Will Christ Rule the World? Pt. 1
Charles Feinberg

- Brother Fred (Singer)
(Singing) If you reject God's final call to you. You'll have no chance, your footsteps to retrace. All hope will then be gone. And doom you'll face. Oh hear His call. Oh hear His call.

- Brother Cash (Introducer)
(Softly) Thank you Fred. It's been a, it's a real pleasure to be in the Lord's House today. And we've had some real blessings during the week with Dr. Feinberg already. And this morning Dr. Feinberg will be speaking on will Christ rule the world? For those of you who might be here for the first time, Dr. Feinberg is well known in theological circles. He's, if you have a new Scofield Bible turn to the first printed page you'll see his name as one, as on the editorial board. He also had a considerable part in the New American Standard Bible which shows that Dr. Feinberg has been around as they say. He is the dean emeritus and professor of semiotics and Old Testament at Talbot Theological Seminary in La Mirada, California. And if any of you heard tapes by John MacArthur, he was one of Dr. Feinberg's students. So you might see that some of the products of Dr. Feinberg's teachings are pretty well known around, as is Dr. Feinberg. It gives me great pleasure at this time to introduce Dr. Feinberg.

- Charles Feinberg
Thank you brother Cash. It has been a joy to be here with you at the Bayside Community Church here in Tampa, Florida. One of the garden spots of the world. Don't just judge it in February you ought to see some nice warm weather we have later on. The Lord enabled me right after my
conversion in 1930 to live in Florida for one year. So we know something of a work here and something of the people of God here. It has been a joy to be here. As Brother Cash has indicated, the message for this morning is "Will Christ rule the world?" This evening, "What is next for the Church?" Some folk wonder why I make my subjects always in question form. Well having been in the academic world there's nothing to arouse interest more than the question. You say yes but that uh calls for an answer. Well we trust that by the time each message is finished, that the answer will have been given. There are some who are ill today. I'm reminded of one of our beloved friends here, Brother McCoy, is not well. I'll trust you remember him. There's some others also who are somewhat under the weather and I know you'll take them on your heart in prayer.

I appreciate it Brother Fred's solo. He wanted that we might both sing. I told him when that happens and one is no good, if you have two you still have a solo left. And I certainly wasn't of a mind to do with that absent minded preacher did. He called on four halfwits to sing a duet. He figured two would make one anyhow.

This morning then, will Christ rule the world? Frankly when I am asked which one of the prophetic themes warms my own heart the most. There's no use preaching on truth that you don't experience yourself, but doesn't go through the crucible of your own experience. When I am asked which one I delight in most, it's this one. The internal kingship of Christ. By the way, this also is on tape under "The eternal kingship of Christ."
I want you to turn with me in the Gospel according to John. The eighteenth chapter. I remember speaking one day with Dr. J. Vernon McGee, a very close friend. I was for five years an associate of his at the Church of the Open Door, preaching the Gospel every Lord's Day to the Jewish department. I was the minister of the Jewish department for 1948 to '53. Remember speaking with him once and he said, "You know, the author of Scripture is the Holy Spirit, all of it." And I said, "Surely is." But he said, "You know that Apostle John is something else again. He must have had us preachers in mind when he wrote that fourth Gospel cause that Gospel just preaches itself just pull all wonderful truth."

Augustine said, early in the church's history. He said, "As far as John's Gospel is concerned, it is in words, most simple. In thought, MOST profound." And as we used to say down South, you are not just whistling Dixie. That is true. That's precisely what you find in the Gospel of John. His words are most simple, but in thoughts most profound. For instance in the fifteenth chapter, John, he says, "I in you and ye in me." You have there epitomized in two little phrases ALL of the Epistle of Ephesians. The Ephesians and the Epistle to the Colossians and every other portion of the New Testament that talks about the identification of the believer with our Lord Jesus. So John don't sell yourself short in your Christian life. And John, he has things deep and unfathomable.

But as Brother Fred indicated this morning, he also gets the Gospel over. John three, sixteen. Probably as well-known as any. You know the Gospel in John one, twelve, thirteen and so on through the book John five, twenty-four. John ten. And so we could go on even at the very end of the Gospel. The twenty-first chapter, "These things are written that you believe that Jesus is the
Christ, the Son of God. And the believing might have life through His name." Eighteenth chapter of the Gospel of John and I should like to begin reading at the thirty-third verse. John eighteen, thirty-three and through the chapter that's verse forty. I'm reading then in the word of God, "Then Pilate," the Roman governor, "entered into the judgment hall," the original says Praetorium, that's what it was. That's where the good Friday service begins in Jerusalem. And every Friday they have a sort of miniature event. "Then Pilate entered into the judgment hall again and called Jesus and said unto Him, 'Art thou the King of the Jews?" Let's have this thing settled once for all - Are you really the King of the Jews? "Jesus answered him, 'Sayeth thou this thing of thyself?'" Are you saying it of your own initiative? "Or did others tell it to thee of me?" Are you a voice or an echo? "Pilate answered, 'Am I a Jew?'" Getting a little out of sorts at the moment. "Thine own nation and the chief priests have delivered thee unto me." And he might just as well have said, as a corollary with it, and I'm sick and tired of the whole business. I wish I could get out of it. It's your own nation and the chief priests that have delivered thee unto me. "'What hast thou done?' Jesus answered, 'My kingdom is not of this world.'"

Now please read the Bible correctly, He didn't say my kingdom is not gonna be in this world. He meant not of this world. Not of it's motivation. Not of it's GOAL. It's desire. Not of it's perspective an outlook and not of it's M.O. - method of operation. My kingdom is not of this world. And then He explains, "'If my kingdom were of this world,"

"of it's motivation, of it's outlook, of it's objective, "then would my servants fight?"

All you have to do is read history a little while and you'll see that earthly kingdoms are begun in conflict. They are CONTINUTED in conflict and they come to a conclusion in conflict. So He says, "'Then would my servants fight that I should not be delivered to the Jews. But NOW," pretty clear, "is my kingdom not from"
here.'" It doesn't come about in that way. It's of an altogether different character and source. And
motivation and, for that matter, origination and source. "Pilate therefore said unto Him, 'Art thou
a king then?' Jesus answered, 'Thou sayeth.'" And it's understood from the Greek idiom, that the
word correctly. I was reading this in my devotions this morning before I came to church. It
happens to be the portion that came in my devotional reading. I read the Bible, apart from all
study of it otherwise or in the original languages, I read it every three months. I'm reading it now
for the hundred and fifth time in my Christian experience in my language, English.

You wouldn't know that from listening to me. I don't have the proper accent. That's because I
was born in Pennsylvania. Should've been born somewhere below the Mason-Dixon line, not the
smith and wesson line. All right here we go. "Thou sayeth that I'm a king. Thou sayeth
correctly." The New American Standard. It has the word correctly. Yes. We were on that
committee. In fact I was the head of the Old Testament division after we finished the New
Testament. "Thou sayeth correctly that I'm a king." Not 'You say it, but the actuality may be
something else.' No. "Thou sayeth that I'm a king. To this end," for that purpose, "was I born.
And for this cause, came I into the world. That I should bear witness under the truth. Everyone
that is of the truth hear my voice.' Pilate sayeth unto Him, 'What is truth?'" Remember how
Bacon picks that up. He said, "Pilate asked what is truth and would not stay for an answer."
"Pilate sayeth unto Him, 'What is truth?' And when he had said this he went out again unto the
Jews and sayeth unto them, 'I find in Him no fault at all.'"

But we have a custom that's interesting. We don't have it in the Talmud. We have it in no other
extra-Biblical source. But apparently, the Roman government WANTED to curry favor with the
Jews knowing how highly motivated they were religiously. They wanted to do something that would please them and they knew that the Passover indicated their liberation from Egyptian bondage, as we saw last night. Therefore symbolically, representatively they would allow one of the prisoners of the Jews to be liberated, to be free. "But you have a custom that I should release unto you one at the Passover." He thought this was a good out. "Will you therefore that I release unto you the King of the Jews?" That was so obvious that even they understood what the subject was. "Then cried they all again saying, 'Not this man, but Barabbas.' Now Barabbas was a robber." And from the other Gospels, we find also he was the insurrectionists, had no concept of private property, or human life. He was strictly an all-around unsavory citizen. Barabbas. It's interesting his name is to Aramaic words: son of the father. As though to MOCK Him. "You say HE's the son of the Father. How about exchanging him for this son of the father?" "'Not this man, but Barabbas!'" Now the Gospel says, "'Would you have Barabbas or the one who calls Himself the Messiah?'" Notice this verse here, where He says, "'Thou sayeth," verse thirty-seven, "'I am a king.'"

Will Christ rule the world? The answer is a resounding, reverberating yes. He is the eternal King. Now, we have all lived long enough to realize, if we studied Scripture at all, that teachings of the Bible have a way of coming out the wrong manner. People get them all mixed up. The teaching of the Scriptures on the Kingly office of Christ. That teaching has been grossly neglected as though it were not in existence at all. What the Germans call totschweigen which means the silence of death. That has happened in a lot of quarters. You'd never think the Bible spoke about Christ being King at all. I noticed there is here a church called Christ the King Church. He is the King, Christ the King. But that teaching has been grossly neglected on the one hand OR when it
comes about, when it comes to be given some attention, the devil is shrewd. He hasn't, he hasn't
gotten rid of all his tricks. His other trick is. First trick: KEEP it quiet! Keep it on the QT. Sub
rosa means under the cover of, the actual Latin words mean under the rose. You're saying it
quietly and unobtrusively. Don't get too excited, simmer down. That's bad for your high blood
pressure and that's bad for your blood sugar. You're liable to run through the thermometer and all
the rest. Watch it! Watch it.

And then, if people are of a mind to give it its proper force, then he actually makes the move to
DISTORT it and to pervert it and to throw it out of balance. That's one beautiful thing about
Biblical truth, it is balanced and every part has to be given its rightful place. You remember the
robe of the Lord Jesus wore? It was without sin. And I've often compared the truth of the word of
God to that robe that was without sin. The word of God cannot be TORN. It can't be SEVERED!
It can't be treated properly by taking certain chunks out of it. No. And it coheres. Truth in the
Bible is cohesive. It harmonizes. It's agreeable. As they say in German: entspricht. It fits, hand in
glove.

That's why we often say, if you tell the truth, you don't have to remember what you said before.
If you have a bad memory, just keep telling the truth because when a fella tells a lie, then he's got
to tell another one, you see, to fortify it, to barricade it. And so on. That's what they do in cross-
examination in a courtroom. They're not there to waste time. He wants to SEE IF your story will
hold together. Now if you say it the same way, different ones with the same words, then it's not a
question of your story and you're staying with it. It's a story and you're stuck with it. It's been
manufactured. A person who tells the truth, doesn't have to say it the second time the same way
he was there. That's why the Gospels in, seeming discrepancies, HAVE immediately the surest sign of veracity and truth.

So truth is cohesive. These people that don't realize that give over this position the sinlessness of Christ. They don't know they're giving over everything! They remind you of the dear lady of the home who's been doing some knitting of a sweater, can make it a beautiful thing and give it as a gift. And she's called away to the phone and she turns it upside-down, I know why they do that, but there you have all the threads at the bottom and that kitten comes in and gets one of the threads and runs through the living room, the dining room, the hall, the kitchen, and so on. The bedrooms. Keeps running and running. And by the time he's had a great time and through with it, the sweater is all unraveled. That's where there's some people in the Word. They're in the unraveling business. Don't you go cotton picking. No. The Word of God. LET IT stay in this beautiful fabric. You do it harm.

Now there's a great deal a scriptural basis for the prophetic ministry of our Lord. Deuteronomy 18. You're going to come into Canaan. You're gonna find terrible things: consulting with the dead, binding of knots spells, and stargazers, monthly prognosticators, they see certain signs of the moon and so on, all that. "FORGET IT!" said Moses, "God doesn't want you to look to that source." And yet, people are doing it. My! You ought to see them in our Hollywood. You have Hollywood here too I understand. But there's a Hollywood there. Not Holy-wood please. Hollywood and there's some people that won't even put on a certain suit, or lady a certain dress, or a pair of shoes without consulting a horoscope! I call them horror-scopes. Horrible, all over the place. God says, 'You don't to consult those things. I'm going to give you an authentic,
reliable, TRUSTWORTHY source. The prophetic office that will ultimately be fulfilled in One whose word you must believe!' That's the great prophet of all, the Lord Jesus Christ.

And so there's much prophetic ministry of our Lord spoken out. Even the dear women of Samaria in John four. They only had the five books of Moses and you go up that Anapolis, which is a corruption of two Greek words an apolis, new city, Nablus ancient check in. You go there and you see an old copy, and of course they tell you how old it is, and if it's that old it's a copy of the books of Moses even before he wrote it. That's a little rough to do you know? It's a good trick if you can do it, if you can give a translation a book hasn't been written yet, they've got room for you. I'm not going to tell you where. They take only the five books of Moses, that means they have a strictly abbreviated scriptural basis. And yet she said, "Art thou the prophet that was supposed to come?" She asked our Lord Jesus. They remember that prophecy of Deuteronomy. And then in Acts, we're told this Blessed One, the prophet went about doing good. So there's much scriptural basis for the prophetic office of our Lord and the priestly. What is the meaning of all those first seven chapters of Leviticus? The burnt offering, Christ giving Himself in full devotion to the Father, the meal offering not gritty, even white, puriness- purity, the holiness of his life and every excellence. Equal to the highest power and then the peace offering. He in Ephesians two, three times "He is our peace, He made peace, He came and proclaimed peace by His servants." Tells the Ephesian believers, "He is our peace. His name is Prince of Peace, ça Shalom." Isaiah nine, five and six. And he speaks of His priestly ministry, made peace by the blood of His cross.
(inaudible) Ephesians two and then we have the trespass offering, the restoring of that which was taken. He said I restored that which I took not away, says the psalmist. And then, the sin offering, Him who knew no sin. Second Corinthians five, twenty-one, "Him who knew no sin God made to be sin on our behalf that we might become the righteousness of God in Him." ALL that in Him and He is the great high priest. Psalm hundred and ten, "The Lord has sworn as God the Father, thou are, and shall not repent," He won't take it back it's not like an Indian giver, gives and that's it, "He has SWORN." And even Balaam says in Numbers. He says, "Is God a man that He should lie? And He's not the son of man that He should take back His word. And so the Lord has sworn will not repent."

Psalm one hundred and ten, verse four, "Thou art a priest forever." F-O-R-E-V-E-R. Well wasn't Aaron a priest forever? NO! They couldn't abide because they were mortal they died! Thou art a priest FOREVER. But where have we ever had a sample of that? Genesis fourteen. "Thou art a priest forever after the order," after the pattern, after the prototype, after the model, "of Melchizedek." Melchizedek, king of righteousness. And he was king of Salem. Righteousness and peace! You see what happened there in. Its one of the most beautiful things of all. And he is the only one of the Old Testament that it's a representation of priesthood according to an endless life is in Hebrews. Why? Well just as you take a camera and take a picture. I can take a picture here of our young sweetheart here, and telling my wife about her on the phone the other day, I said she's like I can't compare entirely and describe she's just like a Dresden doll. Let's suppose I take a picture of her, ok? Or a picture of you. You're a little younger than I am, you see. Do you know that 20 years now, he'll look the same as he does now on that picture? Never changing.
That's what this book did with Melchizedek. As it were it took a SNAPSHOT and he looks the same as he always did.

Now some think he was the pre-incarnate Christ. No. Why? Because it says he was without father without mother. The Lord Jesus was without a father, but he wasn't without a mother. His mother's name was Mary, the Virgin. See, that's not the point. The point is this, he comes on the scene of history. He's in a book that's full of family tree genealogy. And here his isn't told. You can see how people he illustrates that which is eternal and continuing. And no beginning and no end and ALYWAYS the same. So there's that. According to His person Christ is according to Melchizedek. But according to his work there's no statement in Genesis fourteen or in Psalm one hundred and ten, four or in Hebrew seven where the whole truth concerning Melchizedek is explicated, is commented on. Now, nowhere there is it stated that he ever made an offering, but, but there was one who had a priest that did have an offering.

So as to His person, Christ performs a Melchizedek-type of priesthood. As to His work, He is both sacrifice and sacrifice. How do you know? Hebrews says He offered Himself unto God through the Spirit without blemish for us. Thus accomplishing an eternal redemption. So my friends you have a vast body of truth on Christ's prophetic ministry. Prophetic. Do you remember it? Isaiah fifty, verse four. He says, "Morning by morning God openeth mine ear to hear. You give me the tongue of the instructed one that I may speak a word to the weary in due season." You know it's not very far from here to here. You can spam it and have room. And yet you ought to see how a message gets twisted from here to here.
He had the two qualities of a true prophet. He HEARD a right and he spoke right. Prophetic ministry of our Lord Jesus. All right. But you see there's another mediatorial office - not only prophet and priest. Christ was three and a half years into a prophetic ministry. That's what's meant in Revelation one the faithful witness. That's prophetic ministry. "And the first begotten of the dead," How'd He ever get that way? By his priestly. He died in a priestly act. So that's His second office. And then it says He is the Prince to the rulers of the earth and that say that last because that's what the rest of the book of Revelation is about. How he enters on his persons possession as King of Kings and Lord of Lords. Revelation nineteen.

So where's that other office? The mediatorial office of King? Three and a half years prophetic, priestly and He's carrying that on yet. He ever lives to make intercession for us. If you want to hear what Christ is praying for us. Look at John 17. He doesn't pray for the world that's our business. First Timothy two, "For all men those in authority that we may lead a quiet and peaceable lives in all godliness. For this is the will of God in Christ Jesus concerning you." We're supposed to remember all. Did you pray for the president this morning? You'd better. You say, I differ with him. The more I differ with him the more I pray for him!

How would we ever get to be here at 3 3 3 3, it's easy to remember, Bayshore Rye Boulevard. It's got a big name haven't you. So on, freeway. How would we ever be here if we had governmental interference? You see. The worst government is better than anarchy. That's why Romans 13, "You are to be subject to the powers that be." Because in ANARCHY, it comes from two Greek words, A - for negative like non, and archy like Archangel and so on. NO AUTHORITY.
Confusion. Real mishmash. You can't do anything. Scarcely carry on life, long alone get the Gospel out.

We have to have this key and so right now He's still in His priestly. When He comes next time, He's going to finish the third kingdom. That's why He's Christ - Christos. That's why He's Messiah. Anointed for what? There were three offices, were there not? Prophet, Priest, and King. And even when Queen Elizabeth the Second was crowned in Westminster Abbey. Remember that, the coronation? The Archbishop of Canterbury, as the custom is, had a little vial of oil, she was anointed. Why? Because oil's, Zechariah four, "Not by might, nor by power, but by My Spirit." OIL is a picture of the Holy Spirit. Oil you can get the light. Well I don't need to tell you it's all this energy about it. It can get warmth. It can. It can cause a diminution, a lessening of friction. You try to drive any car or work any machine without oil every so often and Heaven help you.

That's what we need in every family relationship, in every school, in every church, in every relationship, in every denomination. And so oil anointed King. Now, you say, is there much on the Kingship of Christ? Beloved, it is one glorious story from the book of Genesis to the Revelation. Just as there is much on the prophetic and priestly ministry, there is a vast, I use that word purposely v-a-s-t, there is a vast body of truth on the Kingship of Christ. Now the first mention, oh leave it to the Devil, he always tries to jump the gun. For instance, our young people are told, if not in high school then in college, that this business of a virgin birth that was known with Isis and Ocirus among the Egyptians and with others among the Babylonian mythology and you have it in the pagan mystery religions and all that. So what? After all, didn't Satan know that
when he- God prophesied it in Genesis three? That the seed of the woman, that the virgin birth, should bruise the serpent's head. He, himself have his heel wounded, no? So the Devil knew that God was going to have a King.

And so the first mention of a kingdom is with regard to a false one Genesis ten, ten. It's page 16. You know where. Genesis ten, ten, "And the beginning of his kingdom," this is Nimrod. His very name means rebel. He was a rough fellow, "And the beginning of his kingdom was Babel," as Babylon. And when you find out about Babylon of the Revelation you gonna still find it an opposing, destructive, OBdURATELY set up organization against God, "and Erech, Accad, and Calneh, in the land of Shinar." That is the first mention of kingdom in the Bible and the last is in the Revelation where you read of the Roman beast who seeks to have rule. And why is he over ten kingdoms? Because ten is the number of fingers you have. It's the number of toes you have. It's the number of commandments given to Moses. It has this sense of universality. Trying to fake to the end. Oh the Devil is a fake. He is trying to counterfeit the universal reign and kingdom of our Lord Jesus to the nth degree, that's it. And notice where it said in Genesis ten, also interesting.

So from Genesis ten all the way to the Revelation, you have an amazing story of MIS-rule and MIS-guidance and MIS-government and MIS-leading if you don't know-if you don't believe it, let me just conjure up a few words. Stalin, Hitler, and their ilk. Oh yes. Misery. And every one of them was a travesty on the Infinite Ruler of the Universe. That's why God has some of the strongest condemnations and denunciations of rulers who do not rule in righteousness.
So from Genesis ten, ten to the Revelation you have that misrule. Similarly as in railroad tracks parallel with it from Genesis again to the Revelation, you have one of the most marvelous unveiling of a chain of truth, all the way into, what my professor of theology used to call the Revelation, the Grand Central Station. ALL the big trunk lines of truth wind up there. And this one on the kingship of Christ does too. As they answer the question "Will Christ rule the world?"

Let's look at how. Some people say, "Well it's interesting how a lady reads a book, she reads a little, and.." She's not as stupid as you think you think she is. Wait a minute. You know, of all the tests that have ever been made in the world on intelligence has never been ONE, hear it, never been one that's shown that woman is one lick, one iota, less intelligent than men. Well a lot of the time she's more intelligent. They have to be intelligent, they have assessments. Well then why did Satan tempt Eve and not Adam? Because of the nature of a woman. She is less suspicious, she's less suspecting, she doesn't so easily impute. First Timothy tells us that, Eve was deceived but Adam wasn't deceived. He was already in the transgression. That's why the race, the human family, fell not in Eve, that's not Romans five, twelve. It fell in Adam. "For by one MAN," not by one woman, "by one man sin entered into the world and death by sin, so the death passed to the all men for all have sinned." She was deceived, he's the more culpable. Say, "I don't like that." Good. A lot of things I don't like. Take it Beloved, take it.

Now, here in the book of Genesis we have similarly outlined the truth about God's kingdom and do you know where it lines up from Genesis to the Revelation? You say, "Oh brother, is he going to give us a through-the-Bible." Well, wait a minute, yes I will, but it did four large segments. Where is this truth told out about how Christ is the eternal King? First of all, if you don't mind writing over the whole thirty nine books of the Old Testament, the Kingship promised that's what
it's all about. Somebody gave an Old Testament to a pundit, that's a wise man like a Ph.D. -
sometimes that just means phenomenally dumb. Th.D. - thoroughly disgusting and D.D. has
 donated dignity. I always admired that preacher who refused the D.D.. His name was Reverend
Twiddle, he didn't want to be called Reverend Twiddle, D.D..

[Laughter]

You know, the Oklahoma Haymaker is is a uh paper, either weekly or daily, of the University of
Oklahoma in Norman. And that Oklahoma Haymaker student newspaper had this little squib, it's
a little rough on the academic community. He said, "Thermometers are not the only things in the
world that are graduated and have degrees without having any brains." Now let's go on, afraid
that might sink in too, too fast. The KINGSHIP promised throughout the whole of the world.
Well, this pundit came to a missionary and he, I don't know what translation it was, but he had
only the Old Testament. He handed it back to him said, "Have you read it?" The pundit said
"Yes," he says, "But I want the other part of this book!" He said, "What do you mean?" He says,
"It's pretty clear. I've read it," He said, "This keeps talking about somebody coming. Did He?
Where is He?" The Old Testament was written because Christ, the Messiah, the Savior of the
world, was coming. The New Testament is written because He did come. Wouldn't be any reason
in the world to write except He came. That's why the Jews are at least consistent. They're
WRONG, but consistently wrong. Since they don't receive Jesus as the promised Messiah they
don't have anything to do the New Testament because how could they read it and not see that it
fulfills the other? To say He didn't come yet. Then what do you need a whole account about His
coming, what He said, what He prognosticating, what He foretold, what He accomplished.
That's what the New Testament is about, the unfolding of what He did. Telling of how he accomplished all that. Now the kingship as promised. Where? Look at Genesis forty nine, very quickly with us. Genesis forty nine, I can really get carried away on this thing you know everybody has a motivation and ministry mind is found in Isaiah fifty three, that Christ should see the travails of His soul and be satisfied. And this is where this theme comes in, in the eternal kingship of Christ that's the accrual to Him for His investment at Calvary. Forty nine, eight, "Judah," the Hebrew word means praised one, "Thou art he whom thy brethren shall praise."

Well that, that figures. Call him praised one because people are going to praise him and to whom, from whom does God get more praise than from the Lord Jesus and what he did on Calvary? "Thy hand shall be in the neck of thine enemies." That's a figurative a way of saying, you'll really have them at your disposal, you will be dominant over them, "Thy hand shall be in the neck of thine enemies. Thy father's children shall bow down before thee." Not only outsiders, enemies out of the land, out of the nation, but your children, your father's children shall bow down before Judah. "Judah," then he goes into figurative language, "Judah is the lion's whelp. From the prey my son art gone up, he stooped down, he crouches as a lion." And it's an old lion. There you have all three, one of them is feminine, one masculine, and the lion's whelp is a little one, the whole family. The dad lion, the mother lion, and the youngin and then he says, "Who shall rouse him up?" Irresistible.

As in Hosea five, where he says, in verse fourteen, "I, even I, as a lion will tear." Who shall hinder Him? Then he comes to tell what that lion concept, because the lion is the king of the animals, as the eagle is of the of the birds. "The scepter," ahhh so you're talking about Kingly
rule? Yes. "Shall not depart from Judah." Right here he says it's going to be in Judah. That tribe the, that one of the twelve. "Nor a lawgiver from between his feet," that is from his midst, "Until Shiloh comes." Meaning the peace bringing. What's going to happen then? Is rule going to be done away with? And I've heard many express it that way. No! Read the next part of the verse, "Unto him not shall rule be taken away, but raised up to the highest power shall the gathering of the people be." And that word there is peoples.

Let's learn to know the difference between people and peoples. When you were little you came running home you said, "Oh Mommy! There's so many peoples down here on the corner!" She said, "No, say people." And she was right. People in the singular means a crowd or one nation, but if you want to mention numbers of nations it is correct English to save peoples. Peoples and languages and tongues and nations. It's just another word for nation. In the plural there is such a thing as peoples, but not if you're talking about one crowd or one nation. So here, "And onto him," and the word in the original here is: "the gathering of the peoples be." You say, "Why didn't you put it in there?" Well when you're working on a Bible with somebody else, somebody else has a chance to say some things too. Want Bible teachers to say all right if you want to differ with me everybody has a right to be wrong once, go ahead.

Then centuries passed, after all due Judah had children. And in that tribe there was a certain man by the name of David. By the time David was born had been many descendants of Judah. So God said, 'You know, I want to pick out a man and I believe the man after my own heart I know is David!' Second Samuel seven. And the very way he acted showed he had a, showed he had a heart for God. "Oh," you say, "but he sinned. He was an adulterer. He was a murderer and he was
this and that." Yes, but the way some people talk that's all his life consisted of. Uh-uh. I'd like to see the day that you would care to have your prayers put in a book. And David's prayers are in the Psalms. There are more recorded prayers of David than even of our Lord Jesus. I don't say that David prayed longer than our Lord. He, morning, night, continued long and He's, each day prays ever lives to make intercession for us. Hebrews seven, twenty five. David was no mean man. When you were in the - When you're feeling down in the dumps and want to, want to derogate and want to belittle someone stay off of David. You know, he's a man after God's heart. Why? He was living in his palace and he said, "You know, there's something wrong with this, something wrong. Here I am in palatial surroundings,"(coughs) Excuse me. "And the ark of God is among curtains." He says, "There's a disparity there." You know he was of a different spirits than the people of the town Hagia. Said "Hey yeah, it's all right for you to dwell in sealed houses but the house of God lies desolate."

You know, Orthodox Jews realize that. And to this day an Orthodox Jew if he builds a home, will never complete it. He'll leave the leaves, something way up in the attic. You go to Piccadilly Circus in London and you look at the Rothschilds home there - that great mansion. You'll notice one cornice is unfinished. You say, "One of the richest men in the world couldn't he finish it?"

Yes, but he's also an Orthodox Jew and he will NOT have a completed house while the House of God lies waste in Jerusalem. And even in marriage, the time of the greatest joy of an individual. What happens in a Jewish marriage ceremony? There is, put a glass under the groom's foot and at one part of the ceremony he crushes it because in time of his greatest joy, he wants to bring the remembrance that the House of God is still shattered. Well he had a heart for the things of God. David did. And by the way, God said I won't let you do it. Nathan said, go ahead and do it.

Page 19 of 20
What would a preacher of Bayside church say if somebody came and said, "You know, the Lord gave me five million dollars in a deal as profit, net profit. And it was an honest deal too, preacher,"? They tell him. Okay. "I want to give ALL OF IT! I don't need it particularly for myself. Put me in a terrific tax bracket and all the rest of it. Some friends of mine called IRS look into it and all. I want to give it to the church. What do you think the pastor would say about two weeks after he comes back from the hospital from the very stiff coronary that ICU - intensive care unit? He'd say, "More power to your right arm. May your bow abide in strength!" In Biblical language. That's what, that's what Nathan said. He said, "Go and do all that's in thy heart!" That night, you know it's always good to think of what you said in your sermon, The Lord said, "You know Nathan, I heard what you told David. You go back and tell me you're wrong." Oh! It's, that's rough. But he did. He says, "You can't do it because you've been a man of war. Gotta be done by a man of peace. And the only reason Solomon could have peace is because his father fought all the wars fought him."

What happened? He says, "I'm not gonna let you build it. A son of yours will." But you see, God is never gonna be any man's debtor. You say, "Well the Lord owes David something. He wanted to give you something and He wouldn't take it. Uh-uh." I read here, 'The Lord telleth thee that He will make thee a house." You want to build me a house of the cedars of Lebanon and all these beautiful appointments. Uh-uh. That I am not to let you do that, but I'm going to make you a house. And we use the word house of a dynasty the House of Windsor is in England. Savoy. The House of Savoy in Spain and.