

OT-OV

Lesson 34

1. Last week, as part of our study of Genesis chapter fourteen, I continued teaching *The Doctrine of Melchizedec*. When time expired we were looking at the subject of extra biblical revelation.

2. Let's return to the *Doctrine of Melchizedec* and *Extra-Biblical Revelation*.

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

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

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

2.3 The writer of the book of Hebrews devotes several chapters concerning Melchizedec and his role in the plan of God.

2.4 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."

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

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

2.7 Before the King of Salem Abram was humble and deferential; before the king of Sodom, he was firm and uncompromising.

2.8 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.

2.9 Let's continue our study of the *Doctrine of Extra-Biblical Revelation*.

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

2.11 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.

2.12 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.

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

2.14 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!"

2.15 The transfiguration had earlier been prophesied in Mar 9:1 and 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."

2.16 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.

2.17 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.

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

Expanded Translation

1Pe 1:19 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."

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

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

Expanded Translation

1Pe 1:20 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.

2.21 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.

2.22 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."

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

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

Expanded Translation

1Pe 1:21 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."

2.25 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:

2.26 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."

2.27 The reason for this special "caveat" is found in 1Co 11:14 and 15.

2Co 11:14 And no marvel, for Satan himself is transformed into an angel of light.

2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2.28 The power of Satan therefore is so great we as "humankind" without Bible doctrine cannot tell from whom any messenger comes. As believers we will one day be able to make such judgments when we receive our new natures, mind and body in Phase III.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

2.29 This is the reason why all extra Biblical revelation is "a no no." Christians need to devote time learning what we have, not what "we don't have."

2.30 Paul recognized this necessary change in Church age modus operandi long before any of the other apostles. This is because of God's grace even though he did labor more than the rest.

1Co 15:10 But by the Grace of God I am what I am: and His Grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the Grace of God which was with me."

2.31 Scripture is exhaled by God to the writers of the Word. Scripture is said to be **Theopneustos** or God breathed in 2Ti 3:16

2Ti 3:16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2.32 Hebrews 1:1-2 tells us the Old Testament is just as inspired as the New Testament. These verses also teach we now have our revelation in the work and revelation of Christ.

2.33 We should also compare Heb 1:1-2 with 1Co 2:16; 1Pe 4:1; Rom 12:2 and Phi 2:5.

Heb 1:1 God, Who at various times and in different ways spoke in time past unto the fathers by the prophets.

Heb 1:2 Has in these last days spoken unto us by His Son, Who He hath appointed heir of all things, by Whom also He made the worlds;

1Co 2:16 For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

1Pe 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

Now let's return to Abram's visit with the King's of Salem and Sodom respectively:

2.34 The King of Salem stood for God, the King of Sodom stood for the lusts of the flesh. Abram knew Melchizedec was a prophet of God and that the King of Sodom was an unbeliever. Like Job, the Pharoah, King of Gerar, and many Ninevites, Melchizedec was an example of an Old Testament Gentile receiving revelation from God.

2.35 The King of Salem is the second of Melchizedec's titles. He is the perfect type of the priesthood of Christ (Psalm 110:4).

2.36 After the battle with the four kings, God sends the priest of righteousness and peace to crown Abram. He offers Abram bread and wine and blesses him.

2.37 Bread is the symbol of life (Joh 6:47-51), wine is the symbol of joy (Psa 104:15). These are the accompaniments of Salem's blessing of peace.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 6:48 I am that bread of life.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

Psa 104:15 The Lord giveth wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

2.38 And when they are given by the One who is both King of righteousness and King of peace, they are given in royal fashion. Such a King Priest can do no less.

2.39 The King of Kings came that we might have life and that we might have it more abundantly (Joh 10:10-11), and spoke to us that our joy might be full (Joh 15:11).

Joh 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Joh 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

2.39.1 Sheep do not have any means of protecting themselves and are vulnerable to thieves and attacks by predatory animals.

2.39.2 The thieves represent the Scribes and future hired guns occupying pulpits in the church age. The Lord teaches they have no interest in protecting the sheep.

2.39.3 Christ in contrast came as the Good Shepherd Who was willing even to give His life for the sheep in order that they might have an abundant life.

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

2.39.4 Contrary to many humped shouldered Christians walking around suffering for Jesus (or so they think) we are to be happy and rejoice in Him.

2.39.5 In fact as our prototype Jesus Himself was happy and so should we be also.

2.39.6 We indeed are commanded to share the happiness of God. Joh 15:11

John 15:11 These things have I spoken unto you, that my happiness might remain in you, and that your joy and happiness might be full.

2.39.7 Jesus likewise gave us the example. John 17:13

John 17:13 And now come I to you; and these things I speak in the world that they might have my joy fulfilled in themselves.

2.40 We of the Church Age know the symbols of the bread and the wine, the two representing the body and blood of our Lord, and we symbolically feed upon them in the communion service.

2.41 The King of Salem is revealed to be a priest. This is highly significant, for throughout the long period from Moses to Christ, priests were forbidden to reign and kings were forbidden to exercise the functions of the priest.

2.41.1 This is taught first anecdotally in 1Sa 13:8-14 and then later by the exilic prophet Zechariah. A quick review is in order.

1Sa 13:8 Saul waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter.

1Sa 13:9 So he said, "Bring me the burnt offering and the fellowship offerings." And Saul offered up the burnt offering.

1Sa 13:10 Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

1Sa 13:11 "What have you done?" asked Samuel. Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash,

1Sa 13:12 I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the LORD'S favor.' So I felt compelled to offer the burnt offering."

1Sa 13:13 "You acted foolishly," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time.

1Sa 13:14 But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD'S command."

Zec 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.



2.41.2 The two sons pressed out as oil (as the Hebrew says or two anointed ones as the KJV translates) has a near term meaning and a far term meaning.

2.41.3 The near term is "Joshua and Zerubbabel" who stand in the gap until the Lord Jesus returns.

2.41.4 In the far term the two sons represent Christ ruling in the Millennium as both the political and spiritual leader of the world.

2.41.5 As the golden candlestick symbolizes Israel as the light bearer to the nations so the two olive trees represent two offices: their kingship and priesthood through which blessing would flow.

2.41.6 Israel was originally, and in fact is now being urged by these visions to be the light bearer to the nations; we know in Old Testament times she did not so perform. It was God's intent for her to be that light bearer and both Zechariah and Haggai are exhorting Israel to become what God intended them to be.

2.41.7 From our vantage point we not only know they failed in their Old Testament role but we also know Israel will actually be a light bearer in her millennial restoration. Thus we see in this vision a two-fold meaning.

2.41.8 The two offices of king and priest, Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest (Psa 110:1-7) who "will sit and rule upon his throne, and he shall be a priest upon his throne." (Zec 6:13)

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 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

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

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

2.42 The absolute separation of religion and the state is an old and staid biblical principle. Only One is capable of being both priest and king, the Lord Jesus Christ, and He has chosen us to be kings and priests before Him. (1Pe 2:9)

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light;

2.43 The name in Gen 14:18 THE MOST HIGH OF GOD, is remarkable because it occurs four times in this paragraph, its first use in the Scripture. The Hebrew El Elyon means "The Highest God."

Gen 14:18 And Melchizedec king of Salem brought forth bread and wine: and he was the priest of the most high God--El Elyon.

Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Gen 14:22 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,

2.44 All the gods of the nations are idols, and behind these idols are demons, but our God is the Being who is supreme.

2.45 It is significant that God revealed Himself to Melchizedec, a gentile; in fact Melchizedec was called "A Priest of The Most High God."

2.46 Abram was to be blessed by this priest, who was not of Aaron's priesthood, but was a picture of the eternal priesthood of the Lord Jesus. All of this before Aaron was even a "twinkle in his daddy's eye."

2.47 Before Aaron the first High Priest and before Saul Israel's first King and before Christ who will be both King and Priest comes this unique and marvelous revelation of Melchizedec as a type of Christ who is both King and Priest without lineage -- but rather he like Christ earned his kingship and priesthood.

2.48 Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

2.49 He blessed him--When we are empty, we need to be filled. At the end of a day of battle, the Lord comes with His provision. The Lord's provision of refreshment comes from various sources.

2.49.1 When doctrine is exchanged, there comes a refreshment to both the teacher and the student.

2.49.2 King Saul was refreshed by the Psalms of David.

1Sa 16:23 Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

2.49.3 The analogy of a water boy bringing cool water from the mountain streams to refresh his master is used of doctrine.

Pro 25:13 Like the coolness of snow at harvest time is a trustworthy messenger to those who send him; he refreshes the spirit of his masters.

2.49.4 Paul gets refreshed from teaching positive believers.

Rom 15:31 Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there,

Rom 15:32 so that by God's will I may come to you with joy and together with you be refreshed.

2.50 Men of faith will fight battles in the devil's world of darkness but when the conflict is over, the bread and wine of the King of righteousness and peace will fill his needs.

2.51 It is striking to see this solitary figure, the king of Salem, standing between Abram and God, bringing down a stream of blessing upon Abram and sending up a stream of worship.

2.52 The downward blessing from God's grace touches us with provisions for life and happiness. We cannot give God anything.

2.52.1 His being requires the acknowledgement of His worth, and knowing of His value can only come by knowing Him; knowledge of God comes only from the intake of the Word, His mind.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2.53 The Lord told the woman at the well that the Father seeks true worshipers who will worship Him in Spirit and in truth. It is almost pathetic that God has to hunt out among believers those who will do what He wants.

End Lesson