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Essay 1 (Ps 110:1, 4-5/Heb 5:4-6)

Describe two ways it is significant to contemporary Christians.

Jews generally have rejected Jesus as the awaited Messiah, the Priest-King who would redeem Israel--the foreshadowed Melchizedek, a figure of Christ (Ps 110:1, 4-5; cf. Gen 49:8-12). (LAUNCH) As opposed to Jewish disbelief, Christians can confidently stand on the declaration of Jesus as the fulfilled, greater Melchizedekian King and High Priest over 2000 after His birth based on proofs from the book of Hebrews (e.g., 5:5-6; 7:17) concerning Ps 110:1, 4-5. Of significance to contemporary believers, Scripture still bears witness of Him (John 5:39). (FOCUS) Hebrews confirms Him as the superior Melchizedek who would ascend to the Davidic throne as the Son to rule the eternal Jerusalem as King and offered the sacrifice of His body and blood as High Priest atoning man's sin (Gen 14:18; 49:8-12). (PRECISE OPINION) In particular, Hebrews 5 validates Jesus' titles of priest and king by two testimonies for today's believers: first, according to the order of Melchizedek, and second, through the Incarnate God robed in flesh as the begotten Son (vv. 5-6). (MAIN POINTS)

The author of Hebrews in 5:6 quoted Ps 110:4 describing Jesus' role as none other than the "priest forever according to the order of Melchizedek." Tracing the intertextual use of the Old Testament in the New reveals the identity of Jesus as High Priest with kingly authority. The Bible first mentions Melchizedek in Gen 14:18. Scripture describes him serving as king of Salem (or Jerusalem) and priest of the God Most High. Hebrews 7:2, additionally characterizes him as the king of righteousness and peace. Melchizedek appears next in Ps 110:4, describing the subject David in the same capacity as king-priest, a servant to God in His priestly function during His reign as king. The passage further provides a prophetic implication for the two roles connecting them to the Son of David and his Lord, pointing to the exalted Messiah resulting

from His death on the Cross (Phil 2:8). Jesus fulfills both Son and Lord without separation, unified as the one God. Hebrews completes the foretold portrait of Jesus from Ps 110 of the greater revelation of the Melchizedekian priesthood. Called the Book of better things, Hebrews describes the glorified Christ's superior king-priest status (5:5-6). Descending from the tribe of Judah as prophesied (Gen 49:8-12; Luke 3:23-34; Matt 1:1-16), Jesus stood above David, possessing the nature of both God and man--the ultimate Priest-King patterned after Melchizedek (Gen 14:18; Ps 110).

Hebrews also called Jesus the begotten Son of God (v.5)--not God the Son--because He comprises both God and man with the greater revelation of the Name, Jehovah-Savior, meaning He is Savior. Jesus ascended to the Davidic throne in His humanity, conceived of the Holy Spirit in His divinity to assume the title of the ultimate King of kings. The Son alone holds power and authority seated at the right hand of the Lord to overpower His enemies as King of kings during His second coming (Ps:110:1; Heb 1:13). He ultimately will rule and be a priest upon His throne (Zech 6:12-13). Further, Heb 4:15 calls Jesus a great high priest. The Levitical code required the high priest, a mere mortal man, to possess holy conduct and not have any physical defect (Lev 21:6-8, 18). Though tempted by sin as the Son of God, the unblemished Lamb of God knew no sin (Heb 4:15). This additionally positioned the sinless High Priest from the Davidic lineage in the New Covenant over the high priests from the Aaronic line under the Mosaic.

Christians can rejoice with the assurance that the higher Melchizedek fulfilled in Jesus existed in the mind of God as the sacrificial, spotless slain Lamb before the foundation of the earth who would atone for man's sin. Both Lord and Christ (Acts 2:36), the Son of God, did not come to abolish the law but fulfill it. The glorified Jesus exalted to the right hand of God after

His resurrection and poured out His promised Spirit (2:33-34). He gave man no greater gifts than in His roles as priest and king.

Personal Prayer Exemplar

“Death and life are in the power of the tongue and they that love it shall eat the fruit thereof” (Prov 18:21).

My God and my Father, I praise You for creating heaven and earth with all things in it. You created male and female in Your image (Gen 1:27) to be holy and blameless before Your sight (Eph 1:4). I stand before You, O God, and give You all the honor, and all the glory, and all the praise. (Praise)

I thank You Jesus for the infilling Your Spirit gave me, Your creation, that provides discernment like a rein that steers my tongue in the right direction to speak life in all and every occasion. (Thanksgiving)

Jesus, I humbly approach Your throne of grace and repent of every evil thought and mal talk that promotes death. Convict me of every sin my tongue committed against You and help me walk as a spiritually-disciplined leader who edifies rather than condemns. (Repentance)

With the invocation of the Name of Jesus, I ask You to guide me to the fruit of my mouth to refresh others like a wellspring. Let the increase of my lips speak wholesome words and model gentleness. (Petition)

Jesus, I praise Your name as my Lord and Savior--the Most High God. You exist in and of Yourself, separate and apart from Your creation. Your Word in Rev 1:5 reveals You as the Faithful Witness, First Begotten of the dead, Prince of the kings of the earth, Him that loved us and washed us from our sins in His own blood. No god is like You or above You--The one true and

mighty God. To You be glory and dominion forever and ever. In the matchless name of Jesus, Amen.

(Close and Praise)