

The Order of Melchizedek and the 144,000

The link between the order of Melchizedek and the 144,000 lies in their shared roles as priestly, righteous, and divinely chosen figures.

- **Melchizedek: The Eternal Priest**

Melchizedek appears as the king of Salem and priest of God Most High, blessing Abraham with bread and wine. “And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. ¹⁹ And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: ²⁰ And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” Genesis 14:18-20. Melchizedek is described as “without father or mother, without genealogy, without beginning of days or end of life,” Hebrews 7:3, making him a type of the eternal priest.

He is the prototype of Christ, who is declared a priest “forever after the order of Melchizedek” (Psalm 110:4; Hebrews 5–7) —3SM 141.1.

- **The 144,000: Sealed Servants of God**

The 144,000 appear first in Revelation 7:1-4, on the earth with an angel saying, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads,” and from the twelve tribes of Israel. “And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Revelation 7:4.

In Revelation 14:1-5, they are seen as a group on Mount Zion in heaven sealed with the Father’s name in their foreheads. “Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” With the

Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5. “These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation 7:14-17.

“The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world ... the remnant are not only pardoned and accepted, but

honored. A “fair mitre” is set upon their heads. They are to be as kings and priests unto God ... These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. “These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.” RH January 9, 1908 par.10.

“Mount Zion was just before us, and on the mount was a building which looked to me like a temple ... As we were about to enter the temple, Jesus raised his lovely eyes and said, Only the one hundred and forty-four thousand enter this place, and we shouted Alleluia.” LS80 217.1

“I saw there, tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard his lovely voice again, saying, ‘Come, my people, you have come out of great tribulation, and have done my will, and suffered for me; come to the marriage supper; for I will gird myself and serve you.’ We shouted Alleluia, glory, and entered into the city. LS80 217.2.

They are described as “redeemed from the earth,” “blameless,” and “following the Lamb wherever he goes.” They are Christ’s prototype. In the final Conflict of the Ages. Revelation 14:4–5 portrays them as pure, faithful, and set apart, reiterating priestly holiness.

The Connection between the order of Melchizedek and the 144,00. Heavenly Priesthood. Both Melchizedek and the 144,000 are seen as part of a heavenly

priesthood, distinct from the Levitical order. Melchizedek represents a non-hereditary, eternal priesthood, into which the 144,000 are inducted.

Spiritual Purity: The 144,000 are described as undefiled and truthful (Revelation 14:4-5), qualities also associated with Melchizedek, the Priest of the Most High God, and King of righteousness and King of peace (Hebrews 7:2).

End-Time Ministry. The antitypical Melchizedek is the King and High Priest overseeing the heavenly judgment and final atonement—roles that match the mission of the 144,000 as firstfruits unto God and to the Lamb, as stated in Revelation 14:4: “These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Revelation 14:4 (last part), and they serve as witnesses during the closure of probation.

The antitypical Melchizedek, Jesus Christ, leads the final battle (Armageddon) in the great controversy against evil. Having laid off His High Priestly garments and clad in His Kingly vestments. “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Revelation 14:14. “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.”¹² His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.¹³ And he was clothed with a vesture dipped in blood: and his name is called The Word of God.¹⁴ And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.¹⁵ And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.¹⁶ And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. Revelation 19:11-16