



MELCHIZEDEK

WHAT DO WE KNOW ABOUT HIM?

- Melchizedek means King of Righteousness, King of Peace or King of Jerusalem before Jerusalem was established.
- Three Reference in the bible only
 - Genesis 14
 - Psalm 110
 - Hebrews 5&6
- In Genesis 14:18, Melchizedek brought bread and wine to Abram after Abram's victory over the four kings (led by who had overrun Sodom and Gomorrah and had taken Abram's nephew Lot prisoner. He blessed Abram in the name of [El Elyon](#) (God Most High). Then *he gave him a tenth of everything* (a translation which preserves the ambiguity of the original).
- He blessed Abram, He who gives the blessing is greater than he who receives it
- Abram gave him a 10% tithe
- Levi, yet unborn, paid him tithes in the person of Abraham;
- He was made priest not without an oath
- His priesthood can neither be transmitted nor interrupted by death: “this man, because he continues forever, has an unchangeable priesthood.”
- Nothing is recorded as to the beginning or end of his life; thus he typically resembled the Son of God, whose existence is from everlasting to everlasting, who had no one that was before him, and will have no one come after him, in his priesthood.
- “without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.” This could mean just that nothing was recorded.
- The opinions concerning him that are best worthy our consideration are these three
 - The rabbin, and most of the Jewish writers, think he was Shem the son of Noah who was king and priest to their ancestors, after the manner of the other patriarchs; but it is not probable that he should thus change his name. Besides, we have no account of his settling in the land of Canaan.
 - Many Christian writers have thought him to be Jesus Christ himself, appearing by a special dispensation and privilege to Abraham in the flesh, and who was known to Abraham by the name *Melchizedek*, which agrees very well to Christ, and to

what is said, [Jn. 8:56](#), *Abraham saw his day and rejoiced*. Much may be said for this opinion, and what is said in [v. 3](#) does not seem to agree with any mere man; but then it seems strange to make Christ a type of himself.

- The most general opinion is that he was a Canaanite king, who reigned in Salem, and kept up religion and the worship of the true God; that he was raised to be a type of Christ, and was honored by Abraham as such.
- How Christ is Represented by Melchizedek
 - Melchizedek was a king, and so is the Lord Jesus
 - That he was *king of righteousness*: his name signifies *the righteous king*. Jesus Christ is a rightful and a righteous king—rightful in his title, righteous in his government.
 - He was king of Salem, that is, king of peace; first king of righteousness, and after that king of peace. So is our Lord Jesus; he by his righteousness made peace, the fruit of righteousness is peace. Christ speaks peace, creates peace, is our peace-maker.
 - He was *priest of the most high God*, qualified and anointed in an extraordinary manner to be his priest among the Gentiles. So is the Lord Jesus; he is the priest of the most high God, and the Gentiles must come to God by him.
 - He was *without father, without mother, without descent, having neither beginning of days nor end of life*, [v. 3](#). This must not be understood according to the letter; but the scripture has chosen to set him forth as an extraordinary person, without giving us his genealogy, that he might be a fitter type of Christ, who as man was without father, as God without mother; whose priesthood is without descent, did not descend to him from another, nor from him to another, but is personal and perpetual.
 - That he *met Abraham returning from the slaughter of the kings, and blessed him*. The incident is recorded [Gen. 14:18](#), etc. He brought forth bread and wine to refresh Abraham and his servants when they were weary; he gave as a king, and blessed as a priest. Thus our Lord Jesus meets his people in their spiritual conflicts, refreshes them, renews their strength, and blesses them.
 - That *Abraham gave him a tenth part of all* ([v. 2](#)), that is, as the apostle explains it, of all *the spoils*; and this Abraham did as an expression of his gratitude for what Melchizedek had done for him, or as a testimony of his homage and subjection to him as a king, or as an offering vowed and dedicated to God, to be presented by his priest. And thus are we obliged to make all possible returns of love and gratitude to the Lord Jesus for all the rich and royal favors we receive from him, to pay our homage and subjection to him as our King, and to put all our offerings into his hands, to be presented by him to the Father in the incense of his own sacrifice.
 - That this Melchizedek was *made like unto the Son of God, and abides a priest continually*. He bore the image of God in his piety and authority, and stands

upon record as an immortal high priest; the ancient type of him who is the eternal and only-begotten of the Father, who abides a priest forever.

- From Abraham's paying the tenth of the spoils unto him; and it is well observed that Levi paid tithes to Melchizedek in Abraham, [v. 9](#). Now Levi received the office of the priesthood from God, and was to take tithes of the people, yet even Levi paid tithes to Melchizedek, as to a greater and higher priest than himself; therefore that high priest who should afterwards appear, of whom Melchizedek was a type, must be much superior to any of the Levitical priests, who paid tithes, in Abraham, to Melchizedek.
- Dead Sea Scrolls - 11Q13 (11QMelch) is a fragment (that can be dated end II century or start I century BCE) of a text about Melchizedek found in Cave 11 at [Qumran](#) in [Israel](#) and which comprises part of the [Dead Sea Scrolls](#). In this [eschatological](#) text Melchizedek is seen as a divine being and Hebrew titles as [Elohim](#) are applied to him. According to this text Melchizedek will proclaim the "Day of [Atonement](#)" and he will atone for the people who are predestined to him. He also will judge the peoples.

Conclusion

Why would God put this character in the bible this way and leave so many questions unanswered?

1. God purposely places gaps between our reality or understanding and His reality or understanding. Faith is filling that gap and trusting in God.
2. Melchizedek was introduced in the Old Testament and then partially clarified on the New Testament. This could be proof that the NT completes the OT.
3. To tell us that Christ is the ultimate high priest for those that currently believe in the old law over the new law.
 - a. Melchizedek blessed Abram, making him greater than Abram
 - b. Levi, who God ordained all priests to come from him, gave tithes to Melchizedek. Melchizedek was of Jesus' type so we know that Christ was above all. Christianity, therefore, completes the old law with the new law making those that believe in the old law, Jews, incomplete. The Jews are still waiting for the Messiah.

Biblical Passages on Melchizedek

Genesis 14

¹⁸Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. ¹⁹And he blessed him and said:

“Blessed be Abram of God Most High,
Possessor of heaven and earth;
²⁰ And blessed be God Most High,
Who has delivered your enemies into your hand.”

And he gave him a tithe of all.

²¹Now the king of Sodom said to Abram, “Give me the persons, and take the goods for yourself.”

²²But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth, ²³that I *will take* nothing, from a thread to a sandal strap, and that I will not take anything that *is* yours, lest you should say, ‘I have made Abram rich’—
²⁴except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.”

Psalm 110

- ¹ The LORD said to my Lord,
“Sit at My right hand,
Till I make Your enemies Your footstool.”
- ² The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!
- ³ Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.
- ⁴ **The LORD has sworn
And will not relent,
“You *are* a priest forever
According to the order of Melchizedek.”**
- ⁵ The Lord *is* at Your right hand;
He shall execute kings in the day of His wrath.
- ⁶ He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.
- ⁷ He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Hebrews 5

¹For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. ²He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. ³Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. ⁴And no man takes this honor to himself, but he who is called by God, just as Aaron was.

⁵So also Christ did not glorify Himself to become High Priest, *but it was* He who said to Him:

*“You are My Son,
Today I have begotten You.”*[£]

⁶As He also says in another place:

*“You are a priest forever
According to the order of Melchizedek”;*[£]

⁷who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, ⁸though He was a Son, yet He learned obedience by the things which He suffered. ⁹And having been perfected, He became the author of eternal salvation to all who obey Him, ¹⁰called by God as High Priest *“according to the order of Melchizedek,”* ¹¹of whom we have much to say, and hard to explain, since you have become dull of hearing.

¹²For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. ¹³For everyone who partakes *only* of milk is unskilled in the word of righteousness, for he is a babe. ¹⁴But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6

¹Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ²of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³And this [£]we will do if God permits.

⁴For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵and have tasted the good word of God and the powers of the age to come, ^{6£}if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

⁹But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. ¹⁰For God *is* not unjust to forget your work and [£]labor of love which you have shown toward His name, *in that* you have ministered to the

saints, and do minister. ¹¹And we desire that each one of you show the same diligence to the full assurance of hope until the end, ¹²that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

¹³For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴saying, “*Surely blessing I will bless you, and multiplying I will multiply you.*”[£] ¹⁵And so, after he had patiently endured, he obtained the promise. ¹⁶For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. ¹⁷Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, ¹⁸that by two immutable things, in which it *is* impossible for God to lie, we [£]might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

¹⁹This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, ²⁰*where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.*

Hebrews 7

¹For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ²to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” ³without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

⁴Now consider how great *this man was*, to whom even the patriarch Abraham gave a tenth of the spoils. ⁵And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; ⁶but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. ⁷Now beyond all contradiction the lesser is blessed by the better. ⁸Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. ⁹Even Levi, who receives tithes, paid tithes through Abraham, so to speak, ¹⁰for he was still in the loins of his father when Melchizedek met him.

¹¹Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? ¹²For the priesthood being changed, of necessity there is also a change of the law. ¹³For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

¹⁴For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning [£]priesthood. ¹⁵And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest ¹⁶who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. ¹⁷For [£]He testifies:

*“You are a priest forever
According to the order of Melchizedek.”[£]*

¹⁸For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, ¹⁹for the law made nothing perfect; on the other hand, *there is the bringing in of a better hope, through which we draw near to God.*

²⁰And inasmuch as *He was not made priest* without an oath ²¹(for they have become priests without an oath, but He with an oath by Him who said to Him:

“The LORD has sworn

And will not relent,

‘You are a priest [£]forever

According to the order of Melchizedek’’”), [£]

²²by so much more Jesus has become a surety of a better covenant.