

“Now of the things which we have spoken this is the sum; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;” – (i.e., our Lord Jesus Christ, our great High Priest, ‘who is even at the right hand of God, who also maketh intercession for us,’ Rom. 8:34); –
“A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man (Christ Jesus) have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things ACCORDING TO THE PATTERN SHOWED TO THEE IN THE MOUNT.” Heb. 8:1-5.

When Moses had fully completed the \$multimillion building of the Tabernacle in the Wilderness – in super-strict compliance with the blueprint, including materials and specifications which the Lord God had delivered him during the 40 days and nights spent alone in the Holy Mountain with God – I say, when Moses was all done, it is written that God signified His complete satisfaction and acceptance with the job Moses had done, as follows; to wit:

“Thus did Moses; according to all that the Lord commanded him, so did he...And Moses reared up the tabernacle...And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and THE GLORY OF THE LORD FILLED THE TABERNACLE.” (Ex. 40:16,18,33,34)

There were perhaps thousands of parts and pieces of wood, metal, cloth, etc., necessarily required in the construction and maintenance of that beautiful and exquisite House (Dwelling place on earth) of God. In some glorious and mystical way, that magnificent structure was patterned after God’s dwelling above in Heaven. Yes, Beloved. For such is plainly said at **Heb. 8:5**; to wit: **“Who”** – (i.e., earthly priests of the Aaronic and the Melchisedec priesthood orders, e.g.) – I say, **“Who serve unto the EXAMPLE AND SHADOW OF HEAVENLY THINGS.”** Moreover, this proposition is more than hinted at in **Rev. chap. 11**, after great voices in heaven were heard, and after the seventh angel sounded, **“saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever...And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the TEMPLE OF GOD”** – (which we have seen to be the Tabernacle in the Wilderness now subsumed into the Temple of Solomon in Jerusalem on Mt. Zion) – I say, **“And the Temple of God was opened in Heaven, and there was seen in his temple the ark of his testament;”** – (the Ark of the Covenant was the heart and soul of the Temple; if the Ark was seen in Heaven, it is more than probable that the whole Temple was seen and that the Temple and Heaven were and are essentially the same item – under the principle of a ‘part being put for the whole,’ especially when the part is the sine qua non [without which nothing], and the figure of speech known as the synecdoche [i.e., e.g., the cop is put for the whole body of the law, and the head is put for the whole cow]). – I say, **“There was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Rev. 11:15,18,19.**

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These words and this language constitute exclamation points, highlighting the importance of the majestic and comforting subject of Heaven. One often comes upon this holy subject obliquely rather than directly, as a concession to mankind's spiritual ignorance since the Fall of Adam. We learn by bits and pieces, line upon line, precept upon precept; to wit:

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.” (Isa. 28:7-10)

For example, we learn much about Heaven from the three-way conversation between our dear Lord Jesus and the two malefactors as they hung, dying, upon their respective crosses; to wit: ***“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, VERILY I SAY UNTO THEE, TODAY SHALT THOU BE WITH ME IN PARADISE.”*** Lk. 23:39-43.

Paul, when describing his supernatural experience of being ***“caught up to the THIRD HEAVEN,”*** plainly states regarding that same experience ***“that he was caught up into PARADISE;”*** thereby proving that Heaven and Paradise are one and the same; to wit: ***“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) Such an one caught up to the THIRD HEAVEN. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) How that he was caught up into PARADISE, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities.”*** 2 Cor. 12:2-5. Added to this piece of wonderful knowledge about Heaven, we have the closing statement of our Lord Jesus Christ to the church of Ephesus, to the effect that Heaven may also partake of the salubrious attributes of a beautiful and fruitful garden; to wit: ***“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the PARADISE of God.”*** Rev. 2:7.

All of which leads unerringly to the pure river of the water of life, to the throne of God and the Lamb, to the ever-bearing fruit on the TREE OF LIFE, and to the joyous service of His servants, even the nation of kings and priests, whom He washed from their sins in his own blood, and to thrones upon which the righteous shall sit, and reign forever and ever as co-regents of Christ; to wit:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.” (Rev. 22:1-6)

Another bit of holy knowledge about Heaven is found in the mysterious fulfillment of all prophecies and predictions concerning Christ, which was announced at **Eph. 4:8-10**; to wit: ***“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above ALL HEAVENS, that he might fill [i.e., FULFIL] all things.)”***

Gill: *“And this ascension of His was, ‘up far above all heavens;’ the visible heavens, the airy and starry heavens; Christ ascended far above these, and went into the THIRD HEAVEN, the holiest of all; and this is expressive of the exaltation of Christ, who is made higher than the heavens; and the end of His ascension was that He might fill – [or, rather, fulfill] – all things, that were types of Him, or predicted concerning Him; that as He had fulfilled many things already by His incarnation, doctrine, miracles, obedience, sufferings, death, and resurrection from the dead; so He ascended on high that He might accomplish what was foretold concerning His ascension to heaven, and session at the right hand of God, and answer to the type of the High Priest’s entering once a year into the holiest of all; or that He might complete, perfect, and fill up all His offices; as the remainder of His priestly office, His intercession for His people; and more fully His prophetic office; by the effusion – [i.e., pouring out] – of His Spirit; and more visibly His kingly office, by sending forth the rod of His strength out of Zion, and subduing the people under Him; or that He fill all places; as God He fills all places at once, being infinite, immense, and omnipresent; as man, one after another; at His incarnation He dwelt with men on earth; at His crucifixion He was lifted up between Heaven and earth; at His death He descended into the lower parts of the earth, into Hades, or the grave; and at His resurrection He stood upon the earth again, and had all power in Heaven and in earth given Him; and at His ascension He went through the airy and starry heavens, into the HIGHEST HEAVEN and so successively was in all places; or rather that He might fill all persons, ALL HIS ELECT, both Jews and Gentiles; and so the Arabic version renders it, that He might fill all creatures; as the Gentiles were called; particularly that He might fill each and every one of His people with His grace and righteousness, with His spirit, and the fruits of it, with spiritual knowledge and understanding, with food and gladness, with peace, joy and comfort; and all His churches with His gracious presence, and with officers and members, and all with gifts and graces suitable to their several stations and work.”*

His High Priestly office, in particular, was to endure on our behalf throughout eternal ages to come. How much more important can a thing be? (!)(?) Heaven entertains His High Priestly office on our behalf now, implicating the holy and mysterious priesthood of Melchisedec in a most remarkable way. Beloved, settle it in your heart and mind; it is a most blessed thought; ***“It shall be health to thy navel, and marrow to thy bones,”*** (Prov. 3:8); to wit: there is a Man – (very Man of very Man, Immanuel [God with us], even the God-man Christ Jesus) – I say, There is A MAN in Heaven, at God’s right hand, our advocate, High Priest, interceding for us; never lost a case; as if only one client (!)(!)(!). This is a subject that occupies many passages of Holy Scripture, that begins in the beautiful dim mists of ages gone by, and ends in the glorious mists of the ages of the world to come; to wit:

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” (Heb. 2:17,18)

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, WHO IS EVEN AT THE RIGHT HAND OF GOD, WHO ALSO MAKETH INTERCESSION FOR US.” (Rom. 8:34)

At this time, let us conduct a brief study of Melchisedec – a remarkable and most valuable type of the Lord Jesus Christ in His office as our Great High Priest. On at least six occasions our Lord Jesus was divinely sworn to be a priest for ever after the order of Melchisedec – an impressive phenomenon in Holy Writ, and usually signaling extraordinary importance; to wit:

- (1) *“The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec,”* Psa. 110:4;
- (2) *“As he saith also in another place, Thou art a priest for ever after the order of Melchisedec,”* Heb. 5:6;
- (3) *“Called of God an high priest after the order of Melchisedec,”* Heb. 5:10;
- (4) *“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec,”* Heb. 6:20;
- (5) *“For he testifieth, Thou art a priest for ever after the order of Melchisedec,”* Heb. 7:17; and,
- (6) *“For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec,”* Heb. 7:21.

Gill says that Melchisedec was a Canaanish king and priest, whose pedigree (list of ancestors) was deliberately lost so that he could more nearly typify the Lord Jesus as to the priesthood; but that he nevertheless was a great king and priest; and that from the largeness of the ruins of the palace of Melchisedec, his dominion must have been *“very magnificent.”* Which is also suggested by the recorded event in the king’s dale, when Abraham was returning from his defeat of King Chedorlaomer; to wit:

“And Melchisedec king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”
(Gen. 14:18-20)

“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” (Heb. 7:4)

Further holy and cardinal strokes of divine truth and love and salvation deriving from the Priesthood of our Lord Jesus include:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” (Heb. 3:1)

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” (Heb. 4:14)

“Now of the things which we have spoken this is the sum; We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” (Heb. 8:1,2)

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” (Heb. 7:25,26)

I love you. Amen.