

Is It Essential to Believe in the Royalty of Jesus?

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I propose to give a scriptural answer to this question, and would invite the candid inquirer and reader to a serious examination of the same. I have no hesitation in giving a positive and unequivocal answer in the affirmative; and this is done, not rashly, but after a long and thorough investigation of the Divine Oracles. It is well known to the reader that there are thousands of professors of religion, of whose piety there can be no doubt, who have never advanced beyond the idea that Jesus is a Savior—that He is *their* Redeemer—that He died to save sinners, and that at some future time He will be their Judge. The idea of his kingship has never entered their brains, except so far, perhaps, as they may have heard it alluded to in the rhapsodies of their preachers, or sung about it in their sacred songs. At any rate, they cannot be said to have any definite belief about it. And there are thousands of others who are willing to admit that Jesus is a king—that He is reigning now, in heaven, and in the hearts of believers; but they at the same time deny that Jesus is coming again to the earth in person to reign over Israel and the nations as a king. This is a fatal mistake of theirs. There is no doctrine more clearly taught in the New Testament than this—that He who once died on the cross for sinners, is the same glorious personage whom God has appointed and anointed to rule the world in righteousness. This I will now proceed to show, and at the same time demonstrate

that a belief of this important truth is necessary to salvation, or the obtaining of eternal life in the kingdom of God.

1. *Jesus of Nazareth was the Messiah of the prophets.* No one who believes in the Bible will deny this. By Bible, I mean Old and New Testaments. Of course, Jews, who reject the Apostolic writings, look upon our Savior as an imposter. They cannot, or will not, see in Him their promised Messiah. Nevertheless, some of their own countrymen, contemporaries of Jesus, said—"We have found the Messiah," and "we have found HIM, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." John i. 41, 45. The Apostles frequently quoted the prophets, and applied the predictions to their Master. Paul, when endeavoring to convince his countrymen, "went into their synagogues on the Sabbath-days, and reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is the Christ." Acts xvii. 2, 3. *Christ* is a Greek word, and means *Anointed*. *Messiah* is the Hebrew term. Jesus was God's Anointed One, as really and certainly as ever David was. See 1 Sam. xvi. 1, 13; Acts x. 38; iv. 26, 27; Psa ii. 2, 6-12. In Heb. i. 8, 9, the language of the Psalmist in Psa. xlv. 6, 7, is applied to Jesus, as follows: "But unto the Son, he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

2. *Jesus Himself claimed to be the Messiah.* When He began his ministry, immediately after his baptism and temptation, He stood up in the synagogue at Nazareth, and read Isa. lxi. 1, 2, and applied the language to Himself. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc. Luke iv. 18, 19. In conversation with the Samaritan woman at Jacob's well, He positively affirms that He is the Messiah.

"The woman says to him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, *I that speak unto thee am he.*" John iv. 25, 26. Again, when on trial before the high priest of the Jews, in answer to the question, "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 61, 62.

3. *The phrases, "the Son of man," "the Son of David," and "the Son of God," were all applied to Jesus, and understood as belonging to the Messiah.* The proof texts are so numerous that I cannot quote a tithe of them, and refer the reader especially to the gospels. I will just refer to a few. In Matt. xvi. 13, Jesus asks his disciples,—“Whom do men say that I, *the Son of Man*, am?” They answered, “Some say, John the Baptist; some Elias; and others, Jeremias, or one of the prophets.” Then He asks, “But whom say ye that I am?” And mark the answer which Peter gave Him. “Thou art the Christ, the Son of the living God.” Jesus called Himself the Son of man, and He was confessed to be the Christ or Messiah, the Son of God. And in verse 27 of this same chapter, He says, “The Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.” And in verse 28 He speaks of the Son of man coming in his kingdom. These texts, and many others where Son of man is mentioned, prove conclusively that the phrase is a synonym of Messiah. On another occasion, Jesus asked the Pharisees, “What think ye of Christ? whose son is he? They say unto him, The son of David.” Matt. xxii. 42. See also John vii. 42; 2 Tim. ii. 8. The Messiah was to spring from David, according to the promise and covenant made with him, as recorded in 2 Sam. vii. 12–16. One of David’s posterity was to occupy his throne, and Jehovah says of him, “I will be his father, and he shall be my son.” This language is quoted by Paul, in Heb. i. 5, and applied to Jesus. It was one special point in Paul’s gospel that Jesus was of the seed of David according to the flesh.

Rom. i. 3; xv. 12; 2 Tim. ii. 8. The genealogies given by Matthew and Luke prove that the son of Mary, and the reputed son of Joseph, is the legal heir to the throne and kingdom of David. See Rev. v. 5; xxii. 16. It was understood by the Jews that their Messiah was to be the Son of God in some sense, and therefore when Jesus claimed to be God's Son, they said He blasphemed; yet He was acknowledged as such by the Father at his immersion in the Jordan, and on the holy mount. John the Baptist saw the Holy Spirit come upon Him in the form of a dove, and he says, "I saw, and bare record that this is the Son of God." And Jesus refers to this when He told the Jews, "Ye sent unto John, and he bare witness unto the truth." He appealed also to the works which He did, in proof of his Sonship. See John ix. 35-37; x. 36. This was one of the charges against Him on his trial. John xix. 7.

4. *The Messiah was to be ruler or king in Israel.* When Nathaniel confessed Jesus, he said, "Rabbi, thou art the Son of God, thou art the *King of Israel.*" John i. 49. And when Jesus approached Jerusalem to attend the last pass-over, and to be Himself slain as our Paschal Lamb, the people went out to meet Him, and cried, "Hosanna! blessed is the King of Israel, that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy king cometh, sitting on an ass's colt." John xii. 13-15. The prophet Micah foretold that the "Ruler in Israel," was to arise out of Bethlehem, and the chief priests and scribes quoted this prophecy to show where the Christ should be born. Micah v. 2; Matt. ii. 6. Jesus was born in Bethlehem, and was honored by the wise men from the East, while yet an infant, as the king of the Jews. See Matt. ii. He said that the Father had appointed Him a kingdom, (Luke xxii. 29, 30), and when before Pilate, He said, "My kingdom is not of this world," (*kosmos*) order, or arrangement of things. Therefore Pilate asked Him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness

unto the truth." John xviii. 36, 37. Hence He was crucified on this accusation, written in three languages, and placed over his head, "*Jesus of Nazareth, the King of the Jews.*" John xix. 19. The apostles preached about Him as a king, as having a kingdom, and as reigning; and John in Rev. i. 5, calls Him "the prince of the kings of the earth." And in Rev. xix. 16, He is styled, "King of kings, and Lord of lords." Much might be quoted from the prophets to show that the promised Coming One was to be a royal personage; but this is almost unnecessary. Balaam spoke of a star and sceptre which should rise out of Israel, and that "out of Jacob shall he come that shall have dominion." Num. xxiv. 18, 19. Isaiah prophesied of a child to be born, and a son given, on whose shoulder the government should rest, and who should sit upon the throne of David, to order and to establish his kingdom with judgment and justice. Isa. ix. 6, 7. Jeremiah predicted the coming of a king of David's stock, who should reign and prosper, and in whose days Judah should be saved, and Israel dwell safely. Jer. xxiii. 5, 6. And Daniel was informed by the angel Gabriel of the time when "Messiah the Prince" should come. Dan. ix. 25, 26. And when the time was fulfilled, this same messenger was sent to Mary, the mother of Jesus, to inform her that she had been chosen of God to give birth to this mighty Prince, whose name was to be called JESUS, "for he shall save his people from their sins. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33. This definitely and absolutely attaches the royalty, the throne, the kingdom to the name and person of Jesus. Surely there can be no doubt of this.

5. *I proceed now to prove the proposition that the belief of this important truth is essential to salvation.* It must be borne in mind that the various terms made use of and applied to Jesus — such as *Christ, Messiah, Anointed, Son of man, Son of God, King of Israel, King of the Jews, Ruler,*

Governor, Prince of the kings of the earth, as well as the passages which speak of his kingdom, reign and rule over Israel upon the throne of David, imply his kingship. (1.) Jesus said to the Jews, "If ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. . . . Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he." John viii. 24-26. This "lifting up," referred to his crucifixion. The Jews said, "We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" John xii. 32-34. They thought the Messiah should live for ever, and could not receive the teaching about Him being cut off for the sins of the people; hence they stumbled at that stumbling-stone. They rejected Jesus, saying to Pilate, "We have no king but Cæsar." John xix. 15, 12. And when Pilate was writing his accusation, the chief priests said, "Write not, The King of the Jews; but that he said, I am King of the Jews," ver. 21. Nevertheless, his claim was true; proved by the united testimony of the Father, the angel Gabriel, John the Baptist, Himself, his works and his disciples. Therefore, those who rejected Him, rejected the salvation offered by Him, judging themselves unworthy of eternal life. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

2. The disciples received Jesus as God's Son, and confessed Him as *the Christ*. They could all say—"We believe and are sure that thou art that Christ, the Son of the living God." John vi. 69; Matt. xvi. 16; John xi. 27. "Whosoever believeth that Jesus is the Christ, is born (begotten) of God." 1 John v. 1. Again, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John iv. 15. Here "*Son of God*," and "*the Christ*," are equivalent terms; and it would be absurd to say that a person could believe that Jesus is the Messiah, and not believe or confess Him to be the Son of God;

or on the contrary, to confess Him as God's Son, and not receive Him as God's Anointed. The Apostle John says that he wrote about the signs or miracles which Jesus did, "that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." John xx. 30, 31. And he very forcibly asks in one of his letters, "Who is a liar but he that denieth that Jesus is the Christ? 1 John ii. 22.

3. Salvation is predicated upon the belief and obedience of the gospel. "He that believeth and is baptized shall be saved." Mark xvi. 16. "The Gospel is the power of God unto salvation unto every one that believeth." Rom. i. 16. The gospel is defined to be "glad tidings concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12. The Apostle Paul preached the kingdom and name of Jesus wherever he went, and boldly declared to the Jews that Jesus whom they had crucified was their Messiah. Hence he said, "we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i. 23, 24. Mark how Paul expresses it—"Christ crucified," not *Jesus*. The Jews knew that Jesus had been crucified, for his blood was shed by them; but that He was the Christ, they denied. But Paul constantly affirmed that Jesus was the Christ, and reasoned with them out of the Scriptures, showing "that Christ must needs have suffered, and risen again from the dead." Acts xvii. 3. And on one occasion, at Antioch, after he had showed to them that Jesus had descended from David, and how they had verified the Scriptures in causing his death, although Pilate declared his innocency, he affirmed and proved his resurrection from the dead, and then added, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38, 39. Now what did Paul want these Jews to believe? Was it not that Jesus whom they had crucified

was their Messiah or King? Their salvation depended on the belief of this truth. So also our safety hangs upon it.

4. Salvation is offered and obtained through the name of the Lord Jesus. The Corinthians were washed, sanctified, and justified in the name of the Lord Jesus. But how? In this manner. Jesus after his resurrection sent his Apostles to preach "repentance and remission of sins *in his name* among all nations, beginning at Jerusalem." Luke xxiv. 47. And we read that a few days after this they did so. A crowd of heart-pierced Jews who had heard the Word preached, and were convinced they had murdered their King, inquired of the Apostles what they should do. The answer was—"Repent, and be baptized every one of you *in the name of Jesus Christ for the remission of sins.*" They were to be washed, and thus justified in the name of that Jesus whom they had rejected. On another occasion, only a few days after this, Peter boldly declared before the rulers and elders of Israel, that Jesus Christ of Nazareth, whom they had crucified, but whom God had raised from the dead, was the stone set at naught by them as builders, but had become the head of the corner. "Neither is there salvation in any other." And again Peter declared to Cornelius and his friends, that "to him (the anointed Jesus) give all the Prophets witness, that *through his name* who-soever believeth in him shall receive remission of sins. Acts x. 43. The Samaritans and Ephesians were baptized in the name of the Lord Jesus. Acts viii. 16; xix. 5. This is the way all disciples put on Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. Thus we become joint-heirs with Him; and "if we suffer, we shall also reign with him." 2 Tim. ii. 12; Rom. viii. 17. Without enlarging any further, enough has been drawn from the Scriptures to establish the point, that *it is essential to believe in the Royalty of Jesus.* Take this away from Him, and it robs Him of his power & save—robs Him of that reward given by the Father for his obedience unto death; "for God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of beings in heaven and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 9, 10.

Reader, may you and I be of the Philadelphian class of believers, who may keep the word of Jesus, and not deny *his name*, so that we may be kept by Him from the hour of temptation which is coming upon all the world, to try them that dwell upon the earth. Rev. iii. 10.