"The Day of the Lord —
The Lord Jesus, Israel's Coming King"

Review: Two Priesthoods, Two Sacrifices, But One Redemption For All

- We have seen through the testimony of the Holy Scriptures, that animal, blood sacrifices, even under the kingdom law, may be understood, dispensationally:

    - Sacrifices were required, both under the Law of Moses and under the Kingdom Law. But they 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 not under law but under grace. Amen!

    - 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:

      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 a 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.

- In Hebrews 9 we read of the animal sacrifices offered up under the Law of Moses. 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 9:22-28
  22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.
  23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
  24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:
  25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
  26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
  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.

- Then, in the next chapter, we read:

Hebrews 10:11-18
11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
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.
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.

- 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?

- 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 as Highest Priest of all shall throughout the 1000-year Kingdom 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.

Introduction:

- Some initial thoughts are appropriate before we continue today:

- The Word and the Words:
  - "Kingdom" 400
  - "Kingdoms" 55
  - "Kingdom of God" 69
  - "Kingdom of heaven(s)" 32 (all in Matthew)
  - "Heavenly Kingdom" 1 (2 Timothy 4:18, some of Paul's last written words before his martyrdom)
  - OT 184, NT 158 ??
  - Matthew 54
  - Luke 43
  - Mark 19
  - John 5
  - Romans 1 (14:14)

- Some questions to be answered:

  - What is a king? Firstly, he is the supreme <u>lawgiver</u> AND <u>enforcer of that law</u>. He sets the standard of what is right and good. A king demands respect as well as submission; many look to the king as a role model

  - What is a kingdom? Kingdoms demand a rule of law AND a lawgiver, namely, the King himself *[King-dom = King plus a realm under submission to his rules and principles, his law.]*

    - Some usages of the word clearly refer to the Lord God's overall rule over the entire creation.
    - Some are more specific and relate to God's people.
    - Some reference the heavenly realm specifically, while others are about a kingdom here on earth, as in the coming Millennial Kingdom.
    - Paul uses the word 14 or 16 times (including Hebrews) only

  - What does this have to do with life and the dynamic of living? Everything.

- Some common misunderstandings we must avoid:

  - Concerning Christ's earthly ministry:

    - Christ's preaching and teaching cannot be understood if one does not Rightly Divide. The reason is simple. The dispensational plan of God as revealed in scripture requires Rightly Division, or of course it will be misunderstood. Does this need any explanation?

- The law Christ taught about is sometimes the Mosaic and sometimes the law of the Kingdom. The context is what points to the one or the other.

- Grace is not the keynote of his teaching, and the dispensation of grace is never mentioned. Our Lord's death is a part of his preaching, especially near the end. But it is not a death for our sins, as Paul reveals it. For that reason, Peter's and the others' preaching before Acts 13 teaches Christ's coming as primarily a time of judgment, not blessing.

- Concerning the purpose and place of a future earthly kingdom:

  - As the final dispensation revealed in the plan of God for mankind, it has a culminating and fulfilling purpose.

    - Many kingdoms have come and gone. Even the Davidic kingdom has come and gone, and many followed that — within Israel. Countless others have filled Gentile history.

      - **Question: How can another kingdom be that important?**
        - None before have been perfect.
        - None have had a perfect King
        - None have fulfilled the prophetic scriptures which promise blessings of many kinds for the Jews in the Kingdom
        - None have completed the ultimate purpose of Almighty God regarding the overall dispensational plan for sinners

      - **Answers:**

        - That final kingdom will prove that even with satan bound and his angelic and demonic servants completely out of the picture, even with Israel saved and a witness to God's Law, unsaved man will in the end not cleave to God but to the enemy of his soul.

        - In addition, the Millennial Kingdom will bring the fulfillment of much of prophecy including the resurrection of the saints with a kingdom hope. This will then be the beginning of their eternal inheritance, though it will be far greater once the New Heavens and New Earth are

established. Compare Revelation 20 with Daniel 12, for example:

Revelation 20:1-6
1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.
6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

- So the contrasts are most important — so many are thinking about our current curcumstances in the light of prophecy that is actually about the Tribulation and/or the Kingdom and not about when we are seeing in the Pauline Dispensation of the Grace of God. So false hopes have become so dominant. This is true in the churches, among both unbelievers and believers. The dispensational and Pauline understanding of God's working is becoming rare. Even though many still have a Rapture hope, often that is not based squarely on their scriptural understanding but on membership in a group or church organization.

Our Outline Today: "The Day of the Lord —
The Lord Jesus, Israel's Coming King, Part I

- ***Israel's Kingdom Hope — Promised***

- ***Israel's Kingdom Hope — Rekindled***

<u>Next Time:</u>

- ***Israel's Kingdom Hope — Prepared***
- ***Israel's Kingdom Hope — Offered***
- ***Israel's Kingdom Hope — Received***

<u>Following:</u>

- ***Resurrection Glory Awaits the Saints with a Kingdom Hope***

<u>Then:</u>

- ***Life In the Kingdom Will Be Different What Many Today Have Been Taught***

I. <u>Israel's Kingdom Hope — Promised:</u>

- As we go forward today, we shall see how the scriptural pointers forward to the Kingdom repeal its purpose and nature. These are so important for us to understand. Again, these are NOT what we see happening today.

  Yes, we are in a kingdom indeed, and it is a kingdom of God. But it is manifestly not the kingdom of God prophesied for God's people, the Jews, and indeed, this entire world.

[READ] Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be]. [scepter, lawgiver, regathering of his people]

Numbers 24:15-19 [Balaam's Prophecy]
15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
16 He hath said, which heard the words of God, and knew the knowledge of the most High, [which] saw the vision of the Almighty, falling [into a trance], but having his eyes open:
17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.
18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. *[destruction (physically) of God's and Israel's enemies, deliverance shall come "out of Jacob". This is through the Seed of the Woman, our Lord Jesus Christ who will be manifested to all!!]*

[READ] 1 Samuel 2:7-10 [Hannah's Song]
7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.
8 He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among princes, and to make them inherit the throne of glory: for the pillars of the earth [are] the LORD'S, and he hath set the world upon them.
9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.
10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. [Again, judgment on all his enemies through the coming King who will rule clearly on this earth from "that city".]

See also great Kingdom Psalms such as Psalm 2:2-7 and Psalm 45:1-7.

- So there is really no question of God's intentions as stated here. A literal and earthly kingdom with God's Son as King has been part of prophecy from the beginning. The Seed of the Woman prophecies ensure that, as part of the eternal plan of redemption, God had promised that through his seed (plural) and then his elect nation.

- Many argue that this has all been fulfilled "spiritually" in his church, but all those that have learned to "Rightly Divide" the word of TRUTH know how God opens the meaning of scripture to us when we distinguish Israel and its promises and hope from us Gentiles, under grace.

- The bottom line: Trying to put grace into the law or law into grace compromises both severely.

II. <u>Israel's Kingdom Hope — Rekindled:</u>

- But then, after much delay and the judgments God brought for many centuries upon his people, when for many that Kingdom hope seemed to be extinguished once and for all, that earthly hope was rekindled through the prophets:

  [READ] Isaiah 9:6-7 [written about the time of the Assyrian capture of 10 northern tribes …]
  6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
  7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

The zeal of the LORD of hosts will perform this. [It would be quite incredible if all these promises were only intended to have a “spiritual” meaning and not the obvious, and literal, meaning consistent with an earthly prophet/priest/king and land and nation…]. In effect, those that fail to Rightly Divide attempt to steal Israel’s hope and blessings, taking it for themselves, and leaving them with only curses.

[READ] Jeremiah 23:5-6 [written just before the Babylonian captivity]
5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
6 In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. [Remember Melchizedek, King of Salem, bringing peace and righteousness together in one person, Israel’s Messiah. He will also execute a perfectly righteous - for the first time?- system of Law on this earth.]

[READ] Zechariah 9:9-10, 14–17 [written during the return from the Persian captivity into the promised land]
9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion [shall be] from sea [even] to sea, and from the river [even] to the ends of the earth.
. . .
14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.
15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, [and] make a noise as through wine; and they shall be filled like bowls, [and] as the corners of the altar.
16 And the LORD their God shall save them in that day as the flock of his people: for they [shall be as] the stones of a crown, lifted up as an ensign upon his land.
17 For how great [is] his goodness, and how great [is] his beauty! Corn shall make the young men cheerful, and new wine the maids. *[Yes, there will finally be true peace on this earth. But only when God’s enemies and Israel’s shall have been finally destroyed - physically. This means Gentiles!]*

- So the hope of the Jews for an earthly Kingdom with all that implies was rekindled as Israel and Judah were about to be carried off into captivity

again. As we have seen, there is much reaffirmation of those promises of God for the blessing of his people in that long-awaited land of promise.

- But those promises ultimately involve the Seed of the Woman. So his coming first and then again to this earth is absolutely required … along with the resurrection of the saints who died with a Kingdom hope.

Conclusions / Application:

- Looking ahead, we shall see that the coming Kingdom will not be as many expect today, who are not rightly dividing and are trying to read grace into law and kingdom law into grace. They go to the "Jewish gospels" to see how God will be working and to learn how believers should live. They avoid the Pauline revelation, or if they do not, they distort it to conform if possible to the pattern of the gospel teaching.

- When the Kingdom is established according to Revelation and the gospels, all unbelievers will have already been removed and will await their resurrection at the end of the Millennium with their judgment to follow. Only the believers will remain, whether of the elect nation of Israel or of the Gentiles who have believed at the witness of the saved Jews. So at the beginning there are only the redeemed who will now fulfill the terms of the New Covenant. We shall examine these covenant terms in due time, Lord willing, and come to know what the essence of Kingdom life will be like. Its many differences with living as we do today under grace will be most clear. Amen.

  The many young ones that were under an age of accountability will be present; however, in only a few years the earth will be full of those with active sin natures. Life in the coming Kingdom will not be at all what so many have been thinking. So be it. Scripture is our source of truth and always shall be.

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