"The Day of the Lord —
The Lord Jesus, Israel's Coming Priest, Part 4"

<u>Our Outline Today: Two Priesthoods, Two Sacrifices, But One Redemption For All</u>

- ***The Overall Theme of Prophecy Is the Seed of the Woman***
- ***Sacrifices Existed Before the Law and Under the Law Alongside Messiah's High-Priestly Ministry***
- ***Sacrifices Shall Be Reestablished Under Kingdom Law Alongside Messiah's High-Priestly Ministry***

- ***But Praise God, Our High-Priest, Christ Jesus, Always Ministers Well!***

I. <u>The Overall Theme of Prophecy Is the Seed of the Woman:</u>

- At the beginning of the story of redemption, immediately after Adam's fall, as recorded in Genesis, we read the foundational truth of coming redemption:

  Genesis 3:14-15
  14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
  15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- We see here how ultimate victory over satan (represented by the serpent here) will be accomplished by the Seed of the Woman. The bruising of the head signifies a mortal wound, as it were, while the heel injury is far less significant. This is the Long War Against God in a capsule, as it were. This promise regarding the Seed of the Woman is the overriding theme of Prophecy! This is the "crimson thread".

- Only time (and prophecy) would reveal all the details of how this long war would develop. Even satan could not know, because he is not omniscient. And if he had known, there would never have been Christ's crucifixion:

  Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

        - The Promise of the Seed of the Woman Is the Overall Theme of Prophecy because it is at the center of God's redemptive plan for sinful mankind, and, as we have seen, a high priesthood, above all others, one according to Melchizedek, is in the middle of that and critical to its outworking.

- As we have seen in our studies, there are two priesthoods revealed in scripture related to this redemptive plan of God for sinful members of Adam's race. That crimson thread throughout the Bible is about the Seed of the Woman and his ultimate and perfect substitutionary sacrifice. This priesthood is special indeed, and higher than that other priesthood that came through Moses, the Aaronic or Levitical priesthood. The two are related but very different, as we have seen.

- Genesis 14 & 22 provide teaching that is foundational, as we saw in our last study. You remember how, after Abraham miraculously delivered Lot from bondage to several kings, we read these words:

  Genesis 14:17-20
  17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [were] with him, at the valley of Shaveh, which [is] the king's dale.
  18 And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God.
  19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:
  20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

- There we see Abraham, a believer, blessed by Melchizedek with bread and wine, clearly a pointer forward to Christ's body and blood, though that could not have been known at that time by Abraham. This priest brought blessing after delivering Abraham and his warriors from these kings. The blessing was sovereignly provided for this one whom the Lord God had chosen as his own. He had been justified by faith alone, apart from his works. And now he is blessed in this very simple, kind, and gracious way, with bread and wine when such a blessing would have been so welcomed.

  This example should begin to give us insight into how the Lord, as high priest above all others, blesses his people and the world, in the past, the present, and forever. We will come back to this theme as we continue in this study. Amen.

- The teaching in all of scripture therefore, is concerning the Seed of the Woman as the source always of blessing for mankind. He is their creator,

sustainer, and redeemer, and even satan himself has no power except as God grants it. He is the one from whom all blessings flow. How those blessings are given and when is the Lord's sovereign choice, as it was for our father Abraham. Amen.

- But now we must revisit this issue of sacrifices and the shedding of blood.

II. <u>Sacrifices Existed Before the Law and Under the Law Alongside Messiah's High-Priestly Ministry</u>

- Regarding the offering of blood sacrifices, witness Abel, Noah, Abraham, Isaac, Jacob, and Job. They all knew that "Without shedding of blood there is no remission …" But that those sacrifices were not the foundation upon which a sinner's redemption was based was revealed to Adam and then Abel, and furthermore, in the gospel in the stars. It was passed down from generation to generation. Taking God at his word was the only requirement that had been revealed. For it is the Seed of the Woman and his one sacrifice that all other sacrifices pointed forward to. And salvation (using Abraham as our example) was never through the sacrifices themselves but by faith alone, as is taught in both the Old and the New Testaments.

  We must never forget the Promise of the Seed of the Woman, and then, as further revelation is given to God's people, the Priesthood according to Melchizedek. The sacrifices were ordained alongside that eternal priesthood with its perfect sacrifice yet to come in Old Testament times. This "better" priesthood was a reality in the mind and in the redemptive plan of God even then, as Psalm 110 makes clear. We will look again at that Psalm shortly, for it says so much regarding eternal salvation provided by Almighty God through his only begotten Son according to his perfect timing.

- *And so, Sacrifice Continued Alongside Another Priesthood:*

  - Salvation was never by the works of law or even through the sacrifices, though the latter were a critical part of the religious worship imposed upon them. Galatians gives us further instruction regarding the imposition of the Law while the Promise was still in effect, having in no respect been supplanted or replaced by that Law. So the promise made to Abraham and the implied blessings of that still continued even though the Law of Moses had been imposed upon the people of Israel.

    Indeed, the Law of Moses had a different purpose than we might have expected. What was that purpose?

[READ] Galatians 3:15-18
15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.
16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the *[Mosaic]* law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

- Paul here makes a critical point without which we cannot understand true salvation. The Abrahamic Covenant was not cancelled or set aside by the institution of the Mosaic Law! Indeed, the Abrahamic Covenant was built on top of the Unconditional Promise regarding the Seed of the Woman — and that was, in fact, the centerpiece of the original promise made just after Adam's fall, as satan was told that he would finally be defeated and judged (Genesis 3).

- This brings us to that critically important verse we looked at before:

  [READ] Galatians 3:19, 22-25
  19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.
  …
  22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe *[and not only to those that had the Law, the Jews.]*
  23 But before faith came, we *[Jews]* were kept under the law, shut up unto the faith which should afterwards be revealed.
  24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
  25 But after that faith is come, we are no longer under a schoolmaster.

- There is so much critical teaching here in few words. Though I would like to dwell on them for a while, we will go on to our focus for this study. Our apostle writes here that the Law was given "because of transgressions" "until the seed should come, Jesus Christ". But what does he mean by these words, "because of transgressions"?

  So, here in this context, what do these words mean, "added because of transgressions"? There are several possibilities:

  - The Law was added to restrain sin
  - The Law was added to punish sin

- The Law was added to reveal sin (especially regarding its universal presence, its degree and its essential nature)
  Romans 7 gives us critical teaching, and scripture interprets itself:

Romans 7:7-10
7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
10 And the commandment, which was ordained to life, I found to be unto death.

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

- Paul teaches elsewhere even more concerning the synergy between law and the sin nature:

Romans 5:20-21
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

1 Corinthians 15:55-58
55 O death, where *is* thy sting? O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

- So the Law was added “because of” or “for the sake of” transgressions that were common to all in abundance. And those required sacrifice under that Law or even before that Law.

[READ] Romans 3:19-21
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the *[full, experiential]* knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

- And so we know that when the Law of Moses was established, the Melchizedekian Priesthood was in effect at that time, looking forward to the offering up of the priest himself, who through his death and resurrection would alone be able to bring the blessings of redemption to the world of sinners. That was part of the promise given to Abraham, though the full dimensions of it were still unknown to him for it had not yet been revealed.

  The Law was simply “added” to the promise and could never replace it. It was given to “magnify” sin as it is found in every human heart. It was not given to thwart sin, to minimize it, or to punish it, but rather to magnify it in its essence and depth in every human heart!

- Before we continue, Paul in the next chapter makes a bold statement that is very relevant to this issue before us, that of why the Law of Moses was "added because of transgressions":

  [READ] Romans 4:13-16
  13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
  14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
  15 Because the law worketh wrath: for where no law is, there is no transgression.
  16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all ...

- So we see that salvation was possible only through faith based on the Promise regarding the Seed, our Lord Jesus Christ. This salvation is on a high plane indeed. But the Law had brought that down, as it were. For the Law brought judgment and not life and righteousness. It only could condemn since no one could keep it. Indeed, even under the Law salvation was only through faith.

  - That was the central purpose of the Law of Moses: to show all that salvation could never be attained through works that could never fully satisfy that Law, and in fact, law in general. The sacrificial system itself pointed forward to that one sacrifice that could provide salvation, that of the Seed of the Woman. There were other purposes for the Law as well, but they go beyond our teaching today.

- “Without shedding of blood there is no remission of sins” Hebrews 9:22. The bottom line was that salvation under the Law was entirely separate from the Mosaic religious system with its priesthood. The author of the Hebrews makes that a major point of his letter, as does Paul in his letter to the Colossians:

  Hebrews 10:1-4
  1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
  2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
  3 But in those [sacrifices there is] a remembrance again [made] of sins every year.
  4 For [it is] not possible that the blood of bulls and of goats should take away sins.

  Colossians 2:16-17
  16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:
  17 Which are a shadow of things to come; but the body [is] of Christ.

- What was then the purpose of the sacrificial system?

  - To point forward to the one completed sacrifice, as Paul states in Colossians 2 and the author of Hebrews 10 teaches.

    To provide ceremonial righteousness and fellowship — but that was always limited; there was no perfect or intimate access available under a legal system due to uncleanness.

    All those sacrifices pointed forward until the cross-work of Christ was finished.

III. <u>Sacrifices Shall Be Reestablished Under Kingdom Law Alongside Messiah’s High-Priestly Ministry:</u>

- We have already looked at some of the special prophecies of Messiah, the Branch, since they show that our Lord Jesus was the Promised “Branch” that would fulfill those prophecies of coming redemption. He would indeed be Israel’s Messiah, King, and Priest:

[READ] Jeremiah 33:14-18
14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.
15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.
16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this [is the name] wherewith she shall be called, The LORD our righteousness.
17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;
18 Neither shall the priests the Levites *[the Zadocian branch]* want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

- So blessings await for God's people. For according to verse 16 the Lord himself will be the judge and jury, and he has already paid the full penalty for their sins! He is indeed "the Lord their righteousness," as he is ours today. Amen.

- But that this sacrificial system would coexist with that other higher one is made clear in the prophet Zechariah:

  Zechariah 6:12-13
  12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:
  13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and <u>he shall be a priest</u> upon his throne: and the counsel of peace shall be between them both.

- So there will be a priest upon that Millennial throne, the Lord himself.

- So what occurred when Abraham was blessed so long ago by the priest of the Most High God, Melchizedek, becomes central in the Lord's timeline of redemption for his elect people, the Jews. A psalm of David connects the revelation of that to the coming Millennial Kingdom with its one high priest above all others:

  Psalm 110:1-5
  1 [A Psalm of David]. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
  2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people [shall be] willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
4 The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek.
5 The Lord at thy right hand shall strike through kings in the day of his wrath.

- This higher order of priesthood is a central focus in the letter to the Hebrews, chapters 5 through 7, and is a major theme in that letter. The fulfillment of those promises as stated in the Psalm will necessarily be Millennial and on this earth, as the Psalm states so clearly. Though Christ's perfect sacrifice was necessary for that fulfillment, as revealed in the letter to the Hebrews, and even though we today already have countless spiritual blessings of the Cross, the prophetic conclusion must wait until the Day of the Lord for its fulfillment and his ruling in that Kingdom as King. Only then will all of the Lord's enemies be put down.

- Christ's priestly ministry during the Kingdom, however, will be one of blessings upon blessings. His completed sacrifice, once and for all, had been accomplished, and the blessings of that were to be broadcast far and wide. As prophet in the Kingdom, much revelation therefore is to be expected. For all who are saved in that day need to be looking back in remembrance of his shed blood, for the entire redemptive plan is dependent upon it and then his glorious resurrection. The ongoing sacrifices in the Kingdom, therefore, point back, just as under the Mosaic Law they looked forward.

    - And as we have seen, there was also a Priest needed in Abraham's day, though he was not under law himself, even a priest after the order of Melchizedek. This priesthood is unique and different from the priesthood under the Mosaic Law.

      The letter to the Hebrews shows the many differences between those priesthoods in referring back multiple times to that Psalm:

      Hebrews 5:5-9
      5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
      6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec.
      7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
      8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him … *[by faith, of course, and not by mere works]*

- Here we see the redemptive timeline, from before the Cross looking forward to after the Cross looking back. But it is the Lord himself who is declared by the Father to be the priest forever, and according to a new order of the Priesthood! And this priesthood is far better according to the next chapters. And it was eternal, in the mind of Almighty God, from when the decree in heaven's glory was made, before the foundation of the world.

- And so it is by necessity the Son of God (<u>the</u> Seed of the Woman) who would offer himself up for the sins of the world as the Lamb of God. He alone would be able to offer eternal salvation to all those who would come to God through faith in Him, who was able to make intercession for them as high priest after the order of Melchizedek. Only his own sacrifice was sufficient for full payment of the sin of the world.

All other sacrifices were incomplete and were shadows looking forward or remembrances looking back to that perfect sacrifice. So there are two types of blood sacrifice, one repeated often and the other once and for all. One was imperfect while the other was perfect. One could only "cover" sin according to the Law, allowing a ceremonial and limited fellowship with the Lord God. But the other could take away sin forever. One looked forward, and the other looked back. The Cross was right there between the two. Praise God.

- The question remains, even with the detailed revelations concerning Christ's high priestly ministry alongside a reinstituted sacrificial system in the Kingdom: What is Christ's ministry then as high priest after the order of Melchizedek?

  How has he ministered, and how is he ministering in his unique priesthood? We know it was for the blessing of his people, and beyond that, for the world. You might remember our readings before about the rivers of living water that flow from Christ's Millennial Throne for the healing of the people and the nations!

  And so it was for Abraham as we have seen in the Genesis account. His ministry was of blessings upon blessings upon blessings!

  Hebrews teaches the same:

Hebrews 7:1-2
1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Hebrews 7:15-19
15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.
17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.
18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

Hebrews 7:24-25
24 But this *man*, because he continueth ever, hath an unchangeable priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 8:8-10
8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The blessings of their Messiah, High Priest above all others, will be simple and sweet indeed: he has sovereignly made the difference they could never have made on their own. Their sins had been paid for, and their obedience under the kingdom law would be assured by the Spirit of the Living God. The new law would be written on their hearts. Amen.

Hebrews 8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 9:11-15
11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.
13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Hebrews 9:27-28
27 And as it is appointed unto men once to die, but after this the judgment:
28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:12-14
12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 From henceforth expecting till his enemies be made his footstool.
14 For by one offering he hath perfected for ever them that are sanctified.

- This new priesthood of our risen and ascended Christ has indeed cancelled sin and its guilt once and for all. And the sacrifices found again in the Kingdom cannot therefore provide true forgiveness or salvation, just as they could not under the Law of Moses, as the letter to the Hebrews makes so very clear.

  We see here again how important it is that as King all enemies will be put down … Next time we will focus on that, Lord willing.

<u>Conclusion & Exhortation:</u>

- So the Sacrifices, Even Under the Kingdom Law, May Be Understood, Dispensationally:
  - The sacrifices that were required both under the Law of Moses and under the Kingdom Law were memorials and were for the removal of “ceremonial uncleanness”. Under the Law, that uncleanness was an inevitability. Those of Adam’s race could not keep the Law, and the ceremonial law was the reminder of that. But the ceremonial law was something that they could keep. And they will keep it — in the Kingdom, as we have seen in our studies of God’s word of truth. The New Covenant will be kept by God’s people! The Holy Spirit will ensure this.

- So there is a key to our understanding here in Paul's letters. It is found by recognizing the dispensational differences. Simply speaking, this is the essence of it: Salvation was never by the works of the Law. For it could not be. But it was by faith alone, even though works under Moses' Law were required (and shall be required under the Kingdom Law). But the sacrificial system was there to "cover sin" and uncleanness, thereby making ceremonial fellowship with the Lord God a possibility.

  This fellowship could never, let me repeat, NEVER, be on the level of the fellowship we have today under the fullness of God's grace through Jesus Christ. For under those laws there was a religious system due to transgressions under those laws. But we have no need of that, since we are lot under law but under grace. Amen!

- Let us, in closing, reread a few verses written in Hebrews 10 about the New Covenant. There we learn that the New Covenant will bring full forgiveness of sins to this earth at the very time that that system is instituted.

  Hebrews 10:1-4, 14-18
  1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
  2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
  3 But in those [sacrifices there is] a remembrance again [made] of sins every year.
  4 For [it is] not possible that the blood of bulls and of goats should take away sins.
  . . .
  14 For by one offering he hath perfected for ever them that are sanctified.
  15 [Whereof] the Holy Ghost also is a witness to us: for after that he had said before,
  16 This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
  17 And their sins and iniquities will I remember no more.
  18 Now where remission of these [is, there is] no more offering for sin.

  - This is an amazing statement indeed and one that for us "grace" believers today seems to be obviously true. No more offering for sin. Amen. There is, by the way, a parenthetical comment here.

    - Verse 15 is written "for us" and not "for them". Take note of this. Verses 16 and 17 are a quotation from Jer. 33:33-34 which we have examined several times before here. That gives the fundamental purpose of the New Covenant and its establishment at Christ's second coming.

- But the additional comment in verse 18 is “for us,” and it cannot be “for them” without some interpretation. At that future time, blood sacrifices will still be the rule of the Kingdom, even though in truth their sins are not being remembered by Almighty God any longer. So it does not say here “no more sacrifices” in general. It says “no more offering for sin.” So we must conclude that in the Kingdom the “sin offerings” referred to in Ezekiel’s prophecies are for a different purpose altogether than payment for sin. But that is true also for the “sin offerings” under the Law of Moses. Right? Amen.

- God will remember their sins no more; and their conscience will be cleansed because of the completed and effective sacrifice once and for all. So the required sacrifices will only be for ceremonial cleansing. Christ as prophet will reveal the law of the Kingdom, and they must obey that. Transgressions will be “covered” by the blood sacrifices, allowing ceremonial fellowship. THIS WILL BE ALL ABOUT TRANSGRESSION, AND NOT ABOUT SINS. FOR THEY HAVE BEEN PAID FOR ALREADY. AMEN.

- Christ shall proclaim the all sufficiency of his once and for all sacrifice for all sin. The message will go forth to the world. Many will be saved, whether Jews or Gentiles. Amen.

Two Priesthoods, Two Sacrifices, But One Redemption For All!