

THE PRIESTHOOD OF ALL BELIEVERS

(Part 14 – series on Baptist Distinctives)

TEXT: 1 Peter 2:5, 9-10

INTRODUCTION: All those who are saved have been made “*kings and priests unto God*” (Rev. 1:6; 5:10). We have studied the **qualifications** of a New Testament priest, suggested by the ritual of consecration for Aaron and his sons in the eighth chapter of Leviticus. Now we look at the nature of the **sacrifices** we are to offer unto God. They are called “*spiritual sacrifices*” in 1 Peter 2:5. We can be thankful that we no longer need to offer animal sacrifices for sin, because Christ offered Himself unto God on Calvary in a once-and-for-all sacrifice.

OUTLINE: A true understanding of this doctrine will influence our other beliefs and our practice.

I. The Meaning of New Testament Priesthood

II. The Qualifications of a New Testament Priest (Leviticus 8)

A. Cleansing

1. The once-only bath (Isa. 1:18; Jn. 13:10)
2. The frequent foot-washing (1 Jn. 1:9)

B. Clothing

1. Coat (imputed righteousness)
2. Girdle (faithfulness)
3. “Bonnet” (“*for glory and for beauty*”)

C. Anointing (Ps. 133:2)

D. Consecrating (Lev. 8:24)

III. The Responsibilities of a Believer-Priest

A. To offer “spiritual sacrifices” (1 Pet. 2:5)

1. Our physical bodies (Rom. 12:1,2)
2. Our unstinting expenditure for others (Phil. 2:17)
3. Our proclaiming of the Gospel (Rom. 15:16)
4. Our sacrificial giving of our means (Phil. 4:15-19; Heb. 13:16)
5. Our praising God with our lips (Heb. 13:15; Hos. 14:2)

B. To boldly intercede (Heb. 4:14-16; 10:19-22)

IV. The Repudiation of Unscriptural Hierarchy

A. The two extremes

1. The error and doctrine of the Nicolaitans (Rev. 2:6,15)
2. Laodicean rule

B. The disastrous results

1. Confession to human priest
2. Priestly absolution (forgiveness)
3. Transubstantiation
4. The “infallibility” of the Pope (Matt. 23:8,9)

C. The biblical view of ordination

V. The Implications of New Testament Priesthood

A. Congregational polity

B. Unified mission

C. Related matters, cautions

1. Soul competency vs. “right of private interpretation”
2. Soul liberty

CONCLUSION: Why has God called us to be a “royal priesthood” anyway? Peter states is so profoundly – *“that ye should shew forth [proclaim] the praises of him who hath called you out of darkness into his marvelous light”* (1Pet. 2:9b). The wonderful truth of the priesthood of all believers is not for self-edification. **Together** we constitute a “royal priesthood.” God has so tempered the body of Christ that we are priests to each other. All of the “sacrifices” we offer as New Testament priests are for the sake of **others**. This is following in the footsteps of our great Redeemer and High Priest, Who *“came not to be ministered unto, but to minister,”* and *“ever liveth to make intercession for us.”*