

Title: What it means to be a New Testament Priesthood

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The Old Testament points out the qualifications of a priest; what qualifies/ privilege us to carry out the duties of a priest. In the Old Testament, it is clearly pointed out that we have to be born of the priestly tribe, that is the Levitical Priesthood; to be born of that family. 1 Cor 15:22

“ For as in [union with] Adam all died, even so in union with Christ shall all be made alive”

The implications of the Old Testament is that we have to be of the tribe of Levi to be a priest. Thus said, no matter how good or qualified we are with regard to the duties of the priest other than the natural descent (from the tribe of Levi), we would still be rejected. Because “All in Adam die; rejected. Only those in Christ shall be made alive. In the New Testament, we have to be separated by the cross from the rejected tribes; that is from Adam. This is the purpose of the cross, to separate us from the rejected tribe and to be joined to the Accepted One. We have been made acceptable **only** in union with Christ through the cross. Only as we understand this that we may approach God on the right basis, because if we are still understanding and relating as in the Old Covenant, we would always be trying to improve ourselves in the sight of God. Paul says I count everything but dung for Christ.

So there is this reality that everything that is not **of**...

Now “of” is not something about the joining of Christian religion, but rather, “of” pertains to something that we’re out of because we are in. “Of” is to be different than what we were in Adam: that is the nature that uses people; manipulating people to get our way; motivated by selfishness; take advantage of situations, and also not able to suffer or to do without just to be happy to be with the one we love.

*Well, isn’t it true that if it’s love then there is no suffering and pain? No. Love has in it more suffering and pain. Of course this is not talking of being in an abusive relationship, but in a relationship of love when there is a misunderstanding and the other starts to doubt, then the hurt is made deeper because he/she, in essence, is doubting the good will and sincerity of the other.*

The other party all the while, knowing good and well his own pure love and intention for the person. This is true with our relationship with the Lord. Are we constantly doubting about the goodness of the Lord and that all things are working out for good in our present adversity? Do we continually have to ask “why” and to know the reason behind every ‘evil’ situation the Lord puts us into? Or do we lean on him trustingly even when we cannot see Him in the present circumstances?

So you see how we need to ask ourselves this question: “Where are we coming from?” Are we coming from our own narrow, limited personal toilet of mind. If then, we ought to flush it all down and put on the mind of Christ. “Let this mind be in you which was in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Phil 2: 5-7). Well, we can draw a few diagrams and find an understanding of the concept in our mind, but see what a deception it is for us to conclude that since we have received a new insight into something and have a few scriptures to back it up then we have understood it as we ought to.

No. The understanding of this does not come thru theology or mere academia, but only thru intimate relating, failing and running back, finding His heart and believing. We always think it that if we have it all in our mind that we really have got it. This is so wrong. Our make-up, traditions and past should not have any bearing at all with our spiritual walk with the Lord. And then when we are in perils of situations like that in Paul's afflictions, then we start questionings and doubtings of His pure love and motive. That's how we have these situations like that of Peter, James and John in the storm, "Master, carest thou not that we perish?" Oh, It's always about "me" and "my life". "Carest thou not that we perish?" They were crying out for the Lord to wake up, but it's not the Lord that needs to wake up. We need to wake up to the One who is at rest. You see, the whole thing is motivated by self; trying to save one-self; the Adam nature and we cannot be at rest. Where are we? Whose are we? Not what we believe theologically as a Christian. But what do we believe concerning His word and His heart? Oneness overrides sin; love covers a multitude of sin. We will fail and mess up, but the basis of his heart is oneness with Him, will we believe in Him?

His purpose behind it is not just to save sinner. He could have saved us without making us one. The challenge is "Are you of the right tribe?"; "Are we functioning as priests?"; "Are you holding yourself in oneness with Him?" Remember Levi means "joined"; "Are we more aware of Him than we are of us or the things that is around us?" More aware of the reality of what the cross or the reality of what it has

accomplished so that we are kept; where our mind does not wander or where our fears do not grab hold. The reason why we get into situations and be moved and taunted by the pressings, is because we allowed it to affect us. There need be only one thing that we desire; that is to be ONE with Him.

Num 25:5

And Moses said unto the judges of Israel, Slay ye everyone his men that were joined to Baal-peor

Notice the similarity of what the Levites did in the beginning. These are not slaying the enemy, this is a slaying of their brethren. "Slay everyone...that were **joined**..." Slay everyone that is a Levite that is of other God. That's what it means in the Hebrew language. All He is saying is that to embrace the cross; take out your sword the word of God and apply it to your heart. V.6, "And behold, one of the children of Israel came and brought forth unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation and when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it..." This verse is trying to bring out the lineage; the on-goingness of the priesthood. Meaning that we are not just called priest by name, we carry it on. "...saw it, he rose up from amongst the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through..." Notice also that he did not look for only the Midianitish woman, but both of them, for they are joined together. We all have the potential of joining to the other god and the Lord would have us to put up the cross and apply it; stand on the Lord's side.

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And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand. And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he ***was zealous for my sake*** among them, that I consumed not the children of Israel in my jealousy. **Wherefore say, Behold, I give unto him my covenant of peace:** and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was **zealous for his God**, and made an atonement for the children of Israel.

The point here is not to go around and start attacking our brothers and sisters. The point is that if we want to be zealous; when we see other people messing up and we start to pass judgments and have condemning thoughts like that the gates of hell were opened and ready to swallow them up, then we need to see ourselves in the same light. Or would we immediately think of grace for ourselves and grab a hold of God's promises? This is the test. If we truly stand up for what is right, then how can we not stand up for the same thing when it pertains us. Well, maybe our eyes are too quick to look around and judge others and not ourselves. So here we see that to stand on the Lord's side is to be on His side against ourselves; standing up with Him against our own mind, against our own feelings, and against our own demand for justice.

“ **Wherefore say, Behold, I give unto him my covenant of peace:** and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was **zealous for his God**”. The same thing that Levi did. It was not on account of the lineage of priesthood that the Lord gave Phinehas the covenant of the everlasting priesthood, but on the account that this man stood in covenant with God in it; that he was zealous and run after it that the Lord grant him His covenant of the everlasting priesthood. So the issue is that we stood in covenant with the Lord, we stand with the Lord and we start gaining ground rather than holding or losing ground. When we start standing in the priesthood, then we really see that all that are not joined; nor Levited, are of the rejected tribes. All in Adam are rejected, but all that are in union with Christ are accepted and we embraced that truth and act upon it. Our confidence and all the things that we are comfortable with shall be shaken, but our portion as a priest are supposed to be the Lord and not the things of this earth that are passing away. The whole body is called to be a priesthood. So He is judging how we live; do we live by our union with Christ or do we live by union in the old attitudes, motivations and reactions. It all comes down to life. “I am come that they might have life and life more abundantly”, He that has the Son has life, and he that has not the Son has nothing, but the Adam life which is death. We are supposedly to be free of evil thoughts. *What should control the Bride of Christ? The Groom. Here is the Lamb of God with a whip, a javelin and a sword, driving out all that are not the Father's out of His house with zealous anger. Shall not the Bride also be equally zealous in driving out all that are not in union with Christ; all of the Adamic nature, and stand in union with the Lord against her own self.* That would be true oneness; that will be when we start comprehending Him. This is talking about Christ and the Church, we are not talking about shadows because shadows are not the substance of things. We can still have the best form of shadows here on the world and it would still not be the reality. Jesus came to this world and fulfill it. He is the reality of it; He is the fulfillment of it all because all those shadows are talking about Him and He came and fulfilled it because He is the REALITY of it; the ESSENCE of it. Many people are still fighting

for this shadows and trying to get the victory. Well, He **is** the victory, He already won the victory. We are more than conquerors thru Him who loved us. Who is the flesh? Our old man? Yes but no. The flesh is simply you. We are not supposed to put confidence in ourselves. We are to trust in Him. It upsets me to see the things that are not Christ in me, but it not only upsets me but caused me to raise up the javelin and take the sword to put my old man away.

Saul was a fleshly king and as a result he opens the door to demonic attacks and depressions, etc. If we are fleshly, then our feelings would easily get hurt when we should be in glory because we are as Saul. Saul was sitting in as a King but he does not have peace. Yet as for David, he just came peacefully and in the heart of love towards the Lord and played the harp before Saul and Saul immediately took a javelin, consumed with jealousy and competition spirit, tries to kill the seed that is of God. Do we love Him more than ourselves? Are we going to go to the cross when we recognize something that is not of the Lord in us and not instead trying to crucify the seed of the Lord? Are we going to stand up with the Lord against ourselves? That is the priesthood. It is not about being bad or good, but this is about being joined to the One who is accepted. The first commandment is to love the Lord thy God. So this is not a head issue, as in the sense that we grasped this relationship with our head, but this is a heart issue of loving the Lord and being in unity with Him.

Even in the beginning, Genesis says: "In the beginning was the Word, and the Word was with God and the Word was God...", we have eternal oneness in the beginning. So we have eternal oneness in the

very beginning and then comes the creation. Eternal Oneness brought forth the created things. All things spring from that. By Him all things are made. If you have that eternal oneness, even if you do not have anything then something will come forth as a result of that union; of that oneness. So first of all, we have to be separated from the rejected tribe and be joined to the only acceptable life that is Christ. By that joining, we became priests without doing anything just yet; without doing any priestly things/ duties just yet. We are just priests by virtue of our joining to the Lord. And we will know because we have the compass that will point right back to Jesus. In this union, then we can be confident in the Lord that no matter how many bumps, trials and tribulations, then our heart compass will in the end still points to the Lord because we love Him. The Lord has confidence in Peter in this sense, "Will you go away also? Then Peter said unto Him, 'Lord, where shall we go? You have the words of eternal life?'" . That is to say, no matter how many times our heart compass are going to turn and spin in confusion, but we can have rest in knowing that at the last it will always point to the direction of the Lord, "Where shall we go? You have the words of eternal life". In this we can have confidence, because we are joined unto Him.

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