

ENTERING INTO THE ORDER OF MELCHIZEDEK

6 . . . Just as He says also in another *passage*, “YOU [CHRIST] ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

¹¹Concerning Him we have much to say, and *it is* hard to explain, since you have become dull of hearing.¹²For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. ¹³For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. ¹⁴But solid food is for the mature, who because of practice have their senses trained to discern good and evil. (Hebrews 5:6, 11-14)

The author of Hebrews writes to these Jewish believers that they are unable to comprehend the depths of Christ that he would like to share with them. Why is this? It is because these believers have been weak in co-laboring with Christ. They have grown lazy, relying on the spiritual food (milk) from the more mature believers, who have to process the Word of God for them.

In order for us as believers to eat solid food, we must learn to rely on the Holy Spirit. We must become sensitive to His leading, impressions, cautions, and unctions. This takes work. In the same way that an athlete spends time training and exercising to excel, so we need to be focused on exercising our senses to be aware of the guidance of the Holy Spirit.

BECOMING MATURE

We all begin our journey as babes in Christ. However, we are all given the desire to grow to maturity and partake of solid food, and we will if we do not grow weary and replace this desire with earthly things. Once mature, we can begin to understand and experience a deeper walk with Christ, ruling and reigning with Him as kings and priests according to the order of Melchizedek.

This solid food signifies the more salient, direct, and profound teachings and revelations of God that must be first understood in our spirit before it can be grasped with our mind. An example of this can be found in **Acts 10** when Peter is instructed by the Lord to partake of something that he, as well as any other Jewish person at that time, would have considered unclean.

¹¹ . . . and he [Peter] saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, ¹²and there were in it all *kinds* of four-footed animals and crawling

creatures of the earth and birds of the air. ¹³A voice came to him, “Get up, Peter, kill and eat!” ¹⁴But Peter said, “By no means, Lord, for I have never eaten anything unholy and unclean.” ¹⁵Again a voice *came* to him a second time, “What God has cleansed, no *longer* consider unholy.” (Acts 10:11-15)

So then, maturity and the ability to eat solid food are prerequisites to being able to experience the Melchizedek order. However, this does not mean that every mature believer has understood or experienced this order.

TRAINING FOR REIGNING

As Christ himself received the high commission from the Father to reign as both king and priest according to the order of Melchizedek, so we receive a similar calling.

^sAnd [Christ] hath made us kings and priests unto God and his Father; to Him *be* glory and dominion for ever and ever. Amen. (Revelation 1:6a KJV)

So how do we inherit this call?

First of all, this book is written to bondservants, those willing to make any sacrifice to follow Him. Those of us who truly want to be His disciples and His bondservants must be like the good soldier written about in **2 Timothy 2**, willing to sacrifice everything, not becoming entangled in any worldly affairs.

Secondly, we must learn to make Christ the foundation of our lives.

²⁷As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 John 2:27)

We must learn to put full reliance on the Holy Spirit. This does not mean that we do not seek out good teachers of the word or put trust in godly people. However, it means that we learn to discern when and through whom His Spirit is speaking and when His Spirit is not speaking.

Even in our own lives, we need to learn to discern the voice of His Spirit from our own soulish thoughts and feelings that originate apart from Him. Even our own understanding of Scripture may at times be skewed as Peter writes to believers,

²⁰But know this first of all, that no prophecy of Scripture is *a matter of* one’s own interpretation, ²¹for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20-21)

Thirdly, in Jesus' writings to the seven churches listed in the book of Revelation, there is a process of overcoming. This process commences in the garden with the overcomer partaking of the Tree of Life and ends in the Throne Room with the overcomer reigning at the Lord's side (**Revelation 2–3**).

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.’ (Revelation 3:21)

John's letter to the church of Ephesus is a beautiful example of this. (Now there are many different ways to view this letter. Some take it quite literally, others view this letter as symbolic of a certain age in history, and others view it as symbolic of the spiritual atmosphere over a modern city or region. All of these views have truth, but it is important to recognize this letter as part of a seven step process of overcoming.)

¹“To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this . . .” (Revelation 2:1)

At the beginning of each of these letters, Jesus reveals Himself as the solution to the specific problem for which the intended hearer is facing. The church of Ephesus was a glorious and powerful church and was accomplishing many good works, but had “left its first love” (**vs 4**). Therefore, those in the church of Ephesus needed to be reminded that it was Jesus who held the power and authority, and He alone was the reason there was anything good in the church in the first place.

²‘I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them *to be* false; ³and you have perseverance and have endured for My name’s sake, and have not grown weary. ⁴But I have *this* against you, that you have left your first love. ⁵Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent.’ (Revelation 2:2-5)

Jesus shows admiration and respect by calling attention to all the good done by the church of Ephesus. He then points to the major problem with the church, offers a solution, and declares what He will do if His advice is not followed.

⁶‘Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate.’ ⁷‘He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.’ (Revelation 2:6-7)

Again, Jesus praises the good deeds of the church of Ephesus. He concludes by throwing out a challenge and a reward to those who will listen to His advice.

In respect to the process of overcoming strongholds, the letter to the church of Ephesus is the first of seven stages for a believer to overcome in his or her journey toward ruling and reigning with Christ. It is at this stage in our lives that the Lord will stir our hearts to return to that passion that we first had for Christ.

The reward for the overcomer in this stage signifies the ability to experientially partake of the life that Christ has to offer. No longer will the believer spiritually live solely by the written words of Christ and the spiritual milk they are fed by others. Now the believer can expect a new sense of life as they read Scripture, meet with other Christians, and spend personal time with the Lord, hearing His voice on a deeper, clearer, and more personal level. This is the believer's introduction to the solid food of the Word.

OUR SIGN

Jesus Christ Himself was a sign for us to follow as we journey on toward our rightful place in the order of Melchizedek.

⁸Although He [Christ] was a Son, He learned obedience from the things which He suffered. ⁹And having been made perfect, He became to all those who obey Him the source of eternal salvation, ¹⁰being designated by God as a high priest according to the order of Melchizedek. (Hebrews 5:8-10)

As Christ learned obedience through His sufferings, we also will learn obedience to the Father's perfect will through our trials and afflictions.

¹⁹. . . "Truly, truly, I say to you, the Son can do nothing of Himself, unless *it Is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. ²⁰"For the Father loves the Son, and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will marvel." (John 5:19-20)

For a believer to function in the order of Melchizedek, they must learn what it is to truly be united with the Father, in perfect accordance with his mind and heart.

Jesus gives us an even greater hope, affirming to us that now he is seated at the right hand of God the Father, ruling and reigning. He speaks to us that we can even do greater works than He did when He walked the earth, and He has left the Holy Spirit with us so that we can know His perfect will and assume our places with Him, seated in the Throne Room.

¹²“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father.” (John 15:12)

⁷“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.” (John 16:7)

To walk according to the order of Melchizedek, we must be trained with the ear of a ready disciple to follow His voice and direction as He speaks new things to us morning by morning. We must be constantly aware of how He is revealing Himself to us daily, giving us new specific strategies for each circumstance we must face. We cannot afford to live our lives according to the engine of our own understanding. To follow Him on this level we must be a sail ship that is ready to turn wherever His wind blows.

⁴He awakens *Me* morning by morning, He awakens My ear to listen as a disciple. (Isaiah 50:4)

⁸“The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.” (John 3:8)

SUMMARY

The order of Melchizedek is not an exclusive order reserved only for the privileged few. However, to attain to it requires devotion and sacrifice. As mentioned earlier, the author of Hebrews lamented that his readers were not at a place of maturity to understand the deeper things he would have liked to share with them concerning Christ and the order of Melchizedek. Indeed, to experientially be a part of this order in which Christ is the high priest we must be at a place where we can eat solid food.

To attain to this order requires training. It requires us to take these matters seriously, like a devoted soldier willing to make any needed sacrifice. It requires heavy reliance on the Holy Spirit, and acknowledgment of our own weaknesses. It also requires that in every situation of our life, our ear is tuned to His voice and His strategy to overcome every obstacle. When we have overcome a major obstacle in our life, we have to be willing to move onto the next stage until we finally enter His rest and sit with Him on His throne. Consequently, we shall reign with Him as kings and priests according to the order of Melchizedek, manifesting the authority and glory of the kingdom of heaven on the earth.

WHO IS MELCHIZEDEK

PREFACE

Melchizedek is one of the least known and understood subjects in scripture among believers today. It is only mentioned in three places in the Bible:

Genesis 14:18-21, Psalms 110, Hebrews 5, 6, 7

A study of Melchizedek is often shrouded in mystery because an understanding cannot be obtained through mental study alone, but through “going beyond the veil” and hearing God’s voice.

¹¹ Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. ¹³ For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. ¹⁴ But solid food is for the mature, who because of practice have their senses trained to discern good and evil. (Hebrews 5:11-14)

Melchizedek is not the name of a person, but the name of an order. The name is a title for a person who functions in the order both as a king and priest. Even though the title “Melchizedek” may refer to a certain person as in Genesis 14, it is finally referring to the order that person represents. The order applies to one who functions in both the kingly and priestly order.

THE DEFINITION OF MELCHIZEDEK

The Apostle Paul (believed to be the author of Hebrews) speaks of Melchizedek as king of righteousness, king of peace, and priest of the Most High God.

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, 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. (Hebrews 7:1-2)

Melchizedek means “king of righteousness”.

Melek: King, Zedek: Righteousness

King of Salem means “king of peace”.

Salem: Peace, The ancient name of Jerusalem was Jebus. When Melchizedek was king and priest of the city, it was called Salem. Thus, the name Jerusalem.

As this study will show, we as believers should reign as kings and priests.

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. ⁶ For *this* is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” ⁷ This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,” ⁸ and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed. ⁹ But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God’s* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; (1 Peter 2:5-9)

God’s plan for us, to reign as kings and priests according to the order of Melchizedek, begins at salvation.

¹ Therefore, having been justified (counted righteous) by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1)

We are first made righteous by faith then we have peace. Righteousness and peace concur together.

¹⁰ Lovingkindness and truth have met together; Righteousness and peace have kissed each other. (Psalms 85:10)

A believer does not immediately reign as king and priest, but through growth by God's grace the believer comes to reign as king and priest.

²¹ so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Romans 5:21)

Melchizedek: "priest of the Most High God"

Abraham met Melchizedek, "priest of the Most High God". Melchizedek brought bread and wine to Abraham. This is a type of Christ giving His disciples bread and wine, signifying His Body and Blood.

¹⁶ Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? (1 Corinthians 10:16)

Today, we as a royal (kingly) priesthood express our covenant with Him through Holy Communion. An important subject to note about being a "priest of the Most High God" is found in Revelation.

²⁰ ...I will come in to him and will dine with him, and he with Me." (Revelation 3:20)

This is an expression of an overcoming believer who experiences intimacy with the Lord through ministering to Him and receiving ministry from Him.

HISTORY

The Melchizedek order both precedes and supersedes the Levitical priesthood. Originally, the head of a family served as a priest by offering sacrifices to God as well as being the leader (king) of the family. The grandfather or father, being the oldest, served as the king/priest. Abraham, Isaac, and Jacob acted as king/priest up to the time of Moses. Then, during the time of Moses, God's original intent was reiterated to the Israelites.

**⁶ . . . and you shall be to Me a kingdom of priests and a holy nation.
(Exodus 19:6)**

However, the Israelites became fearful and gave up this right to become a kingdom of priests.

**¹⁸ All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance. ¹⁹ Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.”
(Exodus 20:18-19)**

God then chose Aaron as the high priest and his sons to be priests because the nation as a whole had given up this right. The Levitical priesthood was used to oversee the priestly functions such as sacrifice and other ceremonial responsibilities.

¹ “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. (Exodus 28:1)

¹ “Now this is what you shall do to them to consecrate them to minister as priests to Me...⁹ You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons. (Exodus 29:1, 9)

As for the kingly side of the order, the Israelites gave that right up as well. From the time of Moses through the time of Joshua and Judges the Lord worked as king, but when Samuel grew old, the Israelites commanded Samuel for a king.

⁴ Then all the elders of Israel gathered together and came to Samuel at Ramah; ⁵ and they said to him, “Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.” ⁶ But the thing was displeasing in the sight of Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD. ⁷ The LORD said to Samuel, “Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. ⁸ Like all the deeds which they have done since

the day that I brought them up from Egypt even to this day—in that they have forsaken Me and served other gods—so they are doing to you also.⁹ Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them.”
(1 Samuel 8:4-9)

Thus Saul became king through the grumbling and choice of the elders. Since Saul failed being king, God raised David up as king and from then on every king came through the Davidic line.

No priest could be a king, and no king a priest, but both could be prophets.

THE LEVITICAL PRIESTHOOD

Through Christ's death the Levitical order has now become obsolete because Christ has offered Himself up once for all.

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. (Hebrews 8:1)

Today, He is the mediator of a new covenant.

¹³ When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (Hebrews 8:13)

We have a new covenant today and no longer are we in the old order with separate priestly and kingly lines, but every believer has been called out of darkness into a new order as both king and priest.

⁹ But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. (1 Peter 2:9-10)

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. (Revelation 1:6)

In this new order, Christ has become our high priest.

⁸ Although He was a Son, He learned obedience from the things which He suffered. ⁹ And having been made perfect, He became to all those who obey Him the source of eternal salvation, ¹⁰ being designated by God as a high priest according to the order of Melchizedek. (Hebrews 5:8-10)

THE DIFFERENT VIEWS OF MELCHIZEDEK

There are different views on who was Melchizedek. Chapter seven of Hebrews is a focal point in scripture on Melchizedek.

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, 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. ³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually. (Hebrews 7:1-3)

“For this Melchizedek”

Through the years there has been much conjecture about Melchizedek and who he was. The following are some of these opinions and theories.

An Angel

Scriptures seem to divide angels into two categories: human and heavenly angels. Human angels are designated messengers that deliver His word, purpose, and direction. A few examples are the angels of the seven churches of Asia mentioned in Revelation. These human angels were probably bishops and overseers of the congregations. King David was referred to four times as being like an angel of God.

²⁷ Moreover, he has slandered your servant to my lord the king; but my lord the king is like the angel of God, therefore do what is good in your sight. (2 Samuel 19:27)

⁹ But Achish replied to David, “I know that you are pleasing in my sight, like an angel of God; nevertheless the commanders of the Philistines have said, ‘He must not go up with us to the battle.’ (1 Samuel 29:9)

¹⁷ “Then your maidservant said, ‘Please let the word of my lord the king be comforting, for as the angel of God, so is my lord the king to discern good and evil. And may the LORD your God be with you.’” (2 Samuel 14:17)

²⁰ . . . in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, like the wisdom of the angel of God, to know all that is in the earth. (2 Samuel 14:20)

It is possible that Melchizedek, who met Abraham, could have been a human angel, that is a person of such character and presence of God that he stood out as a special messenger used of God.

However, it is not probable that Melchizedek was an angel of the heavenly order, also called “ministering spirits” and “flames of fire”. In Hebrews, the Melchizedek priesthood is compared with the Levitical priesthood.

¹ For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins. (Hebrews 5:1)

This comparison would rule out Melchizedek being a heavenly angel because the priest was chosen from among men.

A Theophany or a Christophany

This belief is that Melchizedek was a pre-incarnate appearance of Christ. Hebrews 7:3 is the main support for this reasoning.

Before we discuss the genealogical phrases, let us first look at “but made like the Son of God.” Melchizedek was not made as the son of God, but like the son of God. The word “like” comes from the Greek word “*aphomoioo*” which means to produce a facsimile. Kenneth Wuest, professor of New Testament Greek at Moody Bible Institute in Chicago, quotes Wescott: “The resemblance lies in the Biblical representation, and not primarily in Melchizedek himself.” Wuest continues, “One could not have a type that was in itself eternal, for then one would have the reality, not the type. Thus an accommodative type, so to speak, must be used.” Melchizedek was made *like* the Son of God, not *as* the Son of God.

Therefore, we can say that Melchizedek was not a theophany of Christ because Melchizedek was like the Son of God.

Others who believe Melchizedek is a theophany use the phrase “without father, without mother, without genealogy” thinking it must refer to Christ because He is eternal. Two possibilities explain the meaning of the phrase to be inaccurate according to the above view, illustrating that Melchizedek was not a theophany, but a type of Christ. These two views are “there is no recorded history” and “the phrase is describing the order not having father or mother, not the person specifically”.

- A. *There is no Recorded History*-The Greek phrase “without genealogy” is a way of saying there is no recorded history. In the Levitical priesthood, priests were required to be descendants not only from the tribe of Levi but of Aaron’s lineage as well. The priesthood was strictly national and

Jewish. This requirement was not imposed on the order of Melchizedek since it was appointed by God.

B. The phrase is describing the order not having father or mother not the person specifically-Another way of interpreting this phrase is that it is referring not to the person but to the order specifically because the order is eternal. Since Christ is eternal the order runs congruently with Him. Dr. William Hurst explains truth and its relation to eternity. The life of Jesus is expressed in this way:

1. Truth is in eternity
2. Truth is expressed experientially in time
3. Truth, having gained substance and expression, is received back into eternity
 - a) Jesus, the Eternal Son, uniquely begotten of the Father, is an expression of the Godhead (John 1)
 - b) Jesus emptied Himself of all His rights and privileges as equal with God (Philippians 2:6)
 - c) Christ gained substance and expression through death, then life, and is received back into eternity. (Hebrews 7:23-26)

Melchizedek, a Type of Christ

Before understanding this belief, we must identify what a type is. In the Old Testament a type refers to a person or ceremony that has a counterpart in the New Testament. This counterpart is often called an anti-type. This type may be historically real but is intended to prefigure the perfect and lasting or eternal. Thus, Melchizedek was a type of Christ (like, not as, the son of God). This order also has reference to New Testament believers who are also referred to as kings and priests.

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. (1 Peter 2:5)

The Apostle Paul refers to types as shadows.

¹⁶ Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—¹⁷ things which are a mere shadow of what is to come; but the substance belongs to Christ. (Colossians 2:16-17)

The study of types and anti-types is called typology.

Melchizedek was a historical person whose kingly and priestly ministry typified Christ. Melchizedek, the person, was a type of Christ. It is important to note many Jewish scholars believe Shem, the oldest son of Noah, was Melchizedek. Shem was the oldest righteous son of Noah and was in the lineage of the promised covenant seed.

¹⁴ The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; ¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” (Genesis 3:14-15)

Jewish scholars point out that Shem was alive at the time of Abraham. In fact, he outlived Abraham and could have attended his burial. Shem was 390 years old when Abraham (a descendant) was born. Abraham died when Shem was 565 years old. Shem lived to be 600 years old and would have lived to see Isaac and Jacob, sons of Abraham.

¹⁰ These are *the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood; ¹¹ and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters. ¹² Arpachshad lived thirty-five years, and became the father of Shelah; ¹³ and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters. ¹⁴ Shelah lived thirty years, and became the father of Eber; ¹⁵ and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters. ¹⁶ Eber lived thirty-four years, and became the father of Peleg; ¹⁷ and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters. ¹⁸ Peleg lived thirty years, and became the father of Reu; ¹⁹ and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters. ²⁰ Reu lived thirty-two years, and became the father of Serug; ²¹ and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters. ²² Serug lived thirty years, and became the father of Nahor; ²³ and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters. ²⁴ Nahor lived twenty-nine years, and became the father of Terah; ²⁵ and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters. ²⁶ Terah lived seventy years, and became the father of Abram, Nahor and Haran. (Genesis 11:10-26)*

Another point: when Melchizedek met with Abraham, the meeting seemed cordial and familiar. If Shem was of the order of Melchizedek, a distant relative of Abraham, this would make sense. If Melchizedek was an angel, Abraham's response would probably have been more of awe and fear as exemplified at other times. We cannot say with the utmost certainty that Shem was Melchizedek, but it is a good possibility.

Throughout scriptures other men illustrated through their position of authority and sacrifices the order of Melchizedek in their lives, such as Noah, Shem, Abraham, Isaac, Jacob, David, Job and possibly many others.

Remember this order is perpetual.

³ ... remains a priest perpetually. (Hebrews 7:3)

Today, the order of Melchizedek continues among believers, with Christ being the High Priest according to the order of Melchizedek. As a whole, the Levitical priesthood ministered to only one nation, while the Melchizedek priesthood ministers to all.

THE MELCHIZEDEK BLESSINGS

Several blessings were given to Abraham as he met Melchizedek after the slaughter of the four kings.

¹⁸ And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. ¹⁹ He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth; ²⁰ And blessed be God Most High, Who has delivered your enemies into your hand.” (Genesis 14:18-20)

These blessings include:

1. God Most High- A blessing of exaltation
2. Possessor of Heaven and Earth- A blessing of our inheritance
3. Who has delivered your enemies into your hand- A blessing of overcoming our enemies

Many blessings are given to the believers who enter into the fullness of the order of Melchizedek as kings and priests. These will be enumerated and defined in later seminars.

One of the purposes of this introduction is to give understanding of the Order of Melchizedek and the process each believer must go through to possess his/her full inheritance in Christ. This includes the first step of walking through the “Dying of Jesus” and putting to death our soul-life by taking up our cross and following Him daily. Just as Jesus was resurrected, we too can experience the power of His resurrection life throughout our life day to day.

As we experience this power of the resurrection in our lives, like Christ, we too begin to reign in life as kings and walk in the priestly ministry.

The following teaching on the “Dying of Jesus” will explain this.