

The Order of Melchizedek

The Purpose of the Order of Melchizedek

Perfection—moral, physical, and spiritual—is the aim of, and achievable only under the order of Melchizedek. And it can only be achieved through the priesthood of the order of Melchizedek and not the order of Levi. "If, therefore, perfection were through the Levitical priesthood (for under it the people received the law), what further need was there for another priest to rise after the order of Melchizedek, and not be called after the order of Aaron? Hebrews 7:11."

Perfection, being God's aim for His people, can only be achieved through the priestly work of "another priest after the order of Melchizedek," and not through the Levitical priesthood. Christ, as that Priest, is whom the Apostle Paul asks us to consider—He who was faithful to God in all things. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Hebrews 3:1. Two synonyms of the word apostle are advocate and champion, but the Greek word for advocate is ap-os'-to-los. According to Strong's Concordance, it means messenger, or he that is sent. As a messenger, our High Priest, whom we are asked to consider, was sent to where we are, and as we are on earth. The purpose of our consideration of Him is His perfection. What are we to consider of Him?

The Apostle gives us the answer in Hebrews 6:1-2: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ² Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." These are basic principles of the doctrine of Christ,

which are foundational to perfection. But perfection is only achievable via the work of the Antitypical Priest of the order of Melchizedek.

Making perfect is accomplished by the High Priest of the true tabernacle, which God pitched and not man. "... the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ⁹ Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Hebrews 9:8-9. These gifts and offerings, performed under the order of Aaron, which could not bring perfection, served the purpose of pointing to the higher order of Melchizedek, which makes reconciliation and brings in perfection.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17. How and when did He make this reconciliation? He did so as Priest of the order of Melchizedek.

To accomplish this the antitypical Melchizedek, Christ, took on the same flesh as all humanity as shown of David (Romans 1:3), the flesh in which sin was condemned (Romans 8:3), and the flesh of Abraham's descendants (Hebrews 2:16). It is the same flesh that you and I have, and in which He became perfected, and we likewise are to become so. The flesh here is not the carnal nature (Greek *sarx* – carnal mindedness, the unregenerate heart), but the physical nature (the body), which is subject to suffering.

The order of Melchizedek, with its Priest who has the power of endless life, is the only way to attain perfection of character. "And they truly were many priests, because they were not suffered to continue because of death: ²⁴ But this man, because he continueth ever, hath an unchangeable priesthood. ²⁵ Wherefore he is

able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:23-25.

“The Son of God ... has fulfilled His pledge, and has passed into the heavens, to take upon Himself the government of the heavenly host. He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature, having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world.” Manuscript 42, 1901.

The unchangeable priesthood of Christ, as stated in Psalm 110:4, highlights that it is eternal and continuous, existing before the foundation of the world and before any created intelligence. From the very first created intelligence, He was a priest and mediator between them and the Eternal Father, who, like the man Melchizedek in his priestly role, blessed and mediated for Abraham. “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 14:19-20.

Many still think like Lucifer did before he fell from heaven—that once a creature is perfect, it can approach the presence of YHWH without a mediator. It is only through the other priest of the order of Melchizedek, who alone is like the Father, without beginning and end, that the privilege to do so is held, for like the Father, He is “... Alpha and Omega, the first and the last.” Revelation 1:11.

The redeemed are privileged to see the Father's face because of the divine life of God in them, which Christ has given to them that believe in Him. This life is the

same life of the Godhead. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. As High Priest of the order of Melchizedek, Christ has gained for those who believe in Him not only perfection, but also a life that runs parallel to the life of God. A life without beginning or ending, like that of the man Melchizedek, whose life is made like the Son of God, which is without beginning of days and end of life. A life in which they are kings and priests, and shall sit on His throne. "And hast made us unto our God kings and priests: and we shall reign on the earth." Revelation 5:10. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21.