Sermon Transcript
11.09.2025
Hebrews 7:1-3

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- Good morning. Please turn to Hebrews 7.
- As you do, I would like to make you aware of a very important date as this past Friday, November 7, was the 11 year anniversary of the Guinness Book of World Records for the longest sermon ever preached at 53 hours and 18 minutes. Today, we aim to beat that!
- Just kidding, ironically, this might be one of the shorter sermons I've done in a few months!
- But back to the marathon sermon, it took place over a period of Friday to Sunday with members coming in and out in pre-arranged shifts, because he had to have at least 10 people present at all times and was allowed very limited breaks.
- In fact, his limited breaks meant that he had to eat in the middle of the sermon, for instance eating steak and lobster at the 36 hour mark while preaching through the Sermon on the Mount.
- And where was this speech marathon accomplished? Florida.
- And that kinda makes sense since there's a certain Florida man stereotype. No offense to Floridians, but a pastor eating surf and turf during a sermon kinda fits the whole Sunshine State vibe.
- That said, this wasn't just for entertainment value, it was a fund raiser for a local charity that the church supported.
- Now, I don't know how good the sermon was, I haven't listened to it, but regardless, I can assume that this took a lot of work. 53 hours is about a years worth of sermons.
- He had some 200 pages of notes and 600 powerpoint slides, which sounds pretty similar to Ed's first draft of his TEC classes.
- The flow of the sermon stretched from Genesis to Revelation to show the overarching story of God's redemptive plan, to connect the dots from Adam to Abraham to Moses to David to Jesus and then from Jesus to Peter and Paul.
- The point was to show how the old and new testaments are inextricably intertwined and interrelated. You can't understand the new apart from the old or vice versa.
- We really see that in a book like Hebrews where the author is constantly taking us back to the Old Testament. Back to the wilderness and to the tabernacle and to the temple and the priesthood and the law and the old covenant, back to these types, these shadows, that point toward the ultimate substance that is Christ and the new covenant.
- In order to understand the new, we need to see the similarity and dissimilarity with the old. And so today, we'll need to have an appreciation for that Old Testament context as we encounter a rather mysterious character named Melchizedek.
- So let's pray and then we'll dive in.
- Self, others, me.

- After 6 months of plodding through Hebrews, we've finally come to the main body of the letter. The meat so to speak.
- The author has been building to a crescendo to the ultimate implication of the supremacy of Christ. Christ is greater than the angels in chapters 1 and 2. Greater than Moses in chapter 3. Greater than Joshua in chapter 4. But now we get to the real heart of the book, Christ's superior priesthood.
- For the next 4 chapters, we'll see that expounded in numerous ways. Christ is better. He's a better priest than the Levitical or even Aaronic priesthood. He's offered better sacrifices. He's established a better covenant built on better promises and a better law.
- And that will function to encourage the readers to hold fast. To not recant, to not drift.
- Remember the context. As the Hebrew Christians are facing persecution, there's a temptation to leave the church to go back to the synagogue, but the author says that the Mosaic system is bankrupt. Its obsolete.
- To go back would not only be foolish, but futile and fatal.
- And to make that point, the author upholds the supremacy of Christ's priestly ministry and the sufficiency of His sacrifice.
- We'll start to unravel that this morning, although today is really more like an intro, a sneak preview of things to come.
- Technically this passage goes all the way through vs. 10, but I found that to be too much info to cover in one sermon, so I've broken it up and this morning we'll encounter a number of ideas that will be developed a bit more in detail next week.
- Hopefully that not only gives us a chance to breathe a bit this morning, but creates some anticipation to finish the passage next week.
- Also, just as a heads up, this passage will probably feel a bit more like a class than a sermon, but that's just the nature of this particular text as its getting us back into the flow of the book.
- With that in mind, let's look at vs. 1.

***For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him…* (Hebrews 7:1)**

- Last week we ended our text with Hebrews 6:20 which says:
    - *where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek*. (Hebrews 6:20)
- Now, the author has been dancing around Melchizedek for a while.
- We first encountered him in 5:6 where we read:
    - *as he says also in another place, "You are a priest forever, after the order of Melchizedek."* (Hebrews 5:6)
- A few verses later in 10 we read:
    - *being designated by God a high priest after the order of Melchizedek.* (Hebrews 5:10)

- So he's been building momentum to this, but then we took a parenthetical break from the argument about Melchizedek in order to warn against the dangers of sluggishness and apostasy. In a sense, chapter 6 was a digression. The author left the main flow of comparing and contrasting Christ to the Old Covenant, but in another sense it was within the flow of the book since it dealt with the theme of apostasy which we've seen is a major motif of the book.
- But having established the danger, he now takes up the Melchizedekian mantle again in chap 7.
- But why is he talking about Melchizedek at all?
- Well, because he's already quoted from Psalm 110:1 which begins
    - *The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."* (Psalm 110:1)
- We saw that quoted in chapter 1:13
    - *And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"?* (Hebrews 1:13)
- You may recall that Psalm 110 is the most quoted OT passage in the NT. So, for example, Christ uses it to confound the Pharisees with the question, how can the Messiah be called the son of David, if David calls him Lord? Fathers don't generally call their sons Lord after all.
- Paul expounds upon Psalm 110 as well in various places, but Hebrews is the only book to focus on verse 4 which says:
    - *The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."* (Psalm 110:4)
- In other words, the author of Hebrews finds something here in Psalm 110 that helps to make the case that he's making regarding Christ. You may remember that I've mentioned that no other NT book comes right out and calls Christ our high priest and yet Hebrews devotes multiple chapters to it as a, perhaps THE dominant image of the book.
- Like the angels and Moses and Joshua, Melchizedek is a useful foil, a type, a shadow to point toward fulfillment in Christ. In Melchizedek, we see something that helps us to understand the priestly ministry of Christ.
- Over the next few weeks, we'll see a number of similarities that will be put forth, but we'll look at the first few today.
- Now, if the author of Hebrews has Psalm 110 in mind and the promise that the Messiah would sit at the right hand of the Father, as he keeps reading the Psalm, he comes across the mention of Melchizedek in vs. 4. That naturally leads him to the only other place that Melchizedek appears in the OT and that's Genesis 14.
- Its not a long account so let's set the stage with some context and then read it in its entirety
- In Genesis 14 there's an account of this major military battle between nine kings in the area surrounding the dead sea. In this battle Lot, the nephew of Abraham though he was still called Abram at this point, was captured and taken off as a prisoner of war.

- Well, Abram hears about it so he grabs his go bag and AR and some buddies and set out to bring Lot back and that's exactly what happens. He catches up to the captors and frees the captives and comes back with all the spoils of war and then we read in 17-20 of chapter 14:
    - *After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything.* (Genesis 14:17–20)
- That's it. Literally. That's all we read about Melchizedek until he reappears in Psalm 110. And then nothing else until Hebrews, but receives nearly 5 chapters worth of attention in the New.
- He's mentioned in 5 total verses in the OT, and yet this relative nobody, this flash-in-the-pan, one hit wonder of the OT, so infatuates the author of Hebrews that he devotes almost 5 chapters to expound the analogy.
- So what's so significant about him?
- He kinda reminds me of Tom Bombadil in the Lord of the Rings. You get the sense that he's incredibly important and yet he's clothed in mystery. So mysterious that Peter Jackson just left him out of the movies.
- But to understand Melchizedek's consequence, go back to Psalm 110. The psalm begins:
    - *The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!* (Psalm 110:1–2)
- So this is a messianic character. And when we talk about the messiah, we know that the word messiah is an English version of meshiach, which means anointed. Likewise with the word Christ. Meshiach is Hebrew. Messiah is English. Christos is Greek. Christ is English, but all of those mean the same thing and that is the anointed one.
- So who is anointed? Well, in the OT, prophets, priests, and kings were all anointed in commissioning them to their offices, but the primary connotation attached to the Messiah was his role as king. We see that in Psalm 110 where the messiah carries a scepter and is ruling in the midst of his enemies. As Jesus asked, who son is the Messiah, and everyone knew that He was the son of David, that is the king.
- So the messiah is king. But then we get to vs. 4 and read this:
    - *The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."* (Psalm 110:4)
- So now he is priest. But how could he be both priest and king? Priests are from the tribe of Levi and kings are from Judah. Hebrews will explore that question later in chapter 7.
    - *For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.* (Hebrews 7:14)
    - We're building to that.

- But for now, suffice to say that the author finds in Psalm 110 an answer to this question for there we meet someone who exercised both kingship & priesthood. He is king of Salem & also priest of the most high God. Remember the significance of that particular combo, a priest king.
- That's what he is trying to explain. How could someone hold both offices of king and priest?
- We'll get to that, but first, he wants to highlight the fact that Melchizedek blessed Abraham. The content of the blessing isn't highlighted, just like the content of God's promise to Abraham wasn't the focus last week. Last week, what God promised was less important than THAT He promised and THAT He guaranteed that promise with an oath.
- Likewise today, WHAT Melchizedek said in blessing is less important than THAT he blessed. The significance of the blessing will be expounded next week, but for now, just notice the direction of the blessing.
- The same way that an oath goes in one direction, someone swears by something greater than themselves, so a blessing goes the opposite direction, someone greater blesses someone of lesser role. You might say that an oath goes up, from lesser to greater and a blessing goes down from greater to lesser.
- So God blesses His people. A father blesses a son. A master blesses his servant. A king blesses his people. The blessing moves from greater to lesser. That will be a major focal point next week.
- For example, vs. 7 says
    - *It is beyond dispute that the inferior is blessed by the superior.* (Hebrews 7:7)
- So Melchizedek is a king and priest and he blessed Abraham.
- That's the significance so far. That will be fleshed out in the coming weeks, but let's move on to verse 2.

***…and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace.* (Hebrews 7:2)**

- In the Genesis 14 story, we read that Abraham gave a tenth of the spoil to Melchizedek. Again, that will come into focus next week as the author will specify how that images the law of the tithe given to support the priesthood.
- But here its just a passing reference so we want press pause for now. Again, we're just previewing a bunch of things this week before coming back next week and really taking some time to understand the significance.
- So having rehearsed the basic thrust of the story. Abraham returned from battle. Melchizedek blessed Abraham. Abraham gave him a type of a tithe.
- After retelling the story, the author begins to draw out some of the parallels.
- He begins by talking about the significance of a name. Now, most of us don't have highly significant names.

- People ask us all the time about the significance of my daughter Larken's name and the fact is that there was no original significance. Kaci just liked the name and really wanted to name her Larken, but I was originally unconvinced until I did some research on the Lark and found a line in the Canterbury Tales that says, "the busy lark, herald of the day, salutes in song the morning gray." I loved that imagery for a couple of reasons. First, I was named after Geoffrey Chaucer, author of the Canterbury Tales and second, because I struggled for most of my life with depression and so I loved the image of a bird singing in the midst of the gray. That became my prayer for my daughter, that she wouldn't have to live in the melancholy. From that point on, I was all in on the name Larken.
- Some of you have similarly significant names. Some not so much, but in the Bible, names often have a whole lot of meaning.
- Adam's name corresponds to his origin and his role. He is a man of the dirt.
- Woman's name corresponds to her origin and roles. She shall be called ishah for she comes from ish, woman for she comes from man. And Eve as the mother of all living.
- Noah, Abraham, Sarah, Isaac, Jacob, Israel, Peter and so forth all convey something about that person's identity and role.
- So the author highlights that trend with Melchizedek. To understand who he is, we must understand his name.
- And to understand his name, we need to have a really brief Hebrew lesson.
- The Hebrew alphabet consists of 22 letters, all of which were originally consonants. And most words had a tri-consonantal root. By that, it just means that the word is formed around 3 consonants.
- And that's significant for 3 words that occur in our passage today. We'll encounter three words from the Genesis story of Melchizedek that will fit this pattern.
- So let's look at the name Melchizedek. Remember that ancient Hebrew didn't feature vowels so let's get rid of those and we are left with MLCHZDK, which looks like a fairly strong password or license plate, but not a great name.
- In English the CH is two letters, but in Hebrew, thats only one letter. So you might have instead MLKZDK.
- Bearing in mind that the meaning of words was typically in a tri-consonantal pattern, we might read that as two words: MLK – ZDK.
- What does MLK mean? Well, like the civil right leader's surname, MLK carries the meaning of king. We would see that also in names like Malachi or Molech. Anytime you see a Hebrew name with M, L, and the CH or K in that order, that means king. The vowels would then determine whether the meaning is my king or the king or son of the king or whatever.
- What about ZDK? Well, that root refers to justice or righteousness or equity. We see it in other names like the sons of Zadok in David's day and Adonizedek in the book of Judges.
- This is what the author means when he writes, "He is first, by translation of his name, king of righteousness."

- He then states that he is the king of Salem which Moses had written in Genesis. Most scholars believe that the Salem that was referenced was Jerusalem, but that isn't important to the author's point. What is important is the meaning of Salem.
- Again, looking at the three root consonants, you get: SLM. This same root appears in words such as Solomon, Absalom, which means my father is peace, shalom (like the "ch," the "sh" sound represents one letter in Hebrew). This SLM root carries the meaning of "wholeness" or "prosperity" or "peace" which is why the author states "that is, king of peace."
- Although the author doesn't mention it, it might also be significant that of all the kings who are mentioned in the Genesis 14 account, Melchizedek is the only one who didn't go to war. So there could be another connection there to peace. But, again, since the author doesn't mention that, we probably shouldn't make too much of it.
- Regardless, he is the king of righteousness and king of peace.
- And again, there is a hint in that which parallels the Messiah. We see that combination of the attributes of righteousness and peace associated with the Messiah in a few places. For example:
    - *Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.* (Isaiah 9:7)
    - *Behold, a king will reign in righteousness, and princes will rule in justice.* (Isaiah 32:1)
    - *And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.* (Isaiah 32:17)
- And Psalm 72 which speaks of the "royal son" with dominion to the ends of the earth, to whom all kings fall down and all nations serve, it says:
    - *In his days may the righteous flourish, and peace abound, till the moon be no more!* (Psalm 72:7)
- So, yet again, there is a prefiguring, a parallel, a shadow. Melchizedek was a picture of a king who reigned with peace and righteousness. And obviously Jesus is the full and final fulfillment of that.
- As we've mentioned before, this is called typology. You can't understand Hebrews without understanding typology.
- What is typology?
- Well, the word comes from the Greek tupos meaning pattern of example. Here are a couple of places that word is used in the NT:
- In 1 Corinthians 10, after talking about Israel passing through the sea and eating the manna and drinking from the rock, we read this:
    - *Now these things took place as examples for us, that we might not desire evil as they did.* (1 Corinthians 10:6)
    - The word examples there is tupos.
- Israel passing through the sea and eating the manna and drinking from the rock is some sort of picture of our own experience as the Church. It is a type, a parallel.

- Or, as we'll see later in chapter 8
    - *They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain."* (Hebrews 8:5)
    - The word pattern there is tupos.
    - The tabernacle was a picture, a copy and shadow of the true dwelling place of God.
- Or, as we see in Romans 5:14,
    - *Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.* (Romans 5:14)
    - Adam was a type of Christ. Like Adam, Christ represents all of His descendants as our federal head and His actions are imputed to us.
- Those are examples, so how would we define it.
- Well, typology is the idea that God has embedded a certain correspondence between events, institutions, and persons of the old and new testaments. In other words, there are divinely designed similarities between things that we find in the two testaments. For instance, there is an intentional parallel between the temple and Christ's body, or between the Passover lamb and Christ's sacrifice, or between Israel's temptation in the desert and Christ's wilderness temptation. Typology is the study of those parallels. Not every similarity is a typological parallel, just because two things happen to be similar, that doesn't mean that its a true type, but when the parallel is intended by God, that's what matters.
- And 1 of the features we always see in typology is that the fulfillment is greater than the original picture. Or, to use the language of Hebrews, the substance is greater than the shadow.
- As Tom Schreiner says:
    - *Biblical typology is characterized by escalation. This means the fulfillment is always greater than the type.* (Tom Schreiner)
- So, for example, speaking of Himself, Jesus says in Matthew 12:
    - *I tell you, something greater than the temple is here.* (Matthew 12:6)
- The temple is a type, a picture, but Jesus is the antitype, the true and better temple, the ultimate fulfillment of what the temple was just a shadow of. The temple tells us something about what God desires and requires, but it doesn't tell us everything. The seed is there, but not fully blossomed. For that we need Jesus.
- Or later in Matthew 12 He says:
    - *The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.* (Matthew 12:41–42)

- Notice the parallel. Jesus is both like Jonah & Solomon, but also unlike them in that He is greater.
- That's escalation. That's typology.
- And that's what we see throughout Hebrews.
- Jesus is like the angels in some sense, but not in every sense since He is Creator and they are created. He is like Moses in some sense, but better. He is like Melchizedek, but better.
- Knowing about the escalating feature of typology helps us to avoid the error of some who have mistakenly believed that the author is saying that Melchizedek was a pre-incarnate Christ or something.
- The author isn't saying that Melchizedek is actually Christ, but that there is similarity even as there is corresponding dissimilarity. Christ is like Melchizedek, but also better.
- The similarity is what draws our attention, but the superiority is what really captivates us.
- And so we can apply that concept of escalation to this text and see that if Melchizedek was the king of righteousness and king of peace, how much more is Christ the one who truly reigns in righteousness and peace.
- Indeed, it is an infinite and eternal righteousness and peace as we read in Isaiah 9:7 which we referenced earlier:
    - *Of the increase of his government and of peace there <u>will be no end</u>, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness <u>from this time forth and forevermore</u>. The zeal of the Lord of hosts will do this.* (Isaiah 9:7)
- The rest of the book will show how Christ has granted peace and righteousness as a result of His sacrifice, but here we just get a little foretaste.
- Let's keep going. Vs. 3.

He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. **(Hebrews 7:3)**

- Now, again, we need to remember the theme of escalation and the idea of an analogy.
- In particular, we need to know that the author is not saying that the man Melchizedek was actually eternal or immortal.
- To understand what he's doing, think back to Genesis. Melchizedek suddenly appears with no character introduction. There's no listing of his ancestry, no genealogy.
- That's significant because there was a rule in Jewish interpretation that in Latin is non in tora non in mundo which means if it isn't in the Torah, it isn't in the world. The idea is that if it isn't in the records, it doesn't exist.
- You see that a bit in the book of Nehemiah if you recall where certain people came forward to be counted as priests and it says this:
    - *These sought their registration among those enrolled in the genealogies, but it was not found there, so they were excluded from the priesthood as unclean. The*

governor told them that they were not to partake of the most holy food until a priest with Urim and Thummim should arise. (Nehemiah 7:64–65)

- Being able to prove your genealogy was a big deal. Especially for a priest. It was such a big deal that these men were assumed to be excluded until their ancestry could be proven.
- And yet Melchizedek has no listed ancestry in Genesis.
- Which must mean that there is a precedent for priesthood apart from the Levitical office. That will be the point the author will exploit. In a figurative sense, he has no father or mother, no beginning of days.
- Now, again, this is similar, but also dissimilar to Jesus. Obviously, this can't apply literally to Jesus since He has a Father. He has a heavenly Father and a legal father in Joseph and even has a genealogical record in both Matthew and Luke. So the author is not saying Melchizedek is Jesus or that they are literally the same. Its an analogy.
- And since Melchizedek's death isn't recorded either, then the author stretches the analogy and says that he resembles Christ in a perpetual priesthood.
- Again, this doesn't mean that Melchizedek didn't die. Just that his death isn't listed, and according to Jewish tradition, if it isn't listed, it didn't happen, so that provides a parallel, a type, a shadow, an analogy. Notice the word "resembles." He resembles. There is a resemblance, but there is a difference between a resemblance and the exact thing.
- That was the essence of a big debate in the early church over Christ's relationship to God. Did He resemble God. Was He of a similar nature to God as Arius said, or of the same nature as Athanasius said?
- We would say that Christ doesn't resemble God, He is God.
- But Melchizedek isn't Christ. He resembles Christ.
- And you might actually translate the verb resembling as having been made to resemble. Its actually a perfect passive in Greek which suggests that he was made to resemble. Who made that resemblance? God. Remember that's an element of typology. It isn't just a vague resemblance, but a divinely intended resemblance. In other words, God designed the resemblance. God intended Melchizedek to prefigure Christ in some ways.
- Again, think about the nature of typological escalation. That's a big phrase, but you should be understand it by now if you understand typology and you understand the idea of escalation, a greater fulfillment.
- The point is that if Melchizedek resembles a perpetual priesthood, how much greater is Christ who actually establishes a perpetual priesthood, the Son of God who actually truly continues as a priest forever.
- Melchizedek is a shadow of a perpetual priesthood, Christ is the substance.
- As Psalm 110:4 said
    - *The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."* (Psalm 110:4)
- BTW, notice the language of the LORD swearing. Remember how significant that was last week. The Lord has no need to swear because He is trustworthy and true. So when

He swears He does so for our sake. He does so to underline and italicize and emphasize His promises.

- He will not change His mind about the perpetual ministry of His Son and about its eternal efficaciousness.
- We've seen the importance of the eternality of the Son already as that was used in chapter 1 to show why He is superior to the angels, but now we see another implication of His eternality and that is His perpetual priestly ministry and that will then form the basis for why we can have confidence that His work is effective and sufficient. That is what chapters 7-10 set out to prove.
- Christ's priestly service supersedes the Levitical and Aaronic priesthood because it has no need for repetition. It's once-for-all nature is perpetually valid.
- Not to get too far ahead of ourselves, but just so you can see where this momentum is leading, look at chapter 10:
    - *But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.* (Hebrews 10:12–14)
- Notice the emphasis on the single sacrifice, the single offering, the sufficiency and efficacy of His work.
- Christ's work is done. It is finished. Tetelestai. There is absolutely nothing that we need to add to His work. God has promised and He has sworn and He will not change His mind.
- On this basis, we can have a perpetual righteousness and peace because Christ is a new and better Melchizedek, king of righteousness and king of peace.
- Let's pray.

Communion

- Fence table
- As we prepare to partake of communion and I was thinking about how to tether the table to the text and I thought of Genesis 14 and a part of the story that the author of Hebrews doesn't bring out.
- Its in vs 18 which says:
- *And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)* (Genesis 14:18)
- Melchizedek blesses Abraham and gives him bread and wine in celebration of victory over his enemies and the rescue of Lot.
- I obviously see in that a vivid picture of the gospel. Christ has accomplished victory for us. He reigns over His enemies, having defeated Satan and death and having rescued us from captivity.
- And as Melchizedek gave bread and wine, so Christ has given us bread and wine as a sign and guarantee of His perpetual covenant.
- In this meal is a promise, an assurance of divine pardon. A guarantee that our sins are forgiven. Fully, freely and forever for Christ's priesthood is eternal.
- So take a second and confess your sins, repent, ask God's help to put them to death, and then respond in thanks that this meal isn't premised on your perfections, but His. I'll give you a second and we'll partake together.
- On the night…