe of DEATH and SIN], so are we in this world [Present-Evil-World].

John 15:
12 This is my commandment [precept], That ye love one another, as I have loved you [his disciples].
13 Greater love hath no man than this, that a man lay down his life [soul] [not a momentary act, but eternal] for his friends.

Jesus in his Parables of the Talents, the Unjust Steward, and the Pounds, made manifest the need for faithfulness. Paul also emphasized it.

1 Corinthians 4:
2 Moreover, it is required in stewards that a man be found faithful.

Paul also emphasized it.

Luke 16:
10 He that is faithful in that which is least is faithful also in much: ... .

Revelation 2:
10 ... : Be thou faithful unto death [of not just the body, but the ego], and I will give thee a [the] crown of [the] life.
Making Perfect a Priest
The Walk of a New Creature

Proverbs 24:27
Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Matthew 7:14
Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Hebrews 10:20
The new, living way which he has opened for us through the curtain, the sacrificial way of his [Jesus'] flesh.

Revelation 9:6
And in those days shall men seek the death required of the New Creation, and shall not find it; and shall desire to die, and the death shall flee from them.

<table>
<thead>
<tr>
<th>A. DRAW</th>
<th>B. ENLIGHTEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALIENED (Wilderness)</td>
<td>BAPTIZED INTO DEATH (Jordan)</td>
</tr>
<tr>
<td>CALLED</td>
<td>BAPTIZED FOR REPENTANCE (Red Sea)</td>
</tr>
<tr>
<td>YES</td>
<td>NO</td>
</tr>
</tbody>
</table>

Consecration to Righteous Living
Consecration to Eternal Service

<table>
<thead>
<tr>
<th>C. BEGET AS NEW CREATURE</th>
<th>D. MAKE PERFECT</th>
<th>E. CHANGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHOSEN</td>
<td>FAITHFUL</td>
<td>SLEEP</td>
</tr>
<tr>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
</tbody>
</table>

Truth

<table>
<thead>
<tr>
<th>F. ADAMIC DEATH &amp; RESURRECTION</th>
<th>G. SECOND DEATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>9</td>
</tr>
</tbody>
</table>

Child of Adam
Romans 5:12,19; 1 Corinthians 15:21,22; Galatians 4:3

Child of God
Romans 8:14-16; 1 John 3:1,2

C. BEGET AS NEW CREATURE
John 3:3-8; Romans 8:9-16; 2 Corinthians 5:16,17; 1 Peter 1:3,23; 1 John 5:1,4,18.

7. CHOSEN
Matthew 22:14; Mark 13:20; Romans 9:11; Colossians 3:12; 1 Thessalonians 1:4; 1 Peter 2:4,9; 2 Peter 1:10; Revelation 17:14.

Anointed
1 John 2:20,27; 2 Corinthians 1:21.

Son of God
1 John 3:1,2,9.

Rest
Hebrews 4:11.

D. MAKE PERFECT
Matthew 5:48; John 17:23; (complete as a priest)
2 Corinthians 5:13; Ephesians 4:11-13; Philippians 3:15; Colossians 1:22,28; 4:12; Hebrews 5:14; 6:1; 13:21; James 1:4; 1 Peter 5:10; 2 Peter 3:14; 1 John 2:5; 4:12,17.

8. FAITHFUL
Luke 16:10-12; 1 Corinthians 4:2; Revelation 2:10; 17:14.

On Trial
Hebrews 2:18; 4:15; 1 Peter 1:7; 4:12,17.

Cleansing Land
Deuteronomy 7:1,2; 20:16,17; 2 Corinthians 10:4,5.

9. SECOND DEATH
1 Corinthians 15:30; Revelation 2:11; 20:6,14.

10. SLEEP
John 11:11-13; Acts 7:60; (not all—1 Corinthians 15:51)
1 Corinthians 15:18,20; 1 Thessalonians 4:14-16.

E. CHANGE
1 Corinthians 15:40-44,51,52; Philippians 3:21.

11. GLORIFIED
Revelation 20:6; Romans 8:17:28-30; 1 Corinthians 15:53,54; Hebrews 3:1; 1 Peter 2:5; 2 Peter 1:4.
1 Corinthians 11:
26 For as often as ye eat this bread, and drink this cup [as Jesus' disciples], ye do show [proclaim] the Lord's death [the Sacrificial Death he exemplified] till he [it] [that death] come.

Those who make their calling and election sure by a life of faith unto death will have the privilege of blessing God's creation.

Galatians 3:
9 So then they which be of faith [the Church] are blessed with faithful Abraham.

**JUSTIFICATION OF THE PRIESTHOOD**

Since Martin Luther's vaunted dissertations, the language of justification has been central to Protestantism's belief structure. Unhappily, through a lack of understanding of the two salvations and disregard of Habakkuk's Precept, much of that language has distorted God's word and changed a very simple concept into one very complex.

**DEFINITION**

One such distortion is the definition given by some to the associated word groups. They assert “to justify” signifies “to make righteous”; however, both the Hebrew and Greek words, as used biblically, have the meaning “to declare righteous.”

Luke 7:
29 And all the people that heard him, and the publicans, justified God, … .

The people and the publicans did not, could not, make God righteous. They declared him to be righteous.

Luke 18:
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified … .

Though a sinner, because of his faith the publican was declared to be righteous. He was not made righteous.

Problematically for English readers, two different word groups have been used in translation. As shown in the box these word groups have separate origins and have meanings that are significantly different. The word group that more closely agrees with the biblical languages, the Anglo-Saxon, does not have a verb associated with it. This lack has resulted in the dominant use of the Latin group. A use that has given credence to the thought of making righteous.

**JUSTIFICATION AND BEGETTAL**

Another problem has been the association of justification with begettal. The above texts make manifest such a connection is inappropriate. In the first text the people that justified God did not “beget” him. The publican in the second text could not have entered his home a New Creature since the “new and living way” had not as yet been opened. This insight is critical to understanding justification. To be justified, to be declared righteous, is a separate and unique act to begettal as a New Creature. Justification, a declaration of righteousness, has to do with a person’s relationship with the heavenly Father, not a change of nature.

Romans 4:
3 … Abraham believed God, and it was counted unto him for righteousness.

130. katangello, #2605G.
131. See SACRIFICIAL DEATH, page 290.
132. In Greek “death” is masculine and is the antecedent for the pronoun “he.” See note 130, page 290.
133. See HABAKKUK’S PRECEPT (FAITH), page 67.
138. 2 Cor 5:17; 1 John 5:1.
Because of his faith Abraham was justified, declared to be righteous. This man of faith, however, was not spirit begotten. He was not a New Creature.

**HEBREWS 11:**
39 And these all [all the faithful of old to include Abraham (vss. 4-38)], having obtained a good report through faith, received not the promise:
40 God having provided some better thing for us [the Church (vs. 40)], ….

Begettal involves a change of nature. Justification involves a change of relationship. The two acts are separate and distinct.

**JUSTIFY/CONDEMN**
In the Bible “to justify” is often juxtaposed with “to condemn.”

**DEUTERONOMY 25:**
1 … they shall justify the righteous, and condemn139 the wicked;

**MATTHEW 12:**
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.140

**ROMANS 5:**
18 Therefore as by the offence of one judgment came upon all men to condemnation141 [of death]; even so by the righteousness of one the free gift came upon all men unto justification of life.

**ROMANS 8:**
33 Who shall lay any thing to the charge of God’s elect? It is God that justifieth.
34 Who is he that condemneth142 [the elect (Church)]? ….

“To condemn” means to declare one to be wicked. It does not mean to make one wicked, nor does it mean to condemn one individual for another’s wickedness, an act directly prohibited by the Torah of Moses.143 In like manner, “to justify” does not mean to make one righteous, nor does it mean to justify one for the righteousness of another.144

God’s long term purpose is to have a loving creation.145 Unless freely given love has no meaning; so, if God violated the free-will of his creatures by making them righteous it would counter his purpose. Free-will dictates character not be implanted. Free rational beings have the responsibility for their own characters. Just as God could not condemn his creatures by making them wicked, neither could he justify them by making them righteous. Either act would invalidate his purpose and God cannot deny himself.146

**JUSTIFIED BY GRACE/FAITH**
Yet another problem results when there is failure to discern there are the two kinds of righteousness explicit in the Bible.

**ROMANS 3:**
21 But now the righteousness of God without the law147 [Torah] of Moses is manifested, …;
22 Even the righteousness of God, which is by faith of Jesus Christ148 [anointed] to all, and upon all them that believe the Torah of The Adam: … :
23 … 24 Being justified freely by his [God’s] grace through the redemption that is in Christ148 [anointed] Jesus:

Fallen humans are “wretched” creatures, unable to do the things that they would.149 They cannot obtain righteousness by their own works, a righteousness through the Mosaic Torah. God, however, by his grace made overt another kind of righteousness, a righteousness that emanates out of faith, Habakkuk’s Precept. Thus, scripture sets forth two kinds of righteousness:

righteousness by faith,150 believing God;
righteousness by torah,151 being without sin, sinless.

The first, to be justified by faith, does not mean one is without sin or that one’s sin is somehow glossed over. The second, a righteousness by works, is a righteousness not obtainable by a fallen creation in the Present-Evil-Age.152

**ROMANS 4:**
5 But to him that worketh not [keeps not the Torah], but believeth on him [God] that justifieth the ungodly153 [sinners], his faith is counted154 for righteousness.

---

139. rasha, #7561H.
140. katadikazo, #2613G.
141. katakrima, #2631G.
142. katakrino, #2632G.
143. See Justification, Ransom, …, page 358.
144. See R obe of Righ teousness, page 356.
145. Gen 1:26. See James’ Precept (Liberty), page 69.
146. 2 Tim 2:13.
147. nomos, #3551G.
148. christos, #5547G.
154. logizomai, #3049G.
Galatians 2:
17 But if, while we seek to be justified by Christ\(^{155}\) [the anointing], we [the Church (vs. 16)] ourselves also are found sinners, is therefore Christ [Anointed] the minister of sin? God forbid. Faith righteousness was made evident in God’s relationship with Abraham. Following Habakkuk’s Precept,\(^{156}\) Paul asserted the record of that relationship was provided so the Church would know of it\(^{157}\) and, consequently, be motivated to emulate it.\(^{158}\) Thus, to Paul, Abraham’s justification was the same as that to be experienced by the Church, both being justified by faith.

Romans 4: & 5:
4:22 And therefore it [faith (vs. 20)] was imputed\(^{159}\) to him [Abraham] for righteousness.
23 Now it was not written for his sake alone, that it [righteousness] was imputed\(^{159}\) to him;
24 but for us [the Church (vs. 11)] also, to whom it [righteousness] shall be imputed,\(^{159}\) if we believe on him [God] that raised Jesus our Lord from the dead,
25 Who was delivered for our [the Church’s, not Adam’s] offenses [as Aaron’s bull was “delivered” for his house],\(^{160}\) and raised again\(^{161}\) for our justification [his resurrection is the evidence needed for faith, to believe].
5:1 Therefore being justified by faith [in God (vs. 24)], we have peace with God through our Lord Jesus Christ\(^{155}\) [anointed]; This has been true for all who live their lives in accordance with their faith, Jews and Gentiles alike. Even though they may be morally weak, they are righteous.

Hebrews 11:
32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, … , and of the prophets:
33 Who through faith … wrought righteousness, … ,
For the New Creation the faith by which one is justified comes as result of God’s drawing and enlightenment. It grows from a knowledge of God and his true character.

Romans 10:
17 So then, faith cometh by hearing, and hearing by the word of God.

This faith, founded on a belief of the Word of God and an appreciation of his gracious purpose, will influence lifestyle. It will transform! Consequently, justification of the Church is followed by development as a priest, the “making perfect” process represented by the “cup,” the blood of the Covenant.\(^{162}\)

ROBE OF RIGHTEOUSNESS
A God of love will not, cannot, lie.\(^{163}\) Individuals justified by God,\(^{164}\) those declared righteous, are in fact righteous. Doing otherwise would be calling evil good.

Isaiah 5:
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Nevertheless, as evinced in the writing of the author of The Pilgrim’s Progress—a work that has greatly influenced the commonly held perception of the Christian walk—Christendom teaches that the followers of Jesus are made righteous by being covered with his “robe of righteousness.”

The righteousness then by which a man is made righteous … is the righteousness of another than he who is justified thereby. Hence it is said again, by the soul thus justified and made righteous, “The Lord hath clothed me with the robe of righteousness.” … This we call a being made righteous by reckoning, by the reckoning of God; for none is of power to reckon us righteous but God, because none can make us so but him. … This is the case; God makes a man righteous by bestowing of righteousness upon him, by counting the righteousness of his Son for his: he gives him righteousness, a righteousness already performed and completed by the obedience of his Son.—*John Bunyan*\(^{165}\) (c. 1680 C.E.)

There is one text in the Bible that uses the imagery of a “robe of righteousness,” the one quoted by Bunyan.
Chapter Eleven: Heavenly Priesthood

Isaiah 61:
10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he [God] hath clothed me [the “blessed” seed (vs. 9)] with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Following Peter’s Precept, context shows Christendom’s use of this text is flawed. The subject, the “me” in the verse, is a personification of the community of those “that mourn” in verse 3, those who “shall be named the Priests of the Lord” in verse 6—the earthly “seed,” the faithful of Israel.

The actions there announced—giving of “beauty for ashes,” the “oil of joy,” the “garment of praise,” the building “old wastes,” the raising up “former desolations, the repairing “waste cities”—are to have their fulfillment as stated in verse 10. Israel, having at that time entered the New Covenant (vs. 8), is to receive its double blessing (vs. 7), the blessing of the “firstborn” of the earthly creation. Verse 10 is an expression of the community’s joyous reaction to that fulfillment, a fulfillment the prophet had described earlier in very similar words.

Isaiah 49:
18 Lift up thine eyes round about, and behold: all these [fallen humanity] gather themselves together, and come to thee [Israel]. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants [repentant of fallen humanity], and they that swallowed thee up [the unrepentant] shall be far away.

The robe of righteousness is the figurative covering enjoyed by the faithful Jewish Remnant in a restored Israel after its time of cursing (Jacob’s Trouble) has passed. Thus, Peter’s Precept disallows applying Isaiah’s imagery to the Church as Christendom is disposed to do; however, there is second text that uses the imagery without the rubric and does refer to the Church.

Revelation 19:
7 … for the marriage [feast] of the Lamb is come, and his wife [the Church] hath made herself ready.
8 And to her was granted that she [as the “wife” (Church)] should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [righteous acts] of saints.

As shown by the commentary of Matthew Henry, Christendom’s lack of understanding of the divine purpose results in misinterpretation of this text.

The robe of Christ’s righteousness, which he has wrought out for his church, the Father imputes unto her, and bestows upon her. None are brought to Christ, but those whom the Father brings. This notes the conversion of souls to him. The robe of righteousness, and garments of salvation, the change of raiment Christ has put upon her.

—Matthew Henry (c. 1710 C.E.)

… The church appeared; not in the gay, gaudy dress of the mother of harlots, but in fine linen, clean and white. In the robes of Christ’s righteousness, imputed for justification, and imparted for sanctification. …—Matthew Henry (c. 1710 C.E.)

The Greek word dikaioma does not signify an intrinsic quality as suggested by the use of “righteousness” in the KJV, but the consequence of such a quality—“righteous acts.” The righteous acts are those of the “saints,” not of Jesus. The “wife” makes herself ready. She is clothed in her own righteous acts, her own works of faith.

James 2:
24 Ye see then how that by works [of faith (vs. 22)] a man is justified, and not by faith only.

Works of faith, righteous acts that naturally flow from believing God, are the justification for God’s “justification,” for declaring a being to be righteous.

Romans 3:
26 To declare, I say, at this time his [God’s] righteousness: that he [God] might be just, and the justifier of him [a disciple] which believeth in Jesus.
No scripture speaks of covering one’s sins with another’s “robe of righteousness.” Such a procedure would not be just! It would be declaring evil good.

Neither is there a scripture that states God cannot look upon a sinner without such a covering. Since Adam and Eve God has “looked upon” sinners. Every member of the Church has been drawn by God and all have been sinners.

**Psalms 25:**
8 ... upright is the LORD: therefore will he [God] teach sinners in the way.

There is one text that may confuse if not “rightly divided.”

**John 9:**
31 Now we [Pharisees (vs. 15)] know that God heareth not sinners: ...

This belief of the Pharisees was based on their erroneous interpretation of scripture and is not true. Jesus often challenged the way they “read” the scripture. In his Parable of the Publican and the Pharisee he clearly taught God “heareth” sinners. After the publican went to the Temple and confessed to be a sinner, he “went down to his house justified.”

**Justification, Ransom, Justice**
The confusion of language, particularly the use of the Latin word group, has resulted in Christendom closely relating justification with ransom and the “satisfaction of justice.”

… Our justification comes freely of the mere mercy of God. For whereas all the world was not able to pay any part toward our ransom, it pleased Him, without any of our deserving, to prepare for us Christ’s body and blood, whereby our ransom might be paid, and his justice satisfied. Christ, therefore, is now the righteousness of all them that truly believe in him.—John Wesley

There is no such relationship! Abraham was justified many centuries before the ransom was given by Jesus. Neither did the ransom in any way make “justice satisfied.” The metaphor of “justice satisfied” is not found in the Bible. The conditional life given in Eden required obedience to preclude death. All that has transpired since that penalty was inflicted, to include the ransom, has been a direct outgrowth of divine grace and love for his creation, not justice.

**Romans 5:**
15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ hath abounded unto many.

Neither was the ransom a provision of the Mosaic Covenant (a life for a life). The Torah of Moses prohibited transference of guilt and its consequence from the guilty to the innocent. It demanded the individual deserving either a positive or a negative outcome personally receive it, otherwise justice is not served. Where a person suffers the consequence for another’s act the Torah is violated. There is found only injustice!

The soul (body + spirit) given by the man Jesus did not set aside the penalty of death, the penalty mandated for disobedience. Instead, it makes possible a resurrection after death—a resurrection that will provide opportunity for all the human creation to be restored to the physical perfection, the nonmortality, enjoyed at creation.

The act of Jesus giving his soul as a ransom has no effect on the present sins of human creation. These are “passed over.” The sinful nature, not past sins, will be addressed after resurrection—that is the work of the Kingdom. At that time torah righteousness will be possible, so humankind will be justified by works.

---

173. Gen 3:9-24
174. John 6:44.
175. 1 Cor 6:9-11; 1 John 1:10.
179. See Love, ..., Not Propitiation, page 165.
180. See Jesus, Only Son Begotten, page 91.
181. *aionios, #0166G.*
182. *christos, #5547G.*
185. 1 Cor 15:21,22. See Earthly (Physical) Resurrection, page 301.
Sanctification of the Priesthood

Just as with justification, a lack of understanding of the divine purpose and the two salvations has resulted in distortion and confusion over the word group associated with sanctification.
1 Peter 1: 
22 Seeing ye [the Church] have purified your souls in obeying [harkening to] the truth through the [spirit] unto unfeigned love of the brethren, ...

Ephesians 5: 
26 That he [Jesus] might sanctify and cleanse it [the Church] with the washing of water by the word of the truth through the [spirit] unto unfeigned love of the brethren, ...

2 Thessalonians 2: 
13 ... God hath from the beginning chosen you [those who respond to his calling] for salvation of humankind through sanctification of the [spirit] and belief of the truth:

Though sanctification is by truth, not error, one does not have to be a member of a particular group to be of the Church. The emphasis is on beliefs and not on affiliation with a particular organization.

Proverbs 23: 
7 For as he thinketh in his heart [soul] not the organization, institution, to which one belongs, so is he: ...

The Truth Separates

When accepted and believed the Truth results in separation. Light has no communion with darkness.

2 Peter 2: 
18 ... those [the Church] that were clean escaped from them who live in error.

2 Corinthians 6: 
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 ... Wherefore come out from among them, and be ye separate ... and I [God] will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, ...

Before those “called” are “received” they must separate themselves from “unbelievers.” “Received” here must mean “begotten of God,” since they are to be “sons” (children) of God.

John 1: 
12 But as many as received him [Jesus], to them gave he [God] power [as New Creatures] to become the sons of God, ...

The charge of the apostles is unequivocal. Truth separates the Church from the world! This is not a new phenomenon. Israel experienced the same, though it was not an experience they appreciated. They did not want to be different and separate, but wanted to have a king and be like the nations around them.

Followers of the Anointed must resist all such temptations. The truth of divine purpose sets apart! It sanctifies!
PRIESTHOOD DEVELOPMENT AND HEBREWS

In his epistle to the Hebrews, Paul\(^{204}\) indicated development of a new priesthood “after the order of Melchizedek”\(^{205}\) was prefigured by the consecration rite of the Aaronic priesthood (Leviticus 8 & 9), the Atonement Day sacrifice (Leviticus 16), and the covenant ratification sacrifice (Exodus 24).\(^{206}\)

HEBREWS 9:
7 But into the second [tent] (the Most Holy vs. 3) went the high priest alone once every year (once every year on Atonement Day he entered the Most Holy twice),\(^{207}\) not without blood [of bull and goat], which he offered [blood of the bull] for himself [and his house],\(^{208}\) and [blood of the goat] for the errors of the people:
8 The [h]oly Ghost\(^{209}\) [spirit] this signifying [by such limitation (vs. 7)], that the way into [of the holiest of all]\(^{210}\) [Holies] (“new and living way”\(^{211}\) of “true tabernacle”\(^{212}\) was not yet made manifest, while as the first tabernacle\(^{213}\) [tent] [in which the Levitical priests ministered] \(^{214}\) was having yet \[himself\] [standing] [with God].\(^{215}\) 9 ... 12 Neither by the blood of goats and calves, but by his own blood he [Jesus] entered in once\(^{216}\) [for all time] into the holy place [Most Holy of “greater and more perfect Tabernacle” (vs. 11)], having obtained eternal\(^{217}\) redemption [of an age] [the redemption of the fallen creation in the Age-to-Come] for us\(^{208}\) [himself] [Head and Body].

Here again, translators introduced a meaning not present in the Greek by adding the words “for us.” The verb rendered “having obtained” is singular in middle voice indicating Jesus acted for or with reference to himself. The apostle was drawing from the consecration rite, as well as Atonement Day, in which a bull was offered for Aaron and his house.\(^{219}\) Through “his own blood” the Anointed obtained “redemption,” the privilege of delivering human creation, for his corporate self, Head and Body.

HEBREWS 9:
13 For if the blood of bulls and of goats [in the priestly consecration rite and on Atonement Day], and the ashes of a heifer sprinkling the unclean [on other days], sanctifieth to the purifying of the flesh [by providing forgiveness of sin]:
14 How much more shall the blood of Christ\(^{220}\) [the Anointed] [prefigured by blood of Aaron’s bull for himself and his sons] \(^{221}\) ... purge your [Body members (Aaron’s sons)] conscience from dead works [transform your sin disposition] to serve the living God [by serving his creation as priests]?
15 ... 22 And almost all things are by the law\(^{222}\) [Torah] purged with blood; and without shedding of blood is no remission\(^{223}\) [release].

The apostle made manifest the Mosaic arrangements set forth important lessons for the development of a new priesthood.

sprinkling of blood — sanctification (vs. 13)

sanctification — purging (purification) (vs. 13)

purging — transforming of character (spirit) (vs. 14)

THE ANOINTED—HEAD AND BODY

Having established these correspondences, Paul continued:

HEBREWS 9:
25 Nor yet that he [Jesus] should offer himself\(^{208}\) [his corporate self, Head and Body] often, as the [Aaronic] high priest entereth into the holy place [Most Holy] every year [on Atonement Day] with blood of others [of a bull and goat];

---

204. See note 17, page 20
205. Heb 7:11.
208. In Hebrews Paul followed the practice used by Moses in Leviticus where on occasion the pronoun “himself” was used in a collective sense for the High Priest and his house (Lev 9:8; 16:6,11).
209. pneuma, #4151G.
211. bagion, #0039 (plural, neuter, with article).
213. Heb 8:2.
214. skene, #4633G. In the immediate context this word is used for the structure’s separate chambers (Holy, Most Holy) as well as for its totality (Heb 8:5).
215. echo, #2192G, present participle. See YLT.
216. The Levitical rite lost its standing when God accepted Jesus as fulfillment of the Melchisedec figure (Heb 5:6; 7:21) and the heavens were opened to him (Matt 3:16); however, that did not negate the covenant. Israel was, and still is, in covenant relationship with God. Ishmael did not die at the birth of Isaac. Esau did not die when Jacob received the blessing. Both lost their standing as firstborn, but they continued to live and were blessed by God (Gen 17:20; 21:13,20; 27:39). Though the priesthood lost its standing, the Israelites did not lose their covenant relationship, nor did God “repent” of their election as an earthly priesthood (Ex 19:5-6; Rom 11:26-29). The covenant continued after the ravaging of Solomon’s Temple and it has endured since the destruction of Herod’s.
217. epaphax, #2178G. Temporal, not quantitative.
218. aionias, #0166G.
220. christos, #5547G, with article.
221. Lev 8:14,30; 16:3,6,11,14.
222. nomos, #3551G.
223. apisestos, #0859G. See RELEASE FROM SIN, page 227.
HEBREWS 9: (CON'T)

26 For then must he [Jesus] often have suffered since the foundation of the world: but now once [one time] in the end [consummation] of the world [ages] hath he appeared to put away sin [from human creation] by the sacrifice of himself.

Jesus offered himself as a corporate entity—as the Anointed, Head and Body—High Priest of a twofold (heavenly and earthly) priesthood that would “put away sin” from God’s fallen creation.

HEBREWS 10:

14 For by [Jesus] one offering [for all time] he [God] hath perfected [perfected] [perfects] for ever [everlastingly] them [Body members of a twofold priesthood (Israel and Church)] that are [being] sanctified.

A “MORE EXCELLENT” PRIESTHOOD

The apostle established the necessity for the taking away of the first priesthood earlier in his epistle.

HEBREWS 7:

11 If therefore perfection were by the Levitical priesthood … what further need was there that another priest [High Priest, Head and Body] should rise after the order of Melchisedec, … ?

For the priesthood being changed, there is made of necessity a change also of the [priesthood] (Israel and Church).

13 … 28 For the law [Torah] [of Moses] maketh men high priests which have infirmity; but the word of the oath [given David by God] which was since the law [Torah], maketh the Son [a High Priest], who is consecrated [perfected] for evermore [the age] (for the work of the Age-to-Come).

The Torah of Moses can provide forgiveness of sin. It cannot, however, give release from sin. Consequently, following Israel’s cogent illustrative failures, God swore an oath to King David.

PSALMS 110:

4 The LORD hath sworn, and will not repent, Thou [David’s Lord (vs. 1), who is of the seed of David] art a priest for ever after the order of Melchizedek.

The Levitical priesthood was “taketh away” by the destruction of its Temple. The establishment of the “second” which began at Sinai (earthly) and Jordan (heavenly) has continued to this day.

224. hapax, #0165G.
225. suntedeia, #4930G.
226. aion, #0165G, plural.
227. See note 208, page 361.
228. Heb 7:11,12; 8:6-8,13.
229. The adjectives proton (first), #4412G, and deuterous (second), #1208G, are neuter and singular. In the immediate context only soma (body), #4983G, in verse 5, and thelma (will), #2307G, in verse 7, agree in both characteristics. The words rendered “sacrifices” and “offerings” in verse 8 are feminine, plural. Those for “covenant” and “ministry” are also feminine. The context argues for the antecedent of “first” and “second” to be “body (of priests)” (Heb 7:11,12, 28; 8:6-8).
230. “Body” cannot refer to Jesus’ fleshly body, otherwise all humankind would have been sanctified at his baptism. Also, since Jesus’ sacrifice could not be earthly (Heb 8:4), he could not have offered his fleshly, earthly body—the body given to replace that lost by Adam, which was not a sacrifice for sins in the biblical sense. The sacrifice of Jesus was spiritual (Eph 5:2; Heb 9:12-14,25-28; 1 Pet 2:5). He offered himself as a corporate entity (John 2:21; Gal 3:28; Col 1:24). Verse 22 makes evident his corporate body is the focus of the context.
231. christs, #5547G.
232. ephapax, #2178G. See note 217, page 361.
233. The Greek text has “the body” not “our bodies.”
234. The Greek eis to dienekes is better rendered “for all time.” The phrase does not modify “perfected,” but the one offering “offered” as in Heb 10:1,12 (see on pages 94 and 218).
235. Perfect tense denotes a present continuing state resulting from completed action and is best translated by the English present (e.g., John 6:69; Heb 2:14; 5:11; 7:16; 10:10,11,30; 12:8).
236. Present participle. See REB, JB, NASB margin.
237. nomos, #3551G.
239. teleioo, #5048G. See A PRECEDENT FROM THE SEP-TUAGINT (LXX), page 343.
240. es, #1519G.
241. aion, #0165G, with article.
242. See DAVIDIC COVENANT, page 224.
Through David’s seed there is to be a “more excellent” priesthood, a “royal priesthood,” a priesthood of the order of Melchizedek.

**Hebrews 8:**
6 But now hath he [Jesus] obtained a more excellent ministry … established upon better promises [oath-bound promises].
7 For if that first[covenant] [ministry] [Levitical] had been faultless, then should no place have been sought for the second.
8 For finding fault with them [Levitical priesthood], he [God] saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant [for humanity] with [the offering of] the house of Israel [ten tribe nation] and with [the offering of] the house of Judah [two tribe nation] [offerings synergized with the Church]:
9 In that he [God] saith, A new covenant, he hath made the first[covenant] [ministry] old. Now that[example] [the Levitical ministry] which decayeth and waxeth old is ready to vanish away [fulfilled in 70 c.e.].

Paul’s foreboding over the “infirmity” of the Levitical priesthood and its resultant future was fulfilled by Rome’s destruction of the Temple. That “first ministry” did “vanish away.”

**SPRINKLING OF BLOOD**
As Paul made evident, the sprinkling of blood in the Most Holy by the Aaronic High Priest for himself and his house pictured the suffering to the spirit making war with the flesh.

**Hebrews 9:**
24 And that ye put on the new man, which after God is created in righteousness and true holiness.
25 But now hath he [Jesus] obtained a more excellent ministry … established upon better promises [oath-bound promises].
26 For then must he [Jesus] often have suffered since the foundation of the world: but now once [one time] in the end [consummation] of the world [ages] hath he appeared to put away sin by the sacrifice of himself [as the Anointed, Head and Body].

The continual sprinkling of blood year after year on Atonement Day by the Aaronic High Priest is contrasted to Jesus’ suffering once for 3½ years. Thus, the sprinkling was a figure, a physical metaphor, depicting suffering—not physical suffering, but the suffering related to the spirit making war with the flesh.

**Romans 8:**
13 For if ye live after the flesh, ye shall die: but if ye through the [s]pirit[52] do mortify the deeds of the body, ye shall live.

**Galatians 5:**
17 For the flesh lusteth against the [s]pirit, and the [s]pirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things [of the flesh] that ye would.

**2 Corinthians 10:**
4 (For [as a New Creature] the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ[55] [the anointing];

**Ephesians 4:**
22 That ye put off concerning the former conversation [behavior] the old man [the flesh], which is corrupt according to the deceitful lusts;
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Thus, the sprinkling of blood in the consecration rite, the covenant ratification, and on Atonement Day pictured the suffering to be experienced by the spirit in the process of being made in “true holiness”—suffering that results from spirit opposing spirit by “bringing every thought into captivity.”

---

244. As shown by the pronoun “them” (vs. 8) the correct antecedent for “which” (vs. 6) and “first” (vs. 7) is “ministry” (vs. 6). The word “covenant” was no doubt introduced in verse 7 in a considered attempt to support Christendom’s usurpation of the New Covenant.
245. The Greek words rendered “ministry,” “which,” “first,” and “second,” are feminine, “that” is neuter. Thus, its referent must be the neuter “example” in verse 5.
246. hagion, #0039 (plural, neuter, with article).
247. batan, #0530G.
248. sunteleia, #4930G.
249. aion, #0165G, plural.
250. See note 208, page 361.
251. See Spirit versus Flesh, page 283.
252. Capitalization not inspired.
253. 2 Cor 5:17.
254. hupakoe, #5218G, with article.
255. christos, #5547G, with article.
Understanding that the process of crystallizing character, perfecting the spirit, results in suffering is the key to unlock earlier statements in Hebrews.

**Hebrews 2:**
10 For it became him [God] … in bringing many sons [Body members of the Anointed] unto glory, to make the captain [Jesus, as Head] of their salvation [God’s salvation of humankind through them] perfect [as High Priest] through sufferings.

These texts give the purpose for the correspondence the apostle revealed.

suffering — making perfect as a priest \(=\) made perfect — author of salvation

Paul added to this understanding later in his epistle:

blood of the covenant — sanctification

**Hebrews 5:**
8 Though he [Jesus] were a Son, yet learned he obedience \(=\) [to harken] by the things which he suffered;
9 And being made perfect \(=\) [complete as a High Priest], he became the author of eternal \(=\) salvation [of an age] [salvation for human creation in the Age-to-Come] to all them that obey \(=\) [harken to] him;

By the suffering needful for crystallization of his spirit, Jesus was made perfect as a sympathetic High Priest, a process that was pictured by the sprinkling of blood for covenant ratification, in the consecration rite, and on Atonement Day.

**Hebrews 10:**
29 … who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he [the Son of God (Jesus)] was sanctified … ?

**Hebrews 4:**
15 For we have not an high priest [in Jesus] which cannot be touched with the feeling of our infirmities; but was in all points tempted [spirit vs. flesh] like as we are, yet without sin.

16 Let us [as his Body members] therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Being made perfect as the Head, Jesus is able to work with those whom God has chosen, to make them perfect as Body members of his priesthood. They, in turn, will be able to work with fallen humanity, teaching them the ways of righteousness, just as they were taught by Jesus.

The critical nature of this sanctification, the process of being set apart, of being made perfect, was strongly emphasized by Paul.

**Hebrews 12:**
14 [The Church is to] Follow peace with all men, and holiness \(=\) [sanctification], without which no man shall see the Lord:

Sanctification, being made perfect as a priest, is a prerequisite for being of God’s royal priesthood. Without it “no man shall see the Lord.” It should be noted that God began his relationship with Israel only after the sprinkling of blood, only then did Moses, Aaron, Nadab, and Abihu, and seventy of the elders “see” God.

“Without the Camp”

As Paul concluded his epistle he set forth another lesson from those Levitical sacrifices that involved sprinkling of blood.

**Hebrews 13:**
10 We [who partake of the heavenly calling] have an altar, whereof they have no right to eat which serve the [Mosaic] tabernacle [the Levitical priesthood].
11 For the bodies of those beasts, whose blood is brought into the sanctuary [Most Holy] by the high priest for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people [humankind] with his own blood, suffered without the gate.
13 Let us [as his Body members] go forth therefore unto him without the camp, bearing his reproach.

---

256. 
257. 
258. 
260. Verb is aorist tense which requires the antecedent for “he” to be “Son of God.” For “he” to refer to the disciple would require present tense as in Heb 2:11; 10:14. See Heb 10:14 on page 362.
261. 
262. Ex 24:8-10.
263. Heb 3:1.
264. The Levitical sacrifices were offered to sanctify the people of Israel. That typical arrangement pictured the grand work of the Melchizedek priesthood that will sanctify fallen humanity.
265. The burning of the remains of the sacrificial victims without the camp was an intrinsic part of the offerings that included sprinkling of the blood.
Here are two more correspondences.

**body burned—suffering without the camp—without the gate**

The altar described by Paul was the altar mentioned by Daniel in his prophecy of Seventy Weeks.

**Daniel 9:**
24 Seventy weeks are determined upon thy people Israel and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

That the “most holy” here alludes to an altar is shown by the only other texts that make reference to an anointing of something “most holy,” both of which concern the altar (Peter’s Precept).

**Exodus 29:**
36 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

**Exodus 40:**
10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

The altar anointed by Jesus as Mediator, the altar to be used by him and the Church, was prefigured by the altar from which the Levitical priesthood could not eat, the altar of the sin-offering. As the apostle detailed, the bodies of the sacrificial animals were totally consumed by fire (purification) their inward parts placed on the altar of the court, the remainder “burned without the camp.” There was nothing left that could be eaten. That there is an altar from which one priesthood may eat and another may not, is yet another demonstration one is “more excellent” than the other.

---

266. Capitalization not inspired.
268. See The Mediators, page 106.
269. See The Divine Fire, page 155.
274. christos, #5547G.
275. See The Enslaving Monarchs, page 35.
276. Greek text has the article.
277. aionios, #0166G.
278. In Greek text “anointed” precedes “Jesus.”
279. See Release from Sin, page 227.
280. Not supported by many manuscripts.
come. The people of Israel281 pictured fallen humanity, those for whom the “more excellent” ministry is to be established. The forgiveness of sin received by the people was a precursor of the release from sin to be enjoyed by the human creation. By using “gate” in verse 12 in place of “camp” in verse 11, Paul indicated the burning of the sin-offering victim’s body “without the camp” was also a picture. The “gate” in ancient times was the venue for the conduct of civic affairs, where public problems were resolved.282 It was the seat of government.

During his First Advent ministry Jesus was greatly opposed by those that sat in the gate, those that sat in Moses’ seat283—the Pharisees, the scribes, the Sadducees, the Herodians. As he conveyed in his Parable of Vineyard and Husbandmen,284 they considered Jesus to be a threat to their authority and did all they could to limit his influence. So, as the body of the sin-offering victim was “burned without the camp,” Jesus “suffered without the gate,” outside of the circle of those in positions of power and influence.

With his charge to go “without the camp,” Paul signified those of the anointing must also “suffer without the gate.” Just as it was for Jesus, those who serve God are not welcomed by those who “sit in the gate.”

2 CORINTHIANS 6: 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ285 anointed with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

JOHN 3: 19 … light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

JOHN 15: 19 If ye [disciples of Jesus] were of the world, the world would love his own: but because ye are not of the world, but I [Jesus] have chosen you out of the world, therefore the world hateth you. As John foresaw in vision, such has been the history of Israel and the Church in their relationship with Christendom.

REVELATION 14: 4 These [faithful Jewish remnant]286 are they which were not defiled with women287 [Babylon and her daughters (Christendom)]; for they are virgins. These are they which in Age-to-Come follow the Lamb whithersoever he goeth. These were redeemed from among men, being the [earthly] firstfruits unto God and to the Lamb.

REVELATION 20: 4 … I [John] saw the souls of them [the Church] that were beheaded for the witness of Jesus [Jesus became their Head], and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands [they were without the gate of the religious systems of the “beast” and “image”]; … .

Paul also spoke of this need to live “without the camp” in his great hymn to love.

1 CORINTHIANS 13: 1 Though I speak with the tongues of men and of angels, and have not charity288 [love], I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity288 [love], I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity288 [love], it profiteth me nothing.

The thought of giving “my body to be burned” directly relates to the going forth “without the camp” for it is there that “the bodies of those beasts, whose blood is brought into the sanctuary by

Chapter Eleven: Heavenly Priesthood


the high priest for sin, are burned.”289 “Body to be burned” is a figure for the purification process the Church must experience.290

ROMANS 6:
6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

ROMANS 8:
13 For if ye live after the flesh, ye shall die: but if ye through the [s]pirit291 do mortify the deeds of the body, ye shall live.

COLOSSIANS 3:
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

So, in his hymn, Paul declared even though the followers of Jesus give their bodies to be burned “without the camp,” even though they suffer “without the gate,” if they have not love, such sacrifice will be of no avail. It will profit them nothing!

Paul was not saying the Corinthians were not to give their bodies “to be burned.” All of the New Creation must fulfill that charge! They must present their “bodies a living sacrifice” and experience the purification process. The apostle declared though necessary, it is not sufficient. Not only must “the deeds of the body” be mortified, love must come in to take their place.

MATTHEW 12:
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. … .

The requirement for love is absolute. The heavenly Father has decreed in his marvelous creation of free beings love is prerequisite for life.

1 JOHN 4:
16 And we [the Church (vs. 15)] have known and believed the love that God hath to us. God is love; and he that dwelleth in love

dwelleth in [the living, immortal] God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment [Age-to-Come]: because as he [God] is [without awe of DEATH], so are we in this world [Present-Evil-World].

To be “in his likeness”292 there must be love. So, for those who have consecrated their all, the giving of their bodies to be burned “without the camp” is only a beginning. To be “as he is” while “in this world” love must be made perfect, must be made complete.

COLOSSIANS 3:
9 ... ye have put off the old man with his deeds;
10 And have put on the new man, which is renewed in knowledge after the image293 [likeness] of him [God] that created him [Jesus]:

BREAD, WINE, AND SOUL

By the First Advent the Jews had more or less kept the Passover for some sixteen centuries. This they did as a memorial of their deliverance from slavery in Egypt.294 With it they celebrated their relationship with the heavenly Father—a unique association which no other people enjoyed.295 Yet, though they performed all the ceremony, they understood not the antitypical significance of what they did. God’s due time for that understanding did not come until the night Jesus assembled his apostles in the Upper Room, the night of the fourteenth day of the first month of the Jewish year.

For all who believe Jesus is the Anointed, the Messiah, the simple ceremony he introduced using bread and wine gives a much greater depth of meaning to the Jewish feast.

THE BREAD

MATTHEW 26:
26 ... Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

To understand the significance of this gracious act—Jesus giving his body—it is necessary to go back to the beginning.

When Adam ate of the forbidden fruit his body lost its ability to maintain life and the dying process began. His body no longer

290. See THE DIVINE FIRE, page 155.
291. Capitalization not inspired.
292. See SOVEREIGNTY VS. FREE-WILL, page 179.
293. eikon, #1504G. See note 119, page 352
nonmortal, Adam was not able to pass on life without death, and so mortality became the legacy of all of his seed.296

To reverse that result it was necessary that a new body be made available for Adam—a body not subject to death. None of his seed, however, could provide such a body. As the psalmist wrote:

**PSALMS 49:**
7 None of them [fallen humanity (vs. 1)] can by any means redeem his brother, nor give to God a ransom for him:

This requirement for a nonmortal body, one not under death’s dominion, made requisite the miraculous conception of Jesus of Nazareth. Through the implantation of a perfect seed, the virgin Mary gave birth to a human being who was not of the seed of Adam—a being whose body could maintain life.

It was this body Jesus symbolized when he passed the bread. To replace that which had been lost, Jesus gave his body—a body human, dieable, nonmortal, not under condemnation.

**JOHN 6:**
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever [the age] [the Age-to-Come]: and the bread that I will give is my flesh, which I will give for the life of the world.

Thus, to take of the bread and eat, as Jesus directed, represents appropriation through faith of that “living bread”—the appropriation of a life not subject to death made available to God’s human creation by Jesus through the giving of his nonmortal human body.

**THE WINE**

Following the bread, Jesus passed a cup of wine to those gathered with him in the Upper Room, and said:

**MATTHEW 26:**
27 … Drink ye all of it;
28 For this is my blood of the new testament [covenant], which is shed for many for the remission [release] of sins [for humankind].

Even though Jesus had spoken of this necessity in a “hard saying” earlier in his ministry, this must have startled and bewildered the apostles. Under the Torah of Moses the drinking of blood was forbidden, all so doing to be “cut off.”302 In that long ago night all firstborn in Egypt were in jeopardy of the plague of death.304 Only those protected by blood were passed over; however, all thus protected became God’s!

**NUMBERS 3:**
11 And the LORD spake unto Moses, saying,
12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

In antitype, those who are of the Church of God305 are asked to partake of the cup, the blood of the Covenant. All who partake become God’s heavenly priesthood, just as the firstborn of the first Passover evolved into the Levitical priesthood.

The expression “blood of the covenant” has a twofold import. First, it indicates sacrifice is required to ratify a covenant. Second, as Paul set forth in Hebrews, the rite symbolized the process whereby God’s dual priesthood is “made perfect [able] through suffering.”307 That priesthood, as “able ministers” of the New Covenant serve God and his creation. Such “ableness” is assured by blood.

**2 CORINTHIANS 3:**
6 Who [God] also [like with Israel] hath made us able ministers of the new testament [a new covenant]; not of the letter, but of the spirit: … .

The implications of the cup can only be appreciated where there is a comprehension of Jesus’ earthly walk from Jordan to...
Calvary, the time during which he drank from the cup. Only from his life of service, from the spirit of love he demonstrated under the most severe and adverse conditions, is it possible to grasp the twofold significance of drinking the forbidden blood. Jesus spent 3½ years doing remarkable works—healing the sick, feeding multitudes both temporal and spiritual food. There were whole nights spent in prayer, without physical rest. All the while Israel’s leaders gave him tremendous opposition, attempting to undo his ministry in every way they could. All this often brought great weariness, yet there was always the people. All came to him. The poor, the sick, all who were in need, came to him for his help, for his service.

Demands by the people, contention by Israel’s leaders, had their effect and accomplished the divine purpose. In the heavenly Father’s great plan of salvation there was a prearranged period during which the “captain” of that salvation was made “perfect,” set apart, sanctified—a salvation that is the inheritance of God’s anointed peoples, salvation of the whole of human creation.

Hebrews 2:
10 For it became him [God], for whom are all things, and by whom are all things, in bringing many sons [Israel and Church] unto glory, to make the captain [Jesus] of their salvation [for humankind] perfect [a complete High Priest] through sufferings.

GIVING THE SOUL
From Jordan to Calvary, Jesus offered himself in sacrificial service. As he resolved:

Matthew 20:
28 … the Son of man came not to be ministered unto, but to minister, and to give his life [soul] a ransom for many [all of fallen humanity who freely respond in the Age-to-Come].

By declaring he was giving his “soul” Jesus indicated he was not only giving his perfect human body to replace the body lost by Adam, but he was also giving his spirit to serve God. He dedicated himself eternally to a perpetual life of service to the Creator and his creation, a “living sacrifice.”

Hebrews 7:
25 Wherefore he [Jesus, as a resurrected New Creature] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

To be “saved” humankind requires release from two enslavements. First it must be delivered from “the DEATH,” Adamic death, the DEATH that was the consequence of one man’s disobedience. Second, it must also be delivered, released, from “the SIN,” the sin that has reigned in mortal (dying) bodies since Adam’s fatal act. This twofold need is the key to understanding the bread and wine. The human creation must not only be delivered from DEATH, it must also be released from SIN.

Romans 8:

To facilitate such deliverance God set in motion a plan, a process, by which he develops a dual priesthood that will minister to his fallen creation, both the living and the dead. Jesus, by his consecration as the high priest of this priesthood, dedicated himself, his soul, totally, and forever, for this service.

John 15:
13 Greater love hath no man than this, that a man lay down his life [soul] for his friends.

All who desire to be of the heavenly aspect of this priesthood and serve in synergy with Israel, must make the same dedication, drink of the same cup. As Jesus declared to the apostles:

Mark 10:
39 … Ye shall indeed drink of the cup that I drink of …

Thus, all who desire to be “conformed to the image of his [God’s] Son” must experience the same preparation he experienced for they are to be with Jesus and see him as he is.
1 Peter 1:2  Elect ... through sanctification of the [s]pirit unto obedience, and sprinkling of the blood of Jesus Christ: BLOOD—SANCTIFICATION

John, the apostle of love, echoed Peter.

1 John 3:16  Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Those who would serve God must lay down their souls as did Jesus. They must be sanctified, dedicated, and thoroughly prepared as priests, just as was Jesus—a process symbolized by the drinking of the cup.

Following his charge to eat the bread and drink the wine, Jesus indicated this eating and drinking was not a simple one-time act, but was an activity that was to continue throughout the lifetime of the disciple.

1 Corinthians 11:26  For as often as ye eat this bread, and drink this cup, ye do shew the Lord's sacrifice till he come to you.

Those who eat of the bread and drink of the cup are to continue to so do until it, a death like the Lord's, comes.

This anticipated our Lord's instruction to the Church at Smyrna.

Revelation 2:10  ... be thou faithful unto death, and I will give thee a crown of life.

All who desire to follow in Jesus' footsteps must accept this charge. They must faithfully eat of the bread and drink of the cup until the sacrificial death, the Lord's death, come. They must eat of the body of Jesus (the bread), they must drink of his blood of the Covenant (the cup), continually and throughout their lives, “unto death.” Only in this way will they as a New Creation be “made perfect” in spirit so they may eternally serve God as his heavenly priesthood, a “living sacrifice.”

Psalms 67:
1  God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
2  That thy way may be known upon earth, thy saving health among all nations.
3  Let the people praise thee, O God; let all the people praise thee.
4  O let the nations be glad and sing for joy: for thou shalt judge the people righteous, and govern the nations upon earth. Selah.
5  Let the people praise thee, O God; let all the people praise thee.
6  Then shall the earth yield her increase; and God, even our own God, shall bless us.
7  God shall bless us; and all the ends of the earth shall fear him.