

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2019**

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**GENERAL SUBJECT:  
THE WONDERFUL CHRIST  
IN THE CANON OF THE NEW TESTAMENT**

Message Twelve

**Knowing and Experiencing  
Christ as Our Kingly and Divine High Priest  
according to the Order of Melchizedek**

Scripture Reading: Heb. 5:6, 10; 6:20—7:3, 11-12, 21, 25; 8:1-2; 10:12; Gen. 14:18-20

**I. In the Scriptures we have the Aaronic priesthood, the kingly priesthood, and the divine priesthood—Heb. 10:12; 5:10; 7:1-2, 25:**

- A. The Aaronic priesthood is for offering sacrifices to God for our sins—10:12:
  - 1. The Aaronic priesthood solves the problem of sin—7:27; 9:12, 28.
  - 2. Christ put away sin by offering Himself to God as the one sacrifice for sins—v. 26; 10:10-12.
  - 3. The Aaronic priesthood was not part of God's initial intention but was added later because of the problem of sin—1:3; John 1:29; Rom. 8:3.
- B. The kingly priesthood is for ministering God into us—Heb. 5:10; 7:1-2:
  - 1. As a High Priest according to the order of Melchizedek, Christ is the King of righteousness and the King of peace—Isa. 32:1, 17; 9:6.
  - 2. Christ's purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high is according to the order of Melchizedek—Psa. 110:1, 4; Heb. 1:3; 8:1.
  - 3. As the kingly High Priest, Christ ministers to us whatever we need, dispensing the processed and consummated Triune God into us as our supply to fulfill God's eternal purpose.
- C. The divine priesthood is for saving us to the uttermost—7:25:
  - 1. For Christ to be kingly is a matter of status, but for Christ to be divine is a matter of constituent, that is, of having the necessary element that constitutes Him a divine High Priest—1:2; 7:26.
  - 2. The divine priesthood is the saving power of the indestructible life; thus, the divine priesthood is the presence of life and the absence of death—v. 16.

**II. Psalm 110:4 is a prophecy that Christ was ordained by God to be a Priest forever according to the order of Melchizedek—Heb. 5:6, 10:**

- A. Christ is not only the King with power and authority but also the High Priest—Psa. 110:1-2; Heb. 2:17; 4:14; 6:20; 8:1; 9:11:
  - 1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood—7:1-2; Zech. 6:13.
  - 2. As the King, He has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13.

- B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18:
  - 1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.
  - 2. In His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the Triune God, who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply so that we may be saved to the uttermost (Heb. 7:25).
- C. Psalm 110:1-4 refers to Christ in His ascension and enthronement, which are further qualifications for Christ to be our High Priest according to the order of Melchizedek.

**III. The book of Hebrews is focused on the heavenly Christ, and the chief point concerning this Christ is that He is the High Priest not according to the order of Aaron but according to the order of Melchizedek—5:6, 10; 6:20—7:1, 11-12; 8:1:**

- A. Christ's being the Son of God (1:2), the Son of Man (2:6-9), the Author of salvation (v. 10), the Apostle (3:1), and the real Joshua (4:8) are all necessary qualifications for Him to be such a Priest, a Priest who can minister to us whatever we need (8:2) and save us to the uttermost (7:25).
- B. As a result of Christ's resurrection and ascension, the priesthood was transferred from the priestly tribe of Levi (v. 11) to the kingly tribe of Judah (v. 14) and from men to the Son of God (v. 28), who is both the only begotten Son and the firstborn Son (1:2, 6):
  - 1. In the Old Testament, Levi was the tribe of the priests, and Judah was the tribe of the kings.
  - 2. The Lord Jesus descended from the tribe of Judah, causing a transfer in the priesthood and combining in one tribe the priesthood and the kingship, as manifested in Melchizedek, who was both priest and king—Zech. 6:13; Heb. 7:1.
- C. In Hebrews 7:1 we have the King, and at the end of chapter 7 we have Christ as the Son of God (v. 28), indicating that Christ as our High Priest is both kingly and divine:
  - 1. His kingship maintains a condition that is full of righteousness and peace so that He may minister the processed Triune God to us for our enjoyment—v. 2; 8:2.
  - 2. His divinity as the Son of God constitutes Him a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually—7:24.
- D. Christ was appointed High Priest according to the powerful element of an indestructible life, which nothing can dissolve—v. 16:
  - 1. This life is endless, being the eternal, divine, uncreated life, and the resurrection life, which passed through death and Hades—Acts 2:24; Rev. 1:18.
  - 2. It is by such a life that Christ ministers today as our High Priest; hence, He is able to save us to the uttermost—Heb. 7:25.
- E. As our kingly and divine High Priest constituted with the power of an indestructible life, Christ is interceding for us so that we may be saved to the uttermost—vv. 15-17, 24-26, 28:
  - 1. The heavenly Christ cares for us by interceding for us—v. 25.
  - 2. He appears before God on our behalf and prays for us that we may be saved to the uttermost and brought fully into God's eternal purpose—9:24; Rom. 8:34.

- F. As our High Priest, Christ is the heavenly Minister, ministering heaven as a condition of life into our spirit so that we may have the heavenly life, grace, authority, and power to live a heavenly life on earth—Heb. 8:2.
- G. The heavenly Christ as our kingly and divine High Priest according to the order of Melchizedek is the present Christ—the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply—v. 2; 4:14-15; 7:26.
- H. The heavenly Christ as our High Priest must become subjectively objective in our experience—1:3; 13:21.

**IV. What Christ is to us as our High Priest according to the order of Melchizedek is revealed in the type of Melchizedek in Genesis 14:18-20:**

- A. Melchizedek is a type of Christ as the kingly High Priest—v. 18.
- B. Melchizedek was “without father, without mother, without genealogy; having neither beginning of days nor end of life”—Heb. 7:3:
  - 1. Melchizedek is a proper type of Christ as the eternal One, the perpetual High Priest—v. 3.
  - 2. This corresponds with the presentation of the Son of God in the Gospel of John—1:1.
- C. Melchizedek was the king of Salem; the name Melchizedek means “king of righteousness,” and Salem means “peace”—Gen. 14:18:
  - 1. As the King of righteousness, Christ made all things right with God and made all things right with one another—Isa. 32:1, 17.
  - 2. As the King of peace, Christ, through righteousness, brings in peace between God and us, and in such a peace He fulfills the ministry of His priesthood—9:6.
  - 3. He is the King who becomes the Priest; thus, His priesthood is kingly, royal—1 Pet. 2:9.
- D. Abraham had fought for God and won the victory; when he returned from his slaughtering of the kings, Melchizedek “brought out bread and wine,” not an offering to take away sin, as “priest of God the Most High”—Gen. 14:13-18:
  - 1. As our High Priest, Christ does not only take care of sin but also ministers the processed Triune God, signified by the bread and the wine, as our nourishment—Matt. 26:26-28:
    - a. Based upon God’s righteousness and peace, our Melchizedek ministers the bread and wine for us to eat and drink; He has redeemed us, and now He feeds us—Heb. 9:12, 15; Matt. 26:26-28.
    - b. At the Lord’s table meeting, Christ as Melchizedek comes to us with the processed Triune God as bread and wine—1 Cor. 10:16.
  - 2. Having the qualifications of His divinity and His resurrection life, Christ as our High Priest ministers the processed Triune God with the divine blessing to those who fight for God’s interest as Abraham did—Gen. 14:13-20.
- E. The ministering Melchizedek must have interceded for Abraham to gain the victory; today our kingly and divine High Priest according to the order of Melchizedek is interceding for us in a hidden way so that we may be His overcomers to defeat God’s enemies in order that through our victory Christ can be manifested openly in His second coming—Rom. 8:34; Heb. 7:25; Rev. 3:11; 22:7, 12, 20.