2. “But they shall be priests of God and of the  
Christ.”  
 By priests we understand those holier than others,  
accepted by the God they worship, admitted nearer to  
Him than others, and bearers of messages to and from  
Him. All these things belong to the favoured ones of  
this scene. They are holier than others, clothed in  
resurrection-bodies, privileged to enter the Holiest of the  
temple in heaven. They are intercessors for the earth in  
that day: they bear to God the petitions of men: they  
receive back from God His replies to men.  
 At this time there are two temples, and two sets of  
priests; the earthly temple and the priests of Aaron’s  
line, who offer sacrifices that *cleanse the flesh*. Heb. ix.  
13. There are the risen priests also who minister in the  
temple of the new covenant. The temple below is but  
“the outer court” of the temple above. But in the  
temple below Jesus as the Christ takes His seat.  
 The life of a believer in Jesus now is intended to be  
a preparation for that day. He is constituted already  
a priest to “offer up spiritual sacrifices, acceptable to  
God through Jesus Christ” (1 Pet. ii. 5, 9; Heb. xiii.  
15, 16). He is directed to lift up *prayer and praise for  
all*. 1 Tim. ii. 1, 2. He is learning to discern between  
the good and evil. Heb. v. 14. He is endeavouring to  
instruct others, and turn them to God. At length, if  
obedient to his calling, he is “accounted worthy” to  
exercise his priesthood in the day of Messiah’s kingdom, while yet the earth lasts; to see with Messiah of  
the travail of his soul unto death. The nations dispute not their priesthood, as did the Israelites that of  
the sons of Aaron; it is sealed, not with the token of  
resurrection, but *in its reality*.  
 They are priests of “God and of the Christ.”  
 God and Jesus as *the Christ* are worshipped during  
the millennial age, in preparation for the final adoration