

I. Review

- a) We live in difficult times. We live at the end of the age. We live in a time when everything that can be shaken will be shaken, both in the heavens and in the earth. In these challenging times, God is raising up a people who will have the kingdom of God fully established within them. The Lord is releasing a movement from the throne of establishing the kingdom of God fully within a people. This will lead to a holy of holies relationship with Him.
- b) Those who have the kingdom of God fully established within them will return with Jesus to establish the kingdom of God in fullness throughout the earth. Like Jesus said, "The meek...shall inherit the earth" (Matt. 5:5, NKJV).
- c) Those who allow the kingdom to be fully established within them, by allowing Christ to rule and reign supreme in them and by allowing a 100-fold return from the implanted Word, these will be the ones entrusted with kingdom authority to rule the nations with a rod of iron.
- d) Those who plant the "word of the kingdom" in them and yield a 100-fold return will be given the rod of iron to rule the nations with Christ. These will sit with Christ on His throne.
- e) Scriptures that show the overcomers, who have the kingdom fully established within them:
 - Revelation 12:5
 - Revelation 14:1-5
 - Revelation 17:14
 - Revelation 20:4-6
 - Revelation 22:3-5

II. A Kingdom of Priests

- a) Remember that this is part ten of our series *Come Up Here*. For the most part, this series has been focused upon a new wineskin of worship. But we haven't exactly taken a straight path to get there.
- b) Nevertheless, there is a connection between the kingdom fully established within us and worship. Notice these Scriptures:
 - Revelation 1:6: "He has made us [to be] a kingdom, priests to His God and Father."
 - Revelation 1:6, NLT: "He has made us a Kingdom of priests for God his Father."
 - Revelation 1:6 is a direct quote of Exodus 19:6, spoken to Israel in the wilderness: "You shall be to Me a kingdom of priests and a holy nation."
- c) The kingdom of God is a kingdom of priests. Those who have the kingdom of God fully established within them will be a holy-of-holies priesthood.

III. Jesus Is a Priest After the Order of Melchizedek

- a) Hebrews 6:20 states, "Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek."
- b) In the New Covenant, we have to understand that our priesthood is not of the old order of Levi, but of the new order of Melchizedek. Simply put, since Jesus is a priest after the order of Melchizedek, then so are we.

- c) What does this mean? To keep it simple, the priesthood of Melchizedek combines the two offices of priest and king. Under the Levitical system, the priest and the king were two separate offices. But under the Melchizedek priesthood, these two offices have been merged together as one (Zech. 6:13).
- d) Revelation 5:10 states that Jesus has “made us kings and priests to His God” and “we shall reign on the earth” (NKJV).
- e) When Hebrews speaks of Jesus being a priest after the order of Melchizedek, the author referenced Psalm 110 (See Heb. 7:17). This psalm reveals Christ as both a priest and a king, ruling in the midst of His enemies from Zion with the scepter of kingly authority.

IV. The Corporate Son

- a) Revelation 12:5 states, “And she gave birth to a son, a male [child,] who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.”
- b) This is the corporate son, comprised of individual sons who have the kingdom of God fully established within them.
- c) The corporate son has the very same call as Jesus Christ. For example, in Psalm 2, Christ is offered the rod of iron to rule the nations. In Revelation 2:26, after Jesus overcame and received the rod of iron to rule the nations, He offers this to His church who overcomes. Revelation 12:5 shows those in the church who have overcome and received His promise. This is the first-fruits of the corporate son.
- d) The corporate son is:
 - Individual sons, who are led by the Spirit, joined to other individual sons, comprising the corporate son (Rom. 8:14);
 - The mature man, the measure of the stature that belongs to the fullness of Christ (Eph. 4:13);
 - The individual parts of the body of Christ who have grown up into the Head (Eph. 4:15-16);
 - The individual parts of the body, having Christ’s indwelling life and allowing His indwelling life to fully possess them, joined together to other like-minded believers.
- e) The corporate son has the same calling as Jesus Christ. That means what we read in Psalms 110 describes our calling as well. We are called as priests who worship God in the holy of holies and as kings who rule from Zion with the scepter of authority in the midst of our enemies.

V. The Sons of Zadok

- a) With this in mind, I want to connect the Melchizedek priesthood with the sons of Zadok, referenced in Ezekiel 44. In Hebrew, Melchizedek is the compound word *Malkiy-Tsedeq*. *Malkiy* comes from a word that means “king” and *tsedeq* comes from the root word *tsadaq*, from which Zadok is derived, and it means “justice, rightness, righteousness.”¹ If you look closely, you can almost see Zadok in the name Melchizedek when you hyphenate these two words like this: *Melchi-zedek*.
- b) Why is this important? If you read Ezekiel 44, you see two priesthoods. You see the priesthood of the outer court and you see the Zadok priesthood of the holy of holies.

VI. The Outer-Court Priesthood

- a) The outer-court priesthood is a ministry to the people in the outer court rather than a holy-of-holies priesthood that ministers directly to the Lord (Ezek. 44:11, 13).
- b) The outer-court priesthood works to keep the system running for the glory and honor of man. This priesthood might appear to accomplish great things for God, but this priesthood is not permitted to minister to the Lord in the holy of holies (Ezek. 44:13).

- c) The outer-court priesthood is characterized by mixture—a mixture of the carnal and soulish with the spiritual. This priesthood might have good, exciting, and thrilling events with thousands of people whose souls are stimulated.
- d) But rarely do these come into the holy of holies, where the only Man that is glorified is the Man Christ Jesus and the only voice that is heard is God's voice from the throne.

VII. The Holy-of-Holies Priesthood

- a) The holy-of-holies priesthood, on the other hand, are spiritual sons of Zadok. Their chief ministry is a face-to-face ministry to the Lord. This priesthood has allowed the sharp, two-edged Word of God to divide between their soul and spirit, until all the mixture of their old life has been thoroughly crucified. These spiritual men and women have been fully conquered by the Lamb, who reigns within them without rival. These are the ones who follow the Lamb wherever He goes.
- b) This priesthood has been refined by fiery trials, persevering through the Lord's intense dealings. Because they remained under the Lord's governmental hand, they have been prepared to minister to the Lord face-to-face in the holy of holies (Ezek. 44:15).
- c) This Zadok priesthood after the order of Melchizedek is blameless. In fact, the name Zadok means "righteous." This is more than the imputed righteousness through the finished work of the cross. This is experiential righteousness established internally by the indwelling life of Christ. It's a righteousness that flows from the inside out, exemplified by a lifestyle of obedience.
- d) God's Zadok priesthood is comprised of men and women who are loyal, faithful, discerning, holy, self-sacrificing, humble, and fully devoted to the Lord. Because of their righteous lifestyle and their righteous acts, they will be given garments of fine linen (Rev. 19:7-9). This will allow them to worship the Lord face-to-face before the throne in the holy of holies.
- e) Because the Zadok priesthood dwells in the holy of holies, they can easily teach the Lord's people the difference between the holy and the profane, the clean and the unclean (Ezek. 44:23). Though they have an inheritance in Christ, they are more concerned about the Lord Himself being their inheritance, the only One who can satisfy the deep cravings of their heart and soul (Ezek. 44:28).
- f) These are the priests after the order of Melchizedek, who minister to the Lord in God's spiritual house. This priesthood is the dream of God's heart and His eternal purpose established before time and creation.
- g) We begin to function as priests after the order of Melchizedek in a small way now. But this priestly role will intensify throughout the endless ages of eternity.

VIII. Our Kingly and Priestly Role

- a) The End Times
 - We function as priests and kings in God's spiritual house.
 - 1 Peter 2:5 states, "You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."
 - Ephesians 2:21-22 states, "In whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit."
- b) The Millennial Kingdom
 - Zechariah 6:12-13 states, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices."

- This prophecy describes Jesus as the priest-king after the order of Melchizedek during the Millennial Kingdom.
- Exactly what the Millennial Temple will look like is debatably. The point is that those who have the kingdom fully established within them will be priests and kings with Christ during this time.

c) The Eternal Ages

- Following the Millennial Kingdom, there will be a new heaven, a new earth, and a new Jerusalem.
- Revelation 21:1-3 states:

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer [any] sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them."

- The new Jerusalem is a 1,500-mile cube. What's even more amazing than the vast dimensions of this city is what these cubic measurements point to. The holy of holies in Moses' tabernacle was a perfect cube that measured 10 cubits wide by 10 cubits long by 10 cubits high. In similar way, the holy of holies in Solomon's temple was also a perfect cube of 20 cubits wide by 20 cubits long by 20 cubits high (1 Kings 6:20). Seeing that God's pattern has always been to have the holy of holies shaped as a cube and that the dimensions of the new Jerusalem will also form a cube, it appears that the entire city of the new Jerusalem is the holy of holies of the new heaven and the new earth.
- This is confirmed by the fact that both God the Father and God the Son will dwell in this city, where His bondservants will minister to Him as priests. Perhaps the reason why this holy-of-holies city is so vast is because of the intensity of God's glory from His unveiled face. Maybe this was the smallest He could make the city without it bursting at the seams from the concentrated radiance of His glorious and beautiful face.
- Revelation 22:3-5 states, "There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name [will be] on their foreheads. And there will no longer be [any] night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever."

- d) Our call as priests after the order of Melchizedek begins in a small way now. But this priestly and kingly role will intensify throughout the endless ages of eternity.

¹ The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs' Hebrew Lexicon (Ontario, Canada: Woodside Bible Fellowship, 1993), s.v. "melek" and "tsedeq," referenced from OneTouch OB-2 (Seattle, WA: BibleSoft, 2016).