

# Sunday School - Genesis - After the Flood 11 - Melchizedek

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[ 0 : 00 ]     Fedor Leomer and his allies had invaded and looted the cities of the plains of the Jordan, taking prisoners with them, among whom were Lot and his household.

An escapee came to Abram, who then dwelt by the Oaks of Mamre, to tell Abram what had happened. Abram led his armed servants, along with his Amorite allies, Aner, Eskel, and Mamre, and pursued the raiders.

Abram's army overtook and smoked Keralit, Kedor, Leomer, recovering all the goods and persons who had been taken. After the people and Lot are recovered, Abram and his allies returned.

Here we turn to Genesis chapter 14, verses 17 through 20. Then, after Abram's return from the defeat of Kedor Leomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shavai, that is, the king's valley.

And Melchizedek, king of Salem, brought out bread and wine. Now he was priest of God Most High. Melchizedek blessed Abram and said, Blessed be Abram of God Most High, possessor of heaven and earth.

[ 1 : 28 ]     And blessed be God Most High, who has delivered your enemies into your hand. Abram gave Melchizedek a tenth of all.

A priest is one who functions as an intermediary between men and God. This priest Melchizedek is mentioned prophetically by David, the king, in Psalm 110, verses 1 and 4.

The Lord says to my Lord, Sit at my right hand until I make your enemies a footstool for your feet. The Lord has sworn, and will not change his mind.

You are a priest forever, according to the order of Melchizedek. We noticed in verse 1 of this psalm that the first use of Lord is in all capital letters.

This word is transliterated into English, Jehovah. This is the name we identify with God the Father. The second word in verse 1, translated Lord, with small case letters, is the word that refers to one's superior, his master.

[ 2 : 40 ]     So David says, Jehovah said to my Lord, You are a priest forever, according to the order of Melchizedek. This prophecy will be shown as fulfilled in Jesus Christ in Hebrews chapters 5, 6, and 7.

We'll begin with Hebrews 6, 19, reading an abbreviation of chapter 7. This hope of salvation we have as an anchor of the soul, a hope both sure and steadfast, and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever, according to the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God most high, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

Now observe how great this man was, whom Abraham, the patriarch, gave a tenth. The sons of Levi, who received the priest's office, have commandment in the law to collect a tenth from all the people, that is, from their brethren, although these are descended from Abraham.

Verse 6, But the one whose genealogy is not traced from them, that is, from Levi, collected a tenth from Abraham, and blessed the one who had the promises.

[ 4 : 30 ] But without any dispute, the lesser is blessed by the greater. Here we are reminded that Melchizedek received a tithe from Abraham, and that Melchizedek blessed Abraham.

God, through the writer of Hebrews, is showing that Melchizedek is Abram's superior. Continuing now in Hebrews 7 with verse 9.

Now, if perfection, that is, completion, was through the Levitical priesthood, what further need was there for another priest to arise, according to the order of Melchizedek?

Verse 11 here is a direct reference to the prophetic Psalm 110, verse 4. If the Mosaic law was God's completion of his plan, why did God reveal that the Christ would be a priest forever in the order of Melchizedek?

Continuing now in Hebrews 7 with verse 12. 4. For when the priesthood is changed, of necessity there takes place a change of law also.

[ 6 : 04 ] For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah.

It is attested of him, reading in verse 17, you are a priest forever, according to the order of Melchizedek. For, on one hand, there is a setting aside of a former commandment because of its weakness and uselessness.

For the law made nothing perfect. And on the other hand, there is a bringing in of a better hope through which we draw near to God. Jesus, because he continues forever, we're now in verse 24.

Therefore, Jesus, because he continues forever, holds his priesthood permanently. Therefore, he is able also to save forever those who draw near to God through him, since he always lives to make intercession for them.

So, we see that this priest Melchizedek is important in that God uses him through the prophecy of David's Psalm 110 to hint to Israel what the writer of Hebrews explains.

[ 7 : 29 ] When the priesthood is changed, there is a change of law also. There is a setting aside of the former commandment because of its weakness and uselessness.

It is replaced by a better hope. Staying a bit with this important office of priest, we know that Israel will one day be a nation of priests.

In Exodus chapter 19, verses 5 and 6, we read, Now then, if you will indeed obey my voice and keep my covenant, then you shall be my peculiar possession among all the peoples, for all the earth is mine.

And you shall be to me a kingdom of priests and a holy nation. This will be fulfilled in the Millennium Kingdom.

We go to Isaiah chapter 60, verses 10 through 12 and 61.6 to find that foreigners will be opened in the Lord.

[ 8 : 41 ] For the nation which will not serve you will perish. You will be called priests of the Lord. You will be spoken of as ministers of our God.

Finally, as for priests in this church age, God, through Paul, tells us in 1 Timothy 2, there is one mediator between God and man, the man Christ Jesus.

Let's return now to Genesis, reading from chapter 14, verses 21 through 24. In verse 21, the king of Sodom says to Abram, Give the people to me and take the goods for yourself.

An appropriate offer since Abram's men and his allies ran the risk of the battle. But Abram doesn't take his suggestion. Abram replies in verse 22, I have sworn to the Lord God Most High, possessor of heaven and earth, that I will not take a thread or a sandal thumb or anything of yours.

For fear you would say, I have made Abram rich. I will take nothing except what the young men have eaten and the share of the men who went with me, Aner, Eshkol, and Mamre.

[10:12] Let them take their share. Abram's response reminds me of my salvation in Christ. We read in Galatians chapter 2, verses 8 and 9, For by grace, grace that is a free gift, for by grace you have been saved through faith, and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.

My salvation is effected by Christ and given to me by God's grace if I believe God, so that I cannot boast. God gets all the glory.

God willing, we will pick up next week, October 15, in Genesis chapter 15.