

I. THE GLORY OF THE ETERNAL SOVEREIGN IN HEAVEN

A. In Revelation 4 the Holy Spirit escorts John into the “*beauty realm*” surrounding the Father’s throne, where he sees the eternal state of the sovereign Creator who is transcendent in beauty (Rev. 4:8). The three-fold emphasis of the Spirit in the book reveals the Father as eternal, sovereign and the creator of all things.

Rev. 4:2 Behold, a throne set in heaven, and One sat on the throne. 3 ...like a jasper and a sardius stone... 8 They do not rest day or night... “Holy, holy, holy, Lord God Almighty, who was and is and is to come!”

B. Revelation 4 is the greatest revelation of the Father’s person and surroundings in the bible. It outlines four categories of God’s beauty, each having 3 specific themes like “doorways” (Rev. 4:1) that the Spirit will use to escort us into the deeper things of God like John (Jn. 14:26; 15:26; 16:13-14; 1 Cor. 2:9-12; Eph. 1:17-19).

1 Cor. 2:9 “Eye has not seen, nor ear heard, nor entered into the heart of man the things which God has prepared for those who love Him.” 10 But God revealed them to us through His Spirit... [who] searches all things, yes, the deep things of God... 12 that we might know the things that have been freely given to us...

1. *Beauty of God’s Person*: seen in *jasper, sardius* and *emerald rainbow* (Rev. 4:3).
2. *Beauty of God’s Partners*: seen in twenty-four elders *enthroned, robed* and *crowned* (Rev. 4:4).
3. *Beauty of God’s Power*: seen in *lightnings, thunderings* and *voices* – sounds and music (Rev. 4:5a).
4. *Beauty of God’s Presence*: seen in “holy fire” on *sapphire sea, saints* and *seraphim* (Rev. 4:5b-7; 15:2).

C. Revelation 4-5 highlights the *Father’s Throne* seventeen times, giving us unprecedented insight into the throne room of God or “Holy of Holies”, which is the interior view of God’s heavenly temple (Heb. 8:2; 9:11; Rev. 3:12; 7:15; 11:19; 13:6; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:3). The temple of God is at the pinnacle of the eternal celestial city, the New Jerusalem (Job 22:12; Rev. 3:12; 21:2, 9, 22), which is at the height of heaven, pressing against the primordial waters above (Gen. 1:6-8; Ps. 148:4; Jer. 10:13). This mountain-city is pure gold, clear as crystal, reaching to a height of 1,380 miles and filled with the jasper glory of God (Rev. 21-22).

Ps. 11:4 The Lord is in His holy temple, the Lord’s throne is in heaven... (Job 22:12)

Ps. 104:3 He lays the beams of His upper chambers in the waters... (Gen. 1:6-8; Ps. 148:4; Jer. 10:13)

D. The Father’s royal court is the *fullness and perfection* of all beauty, glory and majesty (Ps. 50:2; 96:6, 9; 119:96), adorned with seraphim, cherubim, elders, saints and angels as His fire, light, wind, music and fragrance flow across the crystal sapphire sea. What the beautiful God set around Himself is strategically designed to reveal specific aspects of His internal beauty, glory and majesty to the rest of the created order.

Ps. 50:2 Out of Zion, the perfection of beauty, God will shine forth. (Ps. 119:96)

Ps. 119:96 I have seen the consummation [fullness] of all perfection [beauty, glory and majesty]...

E. Daniel and David also saw the Father’s governmental throne (Ps. 2:4-6; Dan. 7:9-10).

Dan. 7:9 The Ancient of Days was seated; His garment was white as snow, the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; 10 A fiery stream... came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him.

II. THE CENTRAL GOVERNMENTAL ROLE OF THE PRIESTLY MINISTRY

A. There is no higher governmental authority in creation than the eternal Sovereign seated upon His throne in heaven (Ps. 2:4; Dan. 7:9-10; Rev. 4:1-11). The Father establishes all governmental authority (Dan. 2:20-21; Rom. 13:1-7), changes the times and seasons (Dan. 2:20-21), directs human history according to His purpose (Ps. 139; Rom. 8:28; Rev. 17:17), and effortlessly sustains the universe by His will (Heb. 1:3; Rev. 4:11).

Rev. 4:2 Behold, a throne set in heaven, and One sat on the throne... 11 “You are worthy... to receive glory and honor... for You created all things, and by Your will they exist and were created.”

B. One unique aspect of the Kingdom is seen in the *central governmental role* of the priestly ministry. What government rules through the priestly ministry of agreement with its’ sovereign in worship and prayer?

1. Worship is essentially agreement with *who God is* (i.e. You are holy, worthy, beautiful, etc.).
2. Prayer is essentially agreement with *what God does* (i.e. Your kingdom come. Your will be done, etc.).

C. The priestly ministry of agreement is the *primary way* the Father advances His Kingdom, establishes His divine will and releases His governmental power through Jesus and His people, both now and forever! This is seen in Jesus engaging in the priestly ministry of agreement in prayer forever (Gen. 1-2; Ps. 2:7-8; 110:4; Isa. 53:12; Lk. 22:32; 23:34; Rom. 8:34; 1 Tim. 2:5; Heb. 5:6, 10; 6:20; 7:11, 15, 17, 21, 25; 1 Jn. 2:1).

1. At Creation: Jesus operated in the priestly ministry of agreement at creation (Gen. 1-2). The Father, having deep thoughts burning in His heart from eternity past, ordained that His Son would speak out those plans using words, as the means to release the Spirit’s creative power. Jesus is clearly identified as the Creator who spoke, “*let there be...*” (Gen. 1; Ps. 33:9; Jn. 1:1-3; Eph. 3:9; Col. 1:13-17; Heb. 1:2; 11:3).

Gen. 1:1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void... and the Spirit of God was hovering [waiting] over the... waters. 3 God [Jesus] said, “Let there be light”; and there was light... 11 God [Jesus] said, “Let the earth bring forth... and it was so.”

2. In History: Before the foundation of the world, the Father ordained that Jesus would receive a glorious Bride in the nations as the reward of His suffering (Heb. 12:2; Rev. 7:9-10), yet the Father required Jesus to agree with Him in prayer for the very inheritance He joyfully longs to give Him (Ps. 2:7-8; Rom. 8:34).

Ps. 2:7 “I will declare the decree: The Lord has said to Me, ‘You are My Son... 8 Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.”

Rom. 8:34 Christ... who is even at the right hand of God, who also makes intercession for us.

3. Forever: Since God is the same yesterday, today and forever (Mal. 3:6; Heb. 13:8) and His wisdom can never improve, we have confidence that the Father will forever advance His Kingdom, establish His will and release His governmental power through the priestly ministry of agreement in worship and prayer!

Heb. 7:25 He [Jesus] always lives to make intercession for them.

Ps. 110:4 The Lord has sworn... “You are a priest forever according to the order of Melchizedek.”

III. JESUS, OUR HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK

A. The Father ordained that Jesus would rule the entire created order, both now on a throne at His right hand in the heavenly temple (Eph. 1:20; 1 Pet. 3:22) and in the age-to-come on His throne of glory in the millennial temple (Zech. 6:12-13). However, Jesus isn't just a *King that rules*, but a *Priest who governs* the universe through the priestly ministry of agreement in worship and prayer forever (Heb. 7:25; 8:1).

Eph. 1:17 the Father of glory... 20 raised Him from the dead and seated Him at His right hand in heavenly places, 21 far above all principality and power... and every name that is named, not only in this age but in that which is to come. 22 And He put all things under His feet, and gave Him to be head over all things...

Heb. 8:1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens... (1 Pet. 3:22)

B. In the Old Testament the LORD either anointed a king to *reign over people on earth* (1 Sam. 8:9) or a priest to *minister to God in heaven* (Ex. 19:6; 28-29). He didn't allow these two offices to overlap. In fact, when king Saul presumed to minister to God as priest he was severely judged to the point of having his authority completely removed as king (1 Sam. 15). The only exception to this rule was a person named Melchizidek (Gen. 14:18-20; Heb. 7:1-10) and a man named king David, who was clearly a prophetic foreshadow of the greater son of David to come (Isa. 9:6-7; 16:5; Lk. 1:30-33), who would rule the heavens and earth, as High Priest forever after the *order of Melchizidek* (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:17, 21).

Heb. 7:1 For this Melchizedek, king of Salem, priest of the Most High God... 2 being translated "king of righteousness," and... king of Salem, meaning "king of peace," 3 ...remains a priest continually.

Ps. 110:4 The Lord has sworn... "You [Jesus] are a priest forever according to the order of Melchizedek."

C. The order of Melchizidek is entirely different than the Levitical order. Not only is it unchangeable (Heb. 7:16, 23-25) from the tribe of Judah (Heb. 7:13-14) that is perfected (Heb. 7:11, 18-19, 28), built upon better promises of a better covenant (Heb. 7:22; 8:6), inaugurated by a once-for-all sacrifice (Heb. 7:26-27) and confirmed by a divine oath (7:20-22, 28), but – it's a *royal governmental priesthood*, meaning that it is the priesthood that ministers to God through agreement that has the governmental authority to rule on the earth.

Zech. 6:13 He shall build the temple of the Lord... and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both [offices of king and priest]."

IV. WE ARE A ROYAL GOVERNMENTAL PRIESTHOOD

A. We are a *royal governmental priesthood* after the order of Melchizidek that administrates the kingdom of God through worship and prayer and like Jesus, we have authority to rule on the earth through the priestly ministry of agreement with His will ((Heb. 10:19-23; 1 Pet. 2:9; Rev. 1:6; 5:10; 20:4, 6; 22:5)!

1 Pet 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light...

Rev. 5:10 [You] have made us a kingdom of priests to our God; and we shall reign on the earth.

B. The glorious reality of our position is this: although we are *physically on earth*, we are concurrently seated with Christ *in heavenly places* by the power of the Spirit (Eph. 2:4-6). Even as we *died* with Him, were *buried* with Him, and were *raised* with Him (Rom. 6:1-11), we have also *ascended* with Him and now have access through the veil to come boldly before the throne of grace in the heavenly temple (Ps. 11:4; Heb. 4:14-16; 8:1-2; 9:11-12; Rev. 3:12; 11:19; 14:17; 15:5; 16:17)! We need not shout our prayers upwards, as if fighting through demonic interference, but can merely turn to our left and speak to our Father in heaven (Mt. 6:9-13).

Eph. 2:4 But God, who is rich in mercy... 5 even when we were dead in trespasses, made us alive together with Christ... 6 and raised us up together, and made us sit together in heavenly places in Christ Jesus...

Heb. 4:14 Seeing that we have a great High Priest who passed through the heavens... 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

C. In this age, the house of prayer on earth is an extension of Jesus' rule from heaven (Ps. 110:1-2).

Ps. 110:1 The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." 2 The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!

V. RELEASING GOD'S GOVERNMENTAL POWER THROUGH THE SIMPLICITY OF AGREEMENT

A. The primary way that God releases His governmental power is through the *simplicity of agreement* with His will (1 Jn. 5:14-15). Since God inspires all Scripture (2 Tim. 3:16), praying *biblical prayers* ensures agreement with His perfect will. *God's word in our mouths is as powerful as God's word in His mouth!*

1 Jn. 5:14 If we ask anything according to His will, He hears us. 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (Jn. 15:7; Col. 3:16)

1. The "mystery" of intercession is seen its' *simplicity of agreement* with God's will, as the means to advance His Kingdom, establish His will and release His governmental power (Mt. 6:10; 1 Jn. 5:14-15). Our volume, hype, talent, eloquent speech or multitude of words does not motivate God to do more.
2. The "majesty" of intercession is our *glorious partnership* with Jesus in ruling the nations (Dan. 7:18, 22, 27; Rev. 1:6; 2:26-27; 3:21; 5:10; 20:4, 6; 22:5). The reward of prayer isn't just the answer, but our intimate partnership with Jesus throughout the process. He's our exceedingly great reward (Gen. 15:1)!
3. What an indescribable privilege of partnership! There is a line that angels dare not cross. We have no precedent in Scripture of angels interceding, yet from the beginning God has ordained that humans created in His image would rule with Him through the priestly ministry of agreement (Mt. 6:10).

B. As we release *faith-filled words of agreement* to God, He responds by releasing His power in the earthly realm. God gives more grace in geographic regions in response to the unified corporate prayers of His people. We *cannot* do His part and He *will not* do our part. If we do not agree with Him in prayer, then some of the sovereignly ordained blessing that He would joyfully give to us is withheld (Isa. 30:18-19; Jas. 4:2).

2 Chr. 7:14 If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, will forgive their sin and heal their land.

C. God is setting intercessors with a heart like Jacob (Gen. 32; Isa. 62) and faithfulness of Anna (Lk. 2:36-38).