

**The 1689 Confession; Chapter 8 – “Of Christ the Mediator”, Message # 16 –  
“Melchizedek, a Type of Christ”, Presented in the Adult Sunday School Class,  
by Pastor Paul Rendall on April 5<sup>th</sup>, 2020.**

**Paragraph 6** – Although the price of redemption was not actually paid by Christ till after his incarnation, \*yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent’s head; (h)and the Lamb slain from the foundation of the world, (i) being the same yesterday, and today and for ever.

\*2<sup>nd</sup> Corinthians 4: 10; Hebrews 4: 2; 1<sup>st</sup> Peter 1: 10-11; h) Revelation 13: 8; i) Hebrews 13: 8)

I have been taking you through a study of those men who prefigured Christ our Mediator in terms of the sacrifices which they made or brought, which show us that they had regard to the promise of the Christ who was certain to come. By their actions in sacrifice, they were saying that He would come to bring the ultimate sacrifice as our Great High Priest and Mediator. It is true, as our Confession says, that the price of the redemption of all the elect was not actually paid by Christ until after His incarnation, and yet the virtue, the efficacy, and the benefit of it were communicated to the elect in all generations. The spiritual blessings of salvation were communicated to them really and actually, not metaphorically or typically, on the basis of their faith in God and His promise of Christ. This grace was communicated to the elect as they believed in Christ, and so, in a successive way, through all generations from the beginning of the world until Christ came into the world, His redemption was still applied.

Now today, I want to introduce to you this man Melchizedek who was the king of Salem, and the priest of the Most High God. I want to remind you that there is a two-fold typical priesthood which is set forth in the Old Testament Scriptures; first, the Levitical, that priesthood which began with Aaron, and which we have studied somewhat a few weeks ago now. And the priesthood of Melchizedek, of whom it is said, that our Lord Jesus Christ is a Priest forever according to his order, the order of Melchizedek. Both of these priesthoods foreshadowed our Lord High Priestly ministry, but Melchizedek’s in some ways, in a greater way whether we consider his person, or what he offered was symbolizing.

**1. Let me read for you the account in Genesis 14: 8-21.**

And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar – four kings against five.” “Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.” “Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.” “They also took Lot, Abram’s brother’s son who dwelt in Sodom, and his goods, and departed.” “Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram.” “Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus.” “So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people. And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.” “Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High.” “And he blessed him and said: “Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand.” “And he gave him a tithe of all.”

Now, this is a very mighty account of the foreshadowing of Christ's High-Priestly ministry. We might also add, of His Kingly Ministry as well. For this man, Melchizedek was both a king and a priest, even as our Lord Jesus was prophesied of, that He would be, in Zechariah 6: 12 and 13. "Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH!" "From His place He shall branch out, And He shall build the temple of the LORD; Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both."

So this Melchizedek was intended by God from this first and only mention of him in a historical narrative account, to be a man who would typify our Lord Jesus Christ in 2 of His Mediatorial Offices. Now, the situation into which this man came was the aftermath of the victory in war that Abraham and his 318 trained men won against these 4 kings who had thought to defeat 5 kings. But because they kidnapped Lot and also took all of his goods, Abraham believed that it was his moral duty to go and rescue his nephew, which he with the help of God did. And so now the 5 kings of Sodom, Gomorrah, Admah, Zeboim, and Bela, since they had seen that Abraham had won the battle and had brought back all their goods, and all the people that had been taken captive, they came out to congratulate him and to express their thanks.

Melchizedek came out to represent God Almighty Himself; to bless Abraham on God's behalf and to show forth the fact, to all present, that it was God who had given Abraham this great victory. He offered no sacrifice, you will notice, but it says that he brought out bread and wine because he was the priest of God Most High. These elements of bread and wine most definitely and certainly link his ministry as a priest and a king, to that of Christ. Let us remember that bread and wine are the same symbols which our Lord Jesus, as the King of Glory, and High Priest of His people, brought out in His last Supper, before He went to cross. These elements brought out by Melchizedek symbolized that it was Christ who was Abraham's Savior and Lord. It was Christ who gave him the wisdom and strength to go and do battle with these kings and be victorious over them, although he was greatly outnumbered. It was also Christ who made it possible for Abraham to rescue "righteous Lot" from the hands of those who had kidnapped him and held him captive. This bread and wine that was brought forth at that time, was to show to all there present, the glory and power, the love and the mercy, of Abraham's God, who was also Melchizedek's God. And Abraham gave a tenth of all the spoils to Melchizedek because he knew that God had given him the victory through our Lord Jesus Christ. Even though Abraham did not know His future name, yet he knew that Melchizedek was representing Him as a priest of the Most High God. Melchizedek was the greatest man of that day. And the reason that he was great was that God had made him a king and priest; a man who typically represented the greatest of all men, the Savior of the World, and the King and Lord of all; the One who would come and

## **2. Let me read you the further explanation of these things in Hebrews chapter 7: 1-11**

"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness", and then also king of Salem, meaning "king of peace", without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually." "Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils." "And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises." "Now beyond all contradiction the lesser is blessed by the better." "Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives." "Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him."

So, here we find out more yet of Melchizedek's typical significance, not only for Abraham, but also for us, to learn from. Melchizedek blessed Abraham, and Abraham gave him a tenth of all. Abraham gave him

this tenth of the spoils of the vanquished kings because he wanted to honor the God whom Melchizedek was representing; more specifically the Christ whom he typically as a man represented. His name actually signified – “king of righteousness”, or “a righteous king”. Christ is the Righteous One of God; fully God and fully man but perfect in righteousness in both natures. He is righteous also as a Mediator. But, as John Gill says, “Particularly in the administration of His kingly office: His kingdom lies in righteousness, as well as peace; the subjects of it are righteous person, and all His ways are just and true; His Gospel, by which He rules, is a declaration of righteousness; and He Himself is the author of righteousness to all His people. Besides this He was also king of Salem, or king of peace. This is typical of Christ who is the Prince of Peace, and all of His disciples, all of His subjects, are sons of peace as it says in Luke 10: 5 and 6 – “But whatever house you enter, first say, ‘Peace to this house.’ “And if a son of peace is there, your peace will rest on it; if not, it will return to you.”

Psalm 85: 9-13– “Surely His salvation is near to those who fear Him, that glory may dwell in our land.” “Mercy and truth have met together; righteousness and peace have kissed.” “Truth shall spring out of the earth, and righteousness shall look down from heaven.” “Yes, the Lord will give what is good; and our land will yield its increase.” “Righteousness will go before Him, and shall make His footsteps our pathway.” Well, we can trace the pathway of the prefiguration of Christ in the person of Melchizedek blessing Abraham, the man who gave such great and mighty promises to, concerning the Christ being of His descendants.

It says in verse 3 that Melchizedek was “without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God remains a priest continually.” Now, this is worded in such a way that it may cause us some confusion unless we understand that the writer of Hebrews is setting forth Melchizedek as a type of Christ. It was not as though he had no mother and father; it is just that nothing was written down about them. Neither is he found in any genealogy so that you would know his lineage or heritage. There was no date set down for his birth, and nothing concerning his death. He enters at a critical point in the history of Abraham, and nothing more is said about him. But it says here that he was made like the Son of God, and remains a priest continually.

To be made like Christ means that he resembled Christ in certain ways. In His name, righteousness and peace, in his two offices of king and priest, and in his holding a perpetual priesthood in contrast to the Levitical priests who only held their office for a state of time. Melchizedek, after he was made this priest, by God Himself, remained in the priesthood all through his life. In these things he was an eminent type of Christ; the One whose High-Priestly work of sacrifice was portrayed typically in the bringing forth of bread and wine by Melchizedek, was really and actually brought to pass in Christ’s not only saying – “This is my body broken for you; do this in remembrance of Me.” But He actually laid down His life as a sacrifice for our sins. This, My blood, is the blood of the New Covenant, which is given on behalf of many for remission of sins.

It is to this greater Melchizedek that we not only owe a tithe, but we owe Him our lives and our all. Beyond all contradiction the lesser, Abraham, was blessed by the greater, Melchizedek. Here, mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. This does refer to Melchizedek as a type of Christ, of whom it is stated in Psalm 110, verse 4, that he is a priest not only for the time of his earthly life and ministry only, but a priest forever according to the order of Melchizedek. Melchizedek was a great man and a unique priest of the Most High God in that He represented and resembled Christ in His ministry. He blessed Abraham for having fought the good fight of bringing his nephew and all the people and all the good back; a very Christ-like action on Abraham’s part. He showed Abraham in symbolic form the victory that Christ would win by laying down His life for God’s elect people. And Abraham responded by giving a tithe of the spoils to Melchizedek, the person who was representing the Seed that he had been promised by God, the One who would gain the victory over sin and death.

