

Intro:

18.1 The Coming King

HOPE: all electors hope their candidate in an election will

1. Solve the many problems and challenges we are facing as a society
2. Keep his pre-election Promises
3. Avoid post-election scandals that will limit or ruin his ability to solve problems

Every candidate disappoints his electors at some level, even those who ardently support him. This is because

1. Although government is good because it is God's idea in order to accomplish justice in the earth...
2. Government is flawed because men are sinners and not omniscient

“Read a biography of any great man or woman of political history—Queen Victoria, Caesar, even King David of ancient Judah—and you’ll see a distinctly imperfect person. The Fall doesn’t skip over heads of state. No mere human is a safe place for all your hopes. There’s only one Messiah. ‘In him will the Gentiles hope’ (Rom. 15:12).”¹

I. The Coming King

A. A perfect government is coming (Rev 11.15b)

Revelation 11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.”

1. In order for this to happen, the anointed king must come again to the earth
2. The ancient terms for this coming king:
 - a. Greek: Christ (see above)
 - b. Hebrew: Messiah (1 Sam 2.10, first mention)

¹ Mark L. Ward, *Biblical Worldview: Creation, Fall, Redemption* (Greenville, SC: BJU Press, 2016), 268.

3. Hannah, who sang the song mentioning the Hebrew term, prophetically saw some things about the coming government (1 Sam 2.1-10)
 - a. The Lord is the ultimate ruler (1-6)
 - b. The Lord will accomplish justice in his reign (7-9)
 - c. The Lord will rule through his anointed king (10)

B. Recall the purpose of government: justice

1. The universal prediction of the prophets (Isa 32.1)
2. The call of John the Baptist was a call for repentance in preparation for the coming king [implies coming of justice] (Mt 3.1-3)

C. The present authority of God's anointed

1. Unexpectedly, in Christ's first coming, he did not set up his kingdom or restore justice
 - a. His miracles and healings were signs of his kingdom (but only signs)
 - b. He did not heal everyone, he did not raise all the dead, and those he did raise would die again
 - c. His purpose at that time was not reigning but redemption (Lk 19.10)
2. Nevertheless, Christ could have ruled (Mt 28.18) and one day he will rule
 - a. Eph. 1:22
 - b. 1 Cor. 15:25–28
3. And regardless of the postponement of his kingdom, he still retains "all authority" (Mt 28.18)

D. The present commission of Christ's disciples

1. What he does NOT command
 - a. He does not command his disciples to exert political authority
 - b. He does not command his disciples to seize political power by any means

2. He does command his disciples to make disciples

E. In the meantime

1. The Son sits on a throne (Ps 110.1, Ac 2.32-36)

2. The Son has enemies (Ps 110.1) and he rules in their midst (Ps 110.2)

3. Consequently, God's people still may suffer at the hands of lesser kings (Jn 16.33)

4. God's people wait for the day when the true king shatters the lesser kings opposed to him and his people (Ps 110.5-6)

5. And God has an agenda for his people in this day of waiting and opposition:

a. Pray for our rulers (1 Tim 2.1-4)

b. Influence our rulers (Neh 1.11, *cf.* 2.1-8)

Conclusion:

The rulers of this world have a mission from God to promote justice in the earth. All human rulers will disappoint us in this because of their fallen condition. Yet we can have confidence in their governing, good or bad, because:

1. We know what's coming

2. We can influence their ruling