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Seven Others regarding the Lord Jesus

Tonight I want to take up the expression 'Another' regarding the Lord Jesus, for in regard to His human servants God always had another One before Him, the Lord Jesus Christ. He is:

1. Another Prophet;
2. Another Priest;
3. Another Man;
4. Another King;
5. Another Way;
6. Another Altar;
7. Another City.

1. Another Prophet

'The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear' (Deut. 18:15).

Moses was from the tribe of Levi, the Lord Jesus from the tribe of Judah, so how could God raise up another prophet like Moses? Well, He could in a mediatorial way. A prophet is one who speaks the mind of God, and all that God had to say in Moses' day was through His mediator Moses. Moses had a unique position: 'So the

LORD spoke to Moses face to face, as a man speaks to his friend' (Ex. 33:11a). Even in the book of Revelation the redeemed sing 'the song of Moses the servant of God, and the song of the Lamb' (15:3).

I believe that when Moses was born the devil thought it was Jesus, and he energized Pharaoh to kill all the male children, for he knew that 'the seed of the woman' was going to bruise his head (Gen. 3:15). He knew that a great deliverer was going to come into the world, but he does not know everything, he is not omniscient. Moses was from the tribe of Levi, but according to Jacob's prophecy the Messiah was to come from the tribe of Judah: 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes. And to Him shall be the obedience of the people' (Gen. 49:10). The devil tried to take the life of this great deliverer, this mediator who came into the world, the male child; and so all that God had to say to His people was through His prophet Moses. In these two ways the Lord was another Prophet like Moses.

Not everything that was written in the Old Testament was written for Old Testament saints: 'For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope' (Rom. 15:4). They might not have ever entered into the spiritual truths of the Old Testament writings as we can today.

Now Moses had married an Ethiopian woman and Miriam, the instigator, and Aaron spoke against Moses (Num. 12), but the fact that he had married an Ethiopian woman was not the reason, the real reason is seen in their words, 'Has the LORD indeed spoken only through Moses? Has He not spoken through us also?' (v. 2). They wanted to usurp Moses' authority. Notice God's reply: 'Hear now My words. If there is a prophet among you, I, the LORD, make Myself known to him in a vision, and I speak to him in a dream. Not so with My servant Moses; he is faithful in all My house. I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD' (Num. 12:6-8). So Moses was a mediator and a true prophet, speaking God's mind, but we have another Prophet.

In John 4 we have One like Moses, the blessed Lord Jesus, the Christ of God. What a Prophet He was! Just for the sake of brevity look at verse 19, where we read: 'The woman said to him, Sir, I perceive that You are a prophet'; and He was. A prophet gives forth the mind of God, and God having spoken at various times and in different ways to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds' (Heb. 1:1-2). This is the One God speaks through. All that He has to say has been said through His Prophet. When the Lord Jesus spoke they were not His

words, and the works which He did were not His works, they were those of Him who sent Him, they were the Father's words and works.

Then in John 6:14, people said: 'This is truly the Prophet who is to come into the world'. He was the One whom Moses was told about, God's Mediator. Very often we quote the verse: 'For there is one God and one Mediator between God and men, the Man Christ Jesus' (1 Tim. 2:5). And we say: 'Christ is our Mediator'. But that is not what this verse says, it says He is *God's* Mediator. The only way that God can come out in blessing to mankind is through His Mediator, the Man Christ Jesus. The Lord Jesus functions in at least eight different offices now that He is risen and glorified, He is God's Mediator.

Then in John 7:37-39 we find: 'On the last day, that great day of the feast, Jesus stood and cried out, saying, If any man thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified'. Many of the people therefore, when they heard this saying, said, Truly this is the Prophet. The officers tried to take Him, but they could not and they said to the authorities: 'No man ever spoke like this Man' (John 7:46). He spoke the Father's words (John 14:10). All that God has to say is said through His Prophet, the Lord Jesus.

Now when we have the so-called prophecy or 'open ministry' meeting, if we speak let us make sure that we have the mind of God and we speak as the oracles of God (1 Pet. 4:11). If God gives you a word, young brother or older brother, you give it; if God has laid it on your heart give it. You may not be eloquent but that does not matter, if God has given you a word, however brief, speak it. One instance will suffice, a brother once got up and, quoting Colossians 3:19, said: 'Husbands love your wives; husbands love your wives; husbands love your wives' and sat down. You ought to have seen the married couples holding hands. That was the word of God for the moment.

2. Another Priest

'Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them. Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed for ever' (1 Sam. 2:34-35).

It was as if He said: 'The priesthood has failed, but I will raise up another priest', none other than the Lord Jesus Christ. Nadab and Abihu offered 'strange fire' (Num. 3:4), and their lives were taken immediately. Hophni and Phinehas took the fat from the offerings which belonged to God, it was God's portion, that which typically speaks of the inner feelings of our Lord Jesus Christ. And not only that, but they were committing adultery too. God did not take their lives outright, they were taken in battle, and one of their wives upon hearing the news died in giving birth to a son. And Eli, their father, died also and, most importantly, the ark of God was taken captive (1 Sam. 4). What a sad situation in Israel. Be that as it may, God said: 'I will raise up for Myself a faithful priest' (1 Sam. 2:35).

'Therefore, in all things He had to be made like His brethren, that He might be a merciful [to you and me] and faithful High Priest [to God] in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted' (Heb. 2:17-18). The Lord Jesus could not be a Priest on earth, because He was not of the tribe of Levi but from Judah. But in calling Him to priesthood God has seated Him at the pinnacle of the universe, He has crowned Him with glory and honour and majesty and splendour. He filled God the Father's heart when He was on earth, He was the Bread of God. God fed upon Christ daily (what are we feeding on?), and now He is filling all heaven and He is coming back again soon to fill the whole universe with the glory of God. This is the One who has been called to be our Priest.

What a Succourer, or Helper this One is. He has walked the path before. He wept at the grave of Lazarus (John 11:35), He has been hungry (Luke 4:2) and thirsty (John 4:7). He has been 'tempted in all things in like manner, sin apart' (Heb. 4:15 JND), He was homeless, He had nowhere to lay His head (Luke 9:58). As He has been tested in all areas, yet without sin, He can succour us. Not only does He succour us, but in Hebrews 4:14-16 we are told that He sympathizes with us: 'Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need'. So the Lord Jesus in this office as our great High Priest mediates for us, succours us, and here He sympathizes with us. Who can sympathize more than Jesus (His humanity), the Son of God (His divinity)?

How He, a true Man, can be 'over all, God blessed for ever' (Rom. 9:5) goes beyond human comprehension, but it is certainly true. This is where faith comes in and lays hold of this truth. So He is human, He is divine, and He is compassionate, merciful

and accessible. You can talk to Him in your car going to work, or in your closet, or in your bed, or coming to the meeting, in fact in any circumstance night or day.

He is gracious too, and that is why it says in verse 16: 'Let us therefore come boldly to the throne of grace'. The Old Testament saints did not have a throne of grace, they could not draw near. They had a throne of fear and of wrath, under the law, given on a burning mount and accompanied by thunder and lightning (Ex. 19:16). Only one man could draw nigh and that was once a year, when he had to offer first for his own sins and then for the people (Heb. 9:7). But you and I can draw near to the throne of grace, where we receive mercy and find grace for seasonable help. What is the difference between grace and mercy? Mercy is power to lift us above the trial, and grace is encouragement to take us through the trial.

There were two ladies in one assembly and both had symptoms of cancer, one was told that she was going to have investigations immediately and the results came back negative. God delivered her from that particular malady. The other sister in the same assembly had similar tests and it came back positive and she had to have surgery. But both were spiritual, both loved the Lord, so what was the difference? God does not set any precedence, the words of the hymn, 'what He has done for others, he will do for you' apply in certain cases, but not always. This sister was given mercy, and when others in the hospital were downhearted she would come in bright and cheerful with a bag of tracts and God used her in that way. God does not always deliver us from trials. He might say: 'My grace is sufficient for you' (2 Cor. 12:9), and this was her case. But whatever the circumstance might be in our lives, God 'is able to do far exceedingly above all which we ask or think' (Eph. 3:20). The Lord Jesus graciously sympathizes with us and He supports us.

Then in Hebrews 7:24-25 we have a Salvation Priest, for we read: 'But He, because He continues for ever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them'. This sense is not to unsaved people, the Lord Jesus is a Salvation Priest for you and me, to save us to the uttermost. What kind of saving is this? Well we may have some ill feeling towards somebody, or we may have an unforgiving spirit, and if we have He can save us from that. He ever lives to make intercession for us in this way. He knew, for example, you were coming to the prayer meeting tonight. He knew you were to meet Him at the throne of grace, and maybe He saved you from some bad thoughts that you may have had during the day, or maybe from something you saw which could have spoiled your thoughts about the Lord and so He saved you from that. He knows on Lord's day you are going to approach Himself and God the Father at the breaking of bread, and so we

have a Salvation Priest who ever lives to save the believer completely. What a city of refuge He is! What an 'all-the-way' Saviour. He saves us completely.

Then in Hebrews 9:24 we see His priestly service, as we are told: 'For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us'. Not only does He sympathize with us during our trials and difficulties and situations or saves us to the uttermost, but here He serves us in the sanctuary. This is a line of ministry that we do not often enter into. We are sometimes so occupied with ourselves that we never get to this point in our meetings, but if we have eyes to see and ears to hear then maybe we might enter into this more often (I am not finding fault with anybody).

This service is not interceding for us, this has nothing to do with infirmity or trials; this is His service as the Minister of the sanctuary. The Lord Jesus praises God the Father in the midst of the congregation, He leads the singing if we have ears to hear. We sometimes sing in our meetings: 'Join in the singing which He leads'. As the Minister of the sanctuary He always has something whereof to offer. Well, you say: He offered Himself. Yes, He did, but He is offering here that which we read of in Hebrews 8:1-3. He offers our praises, He offers all of our prayers and praises in His acceptability. I may give out a wrong hymn, I may approach the throne of grace improperly, but there is One who sets it all proper and to all our prayers and praises He adds His part. How wonderful is this priestly ministry of our blessed Lord Jesus Christ. Most of us know about His advocacy and His priestly ministry, but let us take advantage of all the offices in which He functions. Much more could be said, but I must move on.

3. Another Man

'The place in the Scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb silent before its shearer, so He opened not His mouth. In His humiliation His justice was taken away. And who will declare His generation? For His life is taken from the earth. So the eunuch answered Philip and said: I ask you, of whom does the prophet say this, of himself or of some other man? Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him' (Acts 8:32-35).

The eunuch went on his way rejoicing, because he was introduced to some other Man, the blessed Lord Jesus. What this eunuch said once he had heard the message from Isaiah 53 was, in effect: 'You mean to say that this wonderful Man was not

worthy to live? Well, I am not worthy to live either, so put me to death in this water'.

This is what you do, when you are baptized. You say I do not deserve to live and I am going to take my place in death with Christ. We become 'buried with Him in baptism' (Col. 2:12). Thank God we are not left down there or we would drown, but once we are raised up we are to 'walk in newness of life' (Rom. 6:4).

So the eunuch was baptized as a dead sinner (even though he was saved), and was raised up and went on his way rejoicing; and Philip was caught away. The eunuch went on his way to Ethiopia, and thank God for all the Christians in that part of Africa (although this might actually have been modern day Sudan), perhaps because of this man's testimony and because Philip preached unto him 'some other Man': the blessed, anointed, separated Man.

Yes, our Lord was also the Man of sorrows, acquainted with grief. But that is no longer true, He does not cry or mourn anymore. Now He is the Man of joy, gladness fills His heart and 'through this Man is preached to you the forgiveness of sins' (Acts 13:38). God has 'appointed a day on which He will judge the world in righteousness by the Man whom He has ordained' (Acts 17:31), Christ Jesus. I hope everybody here knows this other Man.

4. Another King

'But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, These who have turned the world upside down have come here too. Jason has harboured them, and these are all acting contrary to the decrees of Caesar, saying there is another King – Jesus' (Acts 17:5-7).

The Lord Jesus is not the King of the Church. He is not even the Lord of the Church, He is the *Head* of the Church. He is the King of Israel. But in one sense we can rightly sing: 'King of my life, I crown Thee now,' meaning simply that He has the pre-eminence. He is the coming King, He is going to be King of kings and Lord of lords (Rev. 19:16).

What a great work was wrought in the hearts of these people here in the three Sabbath days when Paul preached the gospel at Thessalonica. They turned to God from idols to serve the living and true God, and to wait for His Son from heaven

(1 Thess. 1:9-10a). They heard about the second coming of Christ, and every chapter of 1 and 2 Thessalonians deals with this. They were a model assembly.

Sometimes people say the Bereans were more noble than the Christians at Thessalonica, but they are wrong. The Bereans were more noble than the *unbelieving* Jews in the synagogue at Thessalonica, not the believers there, in that they 'searched the Scriptures daily to find out whether these things were so' (Acts 17:11). What a testimony these Thessalonian believers had, turning to God from idols. Their testimony went out throughout all Asia, because these men that turned the world upside down said there was another King, the Lord Jesus Christ.

5. Another Way

'Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?' (James 2:25).

This other way is in fact the way of faith. Rahab was already saved by faith. If she had not done these works, she would still have gone to heaven. But this proved that she was saved, it proved that she was a true child of God. She had heard how, years earlier, God had delivered His people out of Egypt (Josh. 2:9-11). She heard, as did the whole city, about the Red Sea and all the other activities of the children of Israel.

They all had chance to repent, but this woman only was a woman of faith and she became a woman in Israel. How was this? Because she acted on the principle of faith, and put the scarlet line in her window and her father, her mother, her brethren and anyone in her home was saved.

The greatest victory in Jericho was Rahab the harlot, and she is mentioned in the genealogy of Christ (Matt. 1:5). She sent the messengers out another way. 'There is a way that seems right to a man, but its end is the way of death' (Prov. 14:12; 16:25).

Everybody in Jericho thought they were right, but only one woman was right. So do not think because the multitude says something that they are necessarily right, for the multitude is often wrong and does not follow God's way. It does not matter what others say, we want to go the Lord's way. So here is the way of faith, God's way, another way. 'I am the way, the truth, and the life' (John 14:6).

6. Another Altar

'We have an altar from which those who serve the tabernacle have no right to eat (...). Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name' (Heb. 13:10, 15).

We are not talking about an altar rail or a mourners' bench. This is a figure of speech, this is no physical altar. When we think of an altar, we think of sacrifice: the Lord Jesus was offered on the altar of sacrifice. When we think of an altar, we think of approach to God, and this is what it is. So we as Christians have an altar which those under Judaism, under the law, know nothing of. What a wonderful Altar we have, and every true believer has this Altar. How sad that some believers have never heard of it.

Let us just consider the brazen altar in the book of Exodus. As Christians we come to the Lord's table, we remember the Lord Jesus and in so doing 'proclaim the Lord's death till He comes' (1 Cor. 11:26). Let us say this is the brazen altar, but we do not stay there; if we do God does not get His portion. The Father is the source of every blessing, for 'every good gift and every perfect gift is from above, and comes down from the Father of lights' (James 1:17). So if He does not get His portion, we do not get to the Source of blessing.

So when we get to verse 15 in Hebrews 13, not only do we serve as believers at this altar for divine service, but there is also the altar of incense we might say. How precious it is to remember the Lord Jesus at the brazen altar when we break the bread and drink the cup, but when that happens the meeting is just beginning, so to speak. In many places it is the end of the meeting, and I am not finding fault, as we cannot stereotype any meeting. But possibly if the bread is broken early in the meeting, and the Spirit of God so leads then we can move to the incense altar and thank God for sharing Christ with us.

We often sing the words: 'Oh God, Thou hast engaged our hearts, with Christ Thy well-beloved Son'. God the Father is seeking worshippers. 'But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth' (John 4:23-24). So just because the emblems are broken that does not mean that that is the end of the meeting, sometimes it is. But once the bread is broken, we can give additional thanks, praise and worship to the Father, who has shared His beloved Son with us! Can this be done before? Well, yes it can, but how wonderful that we can serve at the brazen altar with the remembrance of the Lord Jesus, but also at the incense altar.

Every believer has an altar at which to perform the service of God. This is not giving out tracts, or preaching the gospel. It is not Levitical service, but rather priestly service in the sanctuary. We are left here to perform the service of God; that is why we are priests. The Lord Jesus is our High Priest, and we too are priests of God to offer up spiritual sacrifices acceptable to God through Him at an altar which believers in previous ages did not have, at *another* altar.

7. Another City

‘For here we have no continuing city, but we seek the one to come’ (Heb. 13:14).

This is a heavenly city. It is not London or New York or Chicago, it is a heavenly capital. If we look at Revelation 21 we get a wonderful description which would take several nights to go into in detail. The glory of God is in this city, the water of life, the Holy Spirit, is in that city. The tree of life is there, Who is Christ and there is only one street there, one way. People speak of streets of gold, but there is only one way, and on each side of it is the tree of life. Therefore, the Lord Jesus is accessible to all of His people.

The city is the bride of Christ, the Church. There will be other families there, friends of the Bridegroom, but the heavenly, holy city is actually the bride, the Lamb's wife. Think of that! We are part of this city. I do not understand it, as it is too vast to comprehend, but it is true. We are looking for this other city. We have here no continuing city, but we seek the one to come. It does not pay to set our tent pegs too strong here, because if a hurricane comes it will blow it away. So we seek another city, the one that Abraham looked for, ‘whose builder and maker is God’ (Heb. 11:10).

Abraham himself is not a part of the city, but he will be a friend of the Bridegroom. John the Baptist will not be part of the city, he is also a friend. But the Church, the Assembly, all true believers from the day of Pentecost until the rapture make up this wonderful glorious, heavenly city: Another City.

How good to have another Prophet, another Priest, another King, another Man, another Way, another Altar and another City before us. May God add His blessing to His Word, to the end that we might be more occupied with that ‘lovely Man’, Who is filling all of heaven and Who is soon to return to fill the universe with the glory of God!

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