



Meditations on Christ as King

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According to Psalm 45, when we consider the royal glories of our Lord our hearts indict a “good matter, for we speak of the things touching the King.”

To some, this preoccupation with Christ as King may appear a little strange, given that the NT never refers to Christ as the King of the *Church*. Rather, He is presented in the NT as the risen and glorified Head of the Church, which, in keeping with His headship, is referred to as His Body. Christ as Head defines the *relationship* we have with Him as members of His *Body*. “And he is the head of the body, the church” (Col 1:18). “For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body” (Eph 5:23). Some – even though they admit to this distinction, consider it a small thing. However, it is a matter that has deep devotional and practical significance. A misconceived relationship will invariably cause us to fail in our responsibility in regard to that relationship. This principle holds true in both the natural and in the spiritual realm. It is vital that we hold and own devotionally and practically the truth concerning the headship of Christ in the light of the Spirit’s revelation of it. It speaks of an intimate and an organic relationship between Christ, the Second Man and the Church. It transports the relationship that we have with Christ into Heaven itself, for that is where our Head is – exalted and glorified. And so the Spirit would have us know through Paul, that God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph 2:6).

How then do we regard the NT truth that God has “delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His Love” (Col 1:13)? This passage suggests that we are subjects in the kingdom of God’s Son and, therefore, He is our King. However the passage is speaking about the kingdom of God in its present phase. It is called here the “kingdom of the Son of [God’s] Love” because it is presented from God’s perspective. God sees His kingdom according to the Person and work of His Beloved Son, who, through His death brought in into being. It is a kingdom in mystery – invisible (Matthew 13), unlike the earthly kingdom that was offered to Israel or the one which Christ will rule over in the Millennium as the Son of Man. The Kingdom is not the Church, the Body of Christ. All who own God’s authority are in His kingdom - whatever the age.

What good portion is ours today when we consider Christ as King? First, as redeemed in Christ, He is enthroned in our hearts - even the Lamb upon the Throne, crowned with many crowns. Second, every office of Christ is invested with His divine and moral glory. By meditating upon them we enrich our appreciation and worship of Him. We will gain, too, a deeper appreciation of the glory that He will enter into when He returns in regal power to the scene of His rejection as King.

Let us then consider as we anticipate that “coming joyful day,” something of the resplendent regal glories of Christ as they are revealed to us in Scripture, with the help of the Spirit of Truth.

Christ is King

Some two thousand years ago, according to the eternal counsels of God Jesus of Nazareth came to Israel as its King. As we shall observe, His credentials were revealed according to the law and the prophets, and they were declared from the opened heavens in divine approbation. But He was “despised and rejected of men; a man of sorrows and acquainted with grief” (Isa 53:3). Israel rejected its divinely anointed King. In so doing the nation rejected His kingdom. As a consequence, Israel, as far as God is concerned is *Lo Ammi* – not my people. The divine commission given to the disciples was no longer to be confined to the “lost sheep of the house of Israel,” but extended to all nations, which the Lord anticipated in His universal invitation – “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt 11:28). The King was rejected and nailed to a felon’s cross. He entered Heaven not as our King, but as our Head, Great High Priest and Advocate. This does not mean however that Christ has relinquished His title and office as King, as we shall see.

“Where is
He that
is born
King?”

Scripture records the varied testimony to Christ’s royalty during His life on earth. Our Lord held His royal office at birth as the Object of adoration. “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” (Matt 2:2). The royalty of Jesus of Nazareth was declared in spontaneous validation by Nathanael, who confessed, “Rabbi, thou art the Son of God; thou art the King of Israel” (Jn 1:49). It was declared in jubilant exultation when He entered Jerusalem, the revered city of David. “Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest” (Lk 19:38). The Lord acknowledged His royal claim before Pilate during vehement accusation. “And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it” (Lk 23:3). In His Olivet discourse, the Lord referred to His royal office associated with His personal glory in a coming dispensation. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matt 25:31). His royal office was the subject of ridicule during His public humiliation. “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” (Matt 27:29). We have a secular record of His royalty noted at His death – the time of His sacrificial subjection, written in Greek, Latin and in Hebrew. “And [Pilate] set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS” (Matt 27:37). Today, as far as the world is concerned Christ is rejected – be He King, Lord or Saviour. It is not so in Heaven. He shares His Father’s throne having brought infinite delight to Him through His finished work of redemption (Rev 3:21). He sits exalted at the right hand of the majesty on High (Heb 1:3). The glorious day will dawn however, when He will return as the King of kings and Lord of lords. Then He will be acknowledged as the King in victory and vindication. “Who is this that cometh from Edom, with dyed garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save” (Isa 63:1). He is the “Faithful and True,” the Man seated on a white horse “clothed with a vesture dipped in blood: and his name is called The Word of God” (Rev 19:11-13).

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head” (Ps 110).

The five-fold revelation of Christ as King

Israel rejected the kingdom of God that was offered to it. There is now a new phase in God's kingdom as we noted. As the redeemed of God we have been delivered from the power of darkness, and translated into the kingdom of the Son of His Love." From this unique vantage point we can trace the elegant weave of royal lines that compose the majestic portrait of Christ as King. There are five such lines. They may be outlined as follows.

The revealed and rejected King

First, there is the **historical revelation** of Christ as King. History reveals Him as the *revealed* but *rejected* Sovereign. Matthew, in his uniquely Messianic Gospel presents the credentials of the King who appeared on earth and before the nation of Israel. It is profitable to note the Spirit's inspiration evident in the order in which these credentials are presented by Matthew.

- In the first instance he presents the integrity of the King's royal claims in regard to His *earthly genealogy*. Jesus of Nazareth is the King from the royal house of David. Matthew writes especially to the Jews, presenting Christ as their promised Messiah and King. The Jews would never consider anyone as their promised king if his legal entitlement to David's throne was not first established. This is why under the Spirit's inspiration Matthew begins his Gospel with an explicit declaration of Christ as the "son of David" (v 1), followed by His genealogy which traces His lineage from Joseph to Solomon, the royal son of David. Christ's legal claim to the throne of David would therefore be supported by the law. As the son of Joseph, Christ was legally entitled to sit on David's throne. Moreover, we note the overseeing hand of the Spirit of God in the selection of OT prophecy that accompanies Matthew's genealogy and account of His birth. Matthew chooses the prophecy from Isaiah Chapter 7 and not from Chapter 9, though both foretell His birth. It is the former that especially addresses the "house of David" and declares "a virgin shall conceive, and bear a son, and shall call his name Immanuel" (vv 13-14).
- Next, the Spirit presents the King's integrity in regard to *OT prophecy*. We have already noted something of this from Isaiah in regard to His genealogy and birth. Christ was preceded by the Baptist. "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight – prepare ye the way of the Lord" (Matt 3:3). The King is baptized by John, the heavens open and divine approbation is declared – "this is my Son in whom I am well pleased."

Both the *law* and the *prophets* have now been brought to bear by Matthew upon the royal integrity of Christ. Did He not say, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt 5:17). And so, when Philip found Nathanael he declared, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (Jn 1:45).

Now it is encouraging to our faith in God and His inspired word to note the particular claims of Christ and how they have been divinely placed in Scripture. In Matthew's Gospel it is not as in Mark, who presents Christ as the Saviour and Servant. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk 10:45). It is not as in Luke, who presents Christ as the Saviour who is the Son of Man. "For the Son of man is come to seek and to save that which was lost" (Lk 19:10). Neither is it as found in the Gospel of John, where Christ is presented as the Saviour who is the Eternal Son of God, who invites us all to believe in order that we have eternal life *in Him*. "I am come that they might have life, and that they might have it more

abundantly” (Jn 10:10). In John it is the Eternal Son coming to grant eternal life. “That whosoever believeth in him should not perish, but have eternal life” (Jn 3:15). It is in John therefore that we also get “I am come a light into the world” (Jn 12:46) – even “the light of the world” (Jn 9:5). This is wholly in accord with the eternal and essential divine character of God, who is Light and the Source of all life. But observe, beloved in Christ, the threefold cord at the close of the revealed word. It is simply - “I come quickly”! How sublime! However, in Matthew as we have noted, it is the Saviour who is the Messiah at His First Advent – the King of Israel. And so we have recorded uniquely in Matthew the truth, that “I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil [them]” (Matt 5:17).

- Continuing then in sacred sequel, in Matthew Chapter 4 we have the witness of the King’s royal integrity in regard to His *perfect humanity*. The Son of God is led by the Spirit into the wilderness to be tempted by Satan - but sin apart (Heb 4:15). The prince of this world came and found nothing in Him. Paul declares He knew no sin; John - that in Him was no sin; Peter - that He did no sin.
- His perfect manhood having been revealed, we now have placed before us His royal integrity in regard to His *legislative authority*. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matt 5:17). He speaks with regal right, “For he taught them as one having authority, and not as the scribes” (Matt 7:29). Some 58 times in Matthew’s Gospel – nearly twice more than any other Gospel, we have the Lord emphatically declaring, “I say” unto you.
- Finally, in chapter 8 the King is revealed in His *sovereign deity*. Under the Spirit’s superintendence, Matthew orders his subject topically rather than chronologically. His theme is the King and His royal credentials, which cannot stand apart from His divine credentials. So he omits the first miracle of the water being turned into wine, and begins with the Lord healing the leper. This King of Israel did what another king of Israel (or any other man) could never do! “And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy” (2 Kings 5:7)? The healing of the leper by the Lord was an emphatic demonstration of His deity.

Despite all the wondrous revelations of His royal integrity, they railed against Him saying, “We will not have this Man to reign over us.” “We have no king but Caesar.” His presence in Heaven bears witness that every one of these royal credentials was rejected by man. He came unto His own but they received Him not. They nailed Him to a felon’s a cross; His Father installed Him upon His Throne.

The righteous King

Second, there is the **moral revelation** of Christ in Scripture in which He is acknowledged as the *righteous King*. He is the “righteous Branch and he shall execute judgment and righteousness in the earth” (Jer 23:5). “A king shall reign in righteousness” (Isa 32:1). He is “Jesus Christ the righteous” - righteous in regard to His Person, purposes and presence.

The royal-Davidic King

Third we have the **covenantal revelation** of Him as King. He is a King of the *royal Davidic* line of kings. His official glory, we observe, cannot be separated from His moral glory. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer 23:5). We will note later how Jeremiah’s prophecy is intimated in the reigns of David and Solomon respectively. The Palestinian Covenant is territorial; the

Davidic Covenant royal; the New Covenant spiritual. The first restores the land. The second restores the throne. The third restores the unbelieving heart of the King's covenant people, Israel, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom 9:4). Christ will restore all as King of kings and Lord of Lords.

The rightful King

Fourth, there is the **prophetical revelation** of His royalty, its principle theme being Christ the *rightful* King. The prophet Isaiah declared it emphatically. Christ "shall reign" (Isa 32:1). With no less conviction, Paul declares Christ as King "must reign, till he hath put all enemies under his feet" (1 Cor 15:25). How blessed! These prophetic imperatives declare Him to be the King who is divinely anointed to rule. His rule, let it be fully acknowledged, is literal. The rightful King will come literally, physically, universally, locally and judicially.

The revered King

Fifth, we have in Scripture the **typical revelation** of Christ as King. He is the *revered* King in the *reputation* of *David, Solomon* and *Melchizedek*. Let us now enter – albeit briefly, into the wondrous and particular intimations of our Lord as King presented in these three patriarchs. We will consider each of them in turn, bearing in mind the biblical rule concerning typology, that while it is a rich vein of divine revelation, a type is not a perfect figure of the antitype. It is dispensationally appropriate that we begin with David, followed by Solomon and conclude with Melchizedek, who foreshadows Christ as the King of righteousness and peace.

Christ as the Antitype of David

In David we see the *might* and *manner* of Christ as the *powerful* King – His millennial might and mediation. What glorious royal lines are given to us here of Christ as the Antitype of David. "Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle" (Ps 24:8). In battle He bears the medallion of righteousness after David. "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer 23:5). In Psalm 45 we read of the *sword* of His might that will sever unto righteousness. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. He is now girding Himself with His [personal] glory and majesty. We note too His *shafts* of might to slay unrighteousness. "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee". And then we have the *sceptre* of His might to rule in righteousness. He "loved righteousness and hated iniquity." "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right scepter" (Ps 45:6-7; Heb 1:8).

Our Greater David is also the *Shepherd* King. Ezekiel lamented at the failure of the kings of Israel as shepherds over the people. "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks?" (Eze 34:2). When the kingdom was offered to Israel, the Lord's pastoral commission to His disciples was that they should go to "the lost sheep of the house of Israel" (Matt 10:6). But, He was rejected! There is a day coming however in which the rightful and righteous King will rule as Shepherd over His earthly people. In Psalm 80 the Lord is referred to as Israel's Shepherd. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth" (v 1). Christ is the "sweet psalmist of Israel" (2 Sam 23) who like David was "taken from the sheepfolds" (Ps 78:70). As the Shepherd- King He will unite the houses of Judah and Israel. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen 49:10).

Christ as the
Antitype of
Solomon

The King of peace

In Solomon we see regal glories of the Lord foreshadowed in many ways. First we have Him as the king of *peace* – for this is what Solomon brought to the kingdom of Israel. It is a blessed sequel to the reign intimated by David, for “the work of righteousness shall be peace” (Isa 32:17). However, He who is “greater than Solomon” brings peace to a greater and everlasting kingdom, for not only is the work of righteousness peace, but “the effect of righteousness [is] quietness and assurance forever” (Isa 32:17). This is the blessed portion of every believer in the Body of Christ; it will be the portion of every saint in eternity.

The King of magnificence and prosperity

Second, we see the Lord figured by Solomon in His *magnificence* and *prosperity*– His millennial majesty. Do we not also learn something here of the nature of the divine work that has underpinned our spiritual prosperity as members of the Body of Christ? “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh” (Eph 2:14-17). There can be no prosperity apart from peace and there can be no peace apart from righteousness. He is “the King of glory” the “LORD of hosts” (Ps 24). The Queen of Sheba declared when she saw the magnificence of Solomon - “the half hath not been told to me.” Psalm 72 presents a celebrated account of Christ in His Millennial glory.

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.” (vv 9-17).

The King unto wisdom

Solomon was renowned for his wisdom. He was the revered royal sage. His book of Proverbs or wise sayings begins with a testimony to his royal - Davidic pedigree, redolent of Christ. “The proverbs of Solomon the son of David, king of Israel.” His proverbs proclaim his intent and intelligence as to wisdom. “To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity” (vv 2-3). “I wisdom dwell with prudence, and find out knowledge of witty inventions” (Pr 8:12); “Wisdom hath builded her house, she hath hewn out her seven pillars” (Pr 9:1). Whereas Solomon personified wisdom through his pen, the One Greater than Solomon personified wisdom in His very Person. “In whom are hid all the treasures of wisdom and knowledge” (Col 2:3). Not some, but *all* the treasures of wisdom and knowledge. No true wisdom or knowledge can be found outside of Christ. You and I need turn to no other to be wise unto salvation. “For Christ is the end of the law for righteousness to every one that believeth” (Rom 10:4). So the Lord could say without contradiction, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn 14:6). The believer should turn to no other for sanctification. “For where your treasure is, there will your heart be also” (Matt 6:21). The lesson regarding our prosperity is broadened. “The wisdom that is from above is first pure [righteous], then peaceable” (Jas 3:17).

Christ as the
Antitype
Melchizedek

In Melchizedek we see Christ's *ministry* as the *priest-king* – His millennial ministry. The present day, as far as Israel is concerned is typified in the Day of Atonement. The high priest has gone into the holiest with blood. He has yet to come out to the people. This will be fulfilled at the Second Advent of Christ, the Messiah, after which He will set up His Millennial kingdom on earth. The Day of Atonement in its prophetic aspect will then be fulfilled. In accordance with Zechariah's prophecy, they [Israel] will "look upon Him whom they pierced." Nothing could prevent the Lord's exit from the grave; nothing could prevent His entrance into the presence of God. Nothing will avert His coming again from the presence of God to the earth.

When we view the entire portrait of Christ as the priest-king in Scripture, we discover that there is a fourfold presentation of it.

- In Genesis 14 we have Christ as the Priest-king **historically** – His character and commission
- In Psalm 110 we have Christ as the Priest-king **prophetically** – His crown and conquest
- In Zechariah 6 we have Christ as the Priest-king **governmentally** – His constituency
- In Hebrews 5-7 we have Christ as the Priest-king **comparatively** – His cross and continuity

Genesis 14: Christ as the Priest-king historically – His character and commission

Melchizedek was a *priest-king*. The integrity of this double office in Melchizedek as figure of Christ was preserved by God. Uzziah, the king of Judah tried to unite the offices of priest and king, but he was struck down with leprosy. Genesis 14 tells something of the character and commission of Melchizedek. Abram returns after victory over the heathen kings. The king of Sodom moves out to meet him bearing gifts. Before this encounter takes place a mysterious man appears – Melchizedek. His name means king of righteousness. He is the king of Salem – Salem meaning peace. He is also a priest of the Most High God, the Possessor of heaven and earth. In Melchizedek we have thus the two offices – priest and king which, taken together speak of righteousness and peace. Abram pays tithes to him. He blesses Abram and they share bread and wine. His blessing and provision moves Abram to reject the gifts of the king of Sodom and to declare, "lest thou shouldest say, I have made Abram rich."

In this we see something of Christ's character and commission as the priest-king. He too is a royal priest of the Most High God. In Him "righteousness and peace kiss" (Ps 85:10). We observe again, that where there is peace there must be in the first order of things – righteousness. Melchizedek's ministry to Abram was after the battle – after his victory over the heathen kings. It speaks of the ministry of Christ in the Millennium after He returns to earth and defeats His enemies. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps 110). In the priestly ministry of Melchizedek there was no mention of a mitre, a breastplate or incense - all of which were integral to the Aaronic pattern of priesthood. His ministry to Abram therefore was not one of priestly presentation of praise; nor of priestly intercession; nor was it about priestly representation. And, significantly, neither was it one of propitiation, for no sacrifice is mentioned. Instead, his ministry is seen to be one of priestly celebration and communion. It speaks essentially of the millennial ministry of Christ to Abraham's physical seed as Priest-King, typified by the Feast of Tabernacles, the feast of joy that celebrates God's gracious hand in prosperity. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mk 14:25).

Psalm 110: Christ as the priest-king prophetically - His crown and conquest

The passage is self explanatory. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the

womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”

Zechariah 6:13: Christ as the priest-king governmentally - His constituency

The Millennial Temple is in view here along with the nations and people of the Millennium. Christ will return and defeat the Antichrist and his armies. Israel will be restored and united under Him as their priest-king. “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” (Zech 6:13). “At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart” (Jer 3:17). “And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory” (Jer 4:2). We observe that the priestly ministry is connected with the throne in righteousness and prosperity, under the priest-king.

Hebrews 5-7: Christ as the priest-king comparatively –His Cross

With the pen of Malachi the curtain falls on the Old Testament, which spoke vividly of an anticipated King. With the coming of the New Testament another curtain opens– but now we have the anticipated King in rejection. He came; He was rejected; He was nailed to a felon’s Cross. Little more is said concerning His royal glories – that is, until we turn to the Epistle of Hebrews. There we discover that His royal glories are entwined with His priestly ministry. The Epistle speaks a good deal about the superior priestly ministry of Christ over Aaron.

For this reason Melchizedek is introduced. He is not brought in historically, prophetically or governmentally, but *comparatively*, first in regard to the priesthood itself. There is a new superior *order* of priesthood in Christ. Though after the *pattern* of Aaron, in regard to intercession, representation and presentation, Christ’s priesthood is of a different order – the order of Melchizedek. The pattern of priesthood, we suggest, refers to its *operation*, whereas the order of priesthood has in view its *origin*.¹ And so, we have brought before us the priestly pedigree of Christ typified in the pedigree of Melchizedek. “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” (Heb 7:2-3).

The second line of comparison is in regard to two covenants. Aaron is of the Old Mosaic covenant. Christ’s priestly ministry is associated with a New Covenant. This New Covenant, in which Christ is both *Sacrifice* and *Priest*, will require a king in order that its blessings are dispensed under royal administration. This answers to the millennial promises God gave to Israel under the Davidic Covenant. Only a Priest-King of the order of Melchizedek can subdue, reign and then hand over a kingdom in righteousness. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power” (1 Cor 15:24). The Epistle to the Hebrews declares what was left unstated in the Genesis narrative concerning the ministry of Melchizedek – a sacrifice. As others have noted, the Epistle brings together the priesthood, the throne and the altar (Cross).

¹ It is not, we suggest, a matter of “rank.” Christ’s priesthood is not of a “higher rank” than Aaron. His priesthood stands *apart* from Aaron’s priesthood altogether – of a different order. In the Millennial Kingdom Christ will be the priest-king after the pattern and the order of Melchizedek.

Let us conclude with a remark on Matthew account of Calvary. Chapter 27 records the reprehensible depths into which man fell in their rejection of the King of glory. They mocked His *dignity* – they stripped Him of His clothes; they mocked His *sovereignty* – they placed a crown of thorns on His regal brow; they mocked His *perfect humanity* by nailing Him to a felon’s cross; they mocked His *deity* – declaring “if thou be the Son of God.” Finally, they mocked His *destiny* – “If thou be the Son of God, come down from the cross.” There are many who continue to mock the claims of Christ. But God will not be mocked! “And the times of this ignorance God winked at; but now commanded all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:30-31). “Behold, a king shall reign in righteousness” (Isa 32:1).

J W de SILVA

“Our Lord is now rejected
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He’ll come in glory!
The hour is drawing nigh,
For the crowing day is coming
By and By.” (Daniel W Whittle)