THE ETERNAL ORDER OF THE KING OF SALEM

A Study of Melchizedek as the Preincarnate Christ and the Destiny of the Divine Family

Introduction: The Revelation of the Divine Family

Throughout the expansive tapestry of the Old Testament, the eternal Son of God repeatedly breaks through the restrictive veil of human time and spatial dimensions to commune directly with mankind long before His literal human incarnation in Bethlehem. These magnificent, divine manifestations—historically referred to as appearances of Christ before His birth—serve as undeniable structural proof that Jesus Christ is actively executing a blueprint designed from the very foundation of the cosmos. As written in the book of Revelation:

> *'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' (Revelation 1:8)*

To comprehend these occurrences accurately, one must look past traditional, extra-biblical theological frameworks. Scripture nowhere presents God as a mysterious, closed trinity. Rather, the Bible reveals that God is a divine Family, currently consisting of two sovereign personages: God the Father and God the Son, Jesus Christ. This Family is not a stagnant entity; it is an open, growing institution. The foundational purpose of creation and the redemptive framework is to expand this very Family, bringing many future brethren of Jesus Christ into literal, born-begotten existence through a future resurrection of the saints.

While many readers easily recognize the preincarnate Son of God appearing within the burning bush to Moses or walking majestically amidst the white-hot fiery furnace of Babylon with the three Hebrew captives, His most legally profound and complex preincarnate appearance is recorded in the historic Valley of Shaveh. Here, He manifests before the patriarch Abraham as Melchizedek, the enigmatic King of Salem and Supreme Priest of the Most High God. This critical encounter, initially documented in the book of Genesis and later systematically unveiled in the Epistle to the Hebrews, presents an absolute theological reality: Melchizedek was not merely an ordinary historical human, a local Canaanite ruler, or a temporary symbolic type. Instead, He was the literal, preincarnate presentation of Jesus Christ, actively officiating in an unchangeable, timeless priesthood designed to anchor the legal inheritance of the future members of the God Family.

Chapter 1: The Structural Symmetry of the Kingdom

To fully appreciate the absolute necessity of Christ appearing before His birth as a supreme King-Priest, one must evaluate the meticulous structural symmetry of the Father's master plan. God is building a literal Kingdom, and kingdoms require an unshakeable hierarchy of genuine authority. Jesus Christ is the ultimate archetype of this power, specifically ordained by the Father to hold absolute preeminence over every tier of creation. He cannot occupy a secondary rank or a compromised position in any realm that He is destined to govern.

In the master plan of salvation, scripture explicitly demonstrates that the true saints of the First Resurrection—those who are changed from corruption to incorruption at His return—are not destined to remain mere passive observers or disembodied spirits. Rather, they are explicitly

ordained by the Father to be born fully into the God Family as literal younger brothers and sisters of Jesus Christ, inheriting the exact dual offices of kings and priests to rule upon this earth. Notice the language of the scriptures:

> *'And hast made us unto our God kings and priests: and we shall reign on the earth.' (Revelation 5:10)*

If the redeemed creation is to be elevated to such an exceptionally high estate within the divine Family, inheriting absolute royal and sacerdotal authority, it demands a strict logical predicate: their Commander-in-Chief and elder brother must occupy the absolute apex position within those identical categories. He must be the original, un-derived source of that authority. Therefore, His early manifestation as Melchizedek—the original, combined King-Priest of Salem—is the timeless establishment of His unique, dual-crowned supremacy. He stepped into the Valley of Shaveh to validate the legal framework of the Kingdom, ensuring that when the future brethren are born into the Family at the resurrection, their offices are completely secured by an eternal, divine legal order.

Chapter 2: The Enigma of Salem: Without Descent or End

The primary scriptural anchor for identifying the mysterious Melchizedek as the preincarnate Son of God is found within the literal, uncompromising text of the Epistle to the Hebrews. The text leaves zero room for the standard human explanations favored by secular commentators. The scripture describes this figure with terms that cannot apply to any mortal human born of Adam's fallen, biological bloodline:

> *'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; 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; 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.' (Hebrews 7:1-3)*

If language has any intrinsic meaning, these words shatter the theory that Melchizedek was simply a friendly human king who lived in ancient Canaan. Every human king, every Levitical priest, and every tribal ruler in the entire Old Testament narrative was completely bound by the unyielding laws of human genealogy, physical birth, and inevitable mortality. The Levitical priesthood, established later under the law, guarded its family lineages with absolute, meticulous precision; any priest who could not trace his direct descent from Levi was immediately barred from the altar. Furthermore, every earthly ruler's birth, reign, and death were strictly recorded to validate their historical claim to the throne.

Yet, Melchizedek stands entirely outside of this biological and historical framework. The Holy Spirit defines Him explicitly as being 'Without father, without mother, without descent.' To argue that this phrase merely means his family records were lost in an archive is to minimize the perfection of the divine text. The scripture does not state that his genealogy was simply

unrecorded by Moses; it states as a definitive structural fact that He was without descent, possessing 'neither beginning of days, nor end of life.' There is only one Being who fits this description perfectly beside the Father—the eternal Word, who was with God in the beginning, Jesus Christ. He possesses inherent, un-derived life, existing from everlasting to everlasting. For a flesh-and-blood human to be described as having no beginning of days or end of life would be an absolute contradiction of the physical laws established by God.

Chapter 3: The Divine Titles of Righteousness and Peace

Beyond the extraordinary biological exclusions applied to Melchizedek, the specific titles ascribed to this mysterious figure are names reserved exclusively for divinity throughout the prophetic text. The author of Hebrews explains that His name means, first by interpretation, the 'King of righteousness,' and after that, the 'King of salem,' which translates directly as the 'King of peace.'

When we search the prophets to see who legitimately holds these titles within the sovereign structure of the God Family, the scriptures point directly to the Messiah, the Son of God. The prophet Isaiah explicitly foretold the coming of the Savior using these exact terms, declaring:

> *'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. Of the increase of his government and peace there shall be no end...' (Isaiah 9:6-7)*

Similarly, the prophet Jeremiah prophesied of the coming Messianic branch, stating:

> *'In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' (Jeremiah 23:6)*

For any ordinary, mortal Canaanite human king to assume or accept the titles of absolute, intrinsic Righteousness and absolute Peace would be an act of supreme blasphemy against the Father. Human righteousness is described elsewhere as filthy rags, and human rulers cannot bring true peace. Melchizedek could bear these titles safely and perfectly because He was the very physical embodiment of the virtues they described. He was the preincarnate Son of God, manifesting Himself visually to Abraham to reveal the character of the divine Family that Abraham's physical and spiritual descendants would eventually be called to join.

Chapter 4: The Historical Encounter and Sacramental Evidence

The historical narrative recorded in the book of Genesis provides deep, covenantal proof of Christ's identity during this early appearance. The account details an interaction that transcends standard ancient Near Eastern diplomacy, moving directly into the realm of a divine, prophetic sacrament:

> *'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, which hath delivered thine enemies into thy hand. And he gave him tithes of all.' (Genesis 14:18-20)*

Long before that fateful evening in the Upper Room where Jesus Christ instituted the symbols of the New Covenant using bread and wine, this exact same individual administered those identical elements to Abraham, the father of the faithful. This was not a casual gesture of hospitality; it was a profound preincarnate administration of the covenantal symbols, anchoring the future sacrifice of the Son of God into the foundational history of Israel.

Following this symbolic meal, Melchizedek pronounces a blessing upon Abraham, and in return, Abraham immediately renders a tenth of all his spoils to Him. The author of Hebrews emphasizes the immense theological weight of this specific hierarchy:

> *'Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils... And without all contradiction the less is blessed of the better.' (Hebrews 7:4, 7)*

Within the immutable framework of divine covenants, the greater always blesses the lesser, and the lesser always pays tithes to the greater. By receiving tithes from Abraham, Melchizedek established His absolute supremacy not only over the patriarch himself, but over the entire unborn Levitical priesthood that was still resting within Abraham's loins:

> *'And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.' (Hebrews 7:9-10)*

If Melchizedek were merely an ordinary human peer or a local neighbor of Abraham, this hierarchy would completely disrupt God's chosen covenant structure, which positioned Abraham as the unique earthly root of the promise. Melchizedek could only be superior to Abraham if He was a divine member of the God Family, appearing in visible form to receive the honor, tithes, and worship due to the Son of God.

Chapter 5: The Two Crowns: Kings and Priests of the Future Resurrection

To fully comprehend why the Son of God manifested as Melchizedek, one must look forward to the ultimate fulfillment of the Kingdom of God on this earth. The Bible outlines an astonishing destiny for the human beings who are called, choose to overcome, and remain faithful unto death. They are not destined for an idle eternity in heaven; instead, they are to be born fully into the God Family as immortal brethren of Christ at the First Resurrection. As written in the book of Revelation:

> *'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.' (Revelation 19:7)*

And further, regarding their explicit ruling roles:

> *'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' (Revelation 20:6)*

The firstfruits of this resurrection—the true Church of God—are explicitly designated to hold a dual office. They are not merely standard citizens; they are kings. They are not merely passive worshippers; they are priests. This future elevation creates a rigid structural requirement: if the glorified saints are to operate legitimately as kings and priests in the coming age, Jesus Christ must hold the absolute highest position in both categories to preserve His divine preeminence as the firstborn among many brethren. As the Apostle Paul explains:

> *'And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.' (Colossians 1:18)*

Jesus cannot simply be a King over ordinary human citizens; He must be the 'KING OF KINGS' (Revelation 19:16). He cannot simply be a Priest over regular human supplicants; He must be the supreme High Priest. Because Christ holds the absolute apex position in each category, the earthly offices of king and priest must find their perfect, unified origin directly in Him. By appearing to Abraham as Melchizedek, Christ was actively demonstrating His supreme right to hold the highest position as both King and Priest, modeling the very dual office that His future resurrected brothers and sisters will inherit when they are born into the divine Family.

Chapter 6: Bypassing the Law: A Separate Order

Under the strict regulations of the Mosaic Law, which was delivered centuries after Abraham, the offices of king and priest were kept rigidly separate. This separation was enforced with severe penalties. Kings were commanded to come exclusively from the royal tribe of Judah, while priests were commanded to come exclusively from the sacerdotal tribe of Levi. No human was ever permitted to merge these two crowns.

The danger of crossing this boundary is vividly illustrated by the tragic history of King Uzziah. Though he was a powerful and righteous king of Judah, he grew arrogant and attempted to enter the temple to burn incense upon the altar—a duty reserved strictly for the sons of Aaron. The scriptures record his immediate judgment:

> *'But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense... And Uzziah the king was a leper unto the day of his death...' (2 Chronicles 26:16, 21)*

Therefore, the only way for the Son of God to legally combine these two offices without violating the explicit terms of the law was to utilize a priesthood that predated, bypassed, and superseded the Levitical law entirely. This is the order of Melchizedek. This reality was prophesied beautifully by Zechariah, describing the Messiah:

> *'Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.' (Zechariah 6:13)*

The 'counsel of peace' represents the perfect, harmonious integration of the royal scepter and the sacrificial censer, the crown and the altar. By appearing to Abraham as Melchizedek long before the law was given at Sinai, Christ demonstrated that His authority was not derived from human lineage, physical descent, or fleshly commandment, but from an unchangeable, eternal right of possession granted directly by the Father. The resurrected saints will be able to rule safely as kings and priests only because their offices are anchored into this supreme, overarching identity of the ultimate King-Priest.

Conclusion: The Destiny of the Firstfruits

In evaluating the complete scriptural evidence, the identity of Melchizedek transforms from a mysterious, confusing historical footnote into a breathtaking revelation of the preincarnate Son of God and the master plan of the divine Family. The mechanical constraints of an ordinary, mortal human identity completely fail to satisfy the explicit descriptors set forth in the King James Bible. A being who is literally 'without father, without mother,' possessing 'neither beginning of days, nor end of life,' executing a priesthood that 'abideth continually' can be none other than the eternal Word, the Son of God, acting under the direction of the Father.

He stepped into human history ahead of His human birth to comfort Abraham, establish the covenant symbols of bread and wine, and anchor the legal framework of a superior covenant. This ensures that the future inheritance of the saints is safe under His supreme leadership. Because the firstfruits of the resurrection are destined to serve as literal kings and priests within the growing God Family during the millennial reign, it is structurally essential that Christ occupies the absolute zenith of both roles. He fulfills the unchangeable, sworn oath of the Father recorded in the Psalms:

> *'The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.' (Psalm 110:4)*

By recognizing Melchizedek as the preincarnate Christ, the reader discovers a beautifully unified, harmonious truth: the same Savior who died on the cross and now sits at the right hand of the Father is the very same King-Priest who stepped into the Valley of Shaveh to bless Abraham. He did so to pioneer a path of dynamic growth for the God Family, demonstrating that His sovereign lordship spans across all ages, covenants, and kingdoms, preparing the way for many sons and daughters to be brought into eternal glory.