

Worship and Priesthood Pt. 5.
“Joined to Christ’s priesthood as sacrifice”
1 Peter 2:4,5
Sunday morning, March 30, 2008.

In past weeks we have explored the place and order of NT worship from Hebr. and Rev. Next we explored worship as it relates to the priesthood of the Lord Jesus Christ; in the order of Melchizedek, and after the pattern of the Mosaic priesthood. We saw the categories of sacrifice; intercession and benediction. Now we will explore our union with Christ in his work as Priest in the heavenly temple. First our union with him as sacrifice. This is today’s subject.

I. “You also...”

- A. These words join us to the Lord Jesus Christ for the specific purpose of serving with Him as temple, sacrifice and priesthood.
- B. This union is indicated by the words: “coming to Him as to a living stone... you also as living stones are being built up a spiritual house.”
Vs. 6,7 call Christ “the chief corner stone.” This corresponds to the Lord Jesus being the High Priest, under who’s headship we serve as a priesthood.
- C. The “spiritual house” corresponds to the heavenly temple which is visualized for us by John in the Revelation, and is spoken of in Hebrews.
To form this spiritual house the living stones must come together. Here is the importance of assembling together for worship.
- D. The nature of the service offered up to God in this house is said to be the offering up of “spiritual sacrifices” (as opposed to animal sacrifices) which are said to be acceptable to God through Jesus Christ.
- E. Let us look at the acceptability of this priesthood and their sacrifices first, and then at the nature of the sacrifices.

These speak to us about our *positional* and *practical* union with Christ respectively.

II. Joined to Christ’s death as the sacrifice for sin.

- A. Christ’s priesthood and sacrifice were foreshadowed in the OT temple service. There were two kinds of sacrifices. One dealt with the removal of sin, the other facilitated and celebrated fellowship with God. Christ’s priesthood fulfills both types, and we are joined to Him as He fulfills both types.
- B. “I, through the law, died to the law, that I might live to God.” Gal 2:19.
It was the holy law that put Christ to death when He took our sins on himself. When the holy law of God put Christ to death because of sin, I was joined to Christ, and died with Him to the law so that the law is no longer the means by which I stand or fall before God. Christ is.
The Holy Spirit makes my union with Christ’s death effectual.
- C. “God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I unto the world.” Gal 6:14.
“I have been crucified with Christ...” Gal 2:20.
Here the apostle teaches that when Christ was crucified two other entities were

joined with Him to His cross: believers and the world.

1. As believers, what we are by nature is joined to Christ's cross. The law has pronounced the death sentence over it. Our flesh is under the law that it may die with Christ, so that we may become what we shall be by grace.
 2. This present fallen world is also joined to the cross of Christ. It too must die and be raised to newness of life. Therefore John tells us not to love the world or the things in it, for the world is passing away together with all the desirable things in it. 1 John 2:15,17.
That is why Christians become "strangers and pilgrims and sojourners" in this world, and seekers of a better country and city. Heb. 11:13,16.
- D. The same truth is taught in 2 Cor. 5:14,15.
"If one died for all, then all died, and He died for all, that those who live, should no longer live for themselves, but for Him who died for them and rose again."
Again in Col 3:2,3.
"Set your mind on things above, not on the things of the earth, for you died and your life is hidden with Christ in God."
- E. All these passages teach that we as a priesthood were joined to Christ in His once for all sacrifice for sin on the Cross. Through that sacrifice all other sacrifices are acceptable to God. 1 Peter 2:5.

III. Joined to the risen Christ to offer up spiritual sacrifices.

How are we to understand these spiritual sacrifices?

- A. First of all in contrast to carnal, animal sacrifices. These are spiritual sacrifices.
- B. From the broader context of Scripture.
 1. Having systematically taught the doctrines of the gospel, Paul brings us in his epistle to the Romans to our priestly service in Rom. 12:1,2.
"I beseech you therefore by the mercies of God that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. And be not conformed to this world but be transformed by the renewing of your mind." You are to see yourself as the sacrifice. Look for ways to give yourself away in humble service to Christ's body.
 2. It is illustrated in the lives of the Macedonian Christians of 2 Cor. 7:1-5.
They first gave themselves to God (as living sacrifices), and then to the needs of their brothers. They were freely willing despite great personal poverty. They were desirous and zealous to this end.
 3. The Philippian church. It was the only church who publicly supported Paul's ministry. They sent gifts and supplies to him while he was in prison. He calls them a sweet smelling aroma, a sacrifice well pleasing to God. Phil 4:15-18.
 4. Hebrews 13:15,16 enlarges the concept to include the praise of our lips and thanksgivings besides doing good and sharing, saying that with such sacrifices God is well pleased.

Some Questions:

1. Have you ever embraced your own death in the death of Christ?
2. Have you ever given yourself away and become a servant to God's servants?
3. What do you want to live for; what are your goals, ambitions and desires for life?