

Who is Melchisedec?

3-Year Bible Reading Plan

By Dr. Jeff Meyers

sermonaudio.com

Bible Text: Hebrews 5-7
Preached On: Sunday, March 10, 2019

Crossroads Ministries
301 S. 8th Street
Opelika, Alabama 36801

Website: www.fbcopelika.com
Online Sermons: www.sermonaudio.com/jeffmeyers

Heavenly Father, tonight we've been reminded that there is a day where our redemption draweth nigh, where the eastern sky will split wide open and you will call your bride home. Lord, you tell us over and over in your word to be found faithful unto that day. May tonight as we study your word, as we challenge and, Lord, if it be possible as we are convicted by your word, would it prepare us not just for that day but to live each and every day up until that day for you. It is in the name of Jesus Christ we pray. Amen.

This evening, we're going to spend the majority of our time in the book of Hebrews 5-7 but I'm gonna warn you in advance we're gonna go to two other sections of Scripture before we get to Hebrews. Y'all know Sunday night is basically like Bible drill and sword drill, right? So I hope you came prepared. We're gonna begin in just a moment in Psalm 110, then we're gonna go to the book of Genesis 14, then we're gonna come all the way back to Hebrews 5. So while you're either writing, texting down those Scriptures, finding those passages, allow me to give somewhat of a disclaimer this evening. One of the reasons among many that I enjoy not just walking through the Scriptures but preaching through and teaching through the Scriptures is that the Lord's timing is impeccable. In other words, oftentimes there will be a situation that happens within somebody's life or a situation within a community's life and as you're walking through the Scriptures it just seems like the Lord has the perfect timing to address that situation through the passages that you're walking through and rather than being reactionary, what you've discovered is the Lord was preparing you in advance to handle the situation.

Another reason that I like walking through the Scriptures in a very systematic way is it does not allow you the excuse to avoid the difficult passages. In other words, if we just pick and choose the low hanging fruit, we find ourselves very susceptible to say, "Well, I want to avoid that issue or that subject matter," so we just kinda dance around it as we bounce around the Bible. But when you walk through the Scriptures, whether it's a pattern such as now where we're going through on a 3 year time frame, or whether you do like we did some years ago, taking an entire year to walk through one Gospel of the New Testament, there are passages that you just can't avoid. Well, as we were preparing for this evening through our reading the last couple of days, I wanted to preach two different messages but I knew nobody wanted to stay here until 8 o'clock so I could only choose one, both Hebrews 6 and Hebrews 5-7 as a whole contain two of the most debated and

discussed subject matters in all of Scripture. Hebrews 6 has that famous passage beginning in verse 4 and ending with verse 8 that talks about those who have tasted of the Holy Ghost, that if they've tasted of the Holy Ghost and they fall, it is impossible for them to be renewed, and there's this grand debate regarding the security of the believer and the guarantee of salvation and we're not going to deal with that subject matter tonight and I know some of you are thinking, "But I want to talk about that." It's interesting that we talk about that subject matter all the time, we discuss it on a regular basis. I'm not opposed to going there anytime but tonight I want to deal with an individual who you may have never heard a lesson on, never heard a sermon on, or never even dealt with until it came across your Bible reading, a man by the name of Melchisedec, a man who shows up in Hebrews 5-7. He is mentioned nine times in three chapters of the book of Hebrews. Other than Jesus Christ himself, he's the most spoken of personality within the book of Hebrews and yet how often do we talk about Melchisedec? How often do we address his name? In fact, he's just one of those figures that we just kind of let fall by the wayside, and the reason I believe so is when you begin to investigate who Melchisedec is and what it means for our lives today, there's just not a whole lot to work with. In fact, in Psalm 110 and Genesis 14 that we're about to read, those are the only passages in your Bible outside of Hebrews 5-7 where he's even mentioned or referenced, and the majority of times where he's mentioned in Hebrews, is referring back to Psalm 110 in one very single solitary verse.

So before we dig into these passages, before we explore who Melchisedec is and was and will be, let me give you the standard choices and then we'll begin to explore him as a character. Three generalized ideas of who Melchisedec is. There are some who believe that he was just a man, he was just an individual as we're going to discover in a moment, who is not only the king of Salem but also a priest thereof; that he was a man who had a very God-ordained ministry and presence but at the end of the day he was no different than you and I, and flesh and blood, just the Lord used him in a mighty way. There are others who believe that Melchisedec was actually of an angelic source; much like the book of Job 38 and other passages, he is one of the sons of God who has an existence beyond the finiteness of human existence, and that because of some of the actions and behaviors and mannerisms, some believe that he was of an angelic type. Then there's the third option, there are those who believe that the character of Melchisedec isn't just another human being, he's not an angelic figure, he is actually the pre-Incarnate display of Jesus Christ.

Now let me explain what that means before you kind of look at me strangely. Jesus Christ has and always will be. There is no time in all of history as the Lord has saw fit that he has not existed. He is God, however, there was a time 2,000 years ago where Jesus Christ was manifested in the flesh, what we know as the Incarnation, 33+ years of a sinless life, then he took upon our sins on the cross, died, and three days later rose from the dead. But Hebrews, the Bible in chapter 7 and 10 says that he rose to ever make intercession on our behalf. Jesus Christ has had a limited time period in the flesh but an unlimited existence as God himself. That being said, there are passages in your Bible whereas you go particularly in the Old Testament, there are characters who show up who have what we call a very Christological flavor and oftentimes we call it a theophany or a Christophany,

an appearance of the Lord in a supernatural means outside the regular occurrence of him being displayed, and there are many who believe that when you go back into these passages, whom we know as Melchisedec wasn't just another man, wasn't an angelic figure, he was actually Jesus Christ walking among men, acting among humanity before what we know as his Incarnation.

So that being said, let's begin in Psalm 110 because Psalm 110 is not just the middle passage tonight but it's that which will be quoted in Hebrews yet it's referring back to what we know as Genesis. In Psalm 110 it says,

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Now I'm gonna push pause for just a moment. That verse that we just read is the most quoted passage of the Old Testament in the New Testament. The one statement that is referred to more than any other in your New Testament is the fact that as we just sang, there's coming a day where Jesus Christ is going to return, he comes as King of kings and Lord of lords. The reason that's important is it sets the context for Melchisedec.

It says in verse 2,

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent [or turn or change], Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

In the midst of a passage of Scripture that is primarily regarding what we know as the Second Coming, right in the middle of it it says that, "The LORD has sworn, and will not repent," or change, "Thou art a priest for ever after the order of Melchizedek." If you read through the book of Hebrews that week, that is the phrase that is repeated over and over and over in reference to Jesus Christ.

So what is Psalm 110 referring to? That's why we've gotta go back to Genesis 14. Now Genesis 14 is a very strategic passage for many reasons, but as we read, allow me to share with you the primary strategic placement here. Whom we know as Abraham is about to give a tithe. You know the word "tithe" just means 10% percent, that's all it means. In fact you say, "Well, how do you know it means 10%?" Because in Isaiah 6 it says a tithe or 10% will be the remnant in that day. Abraham was about to give a tithe of the spoils to a man whom we know as Melchizedek. I think we would all agree that that would be an act of worship, would it not? What is also strategic about it is this: that what

we know as the first five books of the Bible, the Pentateuch, the Torah, had not yet been given by the Lord to Moses, and so when he gives, it's not because it had been written down in Leviticus, it's because he knew somehow deep down inside of him that is what was required of him to give to the Lord as a response to the Lord's faithfulness in his life.

That being said in verse 17 we have this introduction. Abraham has gone to the place that we know as Sodom, obviously will be joined with Gomorrah later in the book of Genesis in that famous story. Victory is won. The spoils have been put forth. Verse 18,

18 And Melchizedek king [that's the first time he shows up] of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Now just in this simple passage, by the way, this is all we got. There's nothing else on Melchizedek, but I promise you there is more than enough here to understand when we get to the book of Hebrews.

Notice he shows up with bread and wine. Is that not reminiscent of something very significant as a believer in Jesus Christ? He shows up, he is the king of Salem. Salem means peace, as in Jerusalem, the place of peace, the city of peace. He is a king and yet also he is a priest. That's very important because as you walk through the Old Testament, those individuals whom the Lord used for a multitude of different reasons and different placements, you find prophets, you find priests, and you find kings. You will find prophets who were kings, such as David and others. You will find priests who were prophets, such as Samuel. But this is the only person in your Bible who is both a priest and a king. Why is that significant? Remember Saul, the first king, the first monarch of Israel, when he took upon himself the responsibility of a priest, not only was that reprimanded by the Lord but his crown was removed from him because it was stated that the activity of a priest was not becoming of a king. The only person who we see bear all three titles is whom we know as Jesus Christ who was prophet, priest and king, but Melchizedek, by the way whose name means king of righteousness, bearing bread and wine, willing to accept the tenth of the spoils from Abram, the servant of the Lord, this individual is both king and priest.

With all that background, now the book of Hebrews 5. Hebrews 5. I want to walk through tonight chapter 5 as a quick summary, and chapter 6, it's really the last verse of chapter 6 and 7, as a detailed explanation or examination of who this Melchizedek is. Chapter 5 of the book of Hebrews, it says,

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And

by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Those first four verses are establishing what we know as the priesthood, the Aaronic priesthood, which we discussed this morning that Jesus is better than.

Verse 5,

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place [here we go], Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

So here in chapter 5, it's discussing this priesthood of Aaron and the descendants thereof, but that Jesus is not from the priesthood of Aaron but the priesthood of Melchizedek, and just kind of three very simple summary things I want you to grasp from chapter 5 discussing the differences. The first one is this: that Melchizedek is a very peculiar priest, peculiar for a multitude of reasons as we'll discuss in chapter 7, but Aaron was called of man and it says here in this passage that he made sacrifice on behalf of himself. In other words, he was a sinful creature, he was a depraved individual, and so he not only was a priest on behalf of others but for himself as well. Melchizedek in this passage it says that he is distinct and he is different, that he need not to offer for himself. Even though Aaron was called out from among men, Melchizedek was placed directly by God, a very peculiar aspect of who Melchizedek was.

The second thing is who the person of Melchizedek is in comparison to Jesus Christ. Notice in verse 5, "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, You art a priest for ever after the order of Melchisedec." For those of you who learned John 3:16 and what you and I know as the King James version, there is a word that we don't often use in our culture much, it is the word "begotten. For God so loved the world he gave his only begotten Son." That may sound somewhat archaic to you as far as the verbiage is concerned but that's an important word. The word "begotten" literally means "to come from," in our technology today or in our verbiage today it means "to come from one DNA strand; one gene," is what it means. In other words, Jesus Christ and I think we would all agree with this, he was born different than everybody else, correct? He was born of the Holy Ghost. He was born of the Holy Spirit. According to Acts 20:28, he was born with the blood of God. Very different, very distinct from anybody and everybody else. Aaron was just a man who God called to be a priest. Aaron was not begotten. You

understand that the only person in Scripture who is begotten is Jesus Christ. He's the only one who has that unique Incarnation. That's why later in Scripture when we come to faith in Jesus Christ, it says we are now as believers the begotten of God; that we are now born again singularly through his blood atonement on our behalf. So when you look at the person of Melchizedek, he is compared not to Aaron, he's actually compared to Jesus Christ who was begotten of the Father.

Then in verse 6 there is the prophetic element. As we read back in Psalm 110:4, this passage that is alluded to, "As it is written, as it is spoken of, you shall be of the order of Melchizedek forever," we just read Psalm 110 and everything in that passage is dealing with the Second Coming. There is no mention of Calvary. There is no mention of bearing the sins. There's no mention of bearing our iniquities. It says he will come with his rod, he will come with his wrath, he will come to set up a throne, and yet in the midst of that is this mentioning of Melchizedek who back in Genesis was both king and priest. What we see in chapter 5 is that this person of Melchizedek who's briefly mentioned in Genesis and distinctly mentioned in Psalms, it's beginning to extract that Melchizedek is more like Jesus than any other priest that has ever been.

Then we go to the last verse of chapter 6 and into chapter 7. This is where we're gonna get into the weeds. This is where we're gonna get into the details here because we actually have an explanation going back to Genesis 14 telling us what took place here. Verse 20 of chapter 6 says,

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

There's that statement again. Verse 1, chapter 7,

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.

Now I'm not gonna read through the rest of chapter 7 but I want you to notice verse 11, he shall be "after the order of Melchisedec." Verse 15, "after the similitude of Melchisedec." Verse 17, "after the order of Melchisedec." Verse 21, "after the order of Melchisedec." I think the Lord's trying to get our attention. He's trying to communicate to us that this character who so briefly but strategically mentioned serves as an example, serves as an illustration to us and for us of how we can better understand who Jesus Christ is, was, and always will be.

As we look in chapter 7 and the last part of chapter 6, we've looked at kind of a summary of who Melchizedek was in chapter 5. I want to get a little bit more of the details here. Let's deal with the fact that he's peculiar as well, not in reference to Aaron the high priest, but in reference to Abraham. Notice that the Lord here draws a distinction that whom we know as Melchizedek not only received the tithes from Abraham but was distinct and different from Abraham. He paid the tithes and he actually worshiped not as one who would later die but as we read, one who was without birth and without death, without descent, without mother and without father. Why is this important? Because Abraham lived what you and I would call a finite temporary existence. There is a day in which he was born, and there was a day in which he died, and yet Melchizedek unlike Abraham, unlike Aaron, and unlike anybody else, is mentioned here as if one who had no days which could be counted with a dash in the middle. So he was very peculiar in relationship to whom we know as Abraham, but more importantly in chapter 7 is the person of Melchizedek as compared to whom we know as Jesus Christ.

I mentioned to you earlier there are three main options that people have landed on when it comes to Melchizedek: just another man who was highly favored by God; an angelic being who was given a supernatural ministry and display; or what we might call a Christophany, God in flesh prior to the Incarnation. Do you find it intriguing that here in chapter 7 of Hebrews, that the attributes of Jesus Christ are given to whom we know as Melchizedek? It's not just alluded to, it is compared. It says without mother and without father. If you go back and study every passage, and by the way, we've read every passage there is about Melchizedek, find his family tree, find his lineage, find where he originated from, and by the way, you can do all the research you want, the name of Salem where he came from, not the town down the road but a place in the Bible, is not even mentioned prior to Melchizedek showing up. He shows up from a place that's not mentioned before. He is walking and talking among humanity, yet there's no reference to who his mom was, who his dad was, who his family were, when he was born or when he died. Remember, Jesus Christ's Incarnation, yes, he was conceived of the Holy Spirit, yes, he lived a sinless life, but who Jesus Christ is as God without mother and without father, without descent, and without number of days.

So here when Melchizedek is described, the language that is utilized here isn't just similar to, it is actually the same as what we would use to describe Jesus Christ. Why is that important? Because of the prophetic element. Notice beginning in verse 4 of chapter 7, it begins to compare what Abraham did in light of what Jesus Christ not only has accomplished but will, and it's comparing what you and I might call the old covenant

versus the new covenant, that in the Old Testament which was confined by and orchestrated by the law, and the New Testament which is governed by an empty tomb. But there's one thing that I want to share with you tonight that I find interesting. All throughout chapter 7, in fact if you want to look beginning at verse 4 it talks about a tenth being given, verse 5, 6, 8 and 9, all talk about Abram receiving the tithes or giving the tithes to Melchizedek.

You say, "Why would it be mentioned so much?" I want you to go to Revelation 5 real briefly and for those of you who have been a part of our Revelation study on Wednesday night, hopefully you remember that chapter 4 and chapter 5 of Revelation are very distinct and different from all the other activities of Revelation. This isn't the seven seals being poured out. This isn't the judgment of God. This isn't the mark of the beast, the antichrist, and all those things. In fact, chapter 4 and 5 take place in what we would call the throne room. The Apostle John on the isle of Patmos, he's caught up in the Spirit, he sees things that the Apostle Paul described as ones which he didn't have words to utilize, but there in chapter 5 of the book of Revelation, I want to begin in verse 11, and I'm gonna read verse 12 strategically. It says,

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Now all of those make perfect sense except riches. Have you ever thought about that heaven actually has an economic system? We all know that he's to receive power. We all know he's to receive blessing. We all know those things and we sing about them and we talk about them, but do you find it interesting that it says he is worthy to receive riches? There in the throne room, there in what we would call the heavenlies, it says he is worthy of our riches. I don't understand God's economic system, trust me, but I do know that our worship here is preparation for there, and there is a reason even in the midst of Hebrews over and over and over again it says that Abraham entrusted him with the spoils, entrusted him with the riches, entrusted him with the tithes. Here's the thing that I want to draw the line of distinction prophetically: the term "tithe" or "tenth" is never utilized in a heavenly sense, it's the term "riches."

I think oftentimes we get confined by this number of "10%" but I think if you read Revelation 5 properly, it's not that they gave him 10%, they probably gave him all the 100, all the power, all of the riches, all of everything, and that, my friends, is an incredible picture of the prophetic element of who Melchizedek was. He not only received the gifts from Abraham but he received that which is picturesque of that that would take place for all of eternity. As a priest, as a king, he pictured in Genesis – listen to this – events that will take place in the book of Revelation. He is prophetic in the element that he shows us Jesus Christ not just born as a babe and living a sinless life, but coming to reign and pouring out his wrath and indignation on those who rebel against him.

This character known as Melchizedek, he's an enigmatic character. I'll be quite honest with you, I could keep you here until midnight and we may not solve all the questions about Melchizedek and so I think it is fitting for us to go to the end of Hebrews 7. You see, by the time you get to the end of chapter 7, Melchizedek never shows up again. This is it. He gets one verse in Psalm 110, he gets three verses in Genesis, he gets a bunch in Hebrews, but all of this is leading up to verse 23 of Hebrews 7. It says,

23 And they truly were many priests, because they were not suffered to continue by reason of death:

Then there's verse 24, look at the first word, "But," speaking of Jesus Christ,

24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

In other words, Melchizedek not only has the attributes of and the descriptions of Jesus Christ but when we see the person of Jesus Christ, this is kind of the conclusion, who did come in his Incarnation, who did live a sinless life, who was willing to die a sacrificial death, 40 days after that resurrection when he told the disciples, "Stay here until the Holy Spirit is come upon you," and he ascended up on high, do you remember what the angel said? "When you look up do you not know that he will come in like manner?" From that point in Acts 1 until the point in which we sang about earlier when he splits the eastern sky, what does it say his role is? His role is to ever make intercession. He has an unchangeable priesthood. In other words, when we place our faith, when we place our trust, when we ask him to absolve us and to forgive us of our sins, it comes without an expiration date, it comes without worry or fear that somehow, some way he will be exposed as many are as frauds and fakes. It's unchangeable. It will not alter or be changed. Melchizedek as far as the description is concerned, very much looks like what we would call a Christophany but I think the most significant part of him is his story in Genesis and the passage in Psalm and even the description in Hebrews, is giving us a tangible, walking story persona to allow us to see the incredibleness of who Jesus Christ and all he was, is, but always will be, one who always makes intercession for us, an unchangeable priesthood forever.

Now it's interesting that passage in Psalm 110:4 that's quoted over and over and over again, notice it says that he forever is after the order of Melchizedek. Without father. Without mother. Without days and descent. Forever after the order of Melchizedek.

You know, Melchizedek is a very intriguing figure in Scripture. Hopefully he helps point us to the person who Jesus Christ desires to be in our lives, but the take-away tonight is simply this: even though there's not a whole lot there, he gives us more than what we need to know. This world promises us everything and delivers little to nothing. This world tells us that if we will trust it, if we will buy into it, if somehow, some way we will invest in it, that we can trust what will happen in the days ahead. It's been the days of recent past that tell us there's not a whole lot on this planet we can trust in. We don't know what befalls us in the days ahead. We don't know necessarily what the complete consequences of yesterday will be, nor what will befall us tomorrow, yet the world tells us day after day after day, "Trust us. We know what we're doing." Yet kingdoms come and kingdoms go, powers rise and powers fall. It says that Jesus has an unchangeable priesthood. The only person worth placing our life, our trust, our soul, our all in, is Jesus Christ. Anybody and everybody eventually will disappoint us but him. There is not one item mentioned of Melchizedek that was disappointing. Not one area of which Abraham comes back and says, "Of all the things I did, I just really wish I hadn't done that with Melchizedek." And Abraham's life was not perfect by any means and yet here there's not just a comparison but a similitude, isn't it nice to know that he is, verse 26 says, "is holy, harmless, undefiled, separate from sinners, made higher than the heavens." Find me anything or anybody on planet earth than can compare to that. Not one. Melchizedek teaches us that if we place our lives into anybody's hands other than Jesus Christ, we're gonna fall short and we're gonna be disappointed.

Let's pray.

Heavenly Father, as we approach this time of decision, Lord, I know we don't and aren't raising hands in the air but I think we would all confess that there are areas and there are parts of our lives not only days past but maybe even day present, that we have entrusted the world and its system, we have believed somehow, some way that it's actually gonna fulfill its promises in our lives, yet Lord, we confess why are we so shocked when it doesn't. Lord, help us tonight not only during this time of decision but afterwards as we dismiss to place our trust in nobody other than Jesus Christ and nothing other than who he is and desires to be in our lives. Lord, help us. We struggle with this. We get distracted. We get caught up in the things that are around us when you've made it very clear there's no reason to place our eyes on anyone other than Jesus Christ. Help us, O God, whatever that decision may be, whether as a first time believer, as a follower not only in Christ but then to follow in baptism, or maybe even as we saw last couple Sunday nights ago, someone coming to join our fellowship, God, whatever that may be this evening, may we just simply follow the leading of your Holy Spirit. It is in the name of Jesus Christ we pray. Amen.