

## PREFACE

To reference or show the fulfillment of the OT prophecies we looked at last week in 1 Samuel, Zechariah and Psalm 110, we could go to any number of passages in the NT. But we can find everything we need in just one book of the NT, so I'd like to spend most of our time in this and the next session in the book of Hebrews.

**Sidebar:** You should find the handout for this session helpful:

- In the left-hand column are two of our OT passages [[albeit in a different order](#)];
- in the center column I have outlined the important points we glean from these passages;
- and in the right-hand column are the key references from Hebrews.

## HEBREW 5

## Read 1 Samuel 2:35.

The one speaking in this passage—indeed, from v27 to the end of the chapter—is an unnamed prophet—“a man of God.” And he describes to Eli the *faithful* priest (as opposed to the unfaithful priests in the family of Eli) the Lord God would install. From the text we learn that *this* priest will

- be **faithful**: unlike Eli and his sons, he will be a trustworthy priest, not veering away from the commandments laid down for the priesthood. His faithfulness is further defined by the fact that he will
- **do according to what is in [the Lord's] heart and soul**: to be a faithful priest means you are obedient—but more than that, it means you think like God thinks, and you feel like God feels. Mere flesh can aspire to such faithfulness, but only *the* Messiah, the Son of very God, can truly be so faithful. Finally, this priest installed by God will be so pleasing to the Lord that the Lord will build for Him an enduring [[permanent](#)] house; in our last session we discovered that this “house” or family for the Messiah would be the church, which, in the context of this language, means that this priest would
- be, as it were, the **“forefather” of the church**—i.e., the family of those redeemed by His blood. [more on this later]

## Turn to Hebrews 5.

Like true prophets, true priests do not wake up one morning and decide to be a priest. A true priest (or priestly line) is called to that office by God. He is *anointed*. This is the point of v4 in Hebrews 5:

**And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.**

In our outline for 1 Samuel 2 we noted that the Messiah would be a *faithful* priest who *does according to what is in the Lord's heart and soul*. That speaks not only of a marked level of obedience and intimate communion and understanding with God the Father, but also humility—a willingness to be subsumed in the Father's will.

## Read John 8:54-55.

And the writer of Hebrews makes this point about our high priest in v5, quoting Psalm 2:

So also Christ did not glorify Himself so as to become a high priest, but [He glorified]  
He who said to Him,  
“You are My Son,  
Today I have begotten You”; (Hebrews 5:5)

The “faithful priest” of 1 Samuel is not just obedient, He is humble, voluntarily giving up His glory to glorify His Father. And, of course, He does whatever is in the heart and soul of the Father because He is His Son! Remember, in the NT “son” [huios] can mean more than just offspring; it is used to refer to those who act in a certain way, who share the same characteristics of the Father.

This is how Jesus used it in Matthew 23, when he spoke against the hypocritical scribes and Pharisees, declaring they were “sons of those who murdered the prophets” (v31). Lineage aside, He was saying that they were *still* killing prophets sent by God.

### ***“Forefather” of the church***

The final point we get from 1 Samuel 2:35 is that for this faithful priest the Lord will build “an enduring house” that will “walk before the Messiah always.”

### **Read Hebrews 5:8-9.**

The phrase “eternal salvation” is the effective equivalent of an “enduring house.” But you might fairly raise the point: 1 Samuel 2 says that the *Lord God* will build the house for the Messiah, but Hebrews 5 says that Christ is the “source” (or author) of eternal salvation. In fact, the word translated “source” [*aitios*] means “causer.” So which is it? Does God the Father do the building, or does God the Son?

The answer: Yes.

The church is built of those who have placed their faith in Christ Jesus as Lord. In that, He is the causative agent; without His shed blood, there would be no church. But there would also be no church without the believers, and from where do they come?

### **Read John 6:37, 44.**

So the Father sends the elect to the Son—the building blocks of the church—but the agent or cause of their eternal salvation is the sacrificial blood of the Son. And just as a patriarch makes possible the generations that follow, just as a national forefather makes possible the good lives of the citizens that follow, so Jesus is the “forefather”—or, if you prefer, the “firstborn”—of all those that comprise the church, and will one day be raised from the dead to live with Him for all eternity.

## HEBREWS 7

In both instances of our readings from Hebrews 5 we stopped short of the next verse. We read v5; here is v6:

just as He says also in another passage,  
"You are a priest forever  
According to the order of Melchizedek."

And we read v9; here is v10:

being designated by God as a high priest according to the order of Melchizedek.

Now let's read our second OT passage.

### Read Psalm 110:1, 4

Although our current study is not necessarily an *historical* one, I think we would benefit from a quick review of the facts and time line. Even though we are dealing in prophecies and Messianic types, we are also dealing with actual, historical individuals. And skipping from Psalm 110, to Hebrews, then back to Genesis can be a bit disorienting. So let's get oriented. [Look at the graphic chart in the handout.](#)

- The earliest of the events key to our study is the meeting between Melchizedek and Abram. Abram was called out of Haran in c.2091 BC. The meeting with Melchizedek took place after Lot and Abram go their separate ways, and immediately after the War of the Kings in Genesis 14 in c.2080 BC.—approximately 2144 years before the writing of Hebrews.  
**Read Genesis 14:17-20.**
- Somewhere between 1446 and 1406 BC (thus I have settled on a midpoint of 1420 BC) the Mosaic Law was given by God to Moses. This was approximately 1484 years before the writing of Hebrews.
- Somewhere around the year 1003 BC, King David is made king over all Israel, brings the ark—and the priesthood—to Jerusalem, and writes Psalm 110, which mentions Melchizedek—approximately 1067 years before the writing of Hebrews.
- Next, some time during the final days of Jesus' ministry on earth (AD 29), he validates David's authorship of Psalm 110, and quotes from it (Matthew 22:41-46). This would be approximately 34 years before the writing of Hebrews.
- Finally our text, written around AD 64, brings all these events together and draws powerful theological lessons from them.

We discover the clues to Melchizedek being a type of Christ as king/priest in the first three verses of Hebrews 7.

### Read Hebrews 7:1-3.

So what does this passage tell us about Melchizedek; we need to know that before we can associate this mysterious figure with the Messiah.

- The name “Melchizedek” means, literally, “king of righteousness.”
- He was also “king of Salem” = king of shalom = king of peace (shalom = not necessarily mental peace, but completeness, wholeness)
- “Salem” may (and probably does) refer to what will later become “Jerusalem.”
- Moreover, Melchizedek was not just a king, but a priest—“priest of the hypsistos theos” (as translated in Greek in Hebrews), or “priest of El Elyon” in the Hebrew. That is, he, like Abram, was a monotheist. Abram worshipped Yahweh, or Jehovah, which is the proper name, as it were, of the more nondescript El, or El Elyon.
- That Melchizedek refers to God as El Elyon, only meant that he did not know His proper name; both he and Abram worshiped and served the one God who “possessed heaven and earth.”
- It also need not be surprising that Melchizedek was a monotheist; Abram was not the first. In fact D. A. Carson points out that the traditional notion of pantheism > monotheism is incorrect; really the reverse was more common.
- It was also not uncommon in this time and place for someone to be both king and priest. Remember: Melchizedek is not a Jew; Abram is not a Jew; and the Law will not be handed down to Moses for another 660 years.

Note that Melchizedek did not just magically appear. He is certainly mysterious, but not supernatural. Melchizedek is not *literally* without lineage; he is *literarily* without lineage; it is just not mentioned in the narrative—the literature. But that silence on his lineage is both deafening and important.

Why is he here? Why does this mysterious king/priest so oddly disrupt what should be a pretty straightforward narrative of post-battle accounting? Well, why is anything in the Bible? To bring glory to God and His Son, Jesus Christ!

Melchizedek is inserted into the narrative of Genesis as a type of Christ—to illuminate certain important aspects of who and what He is.

Words are important in the Bible. We begin reading v3 and our inclination is to have in mind the incarnate Jesus—who did not have a human father; his “dad,” so to speak, was the Holy Spirit. But then it says without mother, and we think, quite rightly, that Jesus did indeed have a human mother. And the earthly Jesus certainly *did* have a beginning of days and end of life.

But the preacher in Hebrews is not talking about Jesus of Nazareth, but “the Son of God.” Ah, well, that’s different, isn’t it.

Verse 3 applies accurately to the second member of the Tri-unity of the Godhead, who was *not* born of a father and mother, did *not* have any forebears, had no beginning and will most definitely *not* have an “end of life.” Verse 3 in Hebrews 7 speaks *literarily* of Melchizedek; it speaks *literally* of the Son of God.

*Literarily,*

- Melchizedek appears out of nowhere and disappears without a trace —“without father, without mother, without genealogy, having neither beginning of days nor end of life.”

*Literally,*

- He is a king and faithful priest of the one true God—and so revered that Abram gives him a tithe! (v20) As such,
- Melchizedek foreshadows the Christ—the writer of Hebrews even says he was “made like the Son of God” as king/priest.

## CONCLUSION

Let's summarize:

- In Psalm 110, King David prophesies that his descendant—king in the Judaic/Davidic line would be more than that: He would be his *Lord*.
- Then he looks back at Genesis 14 and declares that this king/Lord would also be a *priest*—impossible under the law. And He would be not just a priest, but a priest like the mysterious Melchizedek.

The writer of Hebrews picks this up, looks back at both passages and offers convincing, detailed evidence (of which we have just looked at the tip of the iceberg) to show that both Moses and David were speaking of *the* Messiah, the one king/priest who would finalize the Davidic line and reign as king and priest forever.

**Prophecy**

**Christ in the OT**

**Fulfillment or Reference**

**1 Samuel 2:35**

'But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and [it] will walk before My anointed always.'

***Our High Priest (1)***

**Who is this Priest?**

- faithful
- the heart and soul of the Father
- the "forefather" of the church, the redeemed

**Hebrews 5:5, 8-9**

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You" [Psalm 2:7];  
 8 Although He was a Son, He learned obedience from the things which He suffered.  
 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

**Psalms 110:1, 4**

1 A psalm of David.  
 The LORD says to my Lord:  
 "Sit at My right hand  
 Until I make Your enemies a footstool for Your feet."  
 4 The LORD has sworn and will not change His mind,  
 "You are a priest forever  
 According to the order of Melchizedek."

**What kind of Priest is He?**

- an eternal priest
- a priest according to the order of Melchizedek

**Hebrews 7:3**

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

***From Abram/Melchizedek to Christ in Hebrews***  
*a time-line perspective*

*Abram leaves Haran*



c.2091 BC

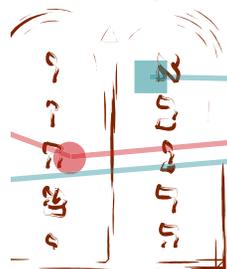


*Abram and Melchizedek*



c.2080 BC  
 2144 years  
 before writing of  
 Hebrews

*Mosaic Law given*



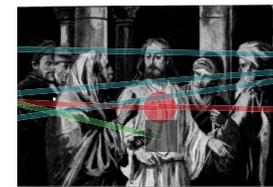
c.1420 BC  
 1484 years  
 before writing of  
 Hebrews

*David writes Psalm 110*



c.1003 BC  
 1067 years  
 before writing of  
 Hebrews

*Jesus quotes Psalm 110*



AD 29  
 34 years before  
 writing of  
 Hebrews

*Hebrews written*



AD 64