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Gospel & Eschatology: The Child Conqueror?!

October 9, 2022



For The King - Rocky Ramsey

Christ was king birth! What will his kingdom will be like?! Isiah 9 tells us very clearly, lets just believe what God's word clearly says, who's with me? For The King!

Key Text:

* Isiah 9:2-7

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Transcript

(music) Don't think I will even ask you to make Jesus Lord of your life. That's the most

preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

(music) And I will not apologize for this God of the Bible.

(music) Welcome to the For the King podcast. This is your host, Rocky Ramsey. On this podcast we proclaim the edicts of the king, namely and chiefly, that Yahweh reigns, baby.

He reigns. I am joined per usual with my co-host Bryce. What's up, Bryce? Good morning.

Good morning and good evening. How are you feeling today, Bryce? Yeah, yeah, I'm feeling probably about 78%. 78? Yep.

That's like a C. That's not even a B. Bryce is preaching a sermon tomorrow. How are you feeling about that? Good. Yeah, I should hopefully Lord willing go well.

Yeah, I'll be in the audience so I'll make sure to let him know how it goes. If I say something right, I expect you to stand up and yell, "That's a good word, brother!" I'll give you an amen or two. I don't know about all that.

But if I say something wrong and damning. I'm going to shout you out of the church. Yeah.

Out of the open. I'll stand up and say, "Bind that man hand and foot and cast you into the place where there's weeping and gnashing and series. It has a whole scope to it.

It's not just the good news of individual salvation of souls. It also is an application to the whole life of the believer across the whole face of the globe and every institution and every piece of thought, life, every piece of anything. The gospel is at the forefront of that.

Now, we talked about how the gospel takes place in the final things in eschatology, what's going to happen in the future with the gospel. How's the gospel going to operate in the world over time? We talked about how it, again, it applies to individual salvation, but then also the scope of it in terms of all fields and study and anything that you do in your life. Now, let's see what this kingdom of the gospel is going to be like.

We talked about last week the parable of the mustard seed and the parable of the leaven and the lump. We wanted to highlight an Old Testament text that also gets into

what the nature of the kingdom is going to be like. Let me read you quite a few verses.

This is usually a Christmas text because it's talking about Christ's incarnation, but when Christ is incarnated, the king is here. Let's listen to what this text says to us about the king. Any pretext you want to give that? Good.

We're going to be reading through Isaiah 9, 2 through verse 7. "The people who walk in darkness will see a great light. Those who live in a dark land, the light will shine on them. You shall multiply the nation.

You shall increase their gladness. They will be glad in your presence, as with the gladness of harvest, as men rejoice when they divide the spoil. For you shall break the yoke of their burden and the staff on their shoulders, the rod of their oppressor as at the battle of Midian.

For every boot and booted warrior in the battle to molt and cloak rolled in blood will be for burning fuel for the fire. For a child will be born to us, a son will be given to us, and the government will rest on his shoulders, and his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of his government or of peace on the throne of David and over his kingdom to establish it and to uphold it with justice and righteousness from then on and forevermore, the zeal of the Lord of hosts will accomplish this.

Okay, so there's a lot there, but let's start breaking it apart. You postmillers, you think that the world's just going to get better and better and that people are going to be more peaceful and more righteousness will be extended across the earth. That is insane.

Yeah, that's exactly what the Bible says, actually. Yeah, that's exactly what it says the kingdom's going to be like. And notice when it says unto us a child is born, this isn't just simply Christ's ascension, though it is that.

This is Christ and his birth. This is literally a humble baby lying in a manger who's actually, as Charles Spurgeon says, the infant conqueror. He brings up how the child can.

Exactly. Many conquerors begin their conquests later on in life when they're 30, when they're 40. Yeah, when they're the great, as a grown man.

As a grown man. But few, if they're none, have begun their reign and the increase of their government and of peace being having no end in their infancy. And that's what Jesus did.

Amen. So the common charge that, oh, you post millennials think that there's just going to be peace and justice and the world's just going to get better. Our reply back to that is, well, that's what the Bible says.

That's exactly what the Bible says. So we don't want to be any more optimistic than the Bible. Exactly.

But we do not need less. Yeah, we do not need less. Yeah, exactly.

Amen, Bryce. So I mean, you're going to hear that critique, guys, for what Bryce and I, our position is, what we think that the Bible clearly teaches. But just let the verse just speak for itself.

This is in context talking. It's a messianic text. Okay.

In the Old Testament. And it's describing what that Messiah is going to do. Yeah.

Just let that stand alone. Everything Bryce just said in the text in verse seven here is very clear how it's going to increase righteousness, justice, peace is going to increase. They're not going to learn.

You go in Isaiah two, they will learn war no more. Yeah. There's going to be peace in the kingdom of God.

Yeah. Real quick, I want to just note, like there's some awesome, awesome Christology here. His name will be called just real quick as an aside, a wonderful counselor, mighty God, eternal Father, Prince of Peace.

So we have some awesome Trinitarian theology here. Who's the wonderful counselor, the Holy Spirit. I'm going to send my counselor to you.

The eternal Father, Christ is the Father, the Father, the Son is one being ontologically is what this is being talked about here. But then we have this distinct person, the distinct person, the child that's being born and his name will be called all these things. So I just love all the rich Christology here, Trinitarian theology, which is awesome.

So this is talking about Christ. That's why this is a messianic text, just so everyone knows. That's why I said it's a messianic text.

And it's talking about judgment verses two through five. There's going to be this King is going to bring judgment. The people who walked in darkness, they're going to see this great light coming.

They're just quoted in Matthew chapter four. Yeah, exactly. So clearly this is a great light.

Yeah, this has happened. And then here where we want to hold on it is verses six and seven. After this judgment that's coming on the people, which is God's people, by the way, at the beginning of Jesus's ministry, he's continually condemning the Pharisees.

John the Baptist says, even now the axe is laid to the root of the tree, talking about the kingdom of Israel. So that's where you have all this judgment. These people that are walking in darkness, and it's even including the Gentiles here, by the way, is going to see a great light, which is Christ.

And then we have this child being born and the government's going to rest on his shoulder. Well, what government? The government of the kingdom of God, which is the kingdom that the whole world is ruled by God's government, right? Family, church, state, self, Christ runs it all. Exactly.

Yeah. That's the government that is higher and establishes each and every one of those governments. So the government's going to rest on his shoulders.

Jesus is going to be the king of kings and the Lord of lords. Right? So all the governments are going to be on his, most of all, the kingdom of God. Then it says his name, how he'll be known.

And then it describes what the government of peace is, that this government is going to have in it. Well, that's peace. That's going to have an increase that has no end on the throne of David.

So this is the root of Jesse here, the stump of Jesse, which is Christ, the branch coming out of David's line that was going to be the Messiah, the true king of Israel. And he's going to establish and uphold it with justice and righteousness. And then from then on, so inaugurated with Christ, the kingdom of God being inaugurated with Christ and then consummated at the end.

So forevermore, this is a forever kingdom. This isn't a little bit kingdom. This isn't even a 1000, this isn't even a 1000 year kingdom.

This is a very long kingdom. It's not just a literal 1000 years. So that's also, again, that's a postmill idea right there.

But when it says from then on forevermore, we can't say that Christ's kingdom, his reign is only for a literal 1000 years. That would be very, a very bad thing to say. He has some very unique special reign for 1000 years that he didn't have at any time before.

This text seems to indicate something's going to happen when it's born in the increase of the government's going to have no end. And there's not going to be any substantial change to it besides it increasing. Well, and let's just deal with, so there's going to be those who say of the increase of his government and peace, there shall be no end.

And they interpret that as this is spiritual. So first off, they would say his government's increasing, right? The kingdom of God is coming and advancing. Yet that kingdom is growing with the tears, right? The weeds growing in the tear and the tears are growing

and they're growing together.

And then they'll say the peace, this peace is also brought into the world rule. Of course, Christ brought peace, right? We therefore being justified by faith, we have peace with God. So this is all just talking spiritually.

Now, if we're wanting to press this, what we need to understand is imagine the kingdom of God as being a marble in the middle of a room. And imagine that marble increasing, and it gets bigger, and it keeps filling up the room. It starts touching maybe bookshelves that are in the room.

And then all of a sudden it's smashing the bookshelves back into the wall, and it's touching the wall, and it's filling up the whole room. Now, the walls are Satan's kingdom. The walls are kingdoms inside this world which oppose their tears, their things which oppose Christ.

How can this marble continue to increase while these things remain in the way? So of the increase of Christ's government and of peace, there shall be no end. It necessarily means that it must continue to grow until all these things are outlasted. That's the whole point of the gospel is that there is nothing in this world that will ultimately remain.

It's being completely transformed and being converted. As in previous episodes that we've already discussed, Christ said that He does have all authority in heaven and on earth, and now He's commanding us in that authority to go out and declare the gospel and to baptize nations and disciple nations. And that includes the people within them.

So Christ's government is increasing and it increases through conversion. And as Spurgeon says, we dare not to say that the same spirit which raised Jesus from the dead does not have the power to convert the world. So Spurgeon is very much this sort of post-millennial, though he might have different flavors of eschatology than we do.

He's definitely very optimistic about the kingdom of God. And you ought to be, that's Bryce and I really are just, this whole series is to fight against these pessimistic, fear-mongering Christians. That's not what the word of God does not teach that and does teach judgment.

Covenant judgment if a nation that has bound themselves to God apostasizes like our nation has, heck yeah, you're gonna get judged, you're gonna have homosexuals, sexual deviancy. Like that's Romans one judgment right there, baby. Like there's nothing else to describe it as.

That can happen. That's the removal of these things so that the Christ kingdom can displace it. That's the whole point is Christ kingdom can, of course the tares still grow, right? But they're being displaced.

That's the whole point. They're being choked out by the consumption of the kingdom. Exactly.

And we must remember in Luke 11, the stronger man has come. If the tares is the kingdom of Satan and he's bound, says he got tied up in Luke 11, that's what Christ did. It's hard to imagine how the marble would blow straight through that when the marble is stronger.

Yeah. And he's a stronger man than the strong man was from Satan. It's hard to imagine how your eschatology can fit into that and what you think the gospel is going to do in the world.

Anyway, I want to highlight this real quick too. When it is talking about peace, there's no peace apart from the human heart being converted to Christ kingdom. So we are talking about individual salvation in real time in the world through the hearts of people being born again.

But it has the human heart again externalizes itself in many different external sense out of the mouth comes the treasures of the heart. So it's not just a spiritual thing, but it is that. It is that.

That's what primary moves it, but it does have very tangible physical manifestations in the world. It will show itself in the world. The kingdom of God can be seen in the world.

Yes. Shine like a light on a hill. And that's the error here is that if it's true that his government begins here in his infancy on the earth, then it necessarily follows that his kingdom is not just a spiritual kingdom.

It's not just a spiritual rain. Yes. So to say that, because the point I was bringing up there is they say it's a spiritual piece.

Therefore it is increasing, but it's increasing in so far as the numbers are being increased in heaven. But that's not what he's talking about here. This is the incarnate physical Christ on earth.

That's what this is talking about. Yeah. Right.

The throne of David was on earth and he expanded his kingdom. Christ's throne is in heaven. How far, how far does that reach? Right.

Where is the heavens over the whole earth? Yeah. The cosmos. David's kingdom was in David's kingdom was not over the whole earth because his throne was not as high.

Yeah. So if Christ is seated at the right hand of the father, his throne is above every throne. And that's why revelation one five, he's the ruler of kings on earth.

So we have to stop doing these ultimately pagan theological exegesis of passages. Yeah. Well, we're doing just these, these gymnastics and we just let the, the Bible speak for itself.

Exactly. Like to, to hell with any sort of theology that it might do damage to. Exactly.

Like if it crushes your, your theology to just accept exactly what the Bible says, let it be destroyed. Let it be destroyed. Let it fall down.

Let the word of God speak. Align yourself with God's. Lean not upon your own understanding, but upon God.

You might not understand how it fits together and meshes together with everything, but Isaiah nine, six and seven is here and you have to deal with it. Yeah. Deal with, how do you deal with that as a Satan is the kingdom of this world and can for whatever God tries to do.

You, you, you cannot understand this text at all. Yeah. If that is your operating framework, that, that the God of this world, the, the mover of this world, the one who calls the shots on earth is Satan.

You need to rethink your eschatology big time. Yeah. If you're at a place like that.

Well, and to this versus very clear right here, maybe your interpretation of second Corinthians four is just wrong. Exactly. When you, when you read that, that Satan is the God of this world, maybe you're just actually not reading the whole context.

Cause if you read it with chapter three and four, you'd understand that clearly this world, first off, it's Aeon, this age is referring to the age of the Jews, the old covenant, right? But this is a prophecy in Isaiah nine of the new covenant. So how about we start doing some, some good exegesis and we stop holding to an infantile eschatology and not realize that Christ is going to convert the world and like what a satanic eschatology to like Satan's very pleased to see many Christians think that he has like a lot of power now and he hasn't been bound by Christ and really, really Jesus is death, error and resurrection on the cross really didn't touch Satan's kingdom when literally all of Jesus's ministry, he says, if you see me cast out demons by the finger of God, then the kingdom, that the kingdom of God was going to pawn you. And that was during his life, how much more when he's victoriously defeated sin, if he's doing that before he defeated sin, he's saying, look, I'm here baby and I'm casting out demons.

What happened when he defeated death? Probably something more substantial, like ripping all the nations away from Satan. That's what I'm saying. Yeah.

You know, so we need to, Satan's very happy to see an eschatology that puts him in a high place, but God's glorified. When you read this verse right here, as they have nine

rightly and repent of your bad understanding of God's work. Yeah.

And this is like, we understand that there's different eschatology forms when it comes to like a pre-millennialism, homilism, post-millennialism, but even more so when it comes to interpretation of the book of revelation. But the sheer fact of the matter is every Orthodox Christian throughout history held to this dominion is not necessarily the specifics of Puritan post-millennialism, but every single, Bryce and I are not sure it's in post-millennialism. Yeah, we do hope to a different flavor of it for sure.

It's much more modern, but, but every single Orthodox Christian has always held to this dominionist eschatology that Christ will win. Yeah. Even Spurgeon, who was a pre-millennial held to this perspective, that is what he taught.

Now he wasn't a post-mill. This doesn't, when we say post-mill, what we're referring to is this dominionist eschatology that Jesus Christ is going to win. It's the optimism.

Every Christian, every Orthodox Christian in history has been optimistic. Yeah. That's just the sheer fact.

Yeah. Now obviously there's different flavors of it. Some commentary why, you know, usually the post-mill is more associated with an optimistic eschatology.

We're placing the kingdom of God before when Christ returns finally. So, so we have to view, right, that millennium, if Christ is reigning, the Satan's bound, then of course the God's kingdom is going to grow. Cause we think we're living in the millennium right now, but your pre-mill does not think the millennium's happened and that Satan's not bound.

They don't think that's happened in Revelation yet. And because of that, they usually do see Satan as still afoot, right? He hasn't been bound. Cause they don't think Revelation, that verse in Revelation has been fulfilled.

So that's why, you know, it's still, it's not, it's not right. It's not completely accurate to equate post-mill dominion theology. But I'm trying to get you guys to understand why we, we do kind of equate it because post-millism is necessarily consistent for, yeah, exactly.

It's consistent. It's consistency. That's what we're trying to highlight.

You can be a pre-mill like Spurgeon and still don't think that Satan's bound. I really would like to, I haven't read his commentary on like what he would say about that verse exactly, but I've read him on heaven and hell and he, he for sure thinks there will be much more people in heaven than hell. He's very confident about the kingdom of God.

Yeah. So, so if Braxton, I would probably just say that's a little inconsistent of his pre-millennialism because Satan's still running the foot and he's not bound. Yeah.

That's a little inconsistent. Well, and I've heard, I've heard that his historic quote unquote pre-millennialism is not actually really what people, it's not actually historic pre-millennialism. Okay.

I've heard that it's kind of inaccurate really to describe as that. It's just kind of hard to really place it. Place what he thinks.

Yeah. Cause he's kind of historicist and a lot of his interpretations, but. Oh, interesting.

Yeah. Well, let's just, let's just leave, oh, well, yeah, let's just leave it there, but do your own, do your own research. Sorry.

Do your own research. I just butchered that word. But start, start digging into some of these texts, like the parable of the mustard seed, like we did last week.

Go listen to that. This text here in Isaiah nine, we're going to continue to go through some of these extremely optimistic dominion minded texts about the kingdom of God. That's really what we're trying to hone in on.

And just remember with the post-mill thing, we're just saying that's consistent dominion eschatology would be post-millennialism. And notice we're not having to jump to a bunch of texts. It's just, we're just literally reading it.

Yeah. Just, this is what it says. So just notice how simplistic this system is because it's just simply what the Bible says.

Yeah. So we're just reading it. We don't have to qualify what the Bible says and say, Oh, it doesn't really mean that.

And then contradict it by quoting another verse. Yeah, exactly. The Bible is not contradictory.

Exactly. The Bible uses verses to contradict it. So when it says that of the increase of his government of peace, there will be no end.

What we say is amen. Amen. Amen, baby.

Good. We hope that was helpful to you guys as you think through this with us and that maybe you're being a little challenged on your eschatology, on kind of what you think, what, what, what is the gospel going to do? That's really the big question of why we're, we're doing this, the gospel and eschatology, because the gospel is the engine that the kingdom of God runs on. That's the message of the kingdom.

That's the, that's the news of the kingdom. That's the edicts of the King, baby. So, um, have that mindset when you think about what's, what does the future hold for us? A Christian world where every nation bends the knee to Christ.

And if you're not a Christian, you're not going to make it. That's, that's what's going to happen to the world guys. Um, that's what this text is.

Isaiah nine is teaching. The world is going to increase in peace, justice and righteousness from the King Jesus. So repent and believe in the King.

Um, okay. I guess we'll leave it there. So thanks for taking this journey with us guys and listen to this episode.

Hope that was edifying and encouraging and challenging. Um, go check me out on Twitter for the King pod. I've also been trying to gab a lot more.

So go on, on gab and look up for the King pod and look at some of the things that I'm posting on there and you can support the podcast that way, just helping it get more, um, you know, views and publicity on some of the social media there. Um, I really am enjoying gab. Um, Andrew Torba is a faithful brother and he's also a post mill by the way, he's post milling his eschatology and he's a Christian.

He's doing really cool things with social media there. So, uh, yeah, go make an account of gab and let's start supporting this guy and let's start just posting good, godly Christian content and shape the culture through media. Cause really that's what the, the, the lefty secular atheist has done.

They've gotten ahold of the arts. Let's get media back, you know, let's, let's extend the kingdom of God to media. So go check me out on gab.

You can go to the website for the King podcast.com and you can, if you have any questions about some of the content today, you can reach me at for the King podcast at chima.com. Thanks so much for listening guys to the King of the ages, immortal, invisible, the only God, honoring glory forever and ever. Amen. And that's all for today.

God bless. God bless. God bless.

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