Jesus Christ in the Old Testament
(Part 6 – Jesus, The King-Priest Melchizedek)

(Genesis 14 & Hebrews 7)

2/15/2015

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v. 18-22 - Clearly the emphasis is not on Abraham but rather on **"the most High God"** (a title for God repeated four times in this context – v. 18, 19, 20, 22). "The Most High God" = El Elyon (vv.18,19,20,22)

Abram's victory over the Amorite Coalition:

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Abraham is about to be lauded as the hero by the king of Sodom, until the mysterious appearance of one named Melchizedek appears on the scene and revealed El Elyon as the real Hero.

v. 18

"Melchizedek" – *Melchi (Meleck)* = "King"; *Zedek* = "righteousness"

Who is this one named Melchizedek?

Many theologians view him as a type of Christ (just as the Passover Lamb serves as a picture of Christ or just as Abraham's offering of Isaac on Mt. Moriah serves as a type of Christ's sacrifice).

Other theologians view him as a pre-incarnate appearance of Christ Himself.

Support for this view includes:

1) **His mysterious appearance** (He quickly and abruptly comes and goes – Just as Christ often does as He made frequent brief appearances as The Messenger of Yahweh etc.).

2) **His name means: "King of Righteousness" and He was the "King of Peace"** (only Christ is king of both).

3) **He is called the King of Salem** (Not specifically Jerusalem) (v.18a). Jesus is predicted by Isaiah as the "Prince of Peace" (Is. 9:6).

4) **He brought bread and wine** (as Christ did at the Last Supper). (v.18).

5) **He held the offices of both King and Priest** (No one in Israel was to hold these two offices together, except "Joshua" (Jesus) (v.18).

6) **He had the authority to bless Abram** (making Him superior to Abraham) (v.19).

7) **He receives tithes from Abram**

8) **He had no genealogy** (Heb. 7:3); Christ would come from Heaven with no genealogy in regards to His Divine Nature.

Whether Melchizedek is a type of Christ or Christ himself. The lessons still remain regarding Christ.

See: Psalm 110 (A Messianic Psalm showing Adonai as David's Lord who will one day conquer and rule)

Psalm 110:4 The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

See: Hebrews 7

Having shown Christ to be superior to the Old Testament prophets, Moses, angels, and priests, the writer now shows Christ's supremacy over the Old Testament Levitical order of the priesthood. Since Jesus Christ was not from the line of Levi but from Judah (7:14), He would not qualify to be a Jewish priest, unless He could be linked to another order of priesthood. To the Jews, who were big on tracing the genealogical pedigree to see who could qualify to be a priest, Christ could never qualify were it not for "the Melchisedec factor."
Jesus Christ was not of the tribe of Levi, but Judah; therefore, He could not be a Levitical priest. He is in a superior order of priests -- namely, *"the order of Melchisedec"* (5:10, 6:20; 7:17, 21b)

***Notice how great Jesus Christ is by comparing Him with Melchisedec.**
Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

1. Melchizedek was both King and Priest (v. 1)

2. Melchizedek's Names are both "King of Righteousness" and "King of Peace" (v. 2)
"Tenth" - a tithe; 10% of all the plundered goods.
Melchisedec's name means: "King of Righteousness."
"Melchi" from *Melek* = King "Sedec" from *Sedeq* = Righteousness

3. Melchizedek had no earthly, priestly, Levitical, written genealogy (v. 3)
"Without father...mother...descent...neither beginning of days nor end of life" - ie. no recorded genealogical records of father, mother, descent, nor birth or death dates.
Melchisedec was sort of a man who "dropped out of nowhere." "Now you see him, now you don't" as far as the written record is concerned. Just three brief historical verses describing him (Gen. 14:18-20). "Since there is no account of Melchisedec's death as far as the record is concerned, it seems that Melchisedec is still serving as a priest and king.

4. Melchizedek didn't give tithes, but received them (v. 4-6a; 8-10)

5. Melchizedek was the "Blesser", and therefore was greater than the one He blessed

6. Melchizedek not bring carnal commands but the power of an endless life (v. 11-19)

7. Melchizedek was not ordained by men on earth, but by God in Heaven (v. 20-21)

In light of Hebrews 7 . . .
1) Any human priesthood today is an abomination to God (a violation of Christ's exclusive right as mediator).
2) We should not look to man for atonement (to satisfy God), but to Christ.
3) We have One who makes intercession for us (Rom. 8:34).
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Support for this view includes:

1) **His** _____ (He quickly and abruptly comes and goes – Just as Christ often does as He made frequent brief appearances as The Messenger of Yahweh etc.).

2) **His name means: "King of** _____**" and He was the "King of** _____**"** (only Christ is king of both).

3) **He is called the King of** _____ (Not specifically Jerusalem) (v.18a). Jesus is predicted by Isaiah as the "Prince of Peace" (Is. 9:6).

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8) **He had** _____ (Heb. 7:3); Christ would come from Heaven with no genealogy in regards to His Divine Nature.

Whether Melchizedek is a type of Christ or Christ himself. The lessons still remain regarding Christ.

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Jesus Christ was not of the tribe of Levi, but Judah; therefore, He could not be a Levitical priest. He is in a superior order of priests -- namely, *"the order of Melchisedec"* (5:10, 6:20; 7:17, 21b)

***Notice how great Jesus Christ is by comparing Him with Melchisedec.**
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In light of Hebrews 7 . . .

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Genesis 14:1-24

In Genesis 14, the reality of war comes home to Lot and the cities he dwelt in.

"The kings of Jordan served Chedorlaomer for twelve years [meaning they sent him tribute – produce and money], but they rebelled in the thirteenth year [meaning they did not send anything that year], and in the fourteenth year he came to subjugate them. It was not uncommon for such campaigns to be held annually for the purpose of controlling vassal city-states." (Ross, p. 298)

"From our modern viewpoint, the invasion was a minor skirmish; but in that day, it was considered a major international conflict." *Wiersbe, p. 32)

v. 13
"These were confederate with Abram" – Because of the virtue in Abraham's life, even his Gentile neighbors gave him allied support. "When a man's ways please the Lord, He makes even his enemies to be at peace with him."

v. 14
Abraham did not go to battle to deliver Sodom (for they were wicked – 13:13), but to deliver his nephew Lot.

Gen. 14 gives us the Bible's first example of what might be termed a "Holy War."

Abraham's 318, plus the few who perhaps accompanied Aner, Eshcol, Mamre, were humanly speaking no match for the mightier coalition of the eastern kings.

v. 15
Damascus is a <u>long way</u> (over 100 miles) from Hebron (where Abram lived or the area of the Dead Sea (where Lot lived)! Distance wouldn't stop Abraham from delivering his nephew.

This conquest by Abraham is a strong testimonial to God's faithful promise to make Abraham great and to bless those who bless him and curse those who curse him (Gen. 12:3).

v. 18-22
Clearly the emphasis is not on Abraham but rather on **"the most High God"** (a title for God repeated four times in this context – v. 18, 19, 20, 22).

In a day of pantheism, God made it clear that he was the One above everything that is called god. This name points to the majesty of God. He is above all!

The Drama of Genesis 14 unfolds in 3 episodes:

vv.1-12- The Capture
(Lot & the cities he dwelt in are captured by powerful eastern kings)
vv.13-16 - The Conquest
(Abram delivers Lot in a strategic night attack)
vv.17-24 - The Coronation
(Abram is met with honor; but the glory goes to God)

"The Most High God" = El Elyon (vv.18,19,20,22)

Abram's victory over the Amorite Coalition:

v. 17
"The valley of Saveh" – could be the Kidron Valley (east of Jerusalem).

This valley, known also as the Kings' Dale or the Kings' Valley (cp. II Sam. 18:18), is also known as the Valley of Decision or the Valley of Jehosophat, located just down the hill from Jerusalem.

Abraham is about to be lauded as the hero by the king of Sodom, until the mysterious appearance of one named Melchizedek appears on the scene and revealed El Elyon as the real Hero.

v. 18
"Melchizedek" – *Melchi (Meleck)* = "King"; *Zedek* = "righteousness"

His name means "King of righteousness" or "righteous king." Ultimately the only righteous king (of which Melchizedek serves as a prefigurement) is Jesus Christ (Rev. 19:11-16).

"King of Salem" = "king of peace". He was the king of a place called "Peace." Note: Jerusalem, means "city of peace" cp. Ps. 76:2).

If Melchizedek was merely a man and therefore a type of Christ "Evidently a group of people who knew the true Creator-God lived in Jerusalem under the king-priest Melchizedek. The Tell Mardikh tablets (c. 2300 B.C.) contain the name Jerusalem and hundreds of other place and personal names like Hazor, Megiddo, Gaza, Abram, Israel." (Ryrie note, Gen. 14:18).

"Priest of the Most High God" – According to Psalm 110:4 and Hebrews 7, Melchizedek had a priestly "order" that was totally unique from the Levitical order of priests (which would be established by Moses over a millennium later).

"Melchizedek . . . brought forth bread and wine" – God takes care of His hungry and thirsty troops through this "man of God". The "bread and wine" would be the basic staples needed by Abraham and his men.

It is interesting that our High Priest, Jesus Christ, also gave these two items to his disciples, telling them that they were to be reminders of His body and blood, which were sanctified that we might live forever.

"The Most High God" – *El Elyon* - God, the God over all. Demonstrating God's sovereignty. There is no power above God; He rules with sovereign control over everything and everyone.

God places much emphasis on the size of the armed forces who captured Lot and plundered Sodom and Gomorrah (v. 1-12) so as to demonstrate the supernatural deliverance that was necessary to recover them.

The implied glory goes not to Abraham for the conquest but to the God who blessed Abraham with victory.

"Little is much when God is in it."

Abraham gave Melchizedek 10% of the spoils taken in battle (Heb. 7:4). This offering was out of gratitude to God for the victory He gave.

El Elyon blessed Abraham with material goods, so Abraham turned around and gave 10% of it back to God (via God's minister Melchizedek).
Our RICHES come from El Elyon;
We don't ultimately need the world's help (v.21-24)

v. 21
It is interesting that this ruler of Sodom, King Bera, has a name which means "gift" suggesting that the world bargains for your allegiance (Wiersbe, p. 37).

v. 22
Apparently, Abraham's decision to not receive honor from the world was made after his meeting with Melchizedek.

"Abraham was far more prepared to resist the offer from Sodom after receiving the blessing of Melchizedek" (Ross, p. 295).

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See: Hebrews 7

V. 1 - ***"For this Melchisedec" -*** The writer of Hebrews now returns to a subject he had planned to expound upon in 5:10, but was stopped short to interject the parenthetical exhortation in 5:11 - 6:20.

Having shown Christ to be superior to the Old Testament prophets, Moses, angels, and priests, the writer now shows Christ's supremacy over the Old Testament Levitical order of the priesthood.

Since Jesus Christ was not from the line of Levi but from Judah (7:14), He would not qualify to be a Jewish priest, unless He could be linked to another order of priesthood.

To the Jews, who were big on tracing the genealogical pedigree to see who could qualify to be a priest, Christ could never qualify were it not for "the Melchisedec factor." (Incidentally, no legitimate Jewish priesthood could exist today, since all the genealogical records were destroyed in 70 A.D.).

Christ is not a Levitical priest but a "Melchisedecal" priest.

Comparisons are often a helpful illustrative tool (EX: how often we compare one person with another). In Hebrews 7 Christ is compared to Melchisedec.

SEE: Gen. 14:18-20. After Abraham's conquest of the confederacy of kings (who took his nephew Lot captive [v. 12], he was met by a unique individual named Melchisedec (who was either a preincarnate appearance of Christ or was a historical person, a type of Christ).

SEE: Psalm 110:1-7. A Messianic psalm proclaiming Christ as *"priest forever after the order of Melchisedec"* (v. 4).

"Priest" - a priest was a mediator between God and men, one who would intercede with a sacrifice to appease God's offended holiness.

Jesus Christ was not of the tribe of Levi, but Judah; therefore, He could not be a Levitical priest. He is in a superior order of priests -- namely, *"the order of Melchisedec"* (5:10, 6:20; 7:17, 21b)

***Notice how great Jesus Christ is by comparing Him with Melchisedec.**

Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

1. Melchizedek was both <u>King and Priest</u> (v. 1)

No Old Testament Jewish priest also held the office of king. Only in Melchisedec and Christ does one man hold two offices at the same time.

Jesus rules as King and mediates between God and men as Priest.

In the Old Testament the throne and the altar were separated (Reason: Only Christ as this right to hold both offices).

Anyone, even a king, who tried to invade the priests' office was judged by God (EX: King Saul (I Sam. 15); King Uzziah (II Chron. 26:19).

SEE: Zechariah 6:9-13.

Joshua the post-captivity High Priest of Israel is a <u>type</u> of *"Joshua"* (Jesus Christ).

Note: V. 12-13 speaks of Christ, who will reign as <u>king</u> and mediate as <u>priest</u> (v. 13).

2. Melchizedek's Names are both "King of <u>Righteousness</u>" and "King of <u>Peace</u>" (v. 2)

***"Tenth"* -** a tithe; 10% of all the plundered goods.

Melchisedec's name means: "King of Righteousness."
"Melchi" from *Melek* = King
"Sedec" from *Sedeq* = Righteousness

(It is interesting to note that the city of Jerusalem will one day be called "The Lord our Righteousness" -- Jer. 33:16 -- because of the Lord Jesus' rulership over the New Jerusalem.)

"Salem" = Heb. *shalom* = peace

Jeru<u>salem</u> means the city of peace; hence Melchisedec was the king of Jerusalem ("Salem" being an abbreviated form of Jerusalem; perhaps the word is shortened here with the ultimate view towards Jesus not merely being the king of the city of peace, but of peace itself).

3. Melchizedek had no earthly, priestly, Levitical, written genealogy (v. 3)

There was no written genealogy regarding Melchizedec. If Melchisedec was a type of Christ, he had one. However, it was never recorded, so that he could serve as a type of Christ, who in terms of His divine nature, had no pedigree.

"Without father...mother...descent...neither beginning of days nor end of life" **-** ie. no recorded genealogical records of father, mother, descent, nor birth or death dates.

Melchisedec was sort of a man who "dropped out of nowhere." "Now you see him, now you don't" as far as the written record is concerned. Just three brief historical verses describing him (Gen. 14:18-20).

"Since there is no account of Melchisedec's death as far as the record is concerned, it seems that Melchisedec is still serving as a priest and king. This is another way in which he is like the eternal Son of God" (Wiersbe, p. 74).

Christ (in essence) came from Heaven (He is the *"true bread (manna) which came down from Heaven"* - Jn. 6:51). He is *"the Lord from Heaven"* (I Cor. 15:47).

The first half of this verse seems to indicate that Melchisedec was Christ incarnate; however, the second half, which states *"made like unto the Son of God,"* supports the fact that Melchisedec was not actually Christ but was a man who held an office "like unto Christ." (I believe he was a type of Christ)

4. Melchizedek didn't give tithes, but <u>received them</u> (v. 4-6a; 8-10)

V. 4

The fact that Abraham gave tithes to Melchisedec <u>pre-law</u> may indicate that tithing is an abiding principle of God (not limited to the Old Testament Israelites).

According to II Cor. 9 and I Cor. 16, God wants our giving today to be:

1) Bountiful (II Cor. 9:6 - tithing is the "kindergarten" of giving)
2) Deliberate (planned - v. 7a)
3) Cheerful (v. 7b)
4) Regular (I Cor. 16:1-2a)
5) Proportionate (v. 2b)
6) Anonymous (v. 2c)

V. 8

The Levitical priests would eventually die, but Christ lives on!

Remember, when you give, you are ultimately giving to Christ (Mt. 25:40).

V. 9-10

<u>The Line of Abraham</u>

Abraham. . . Isaac. . . Jacob. . . Levi. . . Aaron. . . Aaron's sons

Levi, who was born three generations later, is said to have existed (in seed form) in the loins (insides) of Abraham (and thereby had part in giving tithes <u>to</u> Melchisedec, showing Melchisedec's supremacy over Levi). [NOTE: This fact of Levi being in the loins of Abraham also demonstrates the doctrine of "seminal headship." That the human nature is passed on from the male seed.]

5. Melchizedek was the "<u>Blesser</u>", and therefore was greater than the one He blessed

V. 6b
One might expect that the man who had the promises of the land, seed, and blessing would do the blessing, Instead, Abraham receives it.

V. 7
Without dispute or doubt, the one who has the ability and authority to bless is greater than the ones he blesses.

Do we bless God or does He bless us? He blesses us, and we can only thank Him for His blessing.

6. Melchizedek not bring carnal commands but the power of an <u>endless life</u> (v. 11-19)

V. 11
If something is perfect, it never needs a replacement. Yet David prophesied (Ps. 110:4), that One would function as a priest after a new, unique order.

V. 12
If one element of the Law could be changed (I.e. that being the Law regarding the priesthood), this would also necessitate an alteration of the Law itself.

Note: Christ came not to destroy it but to fulfill it. We are not under the civil and ceremonial aspects of the Mosaic Law today. This ended at Calvary, with the torn veil in the Temple.

V. 13
No man from the tribe of Judah ever ministered at the Temple's altar.

V. 14
Christ: *"the Lion of the tribe of Judah"* (Rev. 5:5).

V. 15
It was clearly essential that if anyone was to ever serve as Priest (outside of the line of Levi), he would have to be of the order of Melchisedec.

V. 16
"Who is made" **-** who is made a priest

"Not after the Law of a carnal commandment" - that which gave the Old Testament priests their <u>authority</u> was a legal regulation regarding ancestry; but Christ's authority to act as priest does not stem from a written law to regulate human affairs, but from His power of a never-ending existence as God! Carnal commands can be changed or end, but that which is eternal (as Christ Himself is) never ends.

V. 17
The stress here is on the words *"<u>forever</u>."*

V. 18
The point: When a Law becomes weak and useless, it is disannulled (or set aside; no longer binding). (EX: Laws that are no longer on the books today in America).

V. 19
"The Law made nothing perfect" - The Law could not save; only condemn (Rom. 3:20; Gal. 3:19).

This is a good verse for anyone seeking to be saved by the keeping of some law (EX: 7th Day Adventists; Jehovah's Witnesses; Roman Catholics, etc.)

The word ***"hope"*** shows that a certain "hope" (or confident faith) replaced "law."

Our hope is in Christ and His finished word. Only in Christ are we reconciled to God. No law or priest can do this.

7. Melchizedek was not ordained by men on earth, but <u>by God in Heaven</u> (v. 20-21)

It wasn't as if Christ assumed an office without being sworn in. However, His ordination didn't come from man but from God the Father.

CONCLUSION:

In light of Hebrews 7 . . .

1) Any human priesthood today is an abomination to God (a violation of Christ's exclusive right as mediator).

2) We should not look to man for atonement (to satisfy God), but to Christ.

3) We have One who makes intercession for us (Rom. 8:34).

4) We have eternal security in Jesus (Heb. 7:25).