

Jerry Jackson

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All right, well, please turn with me in your Bibles to Hebrews chapter seven,

Hebrews chapter seven, and we'll read verses one to three this morning, Hebrews chapter seven, beginning in verse one there, it says this for this Melchizedek King of Salem, priest of the most high God who met Abraham as he was returning from the slaughter of the Kings and blessed to whom also Abraham appointed a 10th part of all the spoils.

It was first of all, by the translation of his name, king of righteousness, then also king of Salem, which is 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. He remains a priest perpetually. Let's pray heavenly father.

We come to you today, Lord asking Lord that you might teach us and instruct us. Lord concerning our Lord and Savior Jesus Christ, how it is that he and he alone is a great high priest over the household of God. How it is that he and he alone is the only mediator who can reconcile sinful men to a holy God.

Lord, that we might have even greater confidence that we who have fled to him for refuge would have a sure hope, Lord, an anchor for our soul. upon which to build our faith and to build our life and Lord upon which our salvation can rest with utmost security so Lord teach us today from your word Lord may we see clearly this mystery of salvation of how it is that Jesus is a high priest after the order of Melchizedek be our instructor and our guide for we are ignorant and without your help and without your wisdom and your light Lord, we can make no progress in our understanding of salvation.

So teach us and guide us today. And it is in Christ's name that we pray. Amen. Well, we began this passage last week where the apostle is proving the superiority of Jesus Christ as high priest over the high priest that came from the family of Aaron. And this is something that we must be convinced of, right?

We must have biblical conviction that Jesus Christ and Jesus Christ alone is the only source of eternal salvation. That salvation can be found in no one else. Right? If salvation could be achieved through the priesthood of Aaron, then what need would there have been for Jesus Christ to come into the world, right?

It says in Galatians 2 21, I do not nullify the grace of God for if righteousness comes through the law, then Christ died needlessly. And in Galatians 3 21 says, if a law had been given, which would be able to impart life, then righteousness would indeed have been based on the law. If the priesthood of Aaron, established by the law of Moses, if that priesthood could actually bring about eternal life for the people, then righteousness would be based upon that law.

We would seek for eternal life under that priesthood. In which case, Jesus Christ would not be necessary. His incarnation, his life, his death, his resurrection, all of this would have been for nothing. It would all be needless if righteousness and if life and if salvation could be obtained by the law and those priests who served under the law.

However, the scripture clearly teaches that righteousness in life cannot be obtained by the law of Moses. Salvation from sin and death cannot be secured for us. By the priesthood of Aaron and the sacrifices that they offer on behalf of the people, there is the need for a greater priest than those who came from Aaron, one who can actually atone for the sins of the people, one who could minister, not in the tabernacle that was on this earth, but in the one that is above the one, not of this creation, the one that is not made by human hands, One who could serve in the very presence of God forever.

We need the priesthood of Jesus Christ. And this priesthood was signaled by God through Moses nearly 1800 years before the incarnation and the coming of Christ into the world. God placed a mystery in the account of the patriarch Abraham, which would serve as the foundation for the abolishment of the priesthood of Aaron.

And established both the legitimacy and the superiority of the priesthood of Jesus Christ, the person and the priesthood of Melchizedek, his encounter with Abraham proves. That a priesthood existed before the priesthood of Aaron and proves that this priesthood is in every way superior To that which came from the tribe of Levi so that anyone thinking reasonably and rationally anyone reading the Bible Objectively should prefer the priesthood of Christ Over the priesthood of Aaron the benefits and the blessings that he can confer to his people That those he ministers on behalf of are far superior Than anything that could ever be accomplished by the household of Aaron.

This is what he is seeking to prove and to display and to this, we will turn in Hebrews chapter seven, beginning in verse one, Hebrews seven verse one, where he draws out various truths concerning the person of Mel Kedi. Hebrews seven, one for this, Mel Kedi, king of Salem. Priest of the most high God who met Abraham as he was returning from the slaughter of the kings and blessed him Here are the Apostle is speaking of this Melchizedek, right?

He's making a comparison between Jesus and Melchizedek For Jesus is a high priest after his order not after the order of Aaron, but after the order of Melchizedek If he was a priest after the order of Aaron, then Jesus would not have been qualified to serve under the law under that priesthood because he was not descended from the tribe of Levi, but from the tribe of Judah.

However, Jesus does not come into his priesthood in an illegitimate way. He possesses his priesthood legitimately because his priesthood is not after the order of Levi. But rather it is after a different order, after the order of Melchizedek. A priesthood that existed on this earth before Levi or Aaron were ever born.

Before the law was giving at Sinai, establishing the legitimacy of the priesthood of Aaron. There was this other priesthood that existed and this priesthood is the priesthood that Jesus Christ is after. This priesthood is legitimate and superior in every way right on two accounts first. It came before right?

That's obvious the priesthood of Melchizedek Existed on this earth in this world before the priesthood of Aaron. So in terms of legitimacy Aaron's priesthood was legitimate in that it was ordained by God, but in terms of legitimacy, there is more legitimacy with Melchizedek's priesthood than there is even with Aaron's because it existed beforehand.

He has more of a right to his because it existed before that of Aaron's. And then secondly, his priesthood is greater is superior because his person. Is superior to Abraham and thus superior to Levi and to Aaron. This is his purpose to contrast Melchizedek with Levi in order to display the excellency, the supremacy of the priesthood of Jesus Christ.

And so he's going to bring out certain truths from the biblical narrative concerning Melchizedek to prove this point. And we'll begin looking at these truths today. Number one, the first one, he says, this Melchizedek was king of Salem. King of Salem, this Salem is a city that I take to be the city of Jerusalem.

What came to be known as Jerusalem, that this is the Salem that he is referring to, and this is the domain or the kingdom from which Melchizedek ruled from. He was called King of Salem, Jerusalem and Salem being one in the same. Even later, after it came to be known as Jerusalem. It could still be referred to by this name in Psalm 76, Psalm 76 verses one to three there.

The Psalmist refers to Jerusalem as Salem, Psalm 76 verse one says, God is known in Judah. His name is great in Israel. His tabernacle is in Salem. His dwelling place also is in Zion. There he broke the flaming arrows, the shield and the sword and the weapons of war. There Jerusalem is obviously what he's referring to.

The tabernacle dwells though, he says, in Salem, right in Salem. Now that he was king of Salem is not accidental, nor is it insignificant. For during the writing of the book of Hebrews, the Levitical priesthood was still functioning. Their abolishment, though it had been ratified through the death and resurrection of Christ.

But because the nation of Israel still existed and because that temple was still there, it had not yet been destroyed by the Romans. The priest of Levi, the priest of the household of Aaron were still operating and they were still functioning. And where were they serving at? What city were they in and where was that temple where they were serving?

Even during the time of the writing of the book of Hebrews, they were there in the city of Jerusalem. This is where the office of priest, according to the order of Aaron, had been located since the days of King David, 900 years before the coming of Christ. This is where

they had been performing their function as priest in the high priest there in the city of Jerusalem.

Yet before the priesthood of Aaron served at the altar in Jerusalem, there was another priest and there was another king whose kingdom was in Salem and who ministered there as a high priest because he is called also the priest of the most high God. Now that he was king of Salem is a reminder to us that God is the one who controls.

The times and the seasons and the kingdoms of men, and God is the one who can bless a region with his favor and with his goodness. No doubt. Salem was blessed by having Mel Kedi as king to live under the rule of a king like that king of righteousness and king of peace. This would be a great blessing indeed.

Would we not long to live under rulers who were known to be men of righteousness and also men of peace? And here during the days of Abraham there in the land of Canaan, a land that was inhabited primarily by the accursed descendants of Helm, a people who were very wicked and a people who God had already destined for destruction.

It says in Genesis 13, 13 concerning these people. Now, the men of Sodom were wicked exceedingly and sinners against the Lord. This is what was true in certainly those cities, Sodom and Gomorrah and the cities surrounding them. We're even more wicked than the other cities of the Canaanites. However, this is what was generally true throughout all of that region in all of that time, that the Canaanites and those people that dwelt there were very wicked people, that they were pagans.

They were idolaters. They practiced all sorts of evil. And yet here in the midst of such darkness, right in the midst of such evil and wickedness. Next door to the kingdom of Sodom and the kingdom of Gomorrah, God raises up a kingdom that is known as a kingdom of righteousness and a kingdom of peace under the rule of this Melchizedek.

And the Lord can do such things. He can cause the greatest of lights to shine in the darkest of corners. But also it is a reminder that just because God's favor and blessing is upon a land and upon a people. Does not mean that it will continue. It does not mean that it will abide forever. The Lord can give and the Lord can take away.

Because we know that during the days of Joshua. So this city, this kingdom of Salem was not ruled by a righteous man and it was no longer a kingdom of peace, but rather it was ruled by a wicked king and possessed by the Jebusites. Even up until the time of David, when he conquered the city and took it for his capital of his kingdom.

Then from David until Christ. Jerusalem, though often plagued with unfaithfulness, was still the city on earth where one would most likely find the true knowledge of God and the true worship of God. But did it remain in that state forever? No, because what happened? It did not maintain that blessed state because God judged the city.

Because of their rejection of Christ and brought them to complete ruin and utter Desolation because they blasphemed Christ not only politically But also spiritually that city was brought to ruin and destruction and so it remains even to this very day Because in our day, Jerusalem still exists as a city, but today it is a mixture of unbelieving Jews who are still under a veil of darkness, who do not believe in Christ, who refuse to know God through Christ, and who still blaspheme our precious Lord and Savior, Jesus Christ, and a mixture of Jews, of Muslims with them, who are there inhabiting that city, who worship a false God, right?

Who worship Not a God at all. And this is how it is even in our own day. So in Abraham's day, it was under God's blessing. It was under a curse until the days of David. It was under a blessing from David to Christ. And it is under a curse from Christ even until the present day. And who is the one who is directing all of these things?

Who is the one bringing out all these things after the counsel of his own will? It is the Lord who appoints these things. As it says in Acts 17 26. He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitations.

God is the one who makes kingdoms. God is the one who raises up kings. He does it. And sometimes those kings are righteous. Sometimes those kings are wicked. And so if we find ourselves in such a blessed state. In an appointed time and season and boundary, where the knowledge of the glory of God in the person of Jesus Christ is known and available, then we ought to be very grateful for our blessing, and we ought to be very industrious of such an advantage.

We should make great improvements on such a blessing, for the sake of our own salvation, and also for the sake of our little ones. And we find ourselves in such a case because we live in a time and in a season where in our land or in our nation, the knowledge of God is accessible, right? We have great access to the knowledge of the glory of God in the person of Jesus Christ.

But also, as we look around us, I think there is a reason for us to mourn and cry out to God as well. Because as we look at our own situation, we see that in America, in the West, The Christian influence that once was there on that culture, the Christian witness that used to burn very bright is growing dimmer and dimmer in each generation.

And what will it be like for our children's children? What will it be like for our great grandchildren one day? Right? What will it be like in three or four generations here? Because it could be that God removes his light, that God takes away this knowledge and gives it to someone else if we are found unfaithful to the Lord.

And so we ought to pray that God would be merciful to us and that God would be merciful to our children and to our children's children and many, many years down the road. Because do we want our, our ends? Do we want those who come from us? Do we want our heritage

to be Muslims, to be Hindus, to be Buddhists, to be atheists, to be agnostics, to die in their sins and go to hell for all eternity?

Do we want them to not have access to the things of God to biblical churches where the gospel is faithfully taught and faithfully preached? We don't want that to happen. So we need to pray to God and then we need to be faithful in our own generation to make sure that we do everything that we can to bequeath our faith and faithfulness to our children and to our grandchildren.

And if God gives us long life and we see our great grandchildren, whatever generation we live to, we need to make sure that those things are entrusted to them. Point number two, Melchizedek is called priest of most high God. Not only is he king of Salem, but also priest of most high God. He is king and he is a priest and what is a priest, but one who offers gifts and sacrifice for sins, the office and the function go hand in hand.

How can one be a priest who does not do the work of a priest? What good is a priest if he does not do the work, do the function of a priest? The same with a king. How can one be a king if he does not have a kingdom? And how can one be a priest who is not offering gifts and sacrifice for sins? Hebrews chapter five.

We remember chapter five, verses one to four there, he tells us what a priest is and what a priest does biblically. Hebrews 4, for every high priest taken from among men is appointed on behalf of men and things pertaining to God in order to offer both gifts and sacrifices for sins. He can deal gently with the ignorant and misguided since he himself also is beset with weaknesses and because of it, he is obligated to offer sacrifice for sins as for the people.

So also for himself. And no one takes that honor for himself, but receives it when he is called by God, even as Aaron was every high priest appointed among men is appointed for what reason taken from among men appointed on behalf of men in things pertaining to God, because the men are sinful. They cannot handle the things of God in themselves.

So God must raise up a high priest, a priest. Appoint that priest in things pertaining to God to offer gifts and sacrifice for sins. Also in Hebrews chapter eight, verse three, Hebrews eight, verse three, every high priest is appointed to offer both gifts and sacrifices. So it is necessary that this high priest also have something to offer their every high priest is appointed for this reason to offer gifts to offer sacrifices for sin.

The office of priest is necessary because of the sin of men. A priest is a man chosen by God, appointed by God to offer these gifts and sacrifices that are necessary because of the sins of men. Because of our sin, we are separated from God. And without the shedding of blood, those sins, there is no remission.

And we cannot draw near to God, we cannot worship Him. Therefore, a priest is necessary. To be a priest then, Melchizedek had to at the very least possess A human nature to be a

priest, Jesus Christ had to possess a human nature, right? These things are necessary requirements in order to serve as a priest.

And though the benefits of the priesthood of Jesus were known and available before his incarnation, his assumption in taking up this office did not occur until his incarnation, until he took on human flesh, until he shared in flesh and blood. The high priest must share the nature of those he serves on behalf of.

Also, in terms of Melchizedek's priesthood, He did not receive it by way of inheritance, nor did he pass it to a successor. He received it from an extraordinary call from God. Now the time, the place, the season, the occasion of the call, none of these things are revealed to us in scripture. All of this is hidden from us.

There is no record of how it is that he came into this position of priest. But clearly he received it from God because as we read earlier in Hebrews chapter five That no one takes this honor for himself No one can designate himself a priest of God Most High. I cannot do this You cannot do this who is the only one who can call someone and who can give to them this office?

Legitimately only God can do this only God can call someone to this position They must be called by God. Aaron did not call himself and even our Lord Jesus Christ did not call himself to this, but received it from his father. Well, this would be true of Melchizedek as well. He did not take the honor for himself.

He received it in an extraordinary call from God and in God's wisdom and in God's judgment and counsel. It was rel relegated to Mel Kedi at this time. He gave it to Mel Kedi, and then after he died, he did not pass it on to anyone else. There was no successor who took up this role of priesthood from Mel Kedi.

Also, notice here he's called priest of the most high God priest of the most high God. He is priest to the one and only true God to the God most high as opposed. To the many false gods of the nations, right? None of the gods of the nations can claim this title of most high God This time, this term, this description can only be applied to the true God, only to the God that is revealed to us in the Bible.

Only he is the most high God. In contrast to the other gods, to the false gods of the nations, right? That have a claim to divinity. They claim to be gods, but they are not the most high God, the God who is exalted above all other gods and above all other lords into whom we owe our ultimate. Love and devotion and worship and service.

First Corinthians eight, five to six. First Corinthians eight, five to six. For even if there are so called gods, whether in heaven or on earth, as indeed there are many gods and many Lords, yet for us, there is but one God, the father from whom are all things and we exist for him and one Lord Jesus Christ.

By whom are all things and we exist through him there. The apostle says there are many gods and there are many Lords. Now, of course, he doesn't mean this literally. He doesn't mean that there actually exists many gods that can tire pantheon of gods that are in the unseen world that we cannot see. And that God, the most high God is the God who is over all these other gods.

We know that this is not true, that there is only one true and living God, but he means it in the sense that there are so called gods. There are the gods of the nations, the gods that they worship and serve, the gods that they believe are real and that they give their love and their devotion and their service to.

Many gods, many lords. And as a result, there are many priests on this earth who serve those many gods and lords. But for us, there is only one God. And for us, there is only one Lord. And therefore for us, how many high priests are there? There is only one high priest of the God most high, who is our Lord and Savior, Jesus Christ.

And with him serving as high priest on our behalf. Then we can not only know the Lord as God, most high, but we also can come to know the most high God as our heavenly father who loves us dearly and that we are his children and that we have been adopted into his family and that he loves us and cares for us more than we can even begin to imagine or fathom.

Rightly did the prophet proclaim in Psalm 118 verse six, the Lord is for me. I will not fear. What can man do to me? We must understand and we must be convinced of this truth that the most high God is also our heavenly father, right? Our doubts and our fears rise up because of unbelief in regards to one of these truths concerning God.

We doubt that God is our heavenly father. Or we may believe that God is our heavenly father, but we doubt that God loves us and that God has good things in store for us. So we either are tempted to doubt that God is our loving heavenly father. Or we are tempted to doubt that he is God most high. So yes, he may be our loving Heavenly Father, but because he's not all powerful, because he's not God most high, then the good things that he desires for us, he cannot actually bring these things about.

We either will doubt his love for us, or we will doubt his power to deliver us. But we must remember, especially during trials and temptations, especially in the fiery ordeal that we face, That he is our heavenly father in that as our heavenly father, he loves us and all that God desires for us is for our good.

He desires good for us. And also, as God most high, he has the power to bring it about. He will certainly accomplish these things. Also notice in terms of Melchizedek, he is both king and priest. He's king of Salem and priest of the God most high. Here these two things are stated first, sequentially concerning him.



And these are two offices that were established under the old covenant. But these offices under the old covenant were separated by a law of physical requirement. It was necessary. It was established, ordained by God that the priesthood was given to the tribe of Levi, and in that tribe, to the family of Aaron, the kingship was given to the tribe of Judah and in that tribe to the family of David, right?

The covenants were made with them, so it was impossible under the old covenant for a Davidic king to serve as high priest. Or, it was impossible for a priest from Aaron to reign as king on David's throne. Yet in Melchizedek, we see that these two offices are united in the one person. And this also is foreshadowing the person in offices of our Lord and Savior, Jesus Christ, because in him, the office of priest and the office of King are united forever.

He will sit on David's throne forever, and he will abide as high priest forever. Not after the order of Aaron, but after the order of Melchizedek, he has both of these offices and he possesses both of them legitimately, and he will maintain these offices for all eternity in Zachariah chapter six there, the prophet Zachariah also speaks of this by way of prophecy that there will be In the branch, in this figure that will rise up, that God will bring into the world in the Christ, there will be a uniting of the priesthood and the kingship into one person.

Zachariah chapter six, verse 11 says, take silver and gold and make an ornate crown and set it on the head of Joshua, the son of Jehoshadoc, the high priest. Then say to him, that says the Lord of hosts. Behold, a man whose name is Branch, for he will branch out from where he is, and he will build the temple of the Lord.

Yes, it is he who will build the temple of the Lord. And he will bear the honor and sit and rule on his throne. Thus he will be a priest on his throne and the council of peace will be between the two offices. Now the crown will become a reminder in the temple of the Lord to Helam and Tobijah and Jedidiah and him, the son of Zephaniah.

And those who are far off will come and build the temple of the Lord. Then you will know that the Lord of hosts has sent me and it will take place if you completely obey the Lord, your God. Here, the branch, the branch who will build the temple of the Lord. And obviously, who is he speaking of? He's speaking of the Christ, the coming Messiah, that this branch, this Christ who will come into the world, who will build up the temple of the Lord.

He will sit as priest on his throne. And there will be this union between the office of priests and also the office of King, and he will be the one who builds up the church of God, the church of Jesus Christ. And he will be king and priest on his throne united together. Then if we also go to Hebrews chapter three, verse one, we remember there that we are instructed to consider Jesus the apostle and high priest of our confession.

Not only is he the high priest, but there in Hebrews three, one, he's also called the apostle of our confession, which is another way of referring to this office of apostle or prophet of God. So our Lord Jesus Christ unites in his one person. The office of prophets, the office of King and the office of priests.

He is prophet, priest, and King. All in the one person who is our Lord and Savior, Jesus Christ. And in this, He is the only and uniquely qualified person to bring about salvation for us. Everything needed for life and godliness is found in the one person, our Lord and Savior, Jesus Christ. As God's prophet, He is the full and final revelation of the will of God.

Everything we need to know about who God is and how we can be reconciled to Him is found in one person. Only found in our Lord Jesus Christ as priest of God. Most time. He is the mediator who can reconcile us to God. He is the one who is uniquely qualified to offer gifts and sacrifice for our sins, namely his own body and his blood that actually brings about the atonement of God's people, the full forgiveness of sins.

And as King, he is the one uniquely qualified to rule and reign over his people. Providing everything they need, protecting them from all evil and from all harm. Preserving them, strengthening them so that they safely reach his heavenly kingdom. All that we need is found where. It's all found in our Lord Jesus Christ.

This is why the apostle tells us in Colossians to fix our eyes upon Christ. Fix your eyes on him. Our gaze should be fixed upwardly into heaven where Christ is seated at the right hand of God. As it says in first Corinthians one 30, but by his doing, you are in Christ Jesus. Who became to us wisdom from God and righteousness and sanctification and redemption.

Number three. Notice next, a third statement concerning Melchizedek. It says who met Abraham as he was returning from the slaughter of the Kings and blessed him. Here he brings to our attention the occasion, the occasion that resulted in this meeting between Abraham and Melchizedek. It was upon Abraham's return from the slaughter of the Kings after Abraham discovered of the captivity of lot.

Abraham had a dilemma. He had to take courage. He had to exercise his faith. He had to enter into the fray. He had to go to the battlefield for the sake of his kinsmen. At that point, he had to fight the good fight of faith. He had to wage holy warfare for the sake of lot. This was not some insignificant undertaking.

This was a severe trial of faith because he was going up against a very formidable force against very powerful kings, four kings with four armies. Who has subjugated these five Canaanite cities and kings for 12 years, who, when those Canaanite cities rebelled, these four came and soundly defeated them and looted them and pillaged them and took Lot captive when they sought to usurp their rule and authority.

And now Abraham, a single man, a single family, right? He has a large household. But he's not the ruler of a city. He's not the ruler of a kingdom. He rules over his own household, and now he finds himself in this dilemma. His love compels him to fight for the sake of his kinsmen lot. He loves him. He's his nephew.

He's also a fellow believer, and he wants to rescue him and deliver him, right? He knows what he and his family will face, right, under the cruelty and under the rule and the Slavery

of these wicked kings and yet at the same time, there is a task before him that is going to be very difficult and humanly speaking, the odds are not in his favor, but they are against him, right?

That they are stacked against him in a great way. For he has his household with 318 trained men. He has his three allies, but these are also families, right? Men who may have large families and they have also trained men in their households, but they're not kings over great kingdoms. They're not kings even over these great cities.

Their forces would not be as substantial as that of the enemy. Yet in faith, he takes courage. He acts like a man. He pursues the enemy, and God gives him the victory. And it is after this trial of faith, after he is weary from the battle, right? And you cannot even begin to imagine the fatigue both physically, spiritually, emotionally.

that going into an experience like that would produce. Going and waging war in the way that they did over a long course of time, that would be a very wearying ordeal. It would drain you, right, of a lot of things. And it is in this exact moment that God prompts Melchizedek to go and to meet Abraham as he's returning from the slaughter of the kings.

It tells us in Genesis 14, 18, that when Melchizedek came out, he brought to Abraham both bread and wine. Bread and wine to sustain and refresh the one who is weary from battle, bread in order to strengthen his body and wine to gladden the heart of men. And is this not what our Lord Jesus Christ does for us?

Are we not in a similar situation to Abraham? Isn't the Christian life likened to a war, to a battle? We are called to wage holy war. We are called to fight the good fight of faith. We are likened unto a soldier who must suffer in the battle. The Christian life is a battle, it is a war, it is a struggle against very real and very powerful enemies.

Not flesh and blood, but according to Ephesians 6, 12, it says, our struggle is not against flesh and blood, but against rulers, against powers, against the worldly forces of this darkness, against spiritual forces of wickedness in heavenly places. And when you compare our strength in ourselves, compared to these rulers, right, compared to these powers, these worldly forces, these spiritual forces of wickedness.

They are very strong and we are very weak in comparison to them. And as we wage this war, we will grow weary. We will be discouraged. We will be gripped with fear and trepidation. And yet, who do we always find there ready to strengthen us, to sustain us, to refresh us in the midst of every battle. It is our great and merciful God.

It is Jesus Christ, our gracious King, ready to relieve us, ready to revive us, ready to refresh us, ready to strengthen and encourage us in the midst of every battle. He knows how to sustain the weary with a single word, and this is what he does for us over and over and over again. Without Christ strengthening us, without him upholding us.

We would all fail, right? We would be decimated by our enemies, but with him giving us strength, we are able to have victory over everything that rises up against us. It says in Isaiah, Isaiah 41, 10 Isaiah 41, 10 says, do not fear. Do not fear. He says, for I am with you. Do not anxiously look about you for I am your God.

I will strengthen you. Surely I will help you. Surely, I will uphold you with my righteous right hand. Do not fear, he says. Don't be afraid. Don't look around at your enemies that are so great and so numerous and so powerful and be gripped with fear because who is on your side? Who is with you? He says, I'm with you.

I will strengthen you. I will uphold you. Second, Thessalonians says this now, may the Lord. Now, may our Lord Jesus Christ himself and the God and God our father who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your heart in every good work and word. Second Thessalonians three, three says, but the Lord is faithful and he will strengthen and protect you from the evil one.

He will strengthen you. He will protect you. We are assured that we will in the end be victorious over all of our enemies, everything that rises up against our faith against salvation. All of it. We will triumph over. We will be victorious over every enemy. But not because of our strength, it is not because of our will, and because we have the power in ourselves, we are weak in ourselves, but it is because he is strong, our Lord Jesus Christ is very strong, and he is able to give us the victory.

He is the one who fights the battles for us, and in us, and through us, so that we are insured of victory. We are called to fight. It is true. Yes, we must enter into the battlefield. Yes, we must take up the weapons of war and we must enter into the fray. We must put on the armor and we must take our place on the battlefield.

But when we do so, we are reminded that we never go to battle alone. We never fight on our own through our own strength. It's not dependent on us. But always going before the church of God, who is there at the helm, who is the one that leads them? It is our captain. It is our Lord though the warrior our Lord Jesus Christ He goes before us and with him leading us.

We are assured of the victory also one other consideration concerning Melchizedek meaning Abraham We also see in this that God has the ability to bring good out of evil To bring darkness out of light, to bring life out of death. What is the occasion that gives rise to this great meeting between Abraham and Melchizedek?

Is it not wicked Kings? Is it not unjust war? Is it not looting and pillaging, captivity and slavery? Is it not a daring and dangerous go for broke rescue mission, right? These evil things, these hard and difficult circumstances face for Abraham. Right that he had to deal that these were in his face that were very hard for him to think about these things and to see all of this evil around him.

And yet this is what God used the means God used to give rise. To one of the greatest blessings that Abraham ever received from God, this conference, this meeting with Melchizedek, where he met him and he was blessed by the most illustrious type of Christ in all of the Old Testament and who was still benefiting from this today.

God is still bringing good out of this evil because here we are some 3800 years later. Talking about Melchizedek and how he relates to our Lord and Savior Jesus Christ in order to give us greater confirmation of our salvation of our faith that we are secure in him. And what gave rise to all of this are wicked kings.

Coming and taking captive, the nephew of Abraham and him having to go and rescue him. And that it is on this return that the Lord sends out Mel to come and to meet him, to refresh him, and to bless him and to serve as this type of Christ from not only that time, but for all generations. And we are reminded what it says in Romans chapter eight.

God causes all things to work together for our good. For those who love God, every single thing will work together for their good. Isn't that seen in the life of Abraham? Even though these were hard and evil circumstances, the days were evil that he faced. But every one of them, this evil God took and turned it into a blessing on behalf of Abraham.

And God does that for all of His people in every generation. This is what He will do for us. Even the most evil of times, even the most darkest of days, God will fetch good for us out of these things. This is a promise that He has given to us. It says in Psalm 30 verse 11, You've turned for me my mourning into dancing.

You have loosed my sackcloth and girded me with gladness. Certainly when Abraham heard of the captivity of Lot, it was a time of mourning. It was a time of sackcloth. It was a time for him to cry out to God. But after the victory and after the defeat, and now after this conference with Melchizedek and after receiving the blessing, now his mourning is gone and what is he left with?

Now the sackcloth has been removed and he is there dancing with gladness. The greatest of blessings often lie on the other side of the most severe of trials. And no matter what we face, no matter how great the evil we are called to endure, we are assured that God will bring good of it. He will bring good out of it.

He will do it for our behalf. Next, a last statement, a fourth statement today concerning Melchizedek. It says he blessed him. He blessed him being Melchizedek blessed Abraham. The Lord first blessed Abraham directly in Genesis 12 by his own mouth. Now he adds to that blessing, the tongue of Melchizedek, a great confirmation for the faith of Abraham.

To be blessed again in the name of the Lord by the mouth of one so great as Mel Hedi. Now, this blessing from Mel Hedi has a twofold nature. First, it has in common what is true of all blessings, right? Generally speaking, when one man blesses another man, it is the means ordained by God for the conveying and communicating of some good onto another.

It is our sincere desire. For the good of another person, appealing to God above to grant such good to the object of our blessing, according to his will and power. And in this way, we ought to do this. This should be a part of our Christian life. We ought to bless others. Fathers or parents should bless their children.

The minister should bless the congregation. The people in the church, the body, they ought to be blessing one another. Now, giving our blessing to each other is our way, the means appointed by God, by which we secure good, our desire for good, the conveying of such a good upon those that we love and that we care for.

And in that way we ought to do this. Now all of those blessings are dependent upon what ultimately they're dependent on the will of God, right? God is the one who must give it, but it is our way of communicating our sincere desire. And it is a prayer to God for him to do such things. And certainly this blessing of Melchizedek to Abraham was such a communication, a sincere desire from Melchizedek for God to give good to Abraham.

But also it had another component and that it was prophetic as well. And in this way, it is unique from a blessing that we might give to one another. And you see this in some of the patriarchs and in some cases in the old Testament, such as when Jacob blessed his sons. Those were not merely his sincere desire of what may or may not be.

They were prophetic blessings that were indicating what would be true of the tribes as they came into their possession. And this is also true in the case of Melchizedek's blessing of Abraham. Not only his desire for Abraham's good. But a prediction that God will bring this about that God will surely give to Abraham all that he has promised him.

And this blessing would have been a great encouragement to Abraham. He was in need of reminders of God's blessing. And as it is with Abraham, so it is with us. We stand in need of such encouragements. We stand in need of such assurances of God's desire for our good and for our blessing. And just as Melchizedek blessed Abraham, so who blesses us?

Who is the source of our blessings? It is our Lord and Savior, Jesus Christ. This was part of the role of the high priest. The high priest pronounced the Aaronic blessing upon the people. Well, our high priest does this as well. And whatever was there in the old is broad and is even greater in the new under this great high priest that we have.

And it is our Lord and savior, Jesus Christ, who blesses us, who pronounces over us all the good things that God has in store for us. And as these blessings come from Christ, they are sure. And they are certain. It is impossible that God the Father will not grant to him the blessings that he desires for his people.

So they are fixed and there is no doubt, but there is complete certainty that the good thing contained in the blessing will be realized in the object that he blesses. We remember in, when Isaac blessed Jacob, it said, I blessed him and indeed he will be blessed. Well, this is what Christ does for us. I bless them and indeed they will be blessed.

And these blessings are communicated to us through his word and through his ordinances. This is where we see God's blessings, Christ's blessings given to his people, reminders of the good things that God has done for us, reminders of the blessings that he's given to us in the past. Right. A assurance of the blessings that he gives to us in the presence and a foretelling of the blessings that he will give to us in the future.

And all of these are found and communicated to us through our Lord Jesus Christ and his holy word and in his ordinances, whereby he communicates all of the good things that he has in store for us. And will God the father deny his son. He will never deny his son. He will not deny this high priest. These blessings will be realized in us.

And so just as Abraham was encouraged, was refreshed, was strengthened, his faith was enlivened through his encounter with Melchizedek through these blessings that came to him. So also our faith should be strengthened, should be enlivened, should be encouraged as we see the promises of God found in the word of God.

And we see. That these blessings are coming to us through our Lord Jesus Christ as our high priest. These are the things that he is pronouncing over his people and they will surely be brought about. So then let us take courage in these things and let us then press on and have great assurance of faith that if we have put our faith in Christ, that all of these blessings will ultimately be realized in every one of his people.

Let's pray.

Heavenly Father, we thank you, Lord, that you have set such a high priest over the household of God. Lord, a priest who is able in every way to bring your blessing to your people. Lord, how could you bless us when we were in a state of sin? How could we receive blessing when we were under the law? Seeing that the law does offer blessing.

To those who keep it perfectly, but it also offers curses for those who disobey in one point. And because of our sins, which were many, all we received from your law was your curse. And we see how now Christ is superior in every way to these things, to these elemental things. In that he is the one who is able to bring about your blessing upon your people through his death and his resurrection for the forgiveness of our sins by his taking up this role of high priest over the household of faith by serving and ministering in the temple that is not made with human hands, the one that is not of this creation by offering his body and his blood on our behalf.

Lord, we know that every good thing that you have for your people will be realized because it is impossible that Christ will not bring them about. Lord, we thank you that you have provided everything that we need for salvation, for life or godliness. It is all found in him. We thank you that he is our prophet who teaches us your will, who teaches us who you are and how it is that we can be reconciled to you.

We thank you, Father, that he is. Our priest who offers sacrifices and gifts on behalf of sinners that actually bring about the forgiveness of sins that result in full atonement. We thank you, Lord, that he is our king who rules and reigns over us, who leads us victoriously against all of our enemies and who preserves and protects us.

Who refreshes us Lord in every trial and in every situation. Lord, we are upheld by his strong and mighty arm. And so we see in him Lord that there is nothing lacking, but in him there is perfect peace and perfect righteousness and hope. Lord, all of these things are found in him. And so, Lord, may we. We cling to him even more and more than Lord.

We pray that we would be convinced in an even greater degree Lord that we have strong encouragement Lord to take hope of the joy that is set before us because we know that in Christ we will never be denied because it is impossible that you will not give to him the desires of his heart. And what does he desire but for our salvation?

To save to the uttermost those who believe Lord, may we never trust in our own strength and our own righteousness and Lord forgive us for doing such Lord for being arrogant. We're thinking that we are something when indeed we are nothing. Lord, we pray that these truths Lord would comfort those who are who are broken.

Lord, those who are hurting. Lord, that it might be healing to our souls, Lord, to consider the goodness of Christ toward us. Lord, we pray that you would refresh us and sustain us today. Lord, we are weary, Lord, weary from the flesh and from sin, Lord, weary from living in this world where we are so often plagued with temptations and trials.

So, Father, we pray that you would come in that you might sustain the weary one. through your word and that you would strengthen us to take hold of eternal life. So Lord, give to us all that we need and Lord provide graciously for your people. Lord bless us with every spiritual blessing in the heavenly realms.

And it is in Christ's precious name that we pray. Amen.