

(1) For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

(4) See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! And those descendants of Levi who received the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. But this man who does not have descent from them received tithes from Abraham and blessed him who had the promises.

(7) It is beyond dispute that the inferior is blessed by the superior. In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him.

(11) Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well.

(13) For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of Him, “You are a priest forever, after the order of Melchizedek.”

Think on these things:

- 1) Let’s skip around in this section to learn information about this person Melchizedek. What does each verse tell us about him?

V. 1 (Where from and God’s purpose) – **He was the King of Salem (probably Jerusalem, see Psalm 76:1-2), and he was Priest of the Most High God (Jehovah).**

V. 2 (King of 2 things) – **King of Righteousness, and King of Peace**

V. 3a says, “He is without father or mother or genealogy, having no beginning of days nor end of life.” Some speculate this is Christ in the world BEFORE the incarnation (His virgin birth in Mary), but that is not the common perception. V. 3b says he *resembles* “the Son of God.” To reconcile this, the Jews understand that none of these facts are *recorded in scripture* (i.e., his birth, death, lineage, and record of living before/after Abraham), but he was still just a man chosen by God. Unlike Jewish priests, Melchizedek doesn’t present a Levitical genealogy to prove his right to be a priest under the Mosaic Law. But he clearly was hand-picked by God before Moses ever lived!

- 2) Melchizedek’s priestly work is only recorded in Genesis 14. Sodom’s king had been defeated by King Chedorlaomer of Elam, a battle of 5 kings around the Dead Sea with 4 kings from the north.

Lot and his family had been taken captive. When Abraham learned of Lot's capture, he gathered his own army. Abraham's army fought and prevailed over the 4 kings, chasing them all the way to Damascus! Then he encountered Melchizedek. What happened next (Genesis 14:18-20)?

Melchizedek shared wine, bread and a blessing with Abraham, and Abraham responded by giving him a 10% tithe of all the treasure recouped from King Chedorlaomer's 4-king army.

- 3) According to v. 4, what tithing concept did Abraham establish with Melchizedek? Have you embraced this concept with your own income? What do these verses from 1 and 2 Corinthians teach us about tithing? Also, read the warning of Malachi 3:8-10.

Abraham, v. 4 – **A "tithe" is considered to be 10% of resources (income)**

1 Corinthians 16:1-2 – **Tithes are determined on the first day, i.e., a planned gift, a purposeful beginning thought as we earn our income, and not from what money we have left over.**

2 Corinthians 9:5 – Give **willingly, and don't treat it like 'paying a bill' or expecting a return gift.**

2 Corinthians 9:6 – Give **bountifully, generously.**

2 Corinthians 9:7 – Give **cheerfully from what our hearts decide, not reluctantly or forced.**

2 Corinthians 9:12 – Giving **helps others (the saints) and results in many thanksgivings to God!**

- 4) Reading about blessings and tithings between Melchizedek and Abraham in vs. 6-10, who does the writer identify as the "superior" individual? **Melchizedek was superior to Abraham.**
- 5) In making his case, the writer states that the Levitical priesthood through Aaron that descended across the years failed to make God's people perfect in their service (v. 11). Changing the priesthood after the manner of Melchizedek necessitated changing what else (v. 12)?

It also required changes to the (Levitical system of the) Mosaic Law.

- 6) From which Jewish tribe does Jesus descend (v. 14)? **He descended from Judah's line.**
- 7) Jesus is a priest in the likeness of Melchizedek on what basis (v. 16)? **An indestructible life**
- 8) Read Psalm 110:1-4. This is the only other mention of Melchizedek in the Old Testament, and Jesus used it to stump the Pharisees in Matthew 22:41-45. What do we learn about David's son?

He is Israel's Lord, born of David's line yet David's Lord also, and He is a priest forever after the order of Melchizedek.

People and situations I want to pray for this week: