

MELCHIZEDEK – FLOYD NOLEN JONES, TH.D., PH.D. – 2015

GEN 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (c. 1912 BC)

19 And he (Melchizedek, Heb.7:1, 6) blessed him (Abram), 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 (Abram, Heb.7:2) gave him (Melchizedek) tithes of all.

PSA 110:4 The LORD hath sworn, and will not repent, Thou (i.e., David's Lord the Messiah) art a priest for ever after **the order of** Melchizedek. (c. 1050 BC)

HEB 5:6 As he saith also in another place, Thou art a priest for ever after **the order of** Melchisedec.

5:10 Called of God an high priest after **the order of** Melchisedec (Christ, the begotten Son, vs. 5)

6:20 Whither the forerunner is for us entered (i.e., behind the veil into the true Holy of Holies in heaven – the presence), even Jesus, made an high priest for ever after **the order of** Melchisedec.

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings (Gen.14:1-24), and blessed him; (written c.65 AD – the author is a Jew, Rom. 3:1-2, in an Italian prison, knows Timothy who has just been freed = Paul: see Heb. 10:34, 13:19, 13:23-24; cp. 2 Tim. 4:6)

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;

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.

4 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:

6 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.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 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.

11 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.

13 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.

15 And it is yet far more evident: for that after **the similitude** of Melchisedec there ariseth another priest, (similitude = *likeness*, hence Melchizedek is not Jesus!)

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after **the order of** Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after **the order of** Melchisedec:)

The key to understanding the above is in the *context*. The subject is the *priesthood*. The context is that of distinguishing between the Melchizedekan priesthood and the Aaronic (note “the order of” in red & blue above). To qualify for the Aaronic priesthood, a man had to be born of the tribe of Levi and also be of the family of Aaron. Genealogy was all-important. His qualification began at birth and ended at death.

Melchizedek’s priesthood was quite different. He did not inherit the priesthood by being born into a priestly family. God simply picked him and designated him as a priest. Insofar as his *priesthood* was concerned, there was no record of his father, mother, or genealogy. In his case this was of no importance, and as there is no record of either his birth or his death, his priesthood continues.

This does not mean Melchizedek had no parents or that he was never born or never died. The point is that insofar as his *priesthood* was concerned, these vital statistics were never recorded because his ministry as priest was not dependent on them. Even if they had been, they would have been lost in the Flood.

Now Shem received the patriarchal *blessing* from his father, Noah (Gen. 9:26). This set him above his brothers as the great patriarch of the post-Flood age. Hence, when Noah died, Shem (already the direct lineage to the Messiah since birth) would have become the spiritual head or *priest* over the entire family of man – all that were born after the Flood. Why then is not such a man mentioned again in the biblical narrative? He is, but only by his priestly name – Melchizedek! But if so, what about:

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 (Hebrews 7:3).

Again, this refers to the *priesthood* he represents, not to him personally. Proof: six times in the Book of Hebrews we read: “*the order* of Melchizedek” (5:6, 10, 6:20, 7:11, 17, and 21). The emphasis here is that, unlike Aaron’s, Melchizedek’s Priesthood is not based on *descent*.

As with Jesus — as to His *eternal* Deity (Micah 5:2; Col. 1:16), He had: no father (He was not an eternally begotten son: Psa. 2:7; Acts 13:33; Heb. 1:5-6, a son “this day” means begotten in time: “shall & will” = future tense, not eternity past), no mother, no beginning, no descent, or end of life.

But as to Christ’s humanity — His “father” was Joseph, His mother was Mary: He was born in Bethlehem, His descent is in Luke 3:23-38 & Mat. 1:1-17, and His life ended...for 3 days.

Shem: as a man — his father was Noah, his mother was Noah’s wife (Gen. 7:7), and his descent is recorded in Genesis 5. Yet he couldn’t prove any of this at the time of the Genesis 14 account for Noah and his wife were long dead: the Flood had destroyed all the records.

Moreover, it was about 460 years *before* Moses wrote the Law (Deu. 31:9).

So as to his priesthood — there is neither clear proof of his lineage, nor of his birth or death dates!

Being a man, Melchizedek (Shem’s *priestly* name) did have a descent (Gen. 5), but it is not reckoned from the priestly Levitical descent as Hebrews 7:6a shows:

But he whose descent is not counted from them...(i.e., from the sons of Levi: context from vs. 5)

Moreover, Hebrews 7:15 shows that Melchizedek *cannot* be Messiah Jesus:

And it is yet far more evident: for...after **the similitude** of Melchizedek there ariseth **another** priest

This other priest is said to only be in the “*likeness*” (similitude) of Melchizedek – not Melchizedek. Furthermore, Jesus is said to be “*another*” priest; thus, He is *not* Melchizedek! Melchizedek was “made like the Son of God” (vs. 3) in the sense that his priesthood continued without interruption.

Note: Genesis 14:18 sets Melchizedek completely above and apart as he is called “*the*” priest of God and not merely “*a*” priest! Moreover, by personally receiving tithes from Abraham, Melchizedek is shown to be completely human. Celestial beings have no use for tithes.

Further, Shem’s remarkable *longevity* — he lived 98 years before the Flood and though life spans greatly shortened after the Flood his life extended into the *10th generation* after it – all the way to Isaac’s 50th year. Indeed, he lived 66 years past the time when Abraham (then 84) met Melchizedek (age c. 534!). To the people of his day, it would have seemed that he just would not die – to them, he seemed to ever live.

Moreover, a genealogy was absolutely *essential* to the Levitical priesthood (Ezra 2:62; Neh. 7:64). The order of Aaron completely depended on lineal descent along with a genealogy as proof. But at the time he met Abraham, Shem could offer no proof of his descent for Noah had been dead for over 80 years, and the Flood would have destroyed all such records. Thus, he could neither document his parentage nor his lineal descent (Heb. 7:3).

By contrast: Aaron’s sons could not: (1) claim to be without a genealogy, (2) claim to have an *eternal* ministry {because they died, Heb.7:23}, or (3) claim to be both priests and *kings*.

Note: it was not until the *resurrection*, when Jesus received His glorified body, that He met the qualification of having an “endless life” (“forever”). Only then did He become a priest of the order of Melchizedek (Heb. 7:3, 16–17) and that priesthood is the inheritance of all the reborn! (Rev. 1:5-6, 5:10)