This is a message on Christ the eternal king by Dr. Charles Lee Feinberg, dean of Talbot theological seminary in dealing with a tremendous theme of Christ the eternal king. We’d like for you to turn to the gospel according to John, chapter 18. And were reading verses 33 to 37. John 18:33 to 37. Pilate therefore entered again into the pretorium, that's the palace. And called Jesus and said unto him, art thou the king of the Jews? Jesus answered, Sayest thou of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. In the original, that is the strongest manner of affirmation. As though to say, you are telling the truth, I am a king. Thou sayest that I am a king. To this end, or for this purpose, have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him what is truth. And when he hath said this, he went out again unto the Jews and saith unto them I find no crime in him. I've read from John 18 verses 33 through 38. Now the teaching of the bible on the kingly office of our lord Jesus Christ has unfortunately been grossly neglected on the one hand, and shamefully distorted on the other. There are instances the church history tells us of, where men on their own volition after their own thinking, decided that they would be the very ones to bring in the kingdom of the lord Jesus Christ. So this truth has been either grossly neglected on the one side or shamefully distorted on
the other. Now all understand that there is much scriptural basis for the prophetic ministry of our lord. That’s clear from a number of passages I would particularly direct your attention to the great book of Deuteronomy. These are messages through the spirit of god the mouth of Moses telling of things yet to come when they came into the land. Then notice what Moses foretells after he’s told them not to join themselves to the many abominations of the nations where they would be coming in Canaan. He says god has another method for you. Another method to discern his will. And it’s in Deuteronomy 18:15 to 18. the lord thy god will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb, that's in mount Sinai. In the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, like unto Moses notice. And will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. That is a tremendously important prophesy in the book of Deuteronomy concerning the coming prophetic ministry and office and work of our lord Jesus Christ. It’s on the basis of that passage that the woman of Samaria asked in john 4 whether our lord Jesus was not that prophet that was to come. So there is this basic passage. Scriptural foundation for the prophetic ministry of our lord. And many centuries after that, Isaiah mentions in the 50th chapter of his prophecy. Verse 4, the lord god, this is foretelling the messiahs coming. The Lord God hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The lord god hath
opened mine ear and I was not rebellious. Neither turned away backward. Notice these remarkable statements in Isaiah 50, verse 4 and verse 5. Here we have the 2 absolute requirements for a faithful prophet of God. He must have the hearing ear to get the right directions from headquarters, from heaven. To get the message clearly and plainly and distinctly. And then he must also have not only the taught ear, but the tongue that is learned or disciplined or taught. So that he may hear aright and he may tell fourth the message of God aright. So you see in Deuteronomy and in Isaiah, you have these important prophecies, these important foretelling’s of the coming prophetic ministry of our Lord. And there are others in the Old Testament as well. There is also much scriptural basis for the priestly ministry of our Lord. Certainly. The 5 Levitical offerings in the 7 chapters. The first 7 chapters of Leviticus relate to that one who was to be God’s sin offering for Israel. And we know that that is heightened and explained clearly foretold in Isaiah 53. Isaiah 53:4, we have this clear enunciation of the coming priestly ministry, sacrificial ministry of our Lord Jesus in which he is the offering, the sacrifice, and the offerer or the priest. We read in Isaiah 53:4 surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. He the sinless one bore our sin just as the sinless lamb bore the sin of the transgressing Israelite. But we read Isaiah 53:5 but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray. We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all. Here you have then, ample foundation for the priestly ministry of our Lord. But our Lord is the Messiah, the anointed one. And men were anointed to be prophets, priests, but also king. In a way in a sense, the term anointed one was more applicable to kings than to any other. Because David himself spoke of Saul as the anointed of the Lord. He would not lift a hand to
touch or to harm Saul because he was anointed of the Lord. I repeat then that as much scriptural basis for the prophetic and priestly ministries of our Lord. But never forget it. There’s also a vast body of truth. A vast front line as it were of truth relative to his kingship. And that body of truth runs all the way from the book of Genesis to the book of the revelation. Now Satan has always been a great counterfeiter. And so we find that knowing God had in mind a coming great king, an eternal king, Satan comes in with his counterfeit so much so that the mention of kingdom in the bible is not God’s kingdom with his eternal king at all, but the counterfeit. You read it in Genesis 10:10, speaking of Nimrod who’s very name means rebel from maraud [sp?] to rebel like Nimrod a mighty hunter before the Lord. Now Genesis 10:10, and the beginning of his, Nimrod’s kingdom was Babel and Erech, and Accad, and Calneh, in the land of Shinar. So from Genesis 10:10 down through all the intervening centuries, beyond our day, even to the book of the revelation where we have a sinister political figure known as the Roman beast in Revelation 13. From Genesis 10:10 to Revelation 13 and down to Revelation 19, we have a representation of misrule and misguidance and misgovernment. Just as we have that running from Genesis to the revelation, so as in a parallel line on a great railroad, we have contrary wise from the book of Genesis to the book of the revelation. Thank God we have a chain of truth concerning a God appointed and a God predicted and a God commissioned king. Christ the eternal king. To that end, he said, I was born to that end I came into the world. Now this great prophetic theme lends itself to a simple yet effective fore fold division. If you will, you may write over all the 39 books of the Old Testament this one caption. The kingship promise. The kingship of Christ of course. The eternal king. That kingship promised over all the Old Testament, the kingship promised. And that promise is begun in Genesis 49 beginning with verse 8 running through verse 12. Hear this wonderful prophesy concerning God’s king. Judah it is Jacob you will remember who has called
his sons together. His 12 sons. He says gather yourselves together that I may tell you that what shall befall you in the latter days in the consummation of the history of Israel. He comes to Judah after he’s mentioned Ruben, Simeon and Levi, then Judah. Verse 8. Judah, which means praised one, thee shall thy brethren praise. There’s a play on the Hebrew word Yehudah. Judah oh praised one, thee shall thy brethren praise. Thy hand shall be on the neck of thine enemies. Means he will be triumphant. Thy father's son shall bow down before thee. He will be the supreme one, not only among his enemies, but also in Israel. In other words, sovereignty is going to be residing, it’s going to be deposited, delegated in the tribe of Judah. And then it’s given in figurative language. In verse 9. Judah is a lions whelp. We know the lion is the beast that is the king of the animals. Judah is a lions whelp from the pray my son thou art gone up, he stooped down, he couched as a lion, and as a lioness who shall rouse him up. We have the lion’s whelp that's the cub. We have the lion himself and then the lioness. All three members of the lion family are there. So that you and I may know what, why the spirit of god has caused Moses to turn to this figure, he gives it to us now in plain distinct language in verse 10. The sceptre, meaning rule, shall not depart from Judah. Nor the rulers staff from between his feet until Shiloh meaning the peace bringer. Until Shiloh come and unto him shall be obedience the peoples be. Not only will rule reside in Judah, but when the peace bringer comes, then that rule will be widened and deepened and extended and universalized so that it shall be not only over Israel, but all the peoples of the world. And then the prophet Moses tells us through this prophecy of Jacob that he’s recording, he tells us what will be the condition in the land. There will be both peace and plenty. Notice he speaks of this coming king as Binding his foal unto the vine, and his donkey's colt unto the choice vine; he hath washed his garments in wine, and his vesture in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.
Now this prophesy in Genesis 49 verse 8 to 12 is the first promise of God’s king. I grant you it’s in general terms. But it does link this eternal king with a tribe of Judah. And you know as well as I do that after Judah had married and had descendants this stream became a veritable river in the tribe of Judah. Which one of the families of Judah from which one of them I ask would this king come? Well were not allowed to make conjectures ourselves because if we read Second Samuel 7, we have God’s word as to what person in the tribe of Judah, what person would be the head of this dynasty. In what family of that tribe God would allow this eternal king to come. So we have a more detailed promise. It’s found in 2 Samuel 7. This chapter which we often speak of as giving us the Davidic covenant. You remember the situation it was when the king David had built him a palace and one day he felt it was not right that he should be living in such fine appointments, in such fine dwelling place, and yet the ark of God was in very very lowly surroundings. And so he said to Nathan the prophet, see now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan naturally who was interested in fine things for the worship of the Lord, wanting only the best, he said to the king go do all that’s in thy heart for the Lord is with thee. Well the Lord spoke to Nathan that night, came to pass the same night. The Lord said you better go back and tell my servant David that he’s not to build me a house. I haven't spoken to him of any requirement along that line. No. you must tell him that I took him from lowliness and I've made him ruler prince over my people Israel, verse 8. I've been with him, and I'm going to make him a great name. Reminds us does it not of Genesis 12 where God was going to make a great name for Abraham like unto the name of the great ones that are in the earth. He says I'm going to appoint a place for my people Israel. I'm going to plant them that they may dwell in their own place. Be moved no more. But you see God will not allow it to remain just on that level on that plain. God will be no man’s debtor. No man will outdo God in giving.
So god says you wanted to build me a house. A dwelling place. A sanctuary. A temple. You wanted to build me a house of cedar and of fine stone. I am not going to allow you to do that. But I have something to tell you. The latter part of verse 11, 2 Samuel 7. Moreover, the lord telleth thee that the lord will make thee a house. Beautiful play on the word house meaning dynasty, ruling house. Like the house of Windsor in England or in Europe the house of the habsburgs or the house of the hohenzollerns. That’s how we find in the new testament that Mary Joseph were of the house or the dynasty and lineage. The family of David. The lord telleth thee that the lord will make thee a house. How’s that going to be? We read through Nathan verse 12 when thy days are fulfilled, thou shall sleep with thy fathers. I will set up thy seed your descendants after you that shall proceed out of your body, and I will establish his kingdom. There’s proof that the house means kingdom. He shall build a house from my name. Build a temple. And I will establish the throne of his kingdom forever. I will be his father. Going to be a father son relationship. He shall be my son. Now if in the household, if in the dynasty of David they commit inequity, if he commit inequity I will chasten him with a rod of men. There will be chastisement. God is a great disciplinarian. And with the stripes of the children of men, but my loving kindness shall not depart from him as I took it from Saul whom I put away before thee. And he says the upshot of it all is that thy house and thy kingdom shall be made sure forever before thee. Thy throne shall be established forever. You say well in good preacher, that's a very beautiful unconditional promise that god gave David. But you will remember that's in 2 Samuel 7, in 2 Samuel 11, David committed that great sin which was multiplied. Brought great shame upon him and upon the kingly office in Israel. How could this promise that god gave him still be valid? Well, we've just said it was an unconditional promise. And if we needed any further proof that it was unconditional, god with riveting blows in psalm 89 tells us of god’s
marvelous faithfulness to that very promise. The promise to David. Psalm 89 mark you, is gods affirmation. Yes. And his reaffirmation of his covenant with David. So psalm 89 which is a maschil psalm M A S C H I L which means an instruction psalm of [inaudible] ezraite. I will sing of the loving kindness of the lord forever he says. With my mouth will I make known thy faithfulness to all generations. Now if you do not mind marking your bible, the key word in this tremendous 89th psalm of some 52 verses mark you, the key word is faithfulness. Notice it in verse 2. Thy faithfulness. Along what line? Verse 3. I made a covenant with my chosen. I sworn unto David my servant. Thy seed will I establish forever. Build up thy throne to all generations. You see god hasn't forgotten it. Verse 5 thy faithfulness. Verse 8 thy faithfulness. He is just ringing the changes on the faithfulness of god to David. Look at verse 20 I found David my servant with my holy oil have I anointed him. With whom my hand shall be established. Mine arm also shall strengthen him. And he goes on to speak of how god will deal with those who afflict the Davidic house. Verse 24, but my faithfulness and my loving kindness shall be with him and in my name shall his horn be exalted. Notice in verse 28, my loving kindness will I keep for him. Forevermore my covenant shall stand fast with him. He’s talking about the throne verse 29 makes that clear. His seed also will I make to endure forever. His throne is the days of heaven. Now if his children disobey, if they break god’s statutes, if they walk contrary to his commandments, god said I'll have to visit their transgression with a rod. But verse 33 he says I want to repeat my loving kindness. Will I not utterly take away from him from David nor suffer my faithfulness. Faithfulness again. To fail. What do you mean specifically lord? My covenant will I not break. Nor alter the thing that's gone out of my lips. Once have I sworn by my holiness. Because he can swear by no greater. God swears by his himself by his holiness. I will not lie unto David. His seed shall endure forever. He is speaking then is he not of gods faithfulness to
this covenant. Confirm then is the Davidic covenant in psalm 89. There’s a very real sense my
dear friends in which the whole Old Testament is a finger pointing to the coming king who is to
be born in Bethlehem. Micah 5:2. Whose goings forth, whose activities have been from of old
from everlasting. Isn’t it any wonder then friends that all orthodox Israelite to this very hour
await the coming of king messiah? That’s their great hope. That’s their great anticipation. That is
their great expectation from god. Moses Maimonides, the great philosopher of the middle ages
who lived in the time of the third crusade of Richard the lionhearted and king Saladin. He was
court physician to sultan Saladin. He gave the Jewish people 13 principals of their faith which
they recite in their daily prayers to this day. And among those 13 my dear friends, there is one
that says I believe with a complete faith in the coming of the messiah and even though he tarry I
will wait for him every coming day. Truly over the whole of the Old Testament. You and I may
put the important words, the kingship promise. What kingship? The kingship of Christ the eternal
king. That’s what the 39 books of the Old Testament are all about. Some years ago, I read of a
missionary giving a pundate [sp?] in India. pundate [sp?]In India is a learned man, a scholar.
Equivalent to our PhD. a missionary gave him a copy of the Old Testament in his own dialect. I
don't know why he didn't give him the whole bible, but he gave him just that portion. After some
time, this Hindu scholar came back and he said I want the other part of this book. He said what
do you mean? He answered the missionary he says it’s quite clear in these books, in this portion,
that they are speaking of a coming one. I want the book that tells whether this glorious promised
person did come. Yes my dear friends. On the truth of Christ the eternal king, you may put it
down that the Old Testament as clearly as possible with the clarion trumpet call, speaks of the
kingship promise. Now lord willing, in our next section, we shall be dealing with the kingship
presented over the 4 gospels, Matthew mark Luke john. In the 4 gospels the kingship is presented