

King Jesus Our High Priest

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[0 : 00] The purpose of us studying the Bible is that we want to know all that we can know about Jesus Christ, the Messiah. And when we see him, we'd say, through sanctification, through our pursuit of our life to know him, we want to say, that's the Jesus that I have been waiting to see.

And so there's some understandings of the Messiah, what it means to be a priest, what it means to be a king. And the better we understand those roles and how they come together in Jesus, the more we can see him in our heart and in our mind as he is.

And that's what we want. No, that's what we're doing when we go to the scripture. We're meeting with a person that we know and we love and that we want to know better. If you tell me I don't really like reading, you know, I'm not really into reading, that's fine.

That can apply to every book in the world. But this is something different and unique. This is a window to get to see, you know, our father and also a mirror unto our own lives.

And so we don't know much about kings and priests in America. Praise God, we don't know much about kings. The Snodes, as they said, they have to go back and tell the queen goodbye. They still, they've told everybody, the churches, everybody knows, but they still haven't had that conversation with the queen.

[1 : 14] So pray for them. You know, she's a little older, so this may just really be a problem, you know. She doesn't get too upset about it. But she's going to have to sit her down and say, you know, we're going back. They won, you lost, we're going to go with them.

And that's really what we were fighting for all along was for the Snow family. And so, but even there, they don't really know about a monarchy or a kingship, right? Because she is, in many ways, a figurehead.

And I kind of like the way they do it. There's the political part, but they're like, hey, if you want to focus something for television, what's this family over here? We'll just give you one family of craziness. In America, we have thousands of families of craziness that we can watch and follow and be distracted by.

But a real kingship is something that we don't know about. Those of you, most of you in here, you've traveled the world and you've been in different countries. If you're in Thailand and you know you're not supposed to step on the money because the king's image is on the money.

And so that might give you an idea of the kind of respect. But even in the modern world, we don't have many pictures of the king as we would have throughout the Bible. Psalm 110, Psalm 110.

[2 : 22] If I was to ask you tonight, what passage of Scripture is the most referenced in the New Testament? And then if I was to give you a hint and say that it's a psalm, I would have not have got this before my study.

I would not have known this. I would have said Psalm 23. I would have said Psalm 2. I would have guessed a different psalm. Of all the portions of the Old Testament, Psalm 110 is the most referenced Scripture in the New Testament.

With over 27 different references directly or indirectly, it appears that the believers in the New Testament knew Psalm 110. It was hidden in their heart.

It's a treasure of Christian doctrine. So much could be there. A better Bible teacher could keep you in this every Thursday night for the rest of the year and still have more than enough to talk about.

Some of you are looking at your watch when I say that. That's not the game plan. I'm telling you that could happen, all right? And so kind of giving an introduction tonight. Jesus, when he goes to describe himself in Luke chapter number 20, when he is getting some questions, he goes to this passage.

[3 : 28] Peter, the first Christian sermon, he ends with this passage. The writer of Hebrews is a furthering commentary on this chapter. About three plus chapters are just referencing all back to Psalm 110.

When Jesus is in Luke chapter 20, he's kind of having a press conference. You know, they're always trying to throw questions at him. They get his constituents. They're trying to marginalize him. They're trying to ask him a question in such a way that one group will really like him and another group won't.

And they're throwing questions at him. And they're throwing questions about politics and taxes and resurrection. And they're just asking all these questions. And everything they throw at him, being the wise, Savior, Jesus, creator of the universe, obviously he just answers them.

And they're just dumbfounded by his wisdom. And they just have nothing left. And then he says in verse 41 of Luke 20, And he said unto them, How say they that Christ is David's son?

This is referring to Psalm 110. And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou at my right hand, Till I make thine enemies thy footstool.

[4 : 36] And David therefore calleth him Lord. How is he then his son? We're going to speak more about this passage, but what I want you to see here that's really important is that it's very important when you're reading to know who's speaking, right?

And in this Psalm, there's debate on who is speaking. In verse number 1, you're going to need to know who's speaking. Is this a Zadok the priest? Or is this somebody else speaking about David?

Because if so, that would change your understanding of him. But what's wonderful about having this Psalm in the New Testament, and all that we would need to know, if there's something in the Bible that you're reading, and you say, I have to know this question to unlock its meaning, it's going to be found in the Word.

And if it isn't, then it's not needed to know to understand it. There's no secret hidden cold behind it. But when we study Psalm 110, this is Jesus saying that David said in the book of Psalms.

So before I even read you the first verse, I want you to know that this is David speaking, and it isn't somebody speaking about David. Jesus reminds them that their prophecy is one coming as a descendant of David that is greater than him.

[5 : 45] That's what David is speaking about. He's speaking about a descendant that will be his Lord, that he will be the one worthy of worship. So here's a basic summary.

The psalmist David here receives a revelation or an oracle, you could say a message from God. He gets two of those. He gets two of those here in this passage. He receives it from the Lord, his descendant, who is the Lord, and will be enabled by Yahweh, by God, and assisted by his willing subjects to establish dominion over the nations and reign in honor and glory as a royal king, priest, and warrior.

And we'll see all three of those coming together here in this psalm. Before I read, you should look for this. As you know, psalm is poetry. So the first will be the Lord will install the king.

The king is sent to conquer. The day of power. And then the Lord will swear a solemn oath. And then halfway through the chapter, it will be the day of wrath in contrast to the day of power.

The king goes out to conquer. As we've already said, the king is sent. And then it will end with the Lord, Yahweh, installs the king. Let's read and then I'll pray. Psalm 110 verse 1.

[6 : 55] The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion.

Rule thou in the midst of thine enemies. 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. The Lord hath sworn and will not repent.

Thou art a priest forever after order of Melchizedek. The Lord at thy right hand shall strike through the king in the days of his wrath. He shall judge among the heathen. He shall fill the places with the dead bodies.

He shall wound the heads over many countries. He shall drink the brook in the way. Therefore shall he lift up the head. Heavenly Father, I ask that you would give us understanding tonight of this passage.

Father, I thank you for my current understanding. I pray until your son comes, until we meet him in the air, or that you take me, Lord, through other means, that my understanding of this and other passages will grow.

[7 : 58] I pray that you'll give me, Father, clarity of thought to communicate the glimpse of what I've seen tonight, and just have the wonder of all that is here. In Jesus' name I pray. Amen.

You ever listen to something or read a book? There's a podcast, Revisionist History, Malcolm Gladwell, and I'll listen to it, then I'll get with Chris Fee's, where I always talk about randomness, and I'm like, you gotta listen to this podcast, it was great.

And he's like, well, what did it say? And I'm like, I don't have any words. Like, I can't even communicate what the guy just said. That happens a lot in Bible study, where you just feel like, man, this is just so good, I just really love it, and you're already knowing before you go, and you have it, you know, it's from, the kids watch a show called Nailed It, right, where they try to make, they bake something, and it's supposed to look like something, and then they try to cook it, and then they make it, like nailed it, but it's not anything like they delivered, and that's how I already feel about Psalm 110.

It's not an apology, this is not a disclaimer at the beginning, but it's just a tribute that the Word of God, it's just so wonderful. So maybe I could create in you a curiosity about this psalm, and that you would want to study it some more, and I'm not certain that we may not stay in the psalm more this summer, or on the theme of the priesthood throughout the Bible, and just really have been blessed by seeing something.

It's nice to be able to focus on something that is certain that's coming in the future when you live in a world that's so uncertain, right? It's so great to read something that you know is completely true when you live in a world that you're not sure what you're receiving is true, and this is something that we can fix our eyes on in the future.

[9 : 37] So verse 1, the Lord said unto my Lord. Though it's not necessary, it's helpful that in your Bibles, many of you would have in your copy of the Bible, that the word Lord is all capitalized.

The reason I say that wouldn't be necessary is that in the context you could know this, but in here I have that it's capitalized to help me know that Lord being Yahweh said to my Lord.

And my Lord could have been, if somebody was saying this, they could have said that about David. That could have been appropriate. The God of heaven has spoken to my king David, but this is David speaking.

And so Yahweh speaks to the Messiah. The Father speaks to the Son. The Lord speaks to my Lord. And this ought to grab your attention just like John 17.

John 17 has Jesus praying to the Father, and he doesn't dismiss the room. He doesn't make you leave. You get to stay there and you get to hear the Lord speaking to the Lord.

[10 : 36] You get to hear that conversation. And so verse number one, the Lord said unto my Lord. David received this message from God in referencing in Matthew 22, 43.

He saith unto them, how then doth David in spirit call him Lord? So through the work of the spirit, David receives this revelation from God about the Lord saying unto the Lord.

This is a matter of prophecy from God. And 1 Peter 4, 11. The emphasis is that it's a word from God. If any man speak, let him speak as the oracles of God.

If any man minister, let him do it as the ability which God giveth, that God in all things may be glorified through Jesus Christ. To whom be praise and dominion forever and ever. So David here is speaking as a prophecy of God that he has received.

We know it in the Psalm. It's testified again of the New Testament. And the message that's delivered is very significant and kind of shocking. So sitting on the right hand of Yahweh, the Father, God, means that the king was to be exalted to a place of power and dominion and honor in heaven itself.

[11 : 44] And so we know in Luke, and we've already been through Luke 11, that there's a greater than David. There's a greater than that Solomon that is coming. So here's David testifying of it in Psalm 110.

And then in Luke 20, Jesus looking back. So David is talking about there's somebody that's going to come, a descendant, that will be greater than him. That will be his Lord. How does that happen?

How does your descendants? I met a guy today named Silas Ford IV. And his son was Silas Ford V. That's pretty incredible, right? And that's a strong name. You just really don't want to mess it up.

If you get up to four or five, you really want to make sure that thing keeps going. But who often says that my descendant, you know, you want your kids to be better than you.

You want your kids to have more opportunities than you. But who as a king says that my descendant will be my Lord? And that's what would be confusing. And that's what Jesus brings to them in Luke 20.

[12 : 41] And so it's surprising. A descendant would be greater than David. How is this? So Jesus tried to get his critics to explain that question. And they had no answer. Verse Luke 20, 41. And he said to them, How say that Christ is David's son?

How is that going to be? How is the son of David the Messiah? How is that going to happen? So the first line, The Lord said to my Lord, sit there on my right hand, speaks of the honor that will be given unto the Messiah to sit on the right hand.

The second line, Until I make thine enemies thy footstool. And so sitting at the right hand is a place of honor. Remember where Joseph said by Pharaoh, is that that is that position.

He had authority and rule. Why would it not, if he was speaking up about King David, my Lord would say, the Lord would say unto my Lord, find a place at my feet.

Right? That's where we belong, is at his feet. But the coming Messiah that is being spoken about gets to sit on the right hand of the Lord. And then it says, Until I make thine enemies thy footstool.

[13 : 47] And if you mark in your Bible, you should circle, highlight, underline this, the word until. It is so filled with excitement that he will sit on his right hand until.

And we spoke some about that on Sunday. That until is coming a day that we will, you know, we will know that Jesus has returned and all the things that will be spelled out because of that.

And so here we see that Jesus, his current work is that of a priest. Isaiah, Hebrews 8, 1. Now of the things which we have spoken, this is the sum.

We have such a high priest who is set on the right hand of the throne of majesty in heaven. So, the Messiah sits on the right hand of the Father and he has the ministry there of a priest sitting on the right hand of the Lord until, Hebrews 10, 12 says, but this man after he had offered one sacrifice for sins forever sat down on the right hand of God from henceforth expecting till his enemies be made his footstool.

So, he's sitting on the right hand of the Father until, as the verse said, and then what will come next is that his enemies will be made his footstool.

[14 : 57] So, the coming king will be given authority and power to establish his rule on earth. Who and how is this so and when will it happen? Verse 2, the Lord shall send the rod of thy strength out of Zion rule thou in the midst of thine enemies.

If you think about a rod, you can maybe picture Moses, some of you may picture an old movie where Jesus, we're standing at the Red Sea and always you see this, he always has a staff and he's holding it and you see that it's always representing the power and authority to make the Red Sea open.

Same picture here, the rod of thy strength out of Zion. It's prophesied many times through Scripture. I'll read 1, 2, Daniel 7, 13. I saw in the night visions and behold, one like the Son of Man came with the cloud of heaven and came to the ancient of days.

Another passage that would help us have a better understanding of the Trinity. And they brought him near before him and there was given him dominion and glory as a kingdom that all people, nations, and languages should serve him.

His dominion is an everlasting dominion which shall not pass away and his kingdom which shall not be destroyed. So the Messiah will have the rod of authority out of Zion, the administrative center of the kingdom.

[16 : 17] Zion, Jerusalem, mentioned all throughout prophecy. It's where the king will reign. It's where the people, they'll be comforted. People will be left and Zion will be made holy in Isaiah 4, 3. The nations will go to Zion and Isaiah 2, Isaiah 33, Zion will never again be troubled and that from this strength and from this place the Messiah goes with this rod of authority and he doesn't go alone.

Verse number 3, Thy people shall be willing in the day of thy power and the beauties of holiness from the womb of the morning thou hast the dew of thy youth.

All right? Almost said Mountain Dew there. All right? From the wombs of the morning thou hast the dew of thy youth. And so thy people, who are we talking about here? Taking in all the scriptures and the view unto this ultimate event, your people will refer to all the followers of the king.

How many of you in here are a follower of the king? Would you raise your hand? All right. If not, speak to me afterwards. Okay? And so those people that will be with him, your people will willingly go with him who has the rod, who has the strength that comes out of Zion, who will make the enemies his footstool.

So two expressions here that we don't use very often. You know, the womb of the morning, dew of thy youth, sounds like something the snobs would say, the Greek unit in the morning, right? We'll make them good hillbillies before it's over, right?

[17 : 41] And so the womb of the morning, what's that about, right? What is that? That is the coming of the king that establishes reign on the earth is the dawning of a new day. As just as the dawn gives birth and the dew and splendor in great number, the future king will appear with all the company of his host.

The start of a new day. A new day is dawning that is coming. This could just be a lesson that you guys listen to because out of a commitment to the word of God, you come on Thursday and I'm grateful.

Or this could be a verse that you go to in a dark hour of your life and you can look to it and say, there is a new dawn that is coming and it is guaranteed. And when that day comes, I will be one of those willing people that come with him.

A dawn dew is discovered all over the ground instantly appearing fresh and innumerable. The willing servants of the king will be with the king suddenly and in abundance.

So that's what the dew is speaking of. It just comes up out of everywhere that's speaking about us. And we're not alone. We're not. Sometimes when I talk about the gospel and how many places don't teach the gospel, I get this thought that it's just me and my four and no more that really know and love the Lord.

[18 : 56] We're talking about, as we were talking about the rapture the other day and I was talking about how there'd be so many places where just things wouldn't look much different, right? They wouldn't even know. It wouldn't be, so they would continue moving even though there'd be a lot of catastrophe.

They'll continue moving forward. It'll become a news report that night, right? Maybe television will be down for a little bit. I don't know. But they're going to get back online fairly quickly. And so when I think like that, I often think, well, there's just so few people.

But in this passage, I'm reminded we're not alone all throughout history, all throughout this world. There are people that have willingly put their faith and trust in Jesus Christ and on that day we will see every one of us collectively together.

And transition here is from this to the next portion. We see that our King will lead us willingly in the battle and will deliver this world from death. Our King Priest will lead us willingly into battle.

And so he on the right hand being our mediator, being our priest. And Luke, Psalm 110, 4, The Lord had sworn and will not repent.

[20 : 04] Thou art a priest forever after the order of Melchizedek. So that's a name you haven't heard since Genesis. And then you hear it again here in Psalm. And then you're going to hear it in Hebrews a lot.

And in here, you're going to hear in a few weeks when I ask Brother John to come up here and explain who Melchizedek is on a Sunday night in one of our What's in the Bible. And if I feel like I don't have enough time to explain this passage, I'm sure Brother John already wishes he had more time to unfold who Melchizedek in the Bible.

Such an instructive person for us in our understanding of Scripture. But look, I'll just make a few comments about that. Unlike David, his Lord, the Messiah, will be a high priest.

In Israel, there could only be one order of the high priest. That came from the line of Aaron. David didn't come from that. David came from the line of Judah. So David couldn't be the high priest. The only way that a descendant of David could become the official high priest was for the order of Aaron to come to an end as it does at the cross.

And as this appointed priest of God, the King Jesus will not be limited to Salem, to the city of peace as Melchizedek is, but he'll be the ruler and priest of the entire world.

[21 : 15] The line of Aaron, Jewish people, the line of Levi coming out of it, small group, limited, they would live and they would die, our high priest for all people and eternal.

And that's the line that Christ was coming from. Thou art a priest forever after order, Melchizedek. Let me explain it like this. Which came later than the law, Melchizedek, which came later than law, was rooted in the stipulations of a superior covenant because its priesthood did not depend on a legal requirement.

Instead, the priesthood is established by the oath arose from a familiar bond for the word of the oath appoints a son who has been made perfect forever. Hebrews 7, 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 forevermore.

This oath was so important that the author of Hebrews refers to it five times. Hebrews 5 emphasizes Yahweh's declaration, not something that the Messiah claimed for himself.

Hebrews 6 emphasizes on the idea that Jesus the Messiah serves now and forever as a living act of high priest for his people. Hebrews 7 emphasizes the priesthood of Jesus the Messiah according to the order of Melchizedek which is better than the priestly order of Aaron because it is eternal and will never end.

[22 : 30] Hebrews 7, 21 emphasizes the priesthood of Jesus the Messiah according to the order of Melchizedek is better than the priestly order of Aaron because it is founded in a direct oath of Yahweh unlike the priestly order of Aaron.

So Jesus comes from the order of Melchizedek which is greater than the functioning priest that we saw in the Bible. In everything we find the better, right?

In Jesus and in understanding that we have this in Christ that he is the king and he is the priest and we haven't seen that. Our king being a priest now that changes our role as we serve him.

As a priest the Messiah sanctified us and made us spiritual servants. His original intention of Exodus 19 sounds very much like 1 Peter 2, 9 a chosen generation a royal priesthood a holy nation a peculiar people that's what he had called the people to be in Exodus and that's what we are now called together in 1 Peter chapter 2 verse 9 and so we become a royal priesthood being led by the high priest the king and so the king the eternal high priest will come in verse 5 as a warrior the Lord at thy right hands shall strike through the kings in the day of wrath he shall judge among the heathen he shall fill the places with the dead bodies he shall wound the heads over many countries and only Jesus could do that Acts 2, 24 whom God had raised up having loosed the pains of death because it's not possible that they should be holden of it for David speaketh concerning him I foresaw the Lord always before my face for he is on my right hand that I should not be moved the fulfillment couldn't be in any person it couldn't be in David this king priest had to become in the Messiah that they were waiting for and so in Jesus we find the fulfillment of everything that we could ever know about a king and everything that we could ever know about a priest in all the prophecies of the Messiah you ever heard this statement

I don't know where it first originates but it says fairy tales do not tell children that dragons exist children already know that dragons exist fairy tales tell children that dragons can be killed you know that that's true like you don't have to create the boogeyman for your kids right they know in this world that dragons exist but we tell them stories about kings and we tell them stories about where that can be overcome so we know in this world that there's stories of dragons and evil and sin and death but in the word of God we do not have a fairy tale but we have a story of a king and of a priest and the Messiah that is coming and that dragons can be slain and then in closing this chapter I want to get quickly in the last few minutes to application verse 7 he shall drink of the brook in the way therefore shall he lift up the head I know there's so much there that I can't even get my head around it's not insignificant this touch of scripture that gives a touch of the human aspect of Jesus in the resurrected body who is now sitting on the right hand of the father who will drink of the brook in the millennial rain there's great abundance there and he will lift up his head the same Jesus that was shamed that had a crown of thorns upon his head that he was mocked and now he comes back as the warrior and as the Messiah and he lifts up his head and we are there with him and this is where the battle was over he isn't going to pursue his foes until they're all vanquished and they're all gone many stories like 1 Samuel 30

[25 : 52] David is after Amalekites and as he goes after them it says he gets all of the people save some of them who ride on camels right and now we have that a lot in the Bible they killed everybody save a few hundred people everybody but they let somebody go but that's not our king on this day 1 Corinthians 15 25-26 for he must reign till he had put all enemies under his feet the last enemy that shall be destroyed is death so not only will Yahweh enjoy honor and glory when all the enemies are defeated but his king will receive honor and glory and that is a contrast to the shame and abuse that he's suffered so with my minutes remaining here let me give you some application not just speculation I am convinced that many Christians become so engrossed in studies about revelation because speculation is easier than application we would rather guess about distant events than to love our neighbor next door and so to guess about a timeline of when this is going to happen is all well and good but really what is the application to us of Psalm 110 and here we don't have to guess at one application because Jesus teaches Psalm 110 he uses it

I'm sure all of you and you should you should have an arsenal of Bible passages that you know when you're sharing the gospel or you're talking to somebody you say well let me concerning anxiety and fear let me teach you this passage concerning what you're talking about well let's look at what Jesus was dealing with in Luke 20 in verse 40 it says and after that durst not ask any question at all and he said unto them how say they that Christ is David's son and David himself saith in the book of Psalms the Lord said unto my Lord sit thou on my right hand till I make thine enemies thy footstool sound familiar Psalm 110 David therefore called him Lord how is he then his son then the audience of all the people he said unto his disciples so in the midst of all these people that have been asking him questions he turns to his disciples what the people still present you know they could have been like hey you know we're still here right you know but he's talking to his disciples about the questioning people and he says beware the scribes which desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feast which devour widows houses and for a show make long prayers the same shall receive greater condemnation receive damnation

Jesus teaching the disciples bringing up Psalm 110 into the conversation he is teaching them that the more personal God is the more you have to deal with his will those people and those scribes and Pharisees were fine playing Bible trivia with Jesus they were fine talking about things but when they got to a place where they had to recognize this is the Messiah this is the descendant of David this is the one that everything has been spoken about and I either have to adjust my life according to this man's will or I have to move on they didn't want to play anymore Pharisees said that the Messiah would be a political leader but they had come face to face with the truth the scribes wanted a religion but they didn't want a relationship they wanted Jesus to come in on Palm Sunday as king but they didn't want him riding on a little donkey headed to a cross they wanted everything about one aspect of him that was big and religious and they gave them power but they didn't want the contrast of who Jesus is quote here by Lewis an impersonal God well and good a subjective God of beauty truth and goodness inside our own heads better still let me read that again a subjective God of beauty truth and goodness inside our own heads better still a formless life force surging through us a vast power which can tap best of all is best of all if Jesus just kind of as a force and as a power the God of miracles the God of healing the one that gets us out of problems even better but God himself alive pulling at the other end of the cord perhaps approaching at an infinite speed the hunter the king the husband is quite another matter those people those scribes and Pharisees they love to argue with Jesus they love the religion they love the clothes they wore they loved the way they were treated in the marketplace but coming to the

Lord of the universe face to face they didn't want that that was too real they didn't want a God that got involved in their real life and so they stopped asking questions because only logical conclusion would have been this is a person and in his will he has a will and in his will is going to affect mine the Messiah as a king and a priest brings us together together through things together things together we don't believe can be together as a king represented God to the people a priest represented as a king represented people to God the priest represents God the people and as I said this beautiful contrast that came together they didn't they didn't want Zechariah 9 9 tells us that he would come in and that he'd be riding on a lowly upon an ass and upon a colt the fowl of an ass this contrast as Jonathan Edwards calls it an admirable conjunction of diverse excellencies in Christ Jesus an infinite highness but an infinite condensation an infinite justice but infinite grace infinite glory but lowless humility infinite majesty but transcendent meekness an absolute sovereignty but perfect resignation self-sufficiency but an entire trust and reliance on God it's a contrast but it's not a contradiction he is a lion but he's also a lamb he's a priest and he's a king he's a judge and he's the one who offers forgiveness have we not seen this in life of Christ he comes with full authority and he flips over the tables of the money changers because he has entire rights to do it but then he goes to a girl that has passed away and he says damsel wake up he goes to the tomb of Lazarus and he weeps with people because they don't know what he would have them to know or when he goes and tells the disciples guys could you really watch and pray with me the night

I feel all alone would you just watch and pray with me and then they fall asleep and he comes back to them and he says guys I know the spirit was willing but the flesh is weak strong and powerful and gentle a king and a priest and we see this beauty of his holiness and the people shall be willing the day of that power and the beauty of holiness and the women of the morning thou hast to do with thy youth we will be covered in that we will be arrayed and the beauty of his holiness and Melchizedek which you'll hear more about but he does not come as a priest because of a lineage but he came willingly because he recognized the beauty and the holiness of God and he becomes a priest as a matter of the heart as a matter of an oath and a relationship someday Jesus will lead us into a war and we will be arrayed in royal apparel as royal priest Jesus is our king priest today and you should see your identity in this in the future but you should also see it today today you're a chosen generation and a royal priesthood and a holy nation and a peculiar people and you should show forth the praises of him who have called you out of darkness into forth the praises of him into darkness into his marvelous light there's such wonder and beauty in the fact that

[33 : 13] Jesus is king and priest and it ought to change the way in which we live our lives as we continue on this we'll see that that contrast between king and priest that was kept very separate it didn't have to be that every man had a responsibility to have a wholehearted relationship with the God of heaven the king had an opportunity to have a relationship with the God of heaven and to act in a priestly manner every one of you in here should act in that you have a priestly ministry to know God and to not live separately and so he is our king and he is our priest and it will affect a day in the future when we recognize it and we are arrayed in that holiness but it will affect the day knowing that your king is a priest and that you can know and love him and communicate with him let's take a moment and end the night in a word of prayer Heavenly Father I thank you so much for Psalm 110 Lord I am so encouraged by the little that I can even understand about it at this point

Lord I want my life to be grounded in a real and true understanding that your son is a king and is a priest that is coming someday with the rod of strength out of Zion that he will go forth out of the midst among enemies and then Lord that he will establish rule and reign and that he will defeat the enemy of death completely completely powerful completely loving completely accessible Lord and all that we could ever dream or believe we find our fulfillment Lord in you so Lord I pray that you would help us today as we would leave this place to understand our identity Father as we better understand you it helps us better understand what it is that you have made us to be and being new creatures I pray for every one of my brothers and sisters in here tonight Lord as we leave this place and we reflect upon it that they will consider how this understanding of who we are as a royal priesthood will change the way in which we engage this world the way that we lead our homes the way we communicate one to another in Jesus name I pray

Amen