

Does the Church Replace Israel as the Entity That Will Receive the Promises Formerly Made to Israel?

NO!

Consider what Paul wrote in Romans 9:1-5:

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

That I have great heaviness and continual sorrow in my heart.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

*Who are **Israelites**; to whom pertaineth the adoption, and the glory, and the **covenants**, and the giving of the law, and the service of God, and the **promises**;*

Whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

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Great Prophecies of the Bible

Promises of Christ's Kingdom in Three Psalms: 45, 72, 89



The logo for Faith Baptist Church Avon. It features a stylized illustration of a church building with a steeple and a cross on top. Below the illustration, the words "Faith Baptist" are written in a cursive, script font, and "CHURCH AVON" is written in a simple, sans-serif font underneath.

Introduction: God has woven wonderful prophecies into the beautiful fabric of poetic imagery found in the Psalms. As previously seen, the Psalms speak eloquently of Christ—His life, death, resurrection, present church-age ministry, and future reign. Psalms 45, 72, and 89 present additional promises to Israel pertaining to the King and His future kingdom.

I. The King, His Kingdom, and His Bride—Psalm 45

- A. Psalm 45 is a royal wedding Psalm, perhaps written first for David or Solomon. However, the details of the Psalm go far beyond any possible application to any human king, extending to the King of Kings, Jesus Christ.
- B. The King is described in super human terms, not for mere hyperbole, but to hint at divinity (2-5 C/F Rev. 19:11-21).
- C. Hebrews 1:8-9 confirms that the words of verses 6-7 are the words of God the Father spoken to Christ. Therefore, this lovely Psalm has primary application to Jesus Christ.
- D. The King's bride reminds the reader of the Bride of Christ, the church, having neither spot nor wrinkle (10-15 C/F Eph. 5:25-27, Rev. 19:6-9).
- E. The description of the King's sons mirrors the wording of the New Testament in relation to all believers (16-17 C/F I Peter 2:9, 10).
- F. Far from being excluded from the coming promised kingdom, the church will have a central role in the governing of that kingdom. Both the church age saints and Old Testament Jewish saints will partake together in the blessings and responsibilities of the kingdom age.

II. The Glories of the Promised Messianic Kingdom—Psalm 72

- A. Though addressed to Solomon, the implications of the Psalm are too far reaching to apply merely to his earthly kingdom. Interestingly, the Psalm opens with reference to the king's "son," a thinly veiled reference to Christ (1).
- B. His reign is described as one of absolute justice and righteousness, far exceeding human possibility (2-4). The reign of Christ in the Millennial kingdom will be a time of social justice, not economic equality. While there will be peace and plenty for all, economic equality is *never* a promise in God's economy, communism notwithstanding.

- C. The eternal endurance, universal extent, and absolute authority of the kingdom indicate that something far beyond Solomon's reign must be in view (5-11, 17).
 1. The kingdom described is not Solomon's reign which has long since ended. The words describe a kingdom enduring "so long as the moon endureth" (5-7; 17).
 2. Solomon's kingdom was limited in geographic scope. The kingdom in Psalm 72 is universal (8). The "river" is likely the Euphrates, land originally given to Israel but never possessed by the Jews. The kingdom will extend from the river to the "ends of the earth."
 3. Solomon never achieved universal dictatorship. Psalm 72 promises absolute world rule of one who would be a King of Kings (9-11).
- D. Ultimately, the identification of the King seems to be found in verses 18-19. While Solomon never achieved such glory, the the Lord God, the God of Israel, King Jesus will!

III. The Certainty of a Jewish Kingdom in the Light of Israel's Failure—Psalm 89

- A. Psalm 89:3-4 repeat the promise of the Davidic Covenant given in II Sam. 7:11-16. David's seed would be established forever, and his throne would extend to all generations. Fulfillment of this promise is *only* possible in Christ—descendent of David, rightful King of Israel.
- B. God promised eternal mercy for David's line. Though punishment would follow disobedience, God would always be faithful to his covenant (30-37).
 1. The Mosaic covenant (Deut. 28-30) demanded that sin be punished, ultimately by dispersion of the Jew from his land.
 2. The Davidic covenant promised an everlasting seed and throne to descendents of David.
 3. Though God punished His people the Jews in keeping with the Mosaic covenant (Ps. 89:38-45), He will ultimately fulfill His promises to David in David's descendent, Jesus Christ.
- C. There is no hint that these words have been abrogated to apply to the New Testament church. The promise made to David will be fulfilled to David as David's descendent Jesus Christ will one day sit upon the throne of a universal kingdom.

See back page for important question...