

Who Is Melchizedek?

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Lagos, Nigeria (April 4, 2018)

Introduction

There are several views about the Biblical figure known as Melchizedek (henceforth referred to as Mel). There are only three books of the Bible that gives information on him and the accounts are interesting. Some scholars regard Mel as a mere man and few even assert he was Shem while some claim he is divine and abides now as Christ Jesus. **Was he actually historical or a theophany?** This treatise will examine only the details given in scripture with **sound reasoning** to highlight **inescapable conclusions**.

Preamble on Theophany

Theophany means a brief appearance of a deity unto a human, especially by the LORD God unto people. When this issue of Melchizedek was discussed on a WhatsApp Group for Bible Teachers & Preachers, I discovered that a fundamental issue needs to first be resolved -whether theophany was factual!

Many contend that:

1. God has never appeared to anyone in any way, citing
Jn 3:13 - No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.
John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
2. When the Bible mentioned God appearing to people in the Old Testament (OT) it means he sent an angel or a mere human messenger, citing
Acts 7:53 Who have received the law by the disposition of angels, and have not kept it.
Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
3. Christ has never appeared in this world before he was born by Mary. God has never appeared as a man previously.

The contentions are addressed below.

John 13:3 specifically discusses 'ascension into heaven' and affirms only Jesus has done that. In others words, only Christ has **in human form by himself**, went up into the third heaven or throne room of God -Acts 1:9-11; 2:22-36. That implies several things concerning some well known passages:

Genesis 5:24 *And Enoch walked with God: and he was not; for **God took him**.*

2 Kings 2:11 *And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah **went up by a whirlwind into heaven**.*

Ezekiel 37:1 *The hand of the LORD was upon me, and **carried me out** in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,*

Revelation 1:10; 17:3; 21:10 *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ...So he **carried me away in the spirit** into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. ... And he **carried me away in the spirit** to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God*

2 Corinthians 12:1 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an **one caught up** to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.*

- Enoch vanished from earth when he was taken by God, not that Enoch ascended into heaven by himself in his human form. Heb 11:5 says ‘*God had translated him.*’
- Elijah was taken by chariots of fire into the skies, not that he ascended into ‘third heaven’ by himself. (If he & Enoch are in God’s presence then they must have been transformed -Thes 4:17, Phil 3:20-21)
- Ezekiel, Paul, John, etc. who were ‘*carried or caught up*’ to see visions of God did not ascend by themselves in their human body but were temporarily carried ‘*in the spirit*’ by another power, into the spiritual or heavenly realm to perceive certain things.

John 1:18 is true because *God is spirit and invisible*. Recall Exodus 33:20 ‘*And he said, Thou canst not see my face: for there shall no man see me, and live.*’ It means ordinarily man cannot see His face and live to tell the tale if God shows it as it is. Few selected men in times past, in natural or spiritual state have seen **an appearance** of God that portrays Him in some visible form for human benefit.

1. **Genesis 1-3** shows that after man was created, God used to visit to discuss with Adam, He made for man a wife in such event after causing Adam to fall into a deep sleep. The woman was later presented when Adam awoke. When the first couple sinned, upon hearing ‘*the voice of the Lord God walking in the garden in the cool of the day ...Adam and his wife hid themselves from the presence of the LORD.*’ This indicates that God was somehow present in a form (not described) and He, NOT an angel, was the one who pronounced judgment on the couple. Furthermore the text states: ‘*Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them*’ -Gen 3:21.
2. Moses in **Exodus 33:18-23** saw ‘*the back parts*’ not the face of God, somehow **displayed**.
3. Moses and some other leaders saw ‘an appearance of God,’ not the invisible God. They did not die. **Exodus 24:9** *Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*
4. Ezekiel saw ‘an appearance of the invisible God’ as if a visible entity in visions. **Ezekiel 1:1** *Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God... 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings... 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*
5. John the Baptist saw the Holy Spirit descend like a dove from heaven at Jesus’ baptism. Since the Spirit is invisible. John ‘in the spirit’ saw ‘an appearance of God’ not an angel or a real dove descend. **John 1: 32** *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.*
6. With all the above in mind, we can appreciate Christ’s dialogue with Philip!
John 14: 8 *Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me*

hath seen the Father; and how sayest thou then, Shew us the Father?

Christ who came into this world is God over all –Rm 9:5. He was the Word which was God in the beginning. When he came into the world, they did not see Him as God that he really is (Phil 2:5-8), rather they saw him as a man. ‘*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*’ -Jn 1:14.

His apostles eventually got to know that **seeing Jesus was seeing God in the flesh** hence Thomas proclaimed ‘*my Lord and my God*’ (Jn 20:28). Paul wrote that ‘*without controversy, God was manifest in the flesh*’ (1 Tim 3:16). Looking unto the appearing of ‘*the great God and our Saviour*’ (Tit 2:13). *Jesus Christ is LORD*, at whose name every knee shall bow (Phil 2:5-11, Rm 14:11, Isa 45:22-23). John acknowledged that our Saviour is ‘*the Lord, which is, and which was, and which is to come,*’ when the apostle heard Jesus say: ‘*I am Alpha and Omega, the beginning and the ending, the Almighty*’ (Rev 1:8), effectively the words proclaimed by the LORD (Jehovah) in Isa 41:4; 44:6

2 John 1:7 *For many deceivers are entered into the world, who confess not that **Jesus Christ is come in the flesh**. This is a deceiver and an antichrist.*

This simply means many false teachers deny that God has come in the flesh or appeared in the likeness of men; via incarnation as Jesus Christ.

Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.*

In all the appearances of God unto men, it is ‘the Word’ than manifested as ‘a Son of man’ not the Father or the Spirit. His glory was always partially occluded when he appeared materially unto natural man but could be exposed when he appeared unto someone via visions. It is at the end of the world that he shall come in his glory for us to see him as he really is -Mk 8:38, 1 Jn 3:2. Though the express image of the invisible God, what man has seen so far are ‘appearance formats’ or a concealed glimpse of his glory. We are to abide in the faith, keep ourselves pure and await the real him.

1 Timothy 6:14 *That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, **the King of kings, and Lord of lords**; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

What is written in 1 Tim 6 just cited is that **Jesus is the immortal God, the only sovereign whom no human has seen nor can see (in his full glory) -until the day of his appearing when we ourselves are transformed to have spiritual bodies at the resurrection**. The disciples saw the Lord on earth ‘as the man Jesus’ not as ‘God clothed in majesty.’ Those who saw visions of the LORD in glory, on His throne, such as Isaiah, Stephen, John, etc. saw ‘*in the spirit*’ while filled with His Spirit. They did not see him, with natural eyes as mere men else they would have died instantly.

Acts 7:53 reiterates the fact that angels were involved in delivering the law unto Moses -Gal 3:19. We know ‘the angel of the Lord’ appeared unto Moses (Exo 3:2-6) and led the Israelites as ‘*the angel of His presence*’ -Exo 23:20-23; 33:2, 11-15, Isa 63:9. The scripture is very clear that **this angel often spoke for God as though he were God**. Christ is not an angel and is more excellent than angels -Heb 1:3-8.

Heb 13:2 is about many who received angels unaware, such as Lot in Gen 19, Manoah’s wife in Judges 13:1-7. It is often revealed later in the narrative that it was an angelic being received though the people involved may ignorantly think it was God they saw, such as Manoah in Judges 13:8-23. Ditto Jacob who wrestled a strange man he initially thought was God, but was actually later acknowledged an angel -Gen

The claim that Christ never appeared unto anyone before his birth by Mary, is inaccurate. The Lord appeared in diverse forms to various persons on different occasions *before and after* his earthly ministry. Notable pre-incarnation appearances of the Lord Jesus Christ include:

1. **Genesis 12:7** *And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.* (See also Acts 7:2/Gen 12:1-4; 17:1-22 for other events.) The forms in which God showed up previously were not stated but again, *‘the LORD appeared unto Abram in the plains of Mamre.’* This time around, it was a visitation by the LORD (Jehovah) with two angels and they appeared as **‘three men.’** The Lord was the one who led the conversation; the one who blessed Abram and Sarah with the promise of a child to be born a year from that date. When Abram saw-off his visitors, the LORD was the one who kept talking to reveal the plan to destroy Sodom. *“...And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. And there came two angels to Sodom at even; and Lot sat in the gate...”* –Gen 18:1-19:1
2. Isaiah saw the Lord Jesus [in a vision]. How do we know it was Christ he saw? **The NT says so!** **Isaiah 6:1** *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, the LORD of hosts**... 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed...*
John 12:37 *But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 **These things said Esaias, when he saw his glory, and spake of him.***
3. Men of God and holy angels of God do not accept worship from humans (Acts 10:25-26, Rev 19:10; 22:8-9). It is plausible the man who appeared unto Joshua as captain of the LORD'S host (Josh 5:13-6:2) is the Lord (Exo 15:3, Isa 55:3-4, Heb 2:10). ‘The LORD of hosts’ means Jehovah, commander of the armies of Israel (Exo 7:4; 12:41) and of heaven (1 Kg 22:19, Pls 148:2).

Notable post-ascension appearances of the Lord Jesus Christ include:

1. Via a light from heaven unto Saul of Tarsus on the road to Damascus -Acts 9:1-6; 22:6-14; 26:12-16
2. Via a vision unto an old disciple named Ananias who was instructed to go heal and baptize Saul - Acts 9:10-18;
3. Via a vision at night to encourage Paul to keep preaching at Corinth when the apostle faced intense opposition -Acts 18:9-10
4. The revelation unto John the beloved apostle –Rev 1ff

When **snippets** of the above were presented, many unfortunately did not really check the passages to reflect on the import or weigh the evidence; few were however open to the possibility of theophany.

Some responded: “Heb.1:1 says God had spoken through His angels and different manners to the fathers. Most times in the bible, when God communicates through His angels the word ‘men’ is always used. Read Act 1:10. Or those men here also “Gods” in two persons... Did God appear unto Abraham in Gen 18? We are not told. The Bible is silent about it. Let’s try to be silent where the Bible is silent.”

Such waved aside plain passages to hold onto their assumption that God always spoke only through angels. How could anyone **sincerely** read Gen 18 and claim the scripture is silent on whether God appeared unto Abram? To be silent where God has spoken and claim He did not speak is travesty!

At times, inspiration records about the same incident more than once and gives complementary information in each case. Thus associated events could assist one to discover plausible linkages.

Acts 1:10 *And while they looked stedfastly toward heaven as he went up, behold, **two men stood by them in white apparel**; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

The identity of those two men is not expressly stated hence we cannot categorically aver who they were. In Gen 18 inspiration declares that ‘the LORD appeared unto Abram.’ In Mt 3 when Jesus was baptized, inspiration states that ‘the Holy Spirit descended’ and God spoke from heaven. No such statement is given in Acts 1. The associated information inspiration gave on the resurrection and ascension are:

John 20:11 *But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth **two angels in white** sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

Luke 24:2 *And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, **two men stood by them in shining garments**.*

1 Timothy 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, **seen of angels**, preached unto the Gentiles, believed on in the world, **received up into glory**.*

Any inference from these may seem reasonable yet unnecessary! I do **not** posit the two men are ‘Gods.’

Heb 1:1-2 does **not** state that “God has spoken through his angels and different manners to the fathers.” Rather its states: “*God, who at sundry times and **in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.***”

The **DIVERS** manners indicate God used various or different means not that he used angels only. Ordinarily God communicates passively by nature (Pls 19:1, Rm 1:20, 1 Cor 11:14) and via our in-built regulator or conscience (Rm 2:14-15). Before Christ came into the world, **God spoke actively via:**

1. **Direct manifestation** or **theophany** wherein God displayed himself in some visible format (not his true form) such as His appearance with two angels as ‘three men’ unto Abraham in Gen 18, his appearance unto Moses and the leaders of Israel in Exo 24, etc.
2. **An angel** (ethereal messenger) to any selected person e.g. unto Moses in Exo 3:2-6, etc.
3. **Indirect manifestations** or appearances unto people such as in a **trance, dream or vision** e.g. unto Balaam by trance in Num 22:9-12; 24:16, unto Solomon by dream in 1 Kg 3:5-15, unto Isaiah by vision in Isa 6:1-5.

Those who received such communications for transmission unto others were prophets (Num 12:6) e.g. Abraham, Samuel, David (Gen 20:7, 1 Sam 3:20, Acts 2:30) and all inspired men (2 Pet 1:21). Their messages constitute God’s passive speech unto future generations -1 Cor 14:34, Eph 3:3-4 2 Tim 3:16.

Now let us get back to Melchizedek issue since we have established that theophany occurred when God was revealing the scheme of redemption and the scriptures.

Genesis 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
3 All these were joined together in the vale of Siddim, which is the salt sea.
4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.
7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.
8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;
9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.
14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.
15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
19 And he blessed him, 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 gave him tithes of all.
21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.
22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,
23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.
6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
7 He shall drink of the brook in the way: therefore shall he lift up the head.

Hebrews 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

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

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6: 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

...

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
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,
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:)
22 By so much was Jesus made a surety of a better testament.
23 And they truly were many priests, because they were not suffered to continue by reason of death:
24 But this man, because he continueth ever, hath an unchangeable priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

For pages in two columns, read essay on left and corresponding notes/scripture on the right concurrently. Writing on the right is intended to clarify or serve as a commentary on the left column.

The Preamble by the Writer of Hebrews on Melchizedek

In Genesis, Moses simply introduced Melchizedek in the narrative about Abram returning from a battle. A brief but important episode. The Psalmist also mentioned Mel, he revealed that God has purposed that the Messiah have a priesthood of the order or rank/nature as Mel. Little so far, was revealed about the personality of Mel in the Old Testament (OT). In the New Testament (NT), the writer of the book of Hebrews (presumed mostly as Paul by many) was initially reluctant to come out openly to unravel the mystery surrounding this entity in 5:11. He states that the information about Mel is “strong meat” which the original recipients of his epistle may not be able to discern or handle due to their slow spiritual growth or immaturity. Why were those things “hard to be uttered”? (Note the facts were not 'unlawful to be uttered' as in 2 Cor 12:4) It seems the author gave a snippet in Heb 7 and the inability of many to accept the truth plainly stated therein, (as foretold by author) is the apparent basis of controversy on Mel’s identity till today. Since this issue challenge many Bible students, please take the **Quiz** below before reading on.

1. Does the text indicate that Melchizedek was king of a **literal city** with human subjects or does it describe his kingship as sublime/qualitative?

Answer:

2. Are the attributes listed for Melchizedek in Heb 7 **human or divine**?

Answer:

3. Does the text say his genealogy/birth/death ‘could not be traced’ or that he is “**without such**”?

Answer:

4. Has God previously **appeared as** a man unto people in the OT? If yes, were those incarnations?

Answer:

5. Is Melchizedek **still existing**? If so as what?

Answer:

6. Could Melchizedek be Shem as **some opine**? If yes why and if no why not?

Answer:

7. Is the Son of God made a priest after a **divine or a human** order?

Answer:

Hebrews 5: 10 *Called of God an high priest after the order of Melchisedec. 11 **Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.** 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

A sincere response to the questions in the Quiz outlines the implication that **Mel is divine**. We shall consider several reasons backing that view and simultaneously address the corresponding objections posited by those who disagree. That will be achieved by analysis of phrases in the first few verses of Hebrews 7.

The Genesis narrative on Melchizedek

The whole essence of Hebrews 5-7 is to show that Christ's priesthood which is of the "Melchizedek order" is superior to the "Aaronic order" or Levitical priesthood.

Gen 14 says the king of Sodom and his **named allies** lost a battle. Abram defeated their opponent and rescued those taken by the Chedorlaomer and **named allies**. Melchizedek was NOT among either list of kings. When Abraham was returning from the battle with spoils and Lot his nephew, the king of Sodom and the kings that were with him met Abram. Verse 18 introduced Melchizedek as the king of Salem and priest of the most high God. He brought forth bread and wine and effectively said: "*Abram, you are blessed BY the most high God AND praised is the most high God.*" Abraham gave him tithes or a tenth of all his spoils/booty of war.

I - Priest of the most high God

Even Moses at the time of his writing acknowledged that Mel IS priest. Translators inserted the word "was" into Gen 14:18, it is NOT in the original text or literal renditions. Such insertion sometimes creates distortion and unnecessary impressions as in this case! Young's Literal Translation reads: "*And Melchizedek king of Salem brought out bread and wine: and he is the priest of the most high God.*" The interlinear verses literally state: "*And king Melchizedek brought forth of Salem and he and wine bread unto God priest most high.*" That could mean '*And king Melchizedek emerged out of Salem together with wine, bread unto God; priest most high.*'

Could it be that God emerged out of Salem as the most high priest to bless and nurture Abram?

Some object to Mel being divine by saying: "He was God's priest, hence couldn't have been God."

We reply that following such reasoning would imply '**Christ could not have been God because he is also God's priest in this dispensation.**' Such assertions ignore that **the Lord** is one God with three core personalities: the Father (Mt 11:25), the Word/Son (1 Cor 8:6) and the Holy Spirit (2 Cor 3:17)

Since Mel is described as: '*priest of the most high God,*' some aver he was a mere priest and not an high priest. If that is true how could Christ then be a priest **of the order or RANK** of Melchizedek? Do you not know that a priestly order is named after the first occupier / high priest? Christ's priestly office is named after Melchizedek just as the Levitical priestly office is Aaronic or after the order of Aaron (Heb 7:11). Melchizedek's designation as priest of the most high God shows he is recognized **in Moses writing** as if an high priest compared to any other priest in that dispensation. There were priests and also prophets (e.g. Balaam) in various lands who worshipped the true God during the patriarchal age, as well as idol worshippers. In that dispensation, '*priest of the most high God*' was an unusual and unique title; universal in jurisdiction and not restricted to a locality.

Heb 7 is to establish the foundation that the NT is better than the OT

Five vassal kings rebelled against their Master who came with four loyal kings in his province to route the rebels. Lot was living in the domain of the rebels' leader –the King of Sodom, hence he was captured and Abram came to the rescue since the rebellious kings had fled and gone into hiding.

The author of Hebrews (AutHeb henceforth) in 7:1,3 state '*Mel..., priest of the most high God... abideth a priest continually.*' Both are **present AND present continuous tense!** Is it thus obvious that Mel has always been a priest: during Abram's period and Moses' period and the AutHeb period and continuously.

The Lord whom the LORD addressed in Pls 110:1 is the Messiah; Jehovah himself *foreseen* as man. The LORD is our Lord (Pls 8:1) and is **one** Lord (Mk 12:29).

Before the Old Covenant (containing Mosaic law) was enacted, the scripture mentions:

1. Poti-pherah, priest of On (Joseph's father in law).
2. The priests in Egypt who had food by Pharaoh's discretion so they did not have to sell their land to the king in order to obtain grains from Joseph.
3. Jethro priest of Midian (Moses' father in law)

The only things Melchizedek was recorded to have done were:

1. He met the conquering Abram, the one who had God's promises and blessed him
2. He blessed/praised/prayed to God
3. Offered bread and wine
4. Received freewill offering which circumstantially, happened to be a tenth of the giver's immediate goods from an expedition.

Nothing in the inspired text indicates that:

1. He reigned on an earthly domain and engaged in carnal warfare
2. He presented sacrifice for sin on earth on behalf of himself and others.
3. He ate of the bread or drank of wine that he brought forth. He merely gave it to the conquering and returning team.
4. He demanded tithe or legislated on offering from men

Royalty aside, there must be something inherently special for salvation and perfection of worshippers concerning Mel's office, that makes his priesthood superior to the Levitical system.

Hebrews 7: 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?*

That special thing is “*the power of an endless life*” of the priest –vs 15-16

Gen 13:2 shows Abram was already very rich when he left Egypt before he and Lot later separated due to their enormous wealth and need for grazing land. Since Abram did not take anything belonging to the king of Sodom and his allies then he merely returned their goods and they did not make him rich. However what he gave Melchizedek was ***a gift of a tithe of all*** NOT THE RETURN of Mel's goods, this proves conclusively that Mel was not one of the kings or ally of any warring party in that territory. Mel, true to his name, was peaceful and righteous, not involved in the rebelling, routing or rescuing battles. It follows that since Abram had returned the things of the king of Sodom and his allies he must have given Mel of the **extra booty** he got from Chedorlaomer's camp. Since Abram accepted blessing, bread and wine from Mel AFTER returning from battle then in a way, it could be said that he made Abram rich. But king of Sodom's food was previously eaten by Abram's men on the way back and that was not considered as goods that made Abram rich. Hence Mel could only have made Abram rich spiritually via prayers.

II - King of Salem

Those who posit that ‘king of Salem’ implies king of a literal or actual human city **assert** that Salem is earthly Jerusalem. They make the assertion based on mere supposition rather than

Similarly, the Lord Jesus Christ:

1. Blessed the inheritors of the promises and prayed. He reigns from heaven now, not earth.
2. Was not making sacrifices for sin on earth as Levitical priests but presented himself as a sacrifice once in the holy of holies above to obtain eternal redemption
3. Gave disciples who are more than conquerors bread & wine and asked them to eat it but that he would partake of it in his kingdom when they observe it in his memorial. (*He ate the Passover but did not eat of the token he gave out to teach about the forthcoming Lord's Supper*)
4. Did not and does not demand gifts by compulsion but receives freewill offering according to what a man gives with a cheerful heart, be it a tenth or less or more.

Genesis 14:21 *And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 23 that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich. 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

Psalms 76:1 *In Judah is God known: his name is great in Israel.*

2 In Salem also is his tabernacle and his dwelling place in Zion.

scripture to back the claim! Aside the initial instance in Gen 14:18 and twice in Heb 7:1-2 relating to Mel, the word 'Salem' occurs again in scripture **only** in verse 2 of Psalms 76.

[This is happens to be a Psalm or Song of Asaph, who served David (1 Chro 15:16-19; 16:4-7). This Levite singer and his sons also served under Solomon at the dedication of the temple built in Jerusalem (2 Chro 5:12), as music director and his descendants served continually (2 Chro 29:13-30; 35:15)]. Let us examine Psalms 76.

Verse 1 tells us that God is renowned in Judah and revered greatly in Israel.

Vs 2 states that Salem is His tabernacle and that He dwells in Zion.

We shall return to consider this extensively.

Vs 3-7 affirm God's greatness in battle and His awesomeness.

Vs 8-9 state He causes judgment to be heard **FROM heaven when he rose** to save the humble on earth. That suggests that ***he resides in heaven*** not in any city on earth.

Vs 10-11 warns man everywhere to praise or serve God and pay respects and offering to Him particularly those are His people or near unto Him.

Was God's tabernacle at the literal Jerusalem and His dwelling at literal Zion throughout the lifetimes of Abram, David and Solomon?

On God's instruction, Moses had a physical tabernacle made for God in the wilderness as the children of Israel sojourned.

Exodus 33:7 *And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.*

Jerusalem was a pagan city in the land of Canaan. It was captured by Joshua when the Israelites possessed the promised land. Joshua 10:5-26 shows Joshua slew the inhabitants of 5 cities alongside "the five kings of the Amorites, **the king of Jerusalem**, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon."

The land of Jerusalem originally occupied by the Jebusites repeatedly struggled against Israel. David captured the stronghold of Zion which became known as the city of David. Thereafter he gave instruction to smite the Jebusites in Jerusalem -2 Sam 5:6-8, 1 Chro 11:4-7. **Literal Zion is a mountain at the entrance of the city of Jerusalem** -Isaiah 2:3; 30:19.

There was no FIXED city for the tabernacle build by Moses in the wilderness. It was carried along in the wandering of the Israelites. Eventually when they possessed Canaan that tabernacle and the Ark of the covenant was put in various cities at different times.

Recall that Elkanah and Hanner "...went up out of his city yearly to worship and to sacrifice unto

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

Judges 1:8,21 *Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire... And the children of Benjamin did **not drive out the Jebusites that inhabited Jerusalem**; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.*

Exodus 40:38 *For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.*

the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there." -1 Sam 1:3. The priests were in **Shiloh** because **the tabernacle of the congregation** was in that city -1 Sam 2:22. When Eli and his sons died, the Philistines took the Ark away in battle (1 Sam 4) and later returned it when troubled. Their new cart brought it to Bethshemesh, from where it was taken by Israelites to the house of Abinadab in Kirjathjearim, where it abode for twenty years -1 Sam 6:1-7:2. After a while, king David took the Ark into his city (Zion), it was placed "in the midst of the tabernacle that David had pitched for it" (2 Sam 6:15-17) and **NOT in the tabernacle of Moses which was still at **Gibeon**** manned by Zadok the priest and his brethren -1 Chro 16:39; 21:29. King David wanted to build a house for the LORD but God sent Nathan the prophet to inform David that his son would be the one to do so; a dual prophecy alluding to both Solomon and to Christ in the physical and spiritual sense respectively.

The tabernacle of the LORD built by Moses was taken to **Gihon** when Solomon was anointed as the king (1 Kgs 1:32-39) and then returned to its base where the new king often went to worship.

2 Chro 1:3 "So Solomon, and all the congregation with him, went to the high place that was at **Gibeon**; **for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.** 4 But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem... 13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel."

Years later, Solomon finished the temple he built in Jerusalem for the Lord and moved religious items there -1 Kgs 8:4. Based on 2 Chro 24:6 and Num 50:1, it seems it was the tabernacle built by Moses that was brought into Jerusalem.

Upon bringing the Ark of the covenant and the tabernacle into the newly built temple in Jerusalem, did that make literal Jerusalem the dwelling place of God? **Not really!** At the dedication he prayed:

1 Kings 8:29 "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and **hear thou in heaven thy dwelling place**: and when thou hearest, forgive."

Thus from the time of Abram to Joshua and from David to Solomon, the tabernacle of God was neither in the earthly city of Jerusalem nor His dwelling place in literal Zion. The tabernacle of Moses called 'the tabernacle of the congregation' took a long time before it got to Jerusalem. In that prayer made at the dedication of the temple (see also 2 Chro 6:29-30), Solomon ACKNOWLEDGED that God actually dwells in HEAVEN and NOT on any city on earth.

2 Samuel 7:5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?... 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

2 Chronicles 5:1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. 2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. 3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. 4 And all the elders of

Even David in his lifetime declared a truth which predated and cannot be changed by Solomon's newly dedicated building:

Psalms 11:4 *The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.*

There was no physical temple when David made that proclamation so he must be referring to the temple and throne in heaven. It was because the LORD has placed **his name** in literal Jerusalem (1 Kings 14:21) that the Psalmist metaphorically sang that God dwells therein -Psalms 135:21. Even Job knew that God's real tabernacle is in the clouds or heaven above -Job 36:29. Isaiah 66:1 affirms this as Stephen also did.

Where is God's true tabernacle or the location of 'Salem' mentioned by the Psalmist?

Revelation 15:5 *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened*

The true tabernacle was shown unto Moses on the Mount to replicate on earth -Exo 25:9. The Messiah is meant to rule not from physical city of Jerusalem or literal Zion but from God's dwelling place above -Psalms 89:35-37. The Lord Jesus, the Son of God now reigns in fulfillment of prophecies as the BRANCH (Zech 12:12-15) and as the SUN of righteousness (Mal 3:1; 4:2) with a scepter of righteousness from the heavenly throne (Heb 1:8-9).

Indeed, Heb 9:1-9 declares that the earthly tabernacle was **a figure** or TYPE that represents the real one in heaven. Hence the saved of this gospel age approach unto God in a better way.

Hebrews 9:11-12 *But Christ being come an high priest of good things to come, by **a greater and more perfect tabernacle**, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

Hence we see that Psalms 76:2 ('In Salem also is his tabernacle and his dwelling place in Zion') refers to the heavenly sanctuary and abode of god. **That is immutable till now**. From the beginning of creation till Abram till David till now and till the end of the world, Salem did NOT, does NOT and shall NOT refer to **earthly Jerusalem**. The real tabernacle of God has always been in heaven, his actual dwelling place. [The Word made it in the beginning and as LORD functioned therein as Redeemer pleading the cause of His own -Job 19:25, Jere 50:34, Isa 48:17. From there he appeared or made a pre-incarnation manifestation unto Abram as royal priest Melchizedek. Now the Word as

Israel came; and the Levites took up the ark. 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

Acts 7:47-49 *But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?*

Hebrews 8:1-5 *Now of the things which we have spoken this is the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

Hebrews 12:18 *For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard*

Lord Christ Jesus ministers in the heavenly sanctuary as our high priest. Recall Jesus said unto the Jews: 'Your father Abraham rejoiced to see my day: **and he SAW it**, and was glad... before Abraham was, I am' (Jn 8:56-58). Seeing a day of the Christ could be to see God in the flesh (Lk 17:22), so it is plausible Jesus referenced Abram's encounter with Mel which would be more gladdening to the patriarch than the Gen 18 encounter in which he could not have Sodom spared.]

When David talked of abiding in God's tabernacle for ever (Pls 61:1-4) and abiding in the house of the LORD forever (Pls 23:6) he was NOT talking of a literal, physical house on earth but of abiding with God in heaven forever!

Those who assert that Melchizedek was a priest that reigned as king over a diminutive worldly kingdom are as those who aver that Christ will reign on earth as king and priest over contemporary Jerusalem. **Both are simply reading their suppositions into the text.**

III Who met Abraham returning from the slaughter of the kings, and blessed him

It is often posited that Abram and the other kings knew Mel, his city and subjects so he must be human, a neighbor who lived and died in that place. That is nothing but mere suppositions. As noted earlier, it was not an arranged meeting in a town but an encounter on the way, at the valley of Shaveh. (**Consider this:** outside Jericho, 'an unnamed man' met Joshua. The man identified himself as the captain of the Lord's host and no other incident is recorded about this particular captain in scripture. Must we assume that the man who met Joshua "lived and died in that place"?) The vital thing is, as great as Abram was, he recognized the superiority of Mel although he had met other kings before and previously built an altar unto the LORD. Abram 'the father of faith' was perhaps the richest and most loyal worshipper back then, so for Mel to be greater was extraordinary. Abram paid tithes in reverence and deference and he was blessed by Mel.

IV By interpretation King of righteousness, and after that also, King of peace

Heb 7:2 explains the name and title of this man who met Abram. [Note that Strong's Concordance show Salem means 'Peace,' Meleq means 'king' and Tsedeq means 'righteousness.']

Some aver the name is not a big deal and point to Joshua 10:3 'Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4 come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.'

*intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 **But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,** and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

It must be emphasized that Mel met the patriarch not that Abraham went into a literal city to meet Mel ruling over subjects or to return captives from Mel's supposed town or purposely to worship, etc.

Hebrews 7:6-7 - "... Melchizedek... blessed him that had the promises. And without all contradiction **the less is blessed of the better.**"

Hebrews 7:2 *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.*

Jeremiah 23:5 *Behold, the days come, saith the LORD, that I will raise unto David a righteous*

Literally, Adonizedek means ‘a lord of righteousness.’ This Adonizedek was hardly righteous or peaceful going by the inspired testimony about him compared to Melchizedek. We have seen that Salem isn’t Jerusalem and we also know that on earth, ‘*there be many that are called lords.*’ A king is typically greater than a lord so Mel has a more profound description in terms of righteousness. Besides, in ordinary meaning of the terms, ‘king of Salem’ supersede ‘king of Jerusalem’ because ‘king of peace’ is absolute and universal compared to a ‘king of foundation (the land) of peace.’

Is it not worth noting that the Holy Spirit which prophesied that the **Messiah shall be called the mighty God and the Prince of Peace** (Isa 9:6) later reveals that **Melchizedek is the King of peace? God as Mel (theophany) is king of peace, when born on earth as man (incarnation) shall be called the prince of peace, when glorified after the work of redemption is known as the Lord of peace and king of kings.**

Mel couldn’t be a mere human and be ascribed such absolute titles by inspiration, just as the Christ couldn’t be a mere human to be equally ascribed similar divine attributes. The Lord Jesus himself is ‘*the God of peace*’, ‘*the true and righteous One*’ who reigns in righteousness. As for mere mortal men, ‘*there is none righteous... and the way of peace they have not known.*’

V Without father, without mother, without descent, having neither beginning of days, nor end of life

The Holy Spirit clearly states that Mel *is fatherless, motherless, WITHOUT genealogy, origin of days (date of his creation or birth as a human) or end of life (a time of death as a human or end as a living creature).*

Unfortunately, many choose to interpret this passage in the EXACT opposite way -by alleging that Mel actually had parents, ancestry, birth and time of death. They imagine and posit that it was either not recorded by Moses or could not be found by the scribes!

That Mel is one ‘*whose descent is not counted from*’ Levi (vs 6) does NOT mean he had descent counted from another family as some posit. Some Bible translations now render Heb7:3 as:

“*Without [record of] father or mother or ancestral line, neither with beginning of days nor ending of life, but, resembling the Son of God, he continues to be a priest without interruption and without successor.*”

They have inserted ‘*records of*’ (a phrase **not** in the original text) after ‘without’, so as to promote their opinion and interpretation. Such claim that “without shouldn’t be interpreted literally; it is metaphorical.” But they forgot to modify the final clause that still shows Mel has neither beginning nor end. Why must WITHOUT be considered metaphorical in vs 3 but literal in vs 20 & 21? Just because they find it difficult to accept the ramification of the import of the literal text in verse 3!

Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Luke 19:38 *Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

Hebrews 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

2 Thessalonians 3:16 *Now the Lord of peace himself give you peace always by all means. The Lord be with you all.*

Hebrews 7:3 *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.*

I ask if the word “WITHOUT” means

A. "not having, not possessing, lacking, excluding or unassociated with, devoid of "

B. "missing, untraceable, unrecorded, hidden"

When Heb 4:15 says ‘*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet **without** sin.*’

Does it mean

A. Jesus is sinless and actually has NO sin

B. Jesus has sins but it was not recorded, the scripture writers did not tell us his sins which really exist but are untraceable.

In trying to explain away Heb 7:3, someone wrote: “Jesus Christ as a priest is without father and mother. He has no descendant or followers. He has a lonely conspicuity similar to that of Melchisedec. This does not mean that Jesus does not have physical genealogy but the reference is to his priestly order. Jesus like Melchizedek is without genealogical record as a priest.”

On the contrary, Christ as a priest is also God -without genealogy, birth or end as per his true characteristics being the LORD which showed the heavenly sanctuary unto Moses. Jesus has Melchizedek as a forerunner in the priestly office. **Having neither beginning of days nor end of life** refers to Mel’s lifespan and existence not to his priestly administration as posited. Even the LORD would not need or have a heavenly temple **until after he had created the heavens and living creatures**, so as Mel, his priesthood had a beginning. Similarly, as Christ, His priesthood had a beginning; it was **on a certain day in heaven** after his resurrection and ascension. Christ has spiritual descendants and followers called disciples who now constitute a royal priesthood -1 Pet 2:5, 9, Rev 1:6; 5:10. The LORD (as Mel) had followers who were priests such as Jethro priest of Midian, Aaron the priest, Joshua the high priest ‘with crowns,’ etc. -Exo 3:1; 40:13, Zech 3:8; 6:11. All natural human priests die; including those appointed under the patriarchal, Mosaic and Christian dispensations. Conversely, the Lord as high priest (Mel or Christ) shall not be removed from office by death. This high priesthood is perpetual because creatures will always be led or presented to worship and serve God. That took place since creation, is still happening right now and will even in eternity. The holy, endless life and continuity of Melchizedek is akin to that of Christ to serve as a priest continually -unlike that of Levites who are imperfect and die in office. Inspiration says the man is ‘without genealogy’ NOT that ‘Moses did not give us.’ AutHeb expressly states that Mel has NO parents, origin or end of life **not** that such record exist but are untraceable as some assert. AutHeb does not need Moses to know or write such if it exists because the Holy Spirit could reveal the truth to him -Jn 16:13. Recall Moses did not give us the names of the Egyptian magicians in his books but the Spirit revealed these through inspired Paul in his second epistle unto Timothy.

If Melchizedek really had parents, genealogy, birth and death, the Holy Spirit **would not** affirm otherwise. Thus many are indirectly accusing the Spirit of LYING on Mel’s lifespan and existence! Recall that when some men's genealogical records could not be found in a register, the Holy Spirit ensured it was expressly stated although their parents were named. Moreover, since it was historical records of their ancestors that could not be ascertained after the captivity, the men were requested to be separated from priests and to refrain from eating the sanctified food UNTIL a priest could come use the Urim and Thurim to verify if they qualify to serve in priestly office. That conformed with the provision of the law for making enquiries from God -Exo 28:30, Num 27:21, 1 Sam 28:6.

The Word which was God (Jn 1:1) became the Son by virtue of his incarnation or birth as a man (Jn 1:14, Lk 1:35). He was proclaimed the Son when anointed with the Holy Spirit after water baptism (Mt 3:16-17) as well as at his resurrection (Rm 1:1-4) for enthronement to reign in heaven. Jesus is priest set ‘on the throne in heaven’ (Heb 8:1), the heavenly or real Zion, reigning as king now as prophesied in Pls 2:6-7.

Hebrews 5:5; 8:4; 7:23 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec... For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law... And they truly were many priests, because they were not suffered to continue by reason of death.*

2 Timothy 3:8 *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

Nehemiah 7:5 *And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, 6 These are the children of the province, that went up out of the captivity, of those that had been carried away,*

The claim that Melchizedek had parents and died but it was unrecorded is unwarranted. Which scribe did Moses or Matthew etc. consult “to trace” the genealogies which they recorded or were the scripture writers NOT inspired? AutHeb did not have to distort facts about Mel if God wanted him to reveal or hide anything. He simply stated the truth that Mel (as God) is without parentage and eternal just as Christ (as God) is. Consider a corroborating inspired truth about Melchizedek:

Hebrews 7:8 *And here men that die receive tithes; but there he [receiveth them,] of whom it is witnessed that he liveth.* The text in [] was inserted by the Bible translators.

If Mel died and could not continue his priesthood then same shall befall Christ. It is because of the contrary that Jesus is made a priest of the order of Mel. To aver that Mel was a mere sinful mortal who died during his royal priesthood, with his death unknown / undocumented is presumptuous. It amounts to insinuating that Jesus also DIED and ended his reign and priesthood about 2000 years ago but it is unknown / unrecorded. That should analogously be the case since his priesthood is of the KIND of Mel. Would that not be **heresy** since the scriptures categorically state that **Jesus lives** (vs 22-26) and **testifies that Mel lives** (vs 8)?

Someone remarked: “Abraham, Isaac and Jacob lives just as Melchizedek lives. Matthew 22:32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” Another noted: “But you are pressing too far of Heb7:8 “And, so here men that die receive tithes; but there one, of whom it is written that he liveth.” Here the Levitical priesthood died because of sin and that of Melchizedek lives because of righteousness as the type of Christ.”

I ask if Abraham and all the dead are living now the way Mel or Jesus, LIVES? There is no need to conflate the souls asleep in death, reserved in Hades with a man the scriptures attest is ‘without end of life’ (Mel) or who ‘liveth ever’ (resurrected Jesus)! AutHeb is actually stating that Abraham, Isaac, Jacob, Aaron, etc. could not continue their service on earth because they were halt by death. Their being alive unto God, dormant in Hades is unlike Mel which inspiration affirm ‘*lives, ...abideth a priest continually.*’ The inspired description of Mel such as ‘*fatherless... without genealogy... having neither beginning of days nor end of life*’ is not used in scripture to describe Aaron or Abraham, etc. so they do not live in same manner as Mel. Heb 7:8 does NOT state that “it WAS written that he LIVED” rather it affirms “it IS witnessed that he LIVES.”

VI **But made like unto the Son of God; abideth a priest continually**

The inspired AutHeb affirms two things herein, that Mel

1. Was made like unto the Son of God
2. Abides a priest continually

whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;... 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. 63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. 65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

Those remarks constitute a deliberate attempt to obfuscate the import of the holy, endless life of Mel and the risen Christ, which enables each to remain as priest perpetually. Heb 7:8 is NOT saying ‘the Levitical priesthood dead because of sins’ rather it says Levitical priests died because they are mere mortals. It does not say ‘the priesthood of Melchizedek lives because of righteousness’ rather it says Mel lives. Please re-read the verse with open eyes and an open mind; is the testimony in verse 8 really true or false (but figurative)?

Hebrews 7:24 *But this [man] because he continueth ever, hath an unchangeable priesthood.*

The context shows the verse is about Jesus

Let us start with the second fact. Inspiration says **Mel abides as a priest**. It implies **same of Jesus** in vs 24. As noted earlier, it is not that there are two concurrent high priests serving in heaven now. The one who appeared as Mel, priest of the most high God, is the same one who now occupy the universal, royal, high priest office as Christ. On Mel, vs 4 literally say ‘*consider how great this man unto whom the patriarch...*’ That shows the subject in reference exists: as man and **is still** great!

Back to first fact, that Mel ‘*was made like unto*’ the Christ has two possible meanings:

1. He ‘was made as a prototype of’ or ‘in the resemblance of’ the Christ.
2. He ‘took on the form of’ or ‘was effectively made to become’ the Christ.

Those who hold to 1 or the **first view** remark that the Heb 7:3 phrase under consideration on Mel means: “He bore the image of God in his piety and authority, and stands upon record as an immortal high priest the ancient type of him who is the eternal and only-begotten of the Father, who abideth a priest forever. Vs 3 reveals that Melchizedek was made LIKE unto the Son of God. A figure of speech known as **simile** was used to affirm that Melchizedek is NOT Christ. He was made LIKE unto the Son of God is NOT the same as he is the Son of God. The kingdom of God is like a man. Mathew 13:24, is like a mustard seed vs 31 etc. Are they saying the Holy Spirit is handicap in choices of words by saying Melchizedek is like unto the Son of God when He meant to say he is the Son of God or he is God? Jesus cannot be said to a priest after the order of Himself again.

There is what is called the Old Testament TYPES and the New Testament Antitypes. For instance. The Ark of Noah in the Old Testament is a TYPE of the Church. That does not make Noah's Ark = Church -1 Pet.3:20-21. Also, in the Bible we have four persons who were typical of Christ because of their special relevance to the scheme of redemption. They are: 1. Adam -Romans 5:12-19 1Cor.15:22-24. This is a comparism between first Adam who was made a living soul and last Adam the person of Christ who was made a quickening soul. 2. Moses as a prophet (a spokesman of God) in comparism with Christ as a prophet (who spoke of God to us) -Heb1:2. Deut. 18:18 Act3:22ff. 3. Melchizedek also as a type of Christ regarding the two significant offices both occupied: Priest and King -Heb.7:7. 4. David was also a type of Christ in terms of "kingship and "throne" Jer.30:9, Ezek.34:23; 37:24, Acts 2:30ff. Therefore, that these people were mentioned in the Bible to be TYPES of Christ does not mean by implication, that they were Christ.”

Response: it is NOT disputed that Mel was a TYPE of Christ! He appeared in history or time before the incarnation so the two are in that sense different *personalities*. It doesn't necessarily mean it is NOT the same divine person who took on both roles. Who said Jesus is a priest after the order of himself? Do not argue as those who aver Jesus cannot be God else he was praying to himself! The personality known as Jesus has a priesthood after the order of the personality known as Mel.

hence the translators insert ‘man’ after ‘this’ just as they also inserted ‘was’ in vs 4 for Mel.

Hebrews 7:4 *Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.*

Those who aver Mel was a mere human accept only view 1 while I consider 1 & 2 as tenable and true without either invalidating the other.

Context tells us about a word. If we assume that ‘made like unto’ in Heb 7:3 is **only simile**, what does that connote? It means Mel was a TYPE who served as a priest like the Son of God. That tells us of his function. However, the same verse mentions his lack of origin, his current existence and abiding priesthood? How do you deal with that?

The concept of TYPES is well understood. I have not stated that Christ is David or Moses. We know each died and was buried unlike Mel. Deut 18:8 ‘*I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*’

‘*In his mouth*’ indicates a new personality. Besides, no scripture state that Moses is ‘*having neither beginning nor end, ...lives... and made like unto Christ abides a prophet continually.*’

Point is one God has different manifestations. Mel was an appearance which occurred over two thousand years before God was born as a Son of man. **Do NOT assume it is improbable or impossible for the LORD to have served as a type for Christ ‘or himself’ as you put it.**

A role of the LORD in the Old Testament could serve as ***a type*** for a similar role of His in the New Testament. Under the OT, the LORD was described by various prophets as *'the Shepherd of Israel... that dwells between the cherubims.'* David said: *'the LORD is my shepherd'* -Psl 80:1; 23:1 **That was the TYPE.** In the NT, our Lord Jesus is described as *'that great shepherd of the sheep,'* He called himself *'the good Shepherd'* and is termed *'the Chief Shepherd.'* So Christ is the Shepherd of the church. **That is the ANTITYPE.** In the OT, the Lord was designated the redeemer and husband of the nation of Israel. In the NT, the same Lord occupies these roles over the church. Is the captain of the Lord's host who appeared unto Joshua, a type for the captain of our salvation?

It must be pointed out that a simile is obvious in its construction and should not be misunderstood. **Matthew 13:24, 31** *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field... Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:*

The phrase *'likened unto'* in vs 24 and *'like to'* in 31 shows these are mere representations for similarity purposes or comparison and does not connote equality. However, the phrase *'like unto'* sometimes goes beyond illustration and may connote an actual description.

This brings us to the **second view** of our text, that ***'made like unto'*** could imply *'transformed into'* **Hebrews 2:17** *Wherefore in all things it behoved him to be **made like unto** his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

Philippians 2:6-8 *Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was **made in the likeness of** men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

The phrase *'made like unto'* in Heb 2:17 and Phil 2:7-8 does NOT mean that God *'transformed into his brethren'* or *'became men.'* Rather it means that the Messiah who was originally **God, did not retain his initial form** to function as a man **but actually became a man**, as one of his creatures who thereby became his brethren. To posit that *'made like unto or in the likeness of'* is figurative in these passages is to contend that God did NOT take up the form of a human or incarnate.

Same Lord serve in comparable roles at different times; Shepherd, Redeemer, Husband, etc. So it is no big deal that the eternal one who appeared as a royal priest unto Abram is the same who serves as a royal priest in this dispensation.

Obviously, *'like unto'* is a simile that depicts in **Revelation 1:15** *And his feet **like unto** fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*

(His feet is not actual brass but looks as brass)
'Like unto' is both a representation as well as an actual description and designation in

Revelation 1:13 *And in the midst of the seven candlesticks one **like unto** the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

(Contextually and from the transfiguration, it is actually the Son of man not a mere look-alike)

Hebrews 7:3 *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.*

To contest the obvious or assert these are mere simile it is to deny that Jesus Christ has come in the flesh. Recall that the beloved apostle state that is the very trademark of an antichrist -Jn 1:1, 14, 1 Jn 4:3, 2 Jn 1:7

Someone who avers Mel was mere human wrote: "Some affirm that Melchizedek priesthood is forever to mean without end. I think we need to consult the Hebrew/ Greek meaning of the word "forever". This word does not always mean "without end." "

Mel is priest, always has been and always will be according to the scriptures -when Moses wrote, when AutHeb wrote and abides so continually. His priesthood shall endure for as long as that of the Son of God if indeed it is the same God that manifest as each. Note carefully that Jesus is said to be '*a priest forever after the order of Melchizedek.*' Does this mean that Christ's priesthood is without end? It sure means that his priesthood is for the gospel age. This fact is well declared in the *everlasting* gospel. Is the gospel itself 'forever' in some sense or terminal?

It is well known that the word 'forever' could mean for a referenced dispensation or without end. It is context and total import of scripture on a subject that determines which definition is applicable. The Son will no longer serve as redeemer and propitiation for sinners in the age to come, when he would have put down all authority and handed over the kingdom unto the Father. He shall comfort and enlighten *without end* the saved praising God -a priestly duty.

1. Does the text indicate that Melchizedek was king of a **literal city** with human subjects or does it describe his kingship as sublime/qualitative?

Answer: No, the scriptures only mention Mel as 'king of Salem' without identifying his subjects. It is not stated that Salem is a literal city but his kingship was interpreted as qualitative in Heb 7:3

In summary, these are my short direct answers to the initial Quiz posed in this article. It should be obvious from all the explanations made above.

2. Are the attributes listed for Melchizedek in Heb 7 **human or divine**?

Answer: The attributes are unquestionably divine

3. Does the text say his genealogy/birth/death could not be traced or that he is "**without such**"?

Answer: The text says Mel is without parents/ancestry/birth/death not that such are untraceable.

4. Has God previously **appeared as** a man unto people in the OT? If yes, were those incarnations?

Answer: Yes. Theophany is NOT Incarnation! In the former He appeared as a man on few occasions while in the latter which happened just once, He was conceived as a child, given birth to, was raised, he lived, died but resurrected and is alive forever more.

5. Is Melchizedek **still existing**? If so as what?

Answer: Heb 7:8, 3 testifies Melchizedek lives on; He continues his priesthood as Christ.

6. Could Melchizedek be Shem as **some opine**? If yes why and if no why not?

Answer: No, we know Shem's parents, genealogy, birth and death.

7. Is the Son of God made a priest after a **divine or a human** order?

Answer: Christ is not a priest after human order but of divine order with holy, endless life.

6. If the dove was a manifestation of God then God is actually a dove: True or False?
7. Jesus is God: True or False?
8. If True, the disciples and the multitude which followed Jesus have seen God: True or False?
9. Is God really a man or God merely appeared (as Christ) in the likeness of men?
10. Christ's forerunner and type, king Melchizedek was a priest. Was Mel therefore a high priest or one of his subjects was or there was no high priest then?
11. A priest of the order of Melchizedek would have 'same Rank and Attributes' as Mel: True or False?
12. If Melchizedek was a mere man, then he was NOT totally righteous, peaceful, perfect and **sinless**: True or False?
13. If True then as priest, he had '*to offer up sacrifice, first for his own sins, and then for the people's*' sin unto God, regularly: True or False?
14. If he had to offer sacrifice for his own sins and **died** while serving as a royal priest over a worldly kingdom then Christ's priesthood is not really '*of the order of*' Melchizedek: True or False?
15. If '*order of*' means both had 'origin, natural genealogy unlinked to Levi, royalty' was every non-Hebrew king who served as priest in his own kingdom **equally** a priest '*after the order of Melchizedek*'?
16. If Melchizedek on earth was righteous, peaceful, perfect and sinless then he did NOT have to offer sacrifice for his own sin. If also without human descent; '*having neither beginning of days nor end of life and... he liveth*' then he is **divine**: True or False?
17. If True then he was a manifestation of God who reigns from heaven above, presiding or ministering in the **original** and '*true tabernacle in heaven which the Lord pitched and not man*': True or False?
18. If True then the fact that Christ reigns from heaven above now and is high priest of the heavenly tabernacle shows that he is '*a priest of the order of Melchizedek*': True or False?
19. If True then it means that Melchizedek was '*made like unto the Son of God; abideth a priest continually*': True or False?
20. If Melchizedek was a mere sinful man and priest of God most high, would he really be described by the Holy Spirit to be '*King of righteousness, and King of peace*' when the sinless Son of God is described as '**Prince of peace... the Lord of peace ...and the Lord our righteousness**'?
21. What could have made the author of the book of Hebrews write in 5:10-11 '*...Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing*'?
22. Seems he uttered some of those hard sayings in Chapter 7. What error would be introduced into the gospel if you accept the text of Heb 7:3, 8 as it is, **drop your supposition and insertions therein** and admit that Melchizedek's meeting with Abram was a theophany?