

Series: God & Abraham #1215

Title: Hebrews 7.3; Psalm 110.4

Melchizedek Was the Pre-Incarnate Christ, Part 3

Thank you for joining me today from wherever you are and by however you listen as we meet together coast-to-coast here in the United States and all the way around the world. Yesterday we looked into the Book of Hebrews, chapter 7, to discover how it is quite possible that Melchizedek was a pre-incarnate appearance of the Lord Jesus Christ. Over the course of a couple of weeks we have discussed four options for the identity of Melchizedek, whom you will remember, Abram meets in Genesis chapter 14. There is a mystery surrounding the question: who was Melchizedek?

For a couple of days now I have recommended Melchizedek as the pre-incarnate Christ. This is the option I like best. But if you were to say to me "Are you one hundred percent sure of this?" I would say, "Not one hundred percent sure, no." God has not given a complete answer. According to His wisdom He has left Melchizedek with an element of mystery. And I will certainly not quibble if you take option three: Melchizedek was a real man, *and also* a type of Jesus Christ. But you are not willing to go as far as I am saying that he was that *plus* Christ manifest to Abram. I will quibble if you think Melchizedek was Shem (option one) or just an ordinary man who was king (option two). I can live with options three and four, but not options one and two. But that's me. Obviously, you will have to decide for yourself, based on your interpretation of Scripture.

Today I want to bring together all our thoughts on Melchizedek as the pre-incarnate Christ as follows. And let's start by returning to Hebrews 7 and verse 3. Regarding Melchizedek this reads, "**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.**" If Melchizedek was *not* an appearance of Christ in Genesis, then why did the Holy Spirit, superintending the writing of Scripture, inspiring the human author of Hebrews, *why* did the Spirit not see to it that one simple word was added here, and that is the word "record"?

Imagine for a moment that this verse read, "³ Without a record of father, without a record of mother, without a record of a genealogy, and without a record of a beginning of days or end of life..." Henry Morris, helpfully, asks, "Could [the Holy Spirit] not foresee that stating it in the way He did, leaving out the simple word 'record,' or some other equivalent, would easily and naturally lead readers to a misunderstanding of Melchizedek's true nature (*The Genesis Record*, 319)?"

In other words if Melchizedek was an ordinary man and a type of Christ but not the pre-incarnate Christ, then why did the Holy Spirit leave out the word "record"? If it is a record of Melchizedek's father, mother, genealogy, birthdate and date of death that is missing, well then he can easily still be a man and not the pre-incarnate Christ. But if Melchizedek was the pre-incarnate Christ then it makes sense that the key word "record" or "a record of" is left out intentionally. *And* it is left out. So, again, this leads me to the conclusion that in Melchizedek we have the pre-incarnate Christ.

And this argument fits with my belief in the verbal, plenary inspiration of Scripture and that Scripture is to be interpreted literally. The Holy Spirit is God and He possesses all wisdom. There are no mistakes in Scripture because God is the author of Scripture and (this is a news flash these days): God does not make mistakes. We can be sure that every word of the Bible is there for a reason and certain words are missing for a reason, and that reason is God's will. We cannot insert the word "record" in the text. And therefore, to me, the simplest and clearest reading of Hebrews 7, verse 3 is that this description fits none other than the eternal God-Man Jesus Christ!

Also, I would like to take us back to another Scripture that mentions Melchizedek and one we have considered along the way, and that is Psalm chapter 110 and verse 4. Remember what the Psalmist David wrote? Psalm 110, verse 4 says, "**You [meaning Jesus Christ] are a priest forever according to the order of Melchizedek.**" I remind you that an order of indicates first in a line of more to come. Notice: the only other priest in the order of Melchizedek is Jesus Christ. He is the only One. There was, there is, no other.

Please do read the entire Bible. In Genesis 14, verses 18-20 Melchizedek appears. And he never appears again. *But* in Psalm 110 David prophesies about Jesus Christ saying that Jesus comes in the order of Melchizedek. Well, that is unlike any other “order of.” In all other “orders of” many men follow the original, like in the Levitical Priesthood Aaron was the first and then from him came many descendants. But not here. To me, this certainly supports the identity of Melchizedek as being the pre-incarnate Christ. Jesus is the Great High Priest. No one comes close. It exalts Jesus to say He comes in the order of...His own order. And He is a priest forever, meaning Jesus never dies. But if Melchizedek was a man then he died.

Furthermore, how can Christ be in the order of any mere man? Christ follows no one. He is superior to *everyone*. My opinion is that indeed Melchizedek was the pre-incarnate appearance of Jesus Christ. I agree with Dr. Morris. Let me quote him, “The question cannot be said to be settled completely...otherwise, the identity of Melchizedek would have been agreed on by Bible scholars long ago. The student should consider the evidences for each possibility on their own merits. However, it does seem that the most Christ-honoring interpretation, the one most consistent with Biblical literalism, and the one with the fewest difficulties is the recognition of Melchizedek as a glorious manifestation to Abram of God incarnate, the eternal priestly Mediator between man and God (321).” End quote.

So, I leave this with you, friends. This brings to an end our discussion of Melchizedek. Some may say, “Hallelujah! At last, Swallow is moving on!” Others may be grateful for thoroughness and may still want *more*. Personally, I want you to know I have done my best to be complete yet succinct. My prayer is that this ministry is a blessing in your life, and in the lives of those you choose to share this with. When you think of me, pray for me. Ask God to give me wisdom and discernment to match my task of teaching the Word of God accurately to my time limits. And please do send me your feedback.

You can reach me by email (mark@godisministry.org), and my name is spelled M-A-R-K. That’s mark@godisministry.org. By regular mail: God Is, PO Box 802 Winchester Massachusetts 01890. And on social media. On both Facebook and Instagram you can follow us and like our pages and leave comments on our posts. Just visit Facebook and Instagram and search for God Is Podcast. Our handle is God Is Podcast. Once again: God Is Podcast. I would like to hear from you, if possible this weekend.

So, where do we go from here? Well, we want to finish off the fourteenth chapter of Genesis. We still have four verses left, and we will handle those with a faster pace. They are important verses, because they reveal something about the character of Abram. Let me read the passage to you so that you can get it on your mind before the weekend commences. We will return here on Monday, Lord willing. I am reading Genesis chapter 14, verses 21-24.

**“²¹ The king of Sodom said to Abram, ‘Give the people to me and take the goods for yourself.’
²² Abram said to the king of Sodom, ‘I have sworn to the Lord God Most High, possessor of heaven and earth, ²³ that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, ‘I have made Abram rich.’ ²⁴ I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share.’”**

As you can tell, this section of the chapter picks up again on the after effects of the war of the kings. Abram and his three-hundred eighteen trained men have gone after the kings of the northeast and rescued Lot along with the goods, possessions, women, and people of Sodom. And so the king of Sodom meets Abram and offers him a gift. But notice the response of our father Abram: he refuses to take it.

And what is his reason? The text gives it and we will reiterate it and explain when we get together again next week. We covered a lot this week. Give thought and prayer to what has been said. Explore, *deeply*, the Bible for yourself. I hope you will find yourself with your own Bible until we meet again. And if you can, be a part of a church that honors God and His Word. Then join us Monday because God Is.

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