

PSALMS 110

SECTIONS 1-3

PSALM 110 INTRODUCTION TO THE PSALM

The 110th Psalm is loved by every child of God. Meditation on it stirs his heart by its high and lofty thoughts. It allows him access to the glorious counsels of the Triune God in eternity past and carries him on through the redemptive work of his blessed Savior and Lord to the time when this conquering King shall return the second time without sin unto salvation. If a picture is worth a 1000 words, then the few words of this Psalm brings forth and magnifies a 1000 thoughts. This Psalm follows the 109th as the Mount of Olives rises up from the valley of Gethsemane below. In the 109th Psalm we have Christ's betrayal and sufferings; here we have his resurrection and conquering. That speaks of the Lamb of God slain; this of the Lion of the tribe of Judah triumphant. This gem of a Psalm is truly Messianic. There is no other Psalm in which David distinguishes between himself and the Messiah. In other Messianic Psalms David and his experiences are there in type, and indeed, when it is considered that David's experiences find their expression in the book of Psalms, it will be apparent that the Psalter is full of the Lord Messiah. But it is here fully that David's Lord is presented to our eyes and heart. It is so evidently a truly and wholly Messianic Psalm that only the willfully blind will deny it. The title ascribes the author to be David, which is confirmed by its kingly character, its martial tone, its triumphant confidence, its resemblance to other compositions by the son of Jesse, and its emphasis on the Davidic Covenant. The crowning evidence, however, that David is the author and that he wrote under the inspiration of the Holy Spirit comes from the lips of the Lord Jesus Christ in Matthew 22:41-45. Jesus asked (the Pharisees), saying, what think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto 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? The answer which is apparent is that He is both Lord and Messiah, God manifest in the flesh. Dear Friends, if the Lord Jesus were to ask you this question today, what would you answer? Do you believe that Jesus is the son of David, the Messiah, as Matthew states in chapter 1, verse 1 of his gospel? The Jews did not believe that Jesus was the Son of David. What do you believe? Furthermore, is He the Son of God? Is He God manifest in the flesh? Who is Jesus to you? Is He David's son and David's LORD? Have you received Him as such, as your Lord and as your Savior? Peter affirms this truth, when he preached on the day of Pentecost, Acts 2:29-36 29Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see

corruption. 32This Jesus hath God raised up, whereof we all are witnesses. 33Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35Until I make thy foes thy footstool. 36Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Notice first that Peter states that David was dead and buried, therefore he was not prophesying of himself. Second, God swore to David that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. This we find in 2 Sam 7. This One was David's son, the Messiah, but He was, also, David's Lord, the Son of God. Peter then brings to his hearers minds another prophecy of David. In Psalm 16 David prophesied that this Christ would die and be raised from the dead. Peter affirms that this came to pass and that he, along with above 500 brethren at once, according to Luke, were witnesses of His resurrection. In Acts 2:33 Peter mentions that Christ was exalted to the right hand of God and that the miraculous tongues of that day was a result of the Father's promise of the Holy Spirit. The 110th Psalm could not, therefore, refer to David, as apparently many of the Jews believed, because David did not ascend into the heavens, but Jesus did, as David prophesied in Psalm 110. Therefore, Peter concludes, let Israel know assuredly that the crucified Jesus is both Lord and Christ. He is God manifest in the flesh, the King that was promised to David. This is also reinforced by Paul in Phil 2:6-11, 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Is He your Lord and Christ? Are you in a justified state? Paul wrote to the Corinthian church, 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 Cor 13:5). Eph 2:8,9 - 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast. This Psalm, and the first verse in particular, is a prophecy (for the Messiah would not be born for another 1000 years) of the complete victory of Messiah over His enemies and the establishment of His everlasting Kingdom. It is no wonder that this verse is quoted more than any other O. T. verse by the N. T. writers. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Who is the speaker here and to whom is it spoken? Notice first that the two Lords are two different words in the Hebrew. The KJV distinguishes them by capitalizing all the letters of the first LORD, and only the first letter of the second. The root of the first Hebrew word comes from the verb "to be." When God spoke to Moses in the land of Midian, as he kept the flock of Jethro, his father-in-law, He said, I will send thee unto Pharaoh, that thou

mayest bring forth my people the children of Israel out of Egypt. Moses presumed that the children of Israel would ask, Ex 3:10,13,14,15, What is his name?...And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you...This is my name for ever, and this is my memorial (or title) unto all generations. God would be known as the ever present, covenant keeping God, for God stressed that He is (Jehovah or YHWH). I AM THAT I AM has the sense and could be translated I HAVE BEEN WHAT I SHALL EVER BE. The Jews reverently, and yet superstitiously, would not even pronounce this name. The Jehovah Witnesses hold this name in a way far beyond what the Scriptures intended, and others do the same. In fact God said His name here was I AM, pronounced ehyeh in the Hebrew. The stress intended by this name is that He is the eternal, ever present, covenant keeping God, not on the pronunciation of the four Hebrew letters. It is this God who said this to my Lord: notice capital L small ord. Who is this Lord? As we have noted in Matt 22:41-45, the Lord Jesus asked this question of the Pharisees. They answered that He was David's son, referring to the Messiah. The Lord Jesus then asked, How then doth David in Spirit call Him Lord? Obviously this Lord was greater than David; He is David's Lord. The answer is that David's Lord was God, who was to be made manifest in the flesh, as Paul revealed in his letter to Timothy, 1 Tim 3:16. The One who is God manifest in the flesh is the Lord Jesus Christ. The angel (Gabriel) spoke to Joseph before he came together with Mary, Matt 1:18-23, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. The Lord said unto My Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool. The oracle of Jehovah unto my Adonai. This term is used constantly by the prophets in the Old Testament to introduce a solemn oracle of Jehovah. It is the highest claim to inspiration and authority. It is used only here in the Psalms. The English language cannot capture the majesty of the utterance. This brings a question to the minds of some! Is there more than one God? NO! Absolutely not! The Scripture everywhere teaches that there is but one God; but this one God is a tri-personal God. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit! This may be hard for our minds to comprehend, but this is the clear teaching of Scripture. And as Isaiah says, to the law and to the testimony: if they speak not according to this word, it is because there is no light in them, 8:20. Let me direct your attention to some passages of Scripture to show you that the Son of God, the Second Person of the Trinity, being very and eternal God, of one substance, and equal with the Father was incarnate in the flesh, being conceived by the Holy Spirit in the womb of the Virgin Mary, now with two distinct natures and yet one person, being very God and very man, the Lord Jesus, the Christ. Is 8:13,14 exhorts, Sanctify the LORD (Jehovah) of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence

to both the houses of Israel, and compare this with 1 Pet 2:7,8 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, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. That this stone refers to the Lord Jesus is clear from the context, and shows that the Lord Jesus is that Jehovah of Is 8. Zech 12:10 reads And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. The context shows that it is Jehovah that is here, who is pierced! John 19:37 & Rev 1:7 shows that this was fulfilled in the person of the Lord Jesus. In Is 45:22,23 God says, 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. Compare this with Rom 14:10,11 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. The Lord Jesus is God; He is the LORD, He is Jehovah. In Is 40:3 it is prophesied that the voice of one crying in the wilderness, John the Baptist is that "one," Prepare ye the way of the LORD (capital LORD, that is, Jehovah), make straight in the desert a highway for our God. This prophesy is quoted by John in Matt 3:3 testifying that Jesus is the Jehovah God of Is 40:10,11. In Jn 8:58 the Lord Jesus said to the Jews, Verily, verily, I say unto you, Before Abraham was , I am, showing the Jews that he is the eternal, covenant keeping God. He testified the same, when Judas led the men who were sent by the chief priests and Pharisees to take him. They asked if he were Jesus of Nazareth. He answered, I am. When he said this, we read that they went backward and fell to the ground, 18:5,6. They could not stand before that awesome One, the eternal I am. Jesus said, I and the Father are one, not only in purpose, etc., but in substance! We do not have the time, but you might meditate of the "I am's" of John's gospel. (4:26 I am the Messiah, 6:35 I am the bread of life, 8:23 I am from above, 8:58 before Abraham was I am, 9:5 I am the light of the world, 10:11 I am the good shepherd, 10:36 I am the Son of God, 11:25 I am the resurrection and the life, 13:13 I am Master and Lord, 14:6 I am the way, the truth, and the life, 15:1 I am the true Vine, 18:5,6 I am He (and they went backward and fell to the ground), 18:37 I am King, also Rev 1:8,17 I am Alpha and Omega, the first and the last, see also verses 18 and 19. The Lord Jesus in Matt 22:43 says that David in Spirit calls him Lord. I might also add that a study of Act 5, which we do not have time to do today, clearly teaches that the Holy Spirit is a divine person, not a force. Peter asks Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? The Holy Spirit, the Holy Ghost, is the third person of the Trinity. Let me be so bold as to say that the Muslims, the Jews, the Jehovah Witnesses, and all others who reject the triune God of the Scriptures are in error and in fact idolaters, worshipping false gods. When were these words spoken? Obviously they were spoken to David by prophecy, and he wrote them down. They were

spoken to Christ as He ascended to heaven to the right hand of God, Acts 2:29-36. As that the elect were chosen in Christ before the foundation of the world, and that by the determinate counsel and foreknowledge of God they would be redeemed by Christ Jesus, it is clear the plan of God was that Christ would reign in His Kingdom, Eph 1, Acts 2:23, 4:28. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory...then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt 25:31-34. So these words of Psalm 110:1 were spoken by God by his decree before the foundation of the world. So this verse takes us from eternity past to eternity future! Notice that little word my. It is a small word, just one letter in the Hebrew, but here it is a very important word. It shows the faith of David! He believed the promise of God that the Messiah, his Son, would come from his loins. This would be a great honor, for the Messiah would be King from sea to sea and from the river unto the end of the earth. This one would be the Apostle and High Priest of our profession, Christ (or Messiah) Jesus, a merciful and faithful high priest in things pertaining to God. David believed that his Son was the Seed of the Woman, his Redeemer. And yet he believed this one to be more than a Son; this Son is Lord to His father David. This is contrary to the nature of things, for no son is his father's sovereign! This was the crux of Christ's argument with the Pharisees recorded in Matt 22:42,45. This prophecy brought forth faith in the heart of David in the word of God He believed it, even though he did not see its fulfillment. It would be 1000 years in the future before this promise would begin to be fulfilled and another period of indeterminate time before its ultimate fulfillment. The Lord Jesus said blessed are they that have not seen, and yet have believed. As Paul wrote to the Hebrews 11:1-3, Now faith is the substance of things hoped for, the evidence of things not seen. For by it David obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Dear Friend, do you believe the Bible? Can you say with David that the Lord Jesus is your Lord and your God, as David and Thomas did, your Redeemer, your Savior? Remember, Faith cometh by hearing and hearing by the word of God. So take up your Bible and read it! We have seen today that Psalm 110 was a prophecy, some of which was fulfilled when the Lord Jesus came to the earth 2000 years ago. The rest will be fulfilled at His second coming. Is this not proof positive that the Bible is the Word of God? Some of you may not believe this, but this is not only to your shame, but to your peril. God says in Isaiah 46:8-10, Remember this, and show yourselves men: bring it to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Is 46:8-10. Paul says in 2 Thess 1 that God shall take vengeance in flaming fire on them that know not God, and that obey not the Gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and be admired in all them that believe in

that day. Oh Friend, flee from the wrath to come. Put your trust in the Savior! Are you ready for the coming of Christ? I am not asking you when you believe the Lord Jesus will return to earth, what you believe with regard to the second coming, whether you are premillennial or amillennial or postmillennial. I am asking you whether or not you will be ready when He returns the second time, not as the Lamb of God to take away the sin of the world, but as the Lion of the tribe of Judah to subdue His enemies and judge the world in righteousness. If He were to come today, will He be your friend or foe? Will He be your Savior and Lord or your Judge and Executioner? Will you be with Him in His Kingdom, where 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? Or will you be cast into outer darkness, where there shall be weeping and wailing, and gnashing of teeth, in eternal torments Matt 22:13? In Is 41 the LORD, the King of Jacob, shows the vanity of idols, the vanity of false prophets, and the vanity of those who oppose His people Israel. He taunts the false prophets in verses 21-23, Show the things that are to come hereafter, that we may know that ye are gods. The point is that only God knows the end from the beginning, only He knows the future, and He has revealed to His people things to come in His word. Do you believe God's Holy Word? Do you trust in the God of the Bible? My plea to you is that you believe what the Bible has to say about His Son, Jesus Christ. The LORD Jehovah said to Moses, warning all, but at the same time inviting all, I will raise them up a Prophet from among their brethren, like unto thee, 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, referring to Christ, shall speak in my name, I will require it of him, Deut 18:18,19. I am inviting you to believe on the Lord Jesus Christ, with the promise, you shall be saved, reject Him and you shall perish in the fires of hell, forever, 2 Thess 2:10! Amen. Christ asked the Pharisees, What think ye of Christ? And I ask you the same, what do you think of Christ? Is He your Lord and Savior? Where will you spend eternity? Consider what I say seriously! Consider it today? Is today the day of salvation for you? Believe what the Bible says of Christ! If your hope is in Christ, and him alone, you have the promise of the life that now is, and of that which is to come. If you are Christ's, do you express your faith, as David, in reverence for, obedience to, faithfulness unto, and joy in the Lord Jesus Christ? Do you as a chosen generation, a royal priesthood, an holy nation, a peculiar people, show forth the praises of him who hath called you out of darkness into his marvelous light? With Paul, I beg you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest in the world; that, whereas they speak against you as evildoers, they may by your good works, which they behold, glorify God in the day of visitation. Amen!

Section 2

Ps 110:1 The LORD, the eternal, covenant keeping God said

The scope and implications of this Psalm Paul writes in Heb 11:6, without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. What is that means whereby God brings fort

h that faith, which pleases Him? Well Paul writes faith cometh by hearing, and hearing by the word of God, Rom 10:17. Therefore, it is important that you believe the Bible is the Word of God. To this end I would like to direct your attention to Psalm 110. The subject of this Psalm is the Lord Jesus Christ, as is proven from the N. T. Fulfilled prophecy proves that the Bible is the Word of God, and prophecy may be defined as history written before time. David could not have known these things unless God had shown him. Some Jews, who are intensely aware that Christians interpret Psalm 110 as proving that Jesus is the Christ, have labored diligently to give another interpretation. They attribute it to Eliezer, or Solomon, or Hezekiah, or some other king or to David, writing of himself. However, the Jews, who lived at the time of our Lord Jesus, believed that this Psalm was written by David, and that it spoke of the Messiah alone. This is clear from the fact that when our Lord quoted it, and drew arguments from it to prove His Messianic mission, they did not argue that the Psalm did not speak of the Messiah. Also, many of the later Jews admit that it referred to the Messiah, though they deny that Jesus is that Messiah. David is the author, but not the subject of this Psalm! A greater than David is here, as we have seen. The Jews, if they had searched the Scriptures, should have deduced and known this. Over and over the LORD spoke to Israel, (see for instance Ezek 34:1,7,11,20 - , 1And the word of the LORD came unto me, saying, 7 Therefore, ye shepherds, hear the word of the LORD, 11 For thus saith the Lord, 20 Therefore thus saith the Lord GOD unto them. Jehovah revealed to them in verses 23 and 24 - And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. Please notice that Ezekiel was writing some 430 years after the death of King David, and that the David spoken of here is the Son of David, the Messiah! Another example where the Messiah is called David is Jer 30:9, But they shall serve the LORD their God, and David their king, whom I will raise up unto them. This passage speaks of the time when the LORD would make Messiah's enemies His footstool. The LORD said in verse 3, For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. The reference here does not refer to the return from Babylon, because the Messiah, the Lord Jesus, would not be manifest in the flesh for another four centuries. Israel and Judah will be punished for their rejection and crucifixion of the Lord Jesus. There will be a time of Jacob's trouble for them; but he shall be saved out of it, verse 7. Although the LORD will make a

full end of all nations whither He has scattered them, yet will He not make a full end of Israel and Judah: but He will correct them in measure, and will not leave them altogether unpunished, verse 11. Other portions of Scripture speak of this time. Among them Dan 12:1, Matt 24:21-31, and Rev 16:18. The exposition of the succeeding verses in Psalm 110 will show that there will be a restoration of Israel yet future, when the Messiah will come to deliver them. The LORD said. The LORD, the eternal, covenant keeping God said. When did He say it? We are not left to figure this out, as we saw in the Introduction. The Apostle Peter explained to the men of Israel on the day of Pentecost in Act 2:29-36 referencing first 2 Sam 7 that the LORD made a Covenant with David, promising him that the Messiah would come from his loins, and then he quoted Ps 16 prophesying that He would be resurrected to sit on the right hand of God, quoting Ps 110:1. When Christ ascended in the presence of His disciples to heaven to the right hand of the Father, Psalm 110 verse one was spoken. Paul confirmed this in Heb 10:12,13 - But this man, after he had offered one sacrifice for sins, forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. So the LORD said, sit thou on my right hand until I make thine enemies thy footstool, after Christ died and rose again and ascended to heaven. However, although Jehovah said to David's Lord, sit thou at my right hand until I make thine enemies thy footstool at the time of He ascended into heaven, it was said or revealed to David 1000 years earlier and he wrote it down. Furthermore, we recognize also that God's plan from eternity past was that the Son of God would come to earth to be the incarnate, descendent of David, to fulfill God's law, redeem His people, rise again, ascend to Heaven, and wait until all His enemies would be defeated. This is also very clear. This is a part of the Decree of God. The Confession of Faith of the APC states in Chapter 3, Section 1, "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." Peter on the day of Pentecost, addressing the men of Israel, said of Christ, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God raised up, Act 2:23,24. So it was by the determinate counsel and foreknowledge of God that Christ was crucified! This was the plan of God from all eternity! John tells us, in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men, Jn 1:1-4. Who is this Word? He is the second person of the Trinity, who was made flesh, that is, the Lord Jesus. Again, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, Jn 3:16,17. Again it was the plan of God to send the Redeemer to save His people! In the next sermon Peter exhorted the Jews in Jerusalem repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of

restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, Acts 3:19-21. It was the determinate counsel and foreknowledge of God that David's Lord and David's Son would come into the world, would be crucified and slain, would rise from the dead, would ascend to heaven, would sit at the right hand of God, and would return from the presence of the Lord to refresh and restore this earth. When was this plan formulated? It was formulated in the eternal counsels of the Triune God! Christ is the Lamb slain from the foundation of the world, (Rev 13:8). This was the plan of God from all eternity! The Bible teaches that Before the foundation of the world the persons of the Godhead made the Trinitarian Covenant to bring to pass the Theocratic Kingdom of the Lord Jesus Christ, (Constitution of the American Presbyterian Church, Confession of Faith, Chapter 7, Section 1). For this purpose the Lord God created the heavens and the earth. This being marred by sin and the resultant evil, God sent forth his Son, as Prophet, Priest, and King, to redeem His elect and lift the curse on His creation and bring in the eternal Kingdom of the Lord Jesus Christ. Many passages of Scripture make plain this purpose of the Triune God. Acts 15:18, Known unto God are all his works from the beginning of the world. He knew them because He foreordained them. In Jn 17:4-6 the Lord Jesus said just before being crucified, I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. He accomplished that work of redemption of His people and then He ascended to the right hand of God, as Ps 110 prophesied. Paul wrote in Heb 10:5,7, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me...Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Once again these verses show that Christ accomplished the plan of God. Again to the Ephesians Paul wrote, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph 1:3-5. This was the plan from the foundation of the world. Notice again the words of Peter in Acts 2:13, Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. 1 Pet 1:18-20, You are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Rom 8:22,23, For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, Paul is speaking of the resurrection. Matt 25:32,34, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory...then shall the King

say unto them...Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Rev 21:1-5, And I saw a new heaven and a new earth...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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. This is the ultimate purpose of God for His people. Some have termed this covenant, made between the persons of the Godhead in eternity, the Covenant of Redemption, for an important part of this covenant is the redemption that the Lord Jesus purchased for his people on Calvary. Paul tells us in Eph 1:3-14, those whom the Father chose, the Son redeemed, and the Holy Spirit sealed. God brings to pass His eternal purpose by means of covenants that He has made with His people. But there is more in the work of the Lord Jesus than His atoning death upon the cross. There is His work of making His enemies His footstool delivering His people, and, as we have seen, this was the plan and purpose of the Godhead from all eternity. You see Psalm 110, verse 1 takes us from eternity past to eternity future. The American Presbyterian Church teaches, Before the foundation of the world the persons of the Godhead made the Trinitarian Covenant to bring to pass the theocratic kingdom of the Lord Jesus Christ. All of the temporal covenants, the covenants made in time, the covenant of works, the Edenic Covenant, the Noahic Covenant, the Abrahamic Covenant, the Sinaitic Covenant, the Davidic Covenant, and the New Covenant, come out of the Trinitarian Covenant made between the persons of the Godhead before the foundation of the world. The APC teaches that When God had created man he entered into a covenant of works with him, promising life upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. Our first parents, being left to the freedom of their own will, fell from the estate in which they were created, by sinning against God. Sin is any lack of conformity unto, or transgression of, the law of God. The covenant of works being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression. The fall brought mankind into an estate of sin and misery. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the lack of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did first openly manifest and apply the benefits of his election in the Edenic Covenant, wherein he covenanted by sovereign grace to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a redeemer. In a capsule this is what the LORD taught in Gen 3:15, And I will put enmity between thee and the woman, and between thy seed and her seed; it

shall bruise thy head, and thou shalt bruise his heel. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man in two distinct natures, and one person, forever. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Spirit, in the womb of the virgin Mary, and born of her, yet without sin. Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. Christ executes the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation. Christ executes the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us. Although Christ now rules over the universe as the Son of God, he shall execute the office of King, as the Son of David, the Christ, when he comes to establish his theocratic kingdom. At present Christ rules, as Head, over his people, the Church, the elect citizens of the kingdom, which is an earnest of his inheritance as King of Kings and Lord of Lords. Christ's humiliation consists in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. In the second petition of the Lord 's Prayer (which is, Thy kingdom come), we pray that all the elect may be called out and sanctified, and that Satan's kingdom may be destroyed, and that the Great Day of the Lord may come and the theocratic Kingdom be established. These are all quotations from the APC confession and catechisms. We see by this teaching that there are two coming of the Lord Jesus, the first to redeem His people. As the angel Gabriel told the Virgin Mary, thou shalt call His name Jesus, for He shall save his people from their sins. But the Lord Jesus shall come the second time, not as the Lamb of God to redeem His people, but as the Lion of the tribe of Judah, to defeat all His and their enemies and to rule in His Kingdom, as the King of kings and Lord of lords. So this 110th Psalm reveals in summary the plan of God from eternity to eternity to establish the Theocratic Kingdom of the Lord Jesus Christ. At His first advent the Lord Jesus told the Apostles, the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt 20:28. At His second coming it is said of Him, out of His mouth goeth a sharp two-edged sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev 19:15,16. Justin Martyr, AD 110-165, one of the first of the Christian apologists, in his Dialogue with Trypho, a Jew, showed Trypho that the OT taught two coming of Christ. Trypho then commented to Justin, These and such like Scriptures, Sir, compel us to wait for Him who, as Son of Man, receives from the Ancient of days the everlasting Kingdom. But this so-called Christ of yours was dishonorable and inglorious, so much so that the last curse contained in the law of God fell on

him, for he was crucified. Justin then replied, If, sirs, it were not said by the Scriptures, which I have already quoted, that His form was inglorious, and His generation not declared, and that for His death the rich would suffer death, and with His stripes we should be healed, and that He would be led away like a sheep; and if I had not explained that there would be two advents of His, one in which He was pierced by you; a second, when you shall know Him whom you have pierced, and your tribes shall mourn, ...then I must have been speaking dubious and obscure things. Justin then proceeds to prove this, in part, by quoting and explaining Psalm 110, particularly verse one, in which he shows that our Lord Jesus Christ ascended to heaven, after He rose again from the dead. So we see that the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, first from all eternity in the counsels of God, then to David, as prophecy, and finally at the ascension of the Lord Jesus. This Psalm speaks of the second coming of the Lord Jesus to establish His Kingdom. This Kingdom will not be established without a period of violence or war. Revelation 19 tells us this very clearly. All the prophets proclaim the same. In Psalm 47 the people of God clap their hands and shout with the voice of triumph, for He shall subdue the people under us, and the nations under our feet. At that time the God-Man, the Christ, the Son of David will sit upon the throne of His holiness, and rule from sea to sea and from the river unto the end of the earth. Halleluiah what a day that shall be! Are you ready, dear friend? If you are not, let me warn you. You will spend eternity, tormented in the flames of Hell. Consider your standing before God for He is a consuming fire. He stated, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, Jn 6:37. Will you not come to the Savior? If you are ready, if you are His, you are blessed indeed! You shall inherit eternal life with Christ. Unimaginable blessings are yours. David tells us, Happy is that people, whose God is the LORD, Ps 144:15. Amen and Amen.

Section 3

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. 7Unto 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, 8 And 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, vss 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 all 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 descendants 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 Millenium, 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, 1 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, low 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 “purer 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 Cherubim 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 descendants 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.'