

“WHOSE RIGHT IT IS”, #1

INTRODUCTION

One time in the Bible, the expression, “Whose Right It Is”, is found. Those who have studied the errors of “Pre-Millennialism” may recall this expression, which is found in Ezek. 21:27, in a prophecy of the coming Messiah anticipated by the Jews, as being one who would **not** reign in “Judah”. We shall analyze the words, “WHOSE RIGHT IT IS” as it pertains **to** the Messiah the Jews expected. In the first century. The Jews basically rejected Jesus as the Messiah, as they were expecting an earthly king, to rule “in Judah”, even though God had said no king in the ancestral line of Judah would successfully reign in Judah after Coniah, while Zedekiah was merely a “puppet king” under the Babylonian empire. Now let’s study the text as it pertains to Jesus.

DISCUSSION

I. In the first place, we shall see “WHOSE RIGHT IT IS” to reign as King in heaven.

Ezek. 21:25-27: “Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity shall end, thus says the Lord God, ‘Remove the turban, and take off the crown; Nothing shall remain the same. Exalt the humble, and humble the exalted. Overthrown, overthrown, I will make it overthrown! It shall be no longer, Until He comes **whose right it is**, And I will give it to Him.” (NKJV)

- A. The passage predicts the **end** of the reign of the puppet prince (or king) Zedekiah, but Coniah, the last legal king, would have no descendants ruling and prospering in Judah.
1. The last legitimate king of Judah was Jeconiah (or Coniah), but none of his lineage would prosper, “sitting on the throne of David , And ruling anymore in Judah” (Jer. 22:28-30).
 - a. God’s kingdom had been established, and being established, the proper Prince or King would of necessity be **on** “the throne of David”, and **of** the lineage of “Coniah.” (2 Sam. 7:12-17).
 - b. These words God spoke through Nathan **to** David, with several important points.
 - 1) 1st, the legitimate king would be a descendant (“seed”) of David, after his death. v. 14.
 - 2) 2nd, the king would be involved in a “Father-Son relationship”.
 - 3) 3rd, the kingdom involved would endure “forever.”
 2. He would reign, but it would **not** be “in Judah” (Jer. 22:30)
- B. Christ is the fulfillment of this prophecy, “whose right it is.”
1. Jeremiah did not say a descendant of Coniah would **not reign at all**, but that he would not “prosper” or have success, “sitting on the throne of David, and ruling anymore in Judah.” (Jer. 22:28-30)
 - a. Jesus **was** of the line of Coniah (Matt. 1:11-16),.
 - 1) Coniah was **written** “childless” FOR the record of a descendant on the throne in Judah (as was the record of Melchizedek’s birth and death. Cf Heb. 7:3, 8).
 - 2) He did have descendants, but the **One** that would reign somewhere else than “in Judah” was **Jesus**.
 - b. But, He did **not** prosper or rule **“in Judah”**, meaning His rule was from somewhere else—namely **“in heaven”** (Heb. 8:1-4; 1 Pet. 3:22)
 2. He is the only **“One”** whose right it is to rule, and He has no successors on earth, in Rome, in Judah, or anywhere else in the world.

II. In the second place, let's look at the KINGDOM (which has a "right" to exist, IF the King has the "right" to rule over such a kingdom).

John 18:36: "Jesus answered, **My kingdom** is not of this world: if **my kingdom** were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is **my kingdom** not from hence."

- A. In this passage, Jesus uses the term "my kingdom" 3 times, and in all 3 times reminds Pilate that His kingdom was **not** of this world, or was not an earthly kingdom.
1. His kingdom was to be the one Daniel had foretold, that would begin in the rule of the Roman empire, which would be between 34 BC and 476 AD.
 2. His kingdom was the one He promised the disciples that **He** would build in Matt. 16:18-19 (Read and analyze)
 - a. The kingdom was to come with **power**. Mark 9:1; Luke 24:49; Acts 1:6-8
 - b. The power came on **Pentecost day** in Acts 2, meaning that whatever came, it would involve the kingdom. Acts 2:1-4; 47
 3. The kingdom is called by various terms in the scripture.
 - a. It is called the kingdom of "God" because it was **of** God.
 - b. It is called the kingdom of "heaven" because it came **from** heaven, and was ruled from heaven."
 - c. It is called the kingdom of "Christ" because Christ established it, and was to rule over it till the end of the world.
- B. The "church" is the earthly phase of the kingdom, and the heavenly phase describes the redeemed in heaven after the end of time.
1. The kingdom existed **on earth** in the first century, and still exists today. Col. 1:13; Heb. 12:28
 2. The kingdom will exist **in heaven** in its glorious state. 2 Tim. 4:18

CONCLUSION

- I. The kingdom **on** earth, but **of** heaven, is entered by the "new birth." John 3:3-5
- II. The kingdom in heaven will be enjoyed by those faithful to the Lord while on earth.
1 Cor. 15:23-24
- III. Extend the invitation.

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