

After the order of Melchizedek

This study concerns itself with the pre-existence of the high priest of the almighty Melchizedec, who was the logos and became the Son of Man. It seeks to show the purpose of the heavenly office of high priest as the one who purges our conscience in the sanctification of the brethren and the part that we play in the sanctification process.

To begin our discussion, a story is introduced in the book of genesis that concerns itself with the war that Abraham fought with the King of Sodom. It over the captivity of his nephew Lot.

Gen 14:8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;
 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
 10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.
 14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.
 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.
 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

So, Abraham was victorious over the king of Sodom and recovered his nephew Lot and all his goods.

Gen 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.
 18 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.

Here we see evidence in verse 18 of a mysterious figure called “Melchizedec” meaning King of Righteousness. He was also called a priest of the “Almighty El”. The supreme being which he served. This being the case, he drew such respect from Abraham that he collected “a tithe of the tithe” of his goods [2 quarts] and gave it as a symbolic gesture to Melchizedek as high priest. Interestingly enough, Abraham also acknowledged the presence of a greater or supreme being called, the most high God or El, as it says in the Hebrew.

This author believes that Melchizedek is the Messiah of the new testament. The description of him in that that he has no beginning nor no end of life and being made into the Son of Man fits into the description of the Messiah accurately.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Some claim that the phrase “no end of life” disqualifies Yahshua because he died. And therefore had “end of life”. However, the phrase says; end of life not end of days. Yahshua`s life never ended. He did experience a loss of consciousness for three days and nights but was resurrected back to eternal life after that period. Secondly, Christ said that he “commended his spirit” to the Father for save keeping just before he died. So, his essence, if you will, remained alive. It did not die or go out of existence at any time. The Father reunited his spirit with his self-existent power at the resurrection. His glory returned to him and he therefore continued as the High priest of the most high god; the Father. This would fulfill the ‘no end of life’ contention.

Hebrews goes on to say that Christ was made a priest after the order of Melchizedek. And that it would last forever.

Heb 7:21 (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:)

When was this proclamation officially made? David records that the one sitting on his right hand would be that priest. This would be the logos or Christ. The “my Lord” in the verse.

Psa 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

So, this concept of the high priest was known to David through the book of Genesis which he had access to. We see that the psalm identifies David`s lord [Yahshua or the logos] as being the priest in the manner of Melchizedec. This was many years before Yahshua appeared on the earth as a human. [Approximately one thousand years].

One can say from Ephesians 1:4 that the concept of high priest was established before the foundation of the world. If we were chosen in Yahshua before the foundation of the world we also of necessity would have need of a high priest that also existed before the foundation of the world

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Why was there a need to have a high priest to even exist in the Universe?

A high Priest is one who is a mediator or go-between between two parties for the purpose of reconciling differences between those two parties. In this case, the high priest acts as a mediator of the ‘elyon el’ the almighty to reconcile differences with mankind. And is the one sent to resolve the disputes between the Father and mankind. This is the overriding principle of the Father; He delegates to the Son all things that concern itself with the creation of the Universe, the Angelic realm and Mankind. The name logos represents that creative force which brought everything into existence. Among his many titles Melkizedec is the title that is given to his position as a King and priest. He is sent as an emissary to work out the will of the Father to mankind. One can call him an “ambassador” in today`s language. He was the go between or mediator from the beginning.

Heb 10:21 And *having* an high priest over the house of God;

Adam Clarke Commentary

A high priest over the house of God - The house or family of God is the Christian Church, or all true believers in the Lord Jesus. Over this Church, house, or family, Christ is the High Priest - in their behalf he offers his own blood, and their prayers and praises; and as the high priest had the ordering of all things that appertained to the house and worship of God, so has Christ in the government of his Church. This government he never gave into other hands. As none can govern and preserve the world but God, so none can govern and save the Church but the Lord Jesus: He is over the house; He is its President; he instructs, protects, guides, feeds, defends, and saves the flock. Those who have such a President may well have confidence; for with him is the fountain of life, and he has all power in the heavens and in the earth.

With this in mind. we see that the Father has chosen to communicate with mankind through his Son. Christ said in the gospels that no man can come to me except the Father draw him. So, this statement shows us that it is the Father who calls the particular individual into his Kingdom. It then is the Son as high priest to bring that individual into a union with the Father and through the process of sanctification make the called-out one into the righteousness of the Father.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

The main principle in this process of sanctification is that the blood of Yahshua covers our transgressions and that we are legally sanctified or set apart for the purpose of becoming the Sons and Daughters of the most high.

As a result of the sacrifice of the Messiah we are imputed with the Righteousness of the Father even though we still sin in the flesh. The father accepts us as his children through this imputation through the Son and our sins are not counted against us. However, having the imputation does not grant us the opportunity to practice sin, we must overcome the carnal nature within us. The imputation is conditional, however, and is dependent on the individual remaining faithful. The individual can come out of this imputation if there is a total despising of the sacrifice of the Messiah and a rejection of the Father and Son.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed *is* the man to whom the Lord will not impute sin

There is also a reference from Paul on the imputation of righteousness of the gentiles or the “uncircumcision”

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; **that righteousness might be imputed unto them also**

To continue, even though, we as the called-out ones have the imputation applied to us sin still exist in us by the law of sin and death Romans 7:25 This law of sin and death was passed down or inherited from Adam. David says we are conceived in sin. [Psalm 51:5] Paul said that in his body he could not get rid of the proclivity to sin but in his mind he could. He called the power to cleanse the mind the law of spirit of life in Christ. There he found sanctuary and freedom from the law of sin and death in his members.

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

So, we see that Paul is saying that we can be free from sin in our minds while the law of sin and death remains in our bodies. We must fight against that law of sin and death in our members and subdue it through the power of the Holy Spirit.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Interestingly, in Hebrews it says that the blood of Christ purges our conscience from dead works or works of the flesh listed in Galatians. The focus of this purging or sanctification is the mind. more specially the spirit within the mind ----
The spirit in man. The holy spirit is united with the spirit in man at baptism and the purging process begins.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The phrase “purge your conscience” is very significant in that it indicates a thorough exhuming of dead works or works of the flesh from our minds and replacing them with the thoughts of the Father and the Son. This then is one of the primary duties Christ as High Priest performs as he works with the holy spirit to cleanse our spirit.

Interestingly, Christ offered up himself without “spot” to God. In the same way Christ will offer the church up to himself as without spot or wrinkle.

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The word “spot” in the Greek is “stain” like unto a garment. “wrinkle” refers to the wrinkle on a man’s face that indicate old age or deformity. And “blemish” refers to a blemish on an animal for sacrifice which would be unfit as an offering.

The holy spirit is used as a purifying agent

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

We see in these verses the method that Christ as Melchizedec uses to help in the process of Sanctification. First, Paul says that the spirit itself clarifies our infirmities. Infirmities is translated “feebleness of mind and body” and “moral frailty. In verse 27 the “he” is Christ and he searches the motives of the heart by the Holy Spirit to intercede for the individual and support that particular need according to the direction of the Father.

Adam Clarke Commentary

He maketh intercession for the saints - The word *εντρογχανω* signifies to apply one's self to a person in behalf of another; to intercede or negotiate for. Our Lord makes intercession for us, by negotiating and managing, as our friend and agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints, not by supplication to God on their behalf, but by directing and qualifying their supplications in a proper manner, by his agency and influence upon their hearts; which, according to the Gospel scheme, is the peculiar work and office of the Holy Spirit. See Taylor.

Since Christ has experienced temptations and the frailties associated with the human condition he is able to “succor” or commiserate with the called-out one. and provide help in time of need.

Sanctification by the individual; part two

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

(1Th 4:4) That every one of you should know how to possess his vessel in sanctification and honour

Many feel that the process of Sanctification has only to do with the efforts of the Father and the Son cleansing us but we see in these two verses that there is a responsibility of the individual to participate in the cleansing process of holiness unto the spirit.

2corinthians 7:1 is worth an exegesis because the Greek meanings bring out more depth as to the implications of the concept of “cleansing ourselves.”

The phrase” cleanse ourselves” means to” purge “or purify.

The force of the word means a thorough not superficial action on the part of the believer to put out sinful behavior from our person. David in the psalms uses Hyssop as an analogy to describe the intensity of the desired action.

Psa 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

The purpose in this verse is to relate the word “purging” to the affect drinking Hyssop tea has on the body. It is an internal cleanser for the intestines. It acts as a diuretic and gets rid of unwanted waste from the body.

Hyssop tea;

Hyssop tea has been utilized all through history both like a medicine as well as an internal cleanser. In Biblical times, hyssop was used to create a holy tea. It was believed to have religious qualities that may thoroughly clean holy sanctuaries. Many people drank this particular tea believing it might cleanse their souls from wrongdoing.

Filthiness of the flesh and mind;

Filthiness means “defilement” or “immorality” of the fleshly nature of the body. and mind is translated “nuemos” meaning the spirit of the mind. Referring to the spirit in man which gives him reason or rational.

So, we see an instruction from Paul to work towards holiness by more than just a repentance of sin but also a conscious effort to remove and not practice sin from our bodies and minds.

Paul himself was emphatic about working to bring his desires into subjection.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Paul was also conscious of the fact that he had the Law of sin and death in his body. And that this proclivity towards sin was inherit in his members. He wanted to be able to remove it but had to live with a desire opposite what was in his mind; the law of the spirit of life in Christ. This constant conflict produced an anguish in his soul which he found frustrating but he found comfort in the knowledge of a spiritual body at the resurrection.

(Rom 7:22) For I delight in the law of God after the inward man:

23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24) O wretched man that I am! who shall deliver me from the body of this death?

25) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Some may conclude that Paul gave up trying to subdue this tendency toward sin in the body since he displays frustration at not being able to remove the inclination to sin. But Paul as we have seen admonishes us to continue to work at cleansing ourselves from sin the best we can without giving up. He pronounces the maxim to the Galatians about this fight in the spirit;

(Gal 5:16) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

The key word in this verse is “fulfill”. Paul, I believe, is saying that we have this internal struggle with sin in our members as long as we are in the flesh, but we should not submit to those desires but fight them with the power of the Holy Spirit. so as not to fulfill those carnal desires.

Continuing in verse 17

(Gal 5:17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

In this verse it seems to saying that because of these opposing forces in the body we “cannot” do any good works because the lust of the flesh or spirit of the flesh prevents us doing so. This statement would be in direct opposition to the admonitions of the rest of scriptures on living a Godly life.

Taking this verse in context to the rest of the book we see the explanation of this phrase. In verse 15 we see that the Galatians were having some infighting taking place in the church. A carnal attitude was prevalent in the thinking of the brethren.

Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another

Albert Barnes' Notes on the Whole Bible

But if ye bite - The word used here (δάκνω daknō), means, properly, to bite, to sting; and here seems to be used in the sense of contending and striving - a metaphor not improbably taken from dogs and wild beasts.

And devour one another - As wild beasts do. The sense is, “if you contend with each other;” and the reference is, probably, to the strifes which would arise between the two parties in the churches - the Jewish and the Gentile converts.

Take heed that ye be not consumed ... - As wild beasts contend sometimes until both are slain. Thus, the idea is, in their contentions they would destroy the spirituality and happiness of each other; their characters would be ruined; and the church be overthrown. The readiest way to destroy the spirituality of a church, and to annihilate the influence of religion, is to excite a spirit of contention.

Going back to verse 16 to 17 we can reinterpret the meaning of verses

(Gal 5:16) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Albert Barnes continues

Walk in the Spirit - Get back that Spirit of God which you have grieved and lost; take up that spiritual religion which you have abandoned.

Then in verse 17 we see that the reason they cannot do the things that they should is because they were letting the flesh rule or dominate them. They were not walking in the spirit so the carnal mind was creating conflict among them.

(Gal 5:17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Adam Clarke Commentary Galatian 5:17

For the flesh lusteth against the Spirit - God still continues to strive with you, notwithstanding your apostasy, showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual; and through the influence of these different principles, you are kept in a state of self-opposition and self-distraction, so that you cannot do the things that ye would. You are convinced of what is right, and ye wish to do it; but, having abandoned the Gospel and the grace of Christ, the law and its ordinances which ye have chosen in their place afford you no power to conquer your evil propensities. It was on this ground that the apostle exhorted them, Galatians 5:16, to walk in the Spirit, that they might not fulfill the lust of the flesh; as without the grace of God they could do nothing. Who can suppose that he speaks this of adult Christians?

So, we see that it was within the power of the Galatians to quell the dispute that was between the Jews and the Gentiles and deal with it in a peaceful manner but they did not submit to the influence of the Holy Spirit. And as a result, they let the carnal tendencies flourish and prevent them from resolving their differences.

We also are to be transformed by the renewing of our mind. This renewing takes place through the power of the holy spirit but also from the believer reading and internalizing the scriptures on a regular basis. This is, once again, our responsibility to study, rightly dividing, the word of truth. Progressing into the “deep” things of the knowledge of the Father and the Son as time goes on.

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Conformed means to be “molded” into the shape or desires of this world and transformed comes from the word “metamorphosis” which indicates a process or stages of spiritual understanding and growth. And by our studies we prove or discover the will of the Father in our lives. Displaying his characteristics in our lives to others as we live in the world.

Christ himself said at the Passover that he sanctified the disciples through the word of the Father which is truth.

Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Joh 15:3 Now ye are clean through the word which I have spoken unto you.

So, we have come to see in this study that there are two aspects of the sanctification process that we are involved with; The sanctification that come from the Father through Christ as Melchizedec and the sanctification that we are responsible for as possessing our vessels here on earth. We are establishing our “calling” as those “sanctified” or called-out ones by our participation in this process.

Sanctification of the spirit; part three

Made perfect through suffering

Hebrews 5:9 tells us that Christ learned obedience through the things he suffered. The testing he went through while here on earth went far beyond what a normal human would have experienced. He experienced being tested in all points as we are but also was tested as being Elohim himself. From the temptation in the wilderness by Satan to the anguish in the Garden of Gethsemane and then to the humiliation of the cross or stake he never sinned. He was faithful to the Father and therefore, became our high priest after the order of Melchizedec.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

In our journey to be Sons and daughters of the Father we also must obey and submit to the discipline or correction that comes from the Father in the form of suffering or trials. Yahshua our High priest did not have to be disciplined or corrected because he always did what was pleasing in the eyes of the Father, but he had to go through all the sufferings we as humans go through to be a compassionate high priest. This makes him uniquely qualified to represent us to the Father since he too was a human being while being Elohim.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Heb 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings

The amplified has a better translation in verse 10. It identifies “him” as the Father.

Hebrews 2:10 Amplified Bible (AMP)

¹⁰ For it was fitting for God [that is, an act worthy of His divine nature] that He, for whose sake are all things, and through whom are all things, in bringing many sons to glory, should make the ^[a]author *and* founder of their salvation perfect through suffering [bringing to maturity the human experience necessary for Him to be perfectly equipped for His office as High Priest].

Since we are the Children of the Father there is correction or a tutelage that comes from the Father to correct our behavior. This is a far cry from those who accept Universal Salvation and say that one does not have to do anything with regard to salvation after accepting Yahshua as our savior. The Father just accepts you the way you are without asking you to change your behavior. Contrary to the messages of today concerning grace, the scriptures show that if you do not accept correction and are resistant to it you are not considered a Son or daughter of the Eternal but are regarded as “bastards”

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

In verse 6 the word “chasteneth” is translated “tutorage” or to train a child by mild discipline. The word “scourged” is much stronger and means “to flog” figuratively, this would mean a much sharper disciplinary action on the part of the Father as opposed to chastening. This shows the Father’s involvement in the raising up of Sons and Daughters into the family of the Father or Elohim through the office of the High Priest.

There is a suffering that comes upon us that is not related to our own personal shortcomings which need attention by the Father and Son. This suffering is related to being a witness for the Gospel and suffering persecution for it.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

So, it is that since we are glorified with him, we also share in the sufferings that he experienced while here on earth. He said to his disciples, at the Passover; In the world you will experience tribulation but be of good cheer I have overcome the world. James says to “count it all joy” when you fall into various testing’s. The world is generally not pleased at the preaching of the true gospel message. Finding yourself in conflict with the values of the world is a very common occurrence.

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