It is a fact often overlooked, that when speaking of Israel's Promised Messiah, the Old Testament does not focus exclusively on His Kingship. A large number of the Messianic Promises often combine the Messiah's role as King with that of His Priesthood! Probably the most obvious portion of Scripture that shows this dual role of the Messiah is found in Psalm 110. Speaking of His Kingship, David writes:

> The Lord sends out from Zion your mighty sceptre.
> Rule in the midst of your foes.
>
> (Psalm 110:2)

But in reference to His Priesthood, David says:

> The Lord has sworn and will not change his mind,
> "You are a priest forever according to the order of
> Melchizedek."
>
> (Psalm 110:4)

This reference in verse four is similar to the Messianic Promise that God made to David in Second Samuel chapter seven. There He told David that his Promised Descendant would "*build a house for my name*," meaning a temple.

But again, in the parallel passage of First Chronicles, God also promised to establish this future Descendant not only over His House, but over His Kingdom also. It says:

> But I will confirm him in my house and in my kingdom forever, and his throne shall be established forever.
>
> (1 Chronicles 17:14)

So why have these very clear prophecies not been understood by Israel's religious leaders to this day? Because the idea of a King-Priest Messiah has always raised one serious problem.
God ordered in the Mosaic Law that Israel's priests were to be descended from the tribe of Levi, whereas the heir to the Davidic Throne was to be from the tribe of Judah. Therefore, it is argued, since it is not possible for anyone to be descended from both tribes, this certainly disqualifies any King-Priest for Israel!