

#30 Tabernacle: Priesthood After the Order of Melchizedek

So much of the function within the Tabernacle of Moses revolved around the priesthood after the order of Aaron, which was only a shadow of the good things to come, that we should study the New Testament priesthood after the order of Melchizedek to discover the reality. Many naively declare that all New Testament believers are kings and priests without defining what the requirements or the functions really are.

The book of Hebrews declare that we have a High Priest who has taken up His priesthood after the order of Melchizedek and not after the order of Aaron.

HEB 8:1 Now the main point in what has been said {is this}: **we have such a high priest**, who has taken His seat at the right hand of the throne of the Majesty in the heavens, HEB 8:2 a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man.

HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil, HEB 6:20 where Jesus has entered as a forerunner for us, **having become a high priest forever according to the order of Melchizedek**. In searching out the valid priesthood for today, we discover that the priesthood after the order of Aaron has been done away with.

HEB 7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need {was there} for **another priest to arise according to the order of Melchizedek**, and not be designated according to the order of Aaron? HEB 7:12 **For when the priesthood is changed**, of necessity there takes place a change of law also.

It is logical to conclude that if the priesthood after the order of Aaron has been done away with, and we are all called to become a kingdom of priests, we must become priests after a different and higher order. The scriptures only mention one other order and that is after the order of Melchizedek. Therefore, it is reasonable to assume that all New Testament priests must be after the order of Melchizedek. If this is true, we should be informed as to what this means.

The priesthood after the order of Aaron was **an earthly priesthood** that stood daily in the Tabernacle on earth to offer both gifts and sacrifices for those who worship God. However, the priesthood after the order of Melchizedek is **a heavenly priesthood** that proceeds out from the throne of God in the heavenly Tabernacle. The priesthood has transferred from earth to heaven. Our High Priest has taken His seat at the right hand of the throne of the Majesty in the Heavens. Melchizedek was a King- Priest and therefore, Jesus must also become a King-Priest. Jesus is our High priest who has taken His seat at the right hand of God and is seated with Him on the throne in heaven.. The priesthood after the order of Aaron was a temporary priesthood and was in effect for about 1280 years. The priesthood after the order of Melchizedek was an eternal priesthood that had no beginning and has no ending. Melchizedek was always a priest of the Most High God. Jesus Christ was not always a priest but BECAME a high priest after the order of Melchizedek.

First we will go to the first mention of Melchizedek. GEN 14:14 And when Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan. GEN 14:15 And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus. GEN 14:16 And he brought back all the goods, and also brought back his relative Lot

with his possessions, and also the women, and the people. GEN 14:17 Then after his return from the defeat of Chedorlaomer and the kings who were with him, **the king of Sodom went out to meet him** at the valley of Shaveh (that is, the King's Valley). GEN 14:18 **And Melchizedek king of Salem brought out bread and wine;** now he was a priest of God Most High. GEN 14:19 And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; GEN 14:20 And blessed be God Most High, Who has delivered your enemies into your hand. **"And he gave him a tenth of all.** GEN 14:21 And the king of Sodom said to Abram, **"Give the people to me and take the goods for yourself."** GEN 14:22 And Abram said to the king of Sodom, "I have sworn to the Lord God Most High, possessor of heaven and earth, GEN 14:23 that **I will not take a thread or a sandal thong or anything that is yours, lest you should say, 'I have made Abram rich.'** GEN 14:24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."

The first mention of a priest in the Bible is Melchizedek. However, this priest was also the king of Salem. He gave bread and wine to Abram and pronounced a blessing on Abram. Abram gave his tithe to Melchizedek.

When Melchizedek met Abram, at the same time the king of Sodom (which means the king of burning perversion) also went out to meet him. Melchizedek came out to bless Abram and to give him food and drink. The king of Sodom wanted the souls that Abram brought back. The king of Sodom said you keep all the possessions and give me the souls. These were all the possessions that were stolen from the kings of Sodom and Gomorrah and two other kings. All these possessions would have made Abram very wealthy but he refused to take even a small thing. The king of Sodom is a picture of Satan.

This is all there is to this story about Melchizedek and it doesn't give us any insight into spiritual things or anything about that particular priesthood. We could easily forget there ever was a Melchizedek. However, many years later David, who was also a prophet, received a revelation about God's coming King and Melchizedek.

PSA 110:1 (A Psalm of David.) The Lord says to my Lord: **"Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."** PSA 110:2 **The Lord will stretch forth Thy strong scepter from Zion, {saying}, "Rule in the midst of Thine enemies."** PSA 110:3 Thy people will volunteer freely in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee {as} the dew. PSA 110:4 **The Lord has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."** PSA 110:5 The Lord is at Thy right hand; He will shatter kings in the day of His wrath. PSA 110:6 He will judge among the nations, He will fill {them} with corpses, He will shatter the chief men over a broad country. PSA 110:7 He will drink from the brook by the wayside; Therefore He will lift up {His} head. The prophet recognized that this King was going to rule, judge and exercise judgement and authority upon the nations but at the same time be a priest forever after the order of Melchizedek.

David understood that when God's King was established, that King was also to be a Priest after a whole different order than the existing priesthood after the order of Aaron. Without this revelation we could just dismiss Melchizedek as an unknown king-priest in the Old Testament. But now with this revelation they knew that when Messiah came He would be a King-Priest after the order of (in the same tradition as) Melchizedek. The Jewish bible scholars of Jesus' time

knew that.

The writer of Hebrews had more revelation. Since he recognized that Jesus was the Messiah, he also knew that He must also be a King-Priest after the order of Melchizedek. HEB 5:8 Although He was a Son, He learned obedience from the things which He suffered. HEB 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, HEB 5:10 **being designated by God as a high priest according to the order of Melchizedek.**

HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil, HEB 6:20 where Jesus has entered as a forerunner for us, **having become a high priest forever according to the order of Melchizedek.** The Priesthood after the order of Aaron had no access behind the veil between the Holy Place and the Most Holy Place. The high priest could only enter once a year on the day of atonement, but he couldn't stay except for a few minutes, to sprinkle the blood. Jesus sprinkled His own blood on the Mercy Seat and sat down there, permanently. However, in addition to that, He has provided the same hope for us and that hope is the anchor of our soul.

HEB 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, HEB 7:2 to whom also Abraham apportioned a tenth part of all {the spoils}, was first of all, by the translation {of his name}, **king of righteousness**, and then also **king of Salem**, which is king of peace. HEB 7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually. Jesus was called the Sun of Righteousness and the Prince of Peace.

Now the writer of Hebrews begins to explain how his revelation came. By translating his name he discovered that Melchizedek means "the king of righteousness". He was the king of Salem which means "the king of peace". He was both the king of righteousness and the king of peace. Gen. 14 declares that Melchizedek was the priest of the Most High God. (Not some lesser god). Both kings and priests had to have a genealogy but since Gen. 14 doesn't give a genealogy that means he had no beginning of days or end of life. Gen. 14 doesn't say who his father or his mother was which means he didn't have a father or a mother. That means that he was never "born". It also means that He was One of the Trinity. If He had no beginning of days or end of life He had to be God and certainly not some man that they lost his genealogy. This Melchizedek holds His priesthood forever. From all eternity past, He was the Priest of God. Jesus Christ was not eternally a priest. He was The Word of God. He became a high priest and will hold His priesthood forever.

The word of God became flesh and dwelt among us as a man. Since He was conceived by God He is "the Son of God". Melchizedek was also made like the Son of God. He was not the Son of God but He was "like the Son of God". He also took on the body of a man like the Lord Jesus Christ.

Throughout all past ages, there was an eternal priesthood operating in heaven. God has never been without a priest. He was the One who directed the praise and worship of heaven and stood in the place of God, the Father to the inhabitants of heaven.

The common interpretation of Melchizedek is that he represented a Christophany or the appearance of Christ in the Old Testament. The commentaries say "a foreshadowing of Christ". However, there is more than one Priest in view here. HEB 7:11 Now if perfection was through

the Levitical priesthood (for on the basis of it the people received the Law), what further need {was there} **for another priest** (another besides Aaron) to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? HEB 7:15 And this is clearer still, if **another priest arises** according to the likeness of Melchizedek, HEB 7:16 who has become {such} not on the basis of a law of physical requirement, but **according to the power of an indestructible life**. HEB 7:17 For it is witnessed {of Him}, “Thou art a priest forever According to the order of Melchizedek.”

Another Priest denotes more than one. Another Priest besides Melchizedek but of the same order. Order means “to arrange” or “that particular arrangement”. There always was an “**eternal priesthood**” in eternity past but now Christ has become a High Priest after that same order and will therefore hold His priesthood for all eternity future.

The fact that Melchizedek was not some mortal man or that they lost his genealogy, is clearly stated in verse HEB 7:8 And in **this case mortal men** receive tithes, but in that case one {receives them}, of whom it is **witnessed that he lives on**. Melchizedek was NOT a mortal man that foreshadowed or was a type of Christ. This Melchizedek was never born and He never died. With the priesthood after the order of Aaron, it is clear that they were just mortal men and each generation they died. Then new priests had to take their place and for that reason the priesthood could not bring anyone to perfection.

HEB 7:23 And the {former} priests, on the one hand, existed in greater numbers, **because they were prevented by death from continuing**, HEB 7:24 but He, on the other hand, because He abides forever, holds His priesthood permanently. HEB 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since **He always lives** to make intercession for them. HEB 7:26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the {sins} of the people, because this He did once for all when He offered up Himself. HEB 7:28 For the Law appoints men as high priests who are weak, **but the word of the oath, which came after the Law, {appoints} a Son, made perfect forever**.

At the time of Gen. 14 Abram was the greatest man on the earth in God’s eyes and had received the promises directly from God. But here we see Abraham paying tithes to Melchizedek. Since the greater always blesses the lesser and the lesser pays tithes to the greater, it is clear that Melchizedek was greater than Abraham.

HEB 7:4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. HEB 7:5 And those indeed of the sons of Levi who receive the priest’s office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. HEB 7:6 But the one whose genealogy is not traced from them **collected a tenth from Abraham, and blessed the one who had the promises**. HEB 7:7 But without any dispute **the lesser is blessed by the greater**. HEB 7:8 And in this case mortal men receive tithes, but in that case one {receives them}, of whom it is witnessed that he lives on. HEB 7:9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, HEB 7:10 for he was still in the loins of his father when Melchizedek met him.

In effect even the priesthood after the order of Aaron paid tithes to Melchizedek, through

Abraham. The priesthood after the order of Melchizedek is a much greater priesthood than after the order of Aaron and besides that this priesthood is eternal. In addition this priesthood is a ruling kingly priesthood that rules on earth as well as now in heaven.

The prophetic word spoken in Psalm 110 declares that Messiah will be a priest after another order. Since the Law of Moses established the priesthood after the order of Aaron, if the priesthood is changed, that means that the Law that established that priesthood must also be changed. Therefore, this original priesthood will establish a whole New Covenant of a different nature than the First Covenant. Under this covenant we are encouraged to draw near to God and not stand separated by various veils.

HEB 7:18 For, on the one hand, there is a setting aside of a **former commandment because of its weakness and uselessness** HEB 7:19 (for the Law made nothing perfect), and on the other hand there is a **bringing in of a better hope, through which we draw near to God.** HEB 7:20 And inasmuch as {it was} not without an oath HEB 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “The Lord has sworn And will not change His mind, ‘Thou art a priest forever’”); HEB 7:22 so much the more also **Jesus has become the guarantee of a better covenant.**

The New Covenant brings with it a “better hope” through which **we draw near to God.** Hope here means a strong, indwelling encouragement. It is like an indwelling invitation to come.

Then Who is this Melchizedek? First He was the Priest of the Most High God. Therefore, He is not the Most High God. He was like The Son of God but was not the Son of God. The Son of God became a High Priest after the order of Melchizedek. However, Melchizedek never was born and He never died. He had no father and no mother. He was one of the Trinity. Not the Father and not the Son. Therefore, He was the Holy Spirit. If Melchizedek was a type and picture of Jesus Christ we would be able to say “Jesus Christ has taken His priesthood after the order of Jesus Christ.” This would be foolish. If we say “Jesus Christ took up His priesthood after the order of the Holy Spirit” it makes sense.

The next question we should ask is when did Jesus become a priest after the order of Melchizedek? When Jesus was baptized in the Jordan river, as He was coming out of the water, the Holy Spirit came upon Him and anointed Him. After He was tested for 40 days in the wilderness and made His consecration, He came to Nazareth to the synagogue on the Sabbath.

LUK 4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. LUK 4:17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, LUK 4:18 “The Spirit of the Lord is upon Me, Because **He** anointed Me to preach the gospel to the poor. **He** has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, LUK 4:19 To proclaim the favorable year of the Lord. “ LUK 4:20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. LUK 4:21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

ACT 10:38 “{You know of} Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and {how} He went about doing good, and healing all who were oppressed by the devil; for God was with Him. Jesus’ ministry was under the ministry and the anointing of the Holy

Spirit. Jesus never did anything out from Himself on His own initiative. Now the roles are reversed. The Holy Spirit is not doing anything from His own initiative but like Jesus He only speaks what He hears.

JOH 16:13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for **He will not speak on His own initiative**, but whatever He hears, He will speak; and He will disclose to you what is to come. JOH 5:30 “I can **do nothing on My own initiative**. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. JOH 12:49 “For I did not **speak on My own initiative**, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak.

REV 1:6 and He has made us {to be} a kingdom, priests to His God and Father; to Him {be} the glory and the dominion forever and ever. Amen. REV 5:10 “And Thou hast made them {to be} **a kingdom and priests to our God**; and they will reign upon the earth.” REV 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will **be priests of God** and of Christ and will **reign with Him** for a thousand years. (King-Priests.) 1PE 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1PE 2:9 But you are a chosen race, **a royal priesthood**, a holy nation, a people for {God’s} own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ISA 61:6 But you will be called **the priests of the Lord**; You will be spoken of {as} ministers of our God. You will eat the wealth of nations, And in their riches you will boast.

Kings function as rulers. The place they reign is called a “throne” and that throne is the place of their authority. Both Saul and David had delegated authority by God through the anointing to rule for God over Israel. Since Saul still had the anointing He also had God’s delegated authority so for that reason David would not lift up his hand against Saul.

REV 2:26 ‘And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; REV 2:27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received {authority} from My Father; This authority to rule is limited to those who overcome and not to all believers. REV 3:21 ‘He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

To sit with Him on His throne requires that we “overcome”. “Overcomer” does not refer to all believers but just to those who press on to the prize, who finish their course, who persevere through the trials, testing and sufferings and who come out victorious. To apply this to those who have their sins forgiven and have escaped hell is a disservice to the church because it implies that is all there is to overcoming.

Priests are those who offer sacrifices to God and are given to the active worship of God Most High. God defines priests as those who are fully given as His own possession. Consecration and obedience then is a prerequisite to priesthood.

EXO 19:5 ‘Now then, if you will indeed **obey My voice and keep My covenant**, then you shall be

My own possession among all the peoples, for all the earth is Mine; EXO 19:6 and **you shall be**

to Me a kingdom of priests and a holy nation. “These are the words that you shall speak to the sons of Israel. “

Priesthood suggests that we hear God’s voice and obey and keep His covenant. God interprets that obedience as a people of “His own possession”. Those who receive forgiveness of sins and then live to please themselves cannot be considered as priests or as kings.

God has not called nor does He expect a separated “class” of ministers who are “priests”. He has called all believers to be kings and priests, a royal priesthood. However, we do not qualify as priests just because we are called priests but because we function as priests. Those who do not overcome cannot be considered to be “kings”. Those who do not minister to God cannot be considered as priests.

2 CHRON 29:11] “My sons, do not be negligent now, for the LORD has chosen you to **stand before Him**, to **minister to Him**, and to be **His ministers** and **burn incense.**” Burning incense is an integral part of the priesthood so we should be certain we are really burning incense rather than just practicing common prayer.

Melchizedek was a King-Priest and the priesthood after the order of Melchizedek is the only New Testament priesthood. The priesthood after the order of Aaron has been done away with. Therefore, all New Testament believers are called to be King-Priests after the order of Melchizedek.

ROM 15:15] But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God, [16] **to be a minister** of Christ Jesus to the Gentiles, **ministering as a priest the gospel of God, that my offering** of the Gentiles might become acceptable, sanctified by the Holy Spirit. Paul was a New Covenant priest, not after the order of Aaron.

Then what is the application of all this information to our lives and how will this affect our ministry to God and to nations?

We saw that those who overcome will rule the nations during the Millennium and in the eternal Kingdom. However, our training time for ruling is right now. It is during the “church age” that what ever we bind on earth is bound in heaven and whatever we loose on earth is loosed in heaven. In the church age we rule through prayer but not the common kind of prayer that is popular in the church today.

Incense is a type of prayer in all it’s forms. By locating where the Altar of Incense was situated in relation to the Ark of the Covenant which (is a type of the Throne of God) we understand the intimate and essential nature of prayer. Since the Veil between the Holy Place and the Most Holy Place is now torn the Altar of Incense is in close proximity to and a part of the Throne ministry. In other words at the Altar of Incense we are standing in the circle of God’s Throne which means in the circle of His sovereignty which means in the circle of His authority.

HEB 9:3] And behind the second veil, there was a tabernacle which is called **the Holy of Holies**, [4] **having a golden altar of incense and the ark of the covenant** covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant. [5] And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

It is clear that burning the incense in the New Covenant places us in the very presence of the Ark of the Covenant which is the Throne of God.

Ruling through prayer (burning incense as a priest) combines the king-priest ministry. COL 3:1 If then **you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.** [2] Set your mind on the things above, not on the things that are on earth. [3] For you have died and your life is hidden with Christ in God. [4] When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

If we now have been raised up and seated with Christ at the right hand of God we NOW have a kingly ministry which should be enforcing the authority of God on the earth so that His Kingdom is established and His will is done on earth as it is in heaven.

The “anointing” within the Melchizedec Priesthood carries with it delegated authority similar to the authority of Saul and David but in much greater dimension. We have hardly touched the ministry of the Holy Spirit and His anointing that qualifies us as king-priests. EXO 40:14] “And you shall bring his sons and put tunics on them; [15] and **you shall anoint them** even as you have anointed their father, that they may minister as priests to Me; and **their anointing shall qualify them** for a perpetual priesthood throughout their generations.

#28 Tabernacle_ Priesthood After the Order of Melchizedek

So much of the function within the Tabernacle of Moses revolved around the priesthood after the order of Aaron, which was only a shadow of the good things to come, that we should study the New Testament priesthood after the order of Melchizedek to discover the reality. Many naively declare that all New Testament believers are kings and priests without defining what the requirements or the functions really are.

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It is logical to conclude that if the priesthood after the order of Aaron has been done away with, and we are all called to become a kingdom of priests, we must become priests after a different and higher order. The scriptures only mention one other order and that is after the order of Melchizedek. Therefore, it is reasonable to assume that all New Testament priests must be after

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This is all there is to this story about Melchizedek and it doesn't give us any insight into spiritual things or anything about that particular priesthood. We could easily forget there ever was a Melchizedek. However, many years later David, who was also a prophet, received a revelation

about God's coming King and Melchizedek.

PSA 110:1 (A Psalm of David.) The Lord says to my Lord: **“Sit at My right hand, Until I make Thine enemies a footstool for Thy feet.”** PSA 110:2 **The Lord will stretch forth Thy strong scepter from Zion, {saying}, “Rule in the midst of Thine enemies.”** PSA 110:3 Thy people will volunteer freely in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee {as} the dew. PSA 110:4 **The Lord has sworn and will not change His mind, “Thou art a priest forever According to the order of Melchizedek.”** PSA 110:5 The Lord is at Thy right hand; He will shatter kings in the day of His wrath. PSA 110:6 He will judge among the nations, He will fill {them} with corpses, He will shatter the chief men over a broad country. PSA 110:7 He will drink from the brook by the wayside; Therefore He will lift up {His} head. The prophet recognized that this King was going to rule, judge and exercise judgement and authority upon the nations but at the same time be a priest forever after the order of Melchizedek.

David understood that when God's King was established, that King was also to be a Priest after a whole different order than the existing priesthood after the order of Aaron. Without this revelation we could just dismiss Melchizedek as an unknown king-priest in the Old Testament. But now with this revelation they knew that when Messiah came He would be a King-Priest after the order of (in the same tradition as) Melchizedek. The Jewish bible scholars of Jesus' time knew that.

The writer of Hebrews had more revelation. Since he recognized that Jesus was the Messiah, he also knew that He must also be a King-Priest after the order of Melchizedek. HEB 5:8 Although He was a Son, He learned obedience from the things which He suffered. HEB 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, HEB 5:10 **being designated by God as a high priest according to the order of Melchizedek.**

HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil, HEB 6:20 where Jesus has entered as a forerunner for us, having **become a high priest forever according to the order of Melchizedek.** The Priesthood after the order of Aaron had no access behind the veil between the Holy Place and the Most Holy Place. The high priest could only enter once a year on the day of atonement, but he couldn't stay except for a few minutes, to sprinkle the blood. Jesus sprinkled His own blood on the Mercy Seat and sat down there, permanently. However, in addition to that, He has provided the same hope for us and that hope is the anchor of our soul.

HEB 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, HEB 7:2 to whom also Abraham apportioned a tenth part of all {the spoils}, was first of all, by the translation {of his name}, **king of righteousness,** and then also **king of Salem,** which is king of peace. HEB 7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually. Jesus was called the Sun of Righteousness and the Prince of Peace.

Now the writer of Hebrews begins to explain how his revelation came. By translating his name he discovered that Melchizedek means “the king of righteousness”. He was the king of Salem which means “the king of peace”. He was both the king of righteousness and the king of peace. Gen. 14 declares that Melchizedek was the priest of the Most High God. (Not some lessor god). Both

kings and priests had to have a genealogy but since Gen. 14 doesn't give a genealogy that means he had no beginning of days or end of life. Gen. 14 doesn't say who his father or his mother was which means he didn't have a father or a mother. That means that he was never "born". It also means that He was One of the Trinity. If He had no beginning of days or end of life He had to be God and certainly not some man that they lost his genealogy. This Melchizedek holds His priesthood forever. From all eternity past, He was the Priest of God. Jesus Christ was not eternally a priest. He was The Word of God. He became a high priest and will hold His priesthood forever.

The word of God became flesh and dwelt among us as a man. Since He was conceived by God He is "the Son of God". Melchizedek was also made like the Son of God. He was not the Son of God but He was "like the Son of God". He also took on the body of a man like the Lord Jesus Christ.

Throughout all past ages, there was an eternal priesthood operating in heaven. God has never been without a priest. He was the One who directed the praise and worship of heaven and stood in the place of God, the Father to the inhabitants of heaven.

The common interpretation of Melchizedek is that he represented a Christophany or the appearance of Christ in the Old Testament. The commentaries say "a foreshadowing of Christ". However, there is more than one Priest in view here. HEB 7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need {was there} **for another priest** (another besides Aaron) to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? HEB 7:15 And this is clearer still, if **another priest arises** according to the likeness of Melchizedek, HEB 7:16 who has become {such} not on the basis of a law of physical requirement, but **according to the power of an indestructible life**. HEB 7:17 For it is witnessed {of Him}, "Thou art a priest forever According to the order of Melchizedek."

Another Priest denotes more than one. Another Priest besides Melchizedek but of the same order. Order means "to arrange" or "that particular arrangement". There always was an "**eternal priesthood**" in eternity past but now Christ has become a High Priest after that same order and will therefore hold His priesthood for all eternity future.

The fact that Melchizedek was not some mortal man or that they lost his genealogy, is clearly stated in verse HEB 7:8 And in **this case mortal men** receive tithes, but in that case one {receives them}, of whom it is **witnessed that he lives on**. Melchizedek was NOT a mortal man that foreshadowed or was a type of Christ. This Melchizedek was never born and He never died. With the priesthood after the order of Aaron, it is clear that they were just mortal men and each generation they died. Then new priests had to take their place and for that reason the priesthood could not bring anyone to perfection.

HEB 7:23 And the {former} priests, on the one hand, existed in greater numbers, **because they were prevented by death from continuing**, HEB 7:24 but He, on the other hand, because He abides forever, holds His priesthood permanently. HEB 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since **He always lives** to make intercession for them. HEB 7:26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the {sins}

of the people, because this He did once for all when He offered up Himself. HEB 7:28 For the Law appoints men as high priests who are weak, **but the word of the oath, which came after the Law, {appoints} a Son, made perfect forever.**

At the time of Gen. 14 Abram was the greatest man on the earth in God's eyes and had received the promises directly from God. But here we see Abraham paying tithes to Melchizedek. Since the greater always blesses the lesser and the lesser pays tithes to the greater, it is clear that Melchizedek was greater than Abraham.

HEB 7:4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. HEB 7:5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. HEB 7:6 But the one whose genealogy is not traced from them **collected a tenth from Abraham, and blessed the one who had the promises.** HEB 7:7 But without any dispute **the lesser is blessed by the greater.** HEB 7:8 And in this case mortal men receive tithes, but in that case one {receives them}, of whom it is witnessed that he lives on. HEB 7:9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, HEB 7:10 for he was still in the loins of his father when Melchizedek met him.

In effect even the priesthood after the order of Aaron paid tithes to Melchizedek, through Abraham. The priesthood after the order of Melchizedek is a much greater priesthood than after the order of Aaron and besides that this priesthood is eternal. In addition this priesthood is a ruling kingly priesthood that rules on earth as well as now in heaven.

The prophetic word spoken in Psalm 110 declares that Messiah will be a priest after another order. Since the Law of Moses established the priesthood after the order of Aaron, if the priesthood is changed, that means that the Law that established that priesthood must also be changed. Therefore, this original priesthood will establish a whole New Covenant of a different nature than the First Covenant. Under this covenant we are encouraged to draw near to God and not stand separated by various veils.

HEB 7:18 For, on the one hand, there is a setting aside of a **former commandment because of its weakness and uselessness** HEB 7:19 (for the Law made nothing perfect), and on the other hand there is **a bringing in of a better hope, through which we draw near to God.** HEB 7:20 And inasmuch as {it was} not without an oath HEB 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind, 'Thou art a priest forever'"); HEB 7:22 so much the more also **Jesus has become the guarantee of a better covenant.**

The New Covenant brings with it a "better hope" through which **we draw near to God.** Hope here means a strong, indwelling encouragement. It is like an indwelling invitation to come.

Then Who is this Melchizedek? First He was the Priest of the Most High God. Therefore, He is not the Most High God. He was like The Son of God but was not the Son of God. The Son of God became a High Priest after the order of Melchizedek. However, Melchizedek never was born and He never died. He had no father and no mother. He was one of the Trinity. Not the Father and not the Son. Therefore, He was the Holy Spirit. If Melchizedek was a type and picture of Jesus Christ we would be able to say "Jesus Christ has taken His priesthood after the order of Jesus Christ." This would be foolish. If we say "Jesus Christ took up His priesthood after the

order of the Holy Spirit” it makes sense.

The next question we should ask is when did Jesus become a priest after the order of Melchizedek? When Jesus was baptized in the Jordan river, as He was coming out of the water, the Holy Spirit came upon Him and anointed Him. After He was tested for 40 days in the wilderness and made His consecration, He came to Nazareth to the synagogue on the Sabbath.

LUK 4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. LUK 4:17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, LUK 4:18 “The Spirit of the Lord is upon Me, Because **He** anointed Me to preach the gospel to the poor. **He** has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, LUK 4:19 To proclaim the favorable year of the Lord. “ LUK 4:20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. LUK 4:21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

ACT 10:38 “{You know of} Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and {how} He went about doing good, and healing all who were oppressed by the devil; for God was with Him. Jesus’ ministry was under the ministry and the anointing of the Holy Spirit. Jesus never did anything out from Himself on His own initiative. Now the roles are reversed. The Holy Spirit is not doing anything from His own initiative but like Jesus He only speaks what He hears.

JOH 16:13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for **He will not speak on His own initiative**, but whatever He hears, He will speak; and He will disclose to you what is to come. JOH 5:30 “I can **do nothing on My own initiative**. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. JOH 12:49 “For I did not **speak on My own initiative**, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak.

REV 1:6 and He has made us {to be} a kingdom, priests to His God and Father; to Him {be} the glory and the dominion forever and ever. Amen. REV 5:10 “And Thou hast made them {to be} **a kingdom and priests to our God**; and they will reign upon the earth.” REV 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will **be priests of God** and of Christ and will **reign with Him** for a thousand years. (King-Priests.) 1PE 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1PE 2:9 But you are a chosen race, **a royal priesthood**, a holy nation, a people for {God’s} own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ISA 61:6 But you will be called **the priests of the Lord**; You will be spoken of {as} ministers of our God. You will eat the wealth of nations, And in their riches you will boast.

Kings function as rulers. The place they reign is called a “throne” and that throne is the place of their authority. Both Saul and David had delegated authority by God through the anointing to rule for God over Israel. Since Saul still had the anointing He also had God’s delegated authority so for that reason David would not lift up his hand against Saul.

REV 2:26 ‘And he who overcomes, and he who keeps My deeds until the end, to him I will give

authority over the nations; REV 2:27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received {authority} from My Father; This authority to rule is limited to those who overcome and not to all believers. REV 3:21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

To sit with Him on His throne requires that we “overcome”. “Overcomer” does not refer to all believers but just to those who press on to the prize, who finish their course, who persevere through the trials, testing and sufferings and who come out victorious. To apply this to those who have their sins forgiven and have escaped hell is a disservice to the church because it implies that is all there is to overcoming.

Priests are those who offer sacrifices to God and are given to the active worship of God Most High. God defines priests as those who are fully given as His own possession. Consecration and obedience then is a prerequisite to priesthood.

EXO 19:5 'Now then, if you will indeed **obey My voice and keep My covenant**, then you shall be

My own possession among all the peoples, for all the earth is Mine; EXO 19:6 and **you shall be to Me a kingdom of priests and a holy nation.** 'These are the words that you shall speak to the sons of Israel. “

Priesthood suggests that we hear God’s voice and obey and keep His covenant. God interprets that obedience as a people of “His own possession”. Those who receive forgiveness of sins and then live to please themselves cannot be considered as priests or as kings.

God has not called nor does He expect a separated “class” of ministers who are “priests”. He has called all believers to be kings and priests, a royal priesthood. However, we do not qualify as priests just because we are called priests but because we function as priests. Those who do not overcome cannot be considered to be “kings”. Those who do not minister to God cannot be considered as priests.

2 CHRON 29:11] “My sons, do not be negligent now, for the LORD has chosen you to **stand before Him, to minister to Him, and to be His ministers and burn incense.**” Burning incense is an integral part of the priesthood so we should be certain we are really burning incense rather than just practicing common prayer.

Melchizedek was a King-Priest and the priesthood after the order of Melchizedek is the only New Testament priesthood. The priesthood after the order of Aaron has been done away with. Therefore, all New Testament believers are called to be King-Priests after the order of Melchizedek.

ROM 15:15] But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God, [16] **to be a minister** of Christ Jesus to the Gentiles, **ministering as a priest the gospel of God, that my offering** of the Gentiles might become acceptable, sanctified by the Holy Spirit. Paul was a New Covenant priest, not after the order of Aaron.

Then what is the application of all this information to our lives and how will this affect our

ministry to God and to nations?

We saw that those who overcome will rule the nations during the Millennium and in the eternal Kingdom. However, our training time for ruling is right now. It is during the “church age” that what ever we bind on earth is bound in heaven and whatever we loose on earth is loosed in heaven. In the church age we rule through prayer but not the common kind of prayer that is popular in the church today.

Incense is a type of prayer in all it’s forms. By locating where the Altar of Incense was situated in relation to the Ark of the Covenant which (is a type of the Throne of God) we understand the intimate and essential nature of prayer. Since the Veil between the Holy Place and the Most Holy Place is now torn the Altar of Incense is in close proximity to and a part of the Throne ministry. In other words at the Altar of Incense we are standing in the circle of God’s Throne which means in the circle of His sovereignty which means in the circle of His authority.

HEB 9:3] And behind the second veil, there was a tabernacle which is called **the Holy of Holies, [4] having a golden altar of incense and the ark of the covenant** covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant. [5] And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

It is clear that burning the incense in the New Covenant places us in the very presence of the Ark of the Covenant which is the Throne of God.

Ruling through prayer (burning incense as a priest) combines the king-priest ministry. COL 3:1 If then **you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.** [2] Set your mind on the things above, not on the things that are on earth. [3] For you have died and your life is hidden with Christ in God. [4] When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

If we now have been raised up and seated with Christ at the right hand of God we NOW have a kingly ministry which should be enforcing the authority of God on the earth so that His Kingdom is established and His will is done on earth as it is in heaven.

The “anointing” within the Melchizedec Priesthood carries with it delegated authority similar to the authority of Saul and David but in much greater dimension. We have hardly touched the ministry of the Holy Spirit and His anointing that qualifies us as king-priests. EXO 40:14] “And you shall bring his sons and put tunics on them; [15] and **you shall anoint them** even as you have anointed their father, that they may minister as priests to Me; and **their anointing shall qualify them** for a perpetual priesthood throughout their generations.