

## The Kingdom of God

### Lesson 13: The Prophetic King of The Mediatorial Kingdom

- I. What are some of the things that the text would have to show in order to objectively demonstrate that the prophetic Messiah was divine?

#### II. Introduction

- a. If the coming Kingdom were merely a consummation of human attempts at social **improvement** and political organization, the most important aspects of it would be the principles, laws and systems of the coming kingdom.
- b. However, the central thrust of OT prophecies is not so much the government by-laws of the coming kingdom, but the **person** of the King; that is the important truth that we must comprehend as we examine this topic.
- c. The full realization of the Mediatorial Kingdom resides in the Person of the King, not merely an organization to stand between God and man, but a Person who rules like God and for God, **perfect** in every way.
  1. The restoration of man's lost dominion must come through a Person who can **bruise** the usurper's head. 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, KJV*
  2. It is not some impersonal organization, but to the King that the **judgments** of God will be committed. Ps 72:1 *Give the king thy judgments, O God, and thy righteousness unto the king's son. KJV*
  3. It is upon His **shoulders** that the government of God must rest. Isa 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: KJV*
  4. His character, authority and power are so **completely** delineated by the prophets that while some have attempted to reduce the Messianic ruler to a mere nation, church, principle, movement, or ideal, none have succeeded.

#### III. The Nature of Messiah

- a. Certain names and titles applied to this future Ruler indicate that He will be **both** human and divine in nature.
  1. In certain places, Isaiah sees Him reigning in righteousness and names Him **a man**. Isa 32:1-2 *Behold, a king shall reign in righteousness, and princes shall rule in judgment. 2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. KJV*
  2. **Daniel** given a vision of the ineffable splendor of the coming Kingdom describes the King's appearance likewise. Dan 7:13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, KJV*
  3. Many of His experiences, as outlined particularly in Isaiah 53 and Psalm 22, are those which are common to mankind: His birth; weaning; grief; wounds, bruising; thirst; and death all point to His **humanity**.
- b. On the other hand, it is equally certain that the coming King is more than a man. Isaiah names Him Immanuel (God with us) and in chapter 9 crowns Him with an aggregate of titles, which taken together, are **unmistakably** Divine, not human. Isa 9:6 *and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. KJV*
- c. In Isaiah 35, which is wholly devoted to describing life under Messiah's reign, the people who have waited so long for His arrival are assured that their **God** will come. Isa 35:4 *behold, your God will come with vengeance, even God with a recompence; he will come and save you. KJV*
- d. Likewise, Zephaniah speaks of a glorious day when the nation of Israel is called upon to shout and sing because "the King of Israel, even Jehovah, is in the **midst of thee**". Zeph 3:15 *The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. KJV*
- e. Similarly, Zechariah describes the nations of the earth coming to Jerusalem to worship the King whose name is **Jehovah**. Zech 14:16-17 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. KJV*
- f. The King Himself declares His own identity in such a way that His **divinity** is absolutely unmistakable. Is 44:6 *Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. KJV* Rev 1:11 *I am Alpha and Omega, the first and the last: KJV*

#### IV. The Origin of Messiah

- a. As might be expected, the paradox of a Ruler who is both human and divine will inevitably present a further paradox in the description of His origin; thus, we find **both** natural and supernatural elements regarding Messiah.
- b. Some **natural** elements include:
  1. A **human** mother Isa 49:1 *Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. KJV*
  2. **Born** in Bethlehem Mic 5:2 *But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; KJV*
  3. **Grows up** before the Lord Isa 53:2 *For he shall grow up before him as a tender plant, and as a root out of a dry ground: KJV*
- c. **Supernaturally** we see:
  1. Born of a **virgin** Isa 7:14 *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. KJV*
  2. His existence is from **everlasting** Mic 5:2 *whose goings forth have been from of old, from everlasting. KJV*
  3. He comes from **above** and His Kingdom is everlasting Dan 7:13-14 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. KJV*
  4. The King is presented again and again as **supernaturally** endowed. Ps 2, 45, 72, 110, Joel 3, Micah 4, Zechariah 14, Malachi 3-4

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#### V. The Character of Messiah

- a. The prophets place the coming King in sharp **contrast** with the mediatorial rulers that we have seen in Old Testament history. Isa 11:5 *And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. KJV*
- b. The glad inhabitants of Israel will shout and sing because the Holy One of Israel is in their **midst**. Isa 12:6 *Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. KJV*
- c. Through His attributes He will reveal all the **perfections** which were so sadly lacking in those whose mediatorial reign came before Him.
- d. **David** speaks vividly about His many perfections: He has clean hands, a pure heart, has not sworn deceitfully; loves righteousness and hates wickedness. If He is hated it is without cause for He has done no violence. Ps 24; 45; 69:4;
- e. He needs no **salvation** for Himself but has salvation for others. Zech 9:9 *behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. KJV*

#### VI. The Ability of Messiah

- a. While men may say that **character** does not matter as long as a ruler gets things done, the coming King will never compromise His righteousness, wisdom, power or authority. Isa 11:2-4 *And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. KJV*
- b. David pictures Him with the ability and power to accomplish His **desires** without any hint of successful resistance from any quarter. Ps 2:9-12 *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. KJV*
- c. No longer shall governing a nation be a matter of military might, political savvy or **compromise** between what ought to be done and what can be done. Isa 42:4 *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. KJV*

#### VII. The Functions of Messiah

- a. In the historical nation of Israel the offices of prophet, priest and king were kept strictly separate because of the **imperfections** of those who held those offices. Messiah will unite all three of these functions in His Person.
- b. He will perfectly combine the functions of **prophet and king** speaking faithfully to the people all the words of God, and He is also vested with complete authority to enforce what is commanded under penalty of divine judgment.
- c. He will also perfectly combine the functions of **priest and king**, fully able to stand between God and men while at the same time having the requisite authority to judge and to execute divine wrath upon rebellious kings of the earth. Ps 110
- d. For the first time in human history One will govern who will rule as a servant who will please both God and **man**. Ps 72:17 *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. KJV*

#### VIII. The Mysterious Paradoxes of Messiah's Ministry

- a. He is presented as the servant of Jehovah but as a **suffering** servant; a man of sorrows, despised and rejected of men; an alien to His mother's children and hated without cause; wounded, bruised, afflicted and dying for the iniquities of men. Ps 69; Isa 53
- b. Yet, He is the great and good shepherd of Israel but when the sheep go astray in their willful sinfulness, it is not the sheep but the **shepherd** who is smitten by the sword of God. Zech 13:7 *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: KJV*
- c. He **restores** that which He took not away; yet when He looks for understanding and comforters, there are none. Ps 69
- d. He comes at the appointed time as the Prince of Israel; yet He is cut off and has nothing which belongs to His **regal glory**. Dan 9:26 *the Anointed One will be cut off and will have nothing. NIV*
- e. The Jewish **rabbinical** teachers also struggled with these paradoxical statements and came up with various ways to reconcile these apparently irreconcilable differences.
  1. There might be **two** Messiahs; one the son of Joseph who would suffer and die and the other a son of David who would come and reign in glory.
  2. Others proposed that the suffering is an allegory or a personification of **Israel**, a view that is favored by many modern Jewish scholars.

#### IX. Application

- a. An objective examination of what the OT prophets had to say about Messiah reveals that Christ would have to have been fully God and fully man in order for all these texts to be properly reconciled.
- b. In your opinion, why do men reject the notion that Christ was fully God and fully man?
- c. More importantly, what say **YOU** about the Person of Christ?

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**II. The Nature of Messiah**

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