

## UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet; but this is my one aim: to forget everything that's behind, and to strain every nerve to go after what lies ahead. I press on toward the finish line, where the prize waiting for me is the upward call of God*  
**IN KING JESUS.**

(Philippians 3:13-14)

#08-1419

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### ***Melchizedek—Healer of Nations***

This morning I woke with a word about Melchizedek. Specifically, I was told *that the order of Melchizedek would bring healing to the nations*. It seems to me that this is based on Revelation 21:24. Before considering this word, it is needful to first look at this ancient figure titled *Melchizedek* who appeared on the scene of world history with no introduction or end. Simply, he had no beginning and no end. This king showed up to appear before Abram and departed, and was seemingly forgotten until David mentioned him in Psalm 110:4 and Paul brought him into view once again in the epistle to the Hebrews (chapters 5 and 7).

From a historical perspective, it is quite possible that Melchizedek was none other than Shem, one of Noah's sons who came through the flood. Abram was born in the tenth generation from Shem which made Shem Abraham's great-great-plus grandfather. Interestingly, Shem outlived Abraham, meaning the birthright was passed from Shem to Isaac. Abraham did not receive the birthright which goes along with him looking for the city of God but not finding it in his day.

The Book of Jashar (Joshua 10:13; 2 Samuel 1:18) records the following that coincides with Genesis 14:17-20.

And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God. (Jashar 36:11-12)

According to Jashar, this same was Shem and he held the title *Adoni-zedek*, which is made up of two words: the first meaning *Lord (adon)* and the second meaning *right*, as in *righteous* or *righteousness*. *Strong's Concordance* states that it means *lord of justice, a Canaanitish king*, which speaks to the king of Jerusalem in the days of Joshua.

Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were within their land.... (Joshua 10:1 NASB)

Since Melchizedek was Shem, he was not a Canaanitish king but of the line that would produce the true king of an entirely new order of king-priests. However, this title appears to originate with Shem who laid the foundation of Jerusalem so that the title carried forward even when occupied by the Canaanites. Shem-Melchizedek laid the foundation of the earthly, ancient Jerusalem, just as Jesus-Melchizedek laid the foundation (is the foundation) of New Jerusalem, the heavenly and holy city that has replaced and rendered obsolete all earthly rebuilt Jerusalems.

Melchizedek was king (*melchi*) of righteousness (*zedek, zadok*). He also was king of Salem, which is king of peace. In other words, *Salem* means *peace* and refers to ancient *Jerusalem*, which means *the possession or foundation of peace*. All of these meanings (peace and righteousness) now describe New Jerusalem and its king.

With this basic background, let us consider the word given to me this morning in light of John's Patmos vision.

And a temple I did not perceive in it, for the Lord God Almighty is its temple, and the Lambkin [for the Lord God Almighty and the Lamb are its temple]." And the city has no need of the sun nor of the moon, that they should be appearing in it, for the glory of God illuminates it, and its lamp is the Lambkin." And the nations shall be walking by means of its light, and the kings of the earth are carrying their glory into it." And its portals

should under no circumstances be locked by day; for there shall be no night there. And they shall be carrying the glory and the honor of the nations into it, and under no circumstances may anything contaminating, or one who is making an abomination and a lie be entering into it, except those written in the Lambkin's scroll of life." (Revelation 21:22-27 CLV [NASB])

As Paul wrote to the Corinthians, we need to combine spiritual with spiritual or, as *the Numeric English New Testament* says, *the Spirit teacheth; interpreting spiritual things to spiritual men* (1 Corinthians 2:13). In other words, we need to be taught by the spirit things that are spiritual, and New Jerusalem is a spiritual thing. If we approach it simply on the physical level as a literal city of gold, as so many do, we will miss its import, and frankly, God's plan and purpose of the ages, especially the ages to come. After all, John was caught up in spirit and he wrote what he saw, and these things signify something that God wants to communicate to us. As one translation states: *He (God) indicated by signs (symbols) to His bond-servant John* (Revelation 1:1 JM-NT).

New Jerusalem is symbolic of the new creation in Christ, the very temple of God. Obviously, John, who knew something about the physical temple of God on earth, was looking for a temple. After all, based on his background as a Jew, Jerusalem, as God's city, must have a temple. But instead of a structure stuck in the midst of a city, the city itself is the temple. The temple is not a structure of bricks and mortar or of literal gold, but rather a community or body of people. This is the body of Christ.

As Paul questioned: *Do you not know that you are a temple of God and that the Spirit of God dwells in you? Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?* (1 Corinthians 3:16; 6:19). Later, Paul wrote that the body of Christ is growing into a holy temple in the Lord; being built together into a dwelling of God *in spirit* (Ephesians 2:21-22). This is New Jerusalem in its embryonic, developing form. John saw the birth of this marvelous city.

Some might wonder how this could be since John declared that the temple was the Almighty God and the Lambkin. He didn't say that the body of Christ is the temple. Actually, I believe he did when he referred to the Lambkin as translated by the CLV. The Lambkin is Christ and His body; it is *the* Christ, both head and body. This makes up the true temple of God filled with His spirit and His glory. New Jerusalem represents the life, the light, and the love of God, embodied by the spirit of God. The second man, the last Adam, is a life-giving spirit, and this is the very essence of New Jerusalem, as symbolically represented by the Lambkin.

The nations walk by means of the light, that is, the glory of the body of Christ. Remember, it is Christ in you, the hope of glory. Glory is more than just light; it is life as God always intended it to be—full to overflowing, immortal, immeasurable, and indestructible.

Here is the key: The kings of the earth are carrying their glory into it. And they shall be carrying the glory and the honor of the nations into it (i.e. New Jerusalem, the Lambkin-Temple). The kings that John saw are the king-priests of the order of Melchizedek that go forth to the nations as New Jerusalem. They are the glory of God, and they bring God's glory to all who are outside of New Jerusalem. They are the healing leaves and the fruit of the tree of life; they are the river of living water proceeding from the throne of God. They are life-giving spirits, fully embodied as Jesus is embodied, that go forth to all who are not of New Jerusalem to bring them life, so that they too will be counted worthy to be the glory of New Jerusalem. This is what it means by the kings bringing their glory into it. This grand labor of love will continue through the ages until all mankind and all creation are brought into the absolute glory of God. Why? So the purpose of God is attained, *that God may be All in All*, all immersed in the love of God.

*Behold, I am making all things new! Hallelujah! Come, King Jesus, the king of Glory!*