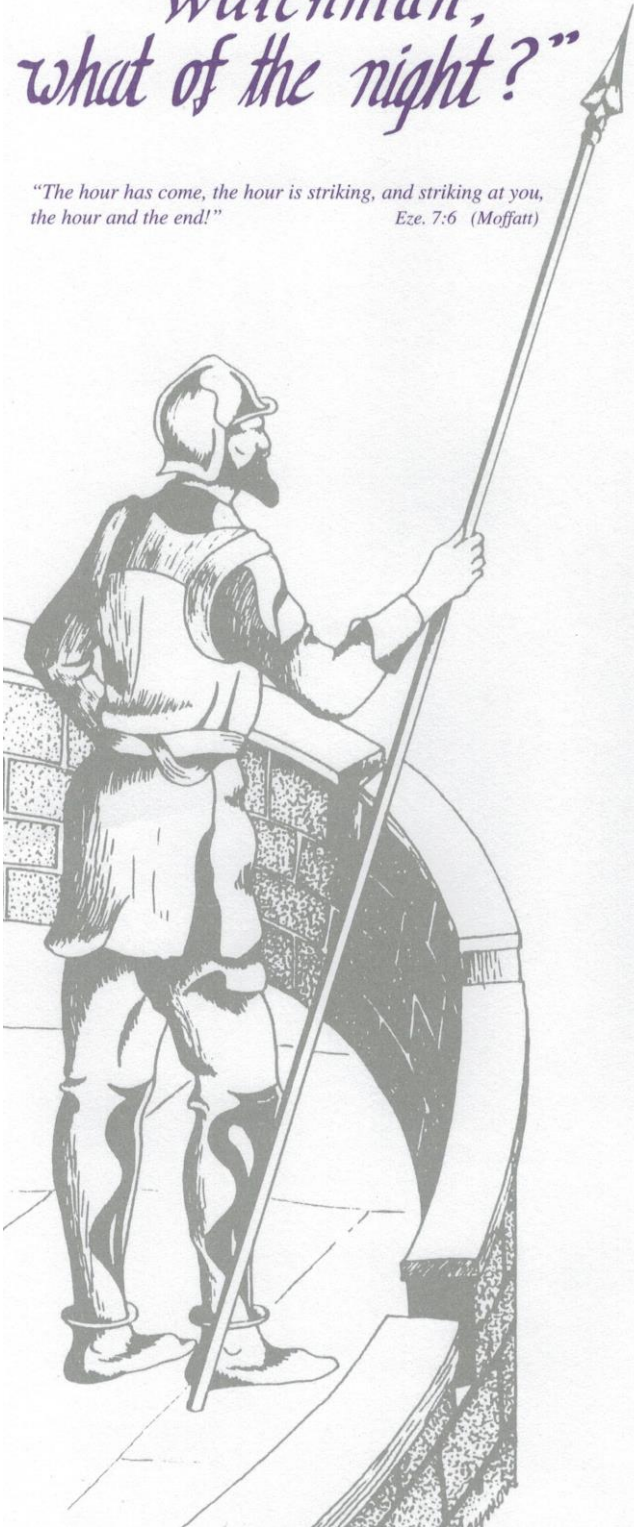


*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*

Eze. 7:6 (Moffatt)



An introduction to – An Inexhaustible Theme –

Melchizedek & Abraham

Pg. 2

Editor's Preface

With this issue, we are going to open our Bibles and examine with you the Scriptural account relating to a specific meeting that took place between Melchizedek and Abraham. Moreover, interestingly the Apostle Paul wrote to the Hebrews that Melchisedec – *"abideth a priest continually"* (Heb. 7:3).

Therefore, we will examine & consider the Bible texts that speak directly of Him. Who was Melchizedek that met Abraham, whereof Paul affirmed that He *"abideth a priest continually"*?

What we must be aware of is that, this question relates to an ancient mystery – a Bible student's enigma. The matter has been hotly debated over the centuries and remains so today. Many have attempted to solve it. The result is a very large gallery of interpretations and conclusions being drawn. But what is the Bible, and especially the Book of Hebrews, actually conveying?

Interestingly, the Apostle Paul in his epistle to the Hebrews; which contains the only New Testament references to Melchisedec, gives certain clues as to His identity. While seemingly not coming straight out and identifying who Melchisedec is. And the reason for this, appears to be because of a dullness of hearing among his readers as noted in Heb chapter 5.

However, what is noticeably evident throughout Hebrews, while Paul is directing our attention to our *"Great High Priest"* *"after the order of Melchisedec"*, he interposes certain valuable details about Melchisedec.

Particularly – The Apostle Paul in this epistle told his readers to: *"consider the Apostle and High Priest of our profession, Christ Jesus..."* (3:1). And later on: *"consider Him that endured such contradiction of sinners..."* (12:3). But then, there is yet another factor that we are to *"consider"* (7:4).

In regards to Melchisedec, Paul wrote: *"Now consider how great this man was, unto whom the patriarch Abraham gave the*

tenth of the spoils." [ibid.] By considering the former points, [Christ's Apostleship, High Priestly role and what He endured] are we at the same time considering the latter [Melchisedec] as well? These things present something to think about. And in an upcoming thought paper we are going to have a look at other ancient writings on Melchisedec.

However, there is one point that must be made perfectly clear regarding this ancient mystery. The point is simply this: we will not draw or arrive at a final conclusion based on any of the other various sources. We will only present them for our readers to be aware of. The primacy of the Holy Scriptures will take chief precedence. A "*Thus saith the LORD*"; which for the subject at hand will come primarily from Hebrews, and the Bible will be our un-erring map and compass.

"Review, and then Review again, and then Review all that you've Reviewed"

An introduction to – An Inexhaustible Theme –

Melchizedek & Abraham

The Bible says: "*Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the ["Everlasting" Rev. 14:6] gospel unto Abraham, saying, In thee shall all nations be blessed.*" (Gal. 3:6-8, emp. add.) The same promise being made to Isaac and Jacob. (See Gen. 12:3; 18:18; 26:4; 28:14)

The questions then arise: In what manner was Abraham made aware of the "*Everlasting Gospel*"? The obvious answer is: Jehovah spoke to him directly. Thus Jehovah preached unto Abram/Abraham the "*Everlasting Gospel*" in and through the promise – "*In thee shall all nations be blessed.*"

However, is there something more to the story than this? Could the answer also lie further in the brief, but profoundly interesting and unique record of Melchizedek's meeting with Abraham, along with the record in Hebrews? Did Abraham hold further insights into the "*Everlasting Gospel*"; which we have seen entails the "*Divine Service*" of the Sanctuary, the "*example and shadow of heavenly things*"? (Heb. 9:1; 8:5).

Consider: Jesus said – "*Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.*" (Jn. 8:56-58, ea.)

Was Abraham made aware as to – 'how' – "*all nations*" in him were to be "*blessed*"? The "*example and shadow*" we know prefigured Christ's sacrifice and High Priestly Ministration. This was the coming day and Ministration of Christ. As has been shown, this is the "*Everlasting Gospel*". Remember it was Abraham's seed that received the Type Covenant – the Sanctuary Service at Mt. Sinai, which showed forth Christ's sacrifice and High Priestly Ministry.

Therefore, is it safe to say that Abraham was made aware of what Christ was going to accomplish on Calvary, and in relation to the Heavenly Sanctuary when the time came for its cleansing – and also a people? We believe so – and this does no damage to the Scriptures under consideration. Rather it explains why Abraham "*was glad*". He "*rejoiced*" when he saw Christ's day. It also helps us to understand just why God said – "*In thee shall all nations be blessed.*"

For the very Atonement that we hope for in Christ, was seen by those mentioned in Hebrews 11. "*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them...*" (v. 13, c.f. Rom. 8:19) And verily – Christ's High Priestly Ministration alone confirms our cleansing, and it is a blessing being acted upon (sanctified, see Heb. 10) us indeed! For 11: 13-16 declares plainly that it was the heavenly country that they sought after and desired.

Again there is clearly no doubt; Abraham was made aware of the "*Everlasting Gospel*". As to how much insight he was given we do not know. But, it would have been sufficient for him to understand and see the day of Christ – and rejoice and be glad. Abraham chose righteousness and was blessed.

Furthermore, we know ancient Israel was given the "*Everlasting Gospel*" and Paul makes this definitive claim through the Sanctuary Service's Mediatorial Covenant. It is through the 'daily' and 'yearly' ministration type, testified concerning those better promises which were to come. The meeting of

Melchizedec a thoughtful consideration draws the conclusion that Abraham was given a glimpse into the Sanctuary message through the "Everlasting Gospel" which was preached unto him—through the "promises"? (Heb. 7:6) Thus seeing the day of Christ?

Who is Melchizedek?

In the New Testament there are only nine references to Melchisedec. Being found solely in the Book of Hebrews with the majority referring to Christ—

*"As he saith also in another place, Thou art a priest for ever after the **order of Melchisedec.**"* (Heb. 5:6)

*"Called of God an high priest after the **order of Melchisedec.**"* (5:10)

*"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the **order of Melchisedec.**"* (6:20)

*"For this **Melchisedec, king of Salem, priest of the most high God, who met Abraham** returning from the slaughter of the kings, and blessed him..."* (7:1)

*"For he was yet in the loins of his father, when **Melchisedec met him.**"* (7:10)

*"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the **order of Melchisedec, and not be called after the order of Aaron?**"* (7:11)

*"And it is yet far more evident: for that **after the similitude** [likeness, Gr.] **of Melchisedec** there ariseth another priest..."* (7:15)

*"For he testifieth, Thou art a priest for ever after the **order of Melchisedec.**"* (7:17)

*"(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the **order of Melchisedec:**)"* (7:21)

In the Old Testament there are only two references to Melchizedek. The one speaks of Melchizedek directly: "And Melchizedek king of Salem brought forth bread and

wine: and he was the priest of the most high God." (Gen. 14:8)

The other reference refers to what David wrote down under the pen of inspiration concerning the Eternal Logos [John 1] being decreed a High Priest: "**The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**" (Ps. 110:4)

Who is Melchisedec that Christ is "**after the order of**"?

After we find out who Melchisedec is. It will not be difficult to consider the case of Melchizedek; "*who met Abraham*" (7:1), and "*blessed him that had the promises*" (v. 6), in light of what Paul says in Hebrews 7, to actually have additionally blessed Abraham with a glimpse forward—through the "Everlasting Gospel"—to the day of Christ's sacrifice of "**necessity**". And most importantly, Christ's "**necessary**" High Priestly Ministration. (Heb. 8:3; 9:23) Don't forget—Jesus said—"**Before Abraham was, I AM.**" This was so profoundly telling, that the "Jews" "*took...up stones to cast at him...*" (Jn. 8:57, 59, ea.)

"Before Abraham was, I AM." "*Without father, without mother, without descent, having neither beginning of days, nor end of life*". Prior to Bethlehem, the Logos was all the above. After the resurrection—"**I am he that liveth, and was dead; and, behold, I am alive for evermore...**" (Rev. 1:18) Yes, He "*abideth a Priest continually.*" "*after the order of Melchizedek*".

With the Eternal Logos being "**Before Abraham**" as the "**I AM**", in connection with Paul's revealing statement in Heb. 7:3 regarding Melchisedec, we find something profoundly interesting—whereby Paul confessing (by what he wrote) the true identity of Melchisedec—"**Of whom** we have many things to say, and hard to be uttered, seeing ye are dull of hearing", (5:11; c.f. Jn. 20:25) in connection to Christ being "*Called of God an high priest after the order of Melchisedec*".

The reader will notice that, what directly occurred in chronological time between the promises to Abraham in Gen. 12:3 and 15:5; as well as the "*everlasting covenant*" with Abraham in 17:7, is a record in chapter 14, that holds for our consideration, a remarkable meeting between Abraham and a certain unique Divine Identity.

It cannot be otherwise. The Proof? – See Heb. 7:3.

Let the readers carefully review Hebrews chapters 5-7. Then carefully notice how certain elements of Hebrews 7 comprise the very “*Everlasting Gospel*” truth as testified to Abraham by Melchizedek—the Logos, which Melchizedek “*met Abraham returning from the slaughter of the kings*”. (v. 1)

Who taught the “*Everlasting Gospel*” to the Apostle Paul? Galatians 1:12 holds the answer. It was Christ. Paul was readily mindful as to how Abraham became aware of the “*Everlasting Gospel*”. It was by the revelation of the Logos—who was Jehovah. (The Father—the Theos also being Jehovah. See Zech. 6:13; Isa. 44:6) The Logos who appeared to Abraham as Melchizedek, who was; as Paul defines— “*made like unto the Son of God*”. (Heb. 7:3)

Melchizedek blessed Abraham that had the promises, who also had made the promises to Abraham, and who came forth and met Abraham with bread and wine. Interestingly, these are the same elements that Christ used to illustrate the giving of the New Testament. Christ Himself being the “*bread of life*” (Jn. 6:35), His “*body*” (Matt. 26:26) being represented by the bread. And His blood being the “*blood of the new testament*” (v. 28).

Could all this hold the reason for Paul’s emphasis of Melchizedek in correlation to Christ?

Yes, Christ is our “*Great High Priest*” “*after the order of Melchizedek*” (Heb. 4:14 Ps. 110:4, c.f. Heb. 5:10). And shortly it will be further shown, how Melchizedek was a manifestation of the Divine “*Word*” – the Logos, (Jn. 1:1) “*The BRANCH*” (Zech. 6:12).

Moreover, the antitypical Mediatorial Covenant—the Heavenly Sanctuary Service; as described in Rom. 11:27, and the Book of Hebrews (10:16-17), is simply a Melchizedekian Covenant. (See Heb. 7:2)

The reason for this is simply because Melchizedek is the “*King of righteousness*”, the “*King of peace*”. Who was the “*Priest of the Most High God*.” (Heb. 7:1, c.f. Gen. 14:18) Who is simply the Logos—the WORD—the preincarnate Christ. Identified correspondingly in the Book of Hebrews as our “*Great High Priest*” “*after the order of Melchizedek*” (Heb. 4:14; 5:10; Ps. 110:4).

The Biblical fact that the Logos—Divine WORD is Melchizedek, is demonstrated further in Paul’s statement in 7:24— “*But this man, [Christ] because He continueth ever, hath an unchangeable priesthood.*” Which priesthood is that of Melchizedek; being the same “*order*”. Because there is a pre-existence to Christ who was the “*I AM*”. Who was before Abraham. Who met Abraham. Whom Abraham saw in His day—as well as the day to come.

Melchizedek—the Logos being “*Priest of the Most High God*”. A Priest yes, but not yet a Great High Priest—not until His inauguration as Great High Priest after His ascension. Wherein “*Christ being come an High Priest*” (9:11) when He “*entered in once into the holy place*” (v. 12) “*by His own blood*” [ibid.] is therein made a “*Great High Priest*” “*after the order of Melchizedek*”. This Priesthood, Paul says is “*unchangeable*”. (7:25)

The Priesthood of Melchizedek also being “*unchangeable*”, because He “*abideth a priest continually*”. Christ “*continueth ever*” and Melchizedek “*abideth...continually*” – “*an unchangeable priesthood.*” As to how this is possible—only the “*mystery of godliness...God...manifest in the flesh*” (1Tim. 3:16), (i.e. the incarnation) can answer.

Another Biblical fact regarding Melchizedek being the Logos is demonstrated in Heb. 7:8— “*And here men that die receive tithes; but there he [Melchizedek] receiveth them, of whom it is witnessed that he liveth.*” Again, He “*abideth a Priest continually.*” Is Paul here making the case that Melchizedek is Christ?

There is no Old Testament reference that corresponds to Hebrews 7:3, regarding Melchizedek having no end of life, or still living. For this we have to trust Hebrews—which alone holds the key. Paul is testifying that Melchizedek is still living.

How would he know this? Only by knowing that Christ was raised from the dead and “*liveth by the power of God*” (2 Cor. 13:4). And “*abideth a priest continually*”—seeing He “*continueth ever*” in “*an unchangeable priesthood*” after the “*order*” that Christ had prior to the incarnation as Melchizedek.

The very noteworthy aspect in the prophecy of Psalms 110:4 concerning Jesus Christ— “*Thou are a priest for ever*”, is reflected in His pre-incarnate identity as Melchizedek, who “*abideth a priest continually*”. This

fact also comes out in that Christ; as the "I AM", who was before Abraham, was the "Word". "In beginning was the Word, and the Word was with God, and the Word was God." (Jn. 1:1, Gr.)

Couple this with the fact that Melchisedec was "Without father, without mother, without descent, having neither beginning of days, nor end of life" ... Proves once and for all who Melchisedec really is – the Logos.

It was not accidental that the Bible contains that brief record of the meeting between Melchizedek and Abraham. Wherein Abraham was blessed by the very One who had preached to him the "Everlasting Gospel" – by Melchizedek.

The record reads: "And **Melchizedek** king of Salem brought forth bread and wine: and **he was the priest of the most high God**. And he **blessed him**, and said, *Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God...*" (Gen. 14:18-20) Remember also, it was the Lord that appeared to Abraham in the plains of Mamre. (Gen. 18:1)

Additionally, He appeared to Hagar as the "angel of the Lord" (16:7) who promised "I will multiply thy seed exceedingly..." (v. 10) Whom Hagar had "looked after Him" or 'seen the back of' Him (v. 13, margin) as Did Moses. (See Exo. 33:23) Hagar calling the well "Be'-er-la-hai'-roi" (Gen 16:14, Lit. "Well of the One Who Lives and Sees Me", margin.)

The same Divine Identity that appears to Abraham in chapter 17; directly after appearing to Hagar, proclaiming – "I AM the Almighty God" (Gen. 17:1, Heb. El Shaddai.) From "everlasting to everlasting, thou art God" – El- ֵל. (Ps. 90:2) The "I AM" – Melchisedec!

The Genesis 14 account of the meeting between Melchisedec and Abraham; wherein Melchizedek blessed him, is where the "Everlasting Gospel" that was "preached before...unto Abraham" had to also concern "**the counsel of peace**".

The record says: "Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and **he shall build the temple of the LORD**: Even he shall build the temple of the LORD; [c.f. Heb. 8:2] and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: (c.f. Heb. 8:1; 5:6; 9:11; Ps.

110:4) and the **counsel of peace shall be between the Two of Them**" (Zech. 6:13, Heb.)

So then, in what manner was Abraham made aware of the "Everlasting Gospel"? Answer: "Melchisedec met him." (Heb. 7:10) Melchizedek "preached before the ["Everlasting"] gospel unto Abraham". This must have been a very interesting dialogue of which Paul brought out the key aspects in the Book of Hebrews.

Please be aware of the point Paul is making:

Concerning "this man" (v. 4, 24). There is an "unchangeable priesthood" (v. 24). Which "continueth ever" "continually" "seeing he ever liveth to make intercession for" us, "of whom it is witnessed that He liveth." (v. 3, 25, 8)

In both the Old and New Testaments, the emphasis is made that Abraham paid tithes to Melchisedec. The fundamental premise that Paul is making in Hebrews 7, is that the Priesthood of Melchisedec is superior to the Levitical. Because the Melchizedekian Priesthood of the Logos – Christ was "Before Abraham". And "continueth ever" in the High Priestly Ministration of Christ our "Great High Priest" "after the order of Melchisedec".

With the knowledge that Melchizedek was "priest of the Most High God", that the "Everlasting Gospel" was "preached before...unto Abraham", by Melchizedek, and that Christ serves as our "Great High Priest" "after the order of Melchisedec"; we can by faith understand that the "unchangeable priesthood" of Christ, was the same Priesthood or "order of Melchisedec".

Simply stated: When we read the statements that Paul makes concerning Melchisedec, we are verily considering Christ – the eternal "Word". Who is simply carrying forward a Priesthood that was before Abraham, agreed upon in the counsel of peace, and prophesied through David.

And even more interesting is this: – "**the word of the oath, which was since the law**". (Heb. 7:28, or 'came after', margin.) The law being the Type Covenant – that made "men high priests" [ibid.] preceded the "word of the oath".

The "word of the oath" (Heb. 7:28) that was "confirmed...by an oath" (6:17) simply relates to Heb. 5:6 "Thou art a priest for ever after the order of

Melchisedec.” Because the Type Covenant could not make one perfect who did the service as pertaining to the conscience, (Heb. 9:9) is the very reason why the “*word of the oath*” followed after—being a “*better covenant, which was established upon better promises*” (8:6).

This is the second of the “*two immutable things*” in 6:18. The first “*immutable*” being “*His counsel*” (6:17), relates to 5:5 “*Thou art my Son, to day have I begotten thee.*” This again was the “*counsel of peace...between the Two of Them*”. (Zech. 6:13, Heb. c.f. Ps. 2:7) This text in Zechariah also contains the reference to Christ being “*a Priest upon His throne*” [ibid.]

“*For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. (Rom. 4:13-15) “Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” (Gal. 3:7-9)*

Based on these clues, is there any need for us to stumble around in the dark any longer as to the true identity of Melchisedec—who “*abideth a priest continually*” through Christ as our “*Great High Priest*”?

There is no question, that Christ our “*Great High Priest*” “*after the order of Melchisedec*”; which was after righteousness and peace, would minister the unchangeable Priestly service and restore man to an “*At-one-ment*” with God, via this “*unchangeable*” ministry. Which was by an “*oath*”.

This is why a Final Atonement Ministration is so crucially important to know and defend. For, by doing so you’re not only defending the “*Everlasting Gospel*” that is summed up in the Book of Hebrews, but you’re also defending Melchisedec—who is “*King of righteousness*” & “*King of peace*”.

Abraham would have understood Christ’s “*once for all*” “*sacrifice*” as the Lamb of God, the “*necessity*”. And His High Priestly Ministration, the “*necessary*” cleansing of sin in the hearts and minds of those who believe in the New Covenant’s cleansing. Abraham’s experience with the “*Everlasting Gospel*” would also have been based on the “*two immutable things*”. (Heb.

4:14; 5:10; 10:10, 12; 8:3; 9:23; 6:18) For it was by faith that Abraham told his son Isaac (monogenes—uniquely begotten, Heb. 11:17) “*My son, God will provide Himself a lamb...*” (Gen 22:8,18; c.f. Jn. 8:56).

Sarah was also party to the awareness of Melchisedec. We notice this in Heb. 11:11— “*Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*”

The attitude in Laodicea has been: ‘We don’t know much about Melchisedec; therefore, we should not speculate let alone talk about him.’ But the Bible records something quite different. Observe again concerning both Christ and Melchisedec:

“*Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*” (5:10-14, ea.)

Now—not knowing Melchizedek is to remain on the “*milk*”. But we can become skilled in the “*WORD of righteousness*”, the “*strong meat*”. For there are many things more to say concerning Christ—the “*Man clothed in linen*” that are hard to be uttered. Furthermore, Paul stated there were things concerning “*Melchisedec. Of whom we have many things to say, and hard to be uttered*”.

Despite what many are saying, Melchizedek cannot be an earthly human high priest due to Heb. 7:3. He was “*made like unto the Son of God; abideth a priest continually.*” [ibid.] Mistakenly, this is what many have defined Melchizedek as, an earthly priest who met Abraham. Dismissing this identity as a mortal; whose very mention may be likened to a short footnote in Biblical history, is not at all how the Apostle Paul so “*consider(ed)*” Him in his epistle.

It is fruitful to observe how Paul also describes Christ’s continual and eternal Identity. “*Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant* (δουλου-doulos, Gr., slave), and was made in the likeness of men...” (Phil 2:6-7, himself empties, Gr.)

The “*decree*” in Ps. 2:7 and Heb. 5:5 clearly proves once—and—for—all an “*immutable*” fact that Christ was a “*Son*” by a “*decree*” that was made during the “*counsel of peace*”, rather than through man’s self-imagined and faulty motif of His being born out of the Father in the ages prior to Bethlehem.

This is saying that prior to Christ taking the incarnate slave form, He had an eternal self-existent—pre-existence Identity—as Melchizedek. (See Heb. 7:1-3, c.f. Jn. 1:1) This eternal Divine attribute of The WORD is a similitude of the Divine attribute accounted to Melchizedek.

Melchizedek— “*made like unto the Son of God*”? Was this a preliminary manifestation of the Logos as Melchizedek— “*like the Son of God*” to Abraham and then later as the “*Son of God*”? (Lk. 1:35) Whereas Jesus said Abraham rejoiced to see His day?

This, then, not only explains who Melchizedek was—and still is, but also why Christ is our “*Great High Priest*” “*after the order of Melchizedek*”. And the very fact which substantiates that this Priesthood is “*unchangeable*”, proves therefore that the “*Priest*” that “*continueth ever*” [ibid.], who officiates today as Jesus Christ, is Melchizedek; whom Paul says that He “*abideth a Priest continually*” “*of whom it is witnessed that He liveth*” (7:3, 8).

In prior thought papers we have studied how Christ is the “*Man clothed in linen*” in Daniel, Ezekiel as well as the “*Son of man*” which was so clothed in Revelation 1:13. Is it plausible therefore, Melchizedek—as Priest of the Most High God was also clothed in linen when He met Abraham? Although the Bible does not provide the answer, it gives us something to think about regarding this possibility in light of an “*unchangeable priesthood*.” (Heb. 7:24)

If, however, Melchizedek is anyone other than the Logos—Christ, how could the Priesthood still remain “*unchangeable*”? Fact is—it could not remain so. The Levitical changed, and this is clearly stated in Heb. 7:11, (c.f. **13:8**) for Paul indicates: “*what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?*” The Melchizedekian priesthood exhibited and was perfection. How then could it be altogether based on another identity, a mortal—other than ho Logos?

“*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa. 9:6, ea.)*

Verily Melchizedek was “*by interpretation King of righteousness, and after that also King of Sa’-lem, which is, **King of peace**; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God” (Heb 7:3).*

It is unfathomable to conclude that Christ is the Prince and Melchizedek is the King. This would place Melchizedek above Christ. Which is not what Hebrews 7 is talking about. But rather that Melchizedek is pre-eminently greater than Abraham and the sons of Levi. And He was! — He was the “*I AM*”!

The Jews: “*Art thou greater than our father Abraham...?*” (Jn. 8:53)

Jesus: “*I AM*” (v. 58).

The Apostle Paul: “*Now **consider how great this man was**...*” (Heb. 7:4)

Now then, seeing that Jesus Christ is our “*Great High Priest*” “*after the order of Melchizedek*” (Heb. 4:14; 5:10) — Who then is Melchizedek that Christ is “*after the order of*”? Who taught the Apostle Paul concerning Melchizedek? Who met Abraham and revealed the “*I AM*”? What has the Bible been telling us?

Is this information important?

The Jews: “*We be Abraham's seed...*” (Jn. 8:33).

Paul: “*Know ye therefore that **they which are of faith, the same are the children of Abraham**.” (Gal. 3:7)*

The fact that it will require the “*faith of Jesus*” (Rev. 14:12) to place one’s full weight and dependency on Christ’s High Priestly Ministration for At-one-ment; rather than through one’s self “*Attainment*” or “*dead works*” (Heb. 6:1; 9:14), signifies that these “*are the children of Abraham*.” No wonder the Aaronic priesthood failed and the need for Jesus to say “*your house is left unto you desolate*”!

The “*remnant*” and the “*election*” (Rom. 11:5, 7) in order to be grafted back into the “*root and fatness of the olive tree*” (v. 17) must “*consider*” (Heb. 3:1) Christ’s High Priestly Ministration— “*after the order of Melchizedek*” (Ps. 110:4) so as to be the true “*children of Abraham*” by faith. (c.f. Jn. 8:39) It is solely “*by **grace** are ye saved though **faith**; and that not of yourselves: it is the gift of God: Not of works, lest any many should boast.” (Gal. 2:8-9)*

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