

17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. 20 And praise be to God Most High, who delivered your enemies into your hand."

Then Abram gave him a tenth of everything.

21 The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

22 But Abram said to the king of Sodom, "With raised hand I have sworn an oath to the Lord, God Most High, Creator of heaven and earth, 23 that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, 'I made Abram rich.' 24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshkol and Mamre. Let them have their share."

1. Who Was Melchizedek and Why Was He So Important?

A. Genesis first introduces Melchizedek, a "priest of God most High," as he blesses Abram.

1) He is mentioned again in Psalms, but we aren't alerted to how much attention we should give him until we see his name again in the book of Hebrews.

B. For as much mention the author of Hebrews gives to Melchizedek we know it is worth our time to discover who he is and what he was about.

1) Every person mentioned in the Bible is important because we know the Bible was inspired by the Holy Spirit.

2) Psalm 110: is talking about Jesus and says,

"You are a priest forever, in the order of Melchizedek."

3) If Jesus is the Priest of the order of Melchizedek, which was before that of Aaron and the Levitical Priesthood, and on many accounts superior to it, and also a more lively representation of Christ's priesthood."

C. According to Hebrews 7:2 it claims that the name Melchizedek means "King of Righteousness" as well as the "King of Peace,"

1) With a name like that, we can expect great things, but little is revealed about Melchizedek in Genesis 14.

2) Here's what we do know;

- There are Kings who were once allies, now waged war in the Siddim Valley

- During this time, Abram's nephew Lot was taken prisoner. - Hearing of this, Abram sets out to get Lot and his possessions back.

- This shows the power Abram and his 318 men

- But what is more important in this passage is that Melchizedek is clearly superior to Abram.

2. It is Melchizedek who blesses Abram

A. As Abram returned from his victory over the King of Sodom (Chedorlaomer), the King of Salem came to meet him.

1) Melchizedek was the King of Salem and a priest of God Most High.

2) While the king of Sodom seeks to wheel and deal over the plunder Abram has just acquired,

3) Melchizedek brings bread and wine with him and speaks a blessing over Abram.

4) After receiving the blessing, the first recorded tithe is given to a priest showing his high rank.

3. Melchizedek was a faithful priest to the God Most High.

A. We can assume from the high regard in which he is spoken that Melchizedek acted as a faithful holy representative to God.

1) We don't know how he came to know the Lord, because there is no scriptural revelation on this, but Melchizedek calls the Lord the name

we see through the scriptures: El Elyon, the God Most High.

B. Abram and Melchizedek part ways and we don't hear the name of the priest again until it is uttered in Psalm 110, a Messianic Prophecy of Jesus

1) "Arrayed in holy splendor, your young men will come to you like dew from the morning's womb. The LORD has sworn

and will not change his mind: ‘You are a priest forever, in the order of Melchizedek...’”

2) Jesus himself confirms that this passage of scripture is about him in Matthew 21:41-46.

3) And the writer of Hebrews provides us with more explanation of why this is truly great news.

4. So why should we care about Melchizedek?

A. The author of Hebrews repeatedly contrasts Old Testament heroes and practices

B. The author of Hebrews then profoundly reveals how Jesus is the better and truer fulfillment of the Hebrew’s beloved traditions and patriarchs.

C. In Chapters 5 through Chapter 8 of Hebrews, the author focuses on the superior priesthood of Jesus over the Levitical Priesthood as the eternal, perfect priesthood of the order of Melchizedek.

1) The Levitical priests would represent the people of Israel before God.

2) They became priests by lineage, which didn’t guarantee righteous living.

- Note Aaron’s son’s unauthorized fire or Eli’s wicked sons for example.

3) The Old Testament prophecies constantly claim that the Messiah will be a descendent of David and from the line of Judah.

5. Melchizedek is a Priest for All.

A. Genesis is filled with genealogies, but for Melchizedek there is no record of his lineage, before or after.

B. Melchizedek was a priest in an order that had no beginning.

C. Because Jesus is the order’s greatest priest, it will also never end.

D. The great news found here, is that Jesus is not a Levitical priest for the Israelites, but a priest of the order of Melchizedek, meaning he is a priest for all.

1) Although Jew’s and the Gentile’s were once separated by promise and law, through Christ all of humanity is extended the opportunity to be drawn near.

2) Ephesians 2:14-15 says

“For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace,”

E. Jesus is superior to every Levite office, including priesthood, because like the first high priest Melchizedek, his priesthood extends to every nation, tribe, and tongue, and according to Hebrews 7:22,

“Jesus has become the guarantor of a better covenant.”

6. Jesus is now our High Priest forever in the presence of God.

A. We tend to get so wrapped up in the stories of our individual lives only to find we have lost sight of the bigger story that God is weaving.

B. Melchizedek is but a thread in the story that tells of the salvation of souls through Jesus Christ, and that thread highlights a more complete view of Jesus Christ, as our glorious Savior.

1) The Story of Melchizedek is important.

2) Any glimpse into scripture which offers a more complete view of Jesus cannot set aside.

3) Jesus Christ is the perfect one, the Ancient of Days, the priest forever!

7. How is Melchizedek and Jesus a priest of a different order.

A. How is Jesus as a priest in the order of Melchizedek and not of the Levitical Priesthood

B. It is because Jesus is “the king of righteousness whose kingdom is a kingdom of peace”.

1) The book of Hebrews points to Melchizedek as a type of Christ in that Jesus Christ is a priest not of the Levitical order.

2) Jesus does not do his work inside the earthly Tabernacle, but he does it in the heavenly realities.

3) Why? He is a priest of a different order, an eternal order, one that has no beginning or no end.”

C. It is import that Jesus becomes our priest through the order of Melchizedek, because Jesus couldn't be a Levitical priest.

- 1) Jesus, who was descended according to the flesh from the tribe of Judah, could not serve in the priesthood that Moses describes, namely, the Levitical priesthood.
- 2) Yet, that does not mean Jesus Christ is unqualified to be our High Priest.
- 3) Rather, it means that His high priesthood derives from a different and superior priestly lineage.

8. Can we can be confident and secure in Jesus as our High Priest?

A. The order of Melchizedek is superior the Levitical Priesthood because Christ holds it not by virtue of mere physical descent but “by the power of an indestructible life”.

B. Psalm 110 spoke that the Messiah would hold the Melchizedekian priesthood forever, and that Jesus' overcoming death means that He will never set aside His priesthood.

C. If we come to God through the priestly ministry of Jesus, we can be sure that like His priesthood, our lives will be eternal.

- 1) Knowing that Christ holds an eternal priesthood, we are confident that we are secure in Him forever.
- 2) Our salvation is grounded not in “our ability to persevere” but in the power of the eternal High Priest, Jesus Christ after the order of Melchizedek.
- 3) It is through the Power of Christ Jesus our Lord, to pray for us, preserve us and the present us to God.

9. Was Melchizedek and Jesus Christ the same person?

A. Was Melchizedek was actually a pre-incarnate appearance of Jesus Christ, or a Christophany?

B. This is a quite possible given that Abraham had received such a visit before.

- 1) Consider Genesis 17 where Abraham saw and spoke with the Lord (*El Shaddai*) in the form of a man.

C. Hebrews 6:20 says proclaims that Jesus has become a high priest forever, in the order of Melchizedek.”

- 1) This term “*order*” would ordinarily indicate a succession of priests holding the office.
- 2) None are ever mentioned however, in the long interval from Melchizedek to Christ.
- 3) This anomaly can be solved by assuming that Melchizedek and Christ are really the same person.
- 4) Thus the “*order*” is eternally vested in Him and Him alone.

D. Hebrews 7:3 says that Melchizedek was “without father or mother, without genealogy, without beginning of days or end of life,

resembling the Son of God, he remains a priest forever.”

- 1) The question is whether the author of Hebrews means this *actually* or *figuratively*.
- 2) If the description in Hebrews is literal, then it is indeed difficult to see how it could be properly applied to anyone but the Lord Jesus Christ.
 - No mere earthly king “remains a priest forever,”
 - and no mere human is “without father or mother.”
 - If Genesis 14 describes a theophany, then God the Son came to give Abraham His blessing, appearing as the King of Righteousness, the King of Peace, and the Mediator between God and Man.

E. One final thing to note

- 1) It was bread and wine that Melchizedek brought to Abram
- 2) It was bread and wine that Jesus declared to represent Himself
- 3) Paul writes in 1st Corinthians 11:23-34

23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. 30 That is why many among you are weak and sick, and a number of you have fallen asleep. 31 But if we were more discerning with regard to ourselves, we would not come under such judgment. 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

33 So then, my brothers and sisters, when you gather to eat, you should all eat together. 34 Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

4) Abraham, after his weary battle, met and gave honor to the Lord Jesus Himself and it was Jesus Christ who offered Abram the very first communion, the same act we do every time we take communion until the Lord returns.

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Extra Sermon Notes Melchizedek

Genesis 1:1

1 In the beginning God created the heavens and the earth.

“Created” ex nihilism - to create something from nothing

“God”

- There are 4 categories to consider when referring to “God”

a) Father,

b) Son,

c) Holy Spirit,

d) All three or the Trinity

- 90% of the time God refers to the Father,

- 10% of the time God refers to the Trinity;

- Here, God refers to the trinity

Jesus created along with the Father and the Holy Spirit

- The Word is the 2nd Person of the Trinity

John 1:1-15

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband’s will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

15 (John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘He who comes after me has surpassed me because he was before me.’”) 16 Out of his fullness we have all received grace in place of grace already given.

17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

- Jesus is not part of the creation

- Also time was a creation of God, so Jesus is eternal.

Colossians 1:15-20

The Supremacy of the Son of God

15 The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

- Jesus created all things, even the angels

Jesus is above the angels, he is not just a divine being

Hebrews 1:1-14

1 In the past God spoke to our ancestors through the prophets at many times and in various ways, 2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. 3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. 4 So he became as much superior to the angels as the name he has inherited is superior to theirs.

5 For to which of the angels did God ever say, "You are my Son; today I have become your Father"? Or again, "I will be his Father, and he will be my Son"? 6 And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

7 In speaking of the angels he says, "He makes his angels spirits, and his servants flames of fire." 8 But about the Son he says, "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.

9 You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

10 He also says, "In the beginning, Lord, you laid the foundations of the earth, and the heavens are the work of your hands.

11 They will perish, but you remain; they will all wear out like a garment. 12 You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end."

13 To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?

14 Are not all angels ministering spirits sent to serve those who will inherit salvation?