

Chapter 6 ended with a repetition of Psalms 110:4 which cites *Jesus, a high priest forever, after the order of Melchisedec*. Now this chapter is an extension of that text. Here the writer sets before them some of the strong meat he had spoken of before, hoping they would be better prepared to digest it. So here again we see Jesus as a High Priest after the order of Melchisedec. The question is, “*Who is this Melchisedec?*” We have only two accounts in the Old Testament; Gen. 14:18 ff and Psa. 110:4. We are much in the dark about him and God has chosen to leave us so. There are three opinions concerning him and who he was.

(1.) Some 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 likely that he should change his name. Besides, we have no account of his settling in the land of Canaan. But from an age perspective, it would have been possible. He would have been about 370 years of age when Abraham met Melchisedec in Gen. 14 and Gen. 11:10-11 tells us that he lived to be 600 years.

(2.) Some have thought him to be Jesus Christ himself, appearing to Abraham in the flesh, and who was known to Abraham by the name *Melchisedec*, which agrees very well with what is said, ***John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.*** Much may be said for this opinion, and what is said in Heb.7:3 does not seem to fit a mere man; but then it seems strange to make Christ a type of himself.

(3.) The most general opinion is that he was a Canaanite king, who reigned in Salem and which was a godly man who is honored by Abraham as a type of Christ. In that time, most cities had kings. Salem was a city that was later known as Jerusalem, These opinions are conjecture and we shall leave them as such.

To better understand vs 1-3, we need to jump back to the time of Abraham and consider the events in Gen 14. Chedorlaomer, the king of Elam, went to battle and captured the kings of Sodom and Gomorrah and took many of the people captive, including Lot, Abraham’s nephew. Abraham plans a rescue mission. He armed and trained the 318 of his servants and the attacked Chedorlamer by night and defeated him. Abraham after rescuing Lot brought back all the goods, and restored the people to Sodom and Gomorrah. ***Genesis 14:17-20 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.***

(18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

The name **Melchizedek** means “king of righteousness.” He is the **king of Salem**, and Salem is the original **Jerusalem**, and Melchizedek is **the priest of God Most High**. He is a worshipper and priest of the true God, ruling over Jerusalem even in those ancient times. One thing making Melchizedek unique is he is both a king and a priest. History shows how dangerous it is to combine religious and civic authority. God forbade the kings of Israel to be priests and the priests to be kings in 2Ch. 26:16-23.

As a king, Melchizedek honored and served Abram **bread and wine**. As **the priest of God Most High**: Melchizedek did two things. He **blessed** Abram and he **blessed** God. Melchizedek shows a priest must connect with both God and man and has a ministry to both God and man. Though Melchizedek seems like an obscure figure, he figures to be a very important Old Testament person. Psa. 110:4 says the priesthood of the Messiah is a priesthood according to the order of Melchizedek, as opposed to being of the order of Aaron.

Abram gave unto the LORD, through Melchizedek, a **tithe of all**. This refers to one tenth of his *assets*, not just his *income*. It’s almost as if Abram and Melchizedek worked to see who could bless the other more. Melchizedek blessed Abram out of his resources, and Abram blessed Melchizedek out of his resources. This is a great attitude for us to have in the body of Christ.

It’s this event that the writer of Hebrews makes reference in chapter 7:1-3. Let us consider what is in Heb 7 and notice how Christ is represented. ***Hebrews 7:1-3 FOR THIS MELCHISEDEC, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;***

(1.) Melchisedec was a king, and so is the Lord Jesus - a king of God's anointing; the government is laid upon his shoulders, and he rules over all for the good of his

people.

(2.) Melchisedec was *king of righteousness* (v2): his name signifies *the righteous king*. Jesus Christ is a rightful and a righteous king. He is the Lord our righteousness; he has fulfilled all righteousness, and brought in an everlasting righteousness.

(3.) Melchisedec was king of Salem, that is, king of peace; first king of righteousness, and then king of peace. So is our Lord Jesus. By his righteousness he made peace. The fruit of righteousness is peace.

(4.) Melchisedec 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; it is only through his priesthood that we can obtain reconciliation and remission of sin.

(5.) Melchisedec *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.

(6.) *Abraham gave him a tenth part of all* (v2), that is, of all *the spoils*; and this Abraham did possibly as an expression of his gratitude for what Melchisedec had done for him, or possibly as a testimony of his homage and subjection to him as a king, or possibly 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 favours 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.

(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but MADE LIKE UNTO THE SON OF GOD; abideth a priest continually. V3 ends by comparing Melchisedec to the Christ.

(7.) Melchisedec was *without father, without mother, without descent, having neither beginning of days nor end of life*, (v3). This is not to be understood literally, but the scripture has chosen to set him forth as an extraordinary person, without

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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.

(8.) Melchisedec was *made like unto the Son of God, and abideth 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 abideth a priest forever.

As the writer suggest, let us now consider how great this Melchisedec was, and how far his priesthood was above that of the order of Aaron. ***Hebrews 7:4-5 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. (5) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:***

The greatness of this man and his priesthood is seen by Abraham's paying the tenth of the spoils unto him, the Levi paid tithes to Melchisedec in Abraham, Jumping down to vs 9-10 we notice that the significance of this roppled all the way down to priesthood of Levi. ***Hebrews 7:9-10 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. (10) For he was yet in the loins of his father, when Melchisedec met him.*** Now Levi received the office of the priesthood from God, and was to take tithes of the people, yet even Levi being a descendent of Abraham in a sense paid tithes to Melchisedec as to a greater and higher priest than himself. The argument that the Hebrew writer is developing is that the high priest who should afterwards appear (i.e. Jesus), of whom Melchisedec was a type, is to be superior to any of the Levitical priests, who paid tithes in Abraham, to Melchisedec.

Hebrews 7:6-7 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. (7) And without all contradiction the less is blessed of the better. In comparison, Abraham who had the promises is considered less in importance to Melchisedec. From Melchisedec blessing Abraham, the less is blessed of the better (or greater). He who gives the

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blessing is greater than he who receives it; and therefore Christ, the antitype of Melchisedec, must be greater than all the priests of the order of Aaron.

Observe the necessity of raising up another priest after the order of Melchisedec and not after the order of Aaron was to bring perfection that could not come by the Levitical priesthood. therefore it must be changed and the whole economy with it. *Hebrews 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? (12) For the priesthood being changed, there is made of necessity a change also of the law.*

It is asserted that perfection could not come by the Levitical priesthood and the law. They could not put those who came to them into the perfect enjoyment of the good things they pointed out to them; they could only show them the way. Therefore another priest must be raised up, after the order of Melchisedec, by whom, and his law of faith, perfection might come to all who obey him; and, blessed be God, that we may have perfect holiness and perfect happiness by Christ in the covenant of grace, according to the gospel, for we are complete in him.

For this priesthood to be changed, there must of necessity be (1) a change of the law; there being so near a relation between the priesthood and the law, the dispensation could not be the same under another priesthood; a new priesthood must be under a new regulation, managed in another way, and by rules proper to its nature and order. It is not only asserted, but proved, that the priesthood and law are changed. *Hebrews 7:13-14 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. (14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.* The priesthood and law by which perfection could not come are abolished, and a priest has arisen, and a dispensation is now set up, by which true believers may be made perfect. There is to be a change in the tribe of which the priesthood comes. Before, it was the tribe of Levi; but our great high priest sprang out of Judah, of which tribe Moses spoke nothing concerning the priesthood. This change of the family shows a real change of the law of the priesthood.