

## ***The Doctrine of Melchizedec***

1. Gen 14:18 is the first mention of one of the greatest characters of the Old Testament.

2. In reading your Old Testament through you would soon pass by this figure that fills but three verses, jointly with Abram.

Gen 14:18 Then Melchizedec king of Salem brought out bread and wine. He was a priest of God Most High,

Gen 14:19 and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

Gen 14:20 And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

3. Melchizedec is not mentioned again in the Old Testament until Psa 110:4 in the context of Christ's Second Advent.

Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec.

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

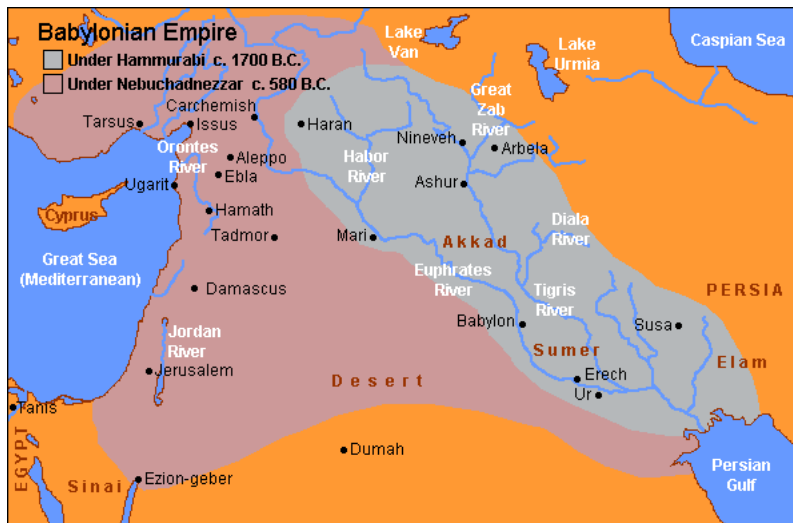
4. But the writer of the Book of Hebrews devotes several chapters concerning Melchizedec and his role in the plan of God. His name means King of Righteousness. He was a type of Christ, seen welcoming Abram after his military victory and rescue of Lot.

5. The Promised Land is invaded from the east. Gen 14:1-24

5.1 Instead of living in peace, prosperity, and happiness, Lot and Abram found themselves in the middle of a war. Powerful warring armies from the east invaded the land of Palestine, and wrought much havoc.

5.2 Abram became deeply involved because of his love for Lot, and soon revealed himself as a warrior to be reckoned with when invaders sought plunder. Lot became a prisoner of war when his city, Sodom, and the neighboring kingdoms were defeated by the invaders. Their subjects were made slaves and their wealth carried off by the evil kings.

5.3 The invaders were Amraphel, king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam and Tidal king of Goiim. All of these kings were feudal lords in what would ultimately become provinces of the Babylonian Empire.



Gen 14:2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar ...

Gen 14:9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar ...

Gen 14:10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

Gen 14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

5.4 Abram quickly responded with his 318 men and rescued Lot, thus, establishing himself as a powerful force in the land. Other kings in the Promised Land were grateful for the acts of valor and success of Abram and his men. One such king was Melchizedek who was king and high priest of ancient Jerusalem. The name of this mysterious person means "king of righteousness." This kindly priest-king, recognizing Abram's nobility and worth, supplied refreshment and sustenance for the weary warrior and his men. These gifts were tokens of friendship and hospitality. Like Abram, Melchizedek though a Gentile and a Jebusite, was a believer in Jehovah.

5. 5 Another grateful king was Sodom, king of Sodom and Gomorrah. Sodom was an unbeliever. Both kings were desirous of giving Abram gifts. Sodom desired to keep the slaves taken by Abram but leaving the captured booty for Abram.

6. Salem versus Sodom

Gen 14:21 The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

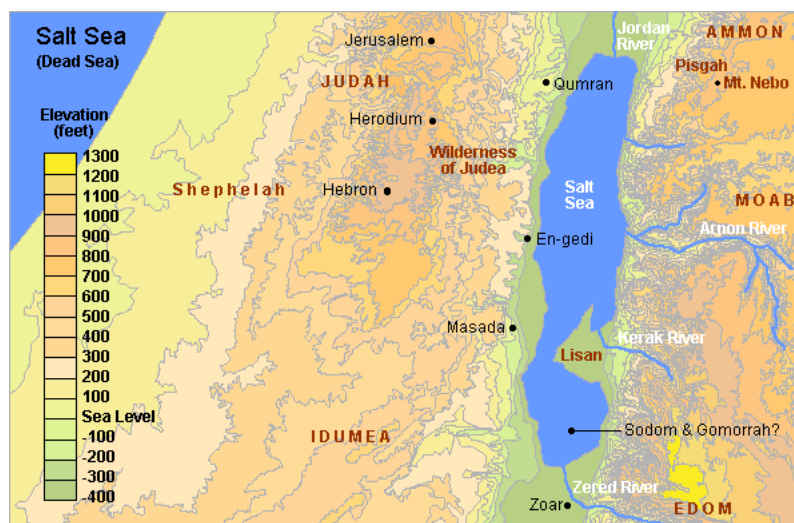
Gen 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath

Gen 14:23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'

Gen 14:24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me-- to Aner, Eshcol and Mamre. Let them have their share."

6.1 Interestingly Abram acknowledged his dependence upon the king of Salem but declared his independence of the king of Sodom.

6.2 The exact site of Sodom is not certain but most scholars favor a locality around the south end of the Dead Sea. Further confirmation of this location is supplied by the pilgrimage and burial site of Babedh-Dhra located some, five to ten miles north east of the area of Sodom and Gomorrah. Its destruction c. 2000/1900 B.C. coincides with biblical data for the time of Sodom's catastrophe.



6.3 The ruins of the cities of the plain which would include Sodom and Gomorrah may have been covered over with water from the Dead Sea after the cataclysmic upheaval when the Angel of the Lord destroyed the two cities. According to Josephus, in his day the top of Zoar, one of the cities of the plain was still visible at the south end.

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Gen 14:10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

Gen 14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

7. Abram knew he had no spiritual kinship with the King of Sodom and he refused to be beholden to him. Such was not the case with the King of Salem.

8. Before the King of Salem Abram was humble and deferential; before the king of Sodom, he was firm and uncompromising. Spiritual insight, it would seem, made him aware of a difference between these two men.

Gen 14:18 Then Melchizedec king of Salem brought out bread and wine. He was a priest of God Most High,

9. The King of Salem is the second of Melchizedec's titles. He is the perfect type of the priesthood of Christ (Psa 110:4-7). He comes from somewhere, disappears into somewhere, and purposely, God does not record his ancestry or his posterity. (Heb 7:3-6)

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

Heb 7:2 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;

Heb 7:3 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.

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 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:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises ...

10. Now let's return to Abram's visit with the King's of Salem and Sodom respectively.

10.1 The King of Salem stood for God, the King of Sodom stood for the lusts of the flesh. Abram knew Melchizedec was a prophet of God and that the King of Sodom was an unbeliever. Like Job, the Pharaoh, King of Gerar, and many Ninevites, Melchizedec was an example of an Old Testament Gentile receiving revelation from God.

10.2 The King of Salem is the second of Melchizedec's titles. He is the perfect type of the priesthood of Christ (Psalm 110:4).

10.3 After the battle with the four kings, God sends the priest of righteousness and peace to crown Abram. He offers Abram bread and wine and blesses him.

10.4 Bread is the symbol of life (Joh 6:47-51), wine is the symbol of joy (Psa 104:15).

10.4.1 These are the accompaniments of Salem's blessing of peace.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 6:48 I am that bread of life.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

Psa 104:15 The Lord giveth wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

10.5 And when they are given by the One who is both King of righteousness and King of peace, they are given in royal fashion. Such a King Priest can do no less.

10.6 The King of Kings came that we might have life and that we might have it more abundantly (Joh 10:10-11), and spoke to us that our joy might be full. (Joh 15:11)

Joh 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Joh 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

10.6.1 Sheep do not have any means of protecting themselves and are vulnerable to thieves and attacks by predatory animals.

10.6.2 The thieves represent the Scribes and future hired guns occupying pulpits in the church age. The Lord teaches they have no interest in protecting the sheep.

10.6.3 Christ in contrast came as the Good Shepherd Who was willing even to give His life for the sheep in order that they might have an abundant life.

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

10.6.4 Contrary to many hump-shouldered Christians walking around suffering for Jesus (or so they think) we are to be happy and rejoice in Him.

10.6.5 In fact as our prototype Jesus Himself was happy and so should we be also.

10.6.6 We indeed are commanded to share the happiness of God. Joh 15:11

John 15:11 These things have I spoken unto you, that my happiness might remain in you, and that your joy and happiness might be full.

10.6.7 Jesus likewise gave us the example. John 17:13

John 17:13 And now come I to you; and these things I speak in the world that they might have my joy fulfilled in themselves.

10.7 We of the Church Age know the symbols of the bread and the wine, the two representing the body and blood of our Lord, and we symbolically feed upon them in the communion service.

11. The King of Salem is revealed to be a priest. This is highly significant, for throughout the long period from Moses to Christ, priests were forbidden to reign and kings were forbidden to exercise the functions of the priest.

11.1 This is taught first anecdotally in 1Sa 13:8-14 and then later by the exilic prophet Zechariah. A quick review is in order.

1Sa 13:8 Saul waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter.

1Sa 13:9 So he said, "Bring me the burnt offering and the fellowship offerings." And Saul offered up the burnt offering.

1Sa 13:10 Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

1Sa 13:11 "What have you done?" asked Samuel. Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash,

1Sa 13:12 I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the LORD'S favor.' So I felt compelled to offer the burnt offering."

1Sa 13:13 "You acted foolishly," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time.

1Sa 13:14 But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD'S command."

Zec 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

11.2 The two sons pressed out as oil (as the Hebrew says or two anointed ones as the KJV translates) has a near term meaning and a far term meaning.

11.3 The near term is "Joshua and Zerubbabel" who stand in the gap until the Lord Jesus returns.

11.4 In the far term the two sons represent Christ ruling in the Millennium as both the political and spiritual leader of the world.

11.5 As the golden candlestick symbolizes Israel as the light bearer to the nations so the two olive trees represent two offices: their kingship and priesthood through which blessing would flow.

11.6 Israel was originally, and in fact is now being urged by these visions to be the light bearer to the nations; we know in Old Testament times she did not so perform. It was God's intent for her to be that light bearer and both Zechariah and Haggai are exhorting Israel to become what God intended them to be.

11.7 From our vantage point we not only know they failed in their Old Testament role but we also know Israel will actually be a light bearer in her millennial restoration. Thus we see in this vision a two-fold meaning.

11.8 The two offices of king and priest, Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest (Psa 110:1-7) who "will sit and rule upon his throne, and he shall be a priest upon his throne." (Zec 6:13)

Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

12. The absolute separation of religion and the state is an old and staid biblical principle. Only One is capable of being both priest and king, the Lord Jesus Christ, and He has chosen us to be kings and priests before Him. (1Pe 2:9)

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light;

13. The name in Gen 14:18 THE MOST HIGH GOD, is remarkable because it occurs four times in this paragraph, its first use in the Scripture. The Hebrew El Elyon means "The Highest God."

Gen 14:18 And Melchizedec king of Salem brought forth bread and wine: and he was the priest of the most high God--El Elyon.

Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Gen 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

14. All the gods of the nations are idols, and behind these idols are demons, but our God is the Being who is supreme.

15. It is significant that God revealed Himself to Melchizedec, a gentile; in fact Melchizedec was called "A Priest of The Most High God."

16. Abram was to be blessed by this priest, who was not of Aaron's priesthood, but was a picture of the eternal priesthood of the Lord Jesus. All of this before Aaron was even a "twinkle in his daddy's eye."

17. Before Aaron the first High Priest and before Saul, Israel's first King, and before Christ who will be both King and Priest comes, this unique and marvelous revelation of Melchizedec as a type of Christ who is both King and Priest without lineage -- but rather he like Christ earned his kingship and priesthood.

18. Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:



19. He blessed him--When we are empty, we need to be filled. At the end of a day of battle, the Lord comes with His provision. The Lord's provision of refreshment comes from various sources.

20. When doctrine is exchanged, there comes a refreshment to both the teacher and the student.

20.1 King Saul was refreshed by the Psalms of David.

1Sa 16:23 Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

20.2 The analogy of a water boy bringing cool water from the mountain streams to refresh his master is used of doctrine.

Pro 25:13 Like the coolness of snow at harvest time is a trustworthy messenger to those who send him; he refreshes the spirit of his masters.

20.3 Paul gets refreshed from teaching positive believers.

Rom 15:31 Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there,  
Rom 15:32 so that by God's will I may come to you with joy and together with you be refreshed.

20.4 Men of faith will fight battles in the devil's world of darkness but when the conflict is over, the bread and wine of the King of righteousness and peace will fill his needs.

20.4.1 It is striking to see this solitary figure, the king of Salem, standing between Abram and God, bringing down a stream of blessing upon Abram and sending up a stream of worship.

20.4.2 The downward blessing from God's grace touches us with provisions for life and happiness. We cannot give God anything. His being requires the acknowledgement of His worth, and knowing of His value can only come by knowing Him; knowledge of God comes only from the intake of the Word, His mind.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

20.4.3 The Lord told the woman at the well that the Father seeks true worshipers who will worship Him in Spirit and in truth. It is almost pathetic that God has to hunt out among believers those who will do what He wants.

21. Now let's see how the victor became a giver.

Gen 14:20 And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

21.1 The book of Hebrews sheds light on the tithe paid by the Jew Abram to the gentile Melchizedec.

21.2 This verse demonstrates the superiority of the heavenly eternal priesthood of Christ over the earthly, temporary priesthood of Aaron. (Heb 7:9 and 10)

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.  
Heb 7:10 For he was yet in the loins of his father, when Melchizedec met him.

21.3 The New Testament says of Melchizedec, "See how great he is! Abraham the patriarch gave him a tithe of the spoils" (Heb 7:1-7).

Heb 7:1 This Melchizedec was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."

Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!

Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people-- that is, their brothers--even though their brothers are descended from Abraham.

Heb 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.

Heb 7:7 And without doubt the lesser person is blessed by the greater.

21.4 If Abram had given the king a present, we would have understood it as a gesture of courtesy between equals. This is not the case, as earlier mentioned, the story of Melchizedec teaches Israel and us how Christ could be a High Priest and not come from the lineage of Levi.

21.5 Abram did not stand before Salem as an equal, but took the place of submission at once. The fact that he gave tithes is the acknowledgment of duty and prophecy.

21.6 Melchizedec came as a picture of Christ's future role as a High Priest based on victory and not lineage. Thus to illustrate Abram gave tithes to a gentile king who acquired his power by military victory and rule over Ur of Salem (Jerusalem) a city of peace.

22. Now let's look at the phrase found in Verse 21: Give me the persons ... take the goods.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22.1 The spoil belonged to Abram by right of conquest, in his attack Abram had taken spoil, the military custom of the day. Here is another temptation for Abram.

22.2 The King of Sodom attempts to bargain with Abram, he wants those captured by Abram and in return he offers material possessions. It is possible "the persons" a translation from Nephesh, literally "those who breathe," could mean both slaves and animals.

22.3 As Wycliffe has written in his commentary:

"In dealing with the king of Sodom, the patriarch refused to accept for himself the booty gained in the battle. He had waged war not to enrich himself, but to secure the release of Lot. He would not profit in any manner, but would see to it that his allies had a reasonable amount to care for their expenses."

22.4 A gentile king is offering material possessions to Abram. The great man of God refuses; he is not willing to violate God's protocol. Abram knows his victory was a product of God's grace and his vow to take no spoil other than that provided by God is his guiding principle.

Gen 14:24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me-- to Aner, Eshcol and Mamre. Let them have their share."

22.5 Abram did not try to make his companions live up to his standards. He was going to live by faith, trusting utterly in the Lord. In Abram's eyes what they did was their business.

22.6 Christians should never expect others to live by standards other than their own. If Abram had prevented his commanders from accepting the spoils offered by the King of Sodom, he would have been out of line. "Christian bullies" often try to impose their standards on others.

22.7 Abram is not willing to bargain with the world. He wants only what God has provided. He will not impose his standards on those who fought beside him.

22.8 Abram knows the God of the universe is capable of providing for His servants; Abram has seen His glory and followed Him from Ur, to Haran and then to the Promised Land.

22.9 Abram is not willing to compromise; he will not share God's glory with the world.

