

The Bible draws a profound comparison between our Lord Jesus Christ and Melchizedek, the priest of the living God. This comparison is rich in theological significance because Melchizedek's role and nature serve as a foreshadowing of Christ's eternal priesthood.

Hebrews 7:1-3 (ESV) states:

For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the defeat of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 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.

This passage is theologically important because it emphasizes Melchizedek's mysterious origins and eternal priesthood, qualities that directly point to Jesus Christ, who is the eternal High Priest

according to the order of Melchizedek (Hebrews 7:17). Unlike the Levitical priesthood that was based on genealogy and temporary tenure, Christ's priesthood is eternal and perfect.

Now, consider the context when Abraham returned from rescuing his nephew Lot, who had been captured by hostile kings. Melchizedek met him and gave him bread and wine (Genesis 14:18-20, NIV):

Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, 'Blessed be Abram by God Most High, Creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hand.' Then Abram gave him a tenth of everything.

Why bread and wine? Why not gold or other more typical forms of reward? This symbolic gift is significant. Bread and wine point forward to the Lord's Supper (Eucharist), which Jesus instituted at the Last Supper (Luke 22:19-20, NIV):

And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.' In the same way, after the supper, he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'

Theologically, bread and wine symbolize Christ's body broken and blood shed for the forgiveness of sins (Matthew 26:28, NIV). This sacrament is not merely ritualistic but is a means of grace by which believers spiritually partake in Christ's sacrifice and receive eternal life (John 6:53-54, ESV):

Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.'

Just as Abraham did not passively watch his nephew remain in captivity, but took action to rescue him, the Lord expects us to actively live out our faith. Our participation at His table should reflect a heart that embraces the reality of Christ's sacrifice and

the transformative power of His grace.

God saw Abraham's heart and deemed him worthy to partake in this covenant relationship symbolized by the bread and wine. Likewise, Christ expects that when we come to the Lord's Table, we do so with a repentant and believing heart, evidencing the fruit of salvation in our lives.

This means partaking worthily (1 Corinthians 11:27-29, NIV):

Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

Therefore, every believer should self-examine, confess sin, and approach the Lord's Supper with reverence and faith. This sacred meal is not a mere tradition but a participation in the once-for-all sacrifice of Christ, meant to strengthen us spiritually and unify us

as the body of Christ.

If we only attend church and partake without a genuine relationship with God—without ongoing repentance, faith, and transformation—then we risk going through empty motions. The Lord desires a living, vibrant faith that shines His light to others (Matthew 5:16, NIV):

Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

In summary, the Lord expects us to partake in His table as a testimony of our faith, a declaration of our union with Christ's sacrifice, and a commitment to live as His disciples. May the Lord help us to approach His table worthily and live lives that reflect the grace we have received.

Shalom.

What Does the Lord Expect When We Partake at His Table?

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