

1 Peter 2:<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

“Royal Priesthood”

Genesis 14:<sup>18</sup> And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)

<sup>19</sup> And he blessed him and said,

“Blessed be Abram by God Most High,  
Possessor of heaven and earth;

<sup>20</sup> and blessed be God Most High,  
who has delivered your enemies into your hand!”

And Abram gave him a tenth of everything.

Psalm 110:<sup>1</sup> The LORD says to my Lord:  
“Sit at my right hand,  
until I make your enemies your footstool.”

<sup>2</sup> The LORD sends forth from Zion  
your mighty scepter.

Rule in the midst of your enemies!

<sup>3</sup> Your people will offer themselves freely  
on the day of your power,  
in holy garments;  
from the womb of the morning,  
the dew of your youth will be yours.

<sup>4</sup> The LORD has sworn  
and will not change his mind,  
“You are a priest forever  
after the order of Melchizedek.”

<sup>5</sup> The Lord is at your right hand;  
he will shatter kings on the day of his wrath.

<sup>6</sup> He will execute judgment among the nations,  
filling them with corpses;  
he will shatter chiefs  
over the wide earth.

<sup>7</sup> He will drink from the brook by the way;  
therefore he will lift up his head.

Hebrews 7:<sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. <sup>3</sup> He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

<sup>4</sup> See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! <sup>5</sup> And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. <sup>6</sup> But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. <sup>7</sup> It is beyond dispute that the inferior is blessed by the superior.

<sup>14</sup> For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

<sup>15</sup> This becomes even more evident when another priest arises in the likeness of Melchizedek, <sup>16</sup> who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. <sup>17</sup> For it is witnessed of him,

“You are a priest forever,  
after the order of Melchizedek.”

<sup>18</sup> For on the one hand, a former commandment is set aside because of its weakness and uselessness <sup>19</sup> (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.



<sup>20</sup> And it was not without an oath. For those who formerly became priests were made such without an oath, <sup>21</sup> but this one was made a priest with an oath by the one who said to him:

“The Lord has sworn  
and will not change his mind,  
‘You are a priest forever.’”

<sup>22</sup> This makes Jesus the guarantor of a better covenant.

<sup>23</sup> The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup> but he holds his priesthood permanently, because he continues forever. <sup>25</sup> Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

<sup>26</sup> For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. <sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. <sup>28</sup> For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

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## As Royal Priests in Union With Jesus:

1. We offer ourselves freely (Psalm 110:3)
2. We adorn with integrity (Psalm 110:3)
3. We give our best (Psalm 110:3)
4. We live the power of an indestructible life  
(Hebrews 7:17)
5. We intercede (Hebrews 7:25)
6. We aspire to imitate Jesus (Hebrews 7:26)
7. We bless (Genesis 14:19-20, Hebrews 7:7)

*“THE OFFERED LIFE”*

*Dallas Willard -*

Blessing is the projection of good into the life of another. It isn't just words. It's the actual putting forth of your will for the good of another person. It always involves God, because when you will the good of another person, you realize only God is capable of bringing that. So we naturally say, "God bless you."

You can bless someone when you will their good under the invocation of God. You invoke God on their behalf to support the good that you will for them. This is the nature of blessing. It is what we are to receive from God and then give to another.

Now we need to deepen that just a little bit, because it isn't just a verbal performance. It isn't "bless you" said through gritted teeth. It's a generous outpouring of our whole being into blessing the other person. So, among other things, you don't want to hurry a blessing. It becomes a habit that we say thoughtlessly, "God bless." Well, that's better than a lot of other things we could say, but we want to be able to put our whole self into our blessing. That is something we need to be thoughtful about. We don't just rattle off a blessing. It's a profoundly personal and powerful act.

In Numbers 6:24–26, we find the great Aaronic blessing.

*22 Thus you shall bless the people of Israel: you shall say to them,*

***24 The LORD bless you and keep you;***

***25 the LORD make his face to shine upon you and be gracious to you;***

***26 the LORD lift up his countenance upon you and give you peace.***

*27 “So shall they put my name upon the people of Israel, and I will bless them.”*

This is the blessing Moses instructed his brother, Aaron, to place on the people of Israel. Thank God for it! When you try to improve on it, you realize you are not going to make much headway.



"The Lord bless you." That means "God bring good consistently into your life." "The Lord bless you and keep you." That means "God protect you. God build around you his safekeeping. The blood of Jesus and the Spirit of Christ be over you and keep you."

Stop for a moment and think about saying that to someone: "God bless you and keep you." Imagine looking them in the eyes when you say it. This is very intimate and can be threatening. I've done this with groups where people broke out in tears and broke out in laughter because it touched so deeply.

Emphasize “you”. This needs to be very personal. "God bless you and keep you. God make his face to shine upon you." There's so much about the face of God in the Bible. One of the most precious things that we can have is living before the shining face of God. Now, if you have trouble with the shining face, find a grand-parent somewhere and watch their face shine on their grandchild; that can give you a little idea. There is such radiance that comes out of a person with the shining face. And your face is meant to shine. Glory is meant to be shared from God to human beings.

Glory always shines.

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To Bless is to extend God's favor:

1. Verbal expression
2. Ascribe "worth-ship"
3. Extend your favor
4. Recognize your position