MELECHISEDEC MANUSCRIPTS, Part 13

by Norene Nicholls

"For this Melchisedec, king of Salem, priest of the Most High God, who met Abrahm 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." Heb. 7:1-2

In these two verses two actions take place--first, the blessing and second, the tithe. How these two have been reversed for, Lo, these many years! it has been preached and taught, yes, and even according to certain scriptures, that the tithing comes first and the blessing comes second, but with the Melchisedec Priesthood, the order is reversed. In fact, there is truly a changing over and a reversing of all things in the new thing which is being brought forth. Our old ideas and teachings and doctrines are being upset as never before, and our old theology is fast flying out the window and leaving us empty perhaps for a bit not knowing which way to go. Then as the Spirit of Yahweh takes over, we are led into new paths and the divine order of the Most High. So fear not to let go of the teachings of yesteryear, for we are moving into a new dimension where there are higher laws, higher understanding, higher reality. It must be remembered that every dimension moves under laws of its own, and so it is with this higher dimension. The first order of this Melchisedec Priesthood is BLESSING.

In Gen. 14:19-20 we are given the exact words of Melchisedec in blessing Abraham. Listen to this: "And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth." Again the order is reversed in this blessing, for you would naturally think that Melchisedec would bless the Most High first and then bless Abram, but not so. The blessing of this great man came on Abram to begin with. Remember well, a blessing cannot be given in reality until the one giving it is a Blesser indeed. You will nowhere find an account in the Scriptures of Melchisedec being anything but a Blesser. He was not a judge, he was not a curser, he was not vindictive, he did not judge after the sight of his eyes nor the hearing of his ears--instead he was a king and a priest who lived in the realm of blessing and from there became a blessing to others. So great was this position that he could reverse the order from blessing the Most High, first, to blessing the man of faith first. We are entering the time and position where we stand in the Messiah's stead and pour forth blessings upon those who are in the pathway of faith without ever thinking that we must first bless the Most High for the blessing upon the individual to be effective.

Melchisedec recognized and knew that Abram was a man of faith walking in all the light that had been given to him, but now a new blessing was to forthcoming. that of blessing him in, by and through the Most High, the El Elyon. Abram up to this point had not had this revelation, but it is evidenced by the following verses that he immediately took hold of this unfolding of the Most High and began to use and put it into practice. When the rare blessing is given from a true blesser, a new revelation is not hard to accept and enter into with alacrity.

Consider what Heb. 7:6-7 states: "But he whose descent is not counted from them [Levi] received tithes of Abraham and blessed him that had the promises. And without all contradiction the less is blessed of the better." Melchisedec did not bless just anyone, but he blessed him that had the PROMISES. How great were the promises given to Abraham! These included so many facets of life and truth, and Abraham believed what was spoken to him and walked accordingly. It was promised through his seed that all the families of the earth would be blessed. It was through him that the great family of Israel was to come who was to produce the saviours that would arise upon Mt. Zion. On and on adinfinitum are the many and varied promises given to this man of faith, but the promises are not the fulfillment, and he was looking for that fulfillment. Then comes Melchisedec with a special blessing for the holder of the promises, and so it is again. The Melchisedec Priesthood will bring forth the reality of changed bodies and blood and along with it pronounce a blessing that will catapault the men and women of faith into a new dimension and understanding.

Then, Melchisedec, secondly, blessed the Most High who had given unto Abraham so great a victory. This Priest did not bless some other former revelation of Diety but blessed the One who had made Himself known as the El-Elyon. The word in Greek for BLESS is EULOGIA which means EU--good and LOGIA--word. In other words the blessing is the GOOD WORD that proceeds out of the mouth and heart. It has nothing whatsoever to do with judgment or correction or backhanded criticism. It is exactly what it means--GOOD WORD--and that is BLESSING indeed both toward men and toward the Most High. To the Most High, the El-Elyon, goes all the honor and blessing for the triumphs that ensue in the life, even though those triumphs are manifest through hard battles and trials.

Immediately upon receiving the blessing Abraham gave tithes of all to Melchisedec. Now, will you note that in Heb. 7:5 it is written, "And verily they that are of the sons of Levi who receive the office of the priesthood, have a COMMANDMENT to TAKE tithes of the people according to the LAW.....but he whose descent is not counted from them RECEIVED tithes of Abraham....." Before I mentioned that the order is reversed from tithes and blessings to blessings and tithes, but another order is reversed here, too, from TAKING tithes to RECEIVING tithes, and what a vast change! We are in that time when we need to recognize the difference between two different priesthoods that are in the earth. There is that ministry in vogue today that literally TAKES tithes, DEMANDS tithes of the people and then they promise them a great blessing following it, but the Melchisedec Priesthood will be recognized by the fact that they do not TAKE nor DEMAND tithes of the people. They are BLESSERS primarily, and then when people out of their own spirits GIVE without contraint of their tithes, that priesthood RECEIVES it. What a difference between TAKING and RECEIVING of tithes!

It might be well to add a further thought along this line. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt.7:15 Will you take notice that we are not warned against false prophecies but false prophets. Many false prophets will speak truth, at least, in a measure, but here we are dealing not with what is said and done but with what the person inwardly is. The fact that they come in sheep's clothing shows they have a spiritual air about them, an air of maturity, for it is sheep's clothing and not lamb's clothing. Furthermore a sheepskin refers to a gradutation certificate or a great level of knowledge, and surely the false prophets manifest this. But inwardly they are ravening wolves. The word RAVENING is the same Greek word from which we get extortioners, and an extortioner is one who by any means gets anything of value. The false prophets are recognized by their inward extortioning nature, wheedling out of people through fear or by promise of blessing the money or valuables they possess. This is in contradistinction to the Melchisedec Priesthood which has not such inward nature nor which even by Levitcal law demands no tithes, but rather those of this ORDER receive what is given asking no questions and demanding nothing.

Let me remind you again that the order is totally reversed in the Melchisedec Priesthood, they do not demand tithes with promises of blessings, but they innately are blessers and pronounce these blessings without stint. Then if this blessing produces giving on the part of the recipient, they graciously RECEIVE it. Mark well that the Order of Melchisedec is to BLESS and RECEIVE not DEMAND and BLESS, and by this sign shall you recognize those of this Priesthood.

None of the above is written to put anyone in bondage to tithing and giving, it is simply written to encourage you to open your eyes and see the true marks of the true Priesthood that you not in any wise be deceived in any manner in this most momentous hour! NCN

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