

Christ the King

Michael Woody | Genesis 49:10

The promise of Genesis 49:10 is of the Lion of Judah who would conquer sin and death, subdue to Himself a people and He will conquer His enemies and ours.

WHY THIS TEXT?

1. This text tells us further the conquering nature of the Seed prophesied in Genesis 3:15.
2. Spurgeon's Catechism, question 25 that we just learned, states, "How does Christ execute the office of a king? Christ executes the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.
3. This passage is about the first Advent and, once again, it looks forward to His second Advent.
4. Following the logic of the catechism question, but expanding it a bit I want to look at the following today:
 - a. The setting to this promise - we will learn some context that is helpful.
 - b. Subduing us to Himself - to Shiloh belongs the church!
 - c. In ruling and defending us - to Shiloh belongs the World!
 - d. Conquering His and our enemies - to Shiloh belongs the final judgement!

THE SETTING TO THE PROMISE

1. Jacob is on his death bed and he has claimed Joseph's two sons as his own, giving them a blessing, which was also a prophecy.
2. In this passage, the setting is stated in Genesis 49:1
 - a. This prophecy finds later reference in Isa. 2:2; Ezek. 38:8, 16; Jer. 30:24; 48:47; 49:39
 - b. The last/latter days should not be just understood as the time prior to His return, it is even the days of His First advent and the events leading to that grand event.
3. In this passage Judah, the fourth son, was the first to receive a rich and unmixed blessing.
 - a. Genesis 49:8 makes a statement that Judah would have a place of honor among his brothers, and this includes their descendants.
 - b. Genesis 49:9 is where Judah is compared to being a young lion.
 - c. Scripture calls Jesus the Lion of Judah in Rev. 5:5.
 - d. Genesis 49:10 brings us to the focus of this promise. Judah was to have rule until Whom it belonged came, as a result, we can see that his place of rule was always temporary.
 - e. Shiloh

The precise meaning of this phrase is debated. Some understand "Shiloh"

1. as a place name ("until Judah's leadership comes to Shiloh"; Josh. 18:1), this is the least held view.
2. or as a reference to tribute ("until tribute is brought to Judah" Ps. 78:67–72), most liberal scholars and Jewish scholars hold to this view.
3. Others see Shiloh as a reference to a coming Judahite ruler: "until he comes to whom it belongs" (cf. Ezek. 21:27). The Jewish midrash interpreted Shiloh as Israel's future messiah

4. The final view is that Shiloh is a Messianic term (Micah 5:2; Ezek 21:27).
5. The LBCF2 states, It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man; the prophet, priest, and king; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity give a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified
6. I have three areas that I want to feast upon today
 - a. To Shiloh belongs the Church
 - b. To Shiloh belongs the World
 - c. To Shiloh belongs the Final Judgement

TO SHILOH BELONGS THE CHURCH (EPH 1:22-23)

1. First, we must define who is the church? Ps. 110:3
2. Second, we must define how this looks.

TO SHILOH BELONGS THE WORLD (HEB 1:2)

1. We are familiar with the promise to David in 2 Sam 7:12-16 that though he would die that he will have a Seed after, who will come from his lineage, and His kingdom will be established forever.
 - a. In this passage, we are challenged as the text jogs back and forth between Solomon as the immediate application (He shall build a house for My name) and Christ (I will establish the throne of his kingdom forever). The final element is that his throne would be established forever - this cannot be true of Solomon for his kingdom ended.
 - b. If the purpose of Scripture is to reveal Christ (John 5:39) then I cannot see any other way to understand Shiloh as Christ.

2. Consider these passages of Scripture and the rule of Christ (Ps 2:8; 72:8, 11; Isa 11:10, 12; Zech 9:10).
3. One of the detriments of the dominant eschatological system among evangelicals, is there is a propensity towards looking at Christ as reigning the future versus reigning now. If He was not reigning now our world would decline into even greater chaos and decline.
4. There is coming a day where all those who oppose Christ will be brought to stand before Him...

TO SHILOH BELONGS THE FINAL JUDGEMENT (ACTS 17:31)

1. We have already discussed the last days and we can Scripturally see it is not a future event but a reality from Christ's first advent and even the days prior.
2. There is an event that has not commenced yet but could commence soon in God's timing, those final days where Christ returns and executes judgment on His enemies and ours.
3. Revelation 5:5 ties together our text of today and this period of time
4. To the redeemed 1 Corinthians 15:24-28 is a grand promise, but to those who are not saved it should strike terror into your heart.
5. There will be a judgement of those who oppose Christ at his coming Rev. 20:11-15, they are words of that should cause fear.
6. Perhaps you say, this is not much of a message on Christmas cheer; it is actually a gracious message for you are now sitting under the sound of the Gospel and there is a Savior for sinners, it is the Lion of Judah, it is Shiloh - the One to Whom everything belongs.
7. There is a call to each sitting under the sound of the Gospel today in Phil. 2:5-11

CALL TO GRACE

1. The birth of Christ is prophesied in Micah 5:2; as promised He was born in Bethlehem.
2. That night there was an entire nation who slept during His birth, they did not care because they were rushing about focused on matters other than their need for righteousness.
3. One week prior to His crucifixion he entered Jerusalem to a people who would clamor for His death; He entered to praise and adoration because they wanted Him to free them from Roman rule, He came to free them from damnation and they were unconcerned with their spiritual state.
4. Today I direct your attention to Psalm 110:1-6
 - a. Unbeliever, will you today bow your knee before the Lion of Judah? You may say, I cannot repent of my sin; the call is to believe and as you believe He will give you grace that sin can truly be repented of for your will love the Lord with all your heart, soul and mind. He will even give you the ability to believe according to Psalm 110:3.
 - b. Believer, are you living your life in the light of the King who is returning or are you living as if this is your kingdom. The true believer perseveres to the end and your obedience is a manifestation of the work of God. Yield to your king today.