



## Lesson 11 | The Messiah on His Throne | 2/24/2021

(NO LESSON ON 2/17)

The aim of Jesus' coming was to be Messiah. And as Messiah, he would be a prophet like Moses, a priest like Melchizedek and a king like David. He was to rule while he ministered as a priest (Psalm 110). And so, when we address the question of Jesus' purpose in coming, "He sat down at the right hand of the Father" (Hebrews 1:3) – a term of enthronement and accomplishment as evidenced by the past tense "sat down." The throne of the Father is, in Messianic prophecy, the throne of David. Solomon sat upon the throne of David (1Kings 2:12) which was in reality the LORD Yahweh's throne (1Chronicles 29:23). Hence, when Christ sat down on the Father's throne, he was on the throne of David! To speak of Christ on David's throne is simply to affirm that our Lord has "all authority"; that to him has been given "all rule, and authority, and power, and dominion" (Ephesians 1:21). Why? The writer of Hebrews shows us:

1. He was the Son of Yahweh (Psalm 2:7; Hebrews 1:5)
2. He was the Son of David (2Samuel 7:14; Hebrews 1:5).
3. He was the Superior that Angels worshipped (Psalm 97:7; Hebrews 1:6).
4. He was the Son who would be given the Throne and Scepter (Psalm 45:6; Hebrews 1:8).
5. He was the Son Yahweh chose to anoint as Messiah (Psalm 45:7; Hebrews 1:9).
6. He was the Son in Creation (Psalm 102:26-27; Hebrews 1:10-12).
7. He was the Lord who would be King and Priest at Yahweh's right hand (Psalm 110:1-4; Hebrews 1:13).

If he came to accomplish, and did accomplish Yahweh's purpose in Him, then the Messiah on His throne NOW is a truth about the Kingdom today.

1. Jesus has fulfilled, and is, that **priest of prophecy who would be like Melchizedek** (Hebrews 2:14-3:1; 5:5-10; 8:1-6).
2. Jesus has fulfilled, and is, that **prophet of prophecy who would be like Moses** (and superior to him) (Hebrews 3:1-6).
3. Jesus has fulfilled, and is, that **king of prophecy who would be like David** (Hebrews 1:3; 12:22-29; 13:20-21).

Further, on the first announcement of the good news from Jesus that sins would be forgiven (Acts 2:38) of those who would call on the name of the Lord (2:21), Peter said that David and his descendents were still in their graveyard (2:25-29) but David had been promised a descendent, by God Himself, that would be seated on his throne (2:30). Peter says that David was looking "ahead and [speaking] of the resurrection of the Christ..."

This Jesus:

1. (Whom) God raised up again (in resurrection) has been exalted to the right hand of God (c.f. Heb 1:3).
2. Having received from the Father the promise of the Holy Spirit (c.f. Joel 2 or the promises made by the Spirit), poured forth that you both see and hear.
3. If it was not David who ascended into heaven to hear the LORD say, "Sit at My right hand until I make Thine enemies a footstool for Thy feet" (2:33-34); It was Jesus.
4. And in conclusion, Peter said, "Let all of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified.

There is no mistaking that the kingdom Jesus said His Disciples would not fight for – and that was not of this world (John 18:36) – was a Kingdom of which Jesus was King (John 18:36-39).



## THE PROMISE OF MESSIAH: WHAT THE BIBLE REVEALS

Today, there is a commonly held belief, called premillennialism. That hold that prophecy did forecast the coming Messiah and Jesus did come to establish David's kingdom. Yet it is asserted because the Jews refused his person and work, He postponed the establishment of his kingdom until the time of his return. In the interim, the Lord gathered together "the church" as a kind of interim measure. This premillennial view, the dispensational view particularly, asserts that Christ returns, he allegedly will raise only the righteous dead, restore national Israel, sit upon David's literal throne in Jerusalem, and then reign for a span of one thousand years—after which comes the resurrection of the wicked and the judgment.

However, their rejection was prophesied and expected as shown in the New Testament and did not nullify the promises. In fact, John wrote that their unbelief, in the face of the many miraculous proofs, was expected and prophesied by Isaiah (John 12:37-38). Even Jesus expected that the stone the builders would reject and become the chief corner stone and because of it the gospel of the Messiah would be given to those who would want it (Matthew 21:33-46). The rejection was part of the anticipated plan; it did not change it.

Further,

1. Peter who first announced it was fulfilled even with the suffering (Acts 2:33; 3:15-18; 10:36).
2. Paul announced it was fulfilled (Acts 13:22-23, 32-39).
3. James announced that in uniting Jew with Gentile, Jesus rebuilt the tabernacle of David and restore his throne (Acts 15:15-17).
4. Paul said the Colossions belonged to this kingdom (Colossians 1:13).
5. John said Christians were a kingdom when he wrote to "the seven churches that are in Asia" (Revelation 1:4) and that he himself was with them in that kingdom (1:9).
6. And to clear things up, Paul said that "the manifold wisdom of God" is made known "through the church," which was "according to the eternal purpose [plan] which he purposed in Christ Jesus" (Ephesians 3:10-11).

He is presently reigning and will continue such until all his enemies are destroyed, the last of which will be death (1Corinthians 15:25-26).

In the final phase of the triumphant reign of Christ to which Paul refers to Corinth, he also says to Timothy: "The Lord will deliver me from every evil deed and will bring me safely to His heavenly kingdom (2Timothy 4:18). And in the same way, Paul said, "If we endure, we shall also reign with him" (2:12). And Peter said that we are promised every need to gain "entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (2Peter 1:11). These usages of kingdom stretch to the final completion of the Son's reign when He will return it back to the Father who gave it (1Corinthians 15:24).