

## Melchizedek & Christ (Part II)

*Hebrews 7:1-28*

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Introduction: There has been considerable controversy over the person of Melchizedek. Some suggest he was Shem, one of the sons of Noah. Others suggest he was a “Christophany” – a pre-incarnate appearance of Christ. Last week we considered Genesis 14:13-24 where we are first introduced to Melchizedek. We approached the text from the standpoint of Abraham, first as a warrior & then as a worshipper. Tonight we come to Hebrews 7 where we are given more information concerning both the identity & the importance of Melchizedek. The presentation of the both the historic priesthood & symbolic priesthood of Melchizedek is followed by the superior priesthood of Christ.

### I. The **historic/symbolic** priesthood of Melchizedek (:1- 10)

#### A. The identify of Melchizedek (“*Melchisedec*”) – (7:1-3)

1. “*King of Salem*” (:1 & 2) > later known as Jerusalem.
2. “*Priest of the most high God*” > only other combination of king & priest is Jesus Christ (& cf. Zechariah 6:12-13).
3. “*Who met Abraham... & blessed him*” > it was the right of the priesthood to bless (see Deut. 21:5), & compare Hebrews 7:7, “...*the less is blessed of the better.*”
4. “*King of righteousness*” > meaning of his name – “king” + “right” or “righteousness.”
5. “*King of peace*” > “*Salem*” meaning “peace” or “peaceful.”
6. “*Without father, without mother*” > there is no recorded genealogy (does not mean he didn’t have a father & mother).
7. “*Without descent, having neither beginning of days, nor end of life*” > there is no recorded birth or death date.
8. “*Made like unto the Son of God*” > not identified as Christ, but “*like unto*” Him.
9. “*Abideth a priest continually*” > the absence of recorded parents, birth & death dates, simply enhance his being like Christ (Who has no beginning or end).

#### B. The importance of Melchizedek – (7:4-10)

1. “*Abraham gave the tenth of the spoils*” (:4 & cf. verse 2, “*gave a tenth part of all*”) >
  - a. Consider the superiority of Abraham’s person as the patriarch & progenitor of the nation.
  - b. Compare the superiority of Melchizedek’s person – he was recognized by Abraham as being superior to him.

Note: Melchizedek did not demand tithes from Abraham; they were offered voluntarily.

Application: Under grace, we are not commanded to tithe, but it is a good place to start (tithing commenced before the Law; commanded under the Law; commended after the Law; compounded under grace).

2. Melchizedek “*blessed him (Abraham) that had the promises*” (:6) >
  - a. The word “*blessed*” is in the perfect tense – past act with results continuing into the future.
  - b. The blessing expressed God’s approval from Melchizedek to Abraham.
3. “*Levi also, who receiveth tithes, paid tithes in Abraham*” (:9) >
  - a. Levi represents the Levitical priesthood – though unborn at the time of Melchizedek, paid tithes through their ancestor Abraham.
  - b. Symbolically all Israel paid tithes to Melchizedek, the type of Christ.

## II. The **superior** priesthood of Christ (:11-28)

### A. The perfection of His priesthood:

1. The Levitical priesthood is superseded (“*disannulling*” in verse 18).
2. The priesthood of Christ is by an “*oath*” – repeated 5 times, “...*after the order of Melchisedec*” in 5:6; 5:10; 6:20; 7:17; & 7:21.
3. The Levitical priesthood had to offer sacrifices daily; Christ offered Himself once for all.

### B. The salvation by His priesthood:

1. “*He is able to save them to the uttermost...*” (:25 & cf. 9:11-12).
2. “*Seeing He ever liveth to make intercession for them*” (:25 & cf. 4:14-16).

Conclusion: We have previously noted the 3 divisions of the Book of Hebrews suggested by Ryrie: the superiority of Christ’s Person (1-4); the superiority of Christ’s Priesthood (5-10); & the superiority of Christ’s Power (11-13). By beginning with Melchisedec as one who foreshadows (is a type of) Christ, the writer shows how Christ is not of the priestly tribe of Levi. He is rather a priest after the order of Melchisedec. Christ is indeed a “King-Priest” who has “*an unchangeable priesthood*” (7:24). Christ is also superior to Melchisedec in that He alone brings perfection (as the one sacrifice of Himself) as well as salvation (able to save to the uttermost). Consider Romans 8:34, “*Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*”

Is Christ personally your King-Priest?