

## COOPERATING WITH THE HEAVENLY MINISTRY OF THE ASCENDED CHRIST

(Saturday—Second Morning Session)

Message Five

### **The Revelation, Experience, and Enjoyment of the Ascended Christ as a Merciful, Faithful, and Great High Priest**

Scripture Reading: Gen. 14:18-20; Heb. 2:17; 4:14-15; 5:6, 10; 6:20; 7:1, 27; 8:1-2

#### **I. The basic significance of a priest in the Bible is not that a priest serves God but that a priest ministers God to man:**

- A. The first mention of a priest in the Scriptures establishes the principle of a priest.
- B. The first time the word *priest* is used in the Bible is with Melchizedek—Gen. 14:18-20:
  - 1. The foundational story of the priesthood in the Bible is that of a priest coming from God and ministering something of God to God's people:
    - a. After Abraham gained the victory, Melchizedek, a type of Christ as the kingly High Priest, appeared; it must have been through his intercession that Abraham was able to slaughter the four kings, recover Lot, and gain the victory—vv. 1-3, 12-20; Heb. 7:1-3.
    - b. Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34; Heb. 7:25) that we may be His overcomers to defeat God's enemies so that through our victory Christ can be manifested openly in His second coming.
    - c. Melchizedek came from God and ministered something of God to Abraham; the bread and wine signify God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us—Gen. 14:18.
  - 2. In His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin as Aaron did but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and wine (Matt. 26:26-28).
  - 3. The main point with respect to Christ as the High Priest is that He ministers God into us—Heb. 8:2.

#### **II. Hebrews is a book on the priesthood in its three aspects—2:17; 5:6; 7:16, 25:**

- A. The first aspect—the aspect of 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 second aspect—the aspect of 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. 32:17; 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 third aspect—the aspect of 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.
  - 2. Christ’s divinity constitutes Him a High Priest who is living, full of life, and able to continue His priesthood perpetually—vv. 17, 24.
  - 3. 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.

### **III. Christ is a merciful and faithful High Priest—2:17:**

- A. Hebrews 1 and 2 reveal that Christ is fully qualified to be our High Priest:
  - 1. He is the Son of God with the divine nature—1:8.
  - 2. He is the Son of Man with the human nature—2:6, 9.
  - 3. He was incarnated to be like us—vv. 14, 17.
  - 4. He was tempted, tried—v. 18.
  - 5. He suffered death—v. 9.
  - 6. He made propitiation for our sins—v. 17.
  - 7. He destroyed the devil—v. 14.
  - 8. He released us from the slavery of death—v. 15.
  - 9. He brought forth many brothers in resurrection to form the church—vv. 11-12.
  - 10. He was crowned with glory and honor in His exaltation—v. 9.
  - 11. He is the Author, Captain, of our salvation—v. 10.
  - 12. He helps us—v. 16.
- B. Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity:
  - 1. His being merciful corresponds to His being a man.
  - 2. His being faithful corresponds to His being God.
  - 3. Christ’s divinity and humanity are typified by the gold and the linen in the ephod worn by the high priest—Exo. 28:6-14; 39:2-7:
    - a. The weaving together of the gold and the linen in the ephod typifies the mingling of divinity and humanity in Christ.
    - b. “There is a fabric in this universe woven with golden and linen thread and containing the five colors of golden yellow, pure white, blue, purple, and scarlet. This is the ephod that the Lord Jesus is wearing today. He is still clad in a garment made of gold and linen and with five beautiful

colors expressing His divinity, humanity, heavenliness, kingliness, and redemption.” (*Life-study of Exodus*, p. 1372).

#### **IV. Christ is a great High Priest—Heb. 4:14-15:**

- A. As our High Priest, Christ is great in His person, in His work, and in His attainment—1:5, 8; 2:6; 1:3; 2:9-10, 14-15, 17; 6:20; 9:24.
- B. As our great High Priest, Christ was tempted in all respects like us, yet without sin; He has passed through the heavens, and He is touched with the feeling of our weaknesses—4:14-15.
- C. As our great High Priest, Christ bears us before God in the Holy of Holies—9:24; Exo. 28:9-12, 15-30:
  - 1. In the Old Testament the high priest typifies Christ as our High Priest.
  - 2. Whenever the high priest went into the presence of God in the Holy of Holies, he bore upon his shoulders and upon his breast the names of the children of Israel before God—vv. 9-12, 15-30.
  - 3. Christ is our merciful, faithful, and great High Priest, and we are on His shoulders (His bearing strength) and on His heart (His love).
  - 4. As Christ bears us before God in the Holy of Holies, He ministers the processed and consummated Triune God into our being—Heb. 8:2.
- D. We should respond to Christ’s priesthood by coming forward with boldness to the throne of grace to receive mercy and find grace for timely help—4:16:
  - 1. Since today our spirit is the place of God’s habitation (Eph. 2:22), it is now the gate of heaven (Gen. 28:12-17) where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us (John 1:51).
  - 2. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

#### **V. Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us; many times we do not know what is best for us or what the reason is for certain things; only the Lord as the High Priest knows the reason, and His care for us is always positive—Rom. 8:28-29:**

- A. When the apostle Paul prayed to the Lord, asking Him to remove the thorn (2 Cor. 12:7-8), the Lord said, “My grace is sufficient for you, for My power is perfected in weakness” (v. 9).
- B. Instead of removing the thorn, the Lord imparted Himself into Paul as grace, enabling the apostle to know how precious and sufficient He is.
- C. This experience of Christ as our High Priest, who bears us on His shoulders and breast and ministers God into us, is an experience in the Holy of Holies, where we enjoy God Himself and all His riches; this experience of Christ as our High Priest is the highest experience and enjoyment.

#### **VI. Ultimately, Christ as the High Priest is caring for God’s need and interests:**

- A. God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God’s economy—1 Kings 8:48; Dan. 6:10.

B. No matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy—Eph. 5:32; 6:17-18.

**VII. Christ's heavenly ministry as the High Priest in ascension consummates in the New Jerusalem, which will be the mingling of divinity with humanity to be the very expansion, enlargement, increase, and expression of the Triune God in humanity forever as the ultimate goal of God's economy—Rev. 21:2, 9-11.**

**Excerpts from the Ministry:**

**CHRIST AS THE HIGH PRIEST TYPIFIED BY MELCHIZEDEK**

**The Priest of the Most High God**

Hebrews 7:1 speaks of Melchizedek as "priest of the Most High God." Melchizedek is a type of Christ as the Priest of the Most High God. In Psalm 110 we are told that God's anointed One, the Christ, is the Priest according to the order of Melchizedek (v. 4), an order which is prior to that of Aaron. Before Aaron came into the priesthood, Melchizedek was already God's priest.

The Aaronic priesthood dealt with sin, taking care of things on the negative side. The ministry of Melchizedek, on the contrary, is positive. Melchizedek did not come in to take away sin. He did not appear because Abraham had sinned but because Abraham had gained the victory. Melchizedek did not appear with an offering to take away sin but with bread and wine to nourish the victor. Nearly all Christians consider Christ as the High Priest who takes care of sin, but hardly anyone pays attention to Christ as the High Priest according to the order of Melchizedek. As such a High Priest, Christ does not take care of sin but ministers to us the processed God, signified by the bread and wine, as our nourishment.

After Abraham gained the victory, Melchizedek appeared. Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham. It must have been through his intercession that Abraham was able to slaughter the four kings and gain the victory (cf. Exo. 17:8-13). Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34b; Heb. 7:25b) that we may be His overcomers to defeat God's enemies so that through our victory Christ can be manifested openly in His second coming. Today we all need to echo the Lord's intercession. If we turn to our spirit and contact Him, forgetting our environment, enemies, and even ourselves, we will echo His intercession, gain the victory, and slaughter the kings.

Melchizedek's coming to Abraham was an indication of Christ's second coming. What are we, today's Abraham, doing here? We are slaughtering the enemies. Some of God's people, like Lot, have suffered defeat after defeat. By God's mercy, some others need to be today's Abraham who experience victory after victory. We need to learn the basic lesson that our God, the One who called us, is the Possessor of heaven and earth. We are living for Him on the earth, and we are His testimony. We should not tolerate any damage to God's interest on earth. When we hear of such damage, we need to defeat the enemy and to slaughter the kings.

We need to slaughter some kings daily. We need to slaughter the kings in our mind, emotion, and will. We need to slaughter the kings in our environment, families, and schools. After we have finished our slaughter of the kings, our Melchizedek will come to us, meet with us, and celebrate our victory. The Lord will not come back until we have slaughtered

all the kings. Then He will return and drink the fruit of the vine with us, as indicated by His word in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father." Melchizedek interceded for Lot and Abraham. Today Christ, our High Priest, is interceding for all the overcoming ones. While He is now interceding for us in heaven, we are slaughtering the kings on earth. After the overcoming ones slaughter all the kings, our Intercessor, the High Priest of the Most High God, will appear with the full taste of the processed God.

Melchizedek's coming signified that Christ had come. Our victory always makes Christ manifested. The people in our environment may find it difficult to see where Christ is. However, if we gain a victory, that victory will declare Christ to them. Our victory will bring in Christ in a new way. It is interesting to see that in chapter 14 of Genesis Melchizedek, whose name means the king of righteousness and who was the king of Salem, which means the king of peace, suddenly appeared. This signifies that Christ will be declared to people and brought to them by the overcoming ones. One day the whole earth will be surprised by Christ's appearing. The people in the world do not even believe that there is a Christ, calling such belief nonsense. But after we have slaughtered all the kings, Christ will suddenly appear. Christ will be made manifest by our slaughter of the kings, and the whole world will be surprised at His coming. To the overcomers, Christ's second appearing will not be a surprise, but to the worldly people it will be a great surprise. They may ask who this One is, what His name is, and where He comes from. The overcomers may answer by declaring that His name is Christ, the real Melchizedek, and that He comes from the heavens where He has been interceding for centuries.

Abraham's victory in chapter 14 is not insignificant. When Melchizedek came to Abraham, he not only blessed Abraham with the Most High God, the Possessor of heaven and earth (v. 19), but also blessed God for Abraham's victory (v. 20). Our victory always causes our Melchizedek to grant us blessing and to give blessing to God. Our victory brings in more blessings in Christ, both to us and to God. Having the qualifications of His divinity and His resurrected life, Christ as the High Priest according to the order of Melchizedek is able to minister the processed God with the divine blessing, not to sinners but to those who fight for God's interest, as Abraham did (vv. 18-20).

At Melchizedek's blessing, Abraham gave him tithes of all, the tithes of his choice spoils (v. 20; Heb. 7:2, 4). This also proves Melchizedek's greatness. Our victory gains the spoils, and the offering of our spoils to Christ always declares the greatness of Christ. Without victory, we have nothing to offer to Christ, and His greatness will not be declared.

At the end of our slaughter of all the kings, our Melchizedek will appear to us. That will be the second coming of Christ. When Christ comes in, the whole earth will know the Most High God. Then all the earth will realize that God is the Possessor of heaven and earth. The earth is not possessed by any king, president, statesman, or politician; it is possessed by the Most High God, the Possessor of heaven and earth. This fact can be declared to the earth only by our slaughter of the kings.

### **The King of Righteousness and the King of Peace**

According to verse 2, Melchizedek is interpreted as the "king of righteousness," and he is mentioned as the "king of Salem, which is king of peace." As Melchizedek, Christ is not only a Priest but also a King; hence, He is a kingly, royal Priest.

Melchizedek was a king, and his name means the king of righteousness. According to Isaiah 32:1 we see that the title *king of righteousness* also refers to the Lord Jesus. Christ is the King of righteousness, today's Melchizedek. As the King of righteousness, Christ has

made all things right with God and with one another. He has reconciled man to God and has appeased God for man. Righteousness issues in peace (v. 17). By His righteousness Christ has brought forth the fruit of peace.

Melchizedek was also the king of Salem, which means the king of peace, signifying that Christ is also the King of peace (9:6). As the King of peace through righteousness, Christ has brought in peace between God and us. In peace He fulfills the ministry of His priesthood, ministering God to us for our enjoyment.

The first time that the Bible speaks of the priesthood, it tells of a wonderful person who was the king of peace. The second aspect of his title is that of the king of righteousness. If we do not have righteousness, we cannot have peace, because peace always comes from righteousness. With Melchizedek there was both righteousness and peace. Based upon this righteousness and peace, he ministered the bread and wine to Abraham. Our basis for coming to the Lord's table is neither pity nor mercy; it is righteousness and peace. According to Romans 3, 4, and 5, righteousness has been reckoned to us, and we have been justified. As a result, we enjoy peace. Romans 3 and 4 give us righteousness and justification, and Romans 5 gives us peace under righteousness. Based upon this righteousness and peace, we may enjoy the bread and the wine at the Lord's table. The One who brought in righteousness and peace is the One who ministers the bread and wine to us. He is our High Priest according to the order of Melchizedek.

Neither Aaron nor any of his descendants were ever a king. They were only priests. They were not of the kingly tribe but of the priestly tribe. The kingly tribe was the tribe of Judah, and the priestly tribe was the tribe of Levi. Christ came out of the tribe of Judah (Heb. 7:13-14). Thus, we should not rank Him with Aaron, for He does not belong to Aaron's tribe. Christ is a kingly Priest.

Christ is the High Priest, but His status is that of a King. As He functions as a Priest, He is a King. He is the King to be the Priest; so His priesthood is kingly, royal (1 Pet. 2:9). He combines the kingship together with the priesthood (Zech. 6:13) for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

A priest who offers sacrifices for pitiful sinners does not need to be a king. In order to be such a priest, one does not need to be a king of righteousness or a king of peace. But in order for the High Priest to minister the processed God to a victorious fighter, He must be both the King of righteousness and the King of peace.

In Genesis 14:20 Melchizedek said, "Blessed be God the Most High, / Who has delivered your enemies into your hand." We should not think that Abraham himself was able to slaughter Chedorlaomer and the other kings, who took Lot, Abraham's brother's son, and his possessions. According to Genesis 14:22, before Abraham went out to fight the battle, he lifted up his hand to the Most High God. This means that before he fought with the enemies, he contacted God. Therefore, it was not Abraham who slaughtered the enemies but God.

When Abraham lifted up his hand to God, the situation was without righteousness and peace. There was no righteousness because Lot and all of his possessions had been captured by the enemies. There was no peace because the enemies had not been defeated. But as Abraham went out to fight the battle, he trusted in God. After Abraham had slaughtered the enemies and Melchizedek had come to meet him, there was righteousness and peace. Melchizedek, the priest of the Most High God, brought in this righteousness and peace. As we previously pointed out, while Abraham was slaughtering Chedorlaomer and the other

kings, Melchizedek must have been praying. It must have been through his intercession that righteousness and peace were brought in. The Most High God answered Melchizedek's prayers and delivered Abraham's enemies into his hands. After this intercession and Abraham's victory, Melchizedek appeared.

The Christ who ministers as the High Priest is the interceding One. As we are fighting during the day, slaughtering the negative things, Christ, the High Priest, is interceding for us (Heb. 7:25). At the end of the day, when we have finished our fighting and He has finished His interceding, He comes to us with bread and wine to have an enjoyable time with us. This is our High Priest. While the victor was fighting, Melchizedek was watching and interceding. He saw Abraham's victory and knew when to come with the bread and wine. The ministering Melchizedek must also have been the interceding high priest. This is the kind of High Priest that we have today in Christ.

Before our Melchizedek ministers the processed God to us, He intercedes for us, praying that we may take up our sword and slaughter the enemies. We must slaughter the self, the natural mind, the wild emotion, the stubborn will, and other enemies. While we are slaughtering the enemies, He is interceding for us. After we have finished our slaughtering, He will change His interceding to the ministering of bread and wine. The proper Christian life is to slaughter the enemies during the day and to enjoy the ministry of our Melchizedek with the bread and wine in the evening. At the end of every day, when the slaughtering and interceding have been accomplished, He and we, we and He, may have an enjoyable time enjoying the bread and wine in righteousness and peace.

Melchizedek was the king of righteousness and the king of peace. After he came, there was righteousness and peace. It was in such an environment and condition of righteousness and peace that Melchizedek ministered the bread and wine to the victor. It is the same today. We need to fight for righteousness, and righteousness will issue in peace. Eventually our environment and condition will be full of righteousness and peace, and our Melchizedek will appear to have an enjoyable time with us. This is the ministry of our kingly High Priest.

We have righteousness and peace, but righteousness and peace alone cannot satisfy us; we need something to eat and drink. We need our daily supply. Thus, 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.

While the Aaronic priesthood solves the problem of sin, the kingly priesthood ministers God to us, as our enjoyment for our daily supply. When we mention God, we must think of Him as the One who has been processed and imparted to us to be our daily supply. There is no better worship to God than enjoying Him as our supply. The more we eat and drink of God, the more worship we render to Him. Eating and drinking of God are the best worship. The worship that satisfies God's heart's desire to the uttermost is that we enjoy Him as our supply.

That man should eat and drink of God was the original and initial intention of God in His eternal plan (Gen. 2:9-10). In God's eternal plan, God intended to dispense Himself into man to be man's everything so that man might become His complete expression. This intention can be accomplished only by Christ's kingly priesthood, which ministers the processed God to us as our daily supply. However, before this was accomplished, sin came in. Therefore, the problem of sin had to be solved. But solving the problem of sin was not the way God originally intended to fulfill His eternal purpose; instead, it was added later due to the entrance of sin caused by the fall of man. Because of man's fall, sin came in to frustrate and damage God's purpose of ministering Himself into man as man's daily supply. Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there

was the need of the Aaronic priesthood, which was brought in to solve the problem of sin. By this we can see that the Aaronic priesthood was not a part of God's initial intention but was added later. Many Christians, forgetting the initial things and concentrating on what was added later, neglect the kingly priesthood and concentrate on the Aaronic priesthood. The Aaronic priesthood solves the problem of sin, whereas the kingly priesthood fulfills God's eternal purpose. The Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace. (*The Conclusion of the New Testament*, pp. 3767-3774)

#### **CHRIST IN HIS DIVINE PRIESTHOOD— BEING ABLE TO SAVE TO THE UTTERMOST**

According to the Scriptures, there are three aspects of the priesthood: the aspect of the Aaronic priesthood, the aspect of the kingly priesthood, and the aspect of the divine priesthood. The Aaronic aspect of the priesthood is for offering sacrifices to God for our sins. Hence, the Aaronic priesthood is mainly concerned with the sin offering. The kingly aspect of the priesthood is for ministering the processed God to us as our life supply. The aspect of the divine priesthood is for saving us to the uttermost. Therefore, we have three words to describe the three aspects of the priesthood: *offering* for the Aaronic aspect, *ministering* for the kingly aspect, and *saving* for the divine aspect. Offering solves the problem of sin, ministering imparts the processed God to us as our daily supply, and saving rescues us to the uttermost. The saving of the divine priesthood rescues us especially from death and all the environment of death.

At this point, we need to consider why there is the need for the third aspect of the priesthood, the divine priesthood. Although sin is over, it caused a tremendous result—death. According to Romans 5, the issue of sin is death (v. 12). We should not understand death according to the narrow view of our human concept. According to the broadest understanding of death in the Bible, death includes vanity, corruption, sighing, groaning, and decay. Everything is decaying. We may have a strong body, but before too long it begins to decay. The matters of vanity, corruption, bondage, groaning, and decay are fully developed and covered in Romans 8. In Romans 5 we have sin and death; in Romans 8 we have vanity, corruption, bondage, groaning, and decay. The whole universe has been polluted by death, which is the result of the sin that came in through Adam, the head of the old creation. The pollution that comes from death is corruption, vanity, decay, and groaning. Romans 8:22 says that the whole creation is groaning. Every person is groaning deep within. Since people want to escape from this groaning, they partake of worldly entertainments. Even after indulging in these entertainments, they find that the inward groaning is still there. This groaning is one of the issues of death.

Because of the issues of death, we need the divine priesthood, which is the presence of life and the absence of death. He will save us from all our corruption, vanity, groaning, and decay. When others come to our home, there should be praising, reality, building up, and growth, not groaning, vanity, corruption, and decay. To be saved from these issues of death is what it means to be saved to the uttermost. This is more than the saving of the Savior—it is the saving of the divine priesthood.

The Greek word translated “uttermost” in Hebrews 7:25 has the same root as the Greek word for *perfection*. Hence, to be saved to the uttermost means to be saved into perfection. Christ saves us into His perfection. To be saved to the uttermost is to be brought into Christ's perfection. The Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever. This means that in His perfection there is no groaning, vanity, corruption, bondage, or decay. In Christ, the perfected Son of God, the One who has been resurrected and uplifted, there is no groaning. Within Him there is no vanity,



bondage, corruption, or decay. He is absolutely free from these things. Vanity, groaning, decay, bondage, and corruption are all by-products of death. Christ, the perfected One, is able to save us from all of these by-products of death and to bring us into His perfection. This is the saving to the uttermost, the saving to perfection. This is the saving of the divine priesthood of Christ.

While Christ was on earth, He solved the problems of sin and death. As we are enjoying His kingly priesthood, we participate in the divine priesthood that diminishes and even swallows up all of the by-products of death. While we enjoy God being ministered into us as the processed One, we partake of the divine priesthood that diminishes, eliminates, and swallows up all of the by-products of death, such as vanity, corruption, bondage, groaning, and decay. Day by day there is within us a diminishing, a swallowing up, of our groaning and vanity. The more we participate in the divine priesthood of Christ, the less groaning we have. The more we enjoy the divine priesthood of Christ, the less we will sigh and the more we will shout. According to Romans 8, the last step of God's work on us is to glorify us. To be glorified is to be thoroughly saturated with the divine priesthood. When we have been thoroughly saturated with the divine priesthood, that will be our glorification. To be glorified is also to be delivered from vanity, corruption, bondage, groaning, and decay. This is exactly the meaning of glorification in Romans 8—the full sonship, the redemption of our body (v. 23). The redemption of our body is its being transfigured out of vanity, corruption, and decay into a stage in which it is completely filled with the divine priesthood. That will be our glorification. The Aaronic priesthood is in Romans 3 and 4, the kingly priesthood is in Romans 6 and in the first part of Romans 8, and the divine priesthood is in the middle and the last part of Romans 8. Hebrews 7 does not correspond with Romans 3 or 4; it firstly corresponds with Romans 6 and the first part of Romans 8, and eventually it corresponds completely with the middle and the last parts of Romans 8 dealing with glorification and our deliverance from vanity, corruption, bondage, and decay into the freedom of glory.

We are now on our way toward this perfection. We are in the process of being perfected. As our Forerunner, Christ has already entered into that complete perfection, and we also will be brought there. We will be saved to the uttermost. To be saved to the uttermost is to be brought into Christ's complete perfection where there is no vanity, corruption, bondage, groaning, decay, or sighing. To save us in this way is the ministry of the divine priesthood.

Christ's kingly priesthood is for ministry, and His divine priesthood is for saving. He is able to save to the uttermost because He not only is living but also is the indestructible life. Nothing can destroy Him. Although we may have the heart to save others, we can easily be destroyed and terminated. But Christ can save us to the uttermost because His priesthood is composed of an indestructible life. Regardless of our situation or the condition in which we may find ourselves, we have the divine priesthood to take care of us. This divine priesthood is the saving power of the indestructible life. The work of the divine High Priest is mainly to save us to the uttermost. The divine priesthood is constituted with the indestructible life; thus, it is able to save us to the uttermost from all the by-products of death into Christ's perfection.

He saves to the uttermost those who come forward to God through Him (Heb. 7:25a). Christ died for all mankind, but not everyone will be saved. This is because not everyone comes forward to God through Him. Although we may have been saved in the sense of being regenerated, we still need more saving (Rom. 5:10). If we do not come forward, we cannot receive His saving. It may be raining, but a vessel cannot receive this rain unless its opening is toward the heavens. Likewise, many genuine Christians today do not receive Christ's

saving, because they do not come forward to God. Christ's saving in His priesthood will not reach the ones who will not come forward.

Sometimes we may be saved from our temper only to a certain extent and not to the uttermost. A sister may be about to lose her temper; hence, she turns to Christ and is stopped from losing her temper. She may be saved from her temper but not to the uttermost. If she were saved from her temper to the uttermost, she would be rejoicing in the Lord. For the Lord's sake, we may forgive others' mistakes. But to be saved from remembering others' mistakes is to be saved to the uttermost. We may forgive others and yet still remember their mistakes. When God forgives us, He forgets (Heb. 8:12); hence, to forgive is to forget. If our forgiving does not equal forgetting, we are not saved to the uttermost. If we have truly forgiven someone, we should also forget the offense. We need to be saved to the uttermost in our forgiving of others and from all our daily troubles. When we come forward to God through Christ, our High Priest, He saves us in the power of His resurrection (Phil. 3:10) and by the law of the Spirit of life (Rom. 8:2). (*The Conclusion of the New Testament*, pp. 3778-3782)