

**There is a priesthood of all believers--but not so that individuals can all be or act like pastors (American Evangelical). A priestHOOD that is a church, emphasis on the group of believers-who are hearers who call a pastor and actively participate as laymen-praising and thanking God.**

1 Peter 2:1-5, 9-10 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, 2as newborn babes, desire the pure milk of the word, that you may grow thereby, 3if indeed you have tasted that the Lord is gracious. 4Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, **5you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ....** 9But 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; 10who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

**When the Scriptures do talk about individual Christians as priests, it is always speaking either about living in our vocation or about dying to sin and rising to live a new life.**

Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that you present your bodies **a living sacrifice, holy, acceptable to God, which is your reasonable service.** 2And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Hebrews 13:15-16 Therefore by Him let us continually offer the **sacrifice of praise** to God, that is, the fruit of our lips, giving thanks to His name. 16But do not forget to do good and to share, for with such sacrifices God is well pleased.

**What about the Old Testament priesthood and Christ, our high priest?**

Hebrews 10:11-18 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12But **this Man, after He had offered one sacrifice for sins forever**, sat down at the right hand of God, 13from that time waiting till His enemies are made His footstool. 14**For by one offering He has perfected forever those who are being sanctified.** 15But the Holy Spirit also witnesses to us; for after He had said before, 16“**This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,**” 17then He adds, “**Their sins and their lawless deeds I will remember no more.**” 18Now where there is remission of these, **there is no longer an offering for sin.**

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7] The adversaries understand *priesthood* not of the ministry of the Word, and administering the Sacraments to others, but they understand it as referring to sacrifice; as though in the New Testament there ought to be a *priesthood* like the Levitical, to sacrifice for the people, and merit the remission of sins for others. 8] We teach that the sacrifice of Christ dying on the cross has been sufficient for the sins of the whole world, and that there is no need, besides, of other sacrifices, as though this were not sufficient for our sins. Men, accordingly, are justified not because of any other sacrifices, but because of this one sacrifice of Christ, if they believe that they have been redeemed by this sacrifice. 9] **They are accordingly called priests, not in order to make any sacrifices for the people as in the Law, so that by these they may merit remission of sins for the people; but they are called to teach the Gospel and administer the Sacraments to the people.** 10] Nor do we have another *priesthood* like the Levitical, 11] as the Epistle to the Hebrews sufficiently teaches.

**25]** Now the rest are eucharistic sacrifices, which are called sacrifices of praise, Lev. 3, 1f.; 7, 11f.; Ps. 56, 12f., namely, the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all good works of saints. These sacrifices are not satisfactions for those making them, or applicable on behalf of others, so as to merit for these, *ex opere operato*, the remission of sins or reconciliation. For they are made by those who have been reconciled. **26]** And such are the sacrifices of the New Testament, as Peter teaches, **1 Pet. 2, 5: *An holy priesthood, to offer up spiritual sacrifices.*** Spiritual sacrifices, however, are contrasted not only with those of cattle, but even with human works offered *ex opere operato*, because *spiritual* refers to the movements of the Holy Ghost in us. Paul teaches the same thing Rom. 12, 1: *Present your bodies a living sacrifice, holy, acceptable, which is your reasonable service.* *Reasonable service* signifies, however, a service in which God is known, and apprehended by the mind, as happens in the movements of fear and trust towards God. Therefore it is opposed not only to the Levitical service, in which cattle are slain, but also to a service in which a work is imagined to be offered *ex opere operato*, The Epistle to the Hebrews 13, 15, teaches the same thing: *By Him, therefore, let us offer the sacrifice of praise to God continually; and he adds the interpretation, that is, the fruit of our lips, giving thanks to His name. He bids us offer praises, i.e., prayer, thanksgiving, confession, and the like.* These avail not *ex opere operato*, but on account of faith. This is taught by the clause: *By Him let us offer, i.e., by faith in Christ.*

**...53]** And although our belief has its chief testimonies in the Epistle to the Hebrews, nevertheless the adversaries distort against us mutilated passages from this Epistle, as in this very passage, where it is said that every *high priest is ordained to offer sacrifices for sins*. Scripture itself immediately adds that Christ is High Priest, Heb. 5, 5. 6. 10. The preceding words speak of the Levitical **priesthood**, and signify that the Levitical **priesthood** was an image of the **priesthood** of Christ. For the Levitical sacrifices for sins did not merit the remission of sins before God; they were only an image of the sacrifice of Christ, which was to be the one propitiatory sacrifice, as we have said above. **54]** Therefore the Epistle is occupied to a great extent with the topic that the ancient **priesthood** and the ancient sacrifices were instituted not for the purpose of meriting the remission of sins before God or reconciliation, but only to signify the future sacrifice of Christ alone. **55]** For in the Old Testament it was necessary for saints to be justified by faith derived from the promise of the remission of sins that was to be granted for Christ's sake, just as saints are also justified in the New Testament. From the beginning of the world it was necessary for all saints to believe that Christ would be the promised offering and satisfaction for sins, as Isaiah 53, 10 teaches: *When Thou shalt make His soul an offering for sin.*

## sacrifice

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- Matthew 9:13 X "But go and learn what this means: 'I desire mercy and not **sacrifice**.' For I did not come to call the righteous, but sinners, to repentance."
- Matthew 12:7 X "But if you had known what this means, 'I desire mercy and not **sacrifice**,' you would not have condemned the guiltless."
- Mark 9:49 X "For everyone will be seasoned with fire, and every **sacrifice** will be seasoned with salt."
- Luke 2:24 X and to offer a **sacrifice** according to what is said in the law of the Lord, "A pair of turtledoves or two young pigeons."
- Acts 14:13 X Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to **sacrifice** with the multitudes.
- Romans 12:1 X I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living **sacrifice**, holy, acceptable to God, which is your reasonable service.
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Corinthians 10:20 X Rather, that the things which the Gentiles **sacrifice** they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
- Ephesians 5:2 X And walk in love, as Christ also has loved us and given Himself for us, an offering and a **sacrifice** to God for a sweet-smelling aroma.
- Philippians 2:17 X Yes, and if I am being poured out as a drink offering on the **sacrifice** and service of your faith, I am glad and rejoice with you all.
- Philippians 4:18 X Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable **sacrifice**, well pleasing to God.
- Hebrews 9:26 X He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the **sacrifice** of Himself.
- Hebrews 10:5 X Therefore, when He came into the world, He said: "**Sacrifice** and offering You did not desire, But a body You have prepared for Me.
- Hebrews 10:8 X Previously saying, "**Sacrifice** and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),
- Hebrews 10:12 X But this Man, after He had offered one **sacrifice** for sins forever, sat down at the right hand of God,
- Hebrews 10:26 X For if we sin willfully after we have received the knowledge of the truth, there no longer remains a **sacrifice** for sins,
- Hebrews 11:4 X By faith Abel offered to God a more excellent **sacrifice** than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.
- Hebrews 13:15 X Therefore by Him let us continually offer the **sacrifice** of praise to God, that is, the fruit of our lips, giving thanks to His name.