

Kings and Priests

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[0 : 00] Well, well done Judy for reading that passage to us. I trust that you've had a crack at reading the passage before you come this week as well. If you haven't, can I encourage you to do that each week before you come to church to have a read of the passage we're going to preach on because, and also under God we'll have some preparation questions in the loop that goes around as well so you can have a bit of a think about what we're going to be saying on the Sunday morning.

Let's pray and ask God to help us understand it well this morning. Let's pray. Our Father in heaven, thank you for your word. We do pray this morning that as we hear your word, you would teach us, rebuke us, correct us and train us and make us wise for salvation.

We pray in Jesus' name. Amen. Well, I wonder if you've bought something and you thought, oh man, that's just obsolete, just waiting to happen. In the things we buy, there's inbuilt obsolescence and there's nothing new about that.

You know what it's like. You purchase something and you know it's not going to last forever. If only it would. It doesn't matter about the quality of the thing you buy, it will fail one day.

Whether it's a light bulb or whether it's a refrigerator, it will fail. Whether it's the phone or the car, one day it will fail to function as it was intended to function.

[1 : 27] And even though the phone's working perfectly fine today, somehow or other they'll work it out so that it won't work perfectly fine in a few years' time.

It just won't be able to keep up with the software updates and it will fail to function. And whether you know it or not, there's an inbuilt obsolescence in just about everything we possess.

They will be obsolete sooner or later, just a matter of time. Unless it's built to last forever, if that were even possible.

Now one of the things in the Old Testament that has built in obsolescence is the priesthood. And another thing that's got built in obsolescence in the Old Testament is the kingship.

And today we're introduced to a mysterious character called Melchizedek. And in understanding who Melchizedek is, we see that both the priesthood and the kingship, which were not even yet established, had an inbuilt obsolescence in them.

[2 : 38] Which leads us then to have great confidence going ahead in Jesus, who is our great, eternal, everlasting priest and king that we need.

And it's because that he is not obsolete and never will be obsolete, we can rest assured on our eternal salvation. Now all that is foreshadowed in Genesis 14 this morning.

Now let's get into the passage. We hear about three battles going on in the first 16 verses. Battles between kings of the east and kings of the west, right?

So here's Abram's victories, right? Here's Abram's victory. But first of all, there's the kings of the east versus the kings of the west. In verses 1 to 4, the key character is, well I'll say, Chetalamea.

That's what I'll say. And the first battle, we don't know a lot about these kings or where the towns are precisely, except that Shinar is Babylon and that's way over to the east.

[3 : 45] Now, the kings of the west are Berah and then there's of Sodom and then of Bersha and of Sodom and Gomorrah and then Shinab, Anabar, Shinabar of Zeboi and the king of Bela.

They rebel against the kings of the west, right? They had served Ketamea for 12 years.

That's what they've done. They've served him for 12 years. And then they rebel in the 13th year and then it's clear that they are defeated. And then the kings of the east take on the kings of the west again in verses 5 to 12.

Then in the 14th year, verse 5, there's another series of battles and we see Ketamea again and his allies defeat a number of kings and takes possession of the land.

And you see down in verse 7, they conquer basically all of Canaan. That's what they do. And then next, we see the king of Sodom and the king of Gomorrah recruit three other kings in verse 8.

[4 : 52] And they are back in the Salt Sea, that is the Dead Sea, the Valley of Siddam, that's where they are. And these five kings do battle with Ketamea again. And Ketamea leads his coalition and defeats the king of Sodom and his allies.

And in the process, takes Lot, who is Abram's nephew, that's who he is. Lot seems to get himself in a lot of trouble, along with his possessions there in verse 12.

So they also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions and went their way. It's important to get a hold of two things here.

Ketamea, right, is a mighty, powerful king who has defeated every other coalition and king that's opposed to him.

He's conquered all before him. That's Ketamea, that's his reputation. And secondly, Lot has been caught up in those who lived in Sodom and Gomorrah and been taken away by this mighty king, Ketamea.

[6 : 01] That's what's happened. And then we have Abram versus the kings of the east, verses 13 to 16. Now what would you do if you were Abram and hear what had happened to your nephew, Lot?

For that's what happens. Someone escapes in a battle there in verse 12, verse 13. Then one who had escaped came and told Abram the Hebrew who was living by the oaks of Mamre, the Amorite, brother of Escol and Abner.

These were the allies of Abram. When they heard that his kinsmen had been taken captive, what's he do? He leads forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan.

Lot's been taken by the all-conquering, powerful Ketamea. Abram gathers his allies together and his private army and goes to rescue Lot.

Against all the odds, really. And then he actually defeats Ketamea, who is the mightiest conquering king of the whole region, and rescues Lot and brings back all that had been plundered from Sodom.

[7 : 19] You see verse 16, that he brought back all the possessions and also brought back his kinsmen Lot and his possessions and the women and the people. And now we see the way that Abram's greeted on his return from battle.

In verse 17, two kings go out to meet him. A nameless king of Sodom and a mysterious king of Salem.

So here's Abram's return. As he comes down, we see the king of Salem is Melchizedek. See verse 17, 18.

After his return from the defeat of Ketalamea and the kings who were with him, the king of Sodom went out to meet him at the valley of Shabbat, that is the king's valley, and Melchizedek, king of Salem, brought out bread and wine.

And Melchizedek salutes. He honors Abram. Now the word Melchizedek means a couple of things, right?

[8 : 26] First of all, it means, well there's two readings straight away. He's, my king is righteous, is one good way of reading his name. And the other good way of reading his name is king of righteousness.

That's Melchizedek. My king is righteous and the king of righteousness. And he's also the king of Salem. Salem is Jerusalem.

That's what Salem is. Clearly identified when you read Psalm 76 verse 2, that Jerusalem is Salem. And Salem is closely related to the word for shalom, peace.

That's Melchizedek. He is the king of Salem. He is the righteous king. My king is righteous.

And he's the king of peace. That's who Melchizedek is. And he is also priest of God most high.

[9 : 32] See there? And Melchizedek came, king of Salem, brought out bread and wine. He was priest of God most high. And notice what he does.

When Melchizedek meets Abram, coming out to meet Abram, he brings out bread and wine. Now not just bread and water, right?

And not just a loaf of bread and wine. He brings out food. That's what he brings out. And he brings out wine. It is a royal banquet is the idea what he brings out.

He brings out a banquet fit for a returning, conquering king. And he blesses Abraham. He honors Abram. And he's bestowing on Abram the blessing of the one who both creates and the one who also possesses the cosmos, heavens and earth.

Look what he says. And he blessed him and said, Blessed be Abram of God most high, possessor of heaven and earth.

[10 : 39] And blessed be God most high, who has delivered your enemies into your hand. Not only is Melchizedek king of Salem, he's also priest of God most high.

The one and only, the true and living God, the one who created everything that ever there was in the universe. And notice how Abram was able to beat, defeating Ketalamea.

How did Abram defeat Ketalamea, the mightiest king in the region at the time who had defeated all other enemies before him? Notice verse 20.

Blessed be God most high, who has delivered your enemies into your hand. It was God most high who actually gave Abram the victory.

It wasn't necessarily Abram's strength, wisdom, might or power. God had given him the victory. Now, long before there was a priesthood in Israel, established through the tribe of Levi, notice there is a priest, Melchizedek, priest of God most high, of the true and living God of Yahweh.

[12 : 05] Long before there was a Davidic king in Israel, established in the line of Judah, there was a king, Melchizedek, king of Salem, king of Jerusalem, king of peace.

We don't know where he come from. We don't know where he goes. But he's there nonetheless. And Abram gives him a tenth of all the plunder.

A tithe of everything that belonged rightly to Abram, Abram gives to him. That's what he does. And Abram gave him a tenth of everything.

Well, there's Melchizedek's interaction with Abram. But next we see Sodom's shame. The greeting that Abram receives from the king of Sodom is shameful and he brings nothing to Abram.

Instead, he commands Abram to give him the people. But tells him to take the plunder.

[13 : 22] But Abram says, I'm not going to have any of it, thanks very much. He doesn't want to be polluted by anything that comes out of Sodom. And he will not give the king of Sodom any reason to say in the future that Abram's rich because he's got the stuff from Sodom at all.

That's what he says. See what he says? But Abram said to the king of Sodom, I have lifted my hand to the Lord God, most high, possessor of heaven and earth, that I would not take a thread or a sandal strap or anything that is yours.

Thus you should say, I have made Abram rich. I'll take nothing. But he can't take what the young men have already eaten.

He can't put that back. And the share of what the men who went, that's what they get. That's their belonging. I'm not going to take off their stuff. Let Abner, Eshkol and Mamre take their share. A big difference, isn't there, between this incident when Abram comes away from Sodom, he takes nothing.

Last week when we saw he comes out of Pharaoh, Pharaoh had heaped lots of stuff upon him. Big difference. But let's keep chasing up this mysterious figure, Melchizedek, because that's what we need to do this morning.

[14 : 38] He comes up in only two other places in the Bible, Psalm 110 and Hebrews 5 to 7. So we'll meet Melchizedek. Psalm 110.

Come to Psalm 110. We'll keep working our way through the Bible. Psalm 110. Psalm 110. Psalm 110 is that psalm that's quoted most in the New Testament.

It's a kind of coronation psalm. Let me read it out to you. A psalm of David. 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. Your people will offer themselves freely on the day of your power in holy garments.

From the womb of the morning, the dew of your youth will be yours. The Lord has sworn. Now listen up. And will not change his mind. You are a priest forever after the order of Melchizedek.

[15 : 43] In this coronation psalm of David's Lord, who is David's boss, who is king, he says that Yahweh, the true and living God, is making the Lord, David's Lord, king over all his enemies.

Verse 2. Ruler over all his enemies. That's what he means to hold the scepter, over all his enemies. And the ruler, this king noticed, is not just a king, but is also a priest.

An eternal priest. He is David's Lord forever. He is a forever priest after the order of Melchizedek.

Melchizedek, who last appeared way back in Genesis 14. He's not in the order, in the line of Levi, right, who had priests who lived and died and lived and died and lived and died.

But in the line of Melchizedek, who is a priest forever. An eternal priest of God, most high.

[16 : 59] So this messianic kingly Lord that David writes of is the conquering king who rules and the priest who intercedes.

And this conquering king who rules and this priest who intercedes will do that forever. Priest and king eternal. This is the one King David writes about in Psalm 110.

Which then brings us to the last time we hear about Melchizedek in the Bible. And we get the most taught about him.

In Hebrews chapter 4 through to chapter 7. Well, chapter 5 is right. Chapter 4 introduces chapter 5 of Hebrews. So come to Hebrews chapter 5.

But bear in mind that Jesus quotes Psalm 110 often as he speaks to people when he walks around this earth.

[18 : 05] Which must pick up the idea of Melchizedek. But Hebrews chapter 5. We haven't got the time to go through all of what Hebrews is saying here.

But let me come to some key things. The big thing that we pick up from the book of Hebrews in this section is that Melchizedek is a forerunner of Jesus.

Teaches about Jesus. And we see some key things. Jesus is the eternal high priest of God. Most high. And Jesus is the eternal king of the kingdom of God.

Who rules over his enemies. Defeats his opponents. And rescues his kin. You and I. So Jesus is appointed high priest by God.

Have a look at Hebrews chapter 5. And I'm just going to read out to you verses 1 to 6. We're going to work our way through a fair bit of this. But we'll do it fairly quickly. For every high priest chosen among men is appointed to act on behalf of men in relation to God.

[19 : 15] To offer gifts and sacrifices for sins. He can deal gently with his ignorant and wayward. Since he himself is beset with weakness. Because of this he's obligated to offer sacrifice for his own sins.

Just as he does for those of the people. And no one takes his honour for himself. But only when called by God. Just as Aaron was. So Aaron was the priestly line of the tribal Levi.

So also Christ. That is the Lord Jesus. Did not exalt himself to be made a high priest. But was appointed by him who said to him.

You are my son. Today I have begotten you. And he also says in another place. Listen up. Psalm 110. You are priest forever. After the order of Melchizedek.

In the days of his flesh. Jesus offered up prayers and supplications. With loud cries and tears to him. He was able to save him from death. And he was heard because of his reverence.

[20 : 19] Though he was a son. He learned obedience through what he suffered. And being made perfect. He became the source. Of eternal salvation.

To all who obey him. Being designated by God. A high priest. After the order of Melchizedek.

So at the cross. The Lord Jesus suffers and dies. And rises again. And then he ascends. To the right hand of God. Never to die again. And from there. To rule as eternal king.

And from there. To intercede as eternal priest. And it's through his cross work. That Jesus has been made perfect. Perfectly suited.

As priest and king. In the order of Melchizedek. And notice. He is the source of. What is it? Eternal salvation.

[21 : 22] But notice who it is. Who receives the eternal salvation. You see that there? Who is it that receives. Eternal salvation. It's to all.

See there in verse. Verse 10. Verse 9 sorry. All who. Obey him. Those who submit to him as king.

Recognize him as king. And obey him. And then we continue to get commentary on Melchizedek. In Hebrews chapter 7. And here we see.

The Levitical priesthood. Had an inbuilt. Obsolescence. And it's to be replaced by. An eternal priesthood. Even before it was established.

And the eternal priesthood. Would be just one person. Who is the Lord Jesus Christ. Come to Hebrews chapter 7. Pick it up verse 1. And you'll hear.

[22 : 20] Genesis 14. Over and over again. So here we go. Genesis 14. Is. Recapitulated. In Hebrews chapter 7. So Jesus become high priest.

After the order of Melchizedek. That's the argument in chapter 6. And for this Melchizedek king of Salem. Priest of most high. Of most high God. Met Abraham. Returning from the slaughter of the kings.

And blessed him. And to him. Abraham. Apportioned a tenth part of everything. He is first by translation of his name. King of righteousness. And then he's also king of Salem.

That is. King of peace. He's 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. So there you go. As we've seen in Genesis. Chapter 14. That's what we read. Now.

[23 : 21] Keep pressing on to verse 4. See how great this man. Who was Abraham. The patriarch. To whom Abraham. The patriarch. Gave a tenth of the spoils.

And those descendants of Levi. Who received the priestly office. Have a commandment. In the law. To take tithes. From the people. That is. From their brothers. Though. These are descendants.

From Abraham. But this man. Right. Melchizedek. Who does not have. His descendant from them. Received tithes. From Abraham.

And blessed him. Who had the promise. It's beyond dispute. That the inferior. Is blessed by the superior. In the one case. Tithes are received.

By mortal men. But in the other case. By one to whom. It is testified that. He lives. One who might even say. That Levi. Himself.

[24 : 16] Who received tithes. Paid tithes. Paid tithes. Through Abraham. For he was still in the loins. Of his ancestor. When Melchizedek. Met him. So you get the drift here.

You got Abraham. From Abraham. Comes the tribes of Israel. Eventually. One of the tribes of Israel. Is Levi. And from the tribes of Levi.

There's a subset. Called Aaron. And. That subset of Aaron. Are the priests. But. They themselves. Through Abraham. And if you go back up the line.

Have paid. Their tithes. To. Melchizedek. In the first instance. So it wasn't just.

Abram. Who gave a tenth. To Melchizedek. Even. The Levitical. Priesthood. Who in the Old Testament. Received a tithe. Of a tenth. Of everything.

[25 : 10] Had already paid their tenth. To Melchizedek. Back. Through Abram. And so. The priest. Melchizedek.

Is. Far. Far. Greater. Than. The Levitical. High priests. Now. The great problem. With the Levitical priesthood.

It was trying to address. Was sin. It's sin. That makes us. Imperfect. And. Makes us. Unable. To live in the kingdom of God. And shuts us out. From his presence. Forever. Forever. And it's clear.

That perfection. Did not come. Through the Levitical priesthood. And so we see in verses 11 to 14. The argument. Continue.

Now. Chapter 7 of Hebrews. Verse 11. Now. If perfection. Had been attainable. Through the Levitical priesthood. For under it. The people. Received the law.

[26 : 09] What further need. Would there been. For another priest. To arise. After the order. Of Melchizedek. Rather than. One named. After. The order. Of Aaron.

See. Why bother. Having this priesthood. Of Melchizedek. Mentioned. At all. If. The priesthood. Of Aaron. Would do the job. For when there's a.

Change in priesthood. There's. Necessarily. Necessarily. A change. In the law. As well. For the one. To whom. These things. Are spoken about. Belong to another tribe.

And from. Which. No one has ever served. At the altar. Now. Get verse 14. For it's. Evident. That our Lord. That is.

Lord Jesus Christ. Was descended. From Judah. That's one of the other. Tribes of Israel. And in connection. With that tribe. Moses said. Nothing.

[27 : 04] About priests. This becomes. Even more evident. When another priest. Arrives. In the likeness. Of Melchizedek. Who has become.

A priest. Not on the basis. Of legal requirement. Concerning bodily descent. But by the power. Of an indestructible life. For it is witnessed. Of him.

Of the Lord. Jesus Christ. You. Are a priest. Forever. After the order. Of Melchizedek. So the great problem.

That the biblical priest. Was trying to address. Is sin. Makes it imperfect. But doesn't. Ever do away with it. It. And so. Priesthood.

Hadn't. Come. But there had been. Another priest. Who had spoken. A thousand years. Beforehand. In Melchizedek. In Psalm 110. You are a priest.

[28 : 00] Forever. And so. Verses 12 to 13. Of Hebrews. Chapter 7. Speaks about. Someone. From another tribe. Not Levi. But Judah. And so we get.

Exhibit A. Melchizedek. A priest. A priest. Of this order. Not by. Linear descent. From the tribe. Of Levi. Of the family. Of Aaron. Who lived. And died. And lived. And died. And lived. And died.

But a priest. In the order. Of Melchizedek. On the base. Of an indestructible. Life. That is the kind. Of priesthood. We need. The priesthood. Of Melchizedek. Is far. Far greater.

Than the Levitical. Priesthood. And that was. Not eternal. And because. Jesus. Is eternal.

There is no. Inbuilt. Obsolescence. In him. The Levitical. Priesthood. Has been. Made obsolete. Now. Jesus.

[28 : 55] Is in the order. Of Melchizedek. To rule. And intercede. Forever. On the basis. Of an indestructible. Life. Having risen. From the dead. And we need. A priest.

To intercede. For us. But an earthly. Human. Priests. They come. And go. They can't. Intercede. Between God. And man. Forever. We need.

Someone. To do that. And that's. Who we get. In Jesus. In verses. 23 and 24. 23 and 25. We see it. Come down here. The former priests.

Were many in number. Because they were. Prevented by death. From continuing office. But he. That is Jesus. Holds his priesthood. Permanently. Because he continues. Forever. Consequently.

He's able to save. To the utmost. Those who draw near. To God. Through him. Since he always lives. To intercede. And make intercession. For them. That's what we get.

[29 : 51] With Jesus. And he's qualified. Because he's a holy. Holy life. He lives. He offered up. One sacrifice. For sins. Once for all. See then. Verse 26 to 28. For it was indeed fitting.

That we should have. Such a high priest. Holy. Innocent. Unstained. Separated from sinners. And exalted above the heavens. He's no need to like those. High priest. Offer sacrifices daily.

For his own sins. And then for those of the people. Since he did this. Once for all. When he offered up himself. For the law. Appoints men. In their weaknesses. High priests. But.

The word. The oath. Which came later. Than the law. Appoints a son. Who's been perfect. Made perfect. Forever. Forever. Jesus is qualified. Because he's offered up.

His self. Once for sins. And the point of all this. Verses. Chapter 8. The point of what we're saying. Is this. We have such a high priest. One who is seated.

[30 : 46] At the right hand. Of the throne. Of the majesty. Of heaven. The high priest. We need. Is the high priest. We have. Jesus. Who is also. Reigning as king. At the right hand.

Of the Lord. Most high. Melchizedek. Melchizedek. Is the model. Which showed us. That the. The biblical priesthood. Was obsolete. Before it even started. And it's Jesus.

Prefigured in Melchizedek. Who alone. Can intercede. And save. Eternally. He's the only one. Who can do it. It's Jesus. Prefigured in Melchizedek. Who's a powerful king. Who defeats.

All opponents. And reigns forever. It is. Melchizedek. Who wanted. Abraham. Through. Whom Jesus. Would come. Jesus.

The offspring. Of Abraham. Abraham. Who brings. A blessing. To the world. And to all. Who bless. And honor. And praise. Him.

[31 : 43] Well. There's a. A run through. Melchizedek. But. Two things. I want you to get a hold of. Right. Two things. Firstly. In Hebrews. Chapter 5. Verse 9.

Jesus. Jesus has become the source. The source. Of eternal salvation. To all. Who. What's the next word. Obey him.

Being designated by God. A high priest. After the order of Melchizedek. Salvation comes. By obeying the one. Who reigns as eternal king. Jesus. And as we hear.

His word. And respond to it. In obedience. And faith. That is how salvation comes. Eternal salvation. Not just temporary. But eternal salvation. Not just rescuing from an enemy.

In this world. But rescuing from death. And destruction. For all time. God is the one. Who conquers. The greatest. Power. Opposed to us. In this world.

[32 : 40] And he's the one. Who conquers death. Through his son. At the cross. And we are saved. Completely. Saved perfectly. By Jesus. Our perfect.

Eternal king. And perfect. Eternal priest. Who is king. And priest. Together. The Levitical priesthood. Was only ever.

A temporary. Measure. Now. Any religion. That requires. Someone. To intercede. Between us. And God.

The creator of all. Is sadly. Obsolete. Is sadly. Out of place. Failed to recognize. Jesus. For who he is.

And what he's done. That's the first thing. And the second thing. Can I just encourage you. Brothers and sisters. Is this. As we live in this world.

[33 : 34] We need to refuse Sodom. Those of us. Who are. Abram's offspring. By faith. Live in a world. And are not to become. Of the world.

God. So we see in Lot. A picture of salvation. Where he lives in a world. Stained by sin. And he himself. A sinner too. Is caught up.

In the sins. And is even taken captive. By those. That come and defeat him. He's almost a slave. To sin. You could say. But he is rescued.

By Abram. It's a truly. Supernatural defeat. It's God's victory. Over the enemy. Of God's. People. And yet.

In his foolishness. Lot. Gets caught up in it. Again and again. We live in a world. That one level. Is kind of like Sodom.

- [34 : 32] It's a wicked world. Filled with wicked people. People who prey. On the weak. And vulnerable. Defile children. Rape women.
- Kill one another. Kill the unborn. What is wicked. Is celebrated. What is good. Is defiled. What is great. Is mocked. Where God's.
- Good order. Of life. Is overturned. That's the world. We live in. And brothers. And sisters. We've been rescued. Out of that. God has sent his son.
- On the rescue mission. To grab us. And to plunder us. And all the possessions. Of the evil one. And rescue us. To himself.
- We're to have a healthy. Dislike. Honestly. Of the riches of this world. And the rewards of this world. And the plunder of this world. A healthy disrespect for it.
- [35 : 30] It's a love-hate. Relationship. That we've got to have. We need to refuse. Being stained. By the very things. Of our Sodom.
- We're not to get caught up. In the sin. That so easily entangles. We're to throw off. Everything that hinders. And refuse. To be stained.
- By this corrupt world. Not acquiescing. To the mess. Giving to the desires. Of the world. The standards of this world. Even if at one level. It's rightly yours.
- Rightly mine. To have. We're not to be aesthetics. But at the same time. We're not to be the. Materialists.
- We've been made rich. By God. And. We will be made rich. By God. But it's a richness. That surpasses. Anything that this world.
- [36 : 28] Can offer. Abram was rich. Yes. But he's also. Spiritually rich. And in God. In his wisdom. Helped him. He trusted in God.
- Having been justified. And declared okay. By God. And that was something. That the king of Sodom. Could not give him. Would never be able. To give him. And he refuses. To accept the riches.
- And to say. Be made rich. By the world. Most of us. Let me tell you. Are physically. Very. Very. Well off. And. More importantly. We are spiritually rich too. For in Jesus coming.
- Someone who is. Both priest. And king. In one person. Someone who has defeated. Satan. And brings. Forgiveness. Someone who has. Rescued us from the world.
- [37 : 26] Though we still live in it. He has made us. Incredibly rich. For we stand. To inherit. The very kingdom. And the riches. Of the Lord.
- Most high. So let's continue. To trust. The Lord God. As we receive. His blessings. And then. To share.
- That great blessing. With the world. Right about us. To give. To the world. The message. Of the Lord Jesus Christ.
- Who is. Eternal king. Eternal priest. Who saves completely. Something that the world. Can never get.
- Anywhere else. And if you haven't tasted that yet. Would there be nothing more. That I want to talk to you about further. Let's pray. Our father in heaven.
- [38 : 25] We thank you for the great riches. That we come in the Lord Jesus Christ. Eternal salvation. To all who obey him. Thank you that he is the one who can save completely.
- Who is the eternal king. The eternal priest. The one who is the king of peace. Please help us to keep trusting and obeying him. As we live in a world.
- Stained by sin. And help us to flee the riches of this world. Which is so corrupt. That we might run the race with perseverance. Keeping our eyes fixed on him.

Who is now seated your right hand. We pray it in Jesus name. Amen.