

1. There are many passages in the Old Testament that describe things that point to what Christ ultimately fulfills.
2. The term used for this is “typology.” A type can be defined as a biblical event, person or institution which serves as an example or pattern for other events, persons or institutions.”
3. The Old Testament flows into the New Testament as part of a continuous salvation-history story. What is promised in the Old Testament is fulfilled in the New.
4. Typology is part of the promise-fulfillment scheme that connects the two Testaments together.
5. The bronze serpent that God commanded Moses to set up before the children of Israel was a type of Christ being lifted up on the cross. (Numbers 21:8 and John 3:14)
6. The sacrificial lamb was a type of the Lamb of God who was sacrificed for the sins of the world. (John 1:29 and Revelation 5:6-8)
7. Melchizedek is also a type of Christ. The Bible gives us very little historical information about him. (Genesis 14; Psalm 110 and Hebrews 7)
8. Melchizedek is in no way the equal of Christ - his unique priesthood and even his name typify Jesus Christ and His work in a number of ways.
9. Chapter 7 is at the very core of the letter to the Hebrews. It speaks to the central, most important part of Judaism - the priesthood.
10. No sacrifices could be offered except by the priest and no forgiveness of sins without the sacrifices.
11. Obedience to the law was exceedingly important - but the offering of sacrifices was even more important - and the priesthood was essential for their offering.
12. The priesthood was strictly national - strictly Jewish. All priests had to be descendants of Levi as well as Aaron.
13. The Levites were subject to the king just as much as the other tribes. Also - a Levite could not be a king. They were set aside by God for priestly service. (Numbers 8:9-19)
14. The priestly sacrifices were not permanent. They had to be repeated every year. Priestly service was also not permanent. (Numbers 8:24-26)
15. The priesthood of Melchizedek was universal - not national. Jesus Christ is not just the Messiah of Israel - but of the world. (v1-2 and Genesis 14)

16. This was a very important truth for these Jewish believers because - to them - there was no other priesthood established but the Levitical.
17. This passage serves as a reminder that their father Abraham offered tithes to another type of priest. This priest served the one true God - but he lived hundreds of years before the Levitical priesthood was put in place.
18. So - the writer says in effect - the Torah and Psalms recognizes a priesthood that was apart from Aaron and existed long before the Levitical priesthood.
19. Melchizedek is referred to as a king four times in these two verses. This was contrary to the law that God had established for the Aaronic priesthood.
20. In Psalm 110 you see a reference to Melchizedek as well as Jesus Christ.
21. The writer now moves to the meaning of the name “Melchizedek.”
22. He states in v. 2 “first” that Melchizedek’s name means “king of righteousness” in the Hebrew language. The word *Salem* means “peace” (the Hebrew word *shalom*), so that Melchizedek is “king of peace” as well as “king of righteousness.”
23. The first comment is based on the meaning of the name, i.e. *king of righteousness*. This would prove important for Jewish readers because names were significant. Names denoted the nature as well as the identity of the person.
24. The appropriateness of ‘Melchizedek’ as a description of the nature of Jesus as our high priest would invest this priestly order with a special quality of righteousness.
25. He sees further significance in the name of the priest-king’s city, which means “*peace*.” In his letter to the Ephesians (2:14), Paul calls Jesus Christ ‘our peace’.
26. Melchizedek received “tithes” from Abraham. The word “tithes” means “one tenth.” Under the Law, the Jews were commanded to give God one tenth of their crops, herds, and flocks (Lev. 27:30–32).
27. These tithes were brought to the Levites (Num. 18:21) at the tabernacle and later at the temple.