

King Jesus Reconciles Righteousness & Peace

Hebrews 7:2b

Nutshell: Jesus' kingship authorizes a **just peace** ♦ between us and Him, ♦ within our hearts, and ♦ between one another.

I. Context: The solid food of Melchizedek.

II. Text

Heb 7:1 For this **Melchisedek, king of Salem, priest of God Most High**, the *one* meeting Abraham returning from the striking of the kings, **and blessing him**;

Heb 7:2 to whom also Abraham **apportioned a tenth from all** (first, indeed, being interpreted, King of Righteousness; and after that, also King of Salem, which is, King of Peace;

Heb 7:3 no father, no mother, no genealogical record; also without beginning of days nor having end of life, but having been made a likeness of the Son of God, *he* remains a priest in perpetuity).

Literal Standard Version with modifications

Blue text represents phrases that the Literal Version takes as direct quotes from Gen 14:17-20

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16;

1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.

1. The "us" of Heb 2:3 only puts the author outside the original 12

2. Peter speaks of the Apostles in the 3rd person as well, 1 Pet 1:12

B. Outline of Hebrews:

The Preeminence of the Son

Authority: God has at last spoken In **Son** (*Ἰερωφῆτ*), ← follow this font

His express image, 1:1-3a

Theme: **The SON** purified us from sin (Priest), then sat in authority (**King**), **1:3b**

I. Supreme **over** the angels, Inheritor by ordeal, 1:4-14

Therefore hear Him, 2:1-4

- II. Supreme **as** man, 2:5-9
Psalm 8- Since man must inherit, 2:5-8a
 but man failed, 2:8b, **Christ** became man, 2:9a
Theme reprise: crowned with glory and honor (**King**), 2:9b
 to taste the death of “each one” of His own (**Priest**), 2:9c
 to bond with them and help them, 2:10-18
freeing them from bondage to Satan and fear, 2:14-15
- III. A better stewardship than Moses, 3:1-6
 Therefore **THINK HARD ON HIM**, unhardening our hearts,
Ps 95- for Moses’ folk didn’t inherit God’s **rest**, 3:7-19;
 consequently, **EXHORT ONE ANOTHER DAILY**, 3:13
- IV. A better **Rest** than Joshua, 4:1-11
 ♦ Therefore, fear (4:1a), lest we also miss **God’s rest**
Ps 95- David invited his generation into that same **rest** of
 Creation, a type of Salvation, 4:1b-8
Christ’s Salvation has become the final *Sabbatismos*, 4:9-
 10, which we must **EXERT** ourselves to enter, 4:11
 For the Word penetrates, exposing us before God, 4:12-13
Theme reprise: Having a high **Priest**), the **Son** of God (**King**),
 Let us hold to our confession of Him (*Ἰσχυρῶς*), 4:14
 especially since He felt all our temptations +, 4:15
- V. A better **priesthood** than Aaron, 4:14 - 10:18
- VI. Exhortations based on Christ Supreme, 10:19-13:21
 VII. Concluding remarks, 13:22-25
- C. “**Let us approach**” (Προσερχώμεθα) in 4:16 and 10:22 tells us that prayerlessness dismisses **Jesus’ priesthood**.
- D. 5:1-10, OT priests from Aaron; Christ from *Ἰσχυρῶς*
 1. 5:11-14, The Hebrews were too babyish to learn of *Ἰσχυρῶς*
 2. 6:1-2, Reaffirm the 6 FUNDAMENTALS (3 pairs): (hand-laying a fundamental) *or* risk being beyond repentance, 6:4-6, like cultivated land that only yields thorns, v 7-8.
- E. Blow the embers, via love labors, hoping like Abe! 6:9-18, our hope, an anchor sunk in the Holiest with Christ, v 19-20
- F. Back to *Ἰσχυρῶς*
 1. Uniquely combining king and priest, blessing Abe, 7:1
 2. To whom Abram tithed, 7:2

Kid-speak: Jesus was the only king who was a priest besides one other person. Who was that? Melchizedek. (Hm)

G. *In Hebrews 7:2b, we see Jesus as King of Righteousness first, leading to His Dominion of Peace.*

Outline: Hebrews 7:1-2

- I. “King of Righteousness/ Justice”
 - A. A righteous king
 - B. *And* Owner-dispenser of righteousness
- II. The Idea of a Righteous King in the Old Testament
- III. “King of Peace”
 - A. A peaceful king
 - B. *And* Owner-dispenser of peace
- IV. Righteous First; *Therefore*, a Peacemaker
- V. Righteousness and Peace: The Tension and the Resolution

H. So far in this chapter, we’ve seen:

1. Melchizedek (מֶלְכִּי־צֶדֶק) represents a **FUNDAMENTAL SHIFT** in Redemption: a whole new priestly line!
 - a. *Assumed* in all the other epistles; *detailed* here.
 - (b. If Melchizedek was a shift from the Levites as priests, weren’t the Levites really the first shift, since Melchizedek was the original High Priest?)
2. Melchizedek is a “solid food” item all Christians are *to* transition to *from* milk, 5:12

Kid-speak: Some Bible teaching is like baby milk, and some is like regular, grown-up food. Which one is Melchizedek? Regular, grown-up food.

3. Melchizedek’s two OT appearances:
 - a. The history, Gen 14
 - b. Its explication, Ps 110
4. Melchizedek as King of Salem, Gen 14:18
 - a. Salem only here and Ps 76:2, alongside Zion, as Israel and Judah, different regions, are juxtaposed in Ps 76:1
 - b. -Salem the *transcendent* and Zion God’s ‘*local*’ manifestation?
5. Melchizedek is the first priest in the Bible
6. Until Gen 14, **God** is the blesser, most recently blessing Abe 4x in Gen 12:2-3

- a. Now **Melchizedek** takes up what God's been doing, blessing Abe as well
 - b. A hint that Melchizedek is the Son Himself?
 - 7. Melchizedek blesses Abe
 - a. Making Melchizedek a *superior*, v 7
 - b. But Aaron blessed Israel (Num 6:22-27) as an *equal*, v 5
 - c. How can Melchizedek be a man if not an equal?
 - 8. Tithing predates the Law
 - 9. Moving on in 7:2 ↓
- I. “First, indeed, being interpreted, ‘King of Righteousness’”
- 1. “First” will be followed by “and after that” in the next clause, III. O.
 - 2. Paul will now explain the meaning of the name “Melchizedek”
 - a. Meaning the *name* is a definite part of the *theology*
 - b. Relating directly to Christ
 - 3. It is the combination of two words in Hebrew: king (*melek*) and righteousness (*zedek*)
 - 4. In “King of Righteousness,” righteousness may be taken as a DESCRIPTION of the king *or* his POSSESSION
 - a. Description- Righteous King
 - b. Possession- The King who owns Righteousness
 - 5. **Both** meanings are true for Christ
 - a. Christ is a righteous king
 - b. Christ is possessor of righteousness:
 - i. able and willing to *give* it to whom He wills
 - ii. making King of Righteousness a description of Justification's author/ proprietor
 - 6. To me, *both* meanings are likely intended
 - a. To be the *possessor*/dispenser of righteousness, Christ had to *be* righteous Himself
 - b. But both meanings could only be true for Melchizedek if he was the Son of God. As a man, he could not possess & dispense righteousness, even as a priest.

Kid-speak: Does righteousness (being right and doing right) belong to King Jesus? Yes. Can He give it to us? Yes!

- J. “Righteousness” so far in Hebrews
- 1. So far, Paul has used “righteousness” two other times (6x

- total) (No cognates of “righteous” before our v)
- a. **1:9**, quoting Ps 45, of Christ loving righteousness (1:8 has the synonym “uprightness”)
 - b. Describing Christ *as* righteous, serving as the basis for our v
- ☆ 2. Christ loving righteousness supremely, 1:9, and *being* the epitome of righteousness, has led to His being its *possessor* and **giver**
- a. **Giving/putting** it on our **records** in justification: an *imputed* righteousness
 - b. **Putting** it in our **lives** in sanctification: an *inwrought* righteousness (“worked” into us, Heb 13:21)
 - c. A perfect, beautifully matched duo
3. When the Hebrews understand this, they will no longer be “inexperienced in the Word of righteousness,” 5:13!
- a. They will rightly relate to the King of Righteousness
 - b. Whereas, now, some of them are on shaky ground, and all of them need confirmation, 6:11-12
- K. After Melchizedek, further OT development of the idea of a **King of Righteousness**
1. In Ps 72:1, Solomon asks God’s JUDGMENTS (actual *enactments/decisions*) for the **king**, and RIGHTEOUSNESS (the *principle* behind the enactments) to the king’s son
 - a. This would *not* be realized in Rehoboam
 - b. Only in the Son of David, Christ
 2. Isa 9:7, Christ’s **kingdom** to be established with judgment
 - ★ (*mishphat*) and righteousness (*tzedek*)
 3. Jer 23:5, God to raise a righteous branch to David, a **King** who will do judgment and righteousness
 4. Zech 9:9, Your **King** comes to you... righteous... riding a donkey

Kid-speak: God gave His people ways to tell who their king would be. One sign was the king riding to them on a ___. Donkey. Who cam to them on a donkey? Jesus.

- L. So the OT led definitely to Messiah as another Melchizedek, King of Righteousness
1. Where all this is going: Heb 8:1, We **have** such a high priest, who has sat down to the right of (the Father’s) **throne** in Heaven

2. All this to establish Him as PRIEST, availing for us in Heaven, chapters 8-10
 3. And since He would only do His priestly work authoritatively (as King) and justly (as righteous), He was qualified to make peace ↓
- M. “And after that also King of Salem, which is King of Peace”
1. Paul *translates* the phrase from Genesis 14 describing Melchizedek’s **realm**
 - a. King of Salem
 - b. “King” as a separate word, unlike “Melchizedek”
 - (c. Though they would have presumably looked the same in the original text. The Masoretic Text ‘hyphenates’ Melchizedek with a *maqgef*.)
 - d. “Salem” meaning “peace”
 2. Salem
 - a. being a **location**, if Melchizedek was a human king (relating it to Christ metaphorically),
 - b. **or** being the **quality** of peace, if Melchizedek was Himself the Son of God
- N. “King of Peace”
1. Like the phrase “King of Righteousness,” indicating that Christ would be **possessor**/dispenser of **PEACE** *BECAUSE* he was a peaceful man and a peaceful king
 2. Again, Paul’s main point concerns *Christ’s fulfillment* of all things Melchizedek, so whether Melchizedek himself was the Son of God does not seem critical
 3. Connecting “king” words and “peace” words yields fewer direct ‘hits’ than “king” + “righteous/ just”
 4. But Isa 9:7 stands out
 - a. Having prophesied a “son” given to us, 9:6,
 - b. the governance and peace of His **kingdom** would have endless increase, sustained with judgment & justice

Kid-speak: When Jesus is king of the whole world, will He make people stop fighting? Yes. So there will be __. Peace.

- O. The important phrase “and after that also”
1. Meaning that *Melchizedek’s* name, King of Righteousness, is primary, and the title King of Peace is built *on it*
 2. The connection between the names

- a. Paul sees Melchizedek as Christ's predecessor, so this connection is ultimately about Christ
- b. Christ, then, is first the Ruler who *IS* Himself and can BLESS OTHERS *with righteousness*;
- c. *therefore*, He is a Ruler who can ESTABLISH **peace** between God & man *and* BRING peace into the human ♥
3. We can also say that He IS peaceful Himself *because* He is righteous
 - a. That is, because He acts justly, He is at peace with His decisions
 - b. And He, by nature, *wants* to act justly *and* bring peace
 - c. Which includes bringing the violent under the sword, ridding the world of their war against peace
 - d. *And* which includes, by grace, choosing, justifying, and transforming many violent ones *into* peaceful ones
4. We can go further back and say that there is *eternal* peace between members of the Trinity
 - a. But a peace which 'needed' (?) *definition* by allowing its *opposition*
 - b. Enter God's decree of the Fall

Kid-speak: We all start off at war with God, but what did Jesus do on the Cross to end our war with God? Make peace.

- P. "Righteousness" + "Peace"
1. The conjunction of RIGHTEOUSNESS and PEACE is a very full and important Bible teaching
 - a. Embedded in Melchizedek's *name* and *realm*
 - b. And so rooted in Christ

Of Justification

2. Ps 85:10, Super Key. Righteousness and Peace have a natural antipathy in the human realm!
 - a. God should not by rights be at peace with sinful man
 - b. If righteousness and peace have kissed, *God found a way* to reconcile them! 85:2-3. The Cross.

Of Sanctification

3. Ps 72, more on the righteous King (III. K. 1.) with v 3 and 7. ***The righteousness and peace make their way to us !!***

4. Rom 14:17, God's kingdom/ rule in our lives = righteousness, peace...
 - a. Peace can only be *based on* doing right (Doing right can only be based on being counted righteous)
 - b. Doing right is *recognizable by* producing peace*
5. Heb 12:11, Discipline's peaceful fruit (product) is righteousness
 - a. Discipline's disturbance hatches... peacefully
 - b. Discipline ruffling my feathers fathers "YOU are right"
6. *Jms 3:18, The fruit, righteousness, is planted as a seed *in* peace *by* peacemakers, (Matt 5:9, Beatitude culmination)
 - a. When we make our work peace, righteousness naturally develops !
 - b. Without the farming of peace, any "righteousness" produced will be fake

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
The belief that Jesus gives us *peace* is one we must *fight* for!

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**
How have I lost righteousness?
Do I show by my life that Christ is my righteous peacemaker?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will praise my King of Righteousness, my King of Peace.

VII. Schooling in Righteousness: **How do I take this on the road?**
Jesus, help this agitated agitator begin sowing everything in peace, looking to you.

Vision: Rom 14:17, God's kingdom, the condition of His rule, is **righteousness** and **peace** and **joy** IN the Holy Spirit. The righteousness naturally produces peace.

No peace? Check for humanly manufactured righteousness. But with peace, waddaya get? **Joy**. No joy? Then you know there's also no peace. No peace, you have not been "**righted**"- maybe justification, possibly just sanctification. Check Mic 6:8.