

MELCHIZEDEK AND CHRIST

Genesis 14:18

Intro: Melchizedek is mentioned in only three books of the Bible. He first appears here in Genesis 14:18. His name is just given once.

He is mentioned next, and again only once, in Psalm 110, verse 4.

By far the most appearances of his name are found in the book of Hebrews: twice in Hebrews 5 (vv. 5 and 6), once in Hebrews 6:20, and then six times in Hebrews 7 (vv. 1, 10, 11, 15, 17, 21).

I had a teacher who said that in Genesis we have his history, in the Psalms we have the prophecy, and in Hebrews we have the doctrine. – all relating to this one man.

Now let us look at the three passages of Scripture which have to do with MELCHIZEDEK.

I. GENESIS 14.

In the Genesis account we are told when he appeared, to whom he appeared, what he did, and what he said. And then his name is dropped as suddenly appeared.

It all had to do with a war in which Abram was involved because of his nephew, Lot. Four kings mentioned in Genesis 14:1 were involved with five kings mentioned in 14:2. The only reason this is mentioned was because of Lot who had departed from his Uncle Abram to live in Sodom.

The kings of verse 1 were the aggressors, and Chedorlaomer was their chief. The kings of verse 1 were victorious, and Lot, who lived in Sodom, was taken captive. When Abram learned what had happen, he took three hundred and eighteen servants, went against Chedorlaomer, and defeated them. The king of Sodom went to meet Abram after he had set the Sodomites free, *and that is when Melchizedek appeared!* (At this point read Gen. 14:18-20.)

See how Abram responded then to the king of Sodom in the last verses of Genesis 14. Obviously the bread and win which Melchizedek had brought to Abraham were to revive Abraham after the battle, and to keep

him from entering into any compromising agreement with the King of Sodom

II. PSALM 110.

The next thing that we learn about Melchizedek is in Psalm 110. Psalm 110 is one of the many Psalms of David, but in addition it is a Messianic Psalm, meaning, as most of you know, that it spoke of the Lord Jesus Christ. David, of course, was speaking by divine revelation because other-wise he would have had no way of knowing what is predicted here. And it is important to note that we read of Melchizedek as both a priest before the Law was given, and so before there were any priests in the tribe of Levi.

From this point on to the end of the OT, and following the ministry of the Lord Jesus Christ on earth, we don't hear of Melchizedek until we get to the book of Hebrews, and this is quite as unexpected as the first mention of Melchizedek in Genesis 14.

III. HEBREWS 7.

Remember that Melchizedek is mentioned in Hebrews 5:10, and then resumed in 6:20 before we find his name six times in Hebrews 7. So the key passage on Melchizedek is Hebrews 7.

Again, the verses in which the name Melchizedek appears in Hebrews 7 are 1, 10, 11, 15, 17, and 21.

Here we are reminded that Melchizedek predated the priesthood of Aaron, and extends forever, whereas the priesthood of Aaron was concluded with the death of the Lord Jesus Christ and the fulfilling of the demands of the Law.

Now I want to spend the rest of the time dealing with the reason why Melchizedek brought Abram bread and wine, and what this has to do with our observance of the Lord's Supper.

In establishing the Lord's Supper the Lord took these same two elements that Melchizedek brought to Abram – bread and wine. Genesis 14 suggests that there were two reasons at the time when Melchizedek brought bread and wine to Abram:

- 1) The first was a very practical reason: to refresh Abram after he had come victoriously from the battle with the kings.
- 2) It was to prevent any compromise with the King of Sodom. The King of Sodom must not be given even the slightest reason to say that he was the one who had made Abram rich.
- 3) To emphasize the tremendous importance of righteousness and peace.
- 4) To be a reminder for Abram that he was not the victor, but that “the most high God, the possessor of heaven and earth, had delivered Abram’s enemies into His hands.

Now let us related all of this to what we are doing tonight. We have fur records of the establishment of the Lord’s Supper, and they all confirm, as with that which Melchizedek brought to Abram, that it had to do with bread and wine, or the juice of the grape. We have these records in:

- 1) Matthew 26:26-30.
- 2) Mark 14:22-25.
- 3) Luke 22:18-20.
- 4) 1 Corinthians 11:23-25.

Concl: And let me add one more point. What we are doing tonight is symbolic. We mean by that we are not actually eating Jesus’ flesh, nor are we drinking Jesus’ blood. The bread represents the body of our Lord, and the grape juice represents the blood of our Lord. And by partaking of this Supper we are doing in a physical way what we did in reality when we trusted the Lord Jesus Christ as our Savior. And that is stated by our Lord Himself in John 6:48-58. (Read.)

And so the account of the bread and wine extends from what Melchizedek gave Abram, down to what our great High Priest, after the order of Melchizedek gave to His disciples, on down to what the bread and the cup which we are being served tonight. And just as Melchizedek gave it to Abram, and our Lord gave it to His disciples, so it is really the Lord Who is giving it to us tonight. And as we do this, we are proclaiming the Lord’s death, and will do so, until He comes.