

There's more the story
(Melchizedek) **Genesis 14:17-20**

The most quoted Old Testament verse in the New Testament - Psalm 110:1

- **Psalm 110:1-4** The Lord says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."² The Lord will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies."³ Your people [a] will volunteer freely in the day of Your [b] power; In [c] holy array, from the womb of the dawn, [d] Your youth are to You as the dew. ⁴ The Lord has sworn and will not [e] change His mind, "You are a priest forever According to the order of Melchizedek."
- This is the most requested OT verse in the NT, and it speaks of Christ reign as King. In verse 4 of this chapter, we see a reference to Melchizedek, "stating that *"LORD has sworn and will not change His mind, You are a priest forever (Jesus) in the order of Melchizedek."* Here the order of Melchizedek links kingship and priesthood.

In the Old Covenant one could not be both priest and king

- Melchizedek is mentioned as being a priest and king before the Old Covenant law is given and before the Levitical priesthood is established. In the Old Covenant a person could not be a priest and king. The Levites were the tribe that the priest (**Deuteronomy 18:1-8**) was to come from whereas Judah was the tribe the kings would come from (**Genesis 49:8-12**). The fact that Melchizedek was mentioned as priest and king is pointing past the Old Covenant as no one under the law could hold both offices (Judah and Levi tribes respectively). Melchizedek is a type and shadow pointing to Jesus as He is both King and High Priest. Hebrews continues to labor this point that the Old Covenant could not be perfect and bring about a priest in the order of Melchizedek since again, no person would be king (tribe of Judah) and priest (tribe of Levi).
- One example we have in the Bible to show that God was serious with the delineation of the roles of a priest and king according to the tribes that He had appointed to fulfill each role is King Uzziah (the same Isaiah 6 king, in the year of king Uzziah death). We see this example in **2 Chronicles 26**. King Uzziah had had success as a king in Judah and gained fame due to his success in war and inventions of cutting-edge weapons of war. However, the fame that he had led to pride which would ultimately be his downfall. In **2 Chronicles 26:16-23** we see the story of Uzziah trying to have both roles as king and priest and this ended badly for him. Uzziah was a king from the tribe of Judah and he was stricken with leprosy after trying to act in the temple with priestly duties.
 - ¹⁶ But when he became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the Lord his God, for he entered the temple of the Lord to burn incense on the altar of incense. ¹⁷ Then Azariah the priest entered after him and with him eighty priests of the Lord, valiant men. ¹⁸ They opposed Uzziah the king and said to him, "It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful and will have no honor from the Lord God." ¹⁹ But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the Lord, beside the altar of incense. ²⁰ Azariah the chief priest and all the priests looked at him, and behold, he was leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the Lord had smitten him. ²¹ King Uzziah was a leper to the day of his death; and he lived in a separate house, being a leper, for he was cut off from the house of the Lord. And Jotham his son was over the king's house judging the people of the land. ²² Now the rest of the acts of Uzziah, first to last, the

prophet Isaiah, the son of Amoz, has written. ²³ So Uzziah slept with his fathers, and they buried him with his fathers in the field of the grave which belonged to the kings, for they said, "He is a leper." And Jotham his son became king in his place.

An interesting note is that after king Uzziah died (Isaiah 6), Isaiah sees Jesus sitting on His throne as King

- Jesus is the King of Kings (1 Timothy 6:15, Rev 17:14, Hebrews 1:8)
- Jesus is the great High Priest (Heb 4:14-16, Hebrews 2:17)
- This shadowing of Melchizedek showing that one would come as a King and Priest is a type and shadow pointing to Christ.

Hebrews 7-Melchizedek's priesthood like Christ's

King of Salem

- Melchizedek is king of Salem, which is king of peace (Heb 7:2). Jesus is the Prince of Peace (Is 9:6). Salem is also mentioned in Psalm 76:2 as the place where the tabernacle was located. Salem is the ancient name for Jerusalem.

King of Righteousness

- Melchizedek's name is formed by the Hebrew words "melek" which means kings and "tsedek" which means righteousness.
- Christ is our righteous (Jeremiah 23:6, 1 Cor 1:30). His righteousness is imputed to us in forensic justification and His righteousness imputed to us is the only hope we have in eternal salvation.

Without father, mother, no beginning, no end of life, perpetual priest

- Melchizedek is noted to have no recorded genealogy or documentation of his birth or of his death. The Old Testament presents Melchizedek specifically and solely as a king and priest providing neither his genealogy that preceded him or his genealogy that succeeded him so that He would symbolize an "eternal king and priest" since he had no record of documentation of birth or death (Melchizedek did have parents, just not a genealogy record that could be found). This would be a type and shadow to point to Jesus, the only true eternal king and priest who is without beginning or without end. This speaks to His eternal nature as He has life in Himself (aseity).
- The importance of God having no beginning and no end of days is that since He has no end of days and He is eternal, then He will always be the King of Kings having all sovereignty from His Holy Throne. He will always be a High Priest interceding for His elect.

Tithing lesser to the greater

- In antiquity the lesser paid tithes to the greater. Abraham is the father of faith and by Abraham paying tithes it shows the superiority of Melchizedek both to Abraham and the Levites. Christ is superior to Abraham and the Levites as He is to whom the promise dwells and He is both King and Priest.

Priests prevented by death to continue as priest

The priests in the Covenant were always changing because death of the priests preventing them from continuing forever. But Melchizedek being mentioned as a type of Christ with the note of having no ending of days is pointing to the fact that Christ's priestly role will never be stopped or prevented by death. He intercedes for His elect and justifies them as long as He lives which is why the elect are eternity secure and cannot be separated from the love of God (**Romans 8:28-39**).

Bread and Wine

Melchizedek is also noted in **Genesis 14:18** as bring bread and wine. The bread and wine are a reference and shadowing of the body that was broken and blood of Jesus that would be shed in the New Covenant. As Melchizedek is pointing to Jesus, it is only fitting that He would bring the bread and wine as Jesus did by offering His body and shedding His blood (**Matthew 26:26-29**) to be the High Priest for all He died for and to bless them in salvation.

Melchizedek blessed Abraham, God blessed Abraham

- Melchizedek blessing Abraham shows his superiority to Abraham and points to Christ. Abraham would be blessed by God.
 - **Genesis 12:1-3** Now the Lord said to Abram, “[a]Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; ² And I will make you a great nation, And I will bless you, And make your name great; And so [b]you shall be a blessing; ³ And I will bless those who bless you, And the one who [c]curses you I will [d]curse. And in you all the families of the earth will be blessed.”
- The blessing of Abraham finds its ultimate fulfillment in Jesus.
 - **Galatians 3:16** Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.
- All those who believe in Christ are the children of Abraham by faith. All believers are declared righteous just as Abraham was, by faith. All who believe in Christ as the beatitudes proclaim are the blessed ones.
- The true blessedness of God is found in a synonymous parallelism in **Numbers 6:24-27**. Being blessed by God is when He makes His face shine upon you and lifts His countenance on you. The opposite of this blessing and light is darkness which is why hell is described as a place of utter darkness. However, we are told in **Revelation 21:23** and **22:4-5** the ultimate and final fulfillment is when we see His face and the light of a lamp or the light of the sun will be needed because the light of His countenance and face will shine upon us!
- **Hebrews 6:13-20** For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, ¹⁴ saying, “I will surely bless you and I will surely multiply you.” ¹⁵ And so, having patiently waited, he obtained the promise. ¹⁶ For men swear by [k]one greater than themselves, and with them an oath given as confirmation is an end of every dispute. ¹⁷ [l] In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, [m]interposed with an oath, ¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have [n]taken refuge would have strong encouragement to take hold of the hope set before us. ¹⁹ [o] This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters [p]within the veil, ²⁰ where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

There's more to the story!!!

