

Text: Hebrews 7:1-3

Title: "Christ our Melchizedek"

Time: 5/3/2015 pm

Place: NBBC

Introduction: The great reformer, Martin Luther, said once of the Word of God, "In Scripture every little daisy is a meadow."

The author of Hebrews has found in Genesis 14 a little daisy, and he is showing us how within that singular daisy we can find a beautiful meadow. The daisy is Scripture's description of Melchizedek, and the beautiful meadow is full of the glories of the Lord Jesus Christ.

It is as though the author is unwrapping a truly beautifully wrapped present of a beautiful gift. The gift wrap is astoundingly beautiful. It is the person Melchizedek who appeared to Abraham in Genesis 14. It is his priestly order described for us in the words of Psalm 110, "The Lord said unto my Lord. . . Thou are a priest after the order of Melchizedek." The beautiful gift wrapping is Scripture's amazing divine revelation of Melchizedek.

What is wrapped within is Jesus Christ, our royal priest. Adolf Saphir describes Bible passages about Melchizedek this way: "Is not the casket also golden which contains the invaluable jewel? If the spirit and substance were God-given, has He not also clothed it with a body prepared and perfected by His own omnipotent and all-wise hand? We believe that Scripture is given by inspiration of God. We do not believe it possible that this book, world-wide and eternal in its character, could have been written by holy men, unless they were moved by the Spirit, who searched the

deep things of God, and guided by Him who was, and is, and is to come.”

And so our author opened his Bible to Genesis 14 and Psalm 110, pulled out the truth beautifully wrapped in its words about Melchizedek, and now in Hebrews 7 he begins to pull away that wrapping and to show us what is inside. What we find wrapped up in Melchizedek is Christ, our Melchizedek. That is the title of our study this evening, and I want us to notice together what the author tells us we find true about Jesus Christ in the revelation of Melchizedek to Abraham.

I. In Christ, our Melchizedek, we find the priesthood of the Most High (v. 1a).

Illustration: I had a wonderful time with my wife and son in North Conway Friday evening and Saturday. One of the brothers in the Lord we saw there is the former basketball coach of my older son’s team. He is 6’10” tall. He looked taller in that little church’s basement. There is something impressive about seeing a really tall person.

Even more impressive was the sight of Mount Washington from North Conway. When it comes to mountains in that region, it is the most-high mountain. It is more impressive because its snow-capped peak is higher than anything else around. There is a Mount Washington state park, but no state park for the other peaks around it.

Application: Our God is the Most High God. There should be something very impressive to us about our God’s height as the Most High God. This is a part of His attribute of holiness.

Acts 7:28-50, "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, 'Heaven is my throne, and earth is my footstool: what house will ye build me?' saith the Lord: or 'what is the place of my rest? Hath not my hand made all these things?'"

So in Christ Jesus, we have a holy priest because He occupies the priesthood of the Most High God (see 7:26). Our God is holy, and His Son our priest is holy. We should be a people who treat Him that way. We should seek to be holy like He is holy. We should find ourselves beneath Him looking up, never over Him looking down. We seek to conform to His will; we do not try to get Him to conform to ours. We worship the Most High God; we turn away from the idols that cause us to neglect the worship of Him.

II. In Christ, our Melchizedek, we find the source of victory and blessing (v. 1b).

Illustration: We could use some victory and blessing in our dark day. The Supreme Court is hearing arguments regarding whether marriage laws in four states that define the institution as between one man and one woman are unconstitutional. I spent some time all week with other pastors, and many are concerned. It may well be that we are watching our religious freedoms disintegrate before our very eyes.

Application: Well, Abraham fought some enemies in his day. We saw last week from Genesis that he gave the Most High God credit for the victory he experienced, and he was careful to refuse payment from the king of Sodom. He saw the Lord as the source of his victory and blessing.

Our author tells us that Melchizedek blessed Abraham, and he means to tell us that Jesus Christ is the source of victory

and blessing in our lives, come what may. In Rom. 16:20, Paul encouraged believers in that town, where he would a few years later lose his head to Nero, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

The early church was a persecuted church, and they needed to know that in spite of their suffering, Jesus Christ is the source of victory and blessing. In our day of coming persecution, we can know that Christ is our victory and our blessing. He shall not fail us, come what may.

III. In Christ, our Melchizedek, we find the object of true worship (v. 2a).

Application: The Bible tells us that God loves a cheerful giver. That is the only reason to give, because God loves it. It is an act of worship toward Him.

When Abraham gave tithes to Melchizedek, he was performing an act of worship towards him. You will remember that he did so understanding that Melchizedek was the priest of God Most High, and that he called God Most High the possessor of heaven and of earth. Abraham had been promised the land of Canaan, but he had not yet come into possession of it. He had to purchase a burial place from others to give his wife a proper burial. But He worshipped the possessor of heaven and earth with this tithe. God had given him the victory, God had given him those spoils, and God would get a tithe.

Do we worship Christ with our possessions that way? In Him we find the object of true worship, and God, the possessor of heaven and earth, loves a cheerful giver.

IV. In Christ, our Melchizedek, we find the King of Righteousness and Peace (v. 2b).

Application: Melchizedek teaches us that righteousness and peace go together in the rule of God over our lives.

This is true of our salvation. Rom. 5:1, "Therefore, being justified [declared righteous] by faith we have peace with God through our Lord Jesus Christ." That verse speaks of our objective peace, or peace on the outside of our lives. We who were once at war with God are now at peace with Him. because in Christ we have been declared righteous through His atoning bloody sacrifice in our place. We have His righteousness, and so we have peace with God. We shall never come into condemnation.

But righteousness goes with peace in our spiritual growth into Christ-likeness as well. Phil. 4:5-9.

Notice that here Paul is speaking of a peace on the inside of us, a subjective, experience of peace. It keeps our hearts and our minds. We can experience that, however, and the nurturing presence of the God of peace, only through righteous living – prayer (v. 6), righteous thoughts (v. 8), and righteous obedience (v. 9).

How do we manage to accomplish these things? By making Christ the King of righteousness and peace in our lives. We put Him in charge every day. This is why Paul could say, "I can do all things through Christ which strengtheneth me" (v. 13). Christ was his King of righteousness and peace. Let's determine to keep the King of righteousness and peace on the throne of our hearts.

V. In Christ, our Melchizedek, we find God's eternal Son (v. 3).

Application: You may remember our studying Genesis together some years ago. One thing we found during that study is that Genesis is a book of generations or genealogies. Who your father is, when you died, and who your son is are very important in Genesis.

Our author knew that about Genesis, so when he came to Melchizedek he noticed something very different with this priest who meets Abraham. It is as though what is not said about Melchizedek is just as important to the author of Hebrews as what is said about him in Genesis 14. He has no genealogy.

Illustration: One commentator compared our author's understanding of this Genesis passage to a conductor's understanding of a great piece of music, where rests and pauses are just as important and meaningful as notes and chords.

And what do those pauses noticed by our author teach us about Christ? He is the eternal Son of God. He is without beginning of days; He is without end of life; and He abides a priest for us perpetually.

What does it mean for us to have the eternal Son of God for a priest? Well, I thought of a few things that blessed my heart. He never takes a day off. He never misses a shift. He will never retire. We can go to His throne of grace at any time without appointment. He cannot be late. He never goes on vacation. He is never unable to care for us because He is too busy caring for someone else right now.

He abides a priest continually and perpetually, unlimited and unhindered by the weak frailties of that we know in our time-bound existence.

Conclusion: So we have an amazing royal priest in Christ. He is a priest after the order of Melchizedek. We have an amazing revelation from God, our Bible's description of Melchizedek, which tells us about His priestly ministry to us.

Do we see that in the pages of our Bibles? Do we find there beautiful wrapping of a magnificent gift, Jesus Christ? Can we feel tonight anything of the warm excitement our author did as he describes these things?

I hope we learn to pluck the daisies of Scripture and find each of them to be a beautiful meadow of our Lord's glory, which helps us to love Him more and serve Him better.

“A man came – I think it was actually in Philadelphia – on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction – the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

– David Martin Lloyd-Jones,

*Preachers and Preaching*