

A Royal Priesthood

by Duane Troyer

This sermon delves into the concept of being a royal priesthood, drawing parallels from the Old Testament priests and the responsibilities they carried. It emphasizes the need to understand who we are meant to be, to fulfill God's intended purpose for us, and to strive to be like Jesus in all aspects of our lives.

Scripture: 1 Peter 2:9, Matthew 5:9, James 5:16, Matthew 6:10

Topics: "Identity in Christ", "Living as a Royal Priesthood"

Description

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Transcript

I greet everybody in Jesus' name. I really appreciate this verse 3 of the song we just sang. Redeemer, Savior, Friend of man, once ruined by the fall, Thou hast devised salvation's plan, for Thou hast died for all.

And blessed be the name. Let's stand for a word of prayer. Father in heaven, we thank you for all your goodness and all your kindness and all your mercies to us.

We recognize you as our Father in heaven and that your name is holy. We pray that your kingdom would come and your will be done on earth as it is in heaven. Give us this day our daily bread.

Forgive us our debts as we forgive our debtors and lead us not into temptation. Deliver us from evil. For yours is the kingdom and the power and the glory forever.

Amen. Amen. I suppose you all know what it's like to have a bit of a stirring inside you, like a good kind of a stirring, the kind that has you excited to share some good exciting bit of news.

That's a little how I feel this morning. When Moses was born, he was hid for three months because the Egyptians were out to kill all male children. And so they kept him hid.

They wanted to keep him. And after three months, they were afraid they couldn't hide him any longer. So they made this little basket and they laid him in there.

And the mama, if we have her name, it's not coming to me right now, but her mama or his mama laid him out in the calm waters of the Nile, back by the bulrushes. And she had his sister Miriam watch over it. And Pharaoh's daughter comes down there to wash herself.

And she sees this little basket and she tells her maid servants to go get it. And she opens it up and here's a little child. And she takes pity on him.

And immediately Miriam comes up, runs to her and says, should I go get somebody to nurse this child for you? And she says, yes, let's do that. And then once this child doesn't need to be nursed anymore, bring him to me. It's my child.

That's how Moses's life begins. And so that's what happened. And I don't know the age that Moses was weaned, two, three, I don't know.

And then he grew up as Pharaoh's daughter. I doubt that he remembered much of his life at home. But it says, the scriptures say that he grew up as Pharaoh's daughter.

When Stephen recounts this, when he's giving this story of the Old Testament before the council, he says Pharaoh's daughter nurtured him as her own son. He says he was educated in all the learnings of the Egyptians. And he was a man of power, both in word and deed.

And so we don't know much about Moses's life between his birth and when he was 40 years old. But that he was raised in Egypt in that time. At some point in his life, whether it was gradually, whether it was suddenly, but at some point in his life, he came to the realization, this is not where I belong.

I was not born for this. I was not born an Egyptian. I belong to those Hebrews.

I'm out of my place. This is not what the Creator made me for. And so as the Hebrew writer says, by faith, when he had grown up, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ greater riches than the treasure in Egypt.

It can have a powerful effect on us when we come to realize who we're supposed to be, what we were created for, and what the expectation is for us. Sometimes when we get away from just zooming in on, okay, here's the things we ought to be doing, and we look at the big picture of who we're supposed to be, it has a powerful effect on us. I well remember back when I was in my 20s, and I was reading through Peter Hoover's *The Secret of the Strength*, and in some fresh way, in some new way that I hadn't realized before in my life, I realized the message of Jesus is simply, follow me.

He is asking us to just follow him, to be like him, to walk the way he walked, to do the things that he would do. And it had a powerful effect on me, more than just realizing, okay, here we have a Bible, and it says things that God does, it says things that we should do. We're supposed to be like Jesus.

And especially the freshness and the newness of it had an effect on me. I could tell it enabled me. It enabled me to resist sin in a new way.

I remember particularly one time when all this was real fresh on my mind, and I went to this grocery store. And in this particular grocery store, when you got done at the cashier, you had to make a left and turn along this wall to go out the door. And all along that wall was this huge rack of magazines.

Probably none of them had anything good in them. Half of them were probably not fit to see. But I just remember when I got done with my groceries and I walked out there, I was not even tempted to look at the magazine rack.

It was like Jesus would have no interest here, and I was being like Jesus. And it really helped me not even be tempted, because I realized who I was made to be, who we are supposed to be. And it wasn't just like a, don't do this.

But I was trying to be like somebody. It does. This realization of who we're supposed to be can have a gripping effect on us and convict us of evil and to help us say no to sin and to pursue what's right.

And I want to talk today about a thing that we're supposed to be, something that the scripture says that we are supposed to be, and that is a royal priesthood. We are supposed to be a royal priesthood. Let me just read this verse here in 1 Peter, in the second chapter, in verse 9, where he says, But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of him who has called you out of darkness and into his marvelous light.

This is a pretty high calling. This is a pretty big position. A royal priesthood, and our duty is to proclaim the excellencies of God, of the one who called us out of darkness and into his marvelous light.

We're supposed to proclaim that. I think the King James says to show forth his praises. We're supposed to be the publishers of the goodness of Christ.

That's what we're called for. By definition, that's what a priest is. He is one especially consecrated to the service of divinity and through whom worship, prayer, sacrifice, and other service is offered to the object of worship and pardon, blessing, or deliverance is obtained by the worshiper.

That's one definition I found of priest. A priest is required to act as a mediator. He is the one who represents God to the people and in return represents the people to God.

The priest, he is a figure, he is an image that God appoints on his behalf to represent himself to the rest of humanity. And the priest in return is to beseech God on behalf of the people to bring God the prayers, the offerings, the praise, and so forth. He is like the gateway between humanity and God.

God wants a chosen generation. He wants a royal priesthood so that his presence would flow out over all the earth. And that's quite a position.

And don't forget that it says a royal priesthood. That's royalty. That's kingly in nature.

We are with the ranks of a king. Who was the first priest? Anybody want to take a... Before Melchizedek, at least, not before him because he was maybe without beginning and end, but we read about him before Melchizedek. He doesn't get called a priest, but he is a priest.

It's Adam. He was the first priest. He was the first representative of God.

He was made for this purpose that a priest has. He was made in the image of God. Adam and Eve are God's priests to take care of creation.

As the image of God, they represent God to creation. And as the jewel of his creation, they represent creation before God. Adam means human and Eve means life.

Adam and Eve are the human life that God created. And the whole purpose of creating human life was to be his royal priesthood or his royal representatives to represent him here to creation. He put Adam and Eve in a holy place and he called the place Eden.

Now, Eden, and this is something I just came across recently, or realized recently, Eden was not the garden. Eden was the region. Eden was the region and then within the region of Eden, he planted a garden.

And then within the garden, he planted the tree of life and the tree of the knowledge of good and evil. There is evidence that Eden was on a mountaintop, on a highland. You get the idea, this is not just totally explicit, but you get this idea that a river flowed out of Eden and that it separated and went into four waters flowing each direction and watering the whole surrounding area, which is an indication of it being up high, higher than anything else.

There's also the account in Ezekiel where the prophet is describing Eden and he calls it the holy mountain of God. Adam and Eve were instructed to work and keep the garden. They were supposed to rule creation on God's behalf, to be fruitful and to multiply and to fill it.

And here in this holy place was the presence of God. There was constant communication between God and Adam and there was abundant blessings. There was bounty and there was perfect peace and love here.

The perfection of blessing, joy, peace and love was right here in the garden. We know the story. Adam and Eve were not satisfied with being the image of God and they took a jab at being God and they fell into sin.

They were expelled from the garden and they were driven out toward the east, out of the garden. And he placed cherubims at the east entrance of the garden to guard the way to the tree of life. Cherubims are angelic beings of some sorts.

So this garden, this paradise that had been holy, that had been a holy mountain, where God's presence was, this is what it was and man was no longer holy and he could not be there. Humanity had lost its position that God had created it to be. The very thing that God had created them to be and wanted them to be, they lost it.

They could no longer be it. As I understand it, to start with, Adam and Eve were not driven completely out of Eden. They were driven out of the garden.

And it wasn't until Cain and Abel offered a sacrifice and Cain rose up and slew Abel that they were just further driven out and out of Eden altogether. Adam and Eve, or in other words human life, lost its access to not only the tree of life but to the garden and to all of Eden. This paradise, this ultimate state of being in delight and peace and love, it was lost.

But God had a plan to undo it. If we go forward, and I'm talking to people who are generally pretty familiar with the whole biblical account, but if we go forward to Exodus chapter 19, if I understand this correctly, God had this plan to take the descendants of Abraham, all of them, the whole of Israel, and he was going to make them a priesthood. He was going to have them be a royal priesthood, a special priesthood.

This is what he says in chapter 19 in verse 3. He says, Then Moses went up the mountain of God, and God called to him from the mountain, saying, Thus you shall say to the house of Jacob and tell the children of Israel, You have seen what I did to the Egyptians and how I bore you out on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be a special people to me above all nations, for all the earth is mine. You shall be to me a royal priesthood and a holy nation.

These are the words you shall speak to the children of Israel. This was before the golden calf event. And God was wanting to take Israel and have them be his representatives to the whole world.

But then this golden calf thing happened, and they started worshipping a calf, saying, This is the one who brought us out of the land of Egypt. And God was furious, and Moses was furious, and Moses came down from the mountain, and he said to the congregation, Whoever is on the Lord's side, come over here. And the Levites came over.

And Moses told the Levites, Get your swords. Go out and kill your neighbors and your companions. And they went out, and they just did a slaughter and killed 3,000 men.

There was something, I think there was a special zeal that the Levites had, especially a zeal for holiness, a zeal for worship, and to not be idolaters. And so God said, I'll make a priesthood out of the Levites. God gave Moses instructions in great detail about the priesthood and their duties, and the tabernacle and where they were supposed to do it.

The tabernacle was a very important place. It was a holy place. It was a sacred tent that the Israelites carried with them as they journeyed through the wilderness.

It was the place where the presence of God dwelled. And so it was typically set up in the center of the garden. There were particular ways it was supposed to be set up.

Well, first of all, it was designed after a certain way, and I think it was designed after the Garden of Eden. It had an outer court, and inside that it had a tent that had an entry room. And inside the tent there was a curtain, and behind the curtain was the Holy of Holies.

And on the curtains there was figures of cherubims symbolically guarding the way into this Holy of Holies. And they were always supposed to set it up with the entrance toward the east. Whenever it was possible, it was supposed to be set up on, or it was set up on high places, on mountains.

Only the priests and the Levites were allowed to enter the outer court. Only the priests were allowed to enter the entry room, and only the high priest, once a year, was allowed to go behind the curtain into the Holy of Holies. It was a very, very holy place.

The work of the priests, God said, is to work and keep the sanctuary of the tabernacle. That is just about exact, if not exact, wording that was given to Adam and Eve, to work and keep the garden. They were to work and keep this tabernacle.

They served, the priests and Levites served as mediators between God and the people. They took the people's sacrifices and offered them up to God. They interceded on behalf of the people before God.

They would inquire God for the nation. They were the guards of the tabernacle. They were to seek the law.

They were to be the messengers of the God of hosts. They were the teachers, they were the scribes, the judges, the musicians, the singers, and the doorkeepers. They were to be the regulators.

They were responsible to make sure that the weights and measures were accurate, that people used. They were very active in representing God to the people, and the people to God. They were to be so dedicated to this work that they did not receive an inheritance of land.

When all the other eleven tribes received an inheritance of land to till it and to work it and to raise things, the Levites did not receive that. They were supposed to be so totally dedicated to the work of God. I think in the book of Joshua it says, for the Lord himself is their inheritance.

They lived by a somewhat different standard. They had to undergo a purification. They could not marry a divorced woman or a prostitute.

They had to be without blemish. I want to read to you in Leviticus, chapter 21, verses 16-24. It says, Now the Lord spoke to Moses, saying, Speak to Aaron, saying, No man of your descendants in succeeding generations who has any defect may approach to offer the gifts of his God.

For any man who has a defect shall not approach. A man, lame or blind, who has a slit nose or ear, a man who has a broken hand or foot, or is hunchbacked, or has a defect in his eye, or an inflammation with respect to his eye, or a man with a severe itch or a single testicle, no man of the seed of Aaron, the priest who has a defect, shall come near to offer the sacrifice of your God. He has a defect.

He shall not come near to offer the gifts of your God. The gifts of his God are most holy, and he may eat only the holy things. But he shall not go near the veil or approach the altar, because he has a defect, lest he defile the holy place of his God.

For I, the Lord, sanctified them. Thus Moses told this to Aaron and his sons and to all the children of Israel. Remember, the priests were the representation of God.

They were the image of God to the people. That's why they were not, I think if you read it in the Masoretic text, a dwarf is included in there. There was not supposed to be this obvious blemish in someone who works in the tabernacle.

Or who enters it, for that matter. So that's a little description of the tabernacle. Now later, David got this idea after the children of Israel had settled in the land of Canaan.

They might have moved the tabernacle a few times, but it had kind of come to settle somewhere on some mountain there. But David got this idea, why should the Lord dwell in a tent? And I dwell in a house of cedar. And he had this idea of building a house, a temple for the Lord.

Solomon ended up building that. But I found some of this, just this information interesting. I just think, I sometimes think we just scratched the surface on the richness of the types and the way God did things, where he did them, how and when these things all were.

So when David was king and he captured the Jebusites, he made their city the capital. And he expanded it. And he purchased the threshing floor.

And this is, you're probably familiar with that story. But David had sinned. Toward the end of David's life, David had sinned.

He had taken a census of the people and taken a count to see how powerful he is. I think that's the mind behind it. It's like, look at my achievements.

And he took a count and it really came back to him. In fact, I think it's a similar sin that Adam did in not being satisfied with the blessings of being in God's will and wanted to elevate himself concerning his achievements. And the result was widespread death.

After David committed that sin, there came a plague and people started dying. Unlike Adam, who shifted the blame, David took it upon himself. When he saw that angel with a drawn out sword there at the threshing floor of Orna, this is what he said.

He said, I am the shepherd and I have done wickedly. But these sheep, what have they done? Let your hand, I pray thee, be against me and against my father's house. And it goes on to say in verse 18 there of 2 Samuel, last chapter, And Gad came to David that day and said to him, Go up and erect an altar to the Lord on the threshing floor of Orna, the Jebusite.

So David went up according to the word of Gad as the Lord commanded. Now Orna looked and saw the king and his servants coming toward him. So Orna went out and bowed before the king with his face to the ground.

Then Orna said, Why has my lord the king come to his servant? And David said, To buy the threshing floor from you to build an altar to the Lord so the plague may be withdrawn from the people. Now Orna said to David, Let my lord the king take and offer up whatever seems good to him to the Lord. Look, here are oxen for a burnt sacrifice and threshing implements and yokes of the oxen for wood.

And Orna gave all these things to the king. And Orna said to the king, May the Lord your God bless you. Then the king said to Orna, No, but I will surely buy it from you for a price.

I will not offer burnt offerings to the Lord my God with something that costs me nothing. So David bought the threshing floor and the oxen for 50 shekels of silver. And David built an altar there to the Lord and offered burnt offerings and peace offerings.

And Solomon later made a larger offering upon the altar for a small one was made first. So the Lord heeded the prayers of the land and the plague was withdrawn from Israel. I find it interesting.

And I think we can learn from this where David says, I will not offer burnt offerings. This Orna was saying, Oh, you want the threshing floor? Take it. Not only that, I've got oxen here working here.

Use these. And I got threshing implements. Use these for the kindling, for the fire.

And David is like, No, I won't offer a sacrifice to the Lord that costs me nothing. Anyway, I find it real interesting. It is on this mountain.

This place where this happened was up from, okay, so there was the city of the Jebusites, which was already up on a high land. But on up from there toward the top of, I think it was Mount Moriah, is where the threshing floor was. And this is the piece of ground that he purchased.

And there is where he built his altar to cease the plague. It is the same spot, they say, that Abraham had offered up Isaac many, many years before. And it is the same spot that Solomon ended up building the temple.

There just seems to be this, I think typology can sometimes be taken too far, but there seems to be this type of some of these particular places are on mountaintops, on a high place, oftentimes with a tree. Not always, but I think it is a type of where literally heaven and earth meet. It is where the earth and the heavens meet, which is, again, which is what was supposed to be happening at Eden.

It is what is supposed to be happening at the tabernacle. And now this temple is being built on this high mountain. And the temple follows this same pattern of the tabernacle, which followed the pattern of Eden.

I think the temple is just yet a bigger prototype of something. It is a bigger prototype of something that we will get to yet. There was the outer court.

There was the temple inside. It was facing east. Within the temple was an enormous curtain.

And it had cherubims on it guarding the inside of the place called the Holy of Holies. They say this temple or this curtain was as thick as a man's arm. It was a huge, thick curtain of some kind guarding the way to the Holy of Holies.

The temple was to be a holy, consecrated place of worship. And here comes Jesus, the true high priest, the perfect representation of God on earth. Faultless, without blemish.

The perfect union of God and man. The perfect coming together of God and man is found in Jesus. And he did something early in his ministry that was a really radical thing.

If you would, or if you want to, I'll read the account in John chapter 2. Starting in verse 13. It says, The Passover of the Jews was near. And Jesus went up to Jerusalem and he found in the temple those who were selling oxen and sheep and doves and the money changers seated at the tables.

And he made a scourge of cords and he drove them all out of the temple with the sheep and the oxen. And he poured out the coins of the money changers and overturned the tables. And those who were selling the doves, he said, Take these things away.

Stop making my Father's house a place of business. And his disciples remembered that it was written, Zeal for your house will consume me. And the Jews then said to him, What sign do you show us as your authority for doing these things? And Jesus answered them, Destroy this temple and in three days I will raise it up.

And the Jews then said, It took 46 years to build this temple and you will raise it up in three days? But he was speaking of the temple of his body. So when he was raised from the dead, the disciples remembered that he had said this. And they believed the scripture and the word which Jesus had spoken.

Now it seems like, as best as I can tell, it seems like this happening, this thing of him cleansing out the temple might have happened twice. John records it as if it's something that happened very early in his ministry. Very, very soon after he performed his first miracle at Canaan.

But if you read the other gospels, they all kind of place it toward the end. And I assume maybe it happened twice. But I want to get something out of Matthew's account where Matthew says it.

Jesus said, It is written, My house shall be called a house of prayer. But you are making it a robber's den. That was after he had drove them out.

He said that. And then it says, And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he'd done and the children who were shouting in the temple, Hosanna to the Son of David, they became indignant and said to him, Do you hear what these children are saying? And Jesus said to them, Yes, have you never read out of the mouth of infants and nursing babies? You have prepared praises for yourself.

I think this is just another example of a shadow or a prototype in the old covenant that was pointing, and even the laws pertaining it, that was pointing towards a real thing. And when the real thing came, they missed it. They totally missed it.

There was meaning behind these things that were said in the old covenant when it says, Don't let those come to the temple who are blind and lame. There's meaning behind that. I think he's talking about spiritual blindness and lameness or the ones who are hunchbacked, who are under the burden of the world or the dwarfs, the ones who couldn't grow spiritually.

They're somehow stunned. The guys with a flat nose whose senses are dull or broken stone are the people who are not fruitful spiritually. These people should not work in the temple.

There's meaning behind that. But when Jesus comes, what does he find? What does he find in the temple? He finds it filled with people who are spiritually unfruitful, who have dull senses, who are hunchbacked, who are blind, who are crippled, who are doing all these crooked dealings and cheatings and he's right there in the temple. And once he had these well-clad and rich merchants cleared out of the way and the last animals scampered down the steps and the last pigeons winged their way out, who came? The blind, the lame, the cripples, the poor, the children.

They all came up to the temple and were singing Hosanna! And he healed them. He restored them. And he made this holy place accessible to them.

Now it's quite understandable why the priests and the Levites who were supposed to be the guards of this place, it's kind of understandable why they became pretty livid and how they set out to kill this man who defied their authority and claimed it for himself. And they succeeded in their evil plot and they crucified Jesus, the perfect representative of God, on a hilltop, on a tree. But if we can receive it, if we can see it, Jesus gave his life.

They didn't take it, he gave it. His cleansing the temple and inviting the poor and the needy into the entry room wasn't enough. It wasn't a satisfactory reconciliation for God.

And so something else happened. When he died, that thick curtain, that thick curtain that had the thickness of a man's arm, try to take a piece of fabric sometime and just try to rip it. Some fabric is pretty easy to tear if it's thin, but if you can even imagine a piece of fabric the thickness of your arm, I suppose we could hang two skid-steers on it and not tear it.

But that curtain just rent. When he died, that curtain rent from top to bottom and opened up to the Holy of Holies. It is accessible.

As the Hebrew writer says, Jesus enters as a forerunner into the Holy of Holies. This paradise, this Eden, it can be restored even though it was lost. That thief on the cross who took the blame for his own sin and was promised paradise, that's what it means.

This state of perfect peace and love, we can have it. It can be restored. What shall we say? How shall we conduct ourselves? How shall we escape if we neglect so great a salvation? I think figuratively speaking, Jesus is inside this Holy of Holies and we are called to be his royal priesthood.

We're supposed to be going in and out between God and the world. We're supposed to be representing God to the people and the people to God. We are to be the workers and the keepers of what he created.

We're to be the rulers of it. We're supposed to fill the earth with perfect love and peace. We're to be the messengers, the teachers, the scribes, the singers, and the doorkeepers.

This is what we were made for originally from the beginning. The priesthood of royalty, of the king of kings. You know why James calls loving your neighbor as yourself the royal law? Because it pertains to royalty.

It pertains to, it's a kingly thing. It's something that pertains to the king of all the universe. The prophet Isaiah said, you shall be a royal diadem in the hands of your God.

Let me take this one step further yet. The scriptures say we are the temple. We are meant to be a holy place for God to dwell in.

And I hope I'm not stretching this allegory too far when I say that I think that these three parts, this reading of Egypt and in it the garden and in it the tree of life, this tabernacle and temple who have the outer court and then the entry room and then within that the holy of holies. I think perhaps the real thing is our body, soul and spirit. The outer court, the entry room and the holy of holies.

The true peace of love in God is supposed to fill our body, soul and spirit. And when the presence of God fills every fiber of our being, it is paradise restored. It's Eden.

It's the state of perfect joy and happiness and love and peace. It's supposed to go out and multiply and fill the earth. It's what we were created to be from the beginning.

My hope and the reason for what I said about Moses there in the beginning and that experience that I had is I hope that the realization of not just these things that we should do but the realization of who we are meant to be, who we are supposed to be can have the impact on us that it ought to have. Let's take the utmost care that we don't defile this temple. It's a holy place chosen by a king and possessed by a king.

Let's not grieve the Holy Spirit. Let's not be blind to the things of God. Let's not be broken footed and walk the wrong way.

Let's not be broken handed and do the wrong deeds or hunchbacked under the cares of this world or slit-nosed or slit-eared and be dull to our spiritual senses or have an itching and always restless or unfertile and bear no fruit. In 1 Thessalonians 5, Paul says, We urge you, brethren, admonish the unruly, encourage the faint-hearted, help the weak, be patient with everyone, see that no one repays another with evil for evil, but always seek after that which is good for one another and for all people, rejoice evermore, pray without ceasing, in everything give thanks, for this is God's will for you in Christ Jesus. Do not quench the Spirit.

Do not despise prophetic utterances, but examine everything carefully, hold fast to that which is good, abstain from every form of evil. This all starts sounding like priestly work, right? And then this is what he ends up saying in verse 23, Now may the God of peace himself sanctify you entirely and may your spirit

and soul and body be preserved complete without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you and He also will bring it to pass.

God has done His part in undoing this expelling from the tree of life. The grace of God has made it accessible to all men. And as it says in the last book, in the last chapter of the Bible, John saw this city coming down out of heaven, down to the earth.

There was no temple in it, for God was the temple. God and the Lamb were the temple. There was no darkness, for God was the light.

Nothing unclean will ever enter it. And He saw the river and the tree of life for the healing of the nations. May the Lord be magnified.

Let's have a word of prayer. Father, we ask you to help us to let this sink into our hearts and minds what you really created us to be and how far we have fallen from that. But we thank you for the ability to be restored and to have all our lameness and blindness and broken joints and sores healed and restored.

We pray, Lord, that we can faithfully represent you here on earth. In Jesus' name, amen. That clay was like the color red.

Yeah, blood. Yeah, earth. He was made from the earth.

But I mean, human blood. I like blood, though. Blood and life.

The life is in the blood. Another thing I thought was really edifying, you brought it all full circle there, but when you were talking about how these temples, and where are the temples? These temples are on the hill where the heavens meet the earth. And then Jesus was the perfect priest who was God the Father in heaven, in earth the man.

That was really edifying. I didn't have a whole lot to share, just that I'm just thankful that you put that together. You started out by saying you're stirred to share this message, and I just feel stirred because this message is in me.

I felt really provoked and just I want to go out and do something. I just want to use this. I feel like there is a power in just knowing why we were created, and it's a blessing to know that.

So God bless you. Yeah, Brother Taylor, I appreciate you sharing that because I was thinking the same. It's like when you look at the words that spin off the same root from Adam, Adam, you've got ground, dirt, you've got the color red, and then of course the idea of man.

And then with Eve, in Hebrew, Haba, I don't know how they get the word Eve, King James Translates, I somehow got that from that, but it's a Sephardic pronunciation of that, the modern Hebrew pronunciation, but you know, life. So when you put the two together, because the two are no longer two, but they're one, right? And just like Taylor said, oh, I lost it. But like Taylor said, we've got life in the blood.

So you've got Eve, Haba, that means life, and then you've got, spinning out of that root, Adamah, blood, or Adam, the color, Edom, actually, I think is the way they would say it. And so you've got life in the blood, you've got that idea, like Taylor said, with the two together. And I just find that interesting.

I don't know what kind of allegory would come out of that, you know, prophetic sort of thing, illustrated in the message, but I just think that's interesting. Another thing I was thinking, Dwayne, I really appreciate this message. Thank you.

Like brother Taylor said, very edifying. Is, yeah, so the Beatitudes, one of them particularly, blessed are the peacemakers, or blessed are the peace-doers. Like that's the idea of a priestly duty, of bringing peace between God and man.

So one idea just occurred to me, was, you know, I think it's Matthew 18, where it's if there's some, if there's something between you and your brother, to go to your brother, and it seems like that function, that act, is a priestly sort of thing, by bringing peace. Because if the brother was struggling with you, and you go to him, obviously that's affecting his relationship with God. And now you by acting humbly, and helping resolution between you, is going to help him with God, or her with God as well.

And so that seems like a priestly duty. So there's so many of these things, that we never really think of it this way, I don't think, at least I don't typically, that are little spin-offs of this idea of us being a royal priesthood. And I guess one other thing I would mention too is, I was looking at the Greek when we were reading this passage in 1 Peter 2, verses 9 and 10.

Most translations will say that for us to proclaim the excellencies. Well that word typically, I appreciate it better this way. It's the way I typically think of it.

Arete usually means virtue. So we're to proclaim His virtues. And that's more special to me, seeing it that way.

I guess you could see it as excellencies, but that just helps me. So I just thought I would share that. Amen.

Brother Dwayne, there's so many typologies that you brought in, and I wonder how many we miss. You catch the ones in the mountains, and other ones. How many go over our head and we'll never really hear? And I appreciate it.

Brother Tao said, he stirred up the Gospel, stirring it up. And I heard someone say that a million years from now, or a billion, or a trillion years from now, all the opportunities we missed. We should have done things.

So we still have life in our blood, and we can redeem in time. All the opportunities. We can say, if we make it up there, we say, you know, we could have done this, we could have done that, we could have given more, we could have reached out more.

So many things. So let's encourage one another, exhort one another, to keep the, you know, to reach out, and to give ourselves to the Gospel's sake. And one last thought would be, as you started out, Brother Duane, you said that, it's good news, I'm stirring up good news.

Well, I guess that Micah and Tao went preaching last night, and I guess the other night, some of Daniel, others Friday night, but it's good news. Gospel means good news. It's good news to a small remnant of people, but to the world, it's bad news.

It's bad news. It's the aroma of death to death. To most people, it's bad news.

And let's encourage them, let's love them. Let's love them. I know my wife, I didn't plan on saying this, but one of her brothers was divorced and remarried, and Sarah sent a letter to the wife, and then to someone else, the daughter, and she got two nasty letters back, saying how hateful you are, and how mean you are.

I know my father is in heaven, and I know my husband's in heaven, and all she did was just saying that you're not living, you're married, you're living in adultery, and saying that. And so, no matter who it is, let's remember that it's bad news to so many people, and it's good news for us. And thank you, Dwayne, for the message.

The Lord be magnified. Yes, I would agree with the brother, and it was a very thought-provoking message, thinking of the places those priests have stood, the responsibilities they had, the judgments for their seemingly pretty slight mistakes. If we look back on Moses, one of the greatest, one of the most humble priests, for a small mistake, he didn't make it across.

He didn't cross into Canaan. So, I believe that's the reason a lot of us shrink from the thought that people shrink from this type of message because it places huge responsibilities where they belong. And so, I would just pray for courage to be what we're called to be, each one of us.

Faithful in that. Believing that husbands and fathers are responsible in their homes. They have a huge impact.

Their prayers. As Dwayne mentioned, how the priests represent the people to God and God to the people. So is a man in his home.

And so the Lord, just help us each to be faithful where we are. Whatever our position is, whether a leader in the home, whether an employee on a job, whether a boss with responsibilities to do, the Lord, just help us be faithful in those and take responsibility where we're to take responsibility. So many times if the priest in the situation won't step up and be faithful, it just really makes it hard for those who are dependent on them.

If the husband isn't willing to step up and be who he is to be, it leaves the responsibility for that to the wife who's the weaker vessel. We're leaving the outcome of a lot of things to the weaker vessel. If an employer isn't willing to step up and be who he's supposed to be, it falls on his employees to make up the difference.

And they can. Many do. But it's much harder than when we follow God's order.

And the blessing can flow as it's meant to. Yeah, thank you for all that's shared and the reading that Rob had. And yeah, may God's blessings be upon it.

It's been encouraging to bring it out to be like what we were meant to be and what God intended for us. I think maybe it's safe to say that just like Adam and Eve were intended to be doing God's will, that is God's intent for each one of us to do His will. He started perfect and we started imperfect.

But Christ did make it that way and I really appreciate that message. May we be what God intended us to be. I really like personal testimonies and I was actually just reminded of one.

This might seem a little strange, but I'd like to share it because over the years I wondered if it was God trying to encourage me. But when I was younger, I used to have really long hair. As soon as I found out in

the Bible that it was wrong, I cut it off.

There was a time I didn't know. But I was purposed to do something really bad. I wasn't a Christian yet.

I was purposed to do something really bad and I looked in the mirror because I had a beard and long hair and I kind of looked like that famous picture of Jesus in some ways. I just felt like God was saying to me, you could be like me. You don't have to be this wretched sinner.

You could actually be like me. That's what I got out of it. I was really feeling like God was saying, you could put away the works of your flesh and all the things that you're entangled with and you can follow me.

You could be like me. That's what Dwayne's message was about. That really is the truth.

We really can be like Jesus. It's such a great hope. One other short testimony, I don't remember where I was or what I was doing, but somebody yelled.

It was when I was traveling around. They yelled out from somewhere. They said, you Jesus wannabe.

And I just thought I wasn't offended at all. I was just like hallelujah. Yeah, that's right.

That's what I want to be. I want to be just like Jesus. Anyways, I just wanted to share this.

Thank you. It was a real blessing to hear the Holy Scriptures which can make us wise unto salvation. And if that's not the Old Testament brought alive, then I don't know what is.

I just thank the Lord for His work and me being able to be here this morning and marvel at, like many of you brothers, how I could even stand here versus just being who I thought I was meant to be was just an American sinner. But anyway, I just praise God for His mercies and just thinking about last night being in Sodom and downtown Springfield at the gates of Sodom and just seeing the revelry, just the darkness. It was just vexing as usual.

But I haven't been there in a long time, like eight months or something. It was just so extra vexing. And just thinking about this morning how we can revel in God and His work and Jesus and how the Son is risen and He's brought healing in His wings.

We can wake up in the morning and rejoice in that versus they're waking up this morning feeling terrible, hungover, having been shamed by their debauch or sex during the evening, during the night. I just want to press into healing because I am not there. I am not whole.

The virtues is what God wants. That was all a shadow. The physical, as was brought out, I'm not.

As Brother Duane taught us, that was all a shadow of being virtuous, being noble, being royal. I'm not there yet. I want to be healed.

But I'm very grateful that in James, at the end of James, Brother Brett brought this out a couple months ago and I'm still reveling in that, how it just talks about how the prayers of the righteous, and if anyone has sinned and they can confess their faults, and it talks about how if anyone's sick among you, and I forget what Brett said, if it's not necessarily sick, weak. Yeah, it's translated sick, but it could be translated weak. If anyone's weak among you, just let the elders know.

If you've sinned, you'll be forgiven. And I'm just really blessed that that passage could be talking, I think it's probably maybe talking about both, but whatever the case, I just was blessed to think that that is the church. It's healing.

It's not worried about whether or not you have a physical illness. It's worried about whether or not you have a spiritual illness. And in the New Testament, we can all be whole.

And that is amazing. Thank you for the comments and stuff. I just wanted to give maybe a little bit of a defense on my using of the word human for what Adam means.

And I'm not a Hebrew scholar, so the information I have could be wrong, but I think maybe to connect the dots, we should also define what human means, which I understand the word hue means dirt or clay. It's where the word humus comes from. And then I think somewhere there in the meaning of the word Adam is somewhere there's man, and I'm not denying that there's blood there.

In fact, I saw the word ruddy, which is red. So anyway, I'm just, I think in the past even, I've been impressed with the idea that if the word Adam means human, the word human means a dirt man. We are made of humus.

We are made of dirt. It's humbling. It's good to think about.

But again, that does not come from someone who's, or coming from me, I am not a Hebrew scholar at all. Yeah, just on the heels of that, Duane, you prayed the Lord's Prayer when we started, and you said, Thy kingdom come, thy will be done in earth. Well, you said on earth, but I think it could also be in earth as it is in heaven.

I just always, somebody taught me sometime back there to not think of that as like on planet earth as it is up in heaven, but rather in earth, like this earth, this earth, in earth, or collectively we're earth here, a bunch of living clay in this earth as it is in heaven. of the Lord of the Lord His name above all names shall stand Exalted more and more Heav'n from the Father's own right hand When angels close the door of the Lord Blessed be the name Blessed be the name Blessed be the name of the Lord. Redeemer, Savior, Friend of man, Once true and bright above all, Thou who hast defied salvation's plan, For Thou hast died for all.

Blessed be the name, blessed be the name, Blessed be the name of the Lord. Blessed be the name, blessed be the name, Blessed be the name of the Lord. His name shall be the Counselor Of the mighty Prince of Peace.

Of all earth's kingdoms conferred, His reign shall never cease. Blessed be the name, blessed be the name, Blessed be the name of the Lord. Blessed be the name, blessed be the name, Blessed be the name of the Lord.

The ransomed host to Thee shall bring Their great and polish'd wheat. With raptures all adore their King, And worship at His feet. Blessed be the name, blessed be the name, Blessed be the name of the Lord.

Blessed be the name, blessed be the name, blessed be the name of the Lord. Then shall we know that we are known, and in that world of love, forever to come out the throne of everlasting love. Blessed be the name, blessed be the name, blessed be the name of the Lord.

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