

## THE TWO ORDERS OF THE PRIESTHOOD AARON AND MELCHIZEDEK

**Exodus 28:12** And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

**Exodus 28:29** So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually.

*Aaron, as the high priest, bore all the names of the people of God into God's presence as a kind of memorial.*

**Genesis 14:18-20** And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth; / And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.

*Melchizedek came from God with bread and wine to meet Abraham who had fought the battle for God. He blessed Abraham with the bread and wine. This is quite interesting. He blessed Abraham with only these two things, the very same things that we use for the Lord's table.*

These two parts of the Word reveal the two orders of the priesthood.

- The first order is according to Aaron,
- and the second is according to Melchizedek.

The order of priests according to Aaron was [something of man bringing the needs of man to God](#), because these priests were chosen from among men.

But the order according to Melchizedek was [one coming from God unto man, imparting something of God to man](#).

There are two directions, or a "two-way traffic," in these two orders of the priesthood.

- In the first order the direction is [from man to God](#),
- and in the second it is [from God to man](#).

Even Christ as our great High Priest has these two orders with these two directions. He is the High Priest according to the order of Aaron and also the High Priest according to the order of Melchizedek.

- According to the order of Aaron, He, as a man, was chosen from among men to go to God with all the needs of man.
- But according to the order of Melchizedek, as the Son of God He came from God to impart God unto us and to bless us with something of God.

## THE HUMAN NATURE MUST BE HOLY

The priesthood is of both the human and divine natures. It is basically something of incarnation, which is the divine nature mingled with the human nature. [A priest must be a person fully](#)

mingled with God. This is the shoot, which we have seen in the previous chapter. The human nature, to be mingled with the divine, must be holy. Originally, it was common and worldly, but since it must be mingled with the divine nature for the priesthood, it has to be holy. The word holy in Greek means to be separated (unto God). *To be in the priesthood we must be separated from the world and from all common things. Otherwise, we can never be a priest.*

As men in the priesthood, we must go to the Lord continually with all our needs and the needs of others. According to Hebrews 5, even the high priest himself has needs, and because he is encompassed with the same weaknesses, he can sympathize with others. Since we are all human, we can sympathize with all the human needs and weaknesses. As those who are in the priesthood, we must go to the Lord continually with all these needs.

Thus, the first aspect of the priesthood is to go to the Lord with all the needs of man. As the Aaronic priesthood, we must bear man and his needs upon our shoulders and breast. This means that we must bear them with strength and love. Whenever the high priest went into the presence of the Lord, he was clothed with the priestly garment with the names of the twelve tribes inscribed in stones upon his two shoulders. Twelve precious stones bearing the names of the twelve tribes were set in the breastplate. This signified that the high priest bore the people of God into His presence. *We must spend time to bring all our own needs, the needs of the brothers, and the needs of the whole church into the presence of the Lord and remain there for some time.* This is the holy priesthood.

#### KINGLINESS COMING OUT OF HOLINESS

The human nature must be holy in order to be mingled with the divine nature, which is kingly. As long as we have the divine nature, we have the kingship, for anything divine is kingly. It is easy for us to be kingly if we are holy. If we are willing to be utterly separated unto God without any reservation, we will be kingly. The more we are separated unto God, the more we are holy and kingly.

After staying in the presence of the Lord for a certain time as holy, separated priests, we come out from the Lord's presence with something divine. *We went to the Lord with something human, but we come out of the Lord's presence with something divine. We come out as the kingly priesthood.* We must be holy in order to be kingly. When we come to others, after staying in the presence of the Lord, they sense something divine and kingly in us. This is the kingly priesthood. We now have something of Christ to impart to them. Christ is typified by the bread and wine, which show the One who died for us and gave His body and blood for our enjoyment. The bread and wine typify the redeeming Christ who gave Himself for us.

#### ONLY THE HOLY AND ROYAL PRIESTHOOD CAN BUILD THE CHURCH

In the church life we must *be holy priests in our private lives* and *kingly priests in the meetings*. Day by day we must be in the presence of the Lord to bring our needs and all the brothers' and unbelievers' needs to Him. Every day we must spend time in the Lord's presence as holy priests. Then when we come to the meetings, we will impart something of Christ to the needy ones. In this way we will function in the church as the holy and royal priests.