

## PSALM 110

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

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

A most remarkable and instructive account is given by the Apostle John concerning Nathaniel in Jn 1:45-51. When Philip told Nathaniel *we have found him, of whom Moses and the prophets write, Jesus of Nazareth*, Nathaniel was skeptical and asked, *Can any good thing come out of Nazareth?* Nathaniel evidently knew that the birthplace of the Messiah was Bethlehem, as was prophesied in Micah 5:2, and besides Nazareth was an immoral, trade town. The Lord upon seeing him come exclaimed, *Behold, an Israelite indeed, in whom is no guile*, expressing an intimate knowledge of his thoughts. The Lord had seen him under the fig tree, even before Philip spoke with him. Most likely Nathaniel had been meditating on Gen 28, which narrated the dream of Jacob, with the angels ascending and descending and the LORD reiterating His promise to Abraham and Isaac that He would give them the land promised and that the Messiah would come from their 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 king's 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.

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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*, ! Cor 2:9.

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

The PRC believes in the "establishment principle," that the civil government should recognize and support the established church and visa versa. The establishment Principle is enshrined in many of the reformed Confessions and has

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

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

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

May I ask you a question? What do you think of Christ? Where will you be when He 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 man 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?

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.'"

There is another word you will see a little further on, *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 is a wise 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, or so that I may prove the animal before I actually buy him? You see, there is more in proof than in examination; it is a deeper word. 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, whatever happens; 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 the flood. 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 honors God, and casts down the pride of man;’ here too you may be right; but note, 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 a head knowledge, 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,—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 you are in the faith; prove your own selves.’

‘Know ye not your own selves?’ If you do not, you have been troubling yourself with unessential 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 you 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.’

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

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

This Kingdom had all three elements of a kingdom. It had a land that was perfect. There was no sin, no curse, no death, no pestilence. Everything was perfect, for it was made perfect by an all knowing and almighty God. For six days God labored to produce this creation. And when He was done, it is said, *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*, Gen 1:31. There was peace, prosperity, and an abundance of every good thing. The land lacked nothing. There was perfect harmony between all the creatures of God, and they were all subject to man, who was made in the image of God. It was the most pleasant land conceivable. It was paradise, the Garden of God. Forever after, it was the standard of perfection to which all other

lands were compared. *For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody,* Isaiah 51:3. *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited,* Ezekiel 36:35.

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

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

So what we find here are all the elements of the Kingdom. In this Kingdom there was a perfect land, an upright people fit to fellowship with a thrice Holy God, who is of "*purser eyes than to behold evil,*" and we have the presence of the King, Himself. Our first parents had everything; they had it all. They had access to the tree of life. They had the prospect of everlasting life. The one and only thing lacking was, there was no guarantee of permanence. They only had probationary status in this kingdom of God. God made a covenant with Adam, termed the Covenant of Works.

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

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

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

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

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

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

Although Israel was rebellious and rejected God, God was merciful and did not reject them outright, but gave them a king of His own choosing. David was anointed by God. From his 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.

The next time we will see that the Kingdom of God belongs to the Lord Jesus, as the Son of Man, as promised in the covenants, and that it is to be distinguished from the Sovereignty of the Lord Jesus, as the Son of God.

