

*Why were some kings and prophets allowed to officiate animal sacrifices if they were not priests from Aaron's lineage?*

Saul and Uzziah, for example, had presumed that they could perform priestly duties, but they were mistaken.

J. Bergman and W. Dommershausen wrote:

...In the course of time, the priesthood came to have a special relationship to the other spiritual leaders, the kings and prophets.<sup>1</sup>

Priests and Levites (vv. 44:4–45:12) will once again serve in the millennial kingdom.

T. R. Schreiner, T. R. wrote:

...Jesus assumed the validity of the sacrificial cultus, but His statements on the temple also implied that He foresaw a time when sacrifices would cease.

...Jesus' attitude toward sacrifices was characteristic of His stance toward the OT law (cf. Mt. 5:17–20; 17:24–27). He affirmed the validity and legitimacy of the sacrificial cult. Yet the newness of His message and person prepared one for discontinuity as well; His death and resurrection (although this is not explicitly stated by Jesus) would ultimately cancel the need for animal sacrifices...

...Yet he never explicitly says that the temple cultus will be abolished or that it is inherently evil...<sup>2</sup>

Animal sacrifice will also resume (Eze 45:18–25; 46:9–15, 19–24). Men will be reminded of the sacrifice that Jesus made.

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<sup>1</sup> Bergman, J., Ringgren, H., & Dommershausen, W. (1995). כֹּהֵן. In G. J. Botterweck & H.-J. Fabry (Eds.), & D. E. Green (Trans.), *Theological Dictionary of the Old Testament (Revised Edition, Vol. 7, pp. 73–75)*. William B. Eerdmans Publishing Company.

<sup>2</sup> Schreiner, T. R. (1979–1988). *Sacrifices and Offerings in the NT*. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised (Vol. 4, p. 274)*. Wm. B. Eerdmans.