

**MESSIAH THE PRINCE,**  
Or, The Mediatorial Dominion of Jesus Christ.  
By William Symington.  
Sabbath Afternoon Studies: Part 35.

CONCLUSION.

*Let the children of Zion be joyful in their King!* No language can more suitably express the state of emotion, which a proper review of the foregoing chapters would seem calculated to produce, in the breast of a saint. It is only a child of God, indeed, who can feel joyful at the contemplation of any view of the Saviour's character; but every such individual must find, in that which is here presented, abundant cause of grateful and complacent delight. The very place which the regal office of the Mediator holds in the economy of redemption; his glorious and divine qualifications; and the nature, extent, and perpetuity of his dominion, are all fitted to awaken this pious emotion. ► Authority is thus given to the messages of grace and salvation, by which dignity, force, and efficacy are so secured to them, that the messenger may well be hailed, in the language of entire satisfaction, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!' [Isa. 52.7.] The subject we have had under review, is well calculated, also, to furnish us with a criterion by which to test the character, both of churches and individuals. Professing Christian communities are deserving of esteem, in proportion as their principles and usages bring to light the mediatorial dominion of the Messiah; and persons are entitled to our regard, in proportion as they give evidence of taking pleasure in, and yielding obedience to, the Prince of life.

How admirably fitted, too, to yield abundant consolation! Are the children of God in want? It cannot but rejoice them to know, that the spiritual Joseph is ruler over all the land, has under his management the store-houses of nature and grace, and is ready to satisfy every longing soul with ample supplies of wisdom, pardon, holiness, joy, and strength. 'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month, and the floors shall be full of wheat, and the fats shall overflow with wine and oil.' [Joel 2.23-24.] ► Are they placed amid temptations and trials? No consideration, surely, can be more soothing, than that their Lord reigns, and has every circumstance that can occur, every enemy that can arise, completely under his control. 'God is our refuge and our strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake at the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the

midst of her; she shall not be moved: God shall help her, and that right early.' [Psalm 46.1-5.] Are they led to anticipate a future world? Through faith in the Lord God omnipotent who reigneth, they may confide, in being safely preserved amid the conflict of the present state, being carried successfully forward to full and final victory over every foe, and being introduced at last into all the joys of a never-ending triumph. 'Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!' [Isa. 62.11; Psalm 45.14-15; Matth. 25.34.]

Where joy in Messiah the Prince, on such grounds, is felt, the children of Zion can be at no loss to find sufficient opportunities of giving expression to their feelings. By contending for the honours of his regal character; by embracing every opportunity of talking of his qualifications, rights, and acts; by speaking to others, like loyal subjects, of the glory of their Prince; by endeavouring to diffuse correct sentiments, respecting his kingdom and reign, among their friends and fellow-Christians; by standing up, in the midst of enemies, for his crown rights and royal prerogatives; by cherishing the memory, and imitating the example, of those who, in troublous times, contended earnestly for the regal honours of the Mediator, and, rather than forego one iota of his claims, took joyfully the spoiling of their goods, and magnanimously embraced the scaffold and the stake; by cultivating an enlightened zeal for the extension of Messiah's visible kingdom in the world; and, above all, by promptly submitting to his government, conscientiously observing his institutions, dutifully obeying his commands, and looking eagerly forward to being under his eternal reign in glory;—by such means as these, has every one full opportunity of giving decided expression to his complacent and grateful delight in the mediatorial dominion of Messiah the Prince. Let us see to it, that we improve this opportunity.

Nor let us be satisfied with anything short of an entire and implicit surrender of our hearts to King Jesus. It is possible for the subject of an earthly monarch to make a fair show of loyalty, openly to profess allegiance, and loudly to shout attachment, and yet, all the while, to be treating with contempt the institutions of his country, living in daily disobedience to the laws of the land, and perhaps secretly plotting the overthrow of the throne. The subject in profession may be a rebel at heart. In like manner, if we are not complying with the requirements of the Gospel; if we are not having it as our study to believe and repent; if we are not walking worthy of the vocation wherewith we are called; if we are not living holy and obedient lives, in all godliness and honesty; we are unequivocally saying with our actions, what we should perhaps shudder to pronounce with our lips, *We will not have this King to reign over us!* It is, alas! too common for men to shew a willingness to be interested in Christ as a *Priest*, while they obstinately refuse to submit to him as a *King*. They would gladly be *saved* from a coming wrath, but they are utterly indisposed to *obey*. Let them know that these things are inseparable; that the one cannot be had without the other; and that such as will not accept of Christ in *all* his

characters, shall never obtain an interest in him in *any*. ► If we are not the subjects, we are the enemies of this King; and, if his subjects have reason to rejoice, his enemies have reason to tremble. *Thine arrows are sharp in the heart of the King's enemies.* [Psalm 45.5.] Let us reflect, whose authority it is we despise; whose institutions we contemn; whose laws we disobey. They are his, who has all power in heaven and in earth; who can break us with his rod of iron, and dash us in pieces like a potter's vessel; who can crush us in our impotent rebellion with one stroke of his power, and with one breath of his mouth can bid us away into never-ending ruin. 'He must reign till all his enemies be made his footstool. Those mine enemies which would not that I should reign over them, bring hither and slay them before me.' [1 Cor. 15.25; Psalm 110.1; Luke 19.27.] These are not empty threats. They are the words of him who cannot lie. They shall be fulfilled, to the utter dismay of all who refuse to submit to the sceptre of the Messiah.

O thou benign Prince! enable us to escape this fearful doom; put forth thine efficacious grace in our hearts. Make us a willing people in the day of thy power. May we raise, instead of the shriek of misery, the hymn of triumph, *Alleluia! salvation, and glory, and honour, and power, unto the Lord our God. Alleluia! for the Lord God omnipotent reigneth!* [Rev. 19.1,6.] We hail thee, Sovereign of our hearts; we abjure for ever all other lords who have had dominion over us, and declare from the heart, WE HAVE NO KING BUT JESUS!

Μόνω τῷ Θεῷ δόξα.

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### Supplement: Excerpt from Sermon 17 of John Flavel's Fountain of Life

Of the Kingly Office of Christ as it is Executed Spiritually upon the Souls of the Redeemed.

*Inference 1. How great is their sin and misery who continue in bondage to sin and Satan and refuse the government of Christ!* Who had rather sit under the shadow of that bramble, than under the sweet and powerful government of Christ. Satan writes his laws in the blood of his subjects, grinds them with cruel oppression, wears them out with bondage to divers lusts, and rewards their service with everlasting misery. And yet how few are weary of it, and willing to come over to Christ! "Behold (saith one of Christ's heralds) Christ is in the fields sent of God to recover his right and your liberty. His royal standard is pitched in the gospel, and proclamation made, that if any poor sinners, weary of the Devil's government, and laden with the miserable chains of his spiritual bondage, (so as these irons of his sins enter into his very soul, to afflict it with the sense of them) shall thus come and repair to Christ, he shall have protection from God's justice, the Devil's wrath, and sin's dominion; in a word, he shall have rest, and that glorious," Isa. 11.10.

And yet how few stir a foot towards Christ, but are willing to have their ears bored, and be perpetual slaves to that cruel tyrant? O when will sinners be weary of their bondage, and sigh after deliverance! If any such poor soul shall read these lines, let them know, and I do proclaim it in the name of my royal Master, and give him the word of a King for it, he shall not be

rejected by Christ, John 6.37. Come, poor sinner, come, the Lord Jesus is a merciful King, and never did, nor will hang up that poor penitent, that puts the rope about his own neck, and submits to mercy.

*Inference 2. How much does it concern us to enquire and know whose government we are under, and who is king over our souls; Whether Christ or Satan be in the throne, and sways the sceptre over our souls?*

Reader, the work I would now engage thy soul in, is the same that Jesus Christ will thoroughly and effectually do in the great day. Then will he gather out of his kingdom every thing that offends, separate the tares and wheat, divide the whole world into two ranks or grand divisions, how many divisions and subdivisions soever there be in it now. It nearly concerns thee therefore to know who is Lord and King in thy soul. To help thee in this great work, make use of the following hints; for I cannot fully prosecute these things as I would.

1. "To whom do you yield your obedience? His subjects and servants ye are to whom ye obey," Rom. 6.16. It is but a mockery to give Christ the empty titles of Lord and King, whilst ye give your real service to sin and Satan. What is this but like the Jews, to bow the knee to him, and say, *Hail master*, and crucify him? "Then are ye his disciples, if ye do whatsoever he commands you," John 15.14. He that is Christ's servant in jest, shall be damned in earnest. Christ does not compliment with you; his pardons, promises, and salvation are real; O let your obedience be so too! Let it be sincere and universal obedience; this will evidence your unfeigned subjection to Christ. Do not dare to enterprise any thing, till you know Christ's pleasure and will, Rom. 12.2. Enquire of Christ, as David did of the Lord, 1 Sam. 23.9-11. Lord, may I do this or that? or shall I forbear? I beseech thee tell thy servant.

2. *Have you the power of godliness, or a form of it only?* There be many that do but trifle in religion, and play about the skirts and borders of it; spending their time about jejune [*dull, juvenile*] and barren controversies: but as to the power of religion, and the life of godliness, which consist in communion with God in duties and ordinances, which promote holiness, and mortify their lusts, they concern not themselves about these things. But surely "the kingdom of God is not in words, but in power," 1 Cor. 4.20. It is not meat and drink, (i.e. dry disputes about meats and drinks) "but righteousness and peace, and joy in the Holy Ghost; for he that in these things serves Christ, is acceptable to God, and approved of men," Rom. 14.17,18. O I am afraid when the great host of professors shall be tried by these rules, they will shrink up into a little handful, as Gideon's host did.

3. *Have ye the special saving knowledge of Christ?* All his subjects are translated out of the kingdom of darkness, Col. 1.13. The devil, that ruleth over you in the days of your ignorance, is called *the ruler of the darkness of this world*; his subjects are all blind, else he could never rule them. As soon as their eyes are opened, they run out of his kingdom, and there is no retaining them in subjection to him any longer. O enquire then whether you are brought out of darkness into this marvellous light! do you see your condition, how sad, miserable, wretched it

is by nature? do you see your remedy, as it lies only in Christ, and his precious blood? Do you see the true way of obtaining interest in that blood by faith? does this knowledge run into practice, and put you upon lamenting heartily your misery by sin? thirsting vehemently after Christ and his righteousness? striving continually for a heart to believe and close with Christ? This will evidence you indeed to be translated out of the kingdom of darkness into the kingdom of Christ.

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Excerpts from: A Sermon on the Mediatorial Kingdom and Glories of Christ.

By Samuel Davies, on John 18.37: Pilate therefore said unto him, &c.

Preached in Hanover, Virginia, May 9, 1756.

(Exhibiting the Same 'Kingdom' Distinctions which Reformed Presbyterians Assert.)

There is one character under which [Christ] is uniformly represented, both in the Old and New Testament, and that is, that of a King, a great King, invested with universal authority. And upon his appearance in the flesh, all nature, and especially the gospel-church, is represented as placed under him, as his kingdom. Under this idea the Jews were taught by their prophets to look for him; and it was their understanding these predictions of some illustrious king that should rise from the house of David, in a literal and carnal sense, that occasioned their unhappy prejudices concerning the Messiah as a secular prince and conqueror.

Under this idea [of a great King] the Lord Jesus represented himself while upon earth, and under this idea he was published to the world by his apostles. The greatest kings of the Jewish nation, particularly David and Solomon, were types of him: and many things are primarily applied to them, which have their complete and final accomplishment in him alone. It is to him ultimately we are to apply the second psalm: "I have set my King," says Jehovah, "upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession:" Psalm 2.6,8. &c. &c.

The hundred and tenth Psalm is throughout a celebration of the kingly and priestly office of Christ united. *The Lord*, says David, *said unto my Lord*, unto that divine person who is my Lord, and will also be my son, *Sit thou at my right hand*, in the highest honour and authority, *until I make thine enemies thy footstool*. Rule thou in the midst of thine enemies. *Thy people shall be willing in the day of thy power*, and submit to thee in crowds as numerous as the drops of the morning dew. Psalm 110.1-3. The evangelical prophet Isaiah is often transported with the foresight of this illustrious King, and the glorious kingdom of his grace:—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. 9.6,7. This is he who is described as another David in Ezekiel's prophecy, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen. And I will make them one nation—and one

king shall be king to them all, even David my servant shall be king over them.” Ezek. 37.21,22,24.

Peter boldly tells the murderers of Christ, “God hath made that same Jesus whom ye have crucified, both Lord and Christ,” Acts 2.36; “and exalted him, with his right hand, to be a Prince and a Saviour.” Acts 5.31. And Paul repeatedly represents him as advanced “far above principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to his church. Eph. 1.21,22; Phil. 2.9-11. Yea, to him all the hosts of heaven, and even the whole creation in concert, ascribe “power and strength, and honour, and glory,” Rev. 5.12. &c. &c.

Thus you see, my brethren, by these instances, selected out of many, that the kingly character and dominion of our Lord Jesus runs through the whole Bible. That of a king is his favourite character, in which he glories, and which is the most expressive of his office. And this consideration alone may convince you that this character is of the greatest importance, and worthy of your most attentive regard. ¶ It is the mediatorial kingdom of Christ that is here intended, not that which as God he exercises over all the works of his hand; it is that kingdom which is an empire of grace, and administration of mercy over our guilty world. It is the dispensation intended for the salvation of fallen sinners of our race by the gospel; and on this account the gospel is often called the kingdom of heaven; because its happy consequences are not confined to this earth, but appear in heaven in the highest perfection, and last through all eternity. &c. &c. Though the immediate design of this kingdom is the salvation of believers of the guilty race of man, and such are its subjects in a peculiar sense; yet it extends to all worlds, to heaven, and earth, and hell. The whole universe is put under a mediatorial head; but then, as the apostle observes, “he is made head over all things to his church,” Eph. 1.22; that is, for the benefit and salvation of his Church.

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#### Discussion Questions:

1. What feelings ought to be experienced by the child of God when considering Christ as King?
  - A. It should make him joyful, and be a cause of grateful and complacent delight.
2. For what reasons should Christ’s kingship give believers consolation?
  - A. Because he is able to provide for all their needs, overcome every trial and temptation, and preserve them in all things until they come to the future world which is promised.
3. How should the child of God give expression to his feelings of joy about Messiah’s kingship?
  - A. He should take every opportunity to contend for Christ’s honor, talk of his qualifications, endeavor to diffuse correct sentiments, cherish the memory of those who have contended for the regal honors of the Mediator, and especially submit to Christ’s government in his own conduct.
4. What must be learned from the case of a subject of an earthly king making a vain show of loyalty?
  - A. We must ensure the entire and implicit surrender of our hearts to Christ, and not deceive ourselves with an impressive profession used to cover the fact that we are still only rebels at heart.