

OT-OV

Lesson 33

1. Last week, as part of our study of Genesis chapter fourteen, I began teaching the Doctrine of Melchizedec.

1.1 Before resuming our study I want to again review verses eighteen through twenty-four:

Gen 14:18 Then Melchizedec king of Salem brought out bread and wine. He was a priest of God Most High,

Gen 14:19 and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

Gen 14:20 And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

Gen 14:21 The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

Gen 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath

Gen 14:23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'

Gen 14:24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me-- to Aner, Eshcol and Mamre. Let them have their share."

2. Now let's return to the Doctrine of Melchizedec.

2.1 Gen 14:18 is the first mention of one of the greatest characters of the Old Testament.

2.2 In reading your Old Testament you would soon pass by this figure who fills but three verses, jointly with Abram.

2.3 Melchizedec is not mentioned again in the Old Testament until Psa 110:4 in the context of Christ's Second Advent.

Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies ...

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec.

2.4 The writer of the Book of Hebrews devotes several chapters concerning Melchizedec and his role in the plan of God. His name means King of Righteousness. He was a type of Christ, seen welcoming a pilgrim after battle.

2.4.1 So also does the Lord for us both in time and eternity. In time we are in a war and after a particularly hard experience the Lord is always there to provide refreshment. The same will be true at the rapture or our death whichever occurs first.

2.5 Salem versus Sodom.

Gen 14:21 The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

Gen 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath

Gen 14:23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'

Gen 14:24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me-- to Aner, Eshcol and Mamre. Let them have their share."

2.6 Very interestingly Abram acknowledged his dependence upon the king of Salem but declared his independence of the king of Sodom.

2.6.1 The exact site of Sodom is not certain but most scholars favor a locality in the south end of the Dead Sea.

2.6.2 The ruins of the cities of the plain which would include Sodom and Gomorrah may have been covered over with water from the Dead Sea after the cataclysmic upheaval. According to Josephus, in his day the top of Zoar, one of the cities of the plain was still visible at the south end.

2.7 Abram knew the King of Sodom was inferior to the King of Salem, and refused to be beholden to him.

2.8 Before the King of Salem Abram was humble and deferential; before the king of Sodom, he was firm and uncompromising. Spiritual insight it would seem made him aware of a difference between these two men. The Word of God, prior to the completion of the Canon, came by dreams, visions, Theophanies, etc. After the completion of the Canon, such revelation ceased.

Let's review this subject of extra-Biblical revelation.

2.8.1 Today the Bible is the only extant revelation from God. There are no extra biblical revelations.

2.8.2 What we have in the Scripture is superior to any other revelation and this includes even empiricism. 2Pe 1:16-21.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2Pe 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2Pe 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Expanded translation - 2Pe 1:16:

"For you see we have not followed skillfully devised myths when we made known to you the inherent power and appearance of our Lord Jesus Christ but in contrast we were eyewitnesses of His incarnation and the divine glory bestowed upon Him by God the Father both at The Transfiguration and The Ascension.

2.8.3 Peter affirms in this verse that he had been a personal eyewitness of Jesus and His work. There were of course many other eyewitnesses alive at that time.

2.8.4 Peter, James and John had perhaps more evidence of the Deity of Jesus than all others.

2.8.5 These three were eyewitnesses of His coming in the glory of His ultimate future Kingdom. They observed Jesus conversing with Moses and Elijah. Mat 17:1-5

The Transfiguration

Mat 17:1 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

Mat 17:2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

Mat 17:3 Just then there appeared before them Moses and Elijah, talking with Jesus.

Mat 17:4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters-- one for you, one for Moses and one for Elijah."

Mat 17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

2.8.6 The transfiguration had earlier been prophesied in Mar 9:1 & Mat 16:28.

Mar 9:1 And he said to them, "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power."

Mat 16:28 I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

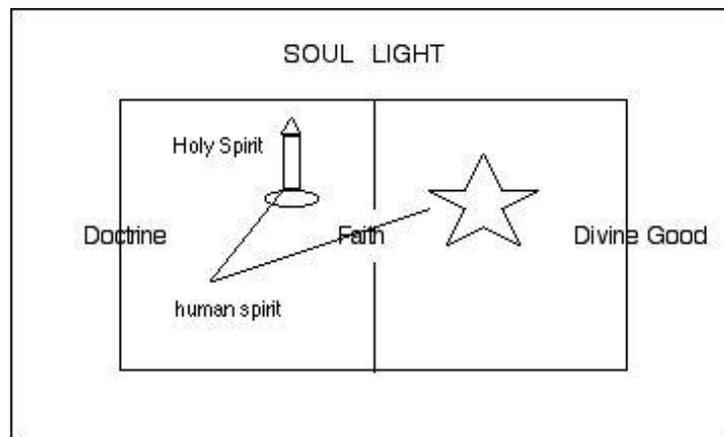
2.8.7 This revelation witnessed by only Peter, James and John was a foretaste of the Second Advent where two special Old Testament people are seen - Moses and Elijah

2.8.8 The point emphasized here is that Peter had empirical evidence of the Deity of Christ but as we will see in verse 19, we as church age believers have a more sure witness, i.e., the Scriptures.

2.8.9 In 1Pe 1:19, Peter reminds us of the superiority of our Church Age doctrine even as compared with Peter's personal knowledge.

vs 19 Expanded Translation

Today we have even a more established and certain body of doctrine unto which such truth you would do well to concentrate and cycle into your right lobes; like a candlestick which lights up a cold, dark and dank place it provides a source of illumination - rising like the sun in the morning, so should epignosis doctrine light up the dark void of our hearts.



2.8.10. This verse indicates we have a more sure forth-telling of doctrine even more established and certain than that which Peter saw.

2.8.11 What greater urging to cycle the Word could we possibly have?

vs 20 Expanded Translation

Above all you certainly should understand that no Scripture is to be interpreted alone and on its own for it has all been categorically coordinated.

2.8.12 This scripture has been erroneously translated to indicate everyone reads the Scripture and gets his or her interpretation. Notice how poorly it has been translated in the KJV:

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2.8.13 C. I. Scofield states in footnote 3, at verse 20, "any private interpretation should read "its own interpretation i.e. not isolated from what Scripture says elsewhere."

2.8.14 The next verse, verse 21, will tell us the Holy Spirit has carefully coordinated all Scripture in its entirety.

ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C The C stands for Categories meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning that analysis of the biblical passage or passages given the epoch to which the Scripture relates.

2.8.15 All Scripture is inspired of God using the personalities of each writer to exhale the Mind of Christ in total synchronization and perfection.

vs 21 Expanded Translation

For you see the Scripture was not written at any single point of time by means of the will and plan of man but in contrast men selected by God penned the Scripture under the direction of the Holy Spirit of God.

2.8.16 No one sees Christ anymore and therefore all revelation today comes only through Scripture.

1Pe 1:8 Whom having not seen, you love; in Whom, though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory:

2.8.17 Even if a messenger from Heaven appears then he, she and/or it must only be measured by Scripture as to message and content.

Gal 1:8 But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached to you, let him be accursed.

Gal 1:9 As we said before so say I now again, if any man preach any other Gospel unto you than that you have received, let him be accursed."

End Lesson