

Anton Frey - God's Priesthood

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We're going to talk to you about God's priesthood and the first priesthood that God brings to our attention, and His Word is found in Genesis, the 14th chapter, where it deals with Melchizedek, and in that chapter you will find it says, on Melchizedek, a king of Salem brought forth bread and wine, and he was the priest of the Most High God, and he blessed and said, blessed be Abram of the Most High God, possessor of heaven and earth. Now, first of all, I'd like to tell you that as far as Melchizedek was concerned, he's the first character, the first priest that is brought to our attention.

And this is really the end of God's plan. In other words, the Melchizedek priesthood was not a sacrificing priesthood.

The Melchizedek priesthood was a reigning priesthood. He was a king and a priest upon his throne. In fact, the name Melchizedek means, my king is righteous, and so the Apostle Paul in Hebrews tells us that by interpretation, Melchizedek, King of Salem and a priest of the Most High God, Melchizedek means the righteousness of our king, if he speaks the righteousness of the priestly king. Melchizedek was a priest and a king upon his throne.

But there is another priesthood that God brings to our attention, and this is the priesthood of Aaron. But this priesthood was not a kingly priesthood, although he wore a crown. The crown which he wore, of course, was symbolic, because eventually when Aaron is robed in his garments of glory and beauty with the golden crown upon his head, he also represents the glorified church, as did Melchizedek. Paul says by interpretation, first king of righteousness, and then also King of Salem. In other words, Melchizedek will have to establish righteousness before he will get peace to the world of mankind.

And that peace was the peace concerning which the angels sang at the birth of Jesus when they said peace on earth and good will to man. So you see, there is a connection between the two. But only after Aaron, on the day of atonement, had offered himself in sacrifice for the people to bring an atonement for the nation of Israel for the incoming year, then he was carved in the robes which we sometimes call of glory and of beauty. But don't make the mistake of thinking that this is the only thing that is meant as having been garments of glory and beauty. You will find that in Exodus, it's clearly stated not all the garments which the priesthood wore were for their glory and their beauty.

That was not Only the garments which the high priest wore at the end of the atonement day. But they were the garments also which the under priests wore. The linen garments, the linen coat and so forth. Even their bonnets. In other words, they were also for glory and beauty.

And insofar as Aaron was concerned, of course he was a sacrificing priest, and his consecration and his dedication is brought to our attention in Leviticus 8 and 9. Leviticus 8 represents the call of this priesthood, and Leviticus 9, the working out of that call. You'll notice that in the eighth chapter, it deals with the first seven days of the first month, and the consecration ritual was repeated for seven days.

And Moses carried out that ritual, and Aaron and his son responded to a call that was given by Moses. In the type, Moses represents Jehovah God, Aaron represents Christ Jesus. The sons of Aaron named Abihu, Ithamar and Eleazar. They represent the church of the Gospel dispensation.

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And as Paul tells us, no man takes this honor upon himself, save as he was called, as was Aaron. So while in the that should have become, nothing is said about the call, it merely says Aaron brought. You have to understand that when Paul by inspiration tells us that no man takes the honor but he that was called, as was Aaron, that there was a call for Aaron and his sons. The call was given by Moses, and in the consecration ritual, Moses, during that first week, those first seven days, he does all of the sacrificing.

Aaron does nothing. The sons of Aaron do nothing. They brought nothing. Insofar as Moses was concerned, you'll find that the chapter in Exodus clearly indicates what Moses brought and how I should say Leviticus. If I said Exodus, I mean Leviticus 8, you'll notice that it starts by saying, and the Lord spake unto Moses, saying, take Aaron, that's number one, and his Son that would be number two.

And the garments, that would be number three. The anointing oil would be number four, and the bullock for the sin offering would of course be number five, and the two rams, they would be number six, and the basket of unleavened bread would be number seven.

This is the way God puts his stamp upon the consecration ritual. Not any of these could be left out and still be perfect and complete. This of course is true also of its antitype, in which Jesus of course is represented by Aaron, and in which the sons of Aaron were represented by the church of this Gospel dispensation, and in the matter of our consecration, it is Jehovah God who supplies the wherewithal so that we might have something to consecrate and dedicate. We were born in sin, we were shapen in iniquity, as David says, in sin did my mother conceive me.

So we couldn't have offered a living sacrifice because we were dead because of trespasses and sins. Consequently, you see, God would first have to lift us out of that state of death, degradation, and lift us up to the plane of accounted human perfection. Not that we are actually perfect, no, but because of the imputation of Jesus righteousness, He is willing to look upon us as though we were perfect.

You might recognize some of this, of course. Many of the types illustrate this picture too, this perfection. Paul says, count yourselves dead. Count yourselves living. At least, this is the basic thought of it.

You're dead so far as your humanity is concerned, but you're alive as far as the new creature is concerned. Your body, that which is offered as a living sacrifice, is not the body of sin. It's your justified humanity that you are privileged to lay down and sacrifice upon the altar of God. This is what Paul a living sacrifice. It is your justified humanity.

You have no right to give up anything that you have no right to. You have no right to those things which are in your natural human nature, that are degraded, that are the result of of the Adamic condemnation and sin which came upon the race in the beginning. What you have to deny yourself is your justified self, and this is what Jesus meant when, after his baptism by John in the Jordan, he made mention of the fact that I have a baptism to be baptized with, and how am I pain restrained until it be accomplished. What he had reference to was the offering of his perfect humanity to God upon the altar of sacrifice.

As a human being, a perfect human being, he had certain rights which belong to his perfect human being. But you see, he no longer had the right to exercise himself in these, and so it was a continual struggle to keep that perfect humanity of his upon the altar of sacrifice. Something like

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this is suggested even in the garden when he prays to his Father, father, if thou be willing, let this cup pass from me. But he adds, nevertheless, not my will, but thy will be done.

So you see, in other words, as far as Jesus was concerned, all that he needed to do was die. That was the penalty for death in the day thou eatest thereof. Dying, thou shalt die. Death was the penalty. But suffering.

And this is what he was called upon to do, you see? Suffering, and this he couldn't understand why he should be called upon to suffer as well as lay down his life in death for Adam and the human race, and so he prays for its removal. But he says, not my will, but thine be done.

Now you see, as far as Jesus is concerned, he was born holy, harmless, undefiled and separate from sinners. So of course he deigned it not to be just. He didn't have to come through the gate into the court. He didn't have to see the altar of sacrifice. He didn't need to wash at the laver because he was holy, harmless, undefiled and separate from sinners.

Now that's the place where the under priests have to come. Where Jesus stood in the court at the door of the tabernacle. But you see, you have to come through the gate, you have to see the altar, you have to wash at the labor. Jesus didn't need to do these things. But in order for you to reach Jesus, you see, this is what is represented in your consecration and dedication.

And in the eighth chapter of Leviticus you'll notice that it is Moses that washes Aaron, and it is Moses who washes the sons of Aaron, and it is Moses who puts the robes upon Aaron, and upon Aaron's son it is Moses who brought the bullock, and in the eighth chapter there is only one animal, a sin offering that is offered as a sin offering.

There are of course two rams, the ram of consecration, and of course before that the ram of burnt offering. But you see, the bullet was not supplied by Aaron, nor the thumbs of Aaron. That bullet was supplied by Moses, and you see this beautifully illustrates the fact that that Jesus in his pre human existence as the Logos, had no humanity that he could have offered for the sin of Adam as a corresponding price for Adam's transgression to redeem the race. Thus, since God purposed the divine plan of the ages in Christ Jesus.

Now note that Paul says Christ Jesus, not the Logos. So that the Logos, in order to become Christ Jesus, had to empty himself, and this is what your Greek text says. We don't get it too well in Hebrews. In our English translation where it says he made himself of no reputation.

The Greek word is kenosis, or as we might say, kinesis. Or we might say kenosis, and they say kinesis. But at any rate it means empty. So that all that he had life, glory, honor, all these things he had to give up in order to become the man Christ Jesus.

Then he became the one in whom God purposed this divine plan of the ages, you see. So in other words, he humbled himself even to become the man Christ Jesus, and this humbling meant so much that he couldn't remember any of the things with which he had been associated with Jehovah, his father, as the Logos. He had to learn from scratch, as it were. Like an infant, he had to learn from his mother, from his father, from the synagogue.

And at the age of 12, he had to go to the temple to find out as to when be the proper time for him to commence, as it were, his consecration, his dedicated life unto Jehovah. It isn't so clearly stated, but the fact is that he went home and was subservient to his parents for 18 more years, and then it

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says when he began to be 30 years of age, he rushed down to Jordan to symbolize his consecration, and in his consecration, these are the words given to us by inspiration that have put into his mouth. He says, lo, I come.

As in the volume of the book, it is written of me to do thy will. See, now you see. This means that Jehovah, God had to give to the Logos a perfect human body. No longer as the Logos, but now he will become Christ Jesus, and so in Hebrews, you have it a body.

Hast thou prepared me. It is this perfect humanity that God provided Jesus with that is pictured in the eighth chapter of Leviticus, where Moses supplies the bullock, which bullock represents a perfect humanity. Now, you'll notice that not only Aaron puts his hand upon the head of that bullock, but the sons of Aaron do the very, very same thing. As if to say to Moses, Aaron and his sons, we're accepting this bullock as the means or the basis of our consecration to become the priesthood of God. It involved a sacrifice, a covenant of sacrifice, you see.

And thus Jesus in his own ministry, he said to his disciples and those that were here, he made the first principle of discipleship, self denial. If any man would come after me, let him take up his cross. His cross, not mine. His cross, and follow me.

You see? So you have in this picture, in the eighth chapter of Leviticus, the consecration and dedication of the priesthood of Aaron, which was a type, and I remind you that in 1 Corinthians, the 10th chapter, I think it's the 11th verse. Paul brings to our attention that the things which happened to Israel were typical. It says ensamples in our Authorized Version.

But you'll notice a little figure or a letter there that refers you to the margin, and there it says tight. So the things that happened to Israel were typical in their nature. But he says they were written or recorded for us. Upon whom the ends of the ages have come.

Well, you see, the Apostle Paul had reached the ends of the ages. We're living in the ends of the ages. There will never be another age like the Gospel. Age has been an acceptable time in which there would be an invitation extended to some of the human race to be redeemed, justified by faith, and become footstep followers of Jesus and identified with the 144,000 that are mentioned in the Revelation, Revelation 7:14. So you see, you have a beautiful picture in the priesthood of Aaron where he, you see, accepts he's not going to sacrifice the animal.

Notice who sacrifices it. It's Moses that does it. So you see in this picture, it's Jehovah God that is accountable for the crucifixion of Jesus. You say the scribes, the Pharisees, the priests, the Romans, and so forth. Oh, yes, they had a part in it, but they couldn't have done it without divine permission.

And this is the thing that sometimes we forget. There is a direct will of God, but there's also a permissive will of God, and so, of course, we have in this eighth chapter of Leviticus, this consecration of the priesthood. We have a picture of Jesus and the church. Aaron was the first one to lay his hand upon the head of that bullet.

He accepted his perfect humanity from Jehovah God, and that would be the basis of his consecration to do the will of God, and you see, Aaron did not slay the animal, but Moses did. So God required the life of Jesus at the time of his consecration. That was at Jordan, not at Calvary, and on page 15 of your tabernacle shadows, in page 52, you see Brother Russell mentioned that he was 30 years of age when he represented the bullock.

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Of course, this would be the bullet of the atonement day. More particularly, who gave himself a ransom. This is where Brother Russell brings in the fact that the bullet had all the merit that was necessary for the redemption of the whole world of mankind. In the ninth chapter, you've got a beautiful picture of this because there you have a bullet, and Aaron was told to go to the altar and offer his burnt offering and his sin offering and make an atonement for himself and the people.

And then it says, make an atonement for the people. But you see, at the beginning, it indicates that the sacrifice of Aaron was sufficient for all of the nation of Israel. But in its application, it would not be applied that way. It would be applied first to the house of Aaron, and then to the nation of Israel by way of the goat, the Lord's goat, which is brought into the picture. This is the difference between the sin offering and the ransom.

The ransom has all the merits. The church doesn't supply any of that merit. It is all Jesus merit, and it is released, you see, for the time being, or shall I say mortgaged to the church of the gospel age, and this is the reason that the world can't use it, can't have it until the church of the firstborns, including the Greek company, have released that merit which is mortgage for the time being.

Those of you who've ever wanted to borrow money, and probably you didn't have enough money in the bank, and you'd go to some friend and say, would you be a co signer on my note? Well, the bank would probably recognize that if they had sufficient money in the bank to cover you, but if they didn't, they wouldn't accept it. But you see, suppose you didn't make the payment. Then the person who signed the note for you would have to pay it, and during that interim, he did not have access to the money which was pledged for you.

And O and see, what it's pledged is the ransom sacrifice of Christ for the church. Thus you see Aaron make atonement first for himself and his house and then for the people. So you see how beautifully in the kite. This is pictured where Moses gives to Aaron and his sons the bullock, and they lay their hands upon it, and Aaron slays, as you see.

Now, there are other features involved in this matter too, but there's so much that there is to. You know, I'm sometimes a little fearful. I'm glad you don't have windows that you can sit on the window sill. Remember, Paul did this on one occasion. One of his listeners tumbled out and I think he was dead.

And Paul was able to bring him back to life, and I can't do that. You should fall asleep on me or fall down. I can't do that. So don't fall asleep.

Just keep yourself. I'll try to keep your attention. Now, in connection with this consecration service, we can't go into all of it. You see, there was the washing and the clothing and so forth. There was a swaying of a ram of consecration.

Now, I want to tell you something so that you might recognize the difference between a sin offering and a burnt offering. A sin offering is mandatory. It's not a thing that can be offered if you will or if you won't. But a burnt offering is your own free will. But you're not Privileged to bring a free will offering until you've had your sins atoned for.

So, you see, this is the reason that in these rituals the sin offering is first and then the burnt offering follows, and as Brother Russell brings to your attention the fact that insofar as the burnt offering was concerned, it was to show how God accepted the sacrifice of the sin offering. Now, I would remind you, those of you who know something about the tabernacle, and if you don't, why, you just

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have to take my word for it. Of the sin offering, only the inwards, the cord above the liver, the kidneys and the fat.

These were burnt upon the altar in the court. The rest of the sacrifice was offered on an altar. Not an altar, but on that fire which burns without the cap, where the hide, the dung, the horse, and they gave a bad smell. A stench came up from them.

And you see, this is what the world gets the benefit of if you're living a consecrated life. The stench of the burning of your old man. They don't like it. They don't like the smell of it. They'd like you to be more like themselves.

And if I tell a fib once in a while, there's no reason why you can't tell a fib too. What? You see, Yuri, Strange. You can't do that. You can't do what they do.

Consequently, you see, you have a restricted life. This is a stench in their mouth. They don't like too many of us around. Do you know what would happen to the theater? What would happen to the dance hall, to the ballroom and all of these places?

If there were only saints in this world, there wouldn't be any of these at all. At least there shouldn't be. There could be, as saints are to. That's the reason you need an advocate. Just soothe that off a little bit.

That was a little hard one to take. But anyway, you see, in the case of the sin offering, most of it was burned outside the camp where it created a stench in the nostrils of the people and only a very little bit. But what was offered on the altar represented the heart devotion. The heart intention of the priest, you see, and his family. Now, you notice, then it says the liver, the kidneys.

Why should these be picked out? Well, if you're so smart, give me the answer. You won't have to be that smart. I'll tell you anyway. The liver manufactures glycogen, which of course is necessary to be fed into the bloodstream.

As you need the added strength the kidneys remove from the bloodstream the poisons that are to be eliminated and to be cast off, and here you have something which represents your love of righteousness which fills up and your hatred of iniquity which would pull you down if you didn't hate it. So, Jesus, of course, he was anointed with the oil of gladness above his fellows, and above his fellows he was the head over the body, you see, and of course, when the head was anointed, the body received that anointing because it was under the head.

Well, at any rate, the burnt offering, to the contrary, was completely consumed by the altar in the court, I say with some exceptions, and that was when, of course, a burnt offering was offered by one of the people. Then of course, the priest had a right to flay the animal and keep his skin and sell it and do whatever he wanted with it. But when it represented the priest, the priest had no right to any of us. It was all the Lord's.

Consequently, the burnt offering had to be completely consumed by the altar. So God is showing that he is accepting your sin offering which involves only a part, your inward, your heart devotion upon his altar and the rest of your life lived out in the world as it were, creating ascension and after the people. Nevertheless, to God, even though the burnt offering is burnt, high hoofs and everything else upon the altar, that's still a stench, but it's a sweet savor to God. You see, this is beautiful, what the world looks upon with an evil eye and notes only the stench. God looks upon it

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sees that this is only incidental to the sweet savor which is to arise.

So there's so much for the difference between these two offerings. Now, there was also the realm of sacrifice called consecration, as we say, where the blood was put on the lobe of the right ear, on the thumb of the right hand, on the big toe of the right foot, and you see, this indicated a hearing ear. Hands that are willing to do the service of God, feet willing to walk in his way. So this, of course, is beautiful to see.

But when Aaron was anointed, Aaron sometimes represents Jesus, the head and the church's body. Now, I'm going to just point this way because I want to keep in front of these microphones because these little units here, if I walk over there, that may not carry my voice too well. Aaron's body from the head down, you see, because it was under the head when the anointing oil was poured upon Aaron's well, it says how blessed it is for brethren to dwell together in unity, and I like the way Lisa puts it, when they come together in unity. Oh, yes, here I help.

When they come together in unity. Oh, yes, here I have a pointer now. Now you see how beautifully this represents the uniting of the antitypical priesthood, and when I say antitypical in this sense, it is not Melchizedek, but it is Aaron who is the type, the Aaronic priesthood, and this is Aaron the priest, but arrayed in his garments of glory and beauty.

Now, in the eighth chapter of Leviticus, where this anointing takes place, the oil is poured upon Aaron's head, and that oil was a very, very precious ointment. Olive oil in itself could be used as a symbol of the Holy Spirit, but the ointment that was used when the tabernacle was consecrated to God and when Aaron was anointed, and when subsequently kings were anointed, that anointing oil was according to a certain formula, and this formula is given in Exodus in the 30th chapter, and we'll read this formula to you after we have made mention of this fact.

You see, all the body of Aaron is under the head, and as this oil was poured upon his head, flowed down over his head and over all his garments, to the very hem of his garments, so that everything that was under the head was a partaker of the anointing of Aaron. So as far as the church of the gospel age is concerned, they are not individually anointed, they are collectively anointed because they are partakers of Jesus anointing. The Holy Spirit, which came upon Jesus as he stood in the waters of the Jordan, reached the body members at Pentecost, and since that time it has come upon all those that were under the head.

Now, this is a picture in which the sons of Aaron are represented in his body, and this is the reason that Aaron had to be washed. Because if Aaron represented merely Jesus, he wouldn't have needed to be washed because Jesus is holy, harmless, undefiled, and separate from sinners. But the head of this, as a typical high priest, needed no washing, but the body members did, and it's the body members that are covered with the linen coat and so forth, you see, and all these other garments.

So you see how beautifully the type illustrated the fact that Jesus received his anointing without measure. In other words, all of it was poured upon his head. But you can rest assured all of it did not come down over the body. Some of it stayed up here and never came down, but it wasn't necessary. In other words, if any of that holy anointing oil came, it did the same for his clothes, for the rest of his body, as it did for his head.

And this, of course, is a beautiful lesson in itself. So I'm taking you back now to Exodus, where the formula is given for this holy anointing oil with which Aaron was anointed. Now, you see how big a

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subject this is. I could probably stay here for two months talking to you every day and probably not sound the depths of it. But I'll tell you something else.

We have been a student of the tabernacle for over 65 years, so of course we should know something about it, shouldn't we? And if you ask me a question and I don't answer it, don't know the answer, you can say, shame on you, and I'll take it. But the idea is, Brother Russell said as far as the tabernacle shadows were concerned, he knew of nothing that had more food, more nourishment in it than the study of these types, these pictures. You see, I did bring my tabernacle shadow booklet along with me today, but I have that clipped in right in front of my tabernacle booklet, and I wish I had brought it along now so that I could read you his references to that.

But we're going on now with the holy anointing oil. Now, you'll notice it says here in the 23rd verse, and thou also, I take thou also unto thee principal spices of pure myrrh. It says 500 shekels, and now, I could use a blackboard, but we don't have any. So you just have to just follow me.

If you can't retain it, just skip it and it won't make too much difference, and of sweet cinnamon, half as much, which will be 250 shekels. You see, Now, a shekel is here used as a unit of wheat, but a shekel is also money. Because when it came to the redemption of the firstborns, shortly after the nation of Israel had been led out of Egypt and they came into Sinai, where God revealed his mind unto them. He said to them, if you would be my peculiar treasure, and this is Exodus 19, 5 and 6, then you must hear my voice and keep my covenant.

And you shall be unto me a nation of priests, a holy nation. You see. Now, that invitation had been extended to the nation of Israel, and the reason for that was that God had promised Abraham a seed. But he said, your seed is going to be as the stars of heaven and as the sands of the seashore.

This does not have reference to just one seed. This has reference to two. The one is a celestial seed and the other is an earthly seed. God promised Abraham that in him and in his seed all the families of the earth were to be blessed. He was one of the fathers.

So was Isaac, so was Jacob, and the only reason that God strove with the nation of Israel was because for the Father's sake, as Paul tells us in the New Testament, not Jehovah, Abraham, Isaac, Jacob. He promised them that their seed was to go to bless all the families of the earth. What they didn't know was that it would take a long time before any would be invited in to become the spiritual seed. But in the meantime, he would give them such experiences as would be drawing them close and closer and closer to their God, if they would be so exercised.

And in Amos, the third chapter, in the second verse, he says, you only have I known of all the families of the earth. But then he asks, therefore, will I punish you for all of your iniquities. See, he didn't say that to any Gentiles. He said that to the nation of Israel who were performing privilege to become this priesthood of God, this peculiar treasure above all the nations of the world. In Hosea, the fourth chapter, the sixth verse, the prophet tells them, God speaking, you couldn't be my priesthood.

You rejected my law. You were in ignorance of that law, and I am going to reject you as you have rejected me, and I will reject your children too. So you see, God had already told them that they could not be this priesthood after all.

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But then you remember that there came the one who was to be the nucleus of the spiritual seed, that he was the first one to be the seed of Abraham, according to the stars were like the stars of heaven, that was Christ Jesus himself. So since the promise was made to the Jews, and God said, I've set aside 70 weeks of special favor, and he will come at the beginning, at the end of the 69th week and the beginning of the 70th week. But in the middle of that week, he'll be cut off, but not for himself. So since one of those weeks was seven years, three and a half years after Jesus came as the Messiah, he was cut off and crucified on Calvary's cross.

And John tells us in the first chapter of his Gospel, he came to his own, and his own received him not, but to as many of his own as received him to them gave he the right and the privilege to become the sons of God. See, Jesus couldn't make them sons of God. Because to be a son of God, the begetto has to be of the Father, and the Father of Jesus is the same Father that the church of the Gospel age has. So we are children, sons by a begettal.

The word adoption is sometimes used, but you'll find that some of the translators have found that the word adoption isn't too good a word. It might have been sonship, and I think Wilson in the Diaglot uses the expression sonship instead of adoption. But at any rate, Peter, speaking to those who became the followers of Jesus from among the Jews, of course, there were some among the Gentiles that had come in after the end of the 70th week, which was three and a half years after Jesus declared unto Israel, your house is left unto you desolate. You see, there was the complete rejection.

But under inspiration, Peter in his first epistle in the second chapter, and I think it's the fifth or the ninth verses, he says, you are a royal priesthood, you are a holy nation. The very promise that had been made to the earthly seed, which they did not avail themselves of, they would have been ready when Jesus came, and only a few, so few that in one of the parables which Jesus gave, they're ignored completely. But the word goes out to the Gentiles. Now, every one of those footstep followers of Jesus had to be a partaker of his anointing.

And Paul in the eighth chapter of Romans, in the 29th and 30th verses, he brings to our attention the fact that every one of these he doesn't mention the 144,000 which you have in the Revelation, but he mentions those for whom God causes all things to work together for good, and that they must all be conformed to the image of God's Son, and God's Son was Christ Jesus, and since the pattern given to us is Christ Jesus, he entered into this life by way of a covenant of sacrifice, and so of course he became the head of this high priesthood, and all of the under priests, of course, have to be anointed into office with him.

Now we bring you back to the elements. The ingredients of this anointing oil. You have first of all myrrh, then cinnamon, and if you have gone along, you'll notice it says sweet Calamus, and then Cassia, and thou shalt make it an oil of holy ointment, an ointment compound after the art, it says of the apothecary that should be of the perfumer, it shall be an holy anointing oil. See this is why we call it the holy anointing oil.

It's not merely the oil, but it's the ingredients. Now, you see, you've got four ingredients there, and they are suspended, as it were, in the oil, and the first of these is myrrh. Now, myrrh, sometimes it's used as a medicine, sometimes even as a disinfectant. But myrrh is very, very bitter to the taste.

But if it is burned as it was in the case of this incense, in the instance in fact, myrrh stick te is the same one that they used in the incense, it yields a sweet savor, you see. So in other words, it's bitter to the taste, but sweet to the smell, and brother Russell, in speaking of the three wise men

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who brought gifts, the first of the gifts is mentioned as myrrh, and he suggests it represents submission, which is consecration to the will of God and consecration through the will of God. Submission is bitter on the flesh, but it's mighty sweet to your creature.

It's mighty sweet to God, who has given you a status, the place where you now stand by his grace, by his favor. So in other words, this anointing oil that was poured upon Aaron's head, what did it do? Well, it bound to him the fragrance of the myrrh, and since myrrh represents submission or consecration, you see, the Holy Spirit binds upon you a covenant of sacrifice. I've come to do thy will, as in the volume of the book, it is written of me.

And so, of course, it's your privilege in mine. But this is what myrrh implies. Now, the one after that was cinnamon. Now, cinnamon is the under bark or the second bark on a tree that belongs to the laurel family, and the laurel, of course, is an evergreen.

And an evergreen is a tree that doesn't go through the cycles like all other trees do. In the spring, it gets its leaves, and in the fall, it loses them. Not that a pine or these evergreens don't lose their needles and stuff, they do, but it's. You don't notice it because the tree is ever green. So it's a beautiful figure of constancy.

Now, if there's one thing that you need to have bound to you is its constancy. Submission is all right, but you see, you can submit now and again, but what God wants all or not. So you have to add constancy, and so this was fragrant spice too, you see, the fragrance of cinnamon, and I guess most of you in your cooking, culinary arts, you probably use cinnamon Once in a while.

Got a nice taste to it too, huh? And a nice smell. So of course, naturally, when he was anointed, not only was the myrrh, but also the cinnamon. You see, that fragrance was bound to the high priest his garments. Now then, the third one that is mentioned here, you see, is Calamus.

This is interesting. Dear friends, I hope that you follow me and those of you that are taking notes, of course you won't lose it. But those of you who are trying to memorize what I'm saying. Calamus comes from a reed plant, and you've seen reeds down by the water, on the water's edge there, sometimes reed plants.

And you know, when the wind blows, they just bow over this way, the wind blows the other way, they bow over this, they just gin. They don't resist your snake. This is something good too, isn't it? In other words, you don't take such a stand before some of the folks that, hey, well, if you're standing up to me, I'll stand up to you. You've got to belittle me.

I'll belittle you, and they say, well, I want to tell you something. Well, wait a minute, I've got something to tell you about yourself. You see, this is the attitude. But you see, this attitude we give non resistantly.

But the chief characteristic of peculiarity about this is that it perfumes the very instrument that cuts it, that hurts it, that harms it. Isn't that beautiful? Did you notice that in the life of Jesus when he was reviled, he says he reviled not again that same holy Spirit which gave Jesus the ability, the power to do this, Remember what is it said about him and the contradiction of sinners against himself? Did he lose himself? No, he blessed where they cursed.

You see. Now this is another ingredient for those who become the priesthood of God during the gospel age. The Holy Spirit binds this fragrance unto them too. You see? Now you see, that's

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beautiful in itself, of course, isn't it?

But then we have the last of these ingredients before which is cashew. Cassia was an undue, and you know, sometimes we use ung and things like that. Well, that's not the only undue, but that's the one you remember because it's advertised as such. But you have a bugger and that always stings and you rub a little of that unguentine on it.

The oxygen can't get out and it eases the burning effect, and so an unguent, it has the, the sense of relieving the pain or the burning of some experience that another may have, and this is what Jesus always did all through his ministry, wherever he could. He blessed those hearts and minds, those that were suffering physical aches.

Let me tell you something else. Don't know whether you remember this or not. For every time that Jesus heals, virtue vitality went out from him. It was this that made Jesus so weak when he was called upon to bear the cross, which all the criminals bore quite well. But Jesus broke down under the weight of it.

Because all during his ministry, virtue vitality had gone out him, out of him, into the lives of others. Do you remember that woman that came to a storm? There was a whole crowd around him on this day, and she just touched his garment. He says, somebody touched me, and the disciple says, well, that's a fun question.

Look at the crowd around. Who touched you? And Jesus just looked around and he saw him, and he speaks consolingly to the woman. He felt the loss of vitality.

Now, I tell you, I've gone to the hospital sometimes to visit the sick and the afflicted. I went there to minister unto them. But, you know, when I left there, I felt burdened. So sorry, so sad over all the conditions that I had to see around the hospital. People ill, being sick, flooding and worrying.

And some of them, of course, in terminal illnesses. But, you know, there used to be no Sister Parker. I don't think any. Maybe some of you might remember Sister Parker. But she had lost her sight completely.

She couldn't see, and she was in a home for the destitute poor. She had no money. She didn't have anybody, anything, and so she was in this home.

Poor, destitute poor, and I remember once going up there to visit her, and she came out and she walked along the wall, feeling the wall, just so she knew where she was going, and finally she came into this big room and she says, butterfly, let's take that table way over in the corner there in front of the clock. So we sat down there and, you know, when I left her, she had ministered to me.

And you know how she did it? She says, brother Fry, you know, the friends come up here and they want to do something for me, and they bring a lot of things. I don't have need for any of these things. God just supplied all my needs. I've got all I need.

I don't know what to do with these things. That was a lesson for me. This is where she helped me. You know, I used to be like this. Somebody wanted to do something to me.

I say, oh, no, you don't have to do that. I can do that for myself. Until this happened, and then I realized that we could deny other people a blessing when we deny them the privilege of blessing us. So you see, this is one of the things that is also bound to the priesthood of God in this manner

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of real anointing. But as far as this Cassia is concerned, not only was it an unwent, maybe I'll have to prepare you for this.

Because, you know, today you may go to the funeral parlor and you see your loved ones stretched out there. There's no order, absolutely no order. They've been embalmed. The man takes care of it for a while. If you had to visit them for a month or two, you'd find out that the odor would still manifest itself.

In the days when Jesus was on this earth, they didn't have a means of covering up the odor like we did today by embalming. In fact, today nobody knows the secret that the Egyptians had in embalming their dead. But at any rate, I can remember well when I was a boy hearing about these people being laid on cakes of ice. This would retard the decomposition, the deterioration of the body. Because the minute you stop breathing, the blood carries no oxygen to the cells of the body.

There's no longer any combustion and there's no longer of any of the carbon dioxide being breathed out through your lungs and through your nostrils. Consequently, the decomposition of the body is what you begin to smell. It's a dead body and it puts out an odor. Well, this is what dead bodies did in Jesus day, and to cover this up, they would use cashew the same as you would use a little bottle, spray it around to cover up odors.

You know, you just spray it around and it smells a lot better than that corrupting body. I remember many, many years ago when I was a member of the Methodist church, one of our boys, he died, he was drowned and they had a gravel for him, and after about a week they found his body, and of course they took care of the body. They embalmed it, all that.

But you couldn't stand within five feet of that coffin. The smell was terrible, and you see this is it in Jesus name to cover up that smell, they use cashew. You know, this is a beautiful symbolism in itself. You and I are continually in contact with a dead man who will deliver me from this body of death.

No matter how you take it, this body that you have is a body of death. It's not going to stay here forever. Someday you're going to stop breathing, and when you stop breathing, the words will arise. But there is a sense in which you're already dead.

You were dead in trespasses and sins before you were even justified, and you still have that same old body, and the mannerisms of that old body are still evident. Because sometimes in the moment you say something, oh, I shouldn't say that the afterthought is better than the forethought. You see, we use an expression, and the expression is one nasty wealth.

You know, sometimes I'm really surprised when I hear people in the truth speak about nasty weather. Nasty. The one who is responsible for the weather is Jehovah God, your father, and he knows better than you or I what is best. We stand so close to the mirror of times that we can't even comb our hair.

We have to step back a little bit to see ourselves as we really are, and this is what God's word should be doing for us. You remember the laver that stood in the court of the tabernacle? It was burnished brass. It should be copper.

And when copper is polished highly, it has a reflecting surface like a mirror, and in fact, in World War I, I don't know whether they still did it In World War II, the facilities in the surface, they had to

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have mirrors that sometimes they wanted to shave, you know, or something like that. So they had to have a mirror. They couldn't carry these glass things, you know, because they crack and break. But they had these little copper gadgets, and they'd look into them and see their reflection, and they could shave themselves by them.

And in this, labor was made of copper and polished so that as you looked into the labor, you could see your own reflection in it. But you also had the means whereby you could cleanse that expression. But on the other hand, there was water in it, and the water sometimes has a tendency to amplify, too, to magnify. But the water represents the truth.

The copper would represent the perfect humanity of Jesus, and as you look into the word of God, scriptures themselves, you find the perfect man, Christ Jesus, and then you can compare yourself with the image that you have created and the image of Jesus. So you see now why it is that God gave this formula and said no one was to make one like unto it, and it was not to be used.

I guess that's one of these machines, isn't it? So it says in the 30th, and thou shalt anoint Aaron and his sons and consecrate them, that they may minister unto me in the priest's office, and then in the 32nd verse, upon man's flesh shall it not be poured, neither shall he make any other like it after the composition of is holy, and it shall be holy unto you. In other words, this Holy Spirit of our anointing. There are imitations all throughout Christendom.

You have imitations. People have made a holy anointing oil, but you'll notice that the ingredients are a little different. But this was never to be used at the penalty of death, only upon those for whom.