

Melchizedek - Part 1 (Quality: Good)

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- [0 : 00] Will you turn this morning to Genesis chapter 14? Genesis chapter 14. We're going to read the verses 17 to the end of the chapter.
- Genesis 14 and at the 17th verse. And the king of Sodom went out to meet Abram after his return from the slaughter of Cherdulema under the kings that were with him at the valley of Sheba, which is the king's dale.
- And Melchizedek, king of Salem, brought forth bread and wine. And he was the priest of the Most High God. And he blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth.
- And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.
- [1 : 37] Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshkol, and Mamre. Let them take their portion.
- This fourteenth chapter of Genesis is a remarkable chapter in the Word of God. It brings before us the first war that is recorded in the Bible.
- Unless, of course, you think of the war that began in the Garden of Eden when Adam transgressed against the commandment of his God.
- And there were conditions of enmity brought in between God and men. But in terms of the wars that have proliferated ever since, upon the face of the earth, men with men, this is the first recorded war in the Bible.
- And we are told in it of how there came these four kings of the east. Their names given in chapter 14, verse 1.
- [2 : 50] One was the king of Shinar, which is Babylon. And one was the king of Elam, which is the old name for Persia. So these were not just petty rulers.
- These were kings, even in these days, of considerable nations. And they were exacting tribute over the kings of the Vale of Sodom.
- The towns and the settlements in the valley, as it came to be known, the valley of the Dead Sea. There wasn't a dead sea in that day.
- It was as the very garden of God for fertility. The rulers of these settlements, they paid a tribute to the coalition of eastern kings.
- And after several years, they rebelled. They didn't want to pay it anymore. And in a reprisal, these kings came up against them.
- [3 : 56] And in the course of the reprisal, we are told in the 12th verse, that they took Lot, Abram's brother's son, who dwelt in Sodom and his goods, and departed.

Do you remember how he came to be there? He was given the choice where he would settle. And he chose the fertile plain of Sodom. Notwithstanding the fact that the men of Sodom were exceeding sinful before God, he chose to settle in the place of the sinners because it seemed to be the better place in which to live and to prosper.

And when the kings of the east came up against the rulers of Sodom and Gomorrah and the other towns, then they took Lot because Lot dwelt in Sodom.

And we find that in this chapter, there is the rescue of Lot by Abram. Abram would not say, I'd be by when Lot was taken. He wouldn't have gone to the rescue of the king of Sodom's people, nor the people of these other kings that had been taken away as captives.

He would not have gone to recover their goods. They deserved all that came upon them. But Lot was different. Lot was a man of God. However, we might come to think that he was sadly compromised.

[5 : 29] We know from Scripture that Lot was a just man. He was a righteous man. He was grieved by the things around him. The pity was that he had not fled earlier from these awful sites, the awful company that he was keeping.

Indeed, if we had not read concerning Lot, that he was taken captive, we would not have had this record of the first war that's in the Bible.

It is only significant. It's not significant for these men from the east. It's not significant for what they did or how they obtained victory over the five kings of the Dead Sea plain.

It is only important because we read that they took Lot captive and Abram went after him. And we are told that in verse 14, when Abram heard that his brother or his nephew, same word stands for these various words of close relationship, when Abram heard that his brother was taken captive.

He armed his trained servants, born in his own house, 318, and pursued them unto Dan. There is a fascinating word in the Hebrew that is translated trained men.

[6 : 54] Servant, you see, is added in Italian. Servant, his trained ones, literally. His canichim, that's the Hebrew one. It means literally his catechized ones.

And you know what it is to catechize? It is to instruct in the things of God. And here is this man. No wonder he was the friend of God. He was a man of faith.

He was different from those in Mesopotamia, whence he had come. He was different from those others in the land of Canaan, because not only did he have his servants, the 318 of them, trained up in the service that they would render, in their skills of defense, and no doubt in the things to do with looking after the house and the household of Abram, but he taught them the ways of God.

And they were canichim, they were catechized. There were men that knew the ways of the Lord God. What a wonderful thing it is when there are those that are taught up in our houses, in our families, who are instructed in righteousness, who are instructed in the ways of God.

Thanks be that in our history, in days past, there were those times when children and young people were taught and nurtured up in the admonition of the Lord.

[8 : 22] And we long that it might yet please God to bring in such days again. Now the only concern of so many is that their children should grow up and take all advantages that are open to them of education and sport and pleasure and all of these things.

And we're gluttoned with it. We're far too much of it. And there's little concern for their soul's instruction. And yet what shall a man give in exchange for his soul?

There's nothing by comparison to that. What does it profit a man if he gains the whole world to get a good job and a high position and to be damned at the last day? What good will it be then?

Or that we might then be those that seek there be the instruction in the ways of the Lord. That's the most important thing. Take fast hold of wisdom.

Let her not go. Or that we might remind ourselves of the importance of instruction. But we digress. We must continue. He took his 318, a handful of men, and he went after this army from the east.

[9 : 31] And he divided himself against them. He and his servants by night and smote them and pursued them unto Hobart, which is on the left hand of Damascus. And he brought back all the good.

He was granted a surprise victory. Perhaps they were careless. Perhaps they were already enjoying their booty. Perhaps they felt no one would ever come against them.

They were invincible. And it was then that a small country of men under Abram's leadership, they got a victory and they got back the things that had been taken.

He brought back all the goods and also brought again his brother Lot and his goods and the women also and the people. It wasn't a supernatural victory.

It was by strategy. It was by the discipline of his men and the advantage they had of the surprise attack. And yet, though it was not a supernatural victory, though the sun did not stand still or the stars in their courses fight for Abram as they did in a future day in Israel's history.

[10 : 45] Yet it was by the providential ordering of things. It was God that gave the victory. And that is brought out in the blessing of God's name by Melchizedek in the 20th verse.

Blessed be the Most High God which hath delivered thine enemies into thy hand. How was the victory got? It was by strategy. It was by a surprise attack. It was by dedicated men that knew what they were out to do.

It was by the skill of Abram. But principally it was because God gave the victory. God delivered the enemies. There might have been thousands. There were thousands of the enemy and there were a handful of the young man of Abram.

But the victory was Abram's because God gave him the victory. And then as they come back Melchizedek king of Salem brought forth bread and wine and he was the priest of the Most High God.

I want to speak a little about this man Melchizedek in the 18th verse and following. And also in Hebrews.

[11 : 56] We read of him last week in Hebrews 7. We had some thought of him also in the evening service last week in the 110th Psalm and in the 4th verse.

This man Melchizedek. It's a fascinating figure and he is one I think that it will be very profitable for us to spend a little while considering the man and his ministry.

What about his identity? Who was Melchizedek? Who was Melchizedek? Well, we can say who he was not in the first place.

Let us attempt to eliminate some of the so-called identifications of Melchizedek. There are those that say he was one of the local rulers.

He was a sixth king. Just as there was the king of Sodom so there was this man Melchizedek. But of course he wasn't a local ruler he was the king of Salem.

[13 : 01] And it would seem beyond any doubt that there is a reference to Jerusalem. Jerusalem was not where the cities of the plain was not even where Abram was dwelling when he went after Lot at Abram.

This man was not a local ruler at all. Also would one of the local rulers of the plain have been likened to the Lord Jesus Christ in the time possible.

He's not a local ruler then. Then there are those that say well he was an angel. He was an angel that appeared. But we are told in Hebrews 7 and in the fourth verse that he was not an angel.

Consider how great this man was. There's plenty been said in Hebrews about angels. Paul knew the difference between an angel and a man all right.

Consider how great this man was unto whom even the patriarch Abram gave the tenth of the spoils. He wasn't an angel. And he wouldn't have been a priest. No angel was ever a priest.

[14 : 12] How could an angel be a priest for men? A priest is to be taken off men for men. That's the great principle of priestly representation. That comes out in Hebrews.

Comes out in the fifth chapter of Hebrews and in the first verse. Every high priest taken from among men is ordained for men.

You're going to represent men which is a priest's function. You've got to be taken from the midst of men. Why did Christ have to have a human nature? It was that he might truly be our high priest.

That he might represent us. So Melchizedek could never have been a priest of the Most High God and an angel. If there was to be any angelic priestly representation it must be for those who were fallen angels that needed a priestly intermediate.

But we know that there was to be no angelic salvation. There was to be no deliverance of fallen angels. God has condemned those angels that kept not their first habitation to judgment and to destruction.

[15 : 26] There is no place for a deliverance of fallen angels. Christ took not upon him the form of angels. He did not become as an angelic priest to redeem fallen angels.

Or the wonder and the mystery then that he made himself a little lower than the angels was made a man for us. That he might be the priest that we need to represent us and to make atonement for us.

An intercession continually in the presence of God. He was not then this Melchizedek a local ruler. He was not an angel. And neither was he a man from another planet as more recent so-called Bible elucidators have told us.

Men like Danik in the chariot of the gods telling us that this is an observer from another planet coming to see how things were in these days. What preposterous notions men get when they are duped by Satan.

And you see men duped by Satan not that foolish men write these things. They do well enough out of it. But that there are the people that read the things that they write and listen to the words they speak.

[16 : 39] That's the amazing thing. The God of this world blinding the eyes of men so that they will believe the most ridiculous notions and figments of men's imagination rather than believe the word of the true and the living God.

Then there are those that say this is Shem the son of Noah. And I say that I believe it was not Shem the son of Noah the rabbis taught that Melchizedek was Shem who was son of Noah.

Now it's not such a remarkable thing remember because if the Genesis 11 genealogy is complete that is if there are all the names and all the generations included and we've got no reason to doubt that they are there then Shem was still alive when Abraham was alive and indeed it wasn't until 35 years after Abraham died that Shem died and I leave you to sort it out from the genealogies yourself and do the calculations and see if it were not so indeed Noah only died when Abraham was 58 years of age Noah died when Abraham was in his early life when he lived to a fair age but in the first part of his life Noah was still alive but I say that this was not Shem and why do I say that this was not

Shem despite the Jewish tradition that said that Shem settled in Canaan and that he dwelt at Jerusalem I say it's actually impossible in the light of Hebrews 7 and the third verse the thing that is noteworthy about Melchizedek is that he has no genealogy without father without mother without descent having neither beginning of days nor end of life that is the significant thing there is nothing told us of his origins nothing told us of what became of an after well he couldn't be Shem of whom we know exactly concerning his father and the circumstances of the flood and many things about you see that we can by the very word of God itself as God is pleased to illumine the page and enable us to use our minds and we've got to use our minds when we come to the study of God's word but by the use of the mind and independence upon the spirit it will open up we will be able to eliminate all these that are impossible identifications there's another one that I'll also eliminate and this is held by many that it was

Christ himself that Melchizedek was a pre incarnation appearance of the Lord Jesus Christ the angel of the covenant appearing in that day to Abram bringing forth bread and wine priest of the most high God but I would say that that is not so again from Hebrews from Hebrews 7 and in the 11th verse Hebrews 7 and the 11th verse another high priest should arise after the order of Melchizedek and not be called after the order of Aaron also the third verse of that chapter 7 chapter 7 3 made like unto the Son of God abiding a priest continually rising as another priest after the order of

[20 : 33] Melchizedek I believe you cannot identify Melchizedek and Christ well what can we say about Melchizedek if he's not a local ruler if he's not an angel if he's not a man from another Canada if he's not Shem if he is not Christ himself we can only say that he's a man of whom we know nothing as to his ancestry we know nothing as to his father and mother but he is intended to be as a type of Christ that was why he was raised up he was a real man he was king of Salem a real man part of those of the remnant according to the election of grace at all times that may be found this man like Job believed in God this man Melchizedek believed in God like Abram believed in God one of those that was preserved from the idolatry that was widespread and was a worshipper of the one

God the true God possessor of heaven and earth God as his people God always as his people and even there in our day we must remember that God knows his own we might not know who they are and we might not even think that they're there but the foundation of the Lord standeth sure having this seal the Lord knows them that are his and he has his people sometimes in the most unlikely places he has his people and this was one of his people this man Melchizedek a real person Melchizedek king of Salem and God raised him up and God brought him at this time that it might be recorded of him what he did and that out of that there might be this that is a type of Christ and that brings me now from the identification of Melchizedek to consider a little of the typology you know what a type is it is that which God has intended to be a shadow an anticipation of that which is heavenly that which is from above that which is of

Christ that which is of salvation just as we see in certain things in the Old Testament in the history of them and in the reality and in the fact of them certain things which set before us other spiritual things the ark of knowing which he was shouted stands for Christ who is the ark of salvation to everyone who is in him they will be delivered from the wrath of God there are many things which speak of Christ the manner which sustained the people of God in their wilderness wanderings the type of Christ he is that bread come down from heaven you know then what we mean by a type typology is that study of the types Christ and Melchizedek is a type of Christ made like unto the Son of God he was so brought before us our very ignorance of his origins his origin tells us something concerning the uniqueness of

Christ the fact that he was a priest of the Most High God speaks of the priestly office of Christ and how utterly different it was from the libritical priesthood the Aaronic priests so we are looking then at this man who is the priest of the Most High God in order to see where Christ is presented to us where is there an opening up in Melchizedek of Christ and we see it in the first place in this that he is without genealogy without father without money without mother without you say that you cannot trace out the family tree of Norchizedek because you have got no information to go by at all neither beginning of days nor end of life you haven't got his birthday you haven't got the day that he died we have not been given that information now of course again you see the folly of men that attempt to find the things that cannot be found there is a certain writing by a man called

Dr. Gregory of Oxford no wonder Oxford was called by Spurgeon the metropolis of error the metropolis of error very clever people in Oxford but some of the greatest fools that ever lived with their doctorates and their learned dissertations they are utterly as writings of straw and here is this worthy Dr. Gregory of Oxford who said that he had discovered by searching the scriptures that this man Melchizedek was the son of Heraclin son of Peleg son of Eber and his mother's name was Salathia well when you find that the word of God gives us no information whatsoever of this man and when we are told that this man was intended as a type of Christ because much was going to be made of the fact that there was no genealogy provided there was no knowledge as to his birthday or the date of his death what sort of man is he that can find who his father was and who his mother was preposterous things that are written how we need to be kept humble and how we need to go no further than scripture that the people that put the date of the second coming and say it's going to be in such and such a day at such and such a time when the word of God says of that time knoweth no man not the angels of heaven it's not given to men to know these things and yet they are not wanting in our day those that stand up and put times and seasons on the date of the Lord's second coming now how then does

[26 : 45] Melchizedek of whom we know nothing he just appears and then as quickly vanishes from history as it were from the record we know nothing of his past or his future how does he speak of Christ he speaks of that uniqueness of Christ's person that he had no father father in respect of his human nature he had no father and that he had no mother in respect of his divine nature now if you think of that statement what a mystery that is what a wonder that is concerning the person of Christ that he had no father in respect of his human nature for he was virgin born and he had no mother in respect of his divine nature for he is the eternal son without beginning and without end and you can see how the Roman Catholic Church soon got into error when it began to teach that

Mary is theotokos as they said the bearer of God that's what they said she is the bearer of God the mother of God that's part of Roman Catholic devotion holy Mary mother of God she is not the mother of God from her in the mystery of the incarnation the human nature of the Lord derived she was blessed of women for that but she is not the mother of God that is how they want to elevate Mary to a position that is not hers she is nowhere right to it she would have nowhere desire to and in this Melchizedek then you see that one without genealogy who speaks of the uniqueness of Christ without a father in respect of his human nature without a mother in respect of his divine nature and then secondly you see the type that he is priest of the most high

God priest of the most high God he was specially appointed that's in the genesis 14 it's repeated there in the first verse of Hebrews chapter 7 he was specially appointed priest by God himself that's what it means a priest of the most high God he was not a hereditary priest as the sons of Aaron as the Levitical priests were hereditary priests he was specially appointed by God himself so is Christ specially appointed and that's why there is that quotation so often made from the 110th psalm and the fourth verse the Lord hath sworn and will not repent thou art a priest forever after the order of Melchizedek as he was made a priest specially by God's appointment and not because he was in the priestly succession so Christ is ordained a priest so he is that great high priest whom

God has anointed whom God has established to be the high priest of our profession Melchizedek was God appointed Christ is appointed by the Father Melchizedek is different and indeed he is greater than the Levitical priests why is it that we say that he is greater because we're told that Abram paid him tithes that's what it tells us in the passage that we read he gave him tithes of all it doesn't mean in that twentieth verse of Genesis fourteen that Melchizedek paid tithes to Abram rather it's saying there that Abram who was blessed by the priest of the most high God he gave him tithes of all a tenth part of all was given by Abram to Melchizedek and when Paul works this out in chapter seven to show the superiority of Christ over the priesthood the Levitical priesthood he speaks of this very thing and he says that Abram paid Melchizedek tithes

Hebrews seven verses four and five consider how great a man this was unto whom even the patriarch of Abram gave the tenth of the spoils and verily they that are of the sons of Levi who receive the office of the priesthood have a commandment to take tithes of the people according to the law that is of their brethren though they come out of the loins of Abram but he whose descent is not counted from them received tithes of Abram and blessed him that had the promises Abram paid him tithes the Levites were paid tithes they had the right to collect these Jews from the people the people are to pay the tithes to support the priests but here is one who is paying to another tithes here is Abram the father of the Levitical priesthood they were all in the loins of Abram as it were once and yet he did not receive tithes he paid tithes

[32 : 02] Melchizedek greater than in his priestly office than those that were the earthly priests he pays tithes they paid tithes in Abram and therefore you see the high dignity of Christ that he is a priest that is after the order of Melchizedek another after the order of Melchizedek that is greater than these earthly priests his is not a priesthood it is simply in this life that it's a mortal priesthood that it continues until death for they were not allowed to continue by reason of death but this is a superior priesthood altogether appointed at God God originated God purposed God ordained God sanctioned and this man is higher than all the others superior to all these priests of the old covenant that's why we have to put away the things of the old ceremonial religion we are not to try to cling to it because it's done away with we are to be those that follow the teaching and follow the precept of one that is made a priest after the order of Melchizedek who is superior to the first as far as the second the new covenant is superior to the first the first as we saw at the end of our reading is decaying it's waxing old it's ready to vanish away from that day of the apostles it was the overlap of the old of the new we have not to try to cling on to the old and bring it into the new we have not to try and once again commence the sacrifices or the feasts and the special observances of the old dispensation these things are finished the priests of the old testament dispensation they are done away with why we don't call our ministers priests and for a protestant minister to be called a priest is a history they are not priests priests are those that stand and function as go-betweens as intermediaries as those that are representatives between man and God and we have one great high priest over the household of faith we have

Christ we don't need priests we have ministers of Christ to declare what God has done in Christ you see then the superiority of Christ's priesthood from the earthly priests past and present and the past and then he is king of righteousness is Melchizedek he is king of righteousness now you say I can't see from what we read in Hebrews how you find that he is the king of righteousness well let me tell you that Melchizedek means king of righteousness Melchior is a king and Zadok is righteousness he is king of righteousness his name embodies that his name identifies him as king of righteousness Hebrews 7 and 2 first being by interpretation king of righteousness wonderful thing that amid all the ungodly generation that knew not God after the flood they were ungodly before the flood they were ungodly after the flood though not as terribly wicked as before it but in the midst of all the ungodliness this man this man knew the true

God this man was a righteous man declared to be righteous as Abram was declared to be righteous as Job was declared to be righteous God has his people God gives them a righteousness and Melchizedek then is the king of righteousness in an ungodly day thank God for a righteous man in an ungodly day and he is a type of Christ to us he points to the king of righteousness he points to the Lord Jesus Christ Jehovah our righteousness Christ is our righteousness oh we love to trace out how he is our righteousness who by his keeping of the law for us has obtained a righteousness for us who by dying in our place upon the cross has taken the penalty for our unrighteousness so that God looking upon him is pleased to pardon us and we are not condemned he is our righteousness he is our king of righteousness it's not

Melchizedek that saves us it's the one to whom he points that saves us our great king of righteousness the very fact that he was a king was a significant thing Melchizedek king of righteousness king of Salem very different from the Levitical priests was this the Levitical priests could not become king now you know that the Levitical priests could not become kings because even the house of Levi had no part or portion in the land of Canaan they did not have a division they were supported by the people theirs was a special function they were the tribe that was set apart for the service of God and the house of God and the worshiper and there were to be no kings from amongst the Levites neither then from amongst the king of Judah were there to be those that would be priests and you may remember the case of Uzziah whom we read in 2nd Chronicles the 26th chapter

Uzziah king of Judah who was one of the good kings on the whole he was a man that sought to do that which was right in the sight of the Lord until he got weary in well doing it would seem and we read in 2nd Chronicles 26 verse 16 when he was strong his heart was lifted up to his destruction for he transgressed against the Lord his God and how did he sin against God he went into the temple of the Lord to burn incense upon the altar of incense he went in to do what belonged to the priests the priests were to burn incense Exodus 30 and at the 7th verse Aaron shall burn sweet incense every morning when he dresseth the lamps he shall burn incense upon it and when Aaron lighteth the lamps and even he shall burn incense upon it a perpetual incense before the

[38 : 39] Lord throughout your generations ye shall offer no strange incense thereon nor burnt sacrifice nor meat offering neither shall ye pour drink offering thereon and when even two of the sons of Aaron Leviticus 10 tells us of Nathab and Abihu that they decided they would do what it was their father's lot to do and they took strange fire and put it upon their censers and they went and offered strange fire to the Lord and there was fire that went out from heaven and consumed the mountain because God will not be mocked in his worship and even though they were sons of Aaron though they would have been high priests themselves Nathab first and then Abihu after him it was not to be they offered strange fire and they were judged and slain now go back to Isaiah he goes into the temple and he takes a censer and he determines that he himself will do what was the duty and function of the high priest and we read in that chapter 26 and at the 17th verse that Azariah the priest went in after him and with him four score priests of the

Lord that were valid men and they would stood on Isaiah the king thank God when men that are the Lord's servants are prepared to resist even the king in a matter when the king sins and when the king errs they sought to restrain him it appertaineth not unto thee you Zion to burn incense unto the Lord but to the priests the sons of Aaron that are consecrated to burn incense go out of the century for thou is trespassed and Isaiah wouldn't listen to them Isaiah was wroth he had a censer in his hand to burn incense and while he was wroth with the priests leprosy even rose up on his forehead before the priests in the house of the Lord from beside the incense altar and when they looked upon him they beheld he was leprous in the forehead and they thrust him out from thanks and he spent the remainder of his life isolated from men a leper unto the day of his death in the year that great king Isaiah died that

Isaiah saw the vision of the Lord high and lifted up Christ upon the throne his train filling the temple but there's what happened to that man he intruded into the priestly office it was not for a king to take all these the censer and to offer the incense it belonged to Aaron and to his sons after now returning to this king of righteousness that we're looking at Melchizedek is that king who combines with the priestly office a kingly office that which was forbidden of the Levites belonged to this man and he is a type of Christ who combines in his blessed person the offices of king and priest he is the priest king over us the king of righteousness in the righteousness of God's permission and God's sanction the Lord Jesus Christ is both king and priest that which earthly priests could never do he does but he is not made like them if there is one that points as to what he will be like it is

Melchizedek and Melchizedek that king of righteousness shows us how Christ is our great king of righteousness and that one who has wrought righteousness for us and that one who is the one at God's right hand that is able to make intercession and God accepts his priestly ministry and his kingly role and has set his king upon his holy hill of Zion it declares in the word of God Psalm 2 verse 6 yet have I set my king upon my holy hill of Zion as priest representing us as king ruling over us able to save to the uttermost all them that come unto God by him and then he is king of Salem also we're looking at the typology we've seen significance in that there is nothing of his birth nothing of his death and there's nothing of his mother and his father he points to the uniqueness of

Christ who in respect of his human nature has no father in respect of his divine nature he is no mother we're looking to see the perfect priestly character whom God has appointed different from the Levitical priest superior to them our great high priest that has passed into the heavens Melchizedek points us to him and then we're thinking of the type that shows the righteousness and that he is king of righteousness and now that he is king of Salem which is being interpreted king of peace Salem is peace he is king in Zion he's king over Jerusalem the city of peace and there is that righteousness and peace combined in our king that's the gospel order it's righteousness and peace it's never peace in order to righteousness man are at enmity with God they need a righteousness if ever God is going to be at peace with them we need to know a king of righteousness ruling over us if ever we are to know the king of peace who royally supplies our needs

[44 : 19] Psalm 85 10 righteousness and peace have kissed each other Isaiah 32 17 the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever would you have an assurance of your salvation would you have that peace with God then be sure you look to the righteousness of the king the righteousness of the God man the righteousness of our king in Zion the one whom God has appointed both priest and king forever by the power of an endless life therefore being justified by faith we have peace with God being declared righteous by faith we have peace with God through our Lord Jesus Christ he hath broken down the barrier between us he has reconciled us unto God by his blood that we might be at peace with God it's through his blood that secured our righteousness he is king of righteousness and he is king of peace and then the time continues

Melchizedek blessed blessed Abraham you read that in the passage that is before us he blessed them and said blessed be Abraham of the most high God possessor of heaven and earth and you say isn't Christ also prophet you see the prophetic office of Christ in this Christ is prophet as well as king and priest he is king in Zion he is that great high priest of our profession but he is also prophet Melchizedek was a prophet he spoke he spoke the word of God he spoke the words of life and blessing to Abraham those that speak the word of God are the prophets of God in every age and here is Melchizedek as he speaks he speaks as the voice of God to bless those that handle the holy gospel and those that bless the souls of men thereby this man blessed Abraham by what he declared concerning God and the favor of God to Abraham and he points to our great priest and king and prophet exalted to the right hand of the majesty of high

Christ his prophet priest and king both in his state of humiliation and also in the state of exultation blessed and said see what he preached Melchizedek preached the sovereignty of God the most high God he says the name of God is there the sovereignty of the name of God the universality of the dominion of God possessor of heaven and earth the grace of God in demonstration blessed be Abraham can you say that God has blessed you and put a name your name there has he blessed you has he said that you are his child because he's given you to Christ and Christ has died to heaven and Christ is your prophet priest and king or that you might be able then to see something of the message of a sovereign God a powerful God a gracious God it proceeds even from the lips few though they be the recorded words of this great

Melchizedek and then you see that Melchizedek worships he worships in that passage that we're looking at in Genesis 14 not only does he bless but he blesses God in the 20th verse blessed be the most high God which hath delivered thine enemies into thy hand there's that reverence the king of righteousness and the king of peace is he that would come with worship before God he would come with respect hallowed be thy name and he addresses the most high God and he expresses that it is by God that this deliverance has been wrought may we be those that see how Christ magnifies the Father in the days of his flesh he renders worship he renders thanks unto the Lord I think of the very great similarity between the words of

Christ in Luke 10 21 and that blessing in Genesis 14 in that our Jesus rejoiced in spirit and said I thank thee O Father Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast revealed them unto babes even so Father for so it seemed good in thy sight there is so much of Christ then in Melchizedek he is set up to be as a type and there is one more he brought forth bread and wine he brought forth bread and wine provided for Abram returning from the slaughter of the kings but its lowest level it speaks of the provision that was made for their needs and our Christ provides for our needs he fed the five thousand with the five loaves and the two small fishes he is that one that knows what we need material and he provides it we have all things in

[49 : 58] Christ but at its higher level does it not set forth Christ's spiritual blessings he is that bread come down from heaven which if a man eat he shall hunger no more he is that one that gives the new wine of the kingdom which takes away the thirst for everyone that thirst that come you to the waters come buy eat without money and without price speaks of that provision that is in Christ in his body broken and his blood shed and although Luther and Calvin will not see anything that points to the Lord's supper in this because they take that very pure view of typology that for it to be a type it must be in the New Testament in so many words and they say it's not in Hebrews 7 but yet if it isn't a pure type is it not suggestive is it not suggestive in the bringing forth of the bread and wine by milk is it not suggested what our

Lord Jesus Christ does when he invites us to the table as he will this very morning within these walk bring forth the bread and the wine that speak of his body broken and his blood shed there are these precious types there is the identification and there is the typology now I want to look at the response to the kings but we shall leave that to this evening I'll continue with it God willing this evening but it is a rich passage and I pray that something of the heap might be brought to you some first fruits at least of such material as this that it might be conveyed in the power of the spirit of God to your hearts and may God give us to believe upon our king of righteousness and know peace and joy in believing by his work for us let us leave it there right