

46. Every one of us is a royal priest with the obligation of serving God by fulfilling directives from Scripture.
47. If we are all priests, then we are set apart for spiritual service under the title of saint. The word “holy” is ἅγιος (*hágios*) which means being “set apart.”
48. Believers are characterized as “living stones” that are systematically being utilized to “build up” a “spiritual house” for a “set apart priesthood.”
49. The word *hágios* may also be translated as “saint.” As saints we function within a “spiritual house” as a sanctified priesthood.
50. The duty of this priesthood is to “offer up spiritual sacrifices.” The word “spiritual” is the adjective πνευματικός (*pnumatikós*) that refers to something that proceeds from the Holy Spirit.
51. We studied its word group back in April of last year when we did a study on Divine Didactics in 1 Corinthians 2:13–15.
52. We learned in this passage that πνευματικοῖς (*pneumatikoís*) refers to “spiritual phenomena,” πνευματικά (*pneumatiká*) to “spiritual systems,” πνευματικῶς (*pneumatikós*) to “spirituality,” and πνευματικός (*pneumatikós*) to “Illumination.”<sup>1</sup>
53. In 1 Peter 2:5, *pnumatikós* refers first of all to a spiritual house that is built to provide for a spiritual priesthood. The “house” or building is constructed by the process of Illumination: believers guided by the Holy Spirit, are enabled to spiritually discern and retain Bible doctrines in their souls.

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<sup>1</sup> The study of the Doctrine of Inspiration is part of the study *Is Jesus the Messiah?* (CR14) beginning with lesson 33 and continuing through lesson 51. See <http://www.joegriffin.org/Pages/ClassArchive.aspx?SeriesID=CR14>. Also see the visual, “Divine Didactics in Greek”: <http://admin.joegriffin.org/Visuals/Divine%20Didactics%20in%20Greek.pdf>.

54. It has to do with enlightenment from the Holy Spirit in the doctrine of Inspiration which we recently studied in the 1 Corinthians 2 passage.
55. The word “house” is the noun **οἶκος (oikos)** which refers to the stones in a building. Jesus is portrayed as the “living Stone.” He is the foundation upon which believers are systematically incorporated into a “spiritual house” or building.
56. This edifice is not material but spiritual. We are baptized into Christ therefore we are “living stones.” Again, we are in Christ Who has eternal life, therefore we, as “living stones” in the building, possess eternal life.
57. As such, we are being “built up”: **οἰκοδομέω (oikodoméō)** to form a “spiritual house.” This house is under ongoing construction from the day of Pentecost A.D. 33 until the Rapture of the church yet future.
58. This building is also called the “body of Christ” which “is used metaphorically of the mystic Body of Christ with reference to the whole Church”<sup>2</sup>:
59. In this status quo, we have the duty in time to function as a “holy priesthood” which is tasked with the duty of “offering up spiritual sacrifices.”

**Ephesians 1:22** - **He [ God ] has subordinated all things [ angels elect & fallen ] under His [ Jesus' ] feet [ Operation Footstool: Psalm 110:1 cf. Matthew 22:44; Acts 2:34–35; 1 Corinthians 15:25 ], and appointed Him to be the absolute Sovereign over the church [ feminine singular of ἐκκλησία (ekklēsia) ],**

**v. 23** - **which [ feminine singular pronoun ὅστις (hóstis): the right woman of the Lord, the Bride of Christ which is the church (see Revelation 21:9 ] is His body, the fullness [ πληρόω (plērōō): fulfillment ] of Him who is all in all [ the completion of the body at the Rapture ].**

<sup>2</sup> W. E. Vine, *An Expository Dictionary of New Testament Words* (Nashville: Thomas Nelson Publishers, 1983), 129.

60. The sacrifices of the Levitical priesthood are used to illustrate the “spiritual sacrifices” required of the Church Age priesthood of the believer. There are four basic spiritual sacrifices recorded by the writer of Hebrews 13: