

Psalm 110:1 - Christ, the God-Man - John 1, Heb 1

There is not a more important subject to be studied in the Bible with respect to our salvation than that of the person of the Lord Jesus Christ. Psalm 110:1 speaks of Christ, the God-Man, the Priestly-King. If you do not believe on him, you will spend eternity in the fires of hell! Now, to believe on Him, you must know Him. One aspect of knowing Him is the Bible's teaching that He is very God of very God and very man of very man. As a development of this doctrine, the Sovereignty of the Lord Jesus over the whole creation by virtue of His Divine nature, and the Kingship of Christ, which is His, as the Son of David, over his coming covenanted Theocratic Kingdom must be differentiated, but more of this later. It will be seen that this teaching of this Psalm affects the interpretation of many Scriptures.

The APC Confession summarizes the Bible's teaching in chapter 8, section 2, "the Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man." Again, "Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to the person denominated by the other nature," chapter 8, section 7. These facts must be clearly established in your mind when interpreting the Scriptures.

These facts must be clearly established in your mind. I am speaking, now, to orthodox Christians, who believe in the Triune nature of God. This doctrine was clearly established by Bible believers in the early church, when many errors were presented to it.

Jesus asked the Pharisees, *What think ye of Christ? Whose son is he? They say unto him, the son of David.* Then the Lord Jesus asked them, *How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And then Matthew adds, And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions,* Matt 22:41-46. The Lord Jesus is at the same time the son of David and David's Lord. The Pharisees did not ask him anymore questions because they would not admit that the Messiah was the Son of God, nor that Jesus was that Messiah.

The apostle Paul understood this truth and in his letter to the Romans addresses them in this manner: *Paul, a servant of Jesus Christ, ...separated unto the gospel of God, ...concerning His Son Jesus, the Christ, our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,* Rom 1:1-4.

The Bible teaches that Jesus is truly a man.

1. He was born a human being. Lk 2:1-7 tells us, *And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city*

of David a Saviour, which is Christ the Lord. In the latter part of that same chapter we read that when Jesus was twelve years old he was found *sitting with the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.* And then we are told that He *increased in wisdom and stature, and in favor with God and man.*

2. He grew from a baby to a child to an adult. He fed at his mother's breasts. He was circumcised the 8th day. He was obedient to his parents. He faithfully attended Sabbath Day worship, etc. All of this showed that he is truly a man.

3. He was baptized to *fulfill all righteousness*, Matt 3:15.

4. He was tempted by Satan, Matt 4:1-11.

5. *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil 2:7,8.*

6. The sacrifices of the law pointed to the Messiah, *for it is not possible that the blood of bulls and goats should take away sins. Wherefore, Paul says, in Heb 10:4-7, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure; Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

7. Paul wrote of his humanity in Heb 2:9,14,16 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

All these verses, and many more, prove, as was prophesied in the O. T., that the Son of God was to be manifest in the flesh, that the Messiah is truly a man! Was it not revealed to David that of the fruit of his loins the Messiah would come? It was necessary that the Messiah be very man to accomplish the redemption of God's elect people, as their High Priest, their High Priest forever! We are blessed beyond measure that the Lord Jesus, *the Son of Man, came not to be ministered unto, but to minister, and to give his life a ransom for us*, Matt 20:28. Now *every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come*, 1 Jn 4:2,3.

The Bible also teaches that Jesus is truly God.

Is 8:13,14 says that Jehovah of hosts, the eternal one, is for a stone of stumbling and for a rock of offence. 1 Pet 2:7,8 quotes this passage as prophesying of the Lord Jesus. ⁷ *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

It is Jehovah, the covenant keeping God, who is speaking in Zech 11:12 (see verse 4, *Thus saith the LORD*, that is Jehovah) that He will be valued by the Jews at 30 pieces of silver, which was the price of a slave, and in Zech 12:10 (see the One speaking) that *the house of David and the inhabitants of Jerusalem shall look upon Him, whom they have pierced.* Who can deny that this One in Zechariah, the eternal I am, refers to the Lord Jesus Christ?

The LORD, that is Jehovah, speaks in Is 45:21-23, *Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? and there is no God else beside me; a just God and a Savior; there is none beside me. Look*

unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Paul in Eph 2:10 interprets this as referring to the Lord Jesus, *at the name of Jesus every knee shall bow.* Now Jesus Christ is that just God and Savior, that Jehovah. Of Christ Peter preached, *This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved,* Acts 4:11,12. Paul teaches in Rom 14:8-12, *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account to God* (see Is 45:22,23). Does this not again prove that the Lord Jesus is Jehovah, God manifest in the flesh?

When Isaiah saw the thrice holy God, the LORD of hosts, high and lifted up, he warned Judah that they would not *see with their eyes, nor hear with their ears, nor understand with their heart,* because of their unbelief, Is 6. The Apostle John wrote that this was fulfilled when the Jews believed not on Christ, Jn 12:39-41. He is that LORD! With such a testimony as this will you remain in your unbelief? What about you, who do not believe that Jesus is God manifest in the flesh, that he is Jehovah God? He is the second person of the trinity! Believer, are you studying the word of God to show yourself *approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?* Is the Bible the only rule of your faith and practice? Do you endeavor to live by it?

Now it must be pointed out that the Father is not the Lord Jesus, nor is the Lord Jesus the Holy Spirit! There was an heretic in the early church by the name of Sabellius, who believed that God is one person. But he believed that the Father became the Son and the Son became the Holy Spirit. This is a lie! I cannot spend much time here, so please study for yourselves. Study the baptism of Christ in Matt 3:13-17, where the Spirit descends on Jesus, and the Father from heaven says, *this is my beloved Son, in whom I am well pleased.* Also Matt 28 where the Lord tells his church that they are to baptize *in the name of the Father, and the Son, and the Holy Ghost.* See Paul's benediction in 2 Cor 13:14. The testimony of the APC and the Christian Church is: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty... In the unity of the Godhead there are three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost." Dear Friends, no one will be with God in eternity, who does not believe in this tri-personal God of the Scriptures! *He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.* Are you seeking Him today?

A comparison of the attributes of God shows that the Lord Jesus is God. God is from everlasting, Ps 90:2. Jesus is that everlasting God, Mic 5:2. The throne of the LORD is established of old: He is from everlasting, Ps 93:2. Paul quotes Psalm 45:6,7 in Heb 1:8 showing that the Lord Jesus and his throne is forever and ever and is that One spoken of in Psalm 45. A reading of Gen 1:1 and John 1:1,3 plainly shows that the Lord Jesus is the Creator God of all things.

The LORD, who is the Shepherd of Ps 23, is the same Shepherd of John 10. The attributes of God are found in the person of the Lord Jesus.

Worship is to be offered only to God, and, as the Lord, Jesus is God. Worship is offered to Him by the Magi in Matt 2:2,8,11; by the leper in 8:2, by the disciples in 14:33 and 28:17, and by the Angels in Heb 1:6, where Paul says, *Let all the angels worship him!*

Notice the warning that Jesus gives to the Jews in John 8:23,24 – *Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.* Notice that John then says that *many believed on him*, verse 30. What did the Lord Jesus do? Many present day Evangelists and Christian witnesses would turn them to 1 John 5:13, which says, *These things are written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life*, assuring them that they are now saved! But notice what the Lord said to them. *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free*, vs 31,32. The Lord Jesus didn't pronounce them as saved! Didn't the Lord know how to assure them of their salvation? Notice that the Lord Jesus did not follow the approved method of Evangelism. Many evangelists of today use 1 Jn 5:13 to assure one who professes faith in Christ that they are saved. The Lord Jesus said in effect "examine your heart to make sure you are in the faith. If you truly love me, keep my commandments. Show me your faith by the life that you live!" Have you examined your heart? The Lord Jesus is God, manifest in the flesh.

With regard to the doctrine of the Kingdom of God the doctrine of the person of Christ must be kept in mind. The Christian church believes that the eternal Son of God, became man, some two thousand years ago, and so was, and continues to be, God and man, in two distinct natures, and one person, forever. He has two distinct natures and, yet, is one person. As God, He knew what was in the heart of man, Acts 1:24, Jn 2:24,25; as man, He did not know the day or the hour, when He, the Son of man, would return the second time, Mk 13:32. As man, he knew only what the Scriptures taught! As God, He knew all things. As God, He controlled the wind and the waves, Mk 4:39; as man, he was nourished by his mother's breasts, Lk 11:27. As God he created all things, Jn 1:1-3, as man he grew in stature and wisdom, Lk 2:52. Nathaniel understood this, as is seen from his confession, *thou are the Son of God; thou art the King of Israel*, Jn 1:49. Peter also understood and taught the same. From Psalm 110 Peter explained *that God hath made*, or declared, the word means here, *that same Jesus, whom ye have crucified, both Lord and Christ*, Acts 2:36; and *Him hath God exalted with his right hand, a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins*, Acts 5:31. So the Lord Jesus has two natures, and when certain doctrines are interpreted, these facts must be considered.

However, we must remember, He is one person.

Notice how Paul exhorts the Ephesian elders. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood*, Acts 20:28. Take note of these words, *which he hath purchased with his own blood*. Now we know that God cannot die, but because the Lord Jesus is one person, *God manifest in the flesh*, Paul can use this language! Again, records John in 1 Jn 3:16, *hereby perceive we the love of God, because he laid down his life for us*. Also, Jn 3:13, *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven*. Therefore, when the Lord Jesus was a babe in the manger, he was controlling the stars of the heaven. The angels were subject unto him, 1 Pet 3.22 – Speaking of Christ, he says, *who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him*.

Paul told the Philippian jailor, *Believe on the Lord Jesus Christ, and thou shalt be saved*. A question to be asked is, Who is the Lord Jesus Christ? A TV game show in the 1960's was "To tell the truth." Gary Moore, I believe, was the host. There was a panel of four celebrities and three contestants. Something about one of the contestants was revealed to the audience, but not to the panel. All the contestants would claim to be the one described, the one telling the truth. The panel would try to guess which of the three contestants was telling the truth by asking questions of the contestants.

The panelists would then guess which one was telling the truth. The one telling the truth would then be asked to stand up.

There have been many who have claimed to be the Lord Jesus Christ. The question is, Can you identify the true Lord Jesus Christ? The Jehovah Witnesses say they believe in the Lord Jesus Christ. Is he the true Christ? No, because they do not believe that he is God, *manifest in the flesh*, but that he is a created angel, manifest in the flesh. Therefore the Jehovah Witnesses do not believe on the Lord Jesus Christ! There is no hope of eternal life with Christ in his eternal Kingdom! The Muslims believe in the Lord Jesus Christ, but he is not the Christ of the Bible, just some so called prophet, and one under Mohammed. Therefore, they *do not come to the Father*; they shall suffer in the eternal fire. The liberals believe in the Lord Jesus Christ, but again he is not the Christ revealed in the Word of God. He was a good man, a wonderful teacher, one we should follow, but not the sin-substitute. The Federal Vision churches, N. T. Wright, Norman Shepherd, etc. believe in the Lord Jesus Christ, but he is not the one that Paul called the Philippian jailor to believe upon! They are like the Jews of Paul's time, who *being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth*, Rom 10:3,4. They are not just in the eyes of God. The Roman Catholics believe in the Lord Jesus Christ, but they believe in a justification by faith plus works, and in this they deny the all-sufficient merit of Christ Jesus. They shall be shut out of the Kingdom of heaven. There are other false religionists and cults today, who will be denied entrance into the Kingdom of God. Have you identified and trusted in the Lord Jesus Christ of the Bible? This is not a game show; this is a matter of heaven or hell! Please, take heed!

PSALM 110

Son of God-Son of Man and the Kingdom of God (2)

Jesus asked Pharisees, *What think ye of Christ? Whose son is he? They say unto him, the son of David.* Then the Lord Jesus asked them, *How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?* And then Matthew adds, *And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions*, Matt 22:41-46. The Lord Jesus is at the same time the son of David and David's Lord. The Pharisees did not ask him anymore questions because they would not admit that Jesus was the Son of God, nor that He was the Messiah.

A most remarkable and instructive account is given by the Apostle John concerning Nathaniel in Jn 1:45-51. When Philip told Nathaniel *we have found him, of whom Moses and the prophets write, Jesus of Nazareth*, Nathaniel was skeptical and asked, *Can any good thing come out of Nazareth?* Nathaniel evidently knew that the birthplace of the Messiah was Bethlehem, as was prophesied in Micah 5:2, and besides Nazareth was an immoral, trade town. The Lord upon seeing him come exclaimed, *Behold, an Israelite indeed, in whom is no guile*, expressing an intimate knowledge of his thoughts. The Lord had seen him under the fig tree, even before Philip spoke with him. Most likely Nathaniel had been meditating on Gen 28, which narrated the dream of Jacob, with the angels ascending and descending and the LORD reiterating His promise to Abraham and Isaac that He would give them the land promised and that the Messiah would come from their descendents to bless all the families of the earth. Later, as recorded in Gen 32, a *man wrestled* with Jacob and Jacob would not let him go until the man had blessed him. Jacob was made to know that the *man* was God. It was at that time that Jacob's name was changed by God to Israel, meaning a prince with God. Perhaps Nathaniel thought, "if God could reveal himself to a deceiver like Jacob, He might reveal Himself to one who desired to know Him. Certainly some such idea must have been in Nathaniel's mind, for the address he made to the Lord Jesus perfectly fits. Guile was Jacob's chief character flaw; his very name meant supplanter, because he usurped the birth rite from his brother, Esau. The import of Jesus address was: "Behold, an Israelite indeed, such as Jacob became after God's revelation to him." Nathaniel's response was *Teacher, thou art the Son of God; thou art the King of Israel*. The Lord then told Nathaniel that

he would *see heaven open, and the angels of God ascending and descending upon the Son of Man*, who is the Son of David, the Messiah, the Christ. Is this not what the LORD revealed to David by Covenant? David's progeny would be the God-man, God manifest in the flesh! How about you? Do you regularly meditate on the word of God? Are you a Christian indeed in whom is no guile? Paul warns us, *This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away,* 2 Timothy 3:1-5.

The Kingdom of God, as covenanted to David and his Seed, is to be distinguished from the Kingdom of God, as is His by Creation and Providence.

God is the Creator and Preserver of all that is! *In the beginning God created the heavens and the earth*, Gen 1:1. Therefore, He is the absolute Sovereign! David sung, *Our God is in the heavens, He hath done whatsoever He pleased*, Ps 115:3. Again, *The earth is the LORD's, and the fullness thereof; the world, and they that dwell therein*, Ps 24:1. Solomon instructed, *The kings heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will*, Prov 21:1. The Lord Jesus taught us that *even the very hairs of our head are all numbered*, Lk 12:7. Even the heathen king Nebuchadnezzar, after God had made him to eat grass like oxen and then brought him to his senses again, related, *I blessed the most High, and I praised and honored him that liveth for ever, whose dominion, and kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?* Dan 4:35.

From these passages, and many, many others, the sovereignty of God over all His creation is clearly established. Therefore, the second person of the Trinity always has been, and is, King over all His creation in His Kingdom. Now there are, and have been, many kings and kingdoms. These kingdoms must be distinguished. This is evident from the Daniel passage regarding Nebuchadnezzar. He was king of his kingdom. He ruled over the people of Babylon. Nimrod ruled over the *kingdom of Babylon*, Gen 10:10. Num 32:33 mentions the kingdoms of Sihon and Og. You could look up the word kingdom in a concordance and find many kingdoms mentioned in the Bible!

Therefore, we must differentiate between the Sovereignty of the Son of God, as the King over the whole creation by virtue of His Divine nature, and the Kingship of the Son of man, which is His, as the Son of David, over his coming Kingdom! As God, He has ever reigned over His creation, and still does. As man, He shall reign over the covenanted Kingdom, promised to David, when He returns. It was promised to David that the *throne of his Son shall be established forever* and that He would reign *from sea to sea, and from the river unto the ends of the earth*, 1 San 7:11-16; Ps 72:8. In the Parable of the Pounds, the Lord taught that He would return to heaven *to receive for himself a kingdom, and return to earth again*, as that Davidic King, Lk 19:11-27. It is clear that this Kingdom was not in existence before King David lived, nor before his Son, the Lord Jesus, was on earth, nor will it come before the Lord Jesus comes the second time!

This doctrine of the covenanted Kingdom of God promised to King David must be distinguished from the Divine Sovereignty of the Son of God. Notice that this distinction is impacted by the two natures of the person of Christ! The covenanted Kingdom is never promised to Jesus, as the Son of God, but to Him as the Son of David, the Son of Man!

When God at Mt. Sinai condescended to reign over Israel, as their theocratic King, establishing the provisional Kingdom of God, He continued to reign over the universe. This provisional Kingdom and its covenanted and final form under King Messiah in the future are very different from the Sovereignty that the Son of God exercises over His creation. This Covenanted Kingdom, although derived from the Divine Sovereignty, is to be distinguished from it.

The Triune God is the Creator and Preserver of all that is! *In the beginning God created the heavens and the earth*, Gen 1:1. Therefore, He is the absolute Sovereign! David sung, *Our God is in the heavens, He hath done whatsoever He pleased*, Ps 115:3. Again, *The earth is the LORD's, and the fullness thereof; the world, and they that dwell therein*, Ps 24:1. Solomon instructed, *The kings heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will*, Prov 21:1. The Lord Jesus taught us that *even the very hairs of our head are all numbered by God*, Lk 12:7. Even the heathen king Nebuchadnezzar, after God had made him to eat grass like an ox and then brought him to his senses again, exclaimed, *I blessed the most High, and I praised and honored him that liveth for ever, whose dominion, and kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?* Dan 4:35.

From these passages, and many, many others, the Sovereignty of God over all His creation is clearly established. Therefore, He always has been, and is, King over all His creation in His kingdom. Now there are, and have been, many kings and kingdoms, and these kingdoms must be distinguished. This is evident from the Daniel passage regarding Nebuchadnezzar. He was king of his kingdom. He ruled over the people of Babylon. Nimrod ruled over the *kingdom of Babylon* and other cities of *the land of Shinar*, Gen 10:10. Num 32:33 mentions the kingdoms of Sihon and Og. You could look up the word kingdom in a concordance and find many kingdoms mentioned in the Bible!

Satan may be said to rule in his kingdom and, therefore, is called *the prince of this world*, Jn 12:31, 14:30, and 16:11; *the God of this world*, 2 Cor 4:4; Satan and his fellow fallen angels are said to be *the rulers of the darkness of this world*, Eph 6:12; and, as such, *the world* is said to be *lying in the wicked one*, 1 Jn 5:19. Satan promised to give to Christ the kingdoms of the world, if He would worship him, Matt 4:9. In the parallel passage of Lk 4:5,6 Satan declares *all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it*, referring to the rulership over the kingdoms of the world. This is permitted him by God. Notice, I use the word permitted, even as God permitted Satan to afflict Job. In this also we know God is Sovereign! We must, therefore, distinguish between these kingdoms and the Kingdom of God, which is His by creation and providence.

As we have seen, many places in the Old Testament present God as the ever-reigning King who rules over all his creation. Let me bring to your mind a few more. Ps 10:16 says, *The Lord is King forever and ever*. David instructs us in Ps 22:28, *For the kingdom is the LORD's: and He is the governor among the nations*. Ps 29:10 says, *The LORD sitteth upon the flood; yea, the LORD sitteth King forever*. Again in Ps 47:7,8, *For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness* (This Scripture may refer to the Millennium, and therefore, Christ is the ruler). And again in Ps 145:11-13, *They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations*. All of these verses reveal to us that God has always reigned and shall ever reign over all of his creation.

The point is: there are many kingdoms spoken of in the Bible and distinctions must be made. God, as Sovereign, is King over all; however, this Kingdom must be distinguished from the Kingdom of God, which was promised to David in 2 Sam 7 and 1 Chron 17, over which covenanted Kingdom, David's Son, the Messiah, shall reign. The first is, and has ever been; the second was not in existence before the Messiah was born, and is to come when He returns *the second time without sin unto salvation*, Heb 9:28, when *His dominion shall be from sea to sea, and from the river even unto the ends of the earth*, Zech 9:10. That had no beginning; this does! The Son of God has ever reigned and is reigning still; the Son of David is not reigning, but shall reign in the future. This Kingdom, promised to David, is future and shall have a beginning. At this time the King promised to David is *waiting till all his enemies be made his footstool*. He has departed to receive this kingdom, Lk 19:11-27. So, the Kingdom of God, as covenanted to David and his Seed, the Messiah, is to be distinguished from the Kingdom of God, as is His by Creation and Providence.

For Christ's crown and covenant

John prayed, *even so, come quickly, Lord Jesus, come quickly* (Rev 22:12,20; WCF Ch 33, Sec 3). We in the APC wait excitedly, yet patiently, yearning for the return of the Lord Jesus. That will be a glorious day! Then, *the dead in Christ shall rise first then we who are alive shall be caught up to meet the Lord in the air and we shall ever be with the Lord*, 1 Thess 4:16,17. This mortality and corruption will put on immortality and incorruption, 1 Cor 15:53. Then there will be no more tears or sorrow, etc., Rev 21:4. We shall have a glorious body like the glorious body of the Lord Jesus, Phil 3:21. We shall live and reign with him as kings and priests, Rev 5:10, in his promised, covenanted Kingdom, Matt 25:34, here in the refurbished earth when He returns, Acts 3:19-21. He promised us mansions, Jn 14:2. The New Jerusalem will come down from heaven with streets of gold and gates of precious stones, Rev 21:1,2,21. Yes, *eye has not seen, nor ears heard, neither has it entered into the heart of man, the things which God has prepared for us who love him*, ! Cor 2:9.

There are some Christians, who are not *looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ*, Tit 2:13. They do not look for the imminent return of Christ for that event will not occur for thousands of years! After all, he will not return until the world is converted to Christ, and it doesn't look like that will be any time soon. These doctrines color so much on how the Bible is interpreted. It affects the doctrine of the covenanted Kingdom of God. It affects the doctrine of last things. It even affects the doctrine of the civil magistrate. It affects how individual passages are interpreted, because some allegorize them.

The PRC believes in the "establishment principle," that the civil government should recognize and support the established church and visa versa. The establishment Principle is enshrined in many of the reformed Confessions and has its most classical expression in chapter 23 of the original WCF. Its position has been called the 'Theory of Co-ordinating Authorities'. In this, the Church and State are seen to be divinely ordained authorities under God both of which owe allegiance to Christ as King of the Church and King of Nations. They are therefore to be supportive of each other in the service of Christ in their respective spheres. Therefore the civil government is to punish. They believe that the Lord Jesus Christ is King of kings and Lord of lords now, or at least that He should be.

One major problem with these views is the misunderstanding of the Kingdom of God. Some believe that this kingdom is the church, which is a spiritual kingdom. They point to Lk 17:20,21, where the Lord Jesus says *the kingdom cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you*, and is therefore a spiritual kingdom. However, it is to be noted that the Lord Jesus was addressing the hypocritical and unbelieving Pharisees, not the believing disciples! Was the kingdom of God in them? They teach that this kingdom is present with us today, but the Lord taught us to pray, *thy kingdom come*. Does it make any sense to pray, *thy church come*? Did you ever try to substitute the word church for kingdom in the N. T. passages? The spiritual kingdom interpretation will make no sense! Others interpret the kingdom as the reign of God in the world. Again, try to substitute this concept in the like kingdom passages, passages that speak of the promised Davidic Kingdom. Does it make any sense to pray that the reign of God will come?

One major problem causing these misinterpretations is the failure to distinguish the covenanted kingdom of God, promised to David's Son from the sovereignty of God, which the Lord Jesus exercises as the Son of God, the second person of the Trinity.

Satan may be said to rule in his kingdom and, therefore, is called *the prince of this world*, Jn 12:31, 14:30, and 16:11; *the God of this world*, 2 Cor 4:4; Satan and his fellow fallen angels are said to be *the rulers of the darkness of this world*, Eph 6:12; and *the world lies in the wicked one*, 1 Jn 5:19. Satan promised to give to Christ the kingdoms of the world, if He would worship him, Matt 4:9. In the parallel passage of Lk 4:5,6 Satan declares *all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it*, referring to the rulership over the

kingdoms of the world. This is permitted him by God. Notice, I use the word permitted, even as God permitted Satan to afflict Job.

As we have seen, many places in the Old Testament present God as the ever-reigning King who rules over all of creation. Let me bring to your mind a few more verses. Ps 10:16 says, The Lord is King forever and ever. David instructs us in Ps 22:28, *For the kingdom is the LORD's: and He is the governor among the nations.* Ps 29:10 says, *The LORD sitteth upon the flood; yea, the LORD sitteth King forever.* Again in Ps 47:7,8, *For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness.* And again in Ps 145:11-13, *They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.* All of these verses reveal to us that God has always reigned and shall ever reign over all of his creation.

The point is: there are many kingdoms spoken of in the Bible. God, as Sovereign, as the moral Governor of the world, is King over all; however, this Kingdom must be distinguished from the Kingdom of God, which was promised to David in 2 Sam 7 and 1 Chron 17. The first is, and has ever been; the second is to come when the Lord Jesus returns *the second time without sin unto salvation*, Heb 9:28. That had no beginning; this does! God has ever reigned, but the Kingdom promised to David was future. This Kingdom, when promised to David, was future and had a beginning. At this time the King, promised to David, is *waiting till all his enemies be made his footstool*. So, the Kingdom of God, as covenanted to David and his Seed, the Messiah, is to be distinguished from the Kingdom of God, as is His by Creation and Providence.

It is necessary to take note of two predecessors to the final and eternal Kingdom of God, when that Son of David shall reign. The first is THE ORIGINAL KINGDOM, which God created in the Garden of Eden.

This Kingdom had all three elements of a kingdom. It had a land that was perfect. There was no sin, no curse, no death, no pestilence. Everything was perfect, for it was made perfect by an all knowing and almighty God. For six days God labored to produce this creation. And when He was done, it is said, *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day,* Gen 1:31. There was peace, prosperity, and an abundance of every good thing. The land lacked nothing. There was perfect harmony between all the creatures of God, and they were all subject to man, who was made in the image of God. It was the most pleasant land conceivable. It was paradise, the Garden of God. Forever after, it was the standard of perfection to which all other lands were compared. *For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody,* Isaiah 51:3. *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited,* Ezekiel 36:35.

And there was a perfect race of people to inhabit this land. Adam and Eve were created upright. They were created in the image of God. They were physically perfect, not subject to death or disease and not afflicted with any of the consequences of God's righteous curse on sin for there was no sin. They were morally, ethically, and spiritually perfect. They possessed true holiness, righteousness, and knowledge. They had all the communicable attributes of God to perfection; not only were they just, holy and righteous, but they also possessed mercy, justice, love, truth, etc. They reflected the glory and the perfections of the God who created them. One could not imagine a more exalted and upright people to populate a kingdom.

And finally, there was a perfect king over this kingdom, God, himself! We are told that God dwelled in the Garden of Eden with Adam and Eve. God walked with them and fellowshiped with them in Eden.

So what we find here are all the elements of the Kingdom. In this Kingdom there was a perfect land, an upright people fit to fellowship with a thrice Holy God, who is of "*purser eyes than to behold evil,*" and we have the presence of the King, Himself. Our first parents had everything; they had it all. They had access to the tree of life. They had the prospect of

everlasting life. The one and only thing lacking was, there was no guarantee of permanence. They only had probationary status in this kingdom of God. God made a covenant with Adam, termed the Covenant of Works.

Unfortunately, because of man's sin, this ideal condition did not last very long. First of all the land was lost. They were expelled from the Garden of Eden. They were thrust out into a new world that was under God's curse and life would be hard and fraught with toil and misery.

Secondly, the righteous people, who inhabited the kingdom, were lost in sin and misery. The whole race, both Adam and Eve and all their future posterity, were now under a sentence of death, and alive only by the grace of God. There was no longer a holy and godly race to be the people of the kingdom.

And finally, they lost the presence and the fellowship of the King. They were now barred from his presence and from the place he had honored with his presence. And that expulsion from his holy sight was enforced by the supernatural power of the Cherubims with their flaming swords. They had lost everything. The original kingdom was lost. And it is only by the grace of God that we have a hope, yes a certainty, that it will be recovered.

The second predecessor of the covenanted Kingdom of God is THE PROVISIONAL KINGDOM

The Sinaitic Covenant, made with Israel on Mt. Sinai, provisionally re-established the Kingdom of God. It had the three basic elements of a kingdom. It had a special people, the elect nation, the seed of Abraham. It had a special land, the land of promise, which had been promised to Abraham and his seed, as an everlasting possession. And it had a special king. God was its king. Jehovah dwelled with them and called them his people. And He gave them many precious promises that, if they had been fulfilled, would have given them all the Messianic blessings.

However, the promises were conditional. Moses told the people, *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation,* Ex 19:5,6. Notice the if/then. They rejected this wonderful, provisional Kingdom by their continual sin, and by their rejection of God, as their King. They desired a king like all the nations, 1 Sam 8. Samuel told them that such a king would be oppressive. But they insisted, and God gave them such a king in the person of Saul.

Although Israel was rebellious and rejected God, God was merciful and did not reject them outright, but gave them a king of His own choosing. David was anointed by God. From his descendents God would bring forth the Messiah. However, for a time *the tabernacle of David was fallen down,* Amos 9:11 and Acts 15:16. The line of kings was broken in the time of Jeremiah. But the line of David was not forgotten by God. *When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,* Gal 4:4,5. Zechariah prophesied that the Messiah, the Son of David, would be betrayed for 30 pieces of silver, 11:10-14. When Judah and Israel rejected this King, God broke His covenant with them, and *made a New Covenant with the house of Israel and the house of Judah,* Jer 31:31-34, and the Lord Jesus told them just before He was crucified, *the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,* Matt 21:43.

Therefore, the Kingdom of God, as covenanted to David and his Seed, is to be distinguished from the Kingdom of God, as is His by Creation and Providence. Distinguishing these kingdoms prevents the misinterpretation of many passages of Scripture, foremost the passages concerning the end times.

May I ask you a question? Where will you be when the Lord Jesus returns and establishes his eternal Kingdom? Will you be with him? That is a question that only you can answer! Paul exhorted the Corinthians, *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates,* 2 Corinthians 13:5.

Search your heart. What do you know of the gospel, the good news? Do you know where you will spend eternity? Do you know that nothing you can ever do will merit eternal life? Do you know that many sincere Christians and religious

people will be shut out of the eternal kingdom? Listen to what the Lord will say to these people, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity,* Matt 7:20-23. To me, these are the saddest verses in the Bible! Here are people who have professed faith in the Lord Jesus. They are church people, who sincerely believed they were Christ's people! But they were not! Have you put your heart through a thorough examination as to what it does know and what it does not know? What it believes and what it does not?

Have you examined all your motives? Do you find lust there, dishonesty there, evil thoughts there, covetousness there? Do you lie, cheat, deceive? Is your behavior immoral? Are you a drunkard or an abuser of drugs? As one old preacher said, "Stand not only on the mountains of your public character, but go into the deep valleys of your private life. Look not only at your performance, which is but the product of the soil, but dig into your heart and examine the vital principle. 'Examine yourselves.' This is a very big word—a word that needs thinking over; and I am afraid there be very few, if any of us, who ever come up to the full weight of this solemn exhortation—'examine yourselves.'"

This godly preacher continues, "There is another word you will see a little further on, if you will kindly look at the text. 'Prove your own selves.' That means more than self-examination: let me try to show the difference between the two. A man is about to buy a horse; he examines it; he looks at it; he thinks that possibly he may find out some flaw, and therefore he carefully examines it; but after he has examined it, if he be a prudent man, he says to the person of whom he is about to buy—'I must prove this horse: will you let me have it for a week, for a month, or for some given time, that I may prove the animal before I actually invest in him? You see, there is more in proof than in examination; it is a deeper word, and goes to the very root of the matter. Just to give you an illustration of what I mean. There is the ark; and a number of men around it. 'Ah!' says one, I believe that ark will float.' 'Oh!' says another, 'I believe that ark is made of gopher-wood, and is strong from stem to stern; I am quite sure that ark will float, come what may; I am a firm believer in that ark.' Yes, but when the rain descended, and the flood came, it was not believing the ark as a matter of fact—it was being in the ark that saved men, and only those that were in it escaped in that dread day of deluge. So there may be some of you that say of the gospel of Christ, 'I believe it to be of a good thing,' and you may be quite correct in your judgment; you may say, 'I think it to be that which honors God, and casts down the pride of man;' herein too you may think quite right; but mark, it is not having an orthodox faith, but it is being in the faith, being in Christ, taking refuge in Him as in the ark; for he that only has the faith as a thing from without, and without being in the faith, shall perish in the day of God's anger; but he that lives by faith, he who feels that faith operates upon him, and is to him a living principle; he who realizes that faith is his dwelling place, that there he can abide, that it is the very atmosphere he breathes and the very girdle of his loins to strengthen him,—such a man is in the faith. But, we repeat again, all the orthodoxy in the world, apart from its effect upon the heart as a vital principle, will not save a man. 'Examine yourselves, whether ye be in the faith; prove your own selves.'

'Know ye not your own selves?' If you do not, you have been busying yourself with irrelevant affairs, while the main business has been neglected and ruined. 'Know ye not your own selves?' Jesus Christ must be in your heart, formed and living there, or else ye are reprobates? That is, ye are worthless persons, vain pretenders, false professors; your religion is but a vanity and a show. 'Reprobate silver shall men call you, because the Lord hath rejected you.'"