

The Death of the High Priest

The Time When Israel Avails Herself of the Ransom

“Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

Moreover ye shall take no satisfaction [ransom] for the life of a murderer, which is guilty of death: but he shall be surely put to death.

And ye shall take no satisfaction [ransom] for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest [the high priest (v. 25)].

So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it” (Num. 35:30-33).

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be “cities for refuge.” And within this account one will find central truths pertaining to that future time — which is seen in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek*.

Three of the cities of refuge were to be on the east side of Jordan, and the three remaining were to be on the west side of Jordan (Num. 35:14).

The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

These cities were set aside to provide a *sanctuary* for any man who killed another man through an unpremeditated act.

The Divine decree given to Noah and his sons following the Flood *required the death of the slayer at the hands of man*:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).

And God’s injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well (Ex. 20:13; 21:12ff).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses.

Consequently, man *NOT* being under the Mosaic Economy today has *NOTHING* to do with the validity or nonvalidity of capital punishment for a capital crime, for *NOT ONLY* does the Biblical origin of this injunction *precede* the giving of the Law through Moses *BUT* the command given to Noah and his sons (approx. 2,300 B.C.) *has NEVER been repealed*.

Although capital punishment for a capital offense *has NEVER been repealed*, provision was later made for a man who killed another man unintentionally. *THIS* was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13).

These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God’s injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, slay him.

God’s requirement in the matter was blood for blood (Num. 35:16-21; *cf.* Deut. 19:21).

God’s previous instructions to Noah and his sons remained *unchanged* within the framework of God’s instructions to Moses.

Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated murder. And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn't touch him.

Any individual though who fled to one of the cities of refuge *MUST*, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, should the testimony at this court prove to be negative — *i.e.*, show that the man had committed the act in a wilful manner — at least two witnesses were required to testify against the man in this respect.

If the slayer was found *guilty of wilful murder, he would NO longer be granted sanctuary in a city of refuge*. Rather, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, *would NOT be guilty of blood himself*.

But if the slayer, on the other hand, was found *guilty ONLY of involuntary manslaughter, he would be returned to the safety of the city of refuge to which he had previously fled, where he would be protected* (Num. 35:22-28).

Then there was the matter of *a ransom*.

This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter.

NO ransom though was provided for the life of a person found guilty of wilful manslaughter. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation: *The slayer could NOT avail himself of the ransom UNTIL the death of the high priest* (Num. 35:28, 32).

Once the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty *ONLY of involuntary manslaughter* was *THEN free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession. And ONCE this had occurred, the near kinsman NO longer had any claim on that individual*.

Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (wilful or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge.

For the past 2,000 years, extending into today (in the antitype), it has been *the entire nation of Israel which found/finds itself guilty of manslaughter and in a position to either be slain or be granted protection.*

The nation of Israel is guilty of *blood*. The nation is guilty of *the death of their Messiah, the Lord Jesus Christ.*

The paschal lamb was given to Israel, and *ONLY Israel could slay this lamb* (Ex. 12:1ff). “Jesus” was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; and *ONLY Israel could have slain Jesus*, which is *EXACTLY* what, according to Scripture, occurred (Acts 2:23, 36; 3:12-15).

Israel today is *UNCLEAN* through contact with the dead body of God’s Son, with cleansing to be provided *on the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12).

But how is Israel’s act, as the slayer, to be reckoned? Was it a *premeditated act*? Or was it *an unpremeditated act*?

If it was a premeditated act, the nation would have to be cut off. *NO ransom* could be provided (it would have to be *blood for blood*; the nation would have to pay with its own life).

NOR, IF a premeditated act, could the nation *EVER* be allowed to return to the land of her possession (which would mean, in the final analysis, that God’s promises to Abraham, beginning with Gen. 12:1-3, *could NEVER* be realized).

However, if Jesus was delivered into Israel’s hands after a manner which would allow the nation’s act of crucifying her Messiah to be looked upon *as unpremeditated murder* — *i.e.*, allow the nation’s act to be looked upon as having been done through *ignorance* — *THEN Israel could be granted protection and a ransom could be provided.* And beyond that, *the nation COULD one day avail itself of the ransom*, at which time Israel would be free to return to the land of her possession (allowing God’s promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

The Biblical testimony concerning the manner in which the nation's act must be viewed was given by Jesus Himself at Golgotha.

And the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

"...Father, forgive them; for they know not what they do" (Luke 23:34a).

Then note the words of Peter:

"Ye men of Israel...

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses...

And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:12a, 14, 15, 17).

Thus, Jesus was delivered into the hands of Israel (*cf.* Ex. 21:13; Acts 2:23) after a manner which *NOT ONLY* allowed the Jewish people to act after the described fashion *BUT* also prevented them from acting after any other fashion as well (to understand *HOW* this was done, refer to Ch. VI in the author's book, *The Acts Period*).

Consequently, Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession, *though ONLY AFTER the antitype of the death of the high priest.*

And, at this time, *all of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled.*

The High Priest and the Ransom

In the camp of Israel there was *only one high priest* at any one time. At the time of the high priest's death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner, after this fashion.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people.

Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of Aaron. And, as evident from Hebrews chapter five, along with other related Scripture, Christ's present ministry after the order of Aaron *will NOT continue indefinitely*.

There is coming a day when Christ's present ministry in the heavenly sanctuary will end. And the termination of this ministry, along with certain events which will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events which occurred relative to the slayer when the high priest died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

- 1) *Israel's cleansing from defilement through contact with the dead body of the nation's Messiah (cleansing through being able to access the ransom).*
- 2) *A restoration of the Jewish people to the land of their possession.*

The word *ransom* (Num. 35:31, 32 [translated "satisfaction," KJV]) is from a cognate form of the word for "atonement" in the Hebrew text. The underlying thought behind "atonement" is *to cover*; and that is the same thought expressed by the "ransom" in this chapter.

This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (an unpremeditated act). And once the slayer had availed himself of the ransom, *which could ONLY be AFTER the death of the high priest*, the whole matter *was put away*.

The person was then free to return to the land of his possession; and the near kinsman of the one slain *could NO longer have any claim on him whatsoever, for the matter had been put away and could NEVER be brought up again*.

(In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests.

For example, the slayer could not avail himself of the ransom *UNTIL the high priest had died*. Then, this ransom had to do with *a covering* [with

atonement] from defilement wrought through contact with a dead body. And such a work in Numbers chapter nineteen, where cleansing from this type defilement is dealt with, was performed by a priest.

The high priestly ministry of Aaron and his successors in the camp of Israel, whether in this or in other areas of defilement, was a work *on behalf of the saved, NOT the unsaved*. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb]. This succession of high priests ministered in this manner, on the basis of shed blood, typifying Christ's present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that being dealt with in Numbers chapter thirty-five — por-tending a priestly work — has to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], *NOT with issues pertaining to the death of the firstborn* [issues pertaining to eternal salvation].

And the Jewish people, for two reasons, presently find themselves in a position today where they *CANNOT* avail themselves of this cleansing [cleansing from contact with the dead body of their Messiah]:

- 1) The Jewish people today are in *an unsaved state*.
- 2) The Jewish people, even if they were in a saved state today, *could NOT* presently avail themselves of the ransom [cleansing] because of *the nature of Christ's present priestly ministry*.

Cleansing from all defilement during the present dispensation is brought to pass through *ONLY one means* — *through Christ's present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat*.

Though Christ *is NOT* of the Levitical line, His present ministry is patterned after the order of Aaron's ministry; and, because Christ *is NOT* of the Levitical line, *IF* God were dealing with Israel on a national basis today, He *could NOT* deal with the Jewish people in relation to Christ's present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that set forth concerning the priesthood in the Mosaic Economy [as will be seen through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man's Day].

The priest, within the Mosaic Economy, *had to be of the Levitical line. And Christ is NOT of this line. Christ is from the tribe of Judah.*

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question*. They *could NOT* go to Christ and receive cleansing, for the Mosaic Economy *does NOT* recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-*efficacious*.

However, note that Christ [though from the tribe of Judah] *CAN* conduct a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are NOT under the Mosaic Economy*. Christians form part of *the one new man, which is NEITHER Jew NOR Gentile* [*cf.* Gal. 3:26-29; Eph. 2:12-15]. Thus, for Christians, Christ's lineage *has NOTHING to do with the matter one way or the other*.

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, Christ *MUST first* terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

In the preceding respect, from the vantage point of the antitype, it is an easy matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession.

God had simply established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype. Christ's high priestly ministry in the sanctuary has to terminate *FIRST. ONLY THEN* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.)

Thus, the ransom for Israel's capital offense *has ALREADY been paid*. Jesus paid this ransom at Calvary, shedding His Own blood — blood which is presently on the mercy seat in the heavenly sanctuary.

However, as previously seen, although the ransom (providing atonement) for Israel's sin has already been paid, *the nation CAN-NOT avail herself of this ransom or return to the land of her possession UNTIL the antitype of the death of the high priest*.

Israel though *MUST first* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *ONLY* at the termination of Israel's present blindness (Rom. 11:25).

Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *MUST continue in a blinded condition UNTIL* the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect (cf. vv. 16, 25-27, 31).

In *THAT* day, Israel's eyes will be opened; and a nation will be "born at once" (Isa. 66:8). The entire nation will experience *the birth from above at the SAME time* (when the Jewish people look upon the One Whom "they have pierced" [Zech. 12:10]).

And this will occur *ONLY after* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek.

THEN cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.

It will be in *THAT day* — *NOT before* — that Israel will experience her national Passover, be able to avail herself of the ransom, and be free to return to the land of her possession.

As long as Christ occupies His present position in the heavenly sanctuary, Israel *CANNOT* avail herself of the paid ransom and return to this land. Israel *MUST* remain in her present condition — blinded — throughout the present dispensation.

And, according to related Scripture, Israel *will NOT* be removed from this condition *UNTIL* a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

(Insofar as Christians are concerned, Christ's present ministry in the heavenly sanctuary will terminate when the Church is removed from the earth into the heavens, at the end of the present dispensation. However, Christ's ministry in the sanctuary will apparently continue for others through the Tribulation, else the saved among the earth-dwellers would have no High Priest.

Christ though *will NOT* come forth as the great King-Priest after the order of Melchizedek, appearing to Israel after this fashion, *UNTIL* the end of Man's Day, the end of the Tribulation.

And *it will be ONLY at THIS time* that events pertaining to the antitype of the death of the high priest in Numbers chapter thirty-five can occur.)

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would correspond with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the feast of Unleavened Bread*, which immediately followed the Passover, and *the Day of Atonement*.

“Leaven” points to that which is *vile, corrupt* (cf. Matt. 13:33; 16:1-12; I Cor. 5:6-8); and the fulfillment of this festival in the type had to do with *a cleansing of the house, a removing of ALL leaven from the house immediately following the Passover* (cf. Ex. 12:8-20; Lev. 23:6-8).

And in the antitype, it is *the SAME*. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time.

And because Israel had previously shed this blood, *the entire house of Israel will be found in an UNCLEAN condition in THAT day, an uncleanness which will have to be dealt with*.

Israel, in *THAT day*, will be found in this *unclean* condition through the nation’s prior contact with the dead body of their Messiah. The house, resultingly, will be found *completely leavened*. *And the leaven will have to be removed; it will have to be put out, done away with*.

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of Unleavened Bread), *cleansing CANNOT occur UNTIL events pertaining to the fulfillment of the sixth festival* (the Day of Atonement).

ONLY THEN will the nation be able to access the ransom, be cleansed of defilement through contact with the dead body of their Messiah, and be free to return to the land of their possession.

ONLY THEN can the seventh and last festival be realized — the feast of Tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, *following the death of the high priest*, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen). *Israel in THAT day will be cleansed of this defilement, and the house will NO longer be leavened.*

Accordingly, *ONLY in THAT coming day, ONLY following cleansing from Israel's present defilement wrought through prior contact with the dead body of the nation's Messiah*, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob.

And *ONLY THEN* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which God intended when He called this nation into existence.

(A knowledge of the preceding facts will reveal *NOT ONLY* truths pertaining to Christ's present and future ministries *BUT also* truths pertaining to Israel's present and future status as a nation in the Middle East. Christ is *STILL ministering* in the heavenly sanctuary, with the antitype of the death of the high priest yet to occur; and Israel *STILL remains in unbelief*. Consequently, Israel — being *UNABLE* to presently avail herself of the paid ransom — *will NOT ONLY continue in unbelief, BUT the nation, as well, CANNOT return to the land of her possession during the present day and time.*

To equate the present restoration of a remnant of the descendants of Abraham through Isaac and Jacob to the land of Israel with the fulfillment of any of the Old Testament prophecies dealing with Israel's restoration to this land [such as the vision of the valley of dry bones in Ezek. 37] is to ignore the fact that Israel is the slayer. *And this is an established Biblical fact which CANNOT be ignored.*

The present restoration of a remnant to the land can have *NOTHING whatsoever* to do with the fulfillment of *ANY* of the numerous Old Testament prophecies pertaining to Israel's restoration. The fulfillment [after any fashion] of such promises today, from a Biblical standpoint, is *IMPOSSIBLE*, for Christ is *STILL ministering* after the order of Aaron in the heavenly sanctuary.

Thus, the nation *CANNOT* presently avail itself of the ransom which Christ paid to effect Israel's cleansing; *NOR can* Israel return to the land of her possession today. These things are reserved *for the seventh day, the Lord's Day*, which lies just ahead.

However, a remnant *MUST* be present in the land immediately preceding the end of Man's Day for certain prophecies pertaining to Israel and the nations to be fulfilled, though the existence of this remnant *has NOTHING to do* with the fulfillment of Old Testament prophecies pertaining to Israel's restoration.

Thus, the existence of the nation of Israel in the land today [consisting of some 6,000,000 Jews] is neither the beginning of nor a partial fulfillment of any Old Testament prophecy pertaining to Israel's restoration to the land. Rather, this remnant in the land is the result of a Zionist work among the Jews during about the past one hundred thirty years, and this remnant constitutes the existence of an end-time Israeli nation which *MUST* be present in the land in order to bring about the fulfillment of numerous Old Testament prophecies pertaining to Israel and the nations immediately preceding Christ's return.

In this respect, the remnant in the land today constitutes the nation which will shortly make the seven-year covenant with Antichrist. And this remnant will, in turn, later be uprooted from the land [something which *will NEVER occur* after the Jewish people have been regathered to the land in fulfillment of Old Testament prophecy (*cf.* Isa. 2:1-4; Jer. 32:37-44; Ezek. 37:19-28; 39:25-29; Joel 2:27-32; Micah 4:1-7)].

In the middle of the Tribulation, when Antichrist breaks his covenant with Israel, the nation of Israel, as we know it today, will be uprooted from their land.

And the Jews dwelling in the land at that time, who do not escape to places of safety out among the nations, [Matt. 24:16-20; Rev. 12:6, 14], will either be slain or sold as slaves throughout the Gentile world [*cf.* Joel 3:6; Luke 21:20-24; Rev. 11:2].

During the last half of the Tribulation *there will be NO Jewish nation in the Middle East*. Rather, Jerusalem, the capital of Jewry, will be "trod-den down of the Gentiles" *UNTIL* the full end of Daniel's Seventy-Week prophecy, which marks the end of "the times of the Gentiles" [*cf.* Dan. 9:24-27; Luke 21:24; Rev. 11:2].

During this time, the entire world — particularly the center of Antichrist's kingdom in the Middle East [including the land of Israel as we know it today] — will become like Nazi Germany during the final six years of the Third Reich [1939-1945, *though it will become FAR, FAR worse*].

And when the Holocaust of that coming day reaches its darkest hour, Messiah will return, and He Himself will effect the prophesied regathering of the nation [Matt. 24:15-31; Luke 21:20-27].

Christ MUST FIRST complete His present ministry in the sanctuary and return to earth as the great King-Priest after the order of Melchizedek. ONLY THEN can Israel avail herself of the ransom and return to the land of her possession.)

My Son, A Priest

There are two quotations from the Old Testament in Heb. 5:5, 6, and both are Messianic in their scope of fulfillment.

There is first the quotation from Ps. 2:7:

“Thou art my son, today have I begotten thee” (v. 5).

And then there is the quotation from Ps. 110:4:

“Thou art a priest forever after the order of Melchizedek” (v. 6).

These two quotations are used together, *referring to one and the SAME time.*

They refer to *THAT time* in the second Psalm when God states,:

“Yet have I set my King upon my holy hill of Zion” (v. 6).

And they refer to *THAT time* in the one hundred tenth Psalm when God states:

“The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies” (v. 2).

Both quotations in Hebrews are from Messianic passages in the Old Testament, leaving no room to question the time of their fulfillment.

“Zion” is *Jerusalem* (Ps. 76:2; 126:1; Isa. 1:26, 27), and the Old Testament quotations in Heb. 5:5, 6 simply refer to *THAT future day* when Christ will exercise His kingly office in this city, on the earth.

1) Psalm 2:7

Psalm 2:7 is quoted three places in the New Testament. It is quoted by Luke in Acts 13:33, and it is quoted twice by the writer of Hebrews (1:5; 5:5).

The words, “Thou art my Son,” form an allusion to II Sam.

7:14 in the Davidic covenant: “I will be his father, and he shall be my son...”

And to view the second Psalm from the perspective of the Davidic covenant, this Psalm reveals the fulfillment of God’s threefold promise to David in II Sam. 7:12, 13:

- 1) David was to have a Son (v. 12).
- 2) David’s Son was to sit on his throne (vv. 12, 13).
- 3) The kingdom, under this Son’s reign, was to be established forever (v. 13).

Accordingly, God’s promise to David, rather than being fulfilled through his son, Solomon, finds its fulfillment through his greater Son, the Lord Jesus Christ.

- 1) He is the One to Whom God will give “*the throne of his father David.*”
- 2) He is the One Who will “*reign over the house of Jacob forever.*”
- 3) He is the One Who will possess *a kingdom* of which “*there shall be no end*” (Luke 1:31-33).

This is *EXACTLY* what is in view in Acts 13:33, where Ps. 2:7 is quoted for the first time in the New Testament. Acts 13:34 goes on to state, “And as concerning that he raised him from the dead...”

That is, concerning Jesus one day occupying the throne of David and reigning over the house of Jacob, fulfilling God’s promises in the Davidic covenant, God raised Him from the dead.

And the same verse concludes with the statement, “I will give you the sure mercies of David [*lit.*, ‘I will give you the holy things of David’ (which, contextually, can only be a reference to things pertaining to the Davidic covenant)].”

Psalm 2:7 *MUST* likewise be looked upon as Messianic in its two usages in the Book of Hebrews.

In the first chapter the verse comprises one of seven Messianic quotations which make up most of the chapter, and it is used here in connection with the parallel quotation from the Davidic covenant in II Sam. 7:14 (v. 5).

And in the fifth chapter of Hebrews the verse is used in connection with that future time when Christ will come forth from the sanctuary and exercise the Melchizedek priesthood (vv. 5, 6).

2) *Psalm 110:4*

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *MUST* be viewed in the Book of Hebrews.

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings (Gen. 14:18, 19). Melchizedek was “king of Salem [‘king of Jerusalem’ (Ps. 76:2)]” and “priest of the most high God” (v. 18). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying, “Blessed be Abram of the most high God, possessor of *heaven and earth*” (vv. 18, 19).

And *it is evident* that Melchizedek’s actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype.

Immediately prior to Christ’s death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (v. 29).

This could ONLY be an allusion to ONE thing — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in Gen. 14:18, 19, with bread and wine to bless Abraham and his descendants, both *heavenly and earthly* (cf. Gen. 22:17, 18). And this is an event which will occur following the battle of the kings (cf. Rev. 19:17-21).

The one hundred tenth Psalm, where Melchizedek is referred to the only other time in the entire Old Testament, as previously seen, is also Messianic in its scope of fulfillment.

It MUST be, for this is the way Melchizedek is presented in Genesis, and there can be NO change when one comes to the Book of Psalms.

The Son is told to sit on the Father's right hand UNTIL such a time as His enemies are made His "footstool" (v. 1).

THEN, after His enemies have been made His footstool, He is going to rule "in the midst" of His enemies (v. 2). He is going to "strike through kings" and "judge among the heathen [Gentiles]" in that coming day of His "power" (vv. 3, 5, 6) — a day when He will be revealed as the great King-Priest in Jerusalem, "after the order of Melchizedek" (v. 4).

Genesis 14 and Ps. 110 MUST be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7 MUST be understood in the light of both Old Testament references.

Thus, all eleven references to Melchizedek in Scripture can ONLY be looked upon after one fashion — *as Messianic in their scope of fulfillment.*

(Concerning the absence of the mention of a *sanctuary and shed blood* in connection with Melchizedek, this *would NOT* be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel. Covenants are, at times, associated with *death and shed blood* in Scripture, as is the new covenant [cf. Gen. 15:9-21; Jer. 34:18; Matt. 26:28].

There is an allusion to this in Heb. 7:21, 22:

"The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek.

By so much was Jesus made a surety of a better testament ['covenant']."

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that foreshadowed by events on the Day of Atonement], *of necessity, death and shed blood and a sanctuary, will have to be in view. And also, of necessity, Jesus will have to be exercising the Melchizedek priesthood at this time.*

Thus, in the preceding respect, one could find *death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood.* But that is strictly future, it involves Israel alone, and *it has NOTHING to do with Christ's present priestly ministry on behalf of Christians.*)