

“THE PRIESTHOOD OF ALL BELIEVERS” PART 3

HOLINESS

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1 Peter 2:9-12

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Bruce: Next week, and for the next two weeks we’re going to do something on Christmas, to just help us to acknowledge, and to be reminded what Christmas is all about. It’s really about the glory of the Lord revealed, and we’ll talk about that the next two weeks.

But let’s pray. And Don, would you take us to a moment of silence, please? (*Music.*)

Lord, have mercy on me, the sinner. Father, be merciful to us out of your grace. We trust that Your Holy Spirit will open our eyes, that we might behold You more clearly, for Christ’s sake. And all the Brave Men said, “Amen!”

Let’s turn in your Bibles, please, to 1 Peter chapter 2, continuing in verses 9-12. I want to end up our little brief series on the priesthood of believers. The last time I had the privilege of ministering the Word to you a couple of weeks ago, we examined this chapter, and discovered the identity of the true priesthood within the church of Christ.

If you recall from those previous lessons, we learned that the word *clergy* in the Scripture does not refer to a special group of paid professionals, but the entire body of true believers, who form the true priesthood. Now in the passage we’re looking at in 1 Peter 2:9-12, Peter contrasts what God is building through the Person and work of Christ with what He once built in the temple. In doing so, He teaches us who the true priests are, and how the true priests can be identified in the priesthood of believers.

Now here are some of the contrasts. The features of the true priesthood are these. “Those who come to Him.” That’s verse 4. “Those who conform to Him.” That’s verse 5. And those who have a common identity with Him. That’s how you can identify the true priesthood of the body of Christ—those who come to Him (verse 4), those who conform to Him, (verse 5), and those who have a common identity with Him (verse 5.)

Now Peter uses this series of contrasts to describe, and make his point in this particular chapter. And, in contrasting the building of the temple with the building of the church, he is primarily describing people who are in Christ. In other words, He is describing who the Christian people are versus those who are not, and he uses a series of contrasts to describe people who are in Christ and those who are not in Christ.

Now all of the contrasts have to do with one’s relationship to the Person and work of Christ. Just listen to these contrasts.

Notice, in verses 4-9, we have these contrasts between the Christian and the nonbeliever. Listen to these contrasts.

To the believer, Christ is precious, but to the nonbeliever, Christ is rejected. To the believer, Christ is the foundation of life. To the nonbeliever, Christ is a source of stumbling. There are those who believe, and there are those who don’t believe. There are those who are obedient versus those who are disobedient.

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Now in those four contrasts, he is describing the difference between the true believer and the nonbeliever. I think that there are several important conclusions we can draw from these contrasts, and we need to make some application.

First of all, I would encourage you to remember this, brothers, that Unbelief is the same thing as disobedience. Disobedience and unbelief are synonyms.

Take a look at John chapter 6, verses 28 and 29. “The crowd asked Jesus, “What shall we do, that we may do the works of God?” They’re asking Him what they need to do to do the works of God. And His answer is this. “This is the work of God, that you believe in Him whom He has sent.” So if you don’t believe, it’s an act of disobedience, because the question was “What do we need to do to do the works of God?” If you want to do the works of God, you believe. Therefore, if you don’t believe, you’re being disobedient. The reason God treats unbelief in His Son so seriously for all of eternity is that unbelief, or rejection of Jesus, is a blatant act of disobedience. That’s why He takes it so seriously. Unbelief is the worst type of disobedience.

The issue for all of us here today is to answer the most important question you can ask of your own soul: do I believe? Am I disobedient, or am I obedient? Are you obedient and do you believe, or are you being disobedient by disbelieving in Jesus as the One whom God sent? That’s the fundamental question for us today. Yes?

Participant: Bruce, when Jesus mentions the unforgivable sin, would that be it?

Bruce: It’s unbelief. It’s ascribing the works of Jesus to Satan, but when you go all the way down, that’s a blatant sign of unbelief. Unbelief is the one unpardonable sin, because it is an act of blatant disobedience.

In every worship service, every time you study the Bible ought to reveal whether you are near to heaven or near to hell. That’s what preaching does. That’s what preaching the Word is described to do. Look at Hebrews chapter 4, verse 12, and 2 Corinthians chapter 3, verses 15 and 16.

Transcriber’s Note: Hebrews 4:12: “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.”

2 Corinthians 3:15-16: “But even to this day, when Moses is read, a veil lies on their heart. Nevertheless, when one turns to the Lord, the veil is taken away.” (NKJV)

Now for those who are obedient, and those who are believers, let me give you some glorious insight into who God is telling you that you are, and to who He is making us into, and that is the priesthood of believers. Because of our glorious relationship to the glorious Person and work of Christ, we are one in Christ. You are in Christ. He is now going to describe for us in this passage how God looks at you, and says that this is who you are and what I am making you into. And what I want to do in this remaining time is to show you God’s process in creating the true priesthood of believers.

Now to do that, I want you to turn to Leviticus chapter eight. Go to the Old Testament, the book of Leviticus, and I want you to see the process of how God creates believer priests, the true priesthood of believers.

Now when you go to Leviticus chapter eight, it’s the historical rendering of the consecration of Aaron and his sons as the priests of Israel. Now I want to encourage you

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to read this whole chapter some time after today. For the sake of time I’m not going to read it. I’m going to walk you through it, because I want you to see this. I want you to see the corresponding indications of how God creates His true priesthood.

Now the way in which the sons of Aaron were ordained priests is richly suggestive, and intentionally given to us as a picture of how God creates a holy priesthood now in His church, and places us in a position to serve Him forever, as believer priests. The process involves four things, as you’ll see in Leviticus chapter eight. First of all, I want you to see that we are divinely cleansed, we are divinely clothed, we are divinely anointed, and we are divinely consecrated. Let’s examine this. Each one of these is the ordination of a true believer priest.

Now notice in Leviticus chapter 8, verse 5, that these instructions come from God. These are not human institutions. In other words, they’re divine instructions, not a set of human devices, or human regulations. Man’s creativity, or man’s wisdom or observances cannot set a person apart to be a priest of God. We can only be set apart as believer priests by the process by which God has divinely prescribed, and you see that here pictured for us in the imagery and the indication of Aaron and his sons. God alone does this, and God alone shows us how He does it. So let’s take a look at these four features of being divinely cleansed, divinely clothed, divinely anointed, and divinely consecrated.

First of all, notice verse 6. We are divinely cleansed. We see that they were first of all washed in water. But reading on in verses 14-15, we see that they went through a second cleansing—this time, a cleansing by blood.

Notice verse 2. We see that a bull was sacrificed as a sin offering. And Aaron and his sons laid their hands on the head of the bull, confessed their sins, and then Moses slaughtered the bull. The blood of the sin offering was sprinkled upon the altar, and the vessels in the sanctuary. And then the rams were slain in the same sequence—placing their hands on the animal, and then the ram was slain and its blood was sprinkled upon the altar, and then upon themselves. This is the second cleansing.

Now do you see the picture of your ordination as a true believer priest? If we are to be God’s priests, we must lay our hands upon Christ, and by faith accept Him as our substitute offering, trusting in His blood for our cleansing from our sin. For, as the Scripture says, “Without the shedding of blood there is no remission of sin.” We need to go through a divine cleansing. And the way we do that is to lay our hands upon our sacrificial Lamb, trust the Person and work of Christ, and we are cleansed by the blood of the Savior, by the Lamb of God.

I read in an article that a woman was cleaning her dishes once for a visit from her king back in the 1800s. He was coming into her village. A neighbor asked her why she was spending so much time cleansing these wooden bowls. And she replied, “The stain of the natural impurities of the wood cannot be removed by the dishes themselves. They must be cleansed by another to be fit for the service of the king.”

Now, if you and I are going to be fit for the service of the King, we need to be divinely cleansed by another. We cannot do that ourselves. God will have no priests in His service who have not been cleansed by another, by the hand of the blood of Jesus Christ.

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For our depravity is so great that it can only be cleansed by the blood of the Lamb. Then, you have become a holy priest, because you’ve been divinely cleansed.

So the very first thing we need to go through is the divine cleansing. And we do that because of the sacrificial work of the Person and work of Christ. You lay your hands on Christ as the sacrificial Lamb. You were washed in the blood of Christ, and you are divinely cleansed. You are now described as a believer priest, because that is the beginning of your consecration, as the ordination of a true believer priest in the body of Christ. You need to be divinely cleansed, and that can only happen through the blood of Christ. Yes, please?

Participant: Is there any historical significance to this? Repeating the use of blood, in my mind, one would not be cleansed if one is covered with blood. Is there a historical basis?

Bruce: Yes. The history is this. There is no remission of sins without the shedding of blood.

Participant: Amen.

Bruce: That’s it. That’s the historical significance. God said it, so it is. There is no remission of sins without the shedding of blood. That’s why Christ went to the cross. That’s our historical significance. That’s it, and that alone. It defies human logic, but it is not logical. It’s divine inspiration. There is no remission of sin without the shedding of blood. You and I are washed in the blood of the Lamb. That defies human understanding and knowledge, but it’s divine inspiration.

Secondly, we need to see that we’re divinely clothed. After we are divinely cleansed, we are divinely clothed. Are you following this sequence? It’s really important, men, that today, after this session, you go back and read Leviticus chapter eight, so you’ll get the big total picture of what’s going on, because this is a marvelous picture of our consecration as true believer priests. This is the process of how God ordains you and me as true priests in the body of Christ.

Secondly, we’re divinely clothed. Look at verse 13. After the divine cleansing comes this divine clothing, we’re told.

Transcriber’s Note: Leviticus 8:13: “Then Moses brought Aaron’s sons and put tunics on them, girded them with sashes, and put hats on them, as the LORD had commanded Moses.”

Notice Isaiah chapter 61, verse 10. “I delight greatly in the LORD; my soul rejoices greatly in my God. For He has clothed me with garments of salvation, and arrayed me in a robe of righteousness.”

When we were divinely cleansed by His blood, we exchanged the filthy rags of our righteousness for the finished robe of His righteousness.

Notice Leviticus 8:13. We see that there is a list of garments that were placed on Aaron and his sons. Let me walk you through these garments, because they each have their own special spiritual significance.

Look at verse 13. First of all, they were robed with a tunic, which would be a robe, or a coat. It’s an ephod, or armless vest, worn by everyone who ministered at the altar. So every believer priest is to put on the new self, as Paul tells us in Ephesians 4:24. Paul

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writes, in Romans 13:4,. “Clothe yourselves with the Lord Jesus Christ.” You are now being clothed in His righteousness. Once you’re divinely cleansed and divinely clothed, you are to put on. Paul referred to that numerous times. Put on the life of Christ. In other words, put on His characteristics, His qualities. That’s how you are robed now, because you are wrapped in the robes of righteousness. You’ve exchanged the filthy rags of your own righteousness for the finished robe of His righteousness.

We’re to put on the righteousness given to us at our conversion, and that is done by being obedient to the Scripture. We have no righteousness of our own. We come to Christ just as we are, and He clothes us with the righteousness of His own life. You are now wrapped in the robes of righteousness. Take on the characteristics of the life of Christ, in which you have been divinely cleansed, and now you’re being divinely clothed.

Notice the contrast. We come to Him with our squalor. We leave with His splendor. We come to Him with our weakness. We leave with His strength. We come with our intolerance. We leave with His compassion. We come with our insensitivity. We leave with His kindness. We come with our pride. We leave with His humility. We come with our anger. We leave with His gentleness. We come with our impatience, and we leave with His patience.

Those are the robes that we’re putting on, our tunic, because we’ve been divinely cleansed, and now being divinely clothed. Those verses, where I gave you that contrast, come from Psalm 45 verse 3, Isaiah chapter 52, verse 1, and Colossians 3, verse 12. We’re wrapped in the robes of Christ. We’re divinely cleansed.

Next, we see that a girdle, a sash, was worn by the people. The people in those days wore flowing robes which hung loosely, and, as such, they could not engage in much activity, because it was encumbering. So they had to wear a sash to pull up the flowing robe, to wrap it around their waists, so they could do some activity. And so these sashes were worn to take up the slack, in order to permit some special labor or activity in worship.

So every believer priest is equipped with a girdle of faithfulness. You take up the slack in your life, in order to be prepared for priestly service for God. Is there slack in your own life that prevents your service for God? You need to wrap yourself in the faithfulness of the Person and work of Christ. You’re wrapped, clothed divinely, in the faithfulness of the sash of His mercy and grace.

Next, there was a turban, or a cap that was worn. Turbans were symbols of glory and beauty. For the believer, it is not our glory, but His glory and beauty. So that is what God sees in us, what God accepts. For we are dressed in His righteousness. God now accepts us and sees us differently, because we have been divinely cleansed, and we’ve been divinely clothed in His righteousness. God views you differently than He did before. He now views you as divinely cleansed. He now views you as divinely clothed in the righteousness of Christ. Therefore, you are accepted in the Beloved, and He now views you differently, because it is not about your or my glory, but His glory.

Christ took your place, and was cursed. You take Christ’s place, and you are accepted by God, even though you may have blemishes and backsliding in your life. If you’re

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truly in Christ, then you have been clothed in His righteousness, girded with the faithfulness of service, and capped with the glory and beauty worthy of God’s character.

Brothers, that’s how God views us now! How can we act any other way than to be grateful, and have an attitude of gratitude for His absolute mercy to us? What a beautiful picture of how God views us! We’ve been dressed, because we’ve been divinely cleansed, and now we’ve been divinely clothed.

When I was in England, I read about another young boy in the early 1700s who was rescued from poverty, and adopted by a Christian family. He was given a brand new suit, a velvet suit, and he never had this velvet suit before. His parents, who were believers, taught him to say his prayers at night, and they said, “Take off your clothes, hang them up, and say your prayers.” And so one night, he went to bed and said this. “Now I lay me down to sleep.

I pray the Lord my clothes to keep.”

Men, that is a great prayer! You and I need to preserve the clothes that we’ve been wrapped in. You’ve been divinely cleansed, you’ve been divinely clothed. If you’ve been divinely cleansed, you’ve been divinely clothed in the righteousness of Christ. And take care of those new clothes that you’ve been wrapped in. Don’t abuse them. Yes, Don?

Don: I think Zechariah chapter three is very interesting in that regard, where you have Joshua, the high priest—

Bruce: Oh, yes.

Don: A type of Christ. And Satan stands before him, and says, (paraphrase), “Look at these dirty clothes he has on!” And the Lord replaces them. It’s a perfect picture.

Bruce: Where is that again, please?

Don: Zechariah chapter three.

Bruce: Zechariah chapter three. Thank you. That’s a good cross reference of the divine cloak.

Friends, I’m just trying to help you to understand this. Take care of your divine clothes. You’re accepted in Christ, and He views you as beautiful, because you are now being wrapped in the robes of His righteousness. Take care of the clothing that He gives you. That means take care of your character in Christ. Take care of your character. Have a clear conscience before god and before man. Don’t abuse the clothes that you’ve been given. Don’t abuse the character you’ve been given. You’ve been redeemed by the blood of the Lamb, and you’ve been cleansed by the blood of the Lamb. Now you’ve been dressed because of the Person and work of Christ.

So we’ve seen that we’ve been divinely cleansed and divinely clothed. Are you following this in Leviticus 8?

There are two more that we need to look at. First of all, we’re divinely anointed, verse 12. Aaron had the holy oil poured upon his head, and his sons were touched with the oil. There was an anointing. And so it was with Jesus, who was anointed of the Holy Spirit without measure.

After having been cleansed, and after having been clothed, we must be constantly anointed by the Holy Spirit. Our great need is for the Holy Spirit to anoint our service for

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God. Trust the Holy Spirit no matter what area of service you are in, and you will be a holy priest. If you’re a Sunday school teacher, you’re a true believer and a holy priest. You’ve been divinely cleansed and divinely clothed. If you’re an usher, you’re a true priest. If you’re a musician, you’re a true priest. If you’re a preacher, you’re a true priest. If you’re a worshiper, you’re a true priest, because you’ve been divinely cleansed! You’ve been divinely clothed! And now you’ve been divinely anointed by the Holy Spirit.

One of my favorite Puritans, Thomas Manton, says this. “What we can do as a believer priest anointed by God is unlimited. But what we will do if He withholds Himself from us is unthinkable.” What we can do when He anoints us with His Holy Spirit is unlimited, but what we would do if He withheld the Holy Spirit from us is unthinkable. You are divinely anointed because you’ve been divinely clothed because you’ve been divinely cleansed.

And last, I want you to see that we’ve been divinely consecrated—verse 24.

Transcriber’s Note: Leviticus 8:24. “Then he brought Aaron’s sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar.”
z After being cleansed, clothed, anointed, Aaron and his sons were consecrated and set apart for service. And so are we, in this imagery of the ordination and setting apart of Aaron and his sons.

Notice the three areas of our lives which are set apart in verse 24. Blood was taken and placed upon the right ear, the right thumb and the right big toe. Now there is tremendous symbolism there for what that means for you and me today in the work of Jesus Christ in building His local church.

The meaning is very important for us to understand. First of all, the ear represents our receptive capabilities. Blood was placed on their ear because their receptive capabilities were sanctified, set apart for holiness. We are set apart to be eager to hear God’s word written or preached. You’ve been set apart to listen to it, to be receptive to the preaching of the word. That’s why it’s so important that we understand the sufficiency of Scripture. When you read it and study it yourself. Your receptive capabilities have been set apart for holiness.

Look at Proverbs 8, verse 34. “Blessed is the man who listens to me, for he who finds me finds life.”

What do you listen to, men? What goes into your ears? What are your perceptions of? What are you studying? Believers hear and see things of God that nonbelievers can’t even see or understand. It’s because you have blood on your right ear. Your receptive capabilities have been set aside for holiness. Believer priests have blood on their ears, on their receptive capabilities.

Now I believe it’s important, men, in order for us to hear the still small voice of God, that there are certain sounds that the consecrated ear should not hear. There are not only things we should hear, such as the Word, but there are things we should not listen to, because you have blood on your right ear. Your perceptive capabilities have been set apart and consecrated for holiness. There are some books we shouldn’t read. There is

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some music we shouldn't listen to. There are some songs we shouldn't listen to, and there is some gossip that we should not entertain.

You've got to realize this. My receptive capabilities have been sanctified for holiness. I need to guard them. Just like you need to take care of your clothes, you need to take care of what you take into your mind. As a believer priest, your perceptive capabilities and qualities have been set apart to be used for His glory. Don't tarnish your mind with contaminated data, because you've got blood on your ear. It's been set apart for holiness. Listen to the right things. Take in the right data. Don't be tarnished by contaminated data.

You know, we should not expect our children to be totally removed from the contamination of this world. They are exposed to the sin of this world. We just hope that they're not contaminated by it. Help them to understand that when they have been divinely cleansed and divinely clothed and divinely anointed, that they are going to have blood on their right ears. That means that they need to listen to the right things and reject the wrong things, because their hearing perceptivities have been set apart for holiness, for God's use. So you've got blood on your ear.

Secondly, there is blood on the right thumb. Just as the ear stands for our perceptive qualities, the thumb stands for our active powers. Since all of our active powers have been consecrated to God, all that we do must be pleasing to God.

Look at 1 Corinthians 10:31. "... Whatever you do, do to the glory of God." You do that because you've got blood on your thumb. Every activity that you have has been consecrated for holiness. There are certain things you need to avoid, because you've got blood on your thumb, just like there are certain things that you need not to listen to because you've got blood on your ear. Your perceptive capabilities have been set aside for holiness, just as your spiritual activities have been set aside for holiness. You've got blood on your thumb. Avoid certain things. Since all of our active powers have been consecrated to God, we must do everything that is pleasing to Him.

This also means that there are certain things we are not to do, that we're not to handle, because, notice this. We will lose our distinctiveness. You see, when you've got blood on your thumb, it's setting you apart to be distinctive. And, as a nation, Israel was instructed to be different from all the other nations of the land. They were to be distinctively different. You and I, as believer priests in the church of Jesus Christ today in the New Covenant, need to be distinctively different from the system of this world, and that's because you've got blood on your ear, you've got blood on your thumb, because you've been set apart for holiness.

You see, the nation of Israel was to be different, to be distinctive. They were to eat differently. They were to marry differently. They were to dress differently. They were to govern themselves differently, and they were to worship differently, all designed to make them distinctive from the rest of society. Men, you've got blood on your ears and blood on your thumbs, and the reason is that so you can be distinctive from the rest of society, because you've been set apart to be holy, because you're a true believer priest in the church that Jesus is building today. We are to be different from society, and that is by design. That's because you've got blood on your thumb.

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Every day for us is to be a holy day, every day a consecrated season, because, as believer priests, our activities are blood marked for Him for eternity. Men, you’ve got blood on your thumbs. Yes, please?

Participant: Bruce, you were saying that every day is a holy day. Recently, people were really upset in New England. They were trying to say, “No Christmas holiday. We’re just going to call it a holiday.” Now the devil gets really smart, and he outsmarts himself, because the etymology, the origin of the word “holiday” is “holy day.” And, in Greek, the first letter of Christ is X. so, years ago, when they made an Xmas, it was really Christmas. We can’t outsmart God.

Bruce: amen to that! Every day is holy for us. Every moment is, 24/7. Whatever you do, do it all for the glory of God.

There’s one more. Not only do you have blood on your ear, and blood on your thumb, but you’ve also got blood on your big toe. That describes the direction of our lives that is set apart. The ear represents perceptive capabilities. The thumb represents active powers. And now the toe represents the direction of your life. The direction of your life has been set apart to be consecrated for God’s glory, because you’re a true believer priest. You’re being ordained into the priesthood by being sprinkled by His blood on your ear, your thumb and your big toe.

Our feet are set apart for God, because we have a consecrated foot. We must not let it take us into bad company or bad situations.

Again, I read about this when I was in England. A little boy . The Puritans like to tell stories about little boys. Let me give you one more. A little boy heard this lesson about having blood on his big toe. He was asked if he could go someplace by one of his friends. He said, “I can’t, because I have a foot. They won’t let me go there, and I can’t go without my feet.”

They asked him why.

He said, “The blood of Jesus bought me, and bought my foot.”

Men, you’ve got blood on your big toe. That means that the direction of your life has been set apart for holiness. The things you hear, the things you take in, the things that you do and the direction of your life, have all been set apart for holiness, because you are a true believer priest by the ordination of God Himself, through the Person and work of Jesus Christ.

You may not be able to go everywhere, because our feet have not been consecrated to do so. Go to the right places.

When you review our divine consecration, we see that there is nothing left unconsecrated for God. Our receptive capabilities—the ear, our active powers—the thumb, and the direction of our lives—the big toe—are all consecrated to God. There is nothing in your life that has not been consecrated to God.

That means this, men, that there is no such thing as separation of secular life and spiritual life anymore. Everything in your life is a reflection of your being a true priesthood, because of the consecration of the blood of Christ. Divinely cleansed, divinely clothed, divinely anointed, and now, lastly, divinely consecrated—the direction of your life.

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Aaron and his sons served in the temple for seven days after they went through this ordination process For seven days, without interruption, both day and night. That tells us that, likewise, our priesthood is to be what? Seven days a week, without interruption.

Participant: Amen.

Bruce: Seven days without interruption, because you’ve been consecrated. You’ve been divinely cleansed. You’ve been divinely clothed. You’ve been divinely anointed. You’ve been divinely consecrated. Seven days a week we are called to serve Him.

So men, in summary, let’s look at this. If you and I are truly in Christ, then you and I are part of this holy priesthood, thoroughly consecrated for constant service, as true believer priests belonging to God. If you do not know god, then you need a priest for yourself, because you can never be considered for service for God without having a Priest of your own.

No man can be your priest if you’re unsaved. The saving, pardoning power lies solely in the Person and work of Jesus Christ. Look to Him. Trust in Him, and you shall be cleansed, clothed, anointed, and consecrated by Him. Only then can you and I truly worship Him acceptably, and serve Him graciously. May it be so for God’s glory, that you understand what it means to be consecrated as a true believer priest. You’ve been divinely cleansed, divinely clothed, divinely anointed, and divinely consecrated. That’s how God views you.

How do you see yourself? “Do not be conformed to the system of this world, but be transformed by the renewing of your mind.” Men, you’ve got to have the right view of yourselves if you’re going to have the right view of God. And the only way you will have a right view of yourselves is to have a right view of God. And when you have a right view of God, you have a right view of yourself. And all I’ve wanted to do today is to help you to understand this: How does God see you? He sees you as a true believer priest in His kingdom.

Remember when we started this little series on the true priesthood of the believer? We’ve been made to be a holy priesthood. That’s who we are. Protect your clothes. Protect the things in the direction of your life, because that is our calling as true believer priests. May it be so for god’s glory.

Let us pray. Father, thank You for the clarity of this picture of how You alone can ordain us into the priesthood. Ordination is not a manmade activity. It’s a divinely inspired consecration, where You set us apart for Your glory. You’ve cleansed us by the blood of the Lamb. You’ve clothed us in the righteousness of Christ. You’ve anointed us with the Holy Spirit. And You’ve consecrated our perceptive powers, our activities, and the direction of our lives. May it be so that we would protect our priesthood, for Your glory. And all the Brave Men said, “Amen.” Thank you, men.