

The Bible in Context Ep 26: Who is Melchizedek/Lot's First Exodus Gen 14

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Welcome back to the Bible in Context. Hey Nate. It's good to be here, Caleb. So do you know how long we've been doing this? No, I don't. This is our 26th episode. Are you kidding me? We've been doing this for six months now. Wow. Yeah, I had no idea. And you know what? It's raining again outside. I think every time we record, it's going to rain on us.

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I don't know if that's a sign or what. At least we're not in the garage anymore. Yeah, that's true. We've upgraded to a warm room. That's true. When we first started, it was warm enough to be in the garage, and pretty soon it'll be warm enough to be back in the garage. This is a much better setup here. Yeah, and we've actually upgraded our little recording area today. Maybe an upgrade, maybe a downgrade. We'll see. We're experimenting.

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Where we've been so far last time we will not so far we're gonna have a recap episode soon cuz we take some time to highlight how the book of Genesis again it's a narrative that all holds together but for today we just left off with lots exodus out of out of being swept away by the armies of Sodom and Ketel Amur and. Now Abraham comes back from enacting that exodus and meets a guy named Melchizedek so we're gonna pick up with him today a little bit after we.

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talk a little bit more about how Lot's journey here actually was an Exodus. Sounds good. So I love the theme that you have really pulled out here in Genesis, this Exodus theme. And once again, we see it here with Lot. So give me some details here. What aspects of his Exodus do you see that are significant? Yeah. So...

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First of all, I want to talk about one more element of these oppressing kings, which is the first element of the Exodus. There's always some kind of oppressing king or ruinous waters where...

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If you remember earlier on, we talked about how these oppressive kings are portrayed as ruinous waters or sea monsters, that kind of thing. So in this part of the Exodus that you have to be brought through the waters or through the oppressive kings. Right. And so there's one more element of the story in chapter 14 that we did not talk about last week because I just completely forgot that.

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strengthens the idea of these kings being oppressive kings similar to Babylon or Assyria or Egypt. Yeah, it has to do with verse 10 in chapter 14 where it says, Now the valley of Sidum was full of bitumen pits or tar pits, and the kings of Sodom and Gomorrah fled and fell into some, or fell into them, and the rest fled into the hill country. The word fell there.

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in Hebrew is nafal and it can be translated as just to fall but it can also be translated as voluntarily getting down like you nafal off of a horse or a camel or you can lower yourself down into something. I just want to point that out that it could be that the armies of Sodom are not going and falling into tar pits and you know dying. Like accidentally. Right, falling accidentally. But what they're doing is actually or possibly doing is they're lowering themselves down into these pits and kind of caves.

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in order to hide from the armies of Kedilever. Now why would that be important? I don't know. Why would it be important? Oh, come on, you know. So this is actually a theme that runs all throughout the Bible. You see, so just for example, you've got in Judges 6, where Midian is oppressing Israel, and so the people are hiding from them in caves. And so again, you've got in 1 Samuel 13, 6, where the Philistines are oppressing Israel, and they're again, hiding in caves.

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In 1 Kings 18, you've got the prophets are hiding in caves from Jezebel whenever she's out to kill all the prophets of Yahweh. Also, 1 Samuel 22, David flees to a cave when he's fleeing for his life from Saul. And in Hebrews 11, it even talks about all those who fled to live in dens and caves when they were being persecuted and oppressed. So, it just happens all throughout scripture where there are oppressors who force the oppressors to go and flee and live in caves.

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And so that just might be what's happening here. Even though Sodom and the armies associated with Sodom are seeds of the serpent, they are being oppressed by this even greater oppressor, Ketelammer, in his armies. So it just adds to that connotation of Ketelammer's a bad dude. So it definitely adds to that connotation that Ketelammer is one of these oppressive kings that people need exodus from. He's so frightening that they're willing to jump into tar pits to hide.

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Yeah, that'd be one thing. If it actually is a tar pit and they're trying to hide in there and maybe it's not just an actual cave, you know, we're not told this could be like a big cavern with tar in it, or it could just be a big vat of tar and that doesn't sound very pleasant. Right, right. So is the word pit also used on...

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Looks like it's used as a watering place, a well. Yeah, it's actually used quite a bit in Genesis, whenever wells show up. It's the word that's most commonly translated as well. Right. And so the idea might be that this is kind of a well of tar. It's not necessarily a unique word, but I think

that the word can support the idea that people can go down in there. Right. And actually, Victor Hamilton, in his Genesis commentary in the New International Commentary on the Old Testament series, he highlights this as a possibility.

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this and trying to pull it out of thin air. Right. Someone much smarter than me has noticed this. So okay, we've got our oppressive king. What else about Lot's story makes his story here fit into the Exodus motif? You know, I don't think I've said this and maybe if I have, it maybe has been a while. So let me just mention again what a motif is. For those of you unfamiliar with the word, a motif just means pattern.

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and that's all it means. It can be in anything. But here, this is a literary motif where we're seeing a pattern in the narrative that keeps showing up. And so here in the Exodus motif, the Exodus pattern found throughout Genesis, first we've got our oppressive kings that capture Lot, and then that king is typically afflicted. You see plagues in the Exodus of Israel and in other stories, in the story where Sarai is taken by Pharaoh. He's afflicted by plagues. And here we don't have plagues, but we do have

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Abram coming in and achieving victory, defeating them and chasing them all the way to the north of Israel. So, I would say that those kings have been defeated and afflicted. Now,

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You brought this up just how important it is last week that Abram brought everybody out and he brought back all the possessions of Lot in verse 16 So Abram comes out bringing Lot with a mixed multitude and great possessions Which has been kind of a hallmark of the Exodus motif throughout if you saw that with again Sarah in Egypt since that was our last Exodus I keep bringing that one up and the Exodus of Israel They plundered their neighbors by asking them for treasures and then came out with a mixed multitude And then Lot is brought back with Yahweh into Canaan

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he also comes back into Yahweh's space, like the rest of those who are given Exodus. Israel comes to Sinai and then comes into Canaan where Yahweh will place his temple in his name and Abram and Lot come back to Canaan as well. Then they're met by this mysterious figure named Melchizedek. We'll talk about him in a minute. He's interesting. I think kind of adds something to this coming back into Yahweh's presence that it'll become clear. So after that, we would expect that since Lot is the one that went through this Exodus, he is the one that gets the blessings, right?

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Right. But this has actually been an Exodus that the Elect One has enacted for his family. And so what's really cool is the Elect One is the one that gets the blessing. I mean, Abram is the

conduit of blessing to the nations and I think that Yahweh intends to keep that up. He's going to bless other people throughout this story but the main conduit of blessing, the main conduit of redemption is the Elect One.

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So the blessings go to the elect one. Abram is reaffirmed in his blessing that he will be fruitful and multiply, and we'll talk about that more as we get into chapter 15. We're told that Abram is going to have children like the stars of the heaven for number and as the dust of the earth. It's going to be, you know, a lot of kids. And God even kind of ups the ante on this because we've been told before he's going to become a kingdom, but now he's told that he's going to become an innumerable multitude. So I think God kind of ups the ante here on the blessing.

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chapter that he's going to be the one who

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comes back to conquer Canaan, or at least his descendants will be, and they're going to conquer all these peoples and subdue the land, so he gets that subduing blessing as well. And then we're going to see Abram do something a little funny, and again, this is something we're going to talk about a little more in depth as we get to it, but we're going to see Abram preparing some animals for Yahweh as they make a covenant, and so he kind of performs a priestly role here in preparing these animals for Yahweh, and then he defends these animals from the birds that are coming on, which he's...

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taking up the priestly role of defending the sacrifice, of defending what is Yahweh is in his space. Yeah, I think it's significant that in these couple chapters we see Abram in kind of that, definitely this priestly role there. You also see him in the prophet role in the sense that he has a vision. And then earlier on, I think with the rescue of Lot and gathering an army, you see him in a very...

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kingly role. That seems to be how Melchizedek meets him as a king to a king. Yeah, for sure. I mean, yeah, the whole basis of the blessing of multitudes is like you're going to be a father to nations and things like that. So there's kingly connotations throughout all this, which is really cool. You might even say a king of kings. Right, right, right. Exactly. No, I think that definitely applies to Abram and that his elect seed inherits that blessing and that role.

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As he's doing this priestly function and receiving these blessings, he receives a covenant from Yahweh, which we've seen too how marriage and covenants are part of the Exodus motif and they kind of fit into the same slot. Where sometimes we would expect a covenant to happen after an Exodus, sometimes we get a marriage instead.

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And so those two elements kind of go back and forth, but there's still some sort of covenant being made. And again, we're going to get back into Chapter 15 and talk more about those things a little more in depth. But right now, I just wanted to highlight that all of these steps.

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of what happened to Lot in the story is part of an exodus, where Lot comes out of an exodus and then instead of the blessings being put on Lot, that part of the exodus motif continues and transfers over to the elect one, Abram, who enacted this exodus. Then our exodus is going to continue again with another fall, but we'll leave that for later. We'll leave that for later. Yeah. I think we've got a lot to talk about. It'll probably be a little bit before we get to it. Yeah, for sure. For sure. Just be prepared. That's coming down the line.

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about lots of Exodus? Not that I can think of. I'm itching to get to Melchizedek. That's kind of where we're at. Alright, let's jump into Melchizedek. What do you know about Melchizedek? Oh my goodness. What do you think most people think about Melchizedek? He's got a really weird name. That's fair. Yeah, he's a character who is barely mentioned in the Old Testament. We see him here in a brief moment and then you see him again in the Psalms and then you

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the book of Hebrews in the New Testament. In the book of Hebrews, the pastor who wrote Hebrews spends almost a whole chapter talking about Melchizedek and the significance of this character. And so it's good for us to spend a little bit of time trying to figure out who this guy is.

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And this is another guy that kind of like Nimrod. Nimrod kind of becomes this character who people, he becomes a legend. And Melchizedek kind of has that same legend kind of status, especially in the Jewish culture. As I was studying, there were several ancient Jewish authors that looked at Melchizedek as a pretty significant character. So if you've read anything about...

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some Jewish second temple writings called like the pseudepigrapha or the Dead Sea Scrolls. He shows up, especially in Dead Sea Scrolls in 11Q, Melchizedek is a very, a very elevated figure almost as a messiah figure. And maybe there's something to that. I think it's possible. I think the book of Hebrews may at least draw from some of those ideas too. And I don't know that I'm fully convinced that that's who this is, but I'm definitely open.

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that thought and that idea. So I'm curious to see some of the arguments that you've read. Yeah, so we're going to talk about that a little bit. And I'm not 100% on either side, but I think there's some things that we need to talk about and consider. So first of all, let's just...it's a really brief passage. I mean, for a guy with so much notoriety, he has such a short section. Let's just read

this little section. It says that, starting in verse 17 of chapter 14, after his return from the defeat of Kedilamer and the kings who were with him, the king of Sodom

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went out to meet him at the valley of Shavai, that is the king's valley. And Melchizedek, here's where we suddenly meet this guy, the king of Salem brought out bread and wine and he was priest of God Most High. And he blessed him and said, bless be Abram by God Most High, possessor of heaven and earth and blessed be God Most High, who delivered your enemies into your hand. And Abram gave him a tenth of everything. And then the story continues with a conversation between...

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Abraham and the king of Sodom which again we're gonna talk about because that's really cool But we have a lot to talk about with Melchizedek for these three or four verses. Yeah, there's only four verses Yeah here they talk about him. It's kind of crazy that he becomes such a Significant character. Yeah, there's there are a lot of theories a lot of Debates a lot of little words that I think have been just chopped and nuanced

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to death in this passage, just like the fact that he was priest of God Most High in Hebrew that is El Elion. And so there's debates about is this some kind of ancient Canaanite deity, some kind of pre-biblical name for Yahweh, is this supposed to be Yahweh, is it inserted later? I think there's way too many questions asked about this. So my opinion is that the book of Genesis has been crafted by...

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either a single mind or a unified group of minds and that's um...

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I'm not alone in thinking that by any means. And so all the words in this book have been written intentionally. And I don't think that the supposed editor from way after this was written forgot to take out the name of this Canaanite god that got left in, in place of Yahweh. There's no textual evidence for that. It's kind of just a shot in the dark guess by some people who, from a higher criticism standpoint, want to take this apart because it doesn't seem to fit. But sometimes authors who are writing want to continue this work and use new words to

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So it happens today. What are your thoughts on? So that phrase God most high occurs two other times in this passage, right? So it occurs again in the blessing blessed be Abraham by God most high and Then again down in verse 22, but Abram said to the king of Sodom. I have lifted my hands to the Yahweh God most high Do you think that there's some? intentionality on Abrams

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And Abram's response to add that yale. Well, yeah, I think Abram's understanding here, which again, if you're understanding this as a unified.

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piece of literature, then the fact that the author allowed Abram to identify God most high with Yahweh, I mean, that should tell us something that the Bible takes El Elion to be Yahweh. But again, from a higher critical standpoint, people will say, well, these are two different texts spliced together, so they tried to smooth it out with this. But no, I think we should understand El Elion to be him saying this is God most high. This is

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the most high spiritual being Yahweh. And yeah, it does show up quite a bit right here.

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in particular, and I'm sure there's something thematic going on here. This may have something to do with the author giving Melchizedek somewhat of a creative name instead of just saying like he was priest of Yahweh, saying he was priest of the Most High God, well we know who that is, or highlighting Abraham's victory over the nations, which you know often war was depicted as a war in the heavens as well. So Abraham's victory over Ketelamur and his armies was Yahweh's victory over Ketelamur's gods as well, just in this ancient mindset.

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I'm not sure there could be something much more entrenched in the literary structure of this particular section going on, but I have not taken the time to parse that out. I have heard that argument before. I just haven't been convinced by it either.

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Yeah, it's really popular in source-critical settings. And again, I want to stress that there are a lot of confessional, like Jesus-believing source-critical scholars. I just don't think it's a good presupposition for biblical reading. I think it ignores a lot of the data on how the Bible is crafted. So we've already seen, and I think this is worth noting, that the author of Genesis uses names creatively often.

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And I think Hebrews sees this too, because when Hebrews talks about Melchizedek in the beginning of Hebrews 7, he talks about Melchizedek's names. He thinks they're worth bringing up. I don't think that this was unintentional by the author. So Melchizedek is king of righteousness, or my king is righteousness. In Hebrew it can be translated either way. In Hebrews, he takes it to say that he is the king of righteousness. And he is also king of Salem, which Salem means peace.

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We're also going to find out this is the future site of Jerusalem. So he is the king of Jerusalem. And then also he's priest to Yahweh. So we've got this guy who is king of righteousness, king of

peace, priest to Yahweh, and king of Jerusalem. Does that ring any bells? Yeah, yeah. Like there's a lot of... Prince of peace and things like that. Right, right. Yeah, yeah. And he gives a blessing to Abram and Abram...

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gives him a tenth of everything, gives him a tithe. And so yeah, there's a lot of big things happening here in a short amount of space. Right.

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And so, I mean, that's all we're really told about this character in Genesis is like he's given a tithe, he has these names and these titles that are very suspicious and that are messianic in flavor, both in the Old Testament and the New Testament. I mean, it's very clear how these titles apply to Jesus. And we have some places in the Old Testament, like in Isaiah, where the Messiah is called the Prince of Peace.

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People will take this in the second temple period, you know, the time before Jesus, and a lot of them will run with this and have a lot to say. He does appear somewhere else in the Old Testament, and so I think we need to go there to look and just see what that passage has to say. And that is going to be Psalm 110. Which is a messianic psalm, a very well-known one. In fact, most quoted.

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Old Testament passage that we find in the New Testament. New Testament authors quote this passage more than any other Old Testament passage.

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So the Lord said to my Lord, sit at my right hand until I make your enemies your footstool. The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies. Your people will offer themselves freely on the day of your power. And holy garments from the womb of the morning, the dew of your youth will be yours. The Lord has sworn and will not change his mind. You are a priest forever after the order of Melchizedek.

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And that's really going to be a key verse so that phrase you are a priest forever after the order of Melchizedek now the Hebrew word there behind after the order is al debartee on the order of now that word can be translated debartee as the order but Debartee can also be translated as my word

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It's a homonym. So, debar, that's the word for word or speaking. And t is that first-person suffix, for those of you who care, probably not very many. So, to say debartee means my word.

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what he might be saying here is you are a priest forever on my word or on my command oh Melchizedek this is not like you're a priest after the order of Melchizedek or like Melchizedek he's saying he's speaking to Melchizedek you are a priest because of my word I said so that's Yahweh speaking so what that's saying what that would be saying is if that's a correct way to take it is that Melchizedek is a priest forever

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and that this psalm is speaking to Melchizedek. If this psalm is speaking to Melchizedek, the Lord says to my Lord, sit at my right hand, who is the lower case Lord? Melchizedek. Gotcha. So, that's the thing here, is this little word, it's a homonym, which is a real bummer that the author chose this word, I suppose, because...

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It could be the very rare form of the word debarti, which means the order of Mocissideq, or it could be the more often used word debare, which means word, which means that Mocissideq is a priest forever and he is the Lord that will sit at Yahweh's right hand. So.

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That's what the Hebrew could be saying, you're a priest forever on my word, Mokizideq. Now you translate that into Greek in the Septuagint, which again is the Greek translation of the Old Testament from a few hundred years before Jesus and was in use and quoted in the New Testament.

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and it says that you are a priest forever after the taxis of Melchizedek. And that word taxis is, you know, on the order of, after the order of Melchizedek. There's a guy named David Mitchell, and he's written a few good books. One that pertains to this conversation is Jesus, the incarnation of the word, and in that book he argues that Melchizedek is pre-incarnate Jesus.

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And he argues for the di-bar-tee reading and he shows that there is a rare use of that word taxes that can have the same thrust. You are a priest forever on my command. Melchizedek. Or by my ordinance. Rather than saying that the Lord of Psalm 110 is a priest after the pattern of Melchizedek. Now why does it matter that we're talking about the Greek translation? Because what other Greek text do we have talking about Melchizedek in the Bible?

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Hebrews. So Hebrews, we use that same word, you are a priest forever on the taxis of Melchizedek. And his argument is that it has to be read as you're a priest forever on my word, oh Melchizedek. We see that in Hebrews 7, 17 where it says, for it is witnessed of him, you are a priest forever after the order of Melchizedek. And we also see it in places like chapter 6 verse 20 where it says, Jesus has gone as a forerunner on our behalf. Have

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having become a high priest after the order of Melchizedek. Now if we were to retranslate that to say, where Jesus has gone as a forerunner on our behalf, having become a high priest forever on my word, oh Melchizedek, that sounds pretty awkward, doesn't it? Right. So his argument in his book is that the author here of Hebrews is kind of following a rabbinic fashion of quotation where they will just insert scriptural text, even though it sounds

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funny. They don't fix all of the first person third person stuff they just kind of insert it and continue talking. He thinks that's how they would be quoting it. And the author of Hebrews does this throughout the book as he quotes scripture where he'll just kind of insert scripture. He won't fix the first person and third person but just leave it as an exact quote and then keep talking.

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I'm not 100% convinced that's what's going on here. I think it could be that even if Taxus in Greek is a mistranslation, or the author of Hebrews may just be running with it because that's what his audience knows. So what do you think about in Hebrews 7-11 where it says, after the order of Machil's deck, rather than one named after the order of Aaron? Does that... Yeah. So, okay, that's a good one. So now if...

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Perfection had been attainable through the liturgical priesthood for under it the people receive the law What further need would there have been for another priest to arrive after the order of Melchizedek rather than one named from the order of Aaron? again, this is

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this is one where it seems like okay uh... he means to say the order of Melchizedek because he says the order of Aaron with the same word. Right. Now again, Mitchell, he argues that the the word can have different nuances and that doesn't mean he has to use the same nuance of the word in both those places because he's saying that he thinks the audience would understand, okay this taxes is from Psalm 110 which should be translated as my word and the taxes of

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is they understand the nuance. It's almost like a wordplay in words. I mean, you're using the same word. That's what it would be, a wordplay sort of, or a pun. Right. Yeah. Right. And so again, that's his take. I don't know that I'm completely convinced that that's the way we have to take it. I think that it could be, the taxes might still mean order and that's how Hebrews is using it. But Hebrews does say some other things that make his view of Melchizedek seem heightened.

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And so I don't think we should put all of our eggs in the basket of what does taxis mean in Greek. It's very possible that Psalm 110 should be translated as you are a priest forever after my word Melchizedek and that the Greek translation should say the same thing. But again, I'm not putting all my eggs in that basket. Just it gets, it's a very technical argument that gets very

nuanced and small things could change that argument. And so yeah, I'm, I'm not 100% convinced by it, even though it's worth bringing up.

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There's one more thing though before we talk about Hebrews view that I want to say about Psalm 110. If Melchizedek is the Lord that Yahweh is speaking to in Psalm 110. If Yahweh said to Melchizedek, sit at my right hand until I make your enemies your footstool. That makes Matthew 22 say something very interesting. This is whenever the Jews are questioning Jesus, questioning him on whether or not he is the son of David. And Jesus says to them in verse 43,

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How is it then that David in the Spirit calls him Lord, saying, the Lord said to my Lord, sit in my right hand until I put your enemies under your feet? If David then calls him Lord, how can he be his son? And he's talking about himself. So if the Lord is Melchizedek in Psalm 110, Jesus is saying, I am also Melchizedek. It's just interesting. Again, take it or leave it.

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But that's what that Psalm would be saying and what Jesus would be claiming if Psalm 110 verse 4 is to be translated as, You are a priest forever after my word, Melchizedek. Now, everything that we just said in the past couple of minutes, it might be confusing. We're talking about all these Hebrew and Greek words and their nuances and where they're found in different places in Hebrews. If that's confusing.

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you can jettison that and just remember that the main point here is that it is possible to translate Psalm 110 verse 4 as you are a priest forever after my word, oh Melchizedek. That's the takeaway. That's a possibility in the text. If you need to forget everything else we said before that, that's okay. But Hebrews says some really interesting stuff in regard to Melchizedek. And it's particularly in

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Verse 2 and 3. So we've already talked about how in verse 2, the author of Hebrews says that Melchizedek's name means king of righteousness and that he is also king of Salem, which means king of peace. Then he goes on to verse 3 to say, he is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the son of God, he continues a priest forever. So one thing is there, he continues as a priest forever. It just flat out says that.

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resembling the Son of God, he continues as a priest forever. Now his days also have no beginning nor end. That sounds very godly. And then it says he has neither father nor mother nor genealogy. It doesn't say that his mother and father are unknown. It says he has no genealogy. He has no parents. Now what makes that really interesting is that there is

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a study that's been done, and Mitchell brings this up in his book. Again, the title of that is Jesus, the Incarnation of the Word. But this article called Without Beginning of Days or End of Life, Hebrews 7.3, Topos for True Deity, it's an article by Jerome Neyre in Catholic Biblical Quarterly, and he points out how these phrases they're using in Hebrews are used in Greek literature to refer to deities. So let me read you, and this is actually a Jewish work from...

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the from the pseudepigrapha I forget what the dates on this are but most pseudepigrapha are around the time of Jesus give or take a couple hundred years but this is from the apocalypse of Abraham 1711 this is speaking about Yahweh eternal one mighty one holy L God autocrat self originate incorruptible immaculate unbegotten spotless immortal self-perfected self-devised without mother without father ungenerated

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Thoughts? Similar language. Very. And I mean, that's just really cool to see that we have without father, without mother, ungenerated applied to Yahweh in Jewish literature. And here's the author of Hebrews telling us that this priest who is a priest forever, Melchizedek, who is king of righteousness, who is king of peace, is without mother, without father, without genealogy. Now in Greek literature, that is sometimes applied to deities. Often it'll apply to basically

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without father and without mother. That's how it's usually used in Greek literature, but it is sometimes used in reference to deities. But I think, again, the Apocalypse of Abraham, that verse is really, really significant for showing how that's used not only in reference to deities in Judeo-Greco-Roman literature, but in reference to Yahweh directly. So in light of that, I think it's just very possible that the Bible and the author of Hebrews...

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sees Mokizideq as basically the angel of the Lord, as an appearance of Yahweh in the Old Testament. Now, there are some things that keep me from being 100% convinced, like the fact that the author of Hebrews could have said more explicitly that Mokizideq is Jesus or was a pre-incarnate version of him or was the angel of the Lord or the word of the Lord or something. He just never says that. Instead, he says a couple times that Jesus was

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in the likeness of Melchizedek. Resembling. Right. Yeah. So, that's in verse 15 is one of the places where it says that, speaking of Jesus, that a priest arises in the likeness of Melchizedek. So that doesn't mean that Jesus and Melchizedek can't be the same person. There is a lot of evidence that suggests that they are. There's some evidence that suggests that they're not.

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Definitely an interesting conversation though. He's such a unique character. And I do think, regardless whether or not he actually is the pre-incarnate Christ in the Old Testament, he absolutely is one of the best pictures of Christ that we have in the Old Testament. And I think

that to fully understand who Christ is, you've got to understand who Melchizedek is. Like he really exposes and helps us to have a deeper and better understanding.

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standing of the Messiah as a priest forever and one who comes not from the line of the Levites but outside of the line of Levites, unique, separate, special. Yeah. And I mean, Hebrews actually hits on that exactly. And actually, this is another point for Melchizedek being Yahweh is where it says in Hebrews 7-8, in one case, speaking of the Levites, tithes are received by mortal men.

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Mortal Inn.

32:40

and who die, who are not eternal, who are not God. But in the other case, in the case of Melchizedek, tithes are received by one whom it is testified that he lives. Right. Who is the one who is testified that he lives in the New Testament? Yeah. I mean, that to me is very explicit. Yeah. That may be one of the strongest arguments because I remember when I was preaching through that text, I had a real hard time. I don't think I even explained it. I just was like, I don't know.

33:10

And then let's go back down to verse 15 and 16 one more time. I'm gonna say just I'm about 95% No, cuz it is yeah way and five this got from 90 to 95 percent just in this conversation or we started talking Yes, I'm convincing myself, but I just want to highlight that five percent is still there right shrinking, but it's still there So, you know if you disagree with this it's like that's that's okay, but I think it's it'd be really worth noting that

33:39

Abraham is meeting and paying tithe.

33:41

to Yahweh in Jerusalem. We'll get back to Genesis, but let me read this verse from Hebrews 7, 15, and 16 real quick. So this becomes even more evident when another priest arises in the likeness of Melchizedek, talking about Jesus, who has become a priest not on the basis of legal requirement concerning bodily descent, like Aaron's priest would be, but by the power of an indestructible life. For it is witness of him, you are a priest forever after the order of Melchizedek.

34:11

The reason that Jesus' priesthood is like Melchizedek's is because apparently both Jesus and Melchizedek share an indestructible life. That is the basis of...

34:21

Jesus being in the order of Melchizedek's priesthood because they both have an indestructible life, which is what we just read in verse 8. Okay, so here's a question for you. In verse 15 where

it says this becomes even more evident when another priest, who's the first priest that he's talking about there? And that's part of that 5%. But I think it is explainable and that's the thing. I don't...

34:44

I don't like when things are explained away, but I do think this is explainable. So I don't want to say, like, this is surefire, a surefire solution. Again, there's still that 5%. But I think what this could be saying is we talk about Jesus being...

34:58

kind of his own person, even in comparison to like the angel of the Lord or the word of the Lord, even though we know the word is Jesus. So in this, it could just be this is another manifestation of him. We see Mochizideq as a person in the Old Testament, but Jesus is born through the womb, like he's another person, he's another priest. And within Jesus' ministry, there are markers within the gospel that portray Jesus as coming into the priesthood. You know, actually at 30 years of age when he begins his ministry.

35:28

in some Gospels, different Gospels portrayed different ways. If Melchizedek is Yahweh, if he is the angel of Yahweh, then at some point, Melchizedek and the angel of Yahweh emptied themselves of all that they were and came to be born as a baby. And Maria instated in that priesthood as they lived their life faithfully, as Jesus did. So in that sense, it's not out of the question for the author of Hebrews to see this as the same person, but use two-person language here.

35:58

Again, that 5%. Right, right. Yeah, yeah, yeah. Well, I don't know that I can give myself a percentage of where I land on this yet, but you have definitely caused me to think and want to study this even in more depth. So that's our goal. We're not trying to necessarily convince you of one thing or another, but to lay out some arguments and encourage you to.

36:23

dive deeper into God's Word. Yeah, and even if I am dead wrong on this and that Melchizedek is just a person, within the story of Genesis, typologically, he is very significant. Oh yeah, absolutely. I mean, Jesus fits into those categories, if not actually, typologically at least, that he is the King of Jerusalem, the King of Righteousness, the King of Peace, all these things. Priest forever. Priest forever, absolutely.

36:50

And so this just affects our reading of Genesis in that there are all these appearances of Yahweh to Abraham and other of the patriarchs throughout the story. And this is just another one of those, a very significant one, where after Abram has enacted this exodus for Lot, he is met by the angel of the Lord, by Melchizedek, by possibly Yahweh, or at least a typologically

significant priest that points to Jesus. He gives tithe, pays homage. He is blessed by this person.

37:18

and then goes on to receive blessings from Yahweh in another vision later, which we'll talk about next time. Sounds good.