

The Order of Melchizedek

King of the order of Melchizedek

“For this Melchisedec, *king of Salem*, priest of the most high God. ² To whom also Abraham gave a tenth part of all; first being by interpretation *King of righteousness*, and after that also *King of Salem*, which is, *King of peace*.” Hebrews 7:1

Melchizedek is referred to as both a king and a priest. The order of Melchizedek is distinguished from the order of Aaron, being a priest-king order. None of those who were priests or kings of Israel held the dual office of both priest and king.

The interpretation of the name Melchizedek is "King of righteousness" and "King of peace," who is king of Salem (Jerusalem). This designation speaks of Him, the “another priest who should rise after the order of Melchizedek” (Hebrews 7:11), and not Melchizedek himself, but like Melchizedek, his Kingship is of a priestly order.

Among the kings of Israel, David served as both king (1 Chronicles 11:3) and prophet (Acts 2:30), and Samuel was a prophet and priest (1 Samuel 19:9; 9:9; 2 Chronicles 35:18; Acts 3:24). Samuel was not of the lineage of Aaron, the priestly line; he belonged to the tribe of Levi, specifically Kohath. He was raised in the temple under Eli and carried out sacrifices and intercessions, which were traditionally the duties of priests. 1 Samuel 2:18; 3:1.

“While Samuel was in the act of presenting a lamb as a burnt offering, the Philistines drew near for battle.” Patriarch and Prophets 590.5.

“Since the days of Joshua, the government had never been conducted with so great wisdom and success as under Samuel’s administration. Divinely invested with the threefold office of judge, prophet, and priest, he had labored with untiring and disinterested zeal for the welfare of his people, and the nation had prospered under his wise control.” Patriarchs and Prophets 603.4

But Melchizedek was both priest and king. Christ of the order of Melchizedek, like Melchizedek, carried both titles while He was incarnate. Unlike Melchizedek, Christ is the eternal Priest and King. Being King in and of Heaven, when He came to the earth, His form was changed, but none of His properties were, which would be an impossibility. Being God, He remained God forever, though He was veiled in human flesh.

The acknowledgement of Christ as king while on earth came from some unlikely sources. The first intimation of Him being acknowledged as king on earth was by the Magi from the east of Jerusalem. "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,² Saying, ***Where is he that is born King of the Jews?*** for we have seen his star in the east, and are come to worship him." Matthew 2:1-2. These men were considered heathen by the Jews, but they were more closely connected to God than the leaders of the Jewish nation.

Throughout the life of Christ, he was acknowledged as a king, though not of the earthly type, where His kingdom was not one of show and self-aggrandizement, but one which was of the heavenly kind, of pure unselfish love and humility. He also acknowledged that He was a king while on earth, as is presented in the Bible in several passages.

Nathaniel, having met Christ for the first time, acknowledged Him not only as the Son of God but also the King of Israel. How did he know that Christ was the Son of God and King of Israel, having never met him before? This is similar to an occasion when Christ asked the disciples, "Whom do ye say that I am? Peter responded, "Thou art the Christ, the Son of the living God." Christ's answer to that response was, "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Similarly, Nathanael's response to Christ statement, "... before Philip called thee, when thou wast under the fig tree, I saw thee" was revealed to him by God, as he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel." John 1:49. At Nathanael's exclamation, Christ does not deny being the Son of God or the King of Israel.

Christ acknowledges this truth of His kinship with His signature answer, "Thou sayest," which He used when answering in the affirmative to questions as recorded in the four gospels. (Matthew 27:11; Mark 15:2; Luke 23:3; John 18:37.) Consider one of such instances when questioned by Pilate. "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews.³⁴ Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? ...³⁶ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.³⁷ "Pilate therefore said unto him, Art thou a king then? Jesus answered, ***Thou sayest that I am a king.*** To this end was I born, and for this

cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." John 18:33, 36-37.

In another place, He is also called King, though derogatorily. And had a sign posted over His head on the cross with the same. "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" "And set up over his head his accusation written, This Is Jesus The King Of The Jews. Matthew 27:29, 37.

Apart from the wise men, Nathanael, and the mob on the triumphal entry, none of the Jewish leaders recognized their king. It brings to mind the lament of the prophet Isaiah and Luke's statement. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Isaiah 1:3. "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:44.

Consider these SOP quotes, which confirm the kingship of Christ on earth: "Five hundred years before the birth of Christ, the Prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne." Desire of Ages 569.2.

"... although the cattle on a thousand hills are His, He is dependent on a stranger's kindness for an animal on which to enter Jerusalem as its King." Desire of Ages 569.4.

"Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom." Desire of Ages 570.1

"The advent of Christ was the greatest event which had taken place since the creation of the world. The birth of Christ, which gave joy to the angels of Heaven, was not welcome to the kingly powers of the world. Suspicion and envy were aroused in King Herod, and his wicked heart was planning his dark purposes for the future. The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes and the chief priests, and urges upon them to search carefully prophetic history and tell him where *the infant king* was to be born. The careless indifference and apparent ignorance of the

scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king.” 2SP 22.3.