**Melchizedek**

**By Arlen Chitwood of** [Lamp Broadcast](http://lampbroadcast.org/)

Melchizedek is introduced in Scripture as a king-priest in Jerusalem, and he forms a type of Christ as King-Priest in Jerusalem during the coming day of His power, during the coming Messianic Era. This is clearly seen to be the case through both of the Old Testament references to Melchizedek (**Genesis 14:18**-**19**; **Psalm 110:4**) and the place that Melchizedek occupies in **Hebrews** **5-7**.

Both Old Testament references are *Messianic* in their scope of fulfillment, as are the references in the book of **Hebrews**. In this respect, Christ is not presently exercising a priestly ministry after the order of Melchizedek, for Melchizedek was also a king in Jerusalem as well.

Rather, Christ is presently exercising a priestly ministry after the order of Aaron, who ministered in the sanctuary on the basis of shed blood, on behalf of a redeemed people. Christ is presently ministering in the sanctuary (the heavenly), on the basis of shed blood (His own), for a redeemed people (for Christians).

Christ *is* presently a Priest after the order of Melchizedek, as He *is* presently King (He was born King [**Matthew 2:3**]). Christ though has yet to exercise either office; and Scripture presents His exercise of both offices as occurring *at the same time*, *during the coming age*.

In keeping with the manner in which Scripture has been structured, Melchizedek appears in **Genesis** **14** in *a particular setting* at *a particular time*; and, within this *setting* and *time*, God established fundamental truths from which He could later draw spiritual lessons in order to teach His people deep spiritual truths concerning the various things having to do with His Son’s coming reign over the earth.

These foundational truths were established during Abraham’s day through the record of that which occurred in **Genesis** **14**. Then the writer of **Psalm 110** drew from this account, as did the writer of **Hebrews** chapters **five** through **seven**.

Thus, in all three sections of Scripture, the three different writers dealt with issues surrounding Christ in relation to the Messianic Era, not in relation to the present age. And sections of Scripture such as **Hebrews 6:4-6**, contextually, must be looked upon and interpreted in this same light.

The “*helmet of salvation*” cannot be possessed apart from a “hope” based on *knowledge and understanding.* But it is only one part of the armor, and the possession of other parts of the armor requires a similar *knowledge and understanding* surrounding the goal of the Christians’ calling. And, apart from being properly arrayed for battle after the fashion revealed in **Ephesians 6:11ff**, Christians will suffer defeat time after time and ultimately fail to realize the goal of their calling.

Drawing from the previous two warnings in order to understand the third is the progressive manner in which the things in this book, [Let Us Go On by Arlen Chitwood](http://bibleone.net/LUGO.htm), have been structured; and this is also the progressive manner in which any correct exposition of **Hebrews 5-6** must be viewed.

Scripture must be understood in the light of Scripture. There is first *the near context*, and there is then *the far context.* The near context, in this case, takes one back to the previous two warnings; and the far context takes one to the various other related points in Scripture throughout both the Old and New Testaments. One must compare “*spiritual things with spiritual*” if he would come into a correct knowledge and understanding of the things that God has revealed to man in His Word (**1 Corinthians 2:9-13**).

From Book Cover: [Let Us Go On by Arlen Chitwood](http://bibleone.net/LUGO.htm)