

Melchizedek offers an expressive type of Christ, the King-Priest, especially of the Messiah's work in resurrection, inasmuch as the ancient character offers bread and wine, memorials of sacrifice.<sup>1</sup>

13. What Melchizedek represented and depicted were the elements of divine sacrifice on behalf of those who have placed their faith in the coming Messiah. He was not a priest according to the tribe of Levi nor a king of an Israelite nation.
14. Instead, the sparse information given about Melchizedek presented a brief synopsis of the prophetic sacrifice of the coming Messiah. He was a king of Salem, i.e., Jerusalem. He was a priest, but not of the tribe of Levi.
15. He represented the continuance of the gospel message that was preserved by Noah and his sons and extended through Shem and Arpachshad down to Abram.
16. The writer of Hebrews discusses these types found in Psalm 110 in:

**Hebrews 5:5** Also Christ did not glorify Himself to become a high priest, but the One [ God the Father ] said to Him [ in Psalm 2:7 ], "You [ Jesus ] are My Son, today I have begotten You [ virgin birth ]";

**v. 6** just as He also says in another passage [ Psalm 110:4 ], "You are a priest forever according to the order [ τάξις (*táxis*): rank ] of Melchizedek."  
(EXT)

**NOTE:** The word *táxis* refers to an authority figure, e.g., Melchizedek, who rules over those who serve under him. In this case it depicts Jesus Christ who is the High Priest of the kingdom of priests, namely those of the Royal Family of God in the Church Age.

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<sup>1</sup> Merrill F. Unger, "Melchizedek," in *The New Unger's Bible Dictionary*, ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 832.



Melchizedek's appearance is not a parable of Jesus Christ. He a person with a name. Personalities in parables have no formal name nor are they identified as having a specific location. In Psalm 110:4, Christ is the Person being addressed by the Father. Jesus is not said to *be* Melchizedek but rather, "You are a priest forever according to the order, rank, or manner of Melchizedek."

**Hebrews 5:7** Who [ Jesus ], in the days of His flesh [ the Incarnation ], having offered up both intense prayers [ see note below ] and supplications associated with a loud scream and many tears [ the three hours of judgement ] to the One able to deliver Him from physical death, and He was heard because of His respect for divine authority.  
(EXT)

**NOTE:** The sacrifice was not of an animal offered by the Levitical priesthood but of Jesus Christ. The Psalms contain 16 "Messianic Psalms." Psalms 16, 22, and 69 are pertinent here.

**Hebrews 5:8** Although He was a Son [ undiminished Deity ], He [ Jesus ] learned obedience to authority [ in His true humanity ] from the things He had suffered.

**v. 9** And having been made perfect [ the rank of High Priest ] He became the source of eternal salvation unto all those who obey Him,

**v. 10** having being designated by God a High Priest according to the order of Melchizedek. (EXT)

17. Since Melchizedek precedes the Levitical Priesthood, he is a unique priest whose character sketch in Genesis 14 provides a source of evangelism from the earliest days of the earth's restoration from the flood to the bloodline of Abraham who honored this priest following his victory over the Mesopotamian Allied Army.
18. What Melchizedek and Christ represent is the unique and therefore only means of salvation through the divine system of grace and faith.
19. Abraham demonstrated the mental attitude that functions in concert with grace and faith when he accepted blessings from Melchizedek, but turned down his offer of booty abandoned by the conquered forces of Chedorlaomer.



20. Heathen ideas of salvation emerged following the flood indicated by ceremonies performed atop the tower of Babel. Man-centered efforts by unbelievers in hope of eternal life were numerous and remain so to this day.
21. What is totally different and therefore unique is salvation by grace through faith alone in Christ alone. This marked difference between the worshipers of idols the followers of Christ introduced a dichotomy into the post-diluvial spiritual world.
22. Lucifer introduces his man-centered propaganda to the benighted in every generation of history with emphasis on human viewpoint, human good, and evil.
23. Conversely, God offers eternal life to whosoever believes that Jesus is the Christ. Those who believe will be saved by grace through faith. This gospel resulted in a disruptive truth that Lucifer openly attacks and against which he makes every effort to destroy or distort.
24. His pursuit of heathen rituals and the performance of human works are varied and broad. Any system that appeals to his strategy of human good is promoted as a means of a happy afterlife.
25. It is destined for failure, but nevertheless attracts willing followers. On the other hand, Christianity is unique in that it presents a single, exclusive choice for membership within its ranks: faith alone in Christ alone.
26. This simple and exclusive doctrine continues to disrupt and bewilder the followers of the Dark Side whose efforts are unfailingly focused on imposing restrictions on its communication or outright censorship.
27. The Abrahamic Covenant is a doctrine that is the catalyst to conflicts that transpire in every dispensation. It is restrictive, but subsequent covenants become even more restrictive. The four unconditional covenants are:
  1. **The Abrahamic Covenant** (Genesis 12:1–3) founds the nation Israel, and confirms it with specific additions (Genesis 13:14–17; 15:1–7, 18; 17:1–8; 22:15–18; 26:3–4; Exodus 6:2–8).
  2. **The Palestinian Covenant** is the deed to the land and secures the final restoration of Israel. It gives the circumstances under which Israel will be returned to the land (Genesis 15:18; Numbers 31:1–12; Deuteronomy 30:1–9; Joshua 1:3–4; Isaiah 11:10–12; Jeremiah 23:3–8; Ezekiel 37:21–25).
  3. **The Davidic Covenant** (2 Samuel 7:8–16; Psalm 89:20–37; 2 Chronicles 21:7; Isaiah 55:3; cf., Acts 13:34) establishes the perpetuity of the throne of David through Christ (Luke 1:32; Acts 2:29–30).



4. **The New Covenant** (Jeremiah 31:31–34) depends on the sacrificial death of Christ and guarantees eternal blessings under the Abrahamic Covenant. Hosea 2:14–23 pictures the restoration and redemption of Israel (the adulterous wife).<sup>2</sup>
28. Charles Clough’s summary statement on the preceding details about the Abrahamic Covenant reads:
- God’s covenant with Abraham defines His program of “disrupting” salvation for the world from about 2000 B.C. forward into eternity. Because it is a salvation program that requires faith in Him, rather than autonomous works of man, God offers a verifiable contract to measure His compliance that our trust in Him may grow. God is known in the Bible as a “covenant-keeping” God.
29. The covenants to Israel draw a permanent distinction between the original three races of the world—Shem, Ham, and Japheth—and that of the Jew. It is to the Jews that the covenants are directed, their distinctions occurring primarily in the millennial kingdom.
30. These distinctions are specified to Abram beginning with:
- Genesis 12:1** Now the Lord said to Abram, “Go forth from your country [ **Chaldea** ], and from your relatives [ **extended family** ], and from your father’s house [ **Terah’s** ], to the land which I will show you;
- v. 2** And (1) I will make you a great nation [ **Israel** ], (2) and I will bless you, (3) and make your name great; (4) and so you shall be a blessing;
- v. 3** and I will bless those who bless you [ **pro-Semitics** ], and the one who curses you I will curse [ **anti-Semitics** ]. (5) And in you all the families of the earth will be blessed [ **with the opportunity for salvation through faith in Messiah** ].
31. The clause concerning anti-Semitism demands some elaboration. The Gentile believers of this world are under direct and repetitive mandates from Scripture to protect, defend, and support the individual Jew as well as the nation of Israel.

<sup>2</sup> R. B. Thieme, Jr, *Daniel: Chapters One through Six*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1996), 61n4.



If Abraham failed to grasp the full significance of God's prophetic declaration, Satan did not, and he plotted accordingly. Since God was intent on establishing and blessing the Abrahamic line, then Satan had to attempt to destroy that line.

To countermand Satan's evil design against the promised new race, God affixed a blessing and cursing clause to the Abrahamic Covenant. The clause vouched for sustained divine provision, protection, and preservation of Jews in every generation. God had served notice that the Jew *will* survive human history.

Unlike the first two paragraphs of the Abrahamic Covenant, the anti-Semitism clause applies fully to the unregenerate as well as the regenerate Jew. The race must endure the Tribulation. This is that future time in which all believers of the Church are removed and God is again dealing with Israel as a nation.

Genesis 12:3 is by no means the only statement of divine approval of pro-Semitism and divine condemnation of anti-Semitism.

Thus a correlation exists between the rise and fall of individuals, nations, and empires and their attitude toward the Jew. The clause first presented in Genesis 12:3 serves as a warning not only to Satan and his demonic hoards but to all mankind. God will bless all who bless the Jews and punish all who seek their destruction.<sup>3</sup>

32. It is through Abraham that the line of Messiah is established. Within the Jews race the chart pedigree of Jesus may be observed. The Jew has a special dispensation in history called the Tribulation
33. It will be the final opportunity for the Jew to recognize one last opportunity to believe in Christ for salvation. There will be a concerted effort to evangelize the Jews and that message will be spread by 144,000 Jewish evangelists:

After the Rapture the Tribulation commences with three and a half years of power politics in which four major spheres of influence will vie for world domination.

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<sup>3</sup> Thieme, *Anti-Semitism*, 4th ed. (2003), 14–15.



Paralleling this power struggle unprecedented evangelism will be conducted by 144,000 Jewish evangelists whom God will seal and protect against the anti-Semitic element during the entire Tribulation (Revelation 7:4–10). But in the last three and a half years of the Tribulation anti-Semitism and general alienation toward the Jews will become so intense that the period is called the “great tribulation” (Matthew 24:21–22; Revelation 7:14; 12:17).<sup>4</sup>

34. When Abraham reached spiritual maturity, he demonstrated the power of faith in the working object of doctrine enabling him to place his absolute trust in the grace, authority, and integrity of God when he offered Isaac as a sacrifice on a wooden altar atop Mount Moriah.
35. Abraham’s working object was primarily the Abrahamic Covenant and the promises attached to it. This is the background to the question posed in James 2:21:

**James 2:21** Was not Abraham our father justified by works when he offered up Isaac his son on the altar? (NASB)

1. We have taken quite a bit of time and surely enough time to confirm the phrase, “justified by works.” It has nothing to do with salvation but rather the application of the Word of God to life and circumstances by a believer.
2. Abraham is James’s example of a man who “*heard* the Word” and when put to the test, he “*was a doer* of the Word.” Hearing and doing are to entirely different things. It is simple to hear, it complex to concentrate, recall, and actually apply what you know.
3. The key to making the transition from hearing to doing is buying into the principle of the law of freedom and absolute confidence in the integrity of God.
4. Volition is free to select the status of “hearer only” or “applying what you have heard.” The key that binds the two together is “belief.” And belief means faith in biblical absolutes as its working object.
5. It is much easier to make decisions from facilitated wheel-tracks of human viewpoint developed over the decades than to place absolute trust in a principle recently learned in Bible class.

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<sup>4</sup> Ibid., 6.



6. The human viewpoint problem-solving device has been facilitated into a path of least resistance. The biblical principle has not been. The only way to successfully change what you think is to get to the point where you have absolute trust in the integrity of God.
7. The integrity of God is the love of God. Love for God is acquired by having absolute confidence in the perfection of God. Integrity refers to the absolute immutability of biblical principles and that the justice of God will bless compliance with them or discipline noncompliance.
8. This system is backed by divine omniscience and functions under a policy of grace. God is perfect. We are not. He is therefore patient with the believer who is ignorant of divine viewpoint.
9. The system established in Scripture begins with the church, namely the local church in which believers are to assemble for the teaching of divine viewpoint by exegesis, categorical development, the function of the soul in spiritual growth, and resultant blessings associated with compliance.
10. The writer of Hebrews indicates how important this “starting point” is in the process of spiritual growth:

**Hebrews 10:24** Let us consider how to stimulate one another to love and good deeds,

**Hebrews 13:25** not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more [ regarding the unknown time factor ] as you see the day [ physical death or the Rapture ] dawning near [ the incipency of each ].

11. The duty of the pastor-teacher is to prepare his sermons under the guidance of the Holy Spirit and then present the information by that same power.
12. When the congregation is assembled in church, the communication of Scripture by the pastor-teacher, functions successfully on two levels: (1) the pastor is filled with the Spirit and (2) so are the “hearers.”
13. This mutual divine dynasphere establishes a spiritual relationship that is empowered by the Holy Spirit. The pastor is enabled to read body language indicating comprehension that produces *epígnōsis* in the *kardía* or incomprehension indicating ignorance in the *noús*.
14. If the former, then amplification enhances the subject further, if the latter, repetition is required. The larger the congregation, the dynamics of this pastor-parishioner relationship is enhanced accordingly.