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Christology : Christ As Priest

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For The King - Rocky Ramsey

This week, we dive into the second office that Jesus Christ fulfills for us in his incarnation. He is the pre-incarnate God, who incarnated himself into flesh and has become our prophet, priest, and king. Christ as our great high priest is the scope of today's podcast. Thank you for listening!

My guest joining me this week on the Sunday series is my brother Bryce. Bryce is getting his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding God's people one day.

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Transcript

(music) Hello, For The King, listeners! You really get copying people. I can't believe you can keep up with me like that. Well folks, best attributes.

No. Which one's greater? It's really tough to think of. Even one.

Well, we know who has a ton of really cool attributes. Guess who? Who's the Lord God Almighty? We're talking attributes. Christ Jesus the Lord.

Yes. The king has a ton of cool attributes. And today we'll be talking about not really one of his attributes, but one of the offices that he fulfills as Lord over our lives.

And what does that entail? What are the ways that he does that? Does he Lord himself over us? Well, we know from last week that he is our prophet. He's the great prophet that gives us the very words of God, teaches us who God is, and rebukes us concerning judgment. So we know Jesus is that for us.

And this week, today, we're going to be getting into how Jesus is our priest. And the next week we'll finish up with his kingliness. But we have to remember all this is rooted in actual attributes of Jesus.

Jesus is God and man, the hypostatic union. So we talked about that in the first installment of the Christology section series that Jesus is the pre-incarnate God. He has always been God and he's always been there.

And he's co-ordinate with the Father. He's not eternally submissive to the Father. He submits to the Father in his humanity.

He's co-ordinate in creation, co-ordinate in his being, all that. Correct? Yes. He's eternally generated from the Father, not in a subordinate manner, though.

He eternally proceeds in his role as a different person, right? From God the Father. Yeah. Makes sense.

And then we talked about Jesus's incarnation, the hypostatic union, that he incarnated himself. This is also an attribute of Jesus that he also is a man. And he ascended in his body as a man.

But he is God, glorified in his glorified state. Yeah. I would say that's his constitution.

Sure. It's not an attribute, really. Yeah.

Yeah, maybe not an attribute. That's the way he's constituted as the God-man. Yeah.

What's he made up of? Not really an attribute as in something to, according to his being, like power, sovereignty, or... Wisdom. It's a... Because his manliness isn't assumed into his deity. Sure.

No, that makes sense. Yeah. It's his constitution.

Sure. We can say it like that. So yeah, that is who this king is, who the podcast is all about.

Four by through two. Four by through two, the king. Okay, so when concerning Jesus's priestliness, we have a lot of precedence in the Old Testament for what a priest ought to be.

Bryce and I talked a little bit about what a priest ought to do. Honestly, our very first episode, propitiation and atonement, and Bryce kind of walked us through a little bit what a priest does. He provides a substitutionary atonement for the guilty party, appeasing the wrath of God, providing expiation.

But Jesus goes even further than that and actually fully satisfies the wrath of God, which

we lay out in that episode. Yeah. That's what makes Jesus the great high priest.

He's unique in that. Yeah. So we see in the book of Leviticus what these priests of God's people ought to do.

Now, we have in Christ, a new order of priestliness. And this is spelled out all throughout the book of Hebrews, which is cool, but I'm going to give a little bit of setting first before we actually walk through that. So to give us some setting before we actually walk through what kind of priest Jesus is, oh, in Hebrews, I'm just going to read Genesis chapter 14 verses 17 through 24 real quick, when Abraham encounters the priest Melchizedek.

After his return from the defeat of Chet Olamar, this guy's name is, and the kings who were with him, the king of Sodom, went out to meet him at the valley of Shaveh, that is the king's valley, and Melchizedek, king of Salem. So we see this king, Jesus' king, Salem brought out bread and wine, the elements of the Passover that we'll see, which is also the elements and the Eucharist, the Lord's Supper. He was priest of God, Moshe, that was verse 18.

And he blessed him and said, "Blessed be Abram by God, Moshe, possessor of heaven and earth, and blessed be God, Moshe, who has delivered your enemies into your hand. And Abram gave him a tenth of everything, and the king of Sodom said to Abram, 'Give me the persons, but take the goods for yourself.' Abram said to the king of Sodom, 'I have lifted my hand to the Lord, God, Moshe, possessor of heaven and earth, that I would not take a thread or a sandal strap or anything, that is yours, lest you say, I have made Abram rich. I will take nothing but what the young men have eaten, and the share of the men who went with me, let Aenar, Eschol, and Mamor take their share.'" So we see this priest coming and blessing Abraham, Abram at this time, and he then tithes and gives proper due to this king and priest.

So obviously Abraham is, or Abram is acting as we ought to, to Christ, to the priest that has blessed us. But this is the setting, this is the kind of priest that Jesus is going to be fitting into in the book of Hebrews. Now, a real quick note about different commentaries.

There is different ways of thinking about Melchizedek. Some people, and in Hebrews it says, "He is without days, nor was he born." We'll get into that. So some people take Melchizedek to be a Christophany.

Melchizedek is actually Jesus' pre-incarnate coming, like we talked about in the pre-incarnate episode. So some people take Melchizedek to be that. There's also another interpretation that Melchizedek is just a type of the priestly hood that Christ will fulfill, will enter into.

So those are the two different interpretations. I'm not really sure which one I fit into.

Probably more, he's just a type.

It seems like he's a legit king from Salem, a real guy that Abram's encountering. People seem to know him, other kings know him. He's not just a one-time apparition of Jesus.

Yeah. Does that make sense? It seems hard exegetically to make an argument that that's a Christology. Exactly.

Yeah. Christophany. They're sorry, Christophany.

Yeah, it's more of a type. Yeah, exactly. Okay, so those are the two interpretations.

So now that we have some setting, let's get into the book of Hebrews. So Bryce is going to lead us in that, may he be blessed in his endeavor. Oh my goodness.

But if he screws it up... So before we start getting heavily into that, I want to highlight the portions of Hebrews that indicates Jesus being in that Melchizedek order. So first off, going off of what Rocky's saying, there are two orders of a priesthood. You have the Levitical priesthood and you have the Melchizedek priesthood.

So if you guys want to read through Hebrews 7 on your own, that'd be beneficial in terms of this discussion. But one thing I really want to highlight is in Hebrews chapter 7, it says this in verse 3 and Rocky kind of already alluded to this. This is right after you talked about Melchizedek being king of Salem and how Abraham was blessed by him and he says, "He is without father or mother or genealogy having either beginning or of days nor end of life, but resembling the Son of God, he continues a priest forever." Okay, so he resembles the Son of God.

Again, I would say that probably is alluding to more of him just being a type of Jesus to come. But his priesthood is forever. He continues as a priest forever, what it says.

And then goes on to say in verse 5, "And those descendants of Levi who received the priestly office have a commandment in the law to take tithes from their people," that is from their brothers, "though these also are descended from Abraham. But this man," talking about Melchizedek, "who does not have his descent from them receives tithes from Abraham and blessed him who had the promises. It is beyond dispute that the inferior is blessed by the superior." So what I really want to get at with that is the Melchizedek priesthood is greater than the Levitical priesthood.

He continues as a priest forever, and we will see that Jesus is the one who picks up on that Levitical priesthood. So going through the book of revelations, when you start from beginning to end, you get this common theme of what Jesus did as that high priest to acquire our salvation. So starting at the beginning of the book, in Hebrews chapter 1, verses 3, it says, "He is the raised, the glory of God, the exact imprint of his nature, and he upholds the universe by the word of his power." We already talked about this.

And then it goes on to say this, "After making purification for sins," okay, who does that? Well, in the Levitical priesthood, it was the priests. The priests and the high priest offered sacrifices on behalf of the people. So after making purification for sins, he, referencing Jesus, sat down at the right hand of the majesty on high.

Again, that kind of goes into, it's not a repetitive work. It's a once and for all. Jesus accomplished his task right then and there.

So the next one we can go to is in chapter 4, verse 14, which says this, "Since then, we have a great high priest who has passed through the heavens. Jesus, the Son of God, let us hold fast our confession." So this again really goes into the aspect of the heavenly temple. The Levites were the priests of the earthly temple, which Moses had built based upon the image that he saw from heaven.

That's the language that's used in Exodus. The Lord showed him the image that he is to make, which the earthly temple resembles the heavenly temple. So Jesus passed through the heavens, and we hold fast to the confession that he is our high priest, and he can sympathize with us in our weaknesses.

We can have confidence to draw near to him. And in chapter 5, just real quick, it indicates what a high priest does. "For every high priest chosen from among men is appointed to act on behalf of men in relation to God to offer gifts and sacrifices." So that's exactly what Jesus did.

It says later on in verse 5 of chapter 5, "So also Christ did not exalt himself to be made a high priest, but was appointed by him, who said to him, 'You are my son; today I begotten you.'" That's Psalm chapter 2. "As he also said in another place, 'You are a priest forever after the order of Melchizedek.'" That's Psalm 110. We're getting that a little bit later. So we see Jesus is in this lineage.

He's in that line. He's after the order of Melchizedek, and he's a priest forever. It says in chapter 6, verse 20, let's start actually in verse 19, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain." Behind the curtain that separated the Holy of Holies.

The veil. The veil was torn when Jesus said it's his word on the cross. And it says in verse 20, "Where Jesus has gone, as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek." So here's one thing to note.

The writer of Hebrews, like we talked about last week, showed this radical incline that Jesus fulfills the role of prophet giving the final word of God. So we have all these prophets and it all leads up to Christ. And it's the same thing with the priesthood.

We have these Levites and all of them lead up to Christ, but Christ comes after the order of Melchizedek because his priesthood is far greater than the Levitical priesthood. Yeah.

The Levitical priesthood is purely concerning men representing other men on earth in the earthly temple, but Melchizedek is unique in that.

That's not what his order was for. Yeah. Melchizedek's order was for Christ, the God-man, to come and offer a sacrifice that is so pure, that is so satisfactory that the sins of the people can actually purify.

Yeah. Be a purification for themselves. Yeah.

So that the wrath of the Father does not abide on them anymore. And Salem, the king of Salem, means like Prince of Peace or King of Peace or whatever. That's what it literally means.

The Levites never brought true peace to God's people, but Melchizedek actually does. He provides a sacrifice once and for all, which we're about to get into in these next couple of chapters, but... Yeah. There's a big difference there.

Yeah, exactly. And going on into chapter 8, it says this, verse 1. "Now the point in what we are saying is this. We have such a high priest, one who is seated at the right hand of the throne of the majesty in heaven, not on earth in heaven, a minister in the holy places and the true tenant that the Lord set up, not man." Not man.

And that's the important piece. "The Levites set up a tent by man, but the Melchizedek, that priesthood, is one that is not made by man." It says later on in verse 5, "They serve a copy and a shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, 'See that you make everything according to the pattern that was shown you on the mountain.'" Again, that's what I was just talking about, that there are two sorts of tents.

There's the earthly tent that's set up by the... "by men who offer incomplete, unsatisfactory sacrifices that foreshadow and lead to the tent that is in heaven, which Christ purifies. Christ spills his blood and pours it out onto the holy of holies in heaven. And thus, he cuts the veil, and now we have confidence," like it says in chapter 10 of Hebrews, "to enter into that holy of holies to stand before God." And it reminds me of Isaiah 66, where God says, thus says the Lord, "What is the house you would build for me, and what is the place of my rest? All these things I have made, so all these things came to be, thus says the Lord.

But this is the one to whom I will look, he who is humble and contrite in spirit and trembles at my word." So we can build all these things we want. We can't build a dwelling place for God. He does not dwell in temples made by men, which is, I forget where I'm at in Acts, but I forget where... There's a verse in Acts that says, God does not dwell in temples made by men, the hands of men.

- In Acts 17. - Acts 17. - Yeah.

- Yeah. And even the temple that God commanded Moses to make, he does not necessarily... We can't make a place for him to dwell. He dwells there freely.

- It's patterned after the heavenly things. - Yeah, exactly. - It's so incomplete.

And that's such a good point, because that gives us hope when we look from the Old Testament for what we should be looking for. We should be looking for the patterns and the shadows that lead us to who Christ is. And that's what he goes on in verse 6. In chapter 8, he says, that as it is, Christ has obtained a ministry that is much more excellent than the Old.

As the covenant, he mediates is better since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for the second. And then he quotes from Jeremiah 31, talking about he will establish a new covenant with the house of Israel, not like the covenant that he's made with their fathers.

And that is to the people who are born again. It's those who are united with Christ. So I think that's a very interesting and good point to recognize, is that the Old Testament serves as shadows that reveal the new.

And there's a really cool quote by Augustine. I think I already quoted it last week, but he said that the new is in the old concealed. This is actually the new and old is referencing to the covenants.

The new is in the old concealed, and the old is in the new revealed. So he's talking about both of these covenants reveal that the first covenant, the old covenant, conceals within it the new covenant that is to be revealed in Jesus Christ. And the old covenant is made manifest.

It's revealed to us in the new covenant. So we see when we read the book of Hebrews that we ought to know what the Old Testament is saying, because if we don't, we're not going to understand what Paul is saying here. I'm saying that intentionally because I think Paul wrote this book.

- That's a big debate. - Just add in a little bit of that. Yeah.

Do you have anything to say? - Well, just talking about the new covenant. In verse 22 of chapter seven, this makes Jesus the guarantor of a better covenant. And then he also says in chapter seven and 11 through like 13 or 14, "Now if perfection had been attainable through the Levitical priesthood for under it, the people received the law, what further need would there have been for another priest to arise after the order of Melchizedek, rather than the one named after the order of Aaron? For when there is a change in the priesthood, there's necessarily a change in the law as well." So Jesus fulfilled the law.

You know, there wasn't anything... In terms of there being a new law, it was that they had actually lost sight. The new law is actually the old law restored, if that makes sense. The Pharisees had distorted... This law they were operating... The people of God were operating under the Pharisees was a law of... You know, Jesus, the seven woes, like they're a brood of vipers.

They make the law commandments of men rather than commandments of God. - Yeah. - And this new law, this change in law is actually this restoration, not an iota, not a dot will pass away.

And Jesus reveals the true heart of the law that had always been there all along that we should have been able to see, but because everything was a type or a shadow, they could not see clearly. And that's what Augustine's saying. Now, it's clearly... The old is actually clearly revealed in the new because we finally get... The mystery has been revealed to us in Christ as the prophet.

He reveals to us these shadows and these things that were hard to make out in the Old Testament, but they were always there. So when it says there's a new law, there, you know, Jesus is not... There's not a new law in the sense that there are now rules that are null and void from the past. It's just a restoration of what had been distorted by the Pharisees and the people.

- Well, I think that there is one that is null and void in the past, and it's just a way that you're understanding it. Like the book of Hebrews is indicating that the Levitical law is null and void now. - Yeah, the ceremonial law.

- Because it's been fulfilled. - Exactly, yeah. - In Christ.

- I guess I'm saying the moral law. Like now and I would have not adopted the law, which they would have understood as the moral teachings of the law, will not pass away. - Yeah, I mean, that's not for debate.

I think that's referencing to all the law, but... - Well, obviously it can't mean that though because the ceremonial law passed away. - Well, we're talking about something different. So we don't have to like argue about that, but... - What are we talking about that's different? - We're talking about high priesthood of Christ.

- Yeah, we are. - And with the high priesthood change, there comes a change in the law. That's what it says.

- Yeah. - So that indestructible life that it says in verse 16, "Who has become a priest not on the basis of legal requirement concerning bodily descent," which is what the Levites had going on, "but by the power of an indestructible life," which was what Melchizedek was. - Right.

- There is a new law now, and it's the law of Christ is all I'm getting at. - Yeah. Yeah, I'm not seeing anything.

You just said conflicts with anything I said. - I know, it doesn't. - Yeah.

- You're the one that wanted to fight me on it. You said we're talking about different things, but you said there's nothing that conflicts with what I just said. So we're actually talking about the same thing.

- All right, we'll keep going. You did say something wrong, but we don't have to go on that. - Well, what was it? - No, keep going on.

- No. - We don't know what the high priest is. - The people need to hear about this.

- No. No. - Well, you're the one doing Hebrews.

Continue on. So there is a change in the law, and that change in the law is the Levitical law is now null and void because it's been fulfilled in Christ. We don't offer sacrifices because, as it says in chapter 10, we have one sacrifice overall, and Christ does away with the old order, the old order of the sacrificial system to do away, or to come into the new covenant, which is the covenant with the communion of the remembrance of who Christ is and what he's come to do as our great high priest who shed his own blood for our sins.

So now, in another section that indicates this is in chapter 9, verses 11 and so on, it says, "But when Christ appeared as a high priest of the good things that have come, then through a greater and more perfect tent not made with hands, that is not of this creation, he entered once for all into the holy places, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls and the sprinkling of defiled persons with the ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God?" And that is a very beautiful section. And again, this is going all the way back to our first episode on the propitiation and atonement.

Christ offered this propitiation. It is not like the sacrifices of the Old Testament by the Levites. The Levites offered bulls and goats and calves.

But what does Christ offer? Christ offers his own body and he enters a tent and purifies it, not tent that's made with hands. And as the writer's viewers indicates, it's not of this creation, but we answer, but he enters into the heavenly tabernacle, the heavenly tent, which wasn't made with hands at all, but it's eternal and God. So that's what Jesus enters in.

And that's how he acquires an eternal purification for our sins. And that's why he is our firm and steady anchor. That's why we can, when we trust in Christ and believe in him, we're redeemed and all of our sins have been forgiven, not because God just willy-nilly forgave our sins, but because it has been punished.

The reason we will never experience the wrath of God is because the beauty and the mystery and excellencies of what Christ has done as high priest and the order of Melchizedek. And the reason, if he was in the order of the Levites, then he would have offered up a bull or a goat for his sacrifice. But that's why his priesthood is much better because he doesn't offer that up.

He offers up his own body. And that's the beauty of the gospel. And again, it goes on later on in chapter nine, verse 23.

Thus, it was necessary for the copies of the heavenly things to be purified with these rights, but the heavenly things themselves with better sacrifices than these. For Christ has entered not into holy places made with hands. Again, this is the same theme over and over and over again, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

We don't have to offer up sacrifices repeatedly because as it says, Christ spilled his blood and he purified the things in heaven so that we can come up into the holy of holies and stand before the presence of God. This is what it means for Christ to be high priest. We don't have priests anymore.

We're not Catholics. We have Jesus as our high priest, not Catholics. No, we're not Catholics.

We don't offer up any sacrifices. We protest against the Catholics. Yes, we are Protestants.

People forget about the meaning of that word. We protest the Catholics. Yeah, but they do have a very wicked doctrine.

Yeah, they have a priest that you come and confess your sins and they... Yeah, I don't know how they would try to describe it. I haven't read their catechism on what confession actually does, but they do consider it a sacrament. Confession to the priest is... That gives you access to the merits of Christ in heaven.

Yeah, exactly. It gives you access to the priest, which is just... That's crazy. Honestly, this book does away with probably half of all of the Catholic catechism.

Jesus, we don't pray to saints. Mary's not perfect. She can't provide any sacrifice.

You can't pray to any... Any of all that's gone, Jesus is the mediator. Pretty exactly. From

this book of Hebrews, it kind of destroys a lot of the Catholic Church.

And that's why we need Christ. Yeah. We can't... There is none other.

We have a great need for Christ and we have a great Christ for our need. Yeah. And this is exactly what Jesus did.

He spilled his blood. After making purification for sins, he sat down at the right hand of the Father on high. When Jesus was on the cross, he said, "It is finished." He didn't say it might be finished.

He said it is finished. Which is why they go... Or why Paul goes on to... In chapter 11, he just talks about faith. This is the way we... You're justified by faith alone.

That is how we receive that legal standing before God, now cleared, our guilt cleared, that propitiation had, comes through faith. Yeah. That's why we finish this book with faith in the high... In the great high priest.

Because how do you get the sacrifice? How do you receive and take possession of the sacrifice that Christ has? Like raw on your behalf? Well, you must believe in him and he will give it to you. That is the conduit by which your Savior saved through faith by grace. So faith is that way we receive the merits of Christ.

Yes. And grace is bestowed on us. Yeah.

That's why we need to be justified before God. And that only comes through faith, as it says in Romans 4 and 5. Exactly. I guess one note to end on with the book of Hebrews.

Well, the way he ends it is very beautiful. Before he goes on to his benediction and talking about obeying your leaders and stuff like that, he says in Hebrews 13 verse 12, "So Jesus also suffered outside the gate in order to sanctify the people through his own blood." And that's just so beautiful. Jesus came tabernacled himself with us, right? He's the incarnate son of God, the high priest, and he sanctified a people through his own blood.

And that's what our Savior did. That's what our God did. He died.

And what are we now? 1 Peter 9, "You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light." Now we're priests in Christ, not providing sacrifice, but praying on behalf of our brothers and sisters to the mediator that can actually do something. We mediate upwards to Christ. Christ mediates between God and us.

And that is how we are now priests. We pray on behalf of our brothers, not just, yes, for their salvation, but we pray to Jesus that he might work grace in their life. And that is the

difference between our priestly status now.

And we also are in the order of Melchizedek. That's the kind of priests we are, because we also have in Christ now eternal life, indestructible life. I think Bryce disagrees.

We're in the order by virtue of us just being united with Christ. Yeah. Yeah.

We're priests now because we've been united to Christ. Yeah. That's right.

Good. That's right. I know it's right.

But you have to qualify. That's why I said it. You have to qualify it.

It literally says you're a royal priesthood. So yeah, I just say that. And in Revelation five.

Exactly. And it's because we're united to Christ. So we're also in the order of Melchizedek now in Christ.

Because we've been purified by Christ. Exactly. And united to him because we're his body.

He's a head. Yeah. And because we're a chosen race of royal priests in a holy nation, we now in a sense are mediating for the rest of humanity.

We go out proclaiming the gospel. We're now. We call them to the high priest.

Exactly. Yeah. We're the mediator now between the evil world, the secular world, and Jesus.

We now bridge that gap. Jesus says go out and proclaim the gospel. Yeah.

So now we're priests in that sense. Giving them, bringing them to the sacrifice rather than providing a sacrifice. Yeah.

And that's why Jesus is the great high priest. I don't think you read it in Hebrews, but the great high priest went once a year to provide sacrifice. The other little lower priests were the ones that would, they would still offer sacrifice, but it was always anticipating that once a year thing that the great high priest would go.

I think it was during the Passover or something. Can't remember when exactly it was, but that's, I would say that's the way now. We just kind of lead them to the sacrifice.

Yes. That was already paid for. It already made.

Yep. The sacrifice is done. We don't have to make any sacrifice.

That's why we don't need priests. That's why the Catholic church has it wrong and Protestants have it right. Like we think we're a priest, we can be priests not because we

provide the sacrifice, but we direct them towards where the sacrifice has already been done.

Well, Catholics don't actually kill animals in sacrifice. No, they don't. Yeah, but it's, well, they kind of, not animals, but the transub situation.

Every single week. Yeah. The transub situation is kind of the continual, you know, they're just kind of going back to the Levitical priesthood.

Yeah. But yeah, Jesus is the great high priest and it's cool that now we're a royal priest in the Holy nation too. Hopefully you guys can grasp that part of Jesus's uniqueness towards us.

And that is infinitely practical too, because the only reason we have salvation and can walk according to the spirit is because of what Christ has done. Exactly. On the cross as a high priest.

It is finished. Mission accomplished. Mission accomplished.

And it's applied. And applied. For the king, to the king, through the king, by the king, through, through, through, through, right? Yeah.

It's close to that. Well, thanks for tuning in again to another Sunday series, tackling Christology with me and my brother, Brice. Go check out the website, fortheKingpodcast.com. Send me any inquiries or anything that didn't make sense for the king, podcast@gmail.com. Support the show and prayers financially.

Give me your thoughts, whatever floats you about. Rocky really needs money. I'm hurting.

Give him money. I'm hurting for my money. I'm gonna say that every week now, ever since that one day.

I just would love to build this bad boy up. See, he actually does love it. You know the love of money is rude of evil.

All kinds of evil or all evil? All evil. All kinds of evil. Money is evil is what it says.

It says all kinds. No, money is evil. Money's not inherently evil.

I'm just joking, Rocky. He's got the cattle on a thousand hills if money's evil. Cattle on a thousand hills.

Or a thousand cattle on a thousand hills. A thousand hills on a cattle. He has one thousand hills on top of a cattle.

Well, I think that's all I had to say. Yeah, thanks for listening, guys. We just... Oh yeah,

here's some cool updates.

We surpassed 1,000 plays on the podcast. Continue to share it so it can continue to grow. We honestly have the best information out there.

Best biblical teaching that you can really get on iTunes. So continue to share it so we can... - That's not true. We check out Ligonier Ministries.

- All right. If you want to hear some really clear teaching, yeah, Ligonier, Apologia Studios. Oh, also Bryce and I have been really digging this Hardman podcast.

Go check that out for all the guys out there. It's good. - Eric Khan.

- ericon.com. - Hardman podcast. Maybe he'll have me on one day. - Rocky.

- Or maybe I'll have him on. - Yeah. Yeah, that's probably some... The greater buses love the inferior.

- Yeah. All right. Thanks for listening, guys.

For the king, to the king, to the king, by the king, by... - Fight. - Fight, fight, fight. - Fight.

For the king, for the king, for the king, for king Jesus.