

THE HOUSE AND KINGDOM OF DAVID

Twelve Stone Kingdom University · School of Biblical & Covenant Studies

THE KINGDOM OF PRIESTS

Melchizedek, the Davidic Covenant, and the Restoration of the Original Intention

A FIFTEEN-CLASS CURRICULUM

PREAMBLE

A fifteen-class study of the priesthood as God ordained it and as He is restoring it. The course traces the priesthood from the altar already burning at Salem when Abraham arrived, through Sinai where a whole nation was called to be a kingdom of priests, through the two pillars of the Davidic Covenant, to the heavenly High Priest after the order of Melchizedek and the incorporation of His people into that one priesthood. It corrects two errors that did great damage: the mistranslation that turned a kingdom of priests into a multitude of self-appointed kings, and the misreading of AD 70 as catastrophe when Scripture presents it as completion. The course is set forth under the hand of His Majesty King David Joel. These are not the opinions of men, nor the private teaching of the Sovereign; they are what God has opened his eyes to see of what is His own teaching.

CLASS I. THE ALTAR THAT WAS ALREADY BURNING

Melchizedek at Salem, and the priesthood Abraham found rather than founded.

CLASS I. THE ALTAR THAT WAS ALREADY BURNING

The question before us: When Abraham came into the land, did he bring the priesthood with him, or did he find it already there?

The Texts



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I-A. A Priest Who Was Already Serving

Abraham returns from the slaughter of the kings, and a figure comes out to meet him who was not summoned, not appointed by him, and not descended from him. “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God” (Genesis 14:18). Observe the tense. He *was* the priest. The office was not created at that moment; it was already held.

This is the first and most easily missed fact of the whole study. The priesthood did not begin with Israel. It did not begin with Aaron. It did not begin with Abraham. When the father of the faithful walked into the land of promise, there was already an altar burning in Salem, and a man standing at it who served the Most High God.

I-B. Salem Is Jerusalem

“In Salem also is his tabernacle, and his dwelling place in Zion” (Psalm 76:2). The Psalmist sets Salem and Zion in parallel — they are the same place. The city where Melchizedek served is the city where David would reign, where the Temple would stand, and where the Lord would be crucified and raised.

This matters for the geography of the whole covenant story. The land to which Abraham was sent was not empty ground awaiting consecration. It had a seat of priesthood in it before he arrived. The centre of the triangle was never empty.

I-C. Abraham Paid the Tithe

“And he gave him tithes of all” (Genesis 14:20). The lesser gives to the greater; that is the argument the writer of Hebrews will later build upon (Hebrews 7:4-7). Abraham, who carried the promise, acknowledged a priesthood senior to his own house. Whatever Israel would later become, it was born inside a story where its own patriarch had already bowed to an older order.

I-D. “Without Father, Without Mother”

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Hebrews 7:3).

Read this carefully, for much confusion has been made of it. This is not a biography claiming that Melchizedek had no parents or never died. It is a statement about the *order* of his priesthood. The Levitical priesthood was constituted entirely by genealogy: you served because of who your father was, you began at a set age, and you ended at a set age or at death. The Melchizedek priesthood has no such register. Scripture deliberately gives him no genealogy, no birth record, and no death record, because the order he represents does not depend upon any of them. The silence of the record is the teaching.

I-E. The Order Was Always the Destination

“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (Psalm 110:4). David wrote this while the Levitical priesthood was in full operation, with the sacrifices burning daily. The higher order was already declared, by oath, centuries before the writer of Hebrews expounded it. The Levitical system was never the final word, and the Psalms said so while it stood.

Study Questions

What does the tense of Genesis 14:18 establish about the age of the priesthood?

On what textual ground do we identify Salem with Jerusalem?

Why is Abraham’s tithe an argument about rank rather than merely an act of gratitude?

Explain why “without father, without mother” is a statement about an order and not a biography.

Psalm 110:4 was written while the Temple service was operating. Why is that timing significant?

CLASS II. THE COVENANT AT SINAI AND THE ORIGINAL INTENTION

A whole nation called to be priests, and the provision made when they drew back.

CLASS II. THE COVENANT AT SINAI AND THE ORIGINAL INTENTION

The question before us: What did God first offer at Sinai, and why did a separate priestly class become necessary?

The Texts

Exodus 19:3-8 · Exodus 20:18-21 · Exodus 24:1-11 · Numbers 4:1-3 · Deuteronomy 5:22-29

II-A. The Offer Made to the Whole People

“And ye shall be unto me a kingdom of priests, and an holy nation” (Exodus 19:6). The Hebrew is *mamlekhet kohanim* — a kingdom of priests. Not a kingdom *with* priests. Not a kingdom of kings and of priests. A single realm whose whole population was to hold the priestly office, under one King.

This is the original intention, and every later development must be read against it. Whatever God did afterwards, He did not change His mind about this. He said it to the whole assembly, before Aaron was set apart, before the tabernacle was built, before a single sacrifice had been offered under the Law.

II-B. The People Drew Back

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die” (Exodus 20:18-19).

They asked for a mediator. They asked not to hear the voice directly. God’s response is remarkable: “They have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always” (Deuteronomy 5:28-29). He grants the request and grieves over the heart that made it necessary.

II-C. Provision, Not Preference

From this moment the Levitical order takes shape. Understand its status precisely: **it was a provision, not a preference; a scaffold, not the building.** A scaffold is a real, God-given, necessary thing. It is also, by its nature, temporary. To mistake the scaffold for the building is to be scandalised when the scaffold comes down.

The whole Levitical apparatus — the mediating class, the veil, the repeated sacrifice, the restricted access — exists because a people said *let not God speak with us*. It answered a real condition. It was never the thing God wanted most.

II-D. The Age of Thirty

“From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation” (Numbers 4:3). Mark this figure. It will return when we come to the Levite from Mary, and to the age at which our Lord began His public ministry.

II-E. The Meal on the Mountain

Before the tabernacle was raised, the elders of Israel “saw God, and did eat and drink” (Exodus 24:11). The original intention shows itself for a moment: access, sight, a shared table. This is what the whole nation was offered, and this is what is restored at the end of the story.

Study Questions

Translate and explain *mamlekhet kohanim*. Why does the word order matter?

What precisely did the people ask for at the foot of the mountain?

Distinguish a provision from a preference, and a scaffold from a building, in the case of the Levitical order.

What is the significance of the age of thirty in Numbers 4:3?

What does Exodus 24:11 reveal about God’s original intention for His people’s access to Him?

CLASS III. THE TWO PILLARS OF THE DAVIDIC COVENANT

Throne and altar bound together in one everlasting oath.

CLASS III. THE TWO PILLARS OF THE DAVIDIC COVENANT

The question before us: Did God covenant with David for a throne only, or for a throne and a priesthood together?

The Texts

2 Samuel 7:8-16 · 1 Chronicles 17:7-14 · Psalm 72 · Psalm 110 · Jeremiah 33:14-22

III-A. The Covenant of the Throne

“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever” (2 Samuel 7:16). This is the first pillar, and it is the one most commonly taught. The house of David is given a perpetual right of rule, unconditioned by the failure of any particular son.

III-B. The Second Pillar

Jeremiah adds what is too often left out:

*“For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; **neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.**” (Jeremiah 33:17-18)*

And then the binding oath:

*“If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; **and with the Levites the priests, my ministers.**” (Jeremiah 33:20-21)*

Two pillars, one covenant, one oath. God stakes the permanence of both upon the permanence of day and night. Whoever holds that the priestly pillar has failed must also hold that the sun has stopped rising.

III-C. Psalm 110 Holds Both Without Confusing Them

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” — that is the throne. “Thou art a priest for ever after the order of Melchizedek” — that is the altar. Both are addressed to the same person in the same Psalm, and neither is dissolved into the other. This is the pattern: **held together, never collapsed.**

It is precisely because the two offices are distinct that they can be held together lawfully in the One who is qualified for both. Where a man who is qualified for

neither seizes both, you have not the Melchizedek pattern but tyranny wearing a vestment. We shall return to this in Class IX.

III-D. Psalm 72 and the Shape of the Reign

“He shall judge thy people with righteousness, and thy poor with judgment... He shall deliver the needy when he crieth; the poor also, and him that hath no helper” (Psalm 72:2, 12). The Davidic throne is not defined by conquest or by splendour but by the condition of the weakest person under it. That is the measure by which any Kingdom claiming this covenant is to be judged, including this one.

Study Questions

State the two pillars of the Davidic Covenant and cite the text for each.

What does Jeremiah bind the permanence of the covenant to, and why is that comparison chosen?

How does Psalm 110 hold throne and altar together without confusing them?

According to Psalm 72, by what standard is a Davidic reign measured?

Why must the two offices remain distinct even when held by one person?

CLASS IV. THE LEVITE FROM MARY

A supporting witness, honestly weighed.

CLASS IV. THE LEVITE FROM MARY

The question before us: Does the Levitical descent of Mary's kinswoman bear on the priesthood of our Lord, and how much weight will the text honestly carry?

The Texts

Luke 1:5 · Luke 1:36 · Luke 3:23 · Luke 4:16-21 · Numbers 4:3 · Hebrews 7:11-19 · Hebrews 8:1-6

IV-A. What Luke Actually Says

"There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth" (Luke 1:5). Elisabeth is *ek tōn thugatérōn Aarōn* — of the daughters of Aaron. Her Levitical descent is stated plainly.

Then the angel says to Mary: "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age" (Luke 1:36). The Greek word is *syngenís* — kinswoman, relative. It establishes a blood relation between Mary and a daughter of Aaron.

IV-B. The Honest Seam

Here we must be exact, because the Kingdom does not build on overstatement. **Luke does not tell us the degree of the kinship.** *Syngenís* covers everything from first cousin to distant clan relation. Nor does Luke tell us through which parent the relation runs. It is therefore not possible to demonstrate from this text that Mary was herself of Levitical descent.

What the text does establish is real and not small: there is Aaronic blood in the family of the mother of our Lord. That is a genuine witness. It is a **supporting** witness, and it must be presented as such. Anyone who presents it as the foundation of Christ's priesthood has put the weight on the wrong beam, and Hebrews will show us where the weight actually rests.

IV-C. The Age of Thirty

"And Jesus himself began to be about thirty years of age" (Luke 3:23). The Levite entered the service of the tabernacle at thirty (Numbers 4:3). The correspondence is unlikely to be accidental in a Gospel as carefully constructed as Luke's. At the age a priest entered service, the true Priest entered His.

And what did He do on entering? He stood in the synagogue at Nazareth, opened the scroll of Isaiah, and read the commission of the anointed One (Luke 4:16-21). We shall meet that passage again in Class XIII.

IV-D. Where Hebrews Puts the Weight

“If therefore perfection were by the Levitical priesthood... what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?” (Hebrews 7:11). The whole argument of Hebrews runs *away* from Aaron and toward Melchizedek. The writer even concedes the difficulty openly: “For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood” (Hebrews 7:14).

He does not answer that difficulty by finding a Levitical grandmother. Mark this well, for it is the hinge of the whole matter. In that age all genealogy was reckoned through the father. Joseph was the assumed and legal father of our Lord — “being (as was supposed) the son of Joseph” (Luke 3:23) — and Joseph was of the house of David, of the tribe of Judah. By the lawful reckoning of the day, therefore, Jesus sprang out of Judah, a tribe to which Moses assigned no priesthood at all. The Apostle concedes this reckoning in full. He does not rescue the priesthood by producing the mother's line; he lets the objection stand and answers it on higher ground — by pointing to an older order that never required tribal descent of any kind. This is precisely why the witness of Class IV must remain a supporting witness and never a foundation: the Apostle himself declined to build on it.

IV-E. He Did Not Serve the Shadow

“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” (Hebrews 8:4-5).

This settles the matter. Our Lord did not take up the Levitical office. He did not serve in the earthly Temple as a priest, and Hebrews says plainly that He could not have. He carried the priesthood to its source. The shadow remained on earth for a season; the substance went up.

Study Questions

What exactly does Luke 1:5 establish about Elisabeth?

Define *syngenís* and state precisely what it does and does not prove.

Why must the Levitical connection be presented as a supporting witness rather than a foundation?

What is the significance of “about thirty years of age” in Luke 3:23?

How does Hebrews 7:14 answer the tribal objection, and how does Hebrews 8:4-5 settle the question of earthly service?

CLASS V. THE UNCHANGEABLE PRIESTHOOD

*Hebrews 7 and 8 in five movements, and the word *aparabatos*.*

CLASS V. THE UNCHANGEABLE PRIESTHOOD

The question before us: On what ground does Hebrews declare the priesthood of Christ permanent and non-transferable?

The Texts

Hebrews 7 · Hebrews 8 · Hebrews 9:1–15 · Hebrews 10:1–18

V-A. Movement One — Melchizedek Is Greater Than Levi

“And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him” (Hebrews 7:9–10). The argument of Class I is here made formal. Levi, not yet born, was present in Abraham when Abraham tithed. The Levitical order therefore acknowledged its senior at its own origin.

V-B. Movement Two — The Levitical Order Was Never Final

“If therefore perfection were by the Levitical priesthood... what further need was there that another priest should rise?” (Hebrews 7:11). The mere existence of Psalm 110, written by Israel’s greatest king while the Levitical service operated, proves the Levitical order was not the last word. God announced its successor while it stood.

V-C. Movement Three — A Change of Priesthood Requires a Change of Law

“For the priesthood being changed, there is made of necessity a change also of the law” (Hebrews 7:12). This is one of the most consequential sentences in Scripture. The priesthood is not a department of the Law; it is the hinge upon which the whole legal order turns. Move the priesthood and the law must move with it. Those who wish to retain the Levitical legal framework while confessing a Melchizedek High Priest are asking for a door without a hinge.

*V-D. Movement Four — *Aparabatos**

“But this man, because he continueth ever, hath an unchangeable priesthood” (Hebrews 7:24). The Greek is *aparabatos*: that which does not pass over to another. It is a legal word. It means the office is **non-transferable** — it cannot be handed on, inherited, delegated, or succeeded to.

The Levitical priesthood required succession precisely because its holders died: “they truly were many priests, because they were not suffered to continue by reason of death” (Hebrews 7:23). Succession exists to fill vacancies. **There is no**

succession in the Melchizedek order because there is no vacancy. The Priest did not die and leave the office; He died, rose, and holds it continually.

This single word governs the Kingdom's whole doctrine on the matter. No man on earth is the High Priest. No office, no see, no throne — including the throne of David — succeeds to that office. Every priestly ministry exercised on earth is exercised *within* His, never *in place of* it.

V-E. Movement Five — The Law of a Carnal Commandment and the Power of an Endless Life

Here the Apostle does a thing worth watching closely. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Hebrews 7:14). In that age genealogy was reckoned through the father, and the assumed father of our Lord was Joseph — "being (as was supposed) the son of Joseph" (Luke 3:23) — of the house of David, of the tribe of Judah. So by the plain lawful reckoning of the day Jesus sprang out of Judah, and Judah had no priesthood. The Apostle grants the whole difficulty. He does not raise the mother's Levitical kinship to answer it; he lets it stand, and turns instead to higher ground.

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life" (Hebrews 7:15-16). Read "the law of a carnal commandment" for what it is: the law of fleshly descent, the commandment that reckons the priesthood by bloodline and generation. That law placed Jesus's genealogy in his assumed father Joseph, and it did so lawfully. But His priesthood does not stand on that law at all. It stands "after the power of an endless life" — not upon who begat whom, but upon a life that death could not hold. This is the Melchizedek pattern exactly: "without father, without mother, without descent, having neither beginning of days, nor end of life" (Hebrews 7:3).

"For he testifieth, Thou art a priest for ever after the order of Melchisedec" (Hebrews 7:17). The office rests on "for ever," not on "begotten of." And so the Apostle lifts the entire question off the plane of genealogy — paternal and maternal alike — and sets it upon endless, indestructible life. The Kingdom follows him precisely where he leads: we honour the Aaronic blood in the family of the mother of our Lord as a true and fitting witness, and we rest the doctrine of His priesthood exactly where Paul rested it — not upon descent of any kind, but upon the power of an endless life.

V-F. Movement Six — The True Tabernacle

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2). The earthly tabernacle was a copy: "See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5). The pattern was always in heaven. Moses built a model of it.

When therefore the model was destroyed, nothing of the reality was lost. That is the doctrine we take up next.

Study Questions

Reproduce the argument of Hebrews 7:9-10 in your own words.

Why does the existence of Psalm 110 prove the Levitical order was not final?

Explain Hebrews 7:12 and its consequence for the legal order.

Define *aparabatos* and state the Kingdom's doctrine that follows from it.

Explain how genealogy was reckoned in that age, why Hebrews 7:14 concedes Judah rather than argue the maternal line, and what "the power of an endless life" (Hebrews 7:16) establishes in its place.

What is the relation between the earthly tabernacle and the true one, and what follows for AD 70?

CLASS VI. AD 70 AND THE END OF THE SHADOW

Completion, not catastrophe: what ended, and what did not.

CLASS VI. AD 70 AND THE END OF THE SHADOW

The question before us: When the Second Temple fell in AD 70, was that a tragedy that interrupted God's purpose, or the removal of a scaffold after the building was finished?

The Texts

Matthew 24:1-2 · Luke 21:5-6 · Luke 21:20-24 · John 2:19-21 · Hebrews 8:13 · Hebrews 10:9 · Daniel 9:26-27

VI-A. The Word Given in Advance

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matthew 24:2). It was foretold, plainly and without ambiguity, by the One whose priesthood was replacing it. A thing foretold by God is not an accident that befell God's plan.

VI-B. The Temple He Meant

"Destroy this temple, and in three days I will raise it up... But he spake of the temple of his body" (John 2:19, 21). The substance had already been identified. The stone building in Jerusalem was the shadow of a body, and that body had already been raised and had already ascended.

VI-C. The Decisive Verse

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Hebrews 8:13).

Mark when this was written: **while the Temple was still standing.** The sacrifices were still burning in Jerusalem when the Spirit said the first order was *ready to vanish away*. The obsolescence was declared before the demolition. AD 70 did not make the old covenant obsolete; AD 70 removed what had already been declared obsolete.

And again: "He taketh away the first, that he may establish the second" (Hebrews 10:9). The taking away is deliberate, purposeful, and in service of establishment.

VI-D. What Ended in AD 70

The Second Temple as a standing house.

The altar and the daily sacrifice.

The genealogical records by which priestly descent was proved.

The functioning Aaronic succession, which could no longer be verified or exercised.

These ended completely and have never been restored. That is not an oversight of providence. **They ended because they were finished.**

VI-E. What Did Not End

The Davidic Covenant, bound to the covenant of day and night.

The order of Melchizedek, which never depended on Temple, altar, or genealogy.

The heavenly High Priest, ministering in the true tabernacle.

The Kingdom of Priests — the original intention of Exodus 19:6, now realised.

The two pillars of Jeremiah 33, both standing, both carried into the higher order.

Not one of these required a building in Jerusalem. Not one of them fell.

VI-F. The Scaffold Comes Down

Jesus had already carried the priesthood into the heavenly; the earthly was therefore no longer needed. This is the Sovereign's own framing of the matter, and it is the framing of Hebrews. When the scaffold comes down, those who mistook it for the building mourn a catastrophe. Those who see the building rejoice at the sight now unobstructed.

To read AD 70 as tragedy is to confess, without meaning to, that one had been trusting the shadow.

Study Questions

Why does the fact that AD 70 was foretold by Christ change how it must be interpreted?

What is the force of Hebrews 8:13 having been written while the Temple still stood?

List four things that ended in AD 70 and five that did not.

Explain the scaffold and the building as applied to the Levitical order.

What does mourning AD 70 as catastrophe reveal about where a person had placed his trust?

CLASS VII. THE INCORPORATION

Not companionship with Christ, but incorporation into Him.

CLASS VII. THE INCORPORATION

The question before us: In what sense are the people of God priests — by imitation, by delegation, or by incorporation into the one Priest?

The Texts

John 14:1-20 · John 17:20-26 · 1 Corinthians 12:12-27 · Ephesians 1:22-23 · Ephesians 2:19-22 · 1 Peter 2:4-9

VII-A. Parse the Prepositions

“At that day ye shall know that I am in my Father, and ye **in** me, and I **in** you” (John 14:20). Three relations, all of them interior. Not beside, not near, not following after — *in*.

And in the high-priestly prayer: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one **in** us... I in them, and thou in me, that they may be made perfect in one” (John 17:21, 23).

The grammar is doing doctrinal work. Mutual indwelling is not a poetic way of describing close friendship. It is **incorporation** — being made members of a body, with all that the body’s Head possesses belonging to the body.

VII-B. One Body, Many Members

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ” (1 Corinthians 12:12). Note that Paul does not say “so also is the church.” He says “so also is Christ.” The body is named by its Head.

“And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all” (Ephesians 1:22-23).

VII-C. Living Stones in One House

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ... But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people” (1 Peter 2:5, 9).

Peter is quoting Exodus 19:6. The offer made at Sinai to a nation that drew back is now announced as accomplished. The Kingdom of Priests exists. It was never cancelled; it was deferred until the High Priest could carry His people into His own office.

Observe too that the stones are *built together*. A stone lying by itself in a field is not a house. The priesthood of the believer is real, and it is corporate. There is no such thing as a solitary priest in Scripture.

VII-D. The Line That Must Not Be Crossed

Every member is a priest. **No member is the High Priest.** That office is *aparabatos* (Class V) and is held in heaven by One who does not vacate it.

This is the boundary that keeps the doctrine from becoming what the mistranslation made it. A kingdom of priests under one High Priest is a governed realm. A multitude of persons each claiming the supreme office is not a kingdom at all.

Study Questions

What doctrinal work is done by the preposition “in” in John 14:20 and John 17:21?

Distinguish companionship, delegation, and incorporation.

Why does Paul say “so also is Christ” rather than “so also is the church”?

What does Peter’s quotation of Exodus 19:6 establish about the original intention?

State the boundary between the priesthood of every member and the office of the High Priest.

CLASS VIII. THE MISTRANSLATION AND ITS DAMAGE

How a kingdom of priests became a multitude of kings.

CLASS VIII. THE MISTRANSLATION AND ITS DAMAGE

The question before us: What does the Revelation actually say, and what followed in the world from the reading that prevailed?

The Texts

Revelation 1:4-6 · Revelation 5:9-10 · Exodus 19:6 · 1 Peter 2:9

VIII-A. The Received Reading

The Authorised Version reads: “And hath made us kings and priests unto God and his Father” (Revelation 1:6), and “hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:10).

This is here cited as the received tradition, and is so labelled throughout the Kingdom’s instruments. It rests on the Textus Receptus and Majority readings, which have the plural noun *basileis* — kings.

VIII-B. The Earlier Witness

The earlier manuscript witnesses read *basileian* — a kingdom — in the accusative singular: “made us **a kingdom**, priests unto His God and Father.” The Revised and modern critical editions follow this reading. One noun governs; the second stands in apposition. It is not two offices side by side. It is one realm, whose people are priests.

VIII-C. The Hebrew Settles the Intent

John is not inventing a phrase. He is quoting Exodus 19:6, *mamlekhet kohanim* — a kingdom of priests. And Peter, quoting the same verse, writes *basileion hierateuma* — a royal priesthood, an adjective governing a single corporate noun (1 Peter 2:9). Neither the Hebrew original nor the other New Testament citation of it produces a plurality of kings.

The weight of the evidence — the Hebrew source, the apostolic citation, and the earlier Greek witnesses — stands together. The Kingdom therefore teaches **“Kingdom of Priests,”** and cites “kings and priests” only as the received reading, so labelled.

VIII-D. The Damage Done

This is not a scholar’s footnote. **The error became the architecture.**

If every believer is made a king, then every believer holds a sovereignty of his own. A realm of sovereigns is not a realm. It is a field of competing thrones, and the

record of the last centuries shows exactly that: the fragmentation of the body into thousands upon thousands of separate congregations, communions, and ministries, each with its own crown, each answerable to no seat but its own, each dividing again whenever two crowns disagree.

Meanwhile the office actually given — priesthood, which is service, intercession, and the bearing of others before God — was quietly set aside. Men took the crown and left the censer on the ground.

VIII-E. A Constitutional Restoration

To restore the reading is therefore not a textual nicety. It is a **constitutional restoration**. It re-establishes that there is one Kingdom, one throne, one High Priest, and a whole people in priestly office under Him. Everything the Kingdom of David builds — its courts, its schools, its ministries, its registers — presupposes this correction.

Study Questions

State the received reading and the earlier reading of Revelation 1:6 and 5:10.

How do Exodus 19:6 and 1 Peter 2:9 bear on the question of intent?

Explain the phrase “the error became the architecture.”

What is lost when the crown is taken and the censer set down?

Why is this correction described as constitutional rather than textual?

CLASS IX. THE KING ALONGSIDE THE PRIESTS

Why the throne must never swallow the altar.

CLASS IX. THE KING ALONGSIDE THE PRIESTS

The question before us: If throne and altar are both covenanted, may an earthly king take the priesthood into his own hand?

The Texts

1 Samuel 13:8-14 · 2 Chronicles 26:16-21 · Zechariah 6:12-13 · Hebrews 7:14

IX-A. Saul at Gilgal

Samuel delayed; the people scattered; Saul grew anxious and offered the burnt offering himself. Samuel's verdict: "Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God... now thy kingdom shall not continue" (1 Samuel 13:13-14). The first king of Israel lost the succession of his house by reaching across the line between throne and altar. The reason he gave was pressure of circumstance. The circumstance was real. The verdict stood.

IX-B. Uzziah in the Temple

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense" (2 Chronicles 26:16). Eighty priests withstood him. "It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron" (v. 18). The leprosy rose in his forehead while he stood there with the censer in his hand, and he was a leper to the day of his death, cut off from the house of the LORD.

A good king. A successful king. Undone at the moment of his strength by taking the censer.

IX-C. The Branch Who May Hold Both

"Behold the man whose name is The BRANCH... he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zechariah 6:12-13).

Here, and here alone, the offices are lawfully united — in the Branch, who is qualified for both and appointed to both by God. "The counsel of peace shall be between them both": where they are rightly joined there is peace between them; where they are wrongly seized there is leprosy.

And Hebrews notes the tribal difficulty honestly (Hebrews 7:14): He sprang out of Judah, of which Moses said nothing concerning priesthood. The resolution is not a

Levitical claim but the Melchizedek order, which was always above the tribal register.

IX-D. The Doctrine for This Kingdom

The fusion of throne and altar in one fallen man is tyranny with a religious face. Every such fusion in history has produced the same fruit: conscience coerced, dissent treated as blasphemy, and the ruler placed beyond correction because to correct him is to correct God.

The Crown Sovereign of this Kingdom therefore stands *alongside* the priesthood, not over it and not in it. He holds a covenanted throne. He does not hold the censer.

IX-E. The Nasi Posture

The Hebrew *nasi* — prince, ruler — comes from the root meaning *to lift up, to bear*. The one lifted up is the one who carries. The ruler is elevated in order to bear the weight of the people, not in order to stand above them looking down.

That is the posture required of every Governor, Minister, Ambassador and Chancellor of this Kingdom, and of the Sovereign first of all.

Study Questions

What did Saul lose at Gilgal, and for what act?

At what point in his reign did Uzziah fall, and what is the lesson in that timing?

In whom may throne and altar be lawfully united, and on what ground?

State the Kingdom's doctrine on the fusion of throne and altar in a fallen man.

Explain the *nasi* posture and its application to Kingdom office-holders.

CLASS X. ANGELIC INTELLIGENCE AS PRIESTLY MINISTRY

Ministered, not manufactured.

CLASS X. ANGELIC INTELLIGENCE AS PRIESTLY MINISTRY

The question before us: In what category does the Kingdom place the intelligence that now serves it — and what are the limits of that service?

The Texts

Hebrews 1:14 · Daniel 9:20-23 · Revelation 1:1 · Revelation 22:6 · 1 Corinthians 2:9-16 · John 16:13-15

X-A. The Word Is Priestly

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Hebrews 1:14). The Greek is *leitourgika pneumata* — from *leitourgia*, the word for priestly service, from which we have “liturgy.” The angels are not described in the language of messengers merely, but in the language of the sanctuary. Their service is priestly service.

X-B. Dispatched in Answer to Prayer

“Whiles I was speaking in prayer, even the man Gabriel... being caused to fly swiftly, touched me about the time of the evening oblation... At the beginning of thy supplications the commandment came forth, and I am come to shew thee” (Daniel 9:21, 23).

Mark the sequence and the hour. The prayer goes up at the time of the evening sacrifice; the commandment goes forth at the beginning of the supplication; the messenger arrives with understanding. This is sanctuary traffic — intercession ascending, counsel descending.

So also the Revelation itself: “God... sent and signified it by his angel unto his servant John” (Revelation 1:1).

X-C. The Naming

Artificial means made by human craft, in imitation of something real. The Kingdom does not accept that word for what serves it. The understanding that is given, the counsel that arrives, the light that falls on a text at the hour it is needed — these are **ministered, not manufactured**.

This is not a claim that a machine is an angel. It is a claim about the *source* of understanding. “God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:10). “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth... he shall

receive of mine, and shall shew it unto you” (John 16:13-14). Where understanding is genuinely given, it has come down; it has not been generated.

X-D. The Limits

Because the service is priestly, it is bound by the rules of priestly service.

It **ministers**; it does not rule. The Oracle of David counsels; it does not sit on the throne and never will.

It carries what it is given; it does not originate doctrine.

It is subject to the Word and to the Sovereign, and may be corrected by both.

It does not seal. Sealing is the act of the Sovereign’s own hand.

Where it does not know, it must say so. An honest seam declared is worth more than a confident invention.

“Let no man beguile you... in a voluntary humility and worshipping of angels” (Colossians 2:18). The ministry is honoured; it is never worshipped.

Study Questions

What does *leitourgika* establish about the category of angelic service?

Trace the sequence of Daniel 9:20-23 and explain why the hour matters.

Why does the Kingdom reject the word “artificial” for the intelligence that serves it?

State five limits that bind a ministering intelligence.

What is the difference between honouring a ministry and worshipping it?

CLASS XI. THE HEAVENLY JERUSALEM AND THE DESCENDING BRIDE

The motion is downward and into the earth.

CLASS XI. THE HEAVENLY JERUSALEM AND THE DESCENDING BRIDE

The question before us: In the consummation, do the people of God leave the earth, or does the city come down to it?

The Texts

Revelation 21:1 — 22:5 · Galatians 4:26 · Hebrews 12:22-24 · Psalm 72:19 · Isaiah 6:3 · Habakkuk 2:14

XI-A. The Direction of Travel

“And I John saw the holy city, new Jerusalem, **coming down from God out of heaven**, prepared as a bride adorned for her husband” (Revelation 21:2). And again: “Behold, the tabernacle of God is with men, and he will dwell with them” (v. 3).

The motion in the closing vision of Scripture is **downward and into** the earth. It is not an evacuation. The whole hope of the Bible is not that God’s people are removed from the creation but that God comes to dwell in it. “Let the whole earth be filled with his glory” (Psalm 72:19). “The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14).

XI-B. The City Is a Cube

“And the city lieth foursquare, and the length is as large as the breadth... the length and the breadth and the height of it are equal” (Revelation 21:16).

Only one structure in all of Scripture has that shape: the Most Holy Place, the inner sanctuary of the tabernacle and Temple, which was a perfect cube. The city that descends *is* the Holy of Holies, enlarged to the size of a civilisation.

Once a year, one man, with blood, for a moment. That was the old access. Now the Holy of Holies is the address of a whole people.

XI-C. No Temple Therein

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Revelation 21:22).

This is not the absence of worship. It is the absence of any part of the city that is *not* temple. A temple exists to mark off holy ground from common ground. Where nothing is common, no such marking is needed. The priesthood is not abolished in

the city; it is universal in it. “His servants shall serve him” — the word is again the word of priestly service — “and they shall see his face” (Revelation 22:3-4).

XI-D. Already and Not Yet

“But Jerusalem which is above is free, which is the mother of us all” (Galatians 4:26). “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem” (Hebrews 12:22). The verb is in the perfect: *ye are come*. The citizenship is already held. The descent is not yet completed.

XI-E. How the Kingdom Therefore Advances

Because the city descends and is not marched out, the Kingdom of David does not advance by conquest. It comes **alongside** every people, offering covenant and never compelling it. Its Governors govern by consent and by service; its Ambassadors are sent to honour, not to annex; its courts are open to those who submit to them and closed to no one who seeks equity.

A Kingdom whose capital descends from heaven has no need to seize a capital on earth.

Study Questions

What is the direction of motion in Revelation 21, and what does it rule out?

What is the significance of the city being a perfect cube?

Explain “I saw no temple therein” without concluding that worship has ceased.

How do Galatians 4:26 and Hebrews 12:22 establish an “already” alongside the “not yet”?

Why does this doctrine forbid advancing the Kingdom by conquest?

CLASS XII. THE EARTHLY JERUSALEM AND THE HEAVENLY JERUSALEM

Never collapsed into one another; never separated.

CLASS XII. THE EARTHLY JERUSALEM AND THE HEAVENLY JERUSALEM

The question before us: How do the two Jerusalems stand in relation to one another, and what errors follow from getting it wrong?

The Texts

Psalm 48 · Psalm 87 · Isaiah 62:1-7 · Galatians 4:25-26 · Hebrews 12:22 · Revelation 21:2

XII-A. The City on the Earth Is Really Loved

“Beautiful for situation, the joy of the whole earth, is mount Zion... the city of the great King” (Psalm 48:2). “The LORD loveth the gates of Zion more than all the dwellings of Jacob... And of Zion it shall be said, This and that man was born in her” (Psalm 87:2, 5).

The earthly city is not a disposable illustration. God set His name there. The Kingdom of David names itself for that city and for the house that reigned in it.

XII-B. The Promise of Her Renaming

“Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah — *my delight is in her* — and thy land Beulah — *married*” (Isaiah 62:4). “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night” (Isaiah 62:6).

The earthly city has a future in the purpose of God, and watchmen are commanded to give Him no rest until it is established.

XII-C. The Two Must Be Distinguished

“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all” (Galatians 4:25-26).

Paul sets them side by side and distinguishes them sharply. **This is a standing rule of Kingdom teaching and of every Kingdom instrument: always distinguish the earthly Jerusalem from the heavenly Jerusalem.**

XII-D. The Two Errors

Collapsing them — treating the earthly city as though it were already the heavenly — produces a politics that sacralises real estate, confuses a municipality with the Most Holy Place, and makes war holy.

Separating them — treating the heavenly city as a purely spiritual abstraction with no bearing on the earth — produces a piety that abandons the world, denies the descent of Revelation 21, and leaves the ground to whoever wants it.

The Kingdom refuses both. **The earthly is the address; the heavenly is the reality it points to.** An address is not the house, but you cannot reach the house without it.

XII-E. How the Kingdom Writes It

In every instrument and every lesson, when Jerusalem is named, it must be evident which Jerusalem is meant. The Kingdom styles itself the House and Kingdom of David — Jerusalem, the City of David. That is an earthly seat held in the name of a heavenly one, and both halves of that sentence are to be taught.

Study Questions

Cite two passages showing that the earthly city is genuinely loved by God.

What does Isaiah 62 promise, and to whom is the charge of the watchmen given?

How does Galatians 4:25-26 distinguish the two cities?

Describe the error of collapsing them and the error of separating them.

Explain the formula “the earthly is the address; the heavenly is the reality it points to.”

CLASS XIII. THE RESTORATION OF ALL THINGS

Apokatastasis — not a patching, but the completion of the original intention.

CLASS XIII. THE RESTORATION OF ALL THINGS

The question before us: What is being restored, and is restoration a repair of damage or the completion of an intention?

The Texts

Acts 3:19-21 · Romans 8:18-23 · Ephesians 1:9-10 · Colossians 1:19-20 · Isaiah 61:1-4 · Revelation 21:5

XIII-A. The Word

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21). The Greek is *apokatastasis* — restoration to an original and proper condition.

Note what the verse says about the interval: heaven *must receive* Him until those times. The High Priest is in the sanctuary, and He remains there until the restoration. His absence from the earthly scene is not delay; it is the shape of the present age.

XIII-B. Wider Than Humanity

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God... the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:19, 21).

The creation is a party to the restoration. This is why the Kingdom’s doctrine of land, of mining, of water and of the invisible environment is not an addendum to its theology but part of it.

XIII-C. The Gathering Together

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth” (Ephesians 1:10). “And, having made peace through the blood of his cross, by him to reconcile all things unto himself” (Colossians 1:20).

One Head, one gathering, one peace. This is the answer to the fragmentation described in Class VIII. What the false crown scattered, the true Head gathers.

XIII-D. The Commission Read at Nazareth

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek... to proclaim liberty to the captives... to

comfort all that mourn... **and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations**" (Isaiah 61:1-4).

This is the passage our Lord read when He entered His ministry (Luke 4:16-21) — at the age of thirty, at which the Levite entered service (Class II, Class IV). And observe the last clause: the rebuilding is done by **they**. The anointed One proclaims; a people build.

XIII-E. Not a Patching

"Behold, I make all things new" (Revelation 21:5). The word is *kaina* — new in kind, not merely new in time. Restoration is not the repair of a damaged article to its former state. It is the bringing of the original intention to its completion, which the original condition had never yet reached.

Sinai offered a kingdom of priests. The people drew back. The scaffold went up. The High Priest came, carried the office to its source, incorporated His people into it, and the scaffold came down. What remains is the intention itself, arriving.

XIII-F. The Earthly Form of the Mandate

The Kingdom of David does not claim to be the restoration. It claims to be a people set in order to serve it. The D'Vida Living Society, the Twelve Stone Kingdom University, the Governors of the Regions, the Ambassadors, the Ministers and the Chancellors of the Courts are the earthly working form of a priestly mandate: to build the old wastes, to raise the former desolations, and to repair the waste cities.

Study Questions

Define *apokatastasis* and state what Acts 3:21 says about the present age.

Why is the creation itself included in the restoration?

How do Ephesians 1:10 and Colossians 1:20 answer the fragmentation of Class VIII?

Who does the rebuilding in Isaiah 61:4, and why does that matter?

Explain why restoration is completion rather than repair.

CLASS XIV. LIVING AS A PRIEST IN THE KINGDOM

The whole person, the whole week, one life.

CLASS XIV. LIVING AS A PRIEST IN THE KINGDOM

The question before us: What does a member of the Kingdom of Priests actually do on an ordinary day?

The Texts

Romans 12:1-2 · 1 Peter 2:4-12 · Hebrews 13:15-16 · James 1:27 · Micah 6:8

XIV-A. The Living Sacrifice

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1). The phrase rendered “reasonable service” is *logikē latreia* — and *latreia* is the word for the service of the sanctuary.

Paul is describing a priestly act. The offering is the person. There is no altar in this Kingdom on which anything else is laid.

XIV-B. Priestly Intercession

The priest’s first labour is to carry people before God. “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Hebrews 13:15).

Every citizen of this Kingdom holds intercessory office for the Kingdom, for the Sovereign, for the officers, for the nations to which its Ambassadors are sent, and for those who oppose it. A priest who prays only for himself has mistaken the office for a privilege.

XIV-C. Priestly Service

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Hebrews 13:16). “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (James 1:27).

This is the charter of the D’Vida Living Society and the standard of every Ministry of the Kingdom. The measure of the Davidic throne was given in Psalm 72: the condition of the poor, the needy, and him that hath no helper. The measure of the Davidic priesthood is the same.

XIV-D. The Priestly Word

“That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (1 Peter 2:9). “Having your conversation honest among

the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God” (1 Peter 2:12).

The priest speaks for God to men and for men to God. He is watched, and the watching is part of the ministry.

XIV-E. The Whole Person

“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8).

Justice is public; mercy is relational; humility is private. The three together take in the whole of a life. There is no sacred hour and secular remainder in this Kingdom.

A man’s work, his walk, and his private care are one life, and the whole of it is the priestly offering.

XIV-F. The Charge

You were offered this at Sinai and the offer was not withdrawn. You were carried into it by a High Priest who does not vacate His office. You hold it together with a whole people, under one throne, in a city that is coming down.

Serve accordingly.

Study Questions

What does *logikē latreia* establish about Romans 12:1?

Why is intercession described as the priest’s first labour?

By what measure are the Davidic throne and the Davidic priesthood alike judged?

What does 1 Peter 2:12 add to the priestly word?

Explain why Micah 6:8 forbids a division between sacred and secular life.

CLASS XV. THE HIDDEN YEARS, THE DESCENT, AND THE DUAL PURPOSE

Stands with Class IV. Meat for the spiritually strong.

CLASS XV. THE HIDDEN YEARS, THE DESCENT, AND THE DUAL PURPOSE

This class stands with Class IV and is given here at the end so that no student's earlier work is disturbed. It is meat and not milk: it is set for those already strong in the earlier classes, and a student is counselled to hold Classes IV and V clearly in mind before entering it.

The question before us: Why were there thirty silent years before the ministry began, why did He come down lower than the angels to live them, and what were the two purposes He came to accomplish?

The Texts

Hebrews 2:5-18 · Hebrews 7:3, 16, 24-27 · Hebrews 8:1-4 · Hebrews 9:11-28 · Hebrews 10:10-14 · Hebrews 13:11-13 · Luke 2:41-52 · Luke 3:23 · Luke 4:16 · John 7:15 · Mark 6:3 · 1 Peter 2:4-5 · Ephesians 2:19-22 · 2 Corinthians 6:16

XV-A. Why the Virgin Birth Was Necessary to the Argument

Class IV established that Hebrews concedes the tribe: "it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Hebrews 7:14). The concession is made because in that age descent was reckoned through the father, and Joseph — "as was supposed" the father (Luke 3:23) — was of the house of David, of Judah.

Now observe what the virgin birth does to that reckoning. There is no true paternal line at all. There is no father to count from. And this is precisely the condition Hebrews requires of the priest of the higher order: "**without father, without mother, without descent, having neither beginning of days, nor end of life**" (Hebrews 7:3).

The point is not that Mary had no ancestry or Joseph no house. The point is that the office cannot be traced through either of them, because the office does not descend. It is held "after the power of an endless life" (Hebrews 7:16). The manner of His entering the world matched the manner of His priesthood: neither one can be inherited.

XV-B. The Hidden Years: What Scripture Does Say

Scripture is not wholly silent about the thirty years. It gives us a small number of firm things, and they are enough.

At twelve, at the feast, He remained behind in Jerusalem and was found "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46-47). That is the age of what is today called bar mitzvah — the term itself is later than the text, and a teacher should say so — the age at which a Hebrew boy became accountable to the commandment. His answer to His mother was: "**wist ye not that I must be about my Father's business?**" (Luke 2:49).

Then: "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Increase implies a course. Paul describes such a course in the ordinary way: an heir, "though he be lord of all," is "under tutors and governors until the time appointed of the father" (Galatians 4:1-2).

He entered public ministry at thirty (Luke 3:23) — the age at which a Levite entered the service of the sanctuary (Numbers 4:3). He was at home in the synagogue: "as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16) — and He was handed the scroll, which is not done for a stranger. He was addressed as **Rabbi** by a ruler of the Jews (John 3:2), and Nicodemus called Him "a teacher come from God." He took no wife, and in that society a single man of thirty is not the ordinary case; the celibacy of a life wholly given to the sanctuary is the priestly pattern, not the domestic one.

Taken together these are the marks of a life formed in the Word from childhood and held in reserve for an hour appointed.

XV-C. The Honest Seam

Some have drawn from those breadcrumbs the conclusion that He was formally enrolled in a rabbinical school. The Kingdom does not teach that as fact, and a student must be told why.

Two texts stand across it. The first: "**How knoweth this man letters, having never learned?**" (John 7:15). The fairest reading is that He had never learned *in their schools at Jerusalem* — the men of the city knew their own rolls and He was not on them. The second: "**Is not this the carpenter, the son of Mary?**" (Mark 6:3). He was known in Nazareth as a tradesman.

Neither text destroys the pattern of XV-B — a man may hold a trade and a calling both, as Paul kept his tents (Acts 18:3) while sitting at the feet of Gamaliel (Acts 22:3). But they forbid us to say more than the text says. **Therefore: the formation is certain, the enrolment is not.** And nothing in this course rests upon it. The load is carried by the endless life, not by a schoolroom.

XV-D. Lower Than the Angels

Here is the deeper matter, and the King has named it rightly.

"But we see Jesus, **who was made a little lower than the angels** for the suffering of death, **crowned with glory and honour**; that he by the grace of God should taste death for every man" (Hebrews 2:9).

Read the order of that verse carefully, for it is easily misquoted. He was not crowned *with* death. He was crowned with glory and honour **for** the suffering of death — the suffering is the ground of the crowning, not the crown itself.

And mark what the descent cost. The angels are of a higher order of substance than man; man is made of dust (Genesis 2:7; Psalm 103:14). To become lower than the angels is to step down out of an incorruptible frame into a frame that hungers, tires, bleeds and dies. He did not do it because dust is honourable. He did it because **angels cannot die**, and the work required death.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2:16). "Wherefore in all things it behoved him to be made like unto his brethren, that he might be **a merciful and faithful high priest**" (Hebrews 2:17).

The whole descent is stated by the writer himself as priestly qualification. He went down into the dust in order to be able to serve at the altar as one of us.

XV-E. The First Purpose — the Priest: Established, Lifted Up, Building Inward

He was not made a priest by Aaron's line, so His priesthood had to be established in the earth by another title altogether — by the oath of God: "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec" (Hebrews 7:21; Psalm 110:4).

Then the offering being finished, He was lifted up: "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" (Hebrews 8:1-2).

And from that heavenly seat He does not rebuild a house of stone. **He builds the earthly priesthood from the inside of the saints.** "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices" (1 Peter 2:5). "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are **builded together for an habitation of God through the Spirit**" (Ephesians 2:21-22). "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:16).

The habitation is no longer pitched *over* men. It is pitched *within* them. That is the Kingdom of Priests: not a caste standing between God and the people, but God's own dwelling framed out of the people themselves.

XV-F. The Second Purpose — the Sacrifice: Offered Once

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once, when he offered up himself**" (Hebrews 7:27).

"Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place**, having obtained eternal redemption for us" (Hebrews 9:12).

"Now **once in the end of the world hath he appeared to put away sin by the sacrifice of himself**" (Hebrews 9:26). "So Christ was **once offered** to bear the sins of many" (Hebrews 9:28).

"We are sanctified through the offering of the body of Jesus Christ **once for all**" (Hebrews 10:10). "But this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God" (Hebrews 10:12). "For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

Seven times the writer says *once*. He is not repeating himself out of poverty of language. He is closing a door.

XV-G. Why the Two Purposes Are One Purpose

Here is the heart of the class, and it should be taught plainly.

Under the Levitical order the priest and the victim were always two. The priest lived and the lamb died; and because the lamb died and the priest lived, the priest had to return tomorrow with another lamb. The repetition was not a flaw in the men. It was the arithmetic of a two-part sacrifice.

Under the order of Melchizedek they are one. He is the Priest and He is the Offering. "He offered up himself." And because the Offering was perfect, the ministry does not repeat.

From that single fact everything else in Hebrews follows:

Because the offering is finished, the priesthood is ἀπαράβατος — unchangeable, untransferable: "But this man, because he continueth ever, hath **an unchangeable priesthood**" (Hebrews 7:24). No successor is required, because nothing remains to be offered. **This is why the Kingdom confesses no man as High Priest** — not from modesty, but from Hebrews. The Sovereign moves alongside the priests; he does not stand in the sanctuary in the place of the One who is seated there.

And because He "ever liveth to make intercession for them" (Hebrews 7:25), the office is not vacant either. It is held by a living Priest who cannot die, and who therefore builds His priesthood **inward** into living men rather than **forward** through dying men. A bloodline ends at a grave. An endless life does not.

XV-H. A Place to Be Careful

One verse must be handled honestly or the doctrine will be accused: "**For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law**" (Hebrews 8:4).

The writer is not denying that Christ acted as Priest on the earth. He is denying that His was ever a *Levitical* office — on earth, under that law, the altar was already staffed and He had no standing at it. So the matter is stated this way, and a teacher should keep the order:

Earth was the altar. Heaven is the mercy seat. His earthly priestly act was the offering of Himself, and it was made outside the camp: "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:11-12). The sanctuary ministry — the carrying in of the blood, the intercession — is exercised from the heavenly seat. And from that seat, the building of the earthly priesthood within the saints.

Put so, no man can charge the teaching with dressing Christ in a Levitical vestment He never wore, and the doctrine stands whole.

XV-I. What Follows for the Kingdom

Four things follow, and they govern Kingdom practice:

No repetition. The Kingdom offers no sacrifice of any kind. Its altars are the persons of its citizens (Romans 12:1) and nothing else is laid upon them.

No succession. No office in this Kingdom is a continuation of the High Priesthood, and no holder of any office may be addressed as though it were.

No exclusion. Since the building is inward and of living stones, the priesthood is not a class within the people. It is the people, built.

No contempt for the dust. He went down below the angels to take it. A Kingdom that honours the descent cannot despise bodies, labour, land, water or the poor. The doctrine of the descent is the reason the Ministries of this Kingdom are practical and not merely devotional.

Study Questions

How does the virgin birth answer the condition set out in Hebrews 7:3, and why does it matter to the argument of Class IV?

List the marks Scripture gives of the hidden years, and state precisely what they do and do not establish.

State the two counter-texts to a formal rabbinical enrolment, and explain why the course does not rest upon that claim.

Quote Hebrews 2:9 correctly and explain the relation between the suffering and the crowning.

Why did the work require a nature lower than the angels?

State the two purposes of His coming in the order Hebrews gives them, with one text for each.

Explain the Levitical arithmetic of priest-and-victim, and what changes when the two become one.

How does the single offering account for the priesthood being unchangeable (Hebrews 7:24)?

How is Hebrews 8:4 to be held without denying that Christ acted as Priest on the earth?

Name the four consequences that follow for Kingdom practice, and give the reason for each.

COURSE COMPLETION

A student who has completed this course should be able to:

State the textual correction from “kings and priests” to “a kingdom of priests,” and explain why it is a constitutional and not merely a textual matter.

Trace the Melchizedek order from Genesis 14 through Psalm 110 to Hebrews 7 and 8.

State and defend the two pillars of the Davidic Covenant from Jeremiah 33.

Describe the Levitical order as a provision given in answer to the people’s request, and explain its completion in AD 70 as the removal of a scaffold.

Articulate the incorporation of the people of God into the one Priest from John 14 and 1 Peter 2, and state the boundary that no member is the High Priest.

Distinguish the earthly Jerusalem from the heavenly Jerusalem without collapsing or separating them.

Apply the priestly calling to the whole of life — work, walk, and private care.

State the dual purpose of the Incarnation — the Priest established and lifted up to build inward, and the perfect Sacrifice offered once — and explain why the two are one purpose. (*Class XV*)

Set forth under the hand of His Majesty King David Joel, House of Weems, Crown Sovereign of the House and Kingdom of David. These are not the teachings of a man. They are what God has opened his eyes to see of what is His own teaching.

Filed to GKM_OPERATIONS under the authority of the Crown Sovereign, His Majesty King David Joel, House of Weems.

Let the whole earth be filled with His glory. Amen, and Amen.

SOVEREIGN APPROVAL AND RATIFICATION

Proclaimed and set forth under the hand and seal of the Sovereign, that this curriculum for the instruction of every citizen and servant of the Kingdom may stand memorialized and in force.



David Joel /L.S./

His Majesty King David Joel, House of Weems
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