

## 5 – Psalm 110 The Theocratic Kingdom, part 1

Psalm 110 is a Psalm of David, where David sung about his Son and Lord. This Anointed One will defeat all his enemies and bring in his Theocratic Kingdom. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

Last time we saw that God would establish the throne of David's son and Lord forever. This time we will look at his seed's everlasting Kingdom. Most would begin this study with the N.T. But the foundation upon which the Kingdom is built is in the O.T. Certainly we must begin with the covenants that the Lord made with His people. First we must examine the Covenant that the Lord made with Adam and the subsequent Edenic Covenant.

### THE ORIGINAL PROVISIONAL KINGDOM OF GOD – PARADISE LOST.

The Garden of Eden was a provisional Kingdom of God. It had the three elements of a Kingdom. First it had a perfect land. God created Eden where there was no sin, no death, and no curse. And when he had labored for six days, he *saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day,* Genesis 1:31. There was peace and joy, prosperity and gladness, and an abundance of every good thing. Forever after it was the standard of perfection to which all other lands were compared. Isaiah testifies in 51:3, *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.* Ezekiel reports in 36:35, *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.* Eden was a perfect land. May this teach us Christians that we are to take care of our property that God has given us.

And there was, secondly, 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. They were morally, ethically, and spiritually perfect. They were created in the image of God. They possessed true knowledge, righteousness, and holiness. They had all the communicable attributes of God to perfection; not just knowledge, holiness, and righteousness, but also 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 this kingdom. Let us strive to walk uprightly.

And finally, there was a perfect king over this kingdom, God himself (the second person of the Trinity). 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. Genesis 2:15-17 tells us, *And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die,* Genesis 2:15-17. This Covenant is termed the Covenant of Works. Let us always remember that Christ is the Captain of our salvation and magnify His name.

So what we find here are all the elements of the Kingdom. We have a perfect land, an upright people fit to fellowship with a thrice Holy God, who was of *"purer eyes than to behold evil."* Our first parents had everything; they lack nothing good. They had the land, the perfect land, the very Garden of God. They had complete personal perfection and blessedness. And they had the presence of the King, of Christ the pre-incarnate second person of the Trinity. They had access to the tree of life. They had the prospect of everlasting life. There was only one thing lacking. There was no guarantee of permanence. They only had probationary status in this provisional kingdom of God.

Unfortunately, because of Adam'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 difficult and filled with toil and misery.

*As the Bible tells us in Gen 3:17-19,23,24, And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Therefore the LORD God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Oh, what a day it will be when the curse will be lifted and there will be no more sin in our lives and God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. John tells us of an even more blessedness, <sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Secondly, the righteous people that were to inhabit the kingdom were lost. The whole race, both Adam and Eve and all their future descendents, were now under a sentence of death, for Adam was their representative. They were alive only by the grace of God. They were no longer fit to fellowship with God and dwell in his kingdom. They had become unworthy of his kingdom. They had corrupted the image of God in which they were created and were now unacceptable to a Holy God, *who cannot fellowship with iniquity*. And all who were born to them would be born in sin and conceived in iniquity and under the same sentence of death and expulsion from the presence of an Holy God. A sinful and fallen Adam sired children in his own image and likeness, Genesis 5:3, *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth*. There was no longer an holy and godly race to be the people of the kingdom. They made themselves the king.

And finally, they lost the presence and the fellowship of God. They were now barred from his presence and from the place he had honored with his presence. That expulsion from his holy presence was imposed by the Cherubims with their flaming swords guarding Eden and the tree of life.

It is only by the grace of God that there was any hope. However, the kingdom would one day be recovered and established firm, for God promised to send forth the Seed of the woman to recover that which was lost. The APC calls this the Edenic Covenant. CHAPTER 7, SECTION 4 of its Constitution states, "Man, by his fall, having made himself incapable of life by the covenant of works, the Lord was pleased to make another, called the Edenic, wherein he promised that Jesus Christ, the seed of the woman, would redeem man by his blood, cover them with his righteousness, and destroy their enemy Satan." This seed is Christ Jesus.

This original kingdom was lost, but God is merciful and sinful man could not stop the plan of God to establish his kingdom. All of God's covenants in time are steps towards the realization of the purposes of the Trinitarian Covenant that "Before the foundation of the world the persons of the Godhead made a covenant to bring to pass the theocratic kingdom of the Lord Jesus Christ. This is true from the promises of the Edenic Covenant where God promised that someday the "*seed of the woman*" (the Scriptures reveal him to be the Lord Jesus, the Christ) would crush Satan and undo his work, redeeming His people. Galatians 4:4-7; <sup>4</sup> *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. You are redeemed, you are adopted sons of God, you are heirs of God through and with Christ, you shall inherit the Kingdom*

with the Lord Jesus Christ. These are some of the wonderful promises of God! But most did not believe these promises and wickedness increased.

And then to quote the APC Constitution, Chapter 7, Section 4, “after unrestrained wickedness culminated in the judgments of the flood, God made a covenant with Noah establishing civil government to enforce the second table of the law and restrain wickedness, and promising to spare the earth from utter destruction so that human society might be preserved and the purpose of the family be realized until Christ, the Seed, should come and the elect be gathered.”

Another step towards the fulfillment of the Trinitarian Covenant was in the Covenant that God made with Abraham. As we have seen, there are three things that are needful for a kingdom; a land, a people, and a king. God’s promise to Abraham provided for all three. There were many promises that God made to Abraham, particularly these three. 1. That God *will make a great nation of thee*, Gen 12:2. These will be the people of the kingdom. 2. To him personally (to thee) and to his seed should be given the land of Canaan forever to inherit, Gen 12:7, 17:7,8 etc.. This will be his seed’s land, Messiah’s land. 3. Abraham’s Seed will also be King David’s Seed, King Messiah, Gal 3:16,17. He is the One who shall be that King of kings and Lord of lords. Notice in this covenant the words, *I will*. This is wholly a gracious covenant.

The Abrahamic Covenant is rich in promises. The basic promise is that for Abraham and for his seed, God would be their God, and they would be his people. The seed of Abraham will be the people of God. For God promised Abraham, as we read in Genesis 17:7 - *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

But how can this be? God is a holy God and we are sinners. There is of course a sense in which God is the God of all men. God is over all men as their Creator and since the fall into sin, as their Judge. To have God be our God in the sense of the Covenant seems impossible. This was made possible by a second promise of the Covenant. God promises that he will justify us in his sight and declare us righteous before the bar of his justice, if we have faith in him, in his promises, and especially in his coming Messiah. We are told in Gen 15:6 that Abraham *believed in the LORD; and he counted it to him for righteousness*. It is not our faith that is counted for righteousness. That is an old heresy. Abraham, as Adam, was taught by the Spirit in the typical sacrifices that the blood of an innocent victim would cleanse him of his sin, and that the righteousness of that victim would be imputed to him. The antitype of that animal sacrifice is Christ Jesus. *For it is not possible that the blood of bulls and goats should take away sins...But this man, Christ Jesus, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool*, Heb 10:4,12,13. This, we are to receive by faith.

As noted above, this covenant is rich in promises and we will note at least three more here that form another part of this Covenant. The first is the promise that his seed would be more numerous than the sand on the seashore or the stars in the heavens. God repeatedly renewed this covenant promise to Abraham. *And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered*, Genesis 13:16. *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies*, Genesis 22:17. To Abraham and his seed would this land be given.

The next is the promise of possession of the land of Canaan by Abraham and his seed in perpetuity. This promise is also frequently repeated and renewed throughout Scripture. *And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever...Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee*, Genesis 13:14-15,17. To Abraham and his seed would this land be given.

And the third promise is that some day out of Abraham's seed will come the Messianic King. The line of the promised seed keeps narrowing through the history of redemption. First, we have the promise of the Edenic Covenant concerning the seed of the woman that will crush the serpent's head. Then Abraham is told that the genealogy of this promised Messiah will run through him. And the line keeps narrowing. Abraham is told that it will run through Isaac and not through Ishmael. In the next generation again Isaac and Rebecca are told that it will run through the younger (Jacob-Israel) and not through the elder (Esau). Jacob at the end of his life prophesies that it will run through Judah and finally God promises David that He would come from his flesh. A greater son of David will be the Messianic King that will sit on David's throne forevermore. *And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee*, Genesis 17:6. *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*, Genesis 22:18.

## **THE SECOND PROVISIONAL KINGDOM, A THEOCRATIC KINGDOM**

To further His plan God provided a second **Provisional Kingdom, a Theocratic Kingdom**, which was given at Mt. Sinai. In Gen 19:5,6 we read, <sup>5</sup>*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:* <sup>6</sup>*And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.* It had the three basic elements of that kingdom. And it partially fulfilled many of the promises of the Abrahamic Covenant. It had a special people, the elect nation, the seed of Abraham. It had a special land, the land of promise, which was promised to Abraham and his seed as an everlasting possession. And it had a special king. God was its king. Jehovah, himself, ruled over them. It was a Theocratic Kingdom. God dwelled with them and called them his people. And God gave them many precious promises that, if they had been fulfilled, would have given them many of the Messianic blessings.

However, the promises were conditional. Unlike the New Covenant, where all the promises are yea and amen in Jesus Christ, this covenant depended on Israel's covenant faithfulness. Over and over again they broke the commands of God, which continually caused God's covenant sanctions, his holy judgments, to fall on the people and caused the promised blessings to be withheld. Paul testified, *It, that is the Sinaitic Covenant, was weak through the flesh...*" Rom 8:3. Again Paul explained to the Hebrews in 8:7-9,13 – <sup>7</sup>*For if that first covenant had been faultless, then should no place have been sought for the second.* <sup>8</sup>*For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:* <sup>9</sup>*Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord...In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

The problem was not the Covenant; the problem was with the people. The promises of the Sinaitic Covenant, as God gave Israel his law, were essentially this, Luke 10:28, *This do and thou shalt live*. Moses declared to the children of Israel in Deut 28:1,2 - *And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.* But Israel did not hearken, and eventually they rejected and crucified, the Lord's Anointed, the Messiah! Paul in Hebrews contrasted the Old and New Covenants and showed the superiority of the New in every way!

However, the Sinaitic Covenant was a marvelous demonstration of the nature of God's kingdom, and the nature of God's covenant promises. For almost all of its distinctive features were typical of the true Kingdom of God. Let us examine the many ways this kingdom was typical and foreshadowed the true kingdom of God. Not only did the Old Testament types foreshadow the greater future fulfillment of the Kingdom through the New Covenant, but even its failures pointed out the superiority of the ante-type that would not fail, but bring to a glorious realization all the promises of the Old. This is made clear in Paul's epistle to the Hebrews.

The purpose of both the Old and New Covenants was to produce an holy nation. So there are many similarities between these two covenants. Both had a mediator. Both had a conqueror of the enemies of God's people. Both had a priesthood. Both had a High priest. Both had a sacrifice for sin. Both had many precious promised and tendered blessings. And both offered a kingdom. It is in these similarities, in this parallel pattern, that we see the true evidence that the kingdom offered in the Sinaitic Covenant was a prototype of the true Kingdom of God that will be realized under the New Covenant.

And the superiority of that Kingdom is beyond what we can imagine or appreciate. The blessings of the prototype as described in Deuteronomy 28 we can readily picture. It was the epitome of earthly bliss. Its promises we can relate to, and we can long for such blessings in our own earthly sojourn as we struggle under the consequences of the curse. But of the blessings of the New Covenant, of that eternal kingdom Paul says in 1 Cor 2:9, *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* It will be earthly, but only in the sense that it will be on that new earth *wherein dwelleth righteousness.* In its nature it will be heavenly. It will be far above and beyond anything we can think or ask. Hallelujah!

A kingdom needs a king and one who is worthy to rule? That is the lament even in heaven as the Apostle John records his heavenly vision. *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon,* Revelation 5:1-4.

The possession of this book is obviously related to the right to rule and thus some commentators have described the book as the title deeds of the universe. This is evident from the fact of the following declaration concerning him that is worthy to open the book.

### **THY KINGDOM COME**

*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever,* Revelation 5:11-13.

And who is it that is found worthy to rule? It is none other than Jesus Christ, the promised seed of the woman, the promised seed of Abraham, the messianic king.

*And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof,* Revelation 5:5

The rightful ruler, the worthy candidate to rule the Messianic Kingdom, is Jesus Christ, who is particularly identified as the "Root of David." This is a reference to the Davidic Covenant and to Christ as the promised Son of David who would sit on the throne of his father David forever. Notice the distinction between Christ's throne and the Father's throne in Rev 3:21, <sup>21</sup> *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* Notice also that the land is the new earth.

Note the blessedness of this study of the kingdom. All who are Christ's shall share this kingdom with Him. Please read on your own Rev 21 and 22.