

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 be reading verses one to three.

Hebrews chapter seven, beginning in verse one, there, the word of Christ 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 him to whom also Abraham apportioned a 10th part of all the spoils. It was first of all, by translation of his name, king of righteousness, and 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 that you might give to us Lord, a greater vision of our Lord and savior, Jesus Christ. Lord, that we might understand more fully, Lord, his person and his work, Lord, as it pertains to us and to our salvation, Lord, that we may have an even greater confidence that we who have fled to him for refuge, that we might have a sure hope, Lord, an anchor that is steadfast and immovable Lord, one upon which we may rest securely in our salvation.

So, Lord, teach us today from your word and Lord, may we see and understand this mystery Lord with greater clarity concerning the relationship of Melchizedek to our Lord Jesus Christ. And it is in Christ's name that we pray. Amen. Well, we began this passage last week where the apostle is making several observations concerning Melchizedek, both as, as it relates to his person.

As it relates to his interaction with Abraham, the purpose of which is to prove two things. First, that there was a priesthood that existed on this earth prior to the calling of Aaron and the establishment of that priesthood that existed under the law of Moses, right? That is one of his objectives is to prove and to show that there was a priesthood on this earth that existed before that of Aaron's.

And then secondly, to prove that this priesthood is superior to Aaron's in every way, seen in the fact that Melchizedek, who was of this order, was superior to their father, Abraham. And therefore this priesthood must have preeminence over that of Aaron's. So that in the fullness of time, when God brings forth another high priest, according to the order of Melchizedek.

That it would necessitate the end of Aaron's priesthood and the end of all of those ceremonies and ordinances and that worship that was associated with that old covenant. That is the issue that he's dealing with throughout the book of Hebrews. In this argument, he is bringing forward through this person of Melchizedek.

Last week, we examined four aspects of Melchizedek that prove him to be superior to Abraham. First, we saw that he was king of Salem, and we noted that Salem was Jerusalem, that this was the region of his domain, that area where later the Davidic throne would be established, and that was central to the worship of God in the Old Covenant.

This was the kingdom that was ruled previously by Melchizedek. Secondly, we saw that he was called Priest of the most high God, his priesthood was associated with the most high God in contrast to the false gods and the false priest that exists in the nations. And this priesthood, if it is a priesthood of the most high God must be received by God.

God must have given it to him by an extraordinary call from the Lord, because no one takes the honor of being priest to the most high God for himself, but only can receive it when he is called by the Lord. Also we saw that in this person of Melchizedek, there was the unity or the union of these two offices.

King, and pre eased in the one person Melchizedek prefiguring the union of these offices in our Lord and savior, Jesus Christ. Third, the occasion for the meeting with Abraham was when Abraham was returning from the slaughter of the Kings after Abraham had endured a severe trial of faith. Melchizedek was prompted by the Lord to meet him in order to refresh the one weary from battle and to encourage him in his faith.

And then lastly, last week we saw that Melchizedek blessed Abraham. He communicated to Abraham his sincere desire for Abraham's good, for his prosperity, for God to fulfill all of the promises that he had sworn to give to Abraham. He called upon the Lord to bless Abraham. With spiritual and eternal blessings, and this blessing was not merely an expression of his desire, but was a prophetic utterance that was indicative of what God would surely do and accomplish in Abraham and in his descendants, granting to them all the blessings of salvation.

This is where we left off last week, so we will resume today in verse two. Hebrews chapter seven, verse two. There it says. To whom also Abraham apportioned a tenth part of all the spoils, was first of all, by translation of his name, King of Righteousness, and then also King of Salem, which is King of Peace.

Here a fifth observation concerning Melchizedek. It says to whom also Abraham apportioned a tenth part of the spoils, Abraham apportioned to Melchizedek. A tenth part of all the spoils from the war, from the battle that he had won there against the kings when he returned from the slaughter. After Abraham was given this great victory by the Lord, after he had recovered the spoils of war, he gave a tithe, he gave a tenth of all that he received from the Lord to Melchizedek.

In this way, Abraham shows that Melchizedek is a priest of God most high, that Melchizedek as a representative on earth was superior to Abraham in his rank. And this is why he paid tithes to him. Now the implications of this act will be further drawn out in verses four to 10. That's what he's going to focus on in the next section of verses and really draw out the implications.

Of the significance of Abraham paying tithes to Melchizedek, but in terms of our faith and in terms of our practice, it is important to note that Abraham, the father of the faithful paid homage to God by giving a tithe to Melchizedek, and in this he showed his belief, his rightful recognition that the victory he enjoyed on the field of battle And the rewards he received from that victory, ultimately, where do all of these come from?

They ultimately came from the Lord. And while it is certainly true that Abraham fought the battle, that Abraham won the victory, that Abraham mustered his strength, that Abraham had to take courage, that Abraham used his wit and his cunning to outsmart his enemy. Abraham used every means necessary and available to him to secure the victory over his enemy.

Yet, at the end of all of it, He rightly recognizes that the battle and that the victory belonged not to Abraham, but belong to the Lord. And had God not been with him, and had God not fought for him and through him, even the best battle plans of the most skillful warriors could not have delivered the victory into his hands.

Ultimately, it was the Lord who gave it to him. Proverbs 21 31 says, The horse is prepared for the day of battle. But victory belongs to the Lord. The horse is prepared and the horse should be prepared for the day of battle. We ought to use whatever means God gives to us to fight the battle. But ultimately, the victory must belong to the Lord.

In this, there is, I think, a pattern established for us. We show our dependence upon God's bounty. We show our gratitude for His good gifts received by returning to the Lord a portion of His gifts as a token of our love and our thankfulness to Him. We must recognize that everything we have comes from God.

God, every good gift comes from above. And one of the ways that God has established for us to show this recognition is by returning a portion of what God gives to us to return it back to the Lord, to give it to him as an offering of thanksgiving and praise to God. There are typically two great evils that exist in the world in relation to these things.

First, there are those who will make no acknowledgement. To God of the good things that they have received in this life. They will not consecrate any part of their wealth to the Lord. They see it all as theirs. It's my money, I earned it, I will spend it as I see fit. No acknowledgement that the most important aspect of all that we have.

Everything that we have in this life in terms of blessing, whether we're talking about our children, our family, our home, our employment, the wealth that we acquire in this life, where does it all come from? Who is the source? Who is the found of all of these blessings? Every bit of it comes from God. And yet there are those who fail to acknowledge God as the source of all of their wealth and of all of their blessings.

And they show this failure in that they do not return to the Lord a portion of these things as an offering of thanksgiving to God. Secondly, there is another evil. There are those who

make great dedications of their wealth, but who do so with ill motives, not because of gratefulness of God, not to glorify and honor to Lord the Lord, but for their own glory and for their own honor.

Many will give large sums of money if they get something out of it, if you put their name on something, if they get some honor for themselves in this present life, some recognition. But that's not the attitude of Abraham in his giving the tithe to Melchizedek. What he had, he lawfully possessed, and what he gave, he gave with good motives, with the proper motives.

And this is an example for us to follow. We ought to work hard. We ought to be industrious. We ought to invest well in lawful things. And if God prospers our endeavors, then we ought to out of gratefulness to God, return a portion to the Lord. With a cheerful heart, with thanksgiving and a cheerful heart, not begrudgingly, not reluctantly and not for our own self glory, not to promote our own vanity and our own pride.

2 Corinthians chapter 9 verse 7. 2 Corinthians 9, 7 says, Each one must do just as he has purposed in his heart. Not grudgingly or under compulsion, for God loves a cheerful giver. God loves the giver who gives freely and who gives cheerfully. This is the way that we ought to be, and this is the way it was with Abraham.

There was, Melchizedek was not standing there beating him over the head. Forcing him, demanding for him to give a tithe. He did it cheerfully. He did it willingly, freely, not under compulsion because he knew that this was the right thing to do and he wanted to do it in order to honor the Lord and in such things.

There is an example for us to follow next, a six observation concerning Melek. Notice there it says he was, first of all, by translation of his name, king of Righteousness, and then also King of Salem, which is king of peace. Here, concerning His kingdom, His kingdom was a kingdom of righteousness and a kingdom of peace.

He was a righteous king and His kingdom was a peaceable kingdom. Here, the name Melchizedek is not insignificant. It is not some random meaningless name that was given to him, but rather it does communicate some truth concerning him. And this is true of many of the names in the Bible. We remember that Abraham's name originally was, originally was Abram.

Abram means exalted father, but God changed his name to Abraham so that it might more accurately signify the promise that God had given to him, which is father of a multitude. We remember Jacob as well. He had his name and Jacob's name means he who strives, but his name was changed to Israel, which means he who prevails.

We know as well that our Lord Jesus Christ was given the name Jesus at his birth because it signifies what would be true of him, right? His name means God's deliverance or God's salvation, and he came to deliver or to save his people from their sins. And this is the case with many other people in the Bible as well.

And it is the case with many of us as well, that we give our children's name or we received our name because of some significance that our parents wanted to communicate and some good that they hoped would be true of us later in life. So it was also with Melchizedek. His name commended a truth about him, namely that he was king of righteousness.

Right. First of all, then by translation of his name, he is King of Righteousness. The name Melchizedek means King of Righteousness. Then secondly, he was King of Peace, Salem. The area where his domain was found was, or that term means peace. And he was king of Salem, which therefore means he was king of peace so that we see then in Melchizedek that his kingdom was a kingdom of righteousness and it was a kingdom of peace.

And this was true of him in two ways. In the way that he ruled and reigned, he reigned righteously. And as a result, his kingdom was a peaceable kingdom. But more importantly, for our purposes, this was true of him symbolically or typically, so that he might be a lively representation of the kingdom of Christ.

Because what are the things that delineate demarcations of the kingdom of Christ? It is a kingdom of righteousness and it is a kingdom of peace. Now notice here the ordering of these things because the ordering is not insignificant for the way in which peace is obtained is through the establishment of righteousness.

He is first of all king of righteousness and then as a result of the pursuit of righteousness, there is the establishment of peace. Righteousness always leads the way and then peace follows in its footsteps. This is the ordering that we find in the Bible. There is righteousness. And then as a result of righteousness, then there is peace.

Psalms 72 verse seven, Psalm 72 verse seven says in his days, may the righteous flourish. And abundance of peace to the moon is no more in his days, he says, may the righteous flourish. And then as a result of the flourishing of righteousness, then there will also be accompanying that the abundance of peace.

Also Isaiah chapter 32, Isaiah 32 verses 15 to 18, Isaiah 32 verse 15. It says, until the spirit is poured out upon us from on high and the wilderness becomes a fertile field, and the fertile field is considered a forest, then justice will dwell in the wilderness and righteousness will abide in the fertile field and the work of righteousness will be peace.

And the service of righteousness, quietness, and confidence forever. Then my people will live in a peaceful habitation, and in secure dwellings, and in undisturbed resting places. And it will, and it will hush with the forest comes down, and the city will be utterly laid low. How blessed will you be, you who sow beside all waters, who let out freely the ox and the donkey.

There, justice and righteousness go before. There is the work of righteousness and the work of righteousness will yield the fruit of peace. This is the way that God has establishment. When righteousness is sown, then there is the reaping of peace. Now this is important for

us. We need to remember this because especially during this time of year, there is much talk about peace.

And in this present world, in the sinful world, there is much talk about peace. It is something that the world desires. The world wants tranquility. They want peace. They want quietness. They want a type of rest. But they want this without the pursuit of righteousness. The world desires peace, but they want peace without righteousness.

They want peace so that they can practice their sin with a clean conscience. But this is not true peace. This is not the peace that we find in the Bible. It is phony. It is worthless. It is not the true pursuit of peace. It is a sorry counterfeit. Of the true biblical peace that is described for us in the scriptures in the peace that will be a part of the kingdom of Christ.

His peace is peace that is the work of righteousness. And we must remember that in the beginning, when God created the world, everything was at peace. Everything was working properly according to the intention of God whenever He created it. There was perfect peace, perfect harmony, perfect rest in God's creation, and also with the pinnacle of God's creation in the man that He had created and placed in the garden to work it and to cultivate it.

And what was God's declaration? At the end of His creation of the world, God declared it was all very good. What then brought this present world into such a state of unrest, of chaos, of confusion, of constant turmoil, right? Where in this present world is there a moment of peace? And was it not the sin of man that brought everything into this state of confusion that plunged the whole world into a state of ruin and misery and decay?

It was the committing of unrighteousness. That subjected the present world to a state of futility so that the entire created order and especially the state of man is in a state of unrest. There is no peace. There is chaos. There is ruin. There is misery. There is destruction. And we see this all around us today in this present world.

The natural world is in upheaval. There are hurricanes. There are tornadoes. There are tsunamis. There are earthquakes. There are fires. There is drought. There is famine. There is plague. There is blight. All of these things are constantly ravaging this present world in which we inhabit. And it brings men into a state of unrest.

All of these things. How can a man be at peace and rest when a tornado is about to rip through his house? When a hurricane is coming about to wash him and his family out to sea? When a drought comes and there is no food and he doesn't know how he's going to survive how he's going to eat It brings men into a state of misery and then also among mankind There are wars.

There are rumors of wars Constantly in this world. When has there ever been on this earth a season right a period of time? without some conflicts Right? World history, the study of world history is a study of war and strife from one nation to another nation, from one group

to another group. Even our own country, which is a country that prizes, peace, right, freedom, those types of things.

Yet even our own country's history is filled with war and bloodshed and battle after battle after battle. Think about all that this results in the lives of men. All the men who have died on the battlefield. All of the families that have been ripped apart, right? All of the misery that has been inflicted upon the human race as a result of the constant wars and fighting of one nation against another.

And then we think about each man's own personal experience. Are we not constantly at odds in some conflict with our fellow men, hating others, hating God, hating ourselves constantly at conflict in their own conscience, in their own mind because of their sins. And then what about man's relationship to God?

Is it in a state of rest and peace in our sinful state? What does the scripture tell us? There is no peace, says the Lord for the wicked. The wicked, in our natural sinful state, there is no peace with God, but only enmity, conflict. We have strife and fighting with our maker. And so long as man remains in a state of sin, He will not experience so much as one second of peace during his miserable existence on this earth.

And then he will die and be subjected to eternal miseries and eternal torments in the life to come. In all of this rest, unrest, all of this misery, the complete absence of peace in this world, in society, in families. In the life of men in the conscience of men in the life to come, all of it is a result of what one man's sin because of one act of unrighteousness, the whole world was subjected to futility.

All of the unrest, the upheaval, all of the miseries experienced by men, whether in this life or in the life to come, all of it was the result of one act of unrighteousness. So if peace is going to be reestablished on this earth and reestablished in the life of a man, then that peace must come through what?

Through righteousness, there must be the reestablishment of righteousness and without righteousness, there cannot be any peace on earth. Romans chapter five, Romans five. I mean, isn't this what the gospel teaches us? The very purpose of Christ coming into the world is to bring peace, but not apart from righteousness, but peace through righteousness.

Romans five, 18 to 19. It says, so then as through one transgression, there resulted condemnation to all men, even so through one act of righteousness, there resulted justification of life to all men. For as through the one man's disobedience, the many were made sinners, even so through the obedience of the one, the many will be made righteous, right?

The one transgression, the one sin resulted in condemnation. It brought people under the judgment of God resulted in all of the miseries of this present life, all because of one

transgression or one act of unrighteousness. So there needs then to be an act of righteousness that can undo this establishment of unrighteousness in men.

And this comes through our Lord and savior, Jesus Christ, through his obedience, the many will be made. Righteous. That's what we talked about this morning in our catechism question. It is through Christ, through his righteousness, through his obedience to die on the cross for our sins and his obedience in the perfect life that he lived.

This is how we who are unrighteous are justified in his sight. And we are made the very righteousness of God in our Lord and savior, Jesus Christ. And what is the result? When a man receives that righteousness, when he is justified by faith in Christ, what results in terms of his conscience, in terms of his life, and primarily in terms of his relationship with God.

Romans chapter five, verse one, Romans five, verse one, therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Without justification, there is no peace with God. And justification has to do with being made righteous in the sight of God. Without our being made righteous in God's sight, we can have no peace.

Peace with God. There is the need for righteousness. And then there is the peace that comes as a result of such things. This connection between righteousness and peace. was foreshadowed, it was typified in the kingdom of Melchizedek, King of Righteousness, King of Peace. And ultimately, it finds its fulfillment in the kingdom of our Lord and Savior, Jesus Christ.

Jesus Christ is the one and only true King of Righteousness and King of Peace. These traits find their perfection, find their consummation only in Him and only in His kingdom. Righteousness and peace are perfected in him. They are true of Jesus Christ. They are found in his kingdom without any degree or without any measure.

They are found there in the superlative and the ultimate consummation of these things. His kingdom is marked not merely by a degree of righteousness and peace. His kingdom is marked by perfect righteousness in unending, unceasing perfect peace with God. And in this way, it is different from any kingdom that has ever existed on this earth.

The kingdoms of this world do not know righteousness and peace. The way that they are found in the kingdom of Christ, righteousness and peace belong to him and to his kingdom in a unique way, because they are found there in their perfection, in their consummation, right? Whatever righteousness and whatever peace is established in this world that is found in the kingdoms of men.

These in no way, shape or form will ever be comparable to the righteousness and peace found in the kingdom of Christ. And it is true that in the kingdoms of men, there is some measure of civic righteousness. And there is some measure of peace that can be brought about or established in the lives of those men who are under the reign of a just King.



Some Kings have ushered in a degree of righteousness and peace. Such as King David, such as King Solomon, such as King Josiah, these were righteous men whose kingdoms, comparatively speaking, were marked by more righteousness, and there was more peace than, say, the kingdom of Saul, or the kingdom of Ahab, or the kingdom of Jeroboam, or the kingdom of Manasseh, Where there was much wickedness and there was much unrest and turmoil as a result of such things but even in the best of Israel's Kings the righteousness found in the king and the righteousness found in the kingdom Was never perfect.

It was always weak. It was always failing It was not perfect because all of those Kings even the best of Israel's Kings They all were still men and as men, they all retained the portion of the flesh. They were not perfect men, but they were imperfect men. We know that David, for example, did not perfectly pursue righteousness, neither in his own life, nor in the life of his kingdom.

We know that he committed great sin against God, and as a result of that great sin, there was turmoil brought into his life, brought into his family, and brought into his kingdom as a result of his great sin against God. We know as well that Solomon, though he was beloved by the Lord, though he was the wisest man on the face of the earth, we know that this wise king did not perfectly pursue righteousness, neither in his own life, nor in the life of his kingdom, for he too promoted many things that were unrighteous and that were contrary to the commandment of God.

By marrying many, many foreign wives and allowing them to bring their idolatry and establishing shrines for them to worship their false gods in Israel. And therefore it became a stumbling block to the Children of Israel. He did not pursue perfect righteousness and as a result of his sins, his imperfections, there was much turmoil, much unrest that was brought there amongst the Children of Israel.

Was it not because of Solomon's sin that the Davidic? Rule was split in half that there was a division between the tribes between the kingdoms and all of that because of the sins of Solomon who was a righteous man who was a good King Comparatively speaking, but he was not a perfect man and he did not usher in perfect righteousness nor perfect Peace there was a kind of righteousness in these men But it was not perfect nor was it immutable and as a result The peace that was experienced by the people under their rule was neither perfect, nor was it uninterrupted.

It was not perpetual. It was better than the state of the people under Ahab or under Jeroboam or under Manasseh, but it was not perfect. And this is because the best of Kings are still imperfect men and the best of Kings can only promote righteousness in the people through some outward means. They can establish laws and they can establish policies that punish evil and reward good.

And in doing so, they can encourage and they can promote the pursuit of righteousness and the establishment of peace in the land. But no king, no matter how good and no matter how wise he is. No king has the ability to change the hearts of men. No king can change the nature of man so that instead of a man being dead in his sins, he is alive in Christ.

No king can pour out his spirit onto the man and change the nature of that man and change the heart of man. Of that man. None of those kings could do that. David did not have that power. Solomon did not have that power. Josiah did not have the power to write the law of God on the hearts of his people. He could pray for that.

He could desire that. But he was ineffectual. He was unable to actually accomplish it because he did not have the power to change the natures and to change the hearts of men. And you can have the best king. And the best laws and the best policies in the land. And if the heart of the man remains unchanged, if the heart of the man remains dead and trespasses and sins, then those good laws might restrain his evil, but it will never establish true righteousness in that man, and it will not bring about true peace.

These things must proceed from the heart of men. And then also in terms of these good kings. In addition to their imperfections, in addition to their limitations to touch the hearts of men, all of them were mortal men who all were subject to death. And every single one of them eventually died. David died, Solomon died, Hezekiah died, Josiah died.

All of them died. They were prohibited by death from maintaining their rule, from maintaining their kingship. For many, many years, for all eternity, on and on from generation to generations. And in many cases, their immediate successor, or if not the immediate one, within a generation or two, a king rose up from them who was not like them, who did not walk in the ways of God, who was wicked and who was evil and whose heart turned away from the Lord.

And instead of promoting righteousness and seeking peace in the land, They promoted sin and wickedness, and as a result brought judgment and condemnation and unrest and turmoil there upon the land so that all that was established in the reign of a good king was quickly lost and forgotten whenever a wicked king rose up in their place, the righteousness and peace established by the good was quickly wiped away.

And this is why we say that Jesus Christ. Is the only true king of righteousness and peace for in Jesus Christ, righteousness is perfected. He is the source of all righteousness. He is righteousness without any mixture, without any hint of sin. All of these other men had their righteousness, whatever they had by way of righteousness they received from him.

But even then, it was a mixture of righteousness and unrighteousness because they still maintained the flesh, that dead part of man that leads us to commit sins against God. But did Jesus have the flesh to contend with? No. And did he receive his righteousness from some outside source? No, but rather he is the source of righteousness for other men and all righteousness is found in him without any limitations, but it is perfected in our Lord and savior, Jesus Christ.

This is why it says in first Peter two 22 first Peter two 22 that he, Jesus committed no sin. Nor was any deceit found in his mouth. He committed no sin. That statement cannot be said of David. It cannot be said of Solomon. It cannot be said of Josiah. It cannot be said of Moses. It cannot be said of Abraham.

It cannot be said of any other man who has ever walked on the face of this earth that he committed no sin. It cannot be said of any of you. It cannot be said of me. That's certainly for true. But who can it be said of only of our Lord and Savior Jesus Christ King of Righteousness? He committed no sin nor was there any deceit found in his mouth Secondly his kingdom is an everlasting kingdom His rule will never come to an end We need not fear that Christ our King will die And that his successor will be a miserable wretch who is a wicked man who will subvert all the good that he has brought about because his throne and his dominion are an everlasting eternal dominion.

His rule will never come to an end and his throne is a throne of righteousness and a throne of peace and he will maintain that throne for all eternity. And then thirdly, Jesus has the power. Not merely to establish righteous laws, he has the power to write these laws on the very hearts of his people, on the hearts of men.

No one else has that ability, but Jesus has the power to do these things. As our king, he can take his good laws and he can write those righteous laws onto our hearts, change our natures, so that we become righteous. Righteous. Through him, he has the ability to do this to convert us to change us from being unrighteous to being in a state of righteousness.

This is what the gospel teaches us, how unrighteous men can be made righteous before God and how we can have peace with God as a result of this righteousness. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes. To the Jew first and also to the Greek.

For in it, that is in the gospel, the righteousness of God is revealed from faith to faith as it is written, the righteous shall live by faith. The gospel teaches us how we can be made righteous in the sign of God, not by our works, not by our deeds, not by our goodness. But on the basis of his righteousness through faith in him, we are made the very righteousness of God.

We receive his righteousness and then as a basis of his righteousness, we have peace with God. And in these ways, then Jesus Christ is the author. He is the source. He is the procurer and the dispenser of righteousness and peace to his church, to his people. He is the author of righteousness and peace. It all originates with him.

He is the one who established this plan by which to establish men in righteousness and to bring about peace. No man came up with this plan and said to God, God, we think it would be a great idea if you would send your son into the world, that he would be born of a virgin, that he would live a perfect life and down the cross for our sins, we raised for our justification.

Where did that plan come from? Who is the author of this plan by which Sinful unrighteous men are made righteous in the sight of God where men who have no rest and no peace with God There is the establishment of peace with him. God is the author of these things not man He is the source of righteousness and peace He is the fountain from which all righteousness comes and from which all peace resides.

Everything we have in terms of righteousness flows to us from Him. He is our righteousness. He is our peace. He is our wisdom. He is the source of all of these things for us. He is the one who procures righteousness and peace for us. This he did through his life, his death, and his resurrection. He purchased our righteousness and our peace with his own blood.

By offering his body and his blood as the basis for our righteousness and for our peace. And then he is the one that dispenses these things to his people in his church. Through his Holy Spirit. His Holy Spirit comes. And takes the very righteousness of Christ and gives it to us. He makes it ours as if it is our very own.

His Holy Spirit gives us peace with God. He works these things in our life. And ultimately, these things will be perfected in His people. His people will be conformed to Him. They will bear His image. The members of His kingdom will be made like Him. He is king of righteousness. He is king of peace. His people will be a people of righteousness and they will be a people of peace.

Is there any dissonance between Jesus Christ and His heavenly Father? There is perfect peace. Well, just as there is perfect peace between Christ and His Father, so there is perfect peace between the people of Christ and His Father. He is the one that establishes all of this on our behalf. And he will bring these things to perfection.

He will give us his righteousness and he will give us his peace and the peace that he brings to us will ultimately in the end be perfect, uninterrupted peace with God, eternal peace for his people established for them on the basis of his righteousness. It says in Revelation 21 verse four, it says there, Revelation 21, four.

He will wipe away every tear from their eyes, and there will no longer be any death. There will no longer be any mourning or crying or pain. The first things have passed away. All of those things related to this world and its futility and the result of the sin of Adam and the transgression. None of those things will be known in the life to come.

All of that will be done away with all of the miseries, everything that unsettles us and interrupts our peace, all of that will be removed and it will be perfect peace, perfect joy, perfect happiness in contentment and comfort with the Lord, unbroken fellowship with him for all eternity. The two greatest needs that we have are righteousness and peace.

We must be made righteous and we must have the establishment of peace. So that we can have a relationship with God. And where do all of these things come from? One source, who is our Lord and Savior, Jesus Christ. King of Righteousness and King of Peace. Jeremiah 23. Jeremiah 23. 23

verses 5 and 6. Says, Behold, the days are coming, declares the Lord. When I will raise up for David a righteous branch. And he will reign as king and act wisely and do justice and righteousness in the land. In his days, Judah will be saved and Israel will dwell securely. And this is a name by which he is called the Lord, our righteousness.

He will be righteous. He will be our righteousness and we will be saved and we will dwell securely with him for all eternity. He, and he alone is the only one and true King of righteousness. And there is no greater joy, no greater comfort that can be known among the children of man than to be a member of the kingdom of Christ, because there is no King who is so good and compassionate and kind to his people as King Jesus.

And this is why we ought to strive with all of our mind. To get an interest into his kingdom, to be a member of the kingdom of Christ and to rejoice every single day of our life. If we find ourselves to be a subject of his, what greater thing can there be? What greater blessing can God confer upon us than that?

We would be associated that he would be our God, that he would be our king and that we would be his people, the sheep of his pasture. Next, a seventh and final observation concerning Melchizedek, and this is found in verse three. Notice what it says there, 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.

Here the seventh observation is that Melchizedek received his priesthood. Without receiving it from someone else, right? There was no law of physical requirement that was the basis for his receiving of his priesthood, right? In terms of the scriptural narrative, especially as it relates to Melchizedek's priesthood, right?

That's the subject at hand. He's talking about a priesthood according to the order of Melchizedek. There is no record provided of his father, of his mother, of his genealogy, of the beginning of his days, of the end of his life. He just appears out of nowhere into the scriptural narrative, into the account, and then no sooner than he appears, he disappears and he's gone again and we never hear nothing more of him.

This in contrast to the promise of the seed in Genesis 315, there, the promise of the seed of the woman, this promise seed is traced down from father to son through the successive generations over and over again. So, for example, in Genesis chapter five, there is a strict exact genealogy. Recorded tracing the promise seed from Adam to Noah.

Then in Genesis chapter 11, there is a strict exact genealogy given tracing the seed from sham down to Abraham. And then from Abraham onward, there are records, exact records of the generations that arose in the nation of Israel as they descended from Abraham. Right from Abraham and then Isaac and then Jacob and then the 12 tribes in his sons and then those tribes the clans and the families and all of these things they kept very strict records of who came from whom right and they could record those things from generation to generation.

Right take any significant person in Israel's history. And we can discover who came before him, who his father was, who his grandfather was, who his great grandfather was, and we can discover who came after him, who his son was, who his grandson one was, who his great grandson was all the generations before and all the generations after.

So take, for example, Isaac, the son of promise. We know the beginning of his days. We know how old Abraham was when Isaac was born. He was a hundred years old. We know the end of his life. The Bible tells us how old Isaac was whenever he died. We know his genealogical record. We know who his father was. We know who his mother was.

Scripture records all of this information for us. And his role and his place in the history of redemption depended upon such things. The priesthood of Aaron and those men who took up that office, their legitimacy depended upon their genealogy. It was dependent upon their father and those who came before them, and then it passed on in successive generations to the son, to the grandson, so on and so forth.

It was dependent upon a law of physical requirement on this genealogical record. But that's not the case with Melchizedek intentionally, there is not recorded the beginning of his days, nor the end of his life, his father, his mother or his genealogy. And this was intentional, right? What is the purpose?

What is the reason that God did it in this way? So that in his person and in his priesthood, there might be a representation of the person in the priesthood of Jesus Christ before the establishment of the priesthood of Aaron. His priesthood was not dependent upon a law of physical requirement, but was received in an extraordinary call from God.

And Melchizedek was not a priest illegitimately. Absolutely. He received it in a legitimate way. So if another priest arises later in the future, not of the order of Aaron, not on the law of physical requirement, is there a precedent already established for this priesthood and for its legitimacy and for us to defer to it?

Absolutely. This is the point that he is making all in contrast to Aaron and to Levi. Where the high priest derived their legitimacy to serve in that office by this law of physical requirement, Hebrews 7 16, he'll, he'll talk about this throughout this section, but Hebrews 7 16 says who became such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

Now, he did not become high priest on the basis of a law of physical requirement. This was not true of Eleazar, who was the successor of Aaron. It was not true of Phinehas, who was the successor of Eleazar. They received their priesthood on the law of a physical requirement, because they could prove through their genealogical record that they were descendant from Aaron, and therefore they had this legitimacy to take up this office and to serve in this role.

And if we remember Ezra chapter 2, here in Ezra, we remember that when the people returned from their captivity, some of these records were hard to prove. Some things had been lost and they were not able to prove their genealogy. And when that was the case, they were not permitted to serve in the temple until such things could be established until there could be the proving of these things.

Ezra chapter two 61 says of the sons of the priests, the sons of Habia, the sons of Hakos, the sons of Barzilla who took a wife from the daughters of Barzilla, the Gileadite. And he was called by their name. These searched among their ancestral registration, but they could not be located. Therefore, they were considered unclean and excluded from the priesthood.

The governor said to them that they should not eat from the most holy things until the priests stood up with the Urim and the Thumen. There, they could not prove their ancestral record. That they were of this tribe and of this people that were called by God, given this. Duty of serving and the office of Levite and in the office of priests and until such things could be confirmed.

And if they could not confirm it by their ancestral registration, then once the priesthood was reestablished, then they would submit it to God by the case of the woman and the Thuman. And then they would determine it on that account. And if according to the wisdom of God and the will of God, it was so determined.

Then they would be allowed and permitted to serve as priests, but if it was not, then they would be excluded from taking up those things. There was then in the priesthood of Aaron this law of physical requirement, but that's not the case with Melchizedek and it's not the case with his priesthood. Thus his priesthood is again seen to be superior to that of Aaron.

And again, all of this done intentionally by the Lord in order to establish in Melchizedek, this illustrious example of the person and the priesthood of Jesus Christ, right? In this way, then Melchizedek is made like the son of God and remains a priest perpetually. He is made like the son of God. He represents, he symbolizes.

The son of God in this way, and in this way he is made like him, meaning that his priesthood, the priesthood, according to Melchizedek is a perpetual priesthood. It is in a sense an eternal priesthood, and in that way it represents the priesthood of Christ. This in contrast to Aaron's priesthood, which was always an only temporary Melchizedek represents.

The person and priesthood of Jesus Christ and every description listed here is in one way or another fulfilled in our Lord and Savior, Jesus Christ, as relates to Jesus is human nature. He was without father. And so here it says that Melchizedek was without father as relates to his divinely nature. He was without father or mother.

And here it says that Melchizedek was out without mother as it relates to his priesthood. He was without genealogy. Though there are two genealogies that trace the ancestry of Jesus from Adam in the Gospel of Luke and from Abraham in the Gospel of Matthew. Those genealogies say nothing about his legitimacy to serve in the priesthood, right?

But in terms of him being a high priest, there is no genealogy that is presented that gives Jesus this legitimate role to take up and be the successor of Aaron. And this is because his priesthood is not dependent upon a law of physical requirement. And in that way, Jesus is

without genealogy. So as to his divine nature, he is without beginning of days and he is without end of life.

He had no beginning of his days and he had no end of his life. And then as it relates to the resurrected human nature of Jesus Christ, he is without end of life because now as a man, he will live on forever and his life will never come to an end. And since as a man, Jesus has the power of an indestructible life.

Then when he takes up the office of high priest, when he takes up his throne, a throne of righteousness and peace, he will never relinquish those roles. But we'll live for all eternity to make intercession for his people and to rule and reign righteously and to give peace to his people. He abides forever as priest for all eternity.

He lives for our salvation. His execution of the role of high priest is the foundation of all of our righteousness and the establishment of our peace with God. So in him then. In Christ, the entire mystery of divine wisdom, the inconceivable perfections centered on the person of Christ, how it is. That he is the most excellent and glorious high priest over the church.

This is the principle design of the gospel of Christ. To demonstrate and to declare that all the treasures of divine wisdom and glory are found, they are hidden in Jesus Christ. And if we would know the wisdom of God, who must be our teacher? Where must we go to be taught the mystery of the wisdom of God only in Jesus Christ?

He is the key that unlocks all of the mysteries of God. Everything is found in his person. It says in Colossians chapter 2 verse 3. Colossians 2, 3 concerning God's mystery. God's mystery, he says, that is Christ himself. God's mystery is Christ himself in whom are hidden all the treasures of wisdom and knowledge.

There is no wisdom. There is no knowledge of God that we can come to know, leading to salvation, that we can understand apart from Jesus Christ. He is the very wisdom of God. He is the mystery of God. The unfolding of divine wisdom is centered upon his person and upon his priesthood. Had Jesus not had a divine nature.

Then he could not have been the exact representation of the image of God. Had Jesus not had a human nature, he could not have been a suitable, suitable representative for us. Had he not taken up the office of high priest, then he could not have offered a sacrifice for our sins. He could not have offered his own body and his own blood for our redemption.

Without His person and without His priesthood, Jesus would not be for us King of Righteousness and King of Peace. But with Him ministering on our behalf, He has become for us both our righteousness and our peace. And He is the only one who can redeem sinful men. He is the only one who can make us righteous and who can restore peace with God.

And He does so. Through his office of high priest, where he comes before God and he offers gifts and sacrifices for our sins that actually bring about atonement and bring about the



forgiveness of sins and reconciliation with God and establishes peace with him. So then who should we look to for our salvation?

Christ in Christ alone, we should put all of our hope, all of our confidence, all of our trust in him. In our great high priest and in our great king, who is our king of righteousness and who is our king of peace, who is our Lord and Savior, Jesus Christ, everything we need is founded in him. So why would we look to something else?

Why would we trust in our own measly works in our own measly worthless goodness as something to commend us to God when we have Christ, who is there as our high priest, he is the one that commends us to God. So, Lynn, let us put our hope in him and in him alone and know that in Christ we have the favor, the acceptance, the approval of God, and we can draw near to him with confidence and receive grace and mercy to help us during our time of need.

Let's pray. Heavenly Father, we come to you, Lord. Lord, what mind can even begin to conceive or to understand, Lord, all of the perfections of your wisdom. Lord of your righteousness, of your peace, of your grace and mercy and your goodness that rest in our Lord Jesus Christ. Lord, we see that all of your attributes, Lord, they are all revealed to us.

Lord, we see them so clearly displayed in the person and in the work of Jesus Christ so that we can say with full confidence that there would be no knowledge of you apart from him. , no knowledge that would result in our salvation and in the true worship of God that we did not receive through our Lord and Savior Jesus Christ.

Lord, we are so grateful for all that you have done for us in Him that you have sent him to come and to be a high priest for us. Lord one who has his office not on the basis of some genealogy, not because his father was descended from the household of Aaron. But who has this legitimacy because of the power of an indestructible life in an extraordinary call from you and in an oath that you have sworn to him, Lord, he has received this right to stand as high priest over the household of God and to offer gifts and sacrifices for our sins that can actually redeem us and reconcile us and grant to us peace with you, Lord, we thank you that.

You have raised him up to be king of righteousness and king of peace over your people and Lord, we see and we confess that in him, Lord, he is the only true king of righteousness and peace. He is the only one who can change us, Lord, who can purify us of all unrighteousness, who can write your law upon our heart and Lord, make us perfect in your sight.

He is the only one who can bring and reconcile. Holy a holy God with sinful man only through his blood, only through the offering of his body once for all, Lord, we thank you for putting such a king over your people, Lord, of establishing such a kingdom of righteousness and peace and Lord that we who are your enemies by nature, Lord, that you would take us as your own people, Lord, that you would convert us and deliver us from our Lord, from the slavery to sin and Lord that you would bring us and translate us into this kingdom of light, Lord, why would you be so gracious to miserable creatures such as us?

And yet, Lord, in the gospel, we see that this is exactly what you have done, Lord, in order to manifest the goodness of your grace and Lord, your kindness toward us. So Lord, may we marvel at these things. May we never grow tired of meditating and rejoicing in all that Christ has done for us and all that you have done in order to bring about our redemption.

And Lord, we pray that it might motivate us to offer our very lives to you in service and in obedience to you. Lord, we pray that his rule would be seen in our life. Lord, that he would establish us more and more in righteousness. Lord, we know. Lord, as we have read and talked about today, that we have been justified in your sight and we do have peace with you.

And yet, Lord, we know that in terms of our experience and in terms of our daily living, Lord, we still have the remnant of the flesh and the flesh will overpower us at times in that Lord, we will commit deeds of unrighteousness. And that when we do such, Lord, though our eternal peace can never be interrupted, yet our present comfort and peace, Lord, is interrupted in by these things.

But Lord, we don't want that to be the case and we want you to more and more conform us to the image of Christ so that what we are positionally in him, Lord, that that is manifested practically and experientially in our life. In that we live a godly and a righteous life, and we pray, Lord, that you might give to us more of your comfort and more of your peace.

Lord, as we go throughout this life, and that you might bring it to its perfection in the life to come. So, Father, we thank you and praise you for all that you have done for us. And, Lord, may our lives be a never ceasing, Lord, song of praise and thanksgiving to you for all that you've done. And it is in Christ's precious name that we pray.

Amen.