



Kings and Priests After the Order of Melchizedek

Reigning with Christ in an Eternal Priesthood of Glory

For He Has Made Us Kings and Priests

✨ Introduction

From the beginning, God's eternal plan was not to raise up servants who would labor in fear, but to unveil sons and daughters who rule with Him in majesty. The priesthood of Levi passed away, for it was weak and temporary. But a greater order has been revealed — the order of Melchizedek, the priesthood of an endless life, where kings and priests reign [together in Christ.](#)

This is not religion's broken system of hierarchy, nor Babylon's counterfeit thrones. This is Zion's reality: a people made kings and priests unto God (Revelation 5:9–10), walking in the authority of His kingdom and ministering in the intimacy of His presence. They stand before the throne as priests, yet also sit with Christ upon His throne as kings.

To understand this divine order is to step into a life of dominion, access, and glory. For in Melchizedek we see both the crown and the altar, the scepter and the sacrifice, the throne and the tabernacle — all fulfilled in Christ and manifested in His sons.

This book is a call to every elect one: to rise into your inheritance, to embrace your eternal priesthood, and to walk in the authority of kings who reign not for self, but for the glory of the Lamb. The world groans for such a company to appear — a people who embody the eternal covenant, who live after the order of Melchizedek, and who reign with Christ in glory. Kings and Priests After the Order of Melchizedek

CHAPTER ONE

The Mystery of Melchizedek — King and Priest in One

Melchizedek steps out of the shadows of Genesis like a figure from eternity. He appears to Abraham without genealogy, without father or mother, without beginning of days or end of life (Hebrews 7:3). He is both King of Salem (which means peace) and Priest of the Most High God — a union of crown and altar never seen before under the old order.

Religion had always separated the two. Kings ruled from thrones, priests ministered at altars. But in Melchizedek, the two realms meet. Here is the prophetic sign of the eternal priesthood that Christ Himself would fulfill, and into which every son of God is now being drawn.

When Abraham returned from battle, he gave Melchizedek tithes of all, and in return received bread and wine — the covenant meal that points directly to Christ.

This meeting reveals a divine exchange: Abraham's strength laid down, and heaven's endless life imparted.

To see Melchizedek is to see a pattern of dominion joined with intercession, authority joined with intimacy, government joined with grace. It is not a ministry of one realm or the other, but of both in perfect union. This is the order into which we are being called.

For the elect of this hour, the revelation of Melchizedek is more than history — it is identity. It is the unveiling of who you are in Christ: a king with authority, and a priest with access. Kings and Priests After the Order of Melchizedek

CHAPTER TWO

The Passing of Levi — The Weakness of the Old Priesthood

The priesthood of Levi was never God's final intention. It was a shadow, a temporary order that pointed beyond itself. The sons of Levi offered sacrifices daily, yet could never take away sin (Hebrews 10:11). They stood, year after year, repeating the same rituals because their priesthood was rooted in mortality. When the priest died, his service ended, and another had to rise in his place.

This endless cycle revealed its weakness: the blood of bulls and goats could never perfect the conscience. The law made nothing complete. Levi's priesthood depended on fleshly descent, not eternal life, and therefore it could only serve as a temporary guardian until the greater Priest appeared.

But when Christ came, the entire system of Levi was set aside. The veil tore. The sacrifices ceased. The earthly temple became obsolete. For a new order had been inaugurated — an eternal priesthood based not on genealogy but on the power of an endless life (Hebrews 7:16).

The passing of Levi is the rising of Melchizedek. What was weak, temporary, and carnal gives way to what is eternal, unshakable, and divine. And in that transition, the sons of God find their true calling — not as servants bound to ritual, but as kings and priests after the order of Melchizedek.

CHAPTER THREE

Christ the Forerunner of the Melchizedek Order

The book of Hebrews unveils the greatest mystery: Jesus is made a High Priest forever after the order of Melchizedek (Hebrews 6:20). He is not from Levi's tribe, for He came from Judah — a tribe with no priestly function under the old covenant. Yet in Him, the eternal order breaks forth, confirming that God was never bound to Levi's line. Kings and Priests After the Order of Melchizedek

Christ did not inherit His priesthood through flesh and blood, but through the oath of God: "The Lord has sworn and will not repent, Thou art a priest forever after the order of Melchizedek" (Psalm 110:4). This oath established Him as both King of kings and Great High Priest, seated on the throne and standing at the altar in one eternal position.

As the Forerunner, He did not enter the Holy Place made with hands, but into the heavens themselves — carrying His own blood as eternal atonement. He opened the way, not only for our forgiveness, but for our access to the throne of grace. In Him, the scepter and the priestly garments are forever united.

But Christ is not alone in this priesthood. As the firstborn among many brethren, He brings forth a company of sons who will follow Him into this order. These sons do not serve in temples made with hands, nor do they reign with carnal weapons, but they manifest a kingdom not of this world — the Melchizedek order living in the earth through a corporate body.

To see Christ in this dimension is to see your own destiny: kings and priests, joined in Him, living by the power of endless life.

CHAPTER FOUR

A Royal Priesthood — Sons Crowned in Zion

Peter declared to the elect: “You are a chosen generation, a royal priesthood, a holy nation, a peculiar people” (1 Peter 2:9). In those words, he was not speaking of a distant hope but of a present identity. Through Christ, the order of Melchizedek has birthed a royal priesthood — kings and priests woven into one new creation.

Royalty speaks of authority, dominion, and the right to rule. Priesthood speaks of intimacy, access, and the privilege to minister before the throne. In Zion, the two realms meet. The sons of God are not merely crowned to govern; they are also clothed to intercede. They reign not by human power, but by union with the Lamb who sits enthroned.

This is why Revelation 5:10 declares, “Thou hast made us unto our God kings and priests, and we shall reign on the earth.” The reign is not postponed to a faraway heaven. It is manifest now in a people who know their standing in Christ. From Zion, God is raising a company that rules with His scepter of righteousness while standing in continual worship and priestly ministry.

A royal priesthood is the true expression of sonship. It is not a title to boast of, but a calling to embody. For only those who stand before the throne as priests can rightly carry the authority to sit upon it as kings. This is the balance Babylon has never known — dominion and devotion in perfect harmony.

The world is not waiting for another denomination or movement. It is groaning for the revelation of sons who are both royal and priestly, both governing and ministering, both enthroned and interceding. These are the kings and priests after the order of Melchizedek.

CHAPTER FIVE

The Scepter and the Altar — Authority and Intimacy United

The order of Melchizedek is the union of two realms that religion always kept apart: the scepter of kingship and the altar of priesthood. In the natural order, kings ruled in palaces while priests ministered in temples. Their duties never crossed, and their authority remained divided. But in Christ — and in the sons born of His life — these two streams converge into one river of glory.

The scepter speaks of dominion. It is the symbol of government, the authority to decree, the power to subdue kingdoms and rule with justice. Scripture declares, “A scepter of righteousness is the scepter of thy kingdom” (Hebrews 1:8). In the hands of the Melchizedek company, the scepter is not wielded for oppression but for establishing the reign of Christ upon the earth.

The altar speaks of intimacy. It is the place of sacrifice, worship, and communion. From the altar flows the fire of God’s presence, consuming all mixture and drawing men into fellowship with the Eternal. In the Melchizedek priesthood, the altar is no longer about animal offerings, but about living sons who present themselves as sacrifices of praise and instruments of intercession. Kings and Priests After the Order of Melchizedek

Together, the scepter and the altar reveal the perfect balance of the kingdom. Kings who reign without an altar become tyrants; priests who minister without a scepter remain powerless. But in Christ, and in His sons, the two are united — authority rooted in intimacy, government born from worship, dominion carried on the wings of intercession.

This is why the world has yet to see true kingdom order — because only a people who embody both the scepter and the altar can manifest it. The rise of such a people will mark the dawning of Zion’s glory.

CHAPTER SIX

The Power of an Endless Life — The Secret of Melchizedek

At the core of Melchizedek's priesthood lies one unshakable foundation: it is not built on natural descent, but on the power of an endless life (Hebrews 7:16). Every earthly priesthood ended in death. Levi's priests could serve only until their bodies failed, then another had to rise in their place. But the Melchizedek order is eternal, because it flows from resurrection life — a life that cannot die.

Christ, our High Priest, conquered death and rose immortal. His priesthood is therefore indestructible, unchanging, and eternal. What He is, He shares. The sons of God who walk in this order partake of the same endless life, not as a doctrine, but as their very existence. They are not sustained by flesh, bloodline, or religious ritual, but by the indwelling life of the Eternal Spirit.

This endless life is the secret to both their reign as kings and their ministry as priests. As kings, they cannot be dethroned, for death has no power over them. As priests, they cannot be disqualified, for their life flows not from law but from resurrection. They are sustained in the throne room and empowered in the earth by a source that never runs dry.

The world has known leaders who fall, priests who fail, rulers who perish. But the Melchizedek company is different — for they live, minister, and reign by the very life of God Himself. The endless life is not only their inheritance; it is their testimony. They are living witnesses that death has been abolished and immortality revealed in Christ.

In the rising of this priesthood, creation sees hope — a people who embody eternal life, who cannot be shaken by the grave, and who reign forever with their King.

CHAPTER SEVEN

Kings and Priests Unto Our God — The Song of the Redeemed

In Revelation 5, the heavens erupt with a new song: “Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:9–10). This is not the chorus of angels — it is the testimony of the redeemed.

The Lamb’s blood did more than forgive sins; it birthed a new creation order. By His sacrifice, men and women from every nation are lifted out of Adam’s fall and placed into Christ’s reign. They are not just saved from destruction — they are enthroned as kings and consecrated as priests. The very ones who were bound in chains are now singing as rulers and ministers in the courts of heaven.

This is the song of the redeemed: not one of defeat, delay, or despair, but of dominion, access, and glory. It is the anthem of those who have discovered their true identity in Christ. Babylon sings of escape; Zion sings of enthronement. Religion sings of sin; sons sing of righteousness. The overcomers sing of reigning with Christ on the earth.

To join this song is to embrace your inheritance. It is to rise beyond the identity of a sinner and step fully into the revelation of sonship. You are not merely a believer waiting for heaven — you are a king and priest after the order of Melchizedek, reigning even now through the endless life of Christ.

Every time this song is sung in the Spirit, it shakes the heavens and the earth, for creation recognizes the voice of its rulers. And as the sons of God lift this anthem in one accord, the reign of Christ begins to manifest in the nations.

CHAPTER EIGHT

The Throne and the Incense — Reigning Through Intercession

In the vision of Revelation, John sees the throne of God surrounded by twenty-four elders, clothed in white and crowned with gold. In their hands they hold harps and

golden bowls full of incense, which are the prayers of the saints (Revelation 5:8). This image unveils the mystery of the Melchizedek order: authority to reign is inseparable from the ministry of intercession.

The throne speaks of rulership. It is the seat of authority, the place from which decrees go forth, where kings reign and kingdoms are established. But the incense speaks of prayer, worship, and priestly ministry rising continually before God. The Melchizedek company does not rule apart from prayer — they reign through prayer. Their decrees are born in the throne room, not the flesh. Their authority flows from communion, not ambition.

This is the divine balance: kings who legislate in heaven's courtrooms and priests who minister with burning hearts. Their intercession is not begging from a distance, but ruling from union — sons agreeing with the will of their Father and releasing it into the earth. Every prayer is incense, every decree is a scepter, and together they release the fragrance of Christ's reign.

The earth is transformed not by political power, religious systems, or human schemes, but by a company who knows how to hold both the harp and the bowl, both the crown and the censer. They reign by kneeling; they conquer by worship; they legislate by lifting holy hands.

This is the true ministry of Melchizedek: a people who carry both throne and incense, both dominion and devotion, until heaven's government fills the earth.

CHAPTER NINE

The Inheritance of the Saints — Ruling and Reigning on Earth

When John saw the redeemed as kings and priests, the Spirit declared plainly: "They shall reign on the earth" (Revelation 5:10). This inheritance is not postponed to a distant heaven, nor locked away in another age. It is the portion of the sons now — to bring heaven's reign into the earth through union with Christ.

Religion has taught men to wait for escape, to endure until removal. But Zion declares the opposite: the kingdom comes here, the reign is manifest here, the inheritance is revealed here. The meek inherit the earth, not abandon it. The saints rule in life by one, Jesus Christ (Romans 5:17). Creation itself groans, not for evacuation, but for manifestation — the appearing of sons who will set it free from corruption (Romans 8:19–21).

This reign is not carnal dominion, nor the grasping for earthly thrones. It is the authority of life over death, light over darkness, love over fear. It is the priestly rule of those who carry the Lamb's nature, governing not to exalt self but to manifest Christ. These sons reign by serving, rule by laying down, and overcome by the blood of the Lamb and the word of their testimony.

The inheritance of the saints is not a plot of land nor a crown of gold — it is the full possession of Christ Himself, and in Him, the authority to reign as kings and priests in every sphere of life. Homes, cities, nations, even creation itself will feel the impact of this reign as the Melchizedek company rises.

The earth awaits its rightful rulers. And when the saints walk in their inheritance, the kingdoms of this world shall indeed become the kingdoms of our Lord and of His Christ.

CHAPTER TEN

The Manifestation of the Melchizedek Company — A People of Glory

Every mystery in Scripture points to this unveiling: a corporate company of sons rising after the order of Melchizedek, kings and priests formed in the image of Christ. What was foreshadowed in Genesis, confirmed in Psalms, and revealed in Hebrews now comes to fullness in Zion — a people who embody both throne and altar, crown and censer, authority and intimacy.

This company is not limited by bloodline, denomination, or geography. They are drawn out of every tribe, tongue, and nation, bearing the testimony of the Lamb. Their distinction is not outward form, but inward life — they walk in the power of an endless life, carrying immortality as their inheritance.

The manifestation of this company marks the dawn of a new era:

Death overthrown by the life of Christ.

Religious systems shaken by the reality of a higher priesthood.

Nations confronted by rulers who reign in righteousness.

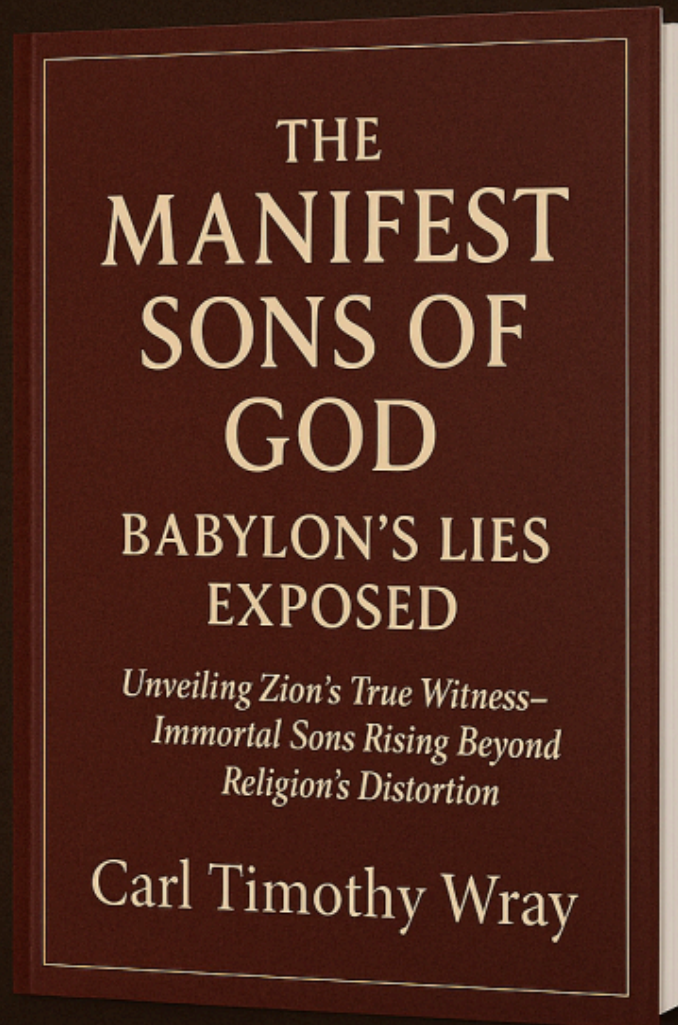
Creation liberated by sons revealed in glory.

This is not a scattered remnant barely surviving — it is a royal priesthood, a holy nation, a chosen generation standing in the earth as the very expression of God's kingdom. Their authority flows from intimacy. Their dominion springs from worship. Their reign is the reign of the Lamb, for they carry His nature, His Spirit, and His endless life.

The rise of the Melchizedek company is the sign that Zion is awakening. The age of mixture, delay, and bondage is passing. A new song is being sung, a new priesthood revealed, a new kingdom manifesting in the earth. And as these kings and priests take their place, the cry of heaven and earth will at last be fulfilled:

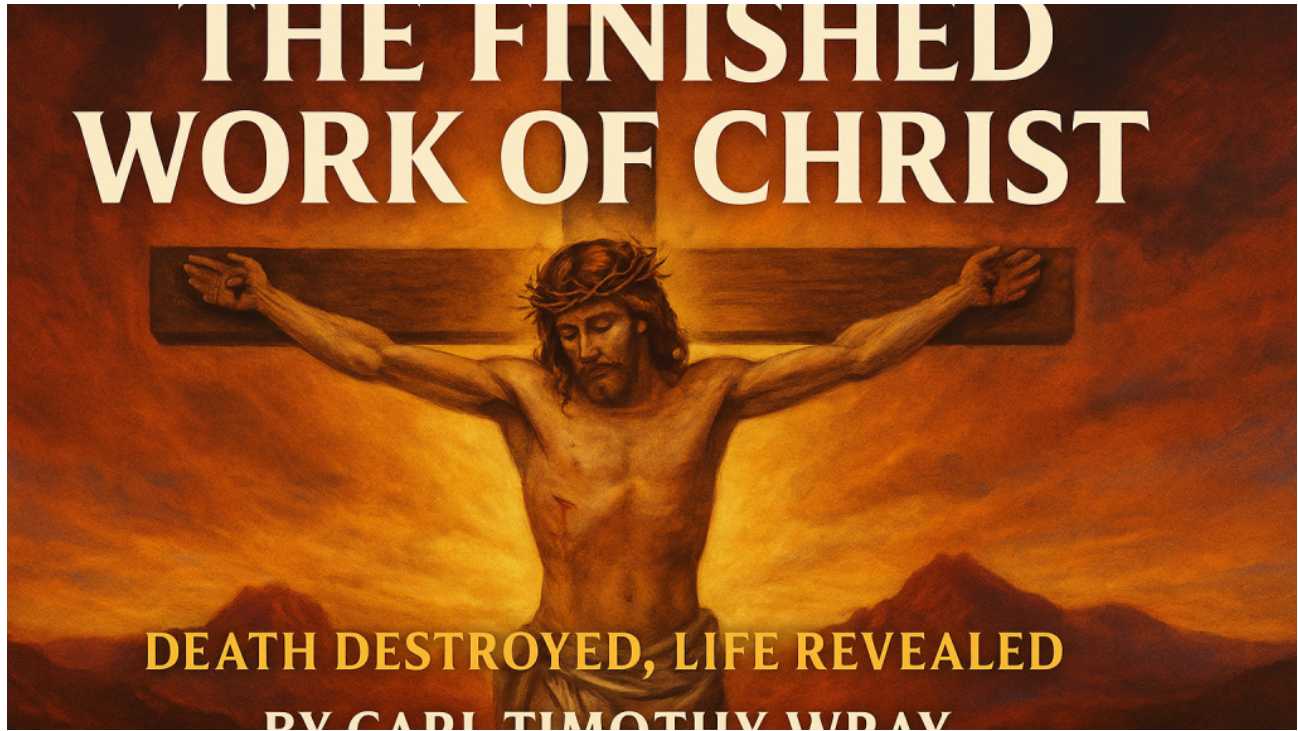
"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" (Revelation 11:15).

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