

# Mystery of Melchizedek

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In the book of Hebrews, some members of the early church were being instructed about Melchizedek but seemed either disinterested in the subject, or the information was too difficult for them to process.

(Christ was) called by God (the Father) as High Priest 'according to the order of Melchizedek,'<sup>11</sup> of whom we have much to say, and hard to explain, since **you have become dull of hearing** (Heb. 5:10-11; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

One of the reasons for this discussion in Hebrews was to teach converts from Judaism that the Levitical priesthood was in the process of being replaced by a much older priesthood. As this study will confirm, the Melchizedek priesthood originated in the spirit realm, but also functioned in the physical realm long before the family of Levi was born.

Even **Levi**, who receives tithes, paid tithes through Abraham, so to speak,<sup>10</sup> for he was still in the loins of his father **when Melchizedek met him** (Heb. 7:9-10; emphasis added).

According to Strong's Greek Dictionary, the word "Melchizedek" (SGD 3198) means "king of righteousness", which is a title that describes the office, or responsibility, of the individual who carries it (Heb. 7:1-2a). In Hebrews 7:2b, Melchizedek is also referred to as the king of Salem, which means "king of peace". These same titles are used to describe the individual who brought Abraham bread and wine.

Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High (Gen. 14:18).

As we will see, these descriptive titles are used elsewhere in scripture to identify the spirit-being who later became known as Jesus Christ.

For unto us a Child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful (cf. Judges 13:18), Counselor, Mighty God, Everlasting Father, **Prince of Peace** (Isa. 9:6; Ed. note in parenthesis; emphasis added).

So, prior to his birth as a human being, the spirit-being who became known as Jesus Christ carried a number of descriptive titles, or names, given to him by Almighty God.

Beware of him (the Angel of God) and **obey his voice**; do not provoke him, for he will not pardon your transgressions; for **My** (Almighty God's) **name is in him** (Ex. 23:21; Ed. notes in parentheses; emphasis added).

As stated in Exodus 23:21, the Angel of God's voice was to be obeyed. The same injunction is repeated in the writings of the Second Covenant.

... 'This is My beloved Son, in whom I am well pleased. **Hear him!**' (Mt. 17:5b; Mk. 9:7; Lk. 9:35; emphasis added).

Both the Angel of God and Jesus Christ spoke on behalf of Almighty God, as the following scriptures confirm.

...He (Almighty God) who sent me (Christ) is true; and **I speak to the world those things which I heard from Him** (Jn. 8:26; Ed. notes in parentheses; emphasis added).

.... I (Christ) do nothing of myself; but **as my Father taught me, I speak these things** (Jn. 8:28b; Ed. note in parenthesis; emphasis added).

I (Christ) speak what I have seen with my Father... (Jn. 8:38; Ed. note in parenthesis).

.... Therefore, whatever I (Christ) speak, just as the Father has told me, so I speak (Jn. 12:50b; Ed. note in parenthesis).

.... The words that I (Christ) speak to you I do not speak on my own authority; but the Father who dwells in me does His works (through Christ) (Jn. 14:10b; Ed. notes in parentheses).

As we saw previously in Isaiah 9:6, the title "prince of peace" is applied prophetically to Jesus Christ, but that same title is associated with Melchizedek, who is described as the "king of Salem" (peace) in Genesis 14:18. Now we will examine the other title "king of righteousness" to see how, and to whom, it is applied.

Behold, the days are coming, says the Lord (Almighty), that I will raise to David a "**branch of righteousness**"; A King shall reign and prosper (act wisely), and **execute** judgment and **righteousness** in the earth (Jer. 23:5; Ed. notes in parentheses; emphasis added).

A branch is something that comes from the main body, whether it is the branch of a highway, river, tree, or family. Therefore, the "branch of righteousness" refers to someone who originally came from the source of all righteousness, which is Almighty God.

In his days Judah will be saved, and Israel will dwell safely; Now this is his name by which he will be called: THE LORD OUR RIGHTEOUSNESS (Jer. 23:6).

As it is the job of Jesus Christ to judge the world in accordance with his Father's law and commandments, which are defined as righteousness (Ps. 119:172; Dt. 6:24-25), it

follows that Christ is the representative of THE LORD OUR RIGHTEOUSNESS.

But to the Son He (Almighty God) says: "Your throne, O God, is forever and ever; **a scepter** (ruler's staff/rod) **of righteousness** is the scepter of your kingdom. <sup>9</sup> **You have loved righteousness** and hated lawlessness; Therefore God (Almighty), your God, has anointed you with the oil of gladness more than your companions (Heb. 1:8-9; Ed. notes in parenthesis; emphasis added).



### I (CHRIST) SPEAK WHAT I HAVE SEEN WITH MY FATHER ...

John 8:38; Ed. note in parenthesis

Because He (Almighty God) has appointed a day on which **He will judge the world in righteousness by the man** (Christ) **whom He has ordained**. He has given assurance of this to all by raising him from the dead (Ac. 17:31; Ed. notes in parentheses; emphasis added).

Again, the ultimate source of all righteousness is Almighty God, and Jesus Christ is the first branch of that righteousness.


(Christ) whom God (Almighty) set forth to be a propitiation (mercy seat sprinkled) by his blood, through faith, **to demonstrate His righteousness**, because in His forbearance God passed over the sins that were previously committed, <sup>26</sup> **to demonstrate at the present time His righteousness**, that He might be just and the justifier of the one who has faith in (the covering for sin provided by) Jesus (Rom. 3:25-26; Ed. notes in parenthesis; emphasis added).

The spirit being who became known as Jesus Christ is also referred to as the "Sun of Righteousness". This relationship with a physical

sun is interesting because just as the physical sun sustains all life on earth, the spiritual "son's" willingness to complete the work his Father gave him, provides the means through which every created being can inherit life forever, following repentance of sin,

But to you who fear My (Almighty God's) name The Sun of Righteousness shall **arise with healing in his wings** ... (Mal. 4:2a; Ed. Notes in parentheses).

It is no coincidence that the figurative language "arise with healing in his wings" is used to describe this "Sun of Righteousness." The word "arise" describes what happened to Jesus Christ three days and three nights after his death.



WITHOUT FATHER, WITHOUT MOTHER,  
WITHOUT GENEALOGY...  
Hebrews 7:3a; cf. 7:6a)

And they will mock him (Christ), and scourge him, and spit on him, and kill him. And the third day **he will rise again** (Mk.10:34; Ed. note in parenthesis).

Through Christ's sufferings, he provided the means for every sinner to be healed from the "curse of the law", which is everlasting death as the consequence for sin (Rom. 6:23).

...and by his (Christ's) stripes (blows that cut in) **we are healed** (Isa. 53:5b; cf. 1Pet. 2:24-25; Ed. notes in parentheses; emphasis added).

The last part of this figurative language, "in his wings", connects Jesus Christ with the Angel of God (Almighty).

So Moses made a bronze **serpent** (SHD 8314; **seraph or saraph** – majestic being with 6 wings, human hands, or voices in attendance

upon God Almighty); and so it was, if a serpent had bitten anyone, when he looked at the bronze (bright shining; cf. Rev. 22:16) serpent (seraph or saraph), he lived (Nu. 21:9; Ed. notes in parentheses).

And as Moses lifted up the serpent (SGD 3789; spirit being associated with wisdom) in the wilderness, even so must the Son of Man be lifted up (on a wooden stake) (Jn. 3:14; Ed. notes in parentheses).

Some have speculated that Melchizedek was Shem, the son of Noah. However, the author of the book of Hebrews challenges that theory by reviewing important laws pertaining to the Levitical priesthood and comparing them to the individual who met Abraham. Unlike the Levitical priests who were required to trace their lineage back to Aaron (cf. Neh. 7:64), Melchizedek did not have a human father, or mother to confirm his genealogy,

Without father, without mother, without genealogy .... (Heb. 7:3a; cf. 7:6a).

It was another requirement for a Levitical priest to begin serving in the temple at the age of thirty and end that service upon reaching the age of fifty (Nu. 4:47). But there is no record of when Melchizedek began serving as the priest of the Most High God, or whether he ever ceased his service.

(Melchizedek) having neither beginning of days nor end of life (Heb. 7:3b; Ed. note in parenthesis).

According to the next scripture, Melchizedek was made like the Son of God who was intended to serve continually, even while the Levitical system was still functioning.

(Melchizedek was) made like the Son of God (and), remains a priest continually (Heb. 7:3c; Ed. notes in parentheses).

Melchizedek had the authority to receive tithes even before the Levites were instructed to administer them by Moses.

But he (Melchizedek) whose genealogy is not derived from them (the Levites) received tithes from Abraham and blessed him who had the promises (Heb. 7:6; Ed. notes in parentheses).

Who gave Melchizedek authority to collect tithes from Abraham? By what authority did Melchizedek bless Abraham? Did Melchizedek require authority to do these things if Almighty God had granted it previously? The writer of Hebrews clarifies by showing the distinction between mortal men receiving tithes and, in Melchizedek's case, someone receiving tithes who was not a mortal flesh and blood person.

Here mortal men receive tithes, but there (either during the time of Abraham, or referring to the spirit realm) he (Melchizedek) receives them, of whom it is witnessed (probably by Paul when he was taught directly by Christ; cf. Gal. 1:15-18) that **he** (Melchizedek) **lives** (continually; cf. Heb. 7:3c) (Heb. 7:8; Ed. notes in parentheses; emphasis added).

I (Christ) am **he who lives**, and was dead (for 3 days and 3 nights), and behold, **I am alive forevermore**... (Rev. 1:18a; Ed. notes in parentheses; emphasis added).

The writer of Hebrews also points out that "perfection", as Almighty God defines it, is not possible through the Levitical system. This infers that perfection is only possible through the actions of a different priest.

Therefore, if perfection were through the Levitical priesthood (for under it the people received the law [*of animal sacrifice which could not make anyone perfect*]; cf. Heb. 10:1), what further need was there that another priest should rise according to the order of Melchizedek...? (Heb. 7:11a; Ed. note in parenthesis)

The Melchizedek priesthood was created to last forever, as opposed to the Levitical priesthood which was prevented from continuing indefinitely due to the death of its priests (Heb. 7:23).

And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest <sup>16</sup> who has come, not according to the law of fleshly commandment (pertaining to physical genealogy; cf. Heb. 7:3, 6), but **according to the power of an endless life**. <sup>17</sup> For He testifies: '**You** (Christ) **are a priest forever** according to the order of Melchizedek.' (Heb. 7:15-17; Ed. Notes in parentheses; emphasis added)

The Levitical priesthood administered the animal sacrifices, which were a temporary means of dealing with the continuous cycle of sin, but these sacrifices made no one perfect or entitled them to inherit everlasting life.

For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, <sup>19</sup> for the law (of animal sacrifice) made nothing perfect... (Heb. 7:18-19a, cf. 9:8-10, 10:1-2; Ed. note in parenthesis).

It is only through the sacrifice of Christ, followed by his resurrection, that anyone can inherit everlasting life (1Cor. 15:12-19). Although Christ would undergo great trials throughout his service to Almighty God, a promise was made by his heavenly Father that the Melchizedek

priesthood would continue forever. This was confirmed by an oath and was proof that the Father would strengthen and assist his Son so the commission given to him would be successful.

And inasmuch as he (Christ/Messiah) was not made priest without an oath <sup>21</sup> for they (Levitical priests) have become priests without an oath, but he with an oath by Him (God the Father) who said to him; 'The Lord has sworn and will not relent, **you are a priest forever** (Heb. 7:20-21; Ed. Notes in parentheses).

**Jesus Christ is the same** yesterday, today, and **forever** (Heb. 13:8; emphasis added).



**BUT HE (CHRIST/MESSIAH), BECAUSE  
HE CONTINUES FOREVER, HAS  
UNCHANGABLE PRIESTHOOD.**

Hebrews 7:24; Ed. note in parenthesis

Although Christ was dead for three days and three nights, he had complete faith that his Father would resurrect him. Because of Christ's faith, the Melchizedek priesthood continues forever, and sinners who repent are added to it (Rom. 8:11).

But he (Christ/Messiah), because he continues forever, has an unchangeable priesthood (Heb. 7:24; Ed. note in parenthesis).

The Levitical priesthood, which was composed of divisions, rotated in a specific order throughout the year. Therefore, they changed regularly as opposed to the Melchizedek priesthood that does not change (Heb. 7:24b).

So it was, that while he (Zacharias) was serving as priest before God in the order of his division (Lk. 1:8; Ed. note in parenthesis).

Because the Melchizedek priesthood does not change and continues forever, it could not consist of mortal human beings, and anyone standing as a priest in that "order" would have to fulfill the titles, "King of righteousness" and "King of peace." Therefore, it is hard not to see the many connections between Melchizedek and the spirit being who later became known as Jesus Christ.

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