

The order of Melchizedek

The Antitypical Melchizedek

“... Melchisedec, king of Salem, priest of the most high God ... ² [is] by interpretation King of righteousness, and after that also King of Salem, which is, King of peace. Hebrews 7:1-2.

Theological Significance of Melchizedek

The above verses demonstrate that Melchizedek was both king and priest. His counterpart, Jesus, is also our Priest and King, embodying our righteousness (1 Corinthians 1:30) and our peace (Ephesians 2:14) in one person, just like Melchizedek was.

Like several other biblical figures, Melchizedek is a type of Christ, combining both spiritual and temporal authority in one person, as both king and priest.

Christ's eternal Priesthood.

Priest forever symbolizes a priesthood that is both timeless and divinely appointed.

Timeless

1. Hebrews 7:25 “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.”
2. Psalm 110:4 – “The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.”
3. Hebrews 7:15-17 – ‘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.”

Divinely appointed

1. Hebrews 7:28. “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.”
2. Hebrews 5:4-5. “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 a high priest; but he that said unto him, thou art my Son, today have I begotten thee.”

Such is unlike the Levitical priesthood, which was constrained by heredity and mortality.

Heredity – “And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.” Exodus 29:9.

Mortality - “And they truly were many priests, because they were not suffered to continue by reason of death.” Hebrews 7:23.

The mediatorial role of priests. Melchizedek acted as an intermediary (go-between) between God and Abraham, blessing Abraham and mediating divine favor, a role fully realized in Christ’s intercession. “For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timoth2:5.

The name Melchizedek embodies both righteousness and peace. These qualities are mirrored in Christ, our righteousness, and the peace.

Righteousness

1. “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” Ephesians 2:14.
2. “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” Revelation 19:11.

Peace

1. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6.
2. “Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” Zechariah 6:13.

Melchizedek brings to view the continuity of God’s redemptive plan, connecting pre-Abrahamic revelation to the New Covenant in Christ.

Through Melchizedek, we understand Jesus’ priesthood as:

1. Eternal, i.e., not limited by death or succession. Hebrews 7:25
2. Superior: Transcending Levitical law. Hebrews 7:14-19
3. Spiritual: Rooted in righteousness and divine authority. Psalm 110:4

Melchizedek’s significance lies in his role as priest-king, his eternal, pre-Levitical priesthood, and as a symbolic forerunner to Jesus Christ’s ultimate priesthood. His story conveys themes of righteousness, peace, mediation, and divine appointment, connecting Abraham’s covenantal history with the New Covenant fulfilled in Christ. Essentially, Melchizedek serves as a connection between the Old and New Testaments, pointing toward Christ’s eternal (Psalm 110:4) and superior priesthood

(Hebrews 7:11, 16-17), which brings redemption and reconciliation between God and humanity.

Question. By whom, when, and where did this redemption and reconciliation occur? It was at Calvary by our Priest who has made God and man one in His body, for it is the priest who does the reconciling to God.

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins.” Colossians 1:12-13.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Romans 5:10.

“Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he makes plain the work of the Redeemer as the great high priest of mankind—the One who through the sacrifice of His own life was to make atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary.” Acts of the Apostles 246.2