

MELCHIZEDEK

Gen 14; Psa 110; Heb 5-7

I. What He was

A. King of Righteousness.  $\text{מֶלֶךְ} + \text{צְדָקָה}$  combined with  $\text{לְיָד}$  of possession means my king is righteous or  $\text{צְדָקָה} - \text{מֶלֶךְ}$

B. King of Salem. Derived from  $\text{שָׁלוֹם}$  meaning peace. Part of his title and city over which he ruled. Place is uncertain. Most take it to be Jerusalem. Jerome, Alford take it as town 8 miles from Scythopolis and same as Salim of Jn 3:23. Jerusalem view better. Jews claimed Zedek as a name of Jerusalem. In Tel el-Amarna letters there are some written by Ebed-Tob, who was priest and king in Jerus, to Pharaoh Amenhotep IV. Speaks of Uru-salim, or Jerus, and was capital of a large district which extended southward as far as Karmel of Judah. Says "It was not my father nor mother who installed me in this place, but the arm of the Mighty King gave it to me." Written in 1500 B.C. So city in existence then and had a priest king.

2. Psa 76:2 calls Jerus Salem.
3. Josh 10:1--name of ruler of Jerus at time of conquest was Adonizedek which sounds like a legitimate successor of Mel.
4. Psa 110:4 Zion is Jerus.

C. A Man.

Various theories.

1. Shem. Possible that Shem as survivor of the deluge was alive when these events occurred, but Mel was without descent. Wouldn't have been a diff order of priesthood bec Levi would have been in loins of Shem and Abr. Shem would be reigning in country of descendants of Ham.
2. Son of God. Mostly arose from Heb 7:3 without father etc.  $\alpha\phi\omega\mu\omicron\lambda\omega\mu\epsilon\nu\omicron\varsigma$  means made a type of and how could X be a type of Himself. Without recorded genealogy. "It is simply of the omissions of the narrative that the apostle is speaking; these omissions being necessary to the perfection of the type." Grant, Gen, 89.
3. Origen said he was an angel.
4. Melchizedekians of 4-50 thot he was a Power, Virtue, Influence of God.
5. Canaanitish prince, pious and rel man. Some of facts veiled that he might be a more perfect type of X. God might have used any of the king-priests but Mel was ruling at time of Abr. He was a man who was a monotheist. Even if want to consider Mel merely a title and not a name, then still OK, it is his position what is important.

D. Without certain things. Not eternal but simply no evidence that would link his line of descent to Aaron. He had father, mother, etc, but no revelation of them. In respect to priestly office he did not depend on parents. In these respects he was made like unto Son of God, i.e. in no recorded earthly origin or genealogy.

E. Priest of Most High God. When Mel lived there were only Gentiles on earth. Jews not yet singled out. There was evidently a knowledge of God in Canaan and a way of priestly worship. Delitzsch says "Mel is like the setting sun of the primitive rev made to men before their separation into nations, the last rays of which shine on the patriarch from whom the true light of the world is in process of coming. The sun sets to rise again in the antitype in JC, when the preparatory epoch of Israel shall have passed." Gen I,412. He was a Gentile king. Priest of all men bec he was priest of El Elyon.

## II. What He did.

Eastern confederation of Kings under Chedorlaomer were victorious over cities of plain where Lot dwelt. Abr and 318 servants battle and rescue Lot. As returned Mel meets.

A. He brot forth bread and wine. No special significance in this. It was simply a refreshing repast, Ruth 2:14; Jud 19:19. Not in itself a priestly act tho performed by a priest. Hospitality for weary travellers.

B. Blessed Abr. Indicates his superiority to Abr. And Arb recognized him as his spiritual superior. Obviously God's rev of Himself not yet confined to one line of people. This blessing "is not any mere courtesy of private persons. It was done in the presence of various parties of jealousy watchful retainers. Men of rank and office and position consider how they should act to one another and who should take precedence--and Abram did deliberately and with a perfect perception of what he was doing, whatever he now did." Dods, Gen 129.

C. Recd tithes from Abraham. From the spoils of the victory over the kings.

## III. What He means.

*Priest hood is point of the type & superiority is point of priesthood.*

Psa 110:4--priest forever after order of Mel. Begins actually with ascension. Full fulfillment awaits M when Messiah would be priest, Zech 6:13. Will est kgdom in righteousness and peace. X is priest now after order but doesn't fully enter into Mel type until M. Primary purpose of the type is to emphasize the order of X's priesthood. And Heb 5-7 makes primary point that Mel priesthood is superior.

Superior bec 1. King priest. Aaronic line only priests. Mel both and so X. Heb 7:2. Righteousness before peace. Reigns from Jerus. Bread and wine not bec he was a priest (as RC Church teaches) but and he was a priest (waw is connective). *pp-14,17*  
~~XXXXXXXXXXXXXXXXXXXX~~ Mel didn't offer any sacrifice tho plenty of animals around in spoils they won. If see anything more than simple refreshment in this then see the memorial aspect of it as Friesen does and apply it to priestly work in resurrection where Mel presents memorials of sacrifice, bread and wine.

2. Priest of Most High God. So X priest for all nations. No national distinctions now. If said priest of Jehovah then have covenant people idea. Note Lk 1:32--son of Highest. Links X with this type. Aaronic priests only for Israel.

3. Bec of dignity attached to Mel priesthood. Proved by paying tithes and being blessed. Levites recd bec law commanded it, Numb 18:26 Payment by Abr a greater act of submission bec Levites not actually superior as Mel was to Abr. Abr did it voluntarily and did it to one who did not belong to his race of family. Levites were brethren. The tithe here was a gift of a tenth. Whenever we give to X (not pay) then acknowledge His superiority. Mel blessed Abr.

4. Bec of its covenant, Heb 8:6. Levitical priesthood based on conditional cov. Mel based on God's oath, Heb 6:13 and is better covenant bec it does what priesthood is supposed to do, i.e bring men to God. If X's priesthood on Mosaic cov alone then of wrong tribe (Judah) and no guarantee he could save.

5. Bec of duration. Heb 7:3,8,16,17,19,25. No record of birth, death of Mel interpreted by writer of Heb as being type of eternal priesthood. Heb 5:6 uses *εἰς τὸν αἰῶνα* and 7:3 uses *εἰς τὸ σημεῖον* so no doubt.

6. Bec of its administration. Aaronic--many priest. Mel, one. Argument from silence in type bec just no record of Mel's having recd priesthood from someone or passed it on. X's administration is *ἀπαράβατον* inviolable, absolute. Unchangeable in that it isn't liable to pass to a successor.