

***“The Day of the Lord —
The Lord Jesus, Israel’s Coming Priest”***

Review: The Lord Jesus, Israel’s Long-Awaited Prophet — He Has Come

- ***The Lord Jesus, Israel’s Long-Awaited Prophet — His Presence in Shadow***
- ***The Lord Jesus, Israel’s Long-Awaited Prophet — His Presence Fulfilled***
- ***The Lord Jesus, Israel’s Long-Awaited Prophet — His Presence in Shadow***
 - Our Lord Jesus, Israel’s long-awaited prophet, in God’s perfect timing, came to this earth in his incarnation. As we have seen, his earthly ministry demonstrated his identity in his preaching and in his works, which were often in signs.

The rebellion and unbelief of his own people led to his crucifixion, death, and glorious resurrection, and finally his ascension. His sending forth of the Holy Spirit led to Pentecost and what I call here the beginning of a period of his Presence in Shadow. This is actually a special Dispensational plan with many distinctives that could require much of our time here to consider properly. But our focus was more on Christ’s presence first in shadow as Prophet, then as Priest, and then in God’s perfect timing, as King at his Second Coming.

- The Spirit of God, called the “Comforter”, is promised in John’s gospel, chapters 14 & 15. His disciples were told that he had to leave them, but that he would send the Holy Spirit, the Spirit of Truth, the Comforter, or, the one who would come close and intimately be with them. He would be the Christ himself but present only in shadow, as it were:

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

- The Comforter, or Greek παράκλητος, or *paraklete*, would provide what otherwise the Lord would have — if he were still with them. But the timing was not right for that. That time would come later, at the Second Coming. He, in the Lord's absence, would provide the works, the knowledge, the authority. This would be a true preview or a limited foreshadowing of the Kingdom when the Lord would be in their midst doing his great works. But this period was not to end well, for this Pentecostal Dispensation would end in the embryonic elect nation rejecting our Lord in the martyrdom of Stephen. Then, of course, our Lord God raises up the "chief of sinners", Saul, as apostle of the Gentiles, beginning the setting aside of Israel, in Rome in Acts 28:28. But until then there would be a witness to the Jews concerning their Messiah, Lord, and long-awaited Prophet.
- Peter, some time after Pentecost, presents Israel's opportunity to receive their Prophet in this way, the key verses of course being the Deuteronomy promises. This was in effect an authentic offer of the Kingdom — but most refused their risen Lord except for a few thousand. This is usually presented as one of the greatest revivals of faith in history. While in fact it began well at Pentecost, that was not to continue for long. In fact, they would be repeating their own rebellious history. For this was the opportunity for the entire nation and not for just a few:

Acts 3:17-21

17 And now, brethren, I wot that through ignorance ye did it [*that is, turned their Messiah and Lord over to be crucified*], as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:22-26 [*A direct reference to Deuteronomy 18:15 ff*]

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

- When the nation had reached its final point of rebellion some time later, again Moses is quoted, this time by Stephen, just before his stoning. This signifies the end of the Pentecostal Dispensation. For the critical issue before them was whether the nation would receive by faith their long-awaited Prophet, even their Messiah and Lord:

Acts 7:37-39, 52 [Referring back to Deuteronomy 18:15 again]

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust [him] from them, and in their hearts turned back again into Egypt,

...

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

- Stephen's message was not received, and he was martyred by stoning at Saul's direction, and who, as we know, just after that point of sacred history, the Lord, was raised up as our apostle. Paul was sent forth with a unique ministry to the Jew first but then also to the Greek, heralding a correspondingly unique and different gospel of grace.
- That his own people had rejected him, sending him to the cross of Calvary, what remained for the Prophet but his glorious resurrection, his second coming, and the fulfillment of the prophecies of the Old Testament regarding this Long-Awaited Prophet was in itself astounding. For this was indeed the long-awaited one who would always speak truth and who was to be obeyed without question in all things. But that they would also reject him after his resurrection is far, far beyond our understanding. But they did, even the Paraclete was rejected en masse, as it were.

The Lord Jesus, Israel's Long-Awaited Prophet — His Presence in Shadow

- ***The Lord Jesus — Israel's Long-Awaited Prophet — His Presence Fulfilled***

- Today we are enjoying the many benefits of the Dispensation of the Grace of God. But when these days have ended, and we have been caught up into heaven's glory, the Lord God will return in his wisdom to the prophetic plan that was interrupted at Stephen's martyrdom and Saul's calling by our resurrected Lord Jesus Christ.

That day will come again, in God's perfect timing and not before, his presence in prophetic fulfillment with full manifestation and presence at the Second Coming and his Kingdom:

Luke 24:18-20, 25-27

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him...

...

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

- So the glorious resurrection of our Lord Jesus Christ was needed so that the fulfillment of these promises regarding "that prophet" could be accomplished: "Ought not Christ to have suffered these things, and to enter into his glory?"

These are some of Stephen's last words concerning Christ. At this point, the Lord turns the tables on his people, turning to the Gentiles via a new apostle (Paul instead of the Twelve), a new gospel (the gospel of the grace of God instead of the gospel of the kingdom), and a new calling (heavenly rather than earthly). Amen.

For review we will look at Zechariah chapter 13, and then, Isaiah chapter 66:

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. [*Because he was and is “the prophet” above and beyond all prophets*]

[Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zechariah 13:1, 6, 9

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

...

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

...

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The LORD *is* my God.

- And so the Lord will return ..., shall create in one day his elect nation, gathering from the four corners of the earth his dispersed elect, ...

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

- And so we see the divine logic displayed here in both our Lord's and in Peter's and Stephen's preaching in early Acts. Once offered up as the Lamb of God for the sins of the nation (and Israel!), there remains only the resurrection if God would keep his promises and his covenants.
- So indeed we are now on resurrection ground, prophetically. The Lord God must, through resurrection and the resurrection of Christ himself, as Israel's Messiah, bring to pass what the prophets have revealed. Christ as their long-awaited Prophet will be revealed in due time, and they will hear him!

Romans 11:26-27

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

- To conclude, Christ, in his Second Coming, fulfills many prophecies regarding Israel's long-awaited Messiah. This coming was to bring into reality that which had only been hoped for those many, many centuries, that Israel would finally have that Prophet that was above all prophets, even the Lord himself become flesh, and now through death, burial, and resurrection he had become their Prophet, as Moses had prophesied so many centuries before.
- He was in his first coming delivered unto death for the sins of the people; but in his resurrection he would return to redeem his people and fulfill these mighty offices as prophecy had revealed: Prophet. Priest. King. Amen and amen.

The Lord Jesus — Israel's Long-Awaited Prophet — His Presence Fulfilled

- Prophet, Priest, and King: Prophet to provide the teaching; Priest, to pour out the blessings; and King, to rule as a second and far greater David, over a realm here on earth encompassing all lands and peoples. Israel and the Promised Land, with the New Jerusalem as capital, with Christ's throne the central focus, will be preeminent...
- If we think the teaching is difficult and only a snapshot of what is to come, we should know the reason: new revelation is needed, so a prophet must come with all of that revelation. And it will be ongoing in the Kingdom.

In addition, that revelation is not for us but for them who will live in that time.

- Now we focus on the Lord Jesus, as Israel's coming Priest. The coming Kingdom requires a Prophet AND a Priest (and a King, of course, as well)!

Our Outline: “The Day of the Lord — The Lord Jesus, Israel’s Coming Priest”

- ***The Priestly Ministry of Animal Sacrifice Shall Be Reestablished Under the Kingdom Law Alongside Christ’s High-Priestly Ministry***
- ***The Priestly Ministry of Animal Sacrifice Under the Kingdom Law Can Be Understood Dispensationally***

I. The Priestly Ministry of Animal Sacrifice Shall Be Reestablished Under the Kingdom Law Alongside Christ’s High-Priestly Ministry:

- There are some special prophecies of Messiah, the Branch:

[READ] Jeremiah 33:14-18 [The Branch will be Messiah - King - & Priest]

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. *[the King will be Messiah and LORD! Amen.]*

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 want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. *[So the Levitical Priesthood MUST be reestablished - under the Zadocian branch, Ezekiel 40-48.]*

See 1 Kings 2:4: That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. [And 1 Kings 8:25 & 9:5]

- So these prophecies are for both a King and a Priest! And this priesthood shall be Levitical! But the high priest must, of course, be above that priesthood, in every way.

[READ] Zechariah 6:12-15

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 he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they [that are] far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently obey the voice of the LORD your God.

- This is a priesthood of sinful men, descended from Zadok. See Ezekiel 40-48. They will offer sacrifices for the sins of the people.

But there will be another priesthood, that of Melchizedek, a Priesthood that is in effect today (from heaven). The letter to the Hebrews is all about that priesthood.

But in the Kingdom it will abide on this earth since it will reside in the Lord Jesus himself (since it is eternal - for ever — Hebrews 5:6 and 6:20, 7:3, 17, 21 & in O.T. Psalm 110:4) - Zechariah 6:13

- So, in conclusion, there will be a priesthood in the coming kingdom, and it will be an extension of the Levitical, although with different ceremonial statutes. And it will coexist with the one which is according to Melchizedek!! The two will coexist according to scripture.
- And this is where our difficulty lies. We live under grace today and are not under any legal system. Christ Jesus, as the high priest in the Melchizedecian line of priests, has, through his one sacrifice never to be repeated, provided for a full and in every way complete salvation apart from all legal requirements. So, as the letter to the Hebrews makes clear, no sacrifices today are required — or allowed.

So how can we understand what stands written here in God's Word of Truth?

II. The Priestly Ministry of Animal Sacrifice Under the Kingdom Law Can Be Understood Dispensationally:

- There is a key to understanding this apparent inconsistency. It is a dispensational difference. And it is this: 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. But the sacrificial system was there to "cover sin" and to make a ceremonial kind of fellowship with the Lord God a possibility.

- There will be a priesthood in the coming kingdom, and it will be an extension of the Levitical, although with different ceremonial statutes
- And it will coexist with the one which is according to Melchizedek!! The two will coexist according to scripture, although details of this coexistence are not revealed.
 - Why not revealed? Because Law and Grace, as dispensational principles, cannot be reconciled. So grace in its fullness (and that is what the priesthood according to Melchizedek is all about - as Hebrews shows) is unique to our dispensational rule. But nevertheless, it is a Levitical sort of priesthood that will take center stage in the Kingdom even though Christ will sit on the throne of glory during that time. See Ezekiel 40-48 for the details of it, with many other references which we shall not be able to consider or refer to today.
- But what about the one sacrifice offered for sin forever by our Lord Jesus Christ? There is very much about this in the letter to the Hebrews — but that is not written about Israel and the coming Kingdom. It is simply not revealed for them at that time and under that dispensational plan.

[READ] Hebrews 9:7-15

7 But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.

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 10 has the strongest statement about sacrifice we may find anywhere. There we learn that the New Covenant will bring full forgiveness of sins to this earth at the very time that this system is instituted. Our challenge is to understand how those two features of the Kingdom may be reconciled. Surely God does not contradict himself:

[READ] Hebrews 10:1-10, 17-18

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.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. [*Quotation is from Ps. 40:7*]

8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law; [*Quoted from Ps. 40:6*]

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

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.

- So the correct answer to this question of how there can continue to be animal sacrifices in the Millennial Kingdom, when the New Covenant is a reality, is this: Those sacrifices will not be for the remission or forgiveness of sin. They never could be, even under Moses' Law. For what does Paul write about that in the Galatians letter?

[READ] Galatians 3:15-19

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 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.

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.

- The Law was “added” and could never cancel out the covenant God made with Abraham and his seed. It was only added to what had already been established before when the Abrahamic Covenant was declared, unconditionally, with no works required!

Conclusion:

That there will be a re-institution of a sacrificial system during the Tribulation and then the coming Millennial Kingdom is clear from the word of God. Understanding the purpose of that in the light of additional revelation given in God's word is our challenge. For us living under the unlimited grace of God and apart from legal requirements, comprehending this is challenging.

Heb. 10:17-18 is about those very times; it seems as though the previous verses are all about the New Covenant. So although there is full forgiveness of sin in the Kingdom, a sacrificial system is established nevertheless. So we seek an understanding of sacrifices and offerings that cannot be for atonement or reconciliation in their full and truest sense as we know it today independently of any legal obedience.

In our next fellowship we will further discuss this apparent issue, and we shall see that there is no actual inconsistency in the word of God. As we shall see again, a dispensational understanding of scripture is most important, as always, and makes all the difference.

