when he said of him, "Behold an Israelite indeed, in whom is no guile!" This man whose sincerity merited such an acclamation from the Christ said to the Christ, "Thou art the Son of God: thou art the King of Israel." Nathaniel was not rebuked nor did Christ fail to accept his recognition, but rather declared to him that he was to see much more glory revealed in the King of Israel. Said Christ to Nathaniel: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Students are agreed that the "wise men from the east" were men from Medo-Persia, of Israel stock, who had come to see the King who had been born for the redemption of Israel. Ten-tribed Israel had been taken captive into that very region about 700 years before Christ's birth. It was Israel who was waiting for the revelation of this King. Therefore, the coming of the Wise Men to Jerusalem is most significant and in keeping with Israel's history, for it is to Israel that the prophecies were revealed, and it is to them that they were written.

It was to Israel that Christ gave this commission: "Go ye into all the world, and preach the gospel to every creature." It was they, and still is, who have obeyed this commission to whatever extent it has been obeyed with few exceptions. Salvation, righteousness, strength, glory, security, redemption, and all else that Israel needs as a Kingdom is provided in and by the King of Israel. David sums it up beautifully in these few brief verses of Psalm 89:

"Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our king." (Psalm 89:13–18)

Christ Is The King of Nations

Jeremiah 10 tells us that the heathen are dismayed at the signs of heaven and that the customs of the people are vain. Israel is warned: "Learn not the way of the heathen and be not dismayed at the signs of heaven." Concerning the idols of the heathen God says, "Be not afraid of them; for they cannot do evil, neither also is it in them to do good."

In view of the vanity and hopelessness of the heathen and their gods, Jeremiah draws this powerful conclusion: "Foreasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O King of nations?"

Kingdoms have crumbled and decayed, kingdoms are crumbling and decaying, and kingdoms will continue to crumble and decay. What is true of the kingdoms of men is true of the kingships of earthly rulers. Only One holds the Kingship that heads a Kingdom which is not subject to decay: the Scriptures call him King of nations. "Wherefore God also 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 things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9–11)

"For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Romans 14:11) "Unto me every knee shall bow, every tongue shall swear." (Isaiah 45:23)

The subject of Christ as King of Nations considered in the light of secular and sacred history would afford endless pages of conclusive discussion. His Kingship is absolute.

Jeremiah 10 not only entitles Christ as King of nations but as King everlasting as well. The majesty of His eternal kingship is Christ's because of merit. Verses 10 through 12 list the merits which qualify for the title of Everlasting King:

"The Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."

Who else could be King Eternal?

Christ Is The King of Storm

During His first advent our King demonstrated His kingship over the elements. The wind and the waves of the Sea of Galilee obeyed His "peace, be still." He walked upon the contrary, tossing waves to go to His disciples who were struggling against the elements in the midst of the sea. So frightened were they at the sight of One walking upon the water that the Scriptures relate, "They cried out in fear." Imagine how they felt when Jesus said, "Be of good cheer; it is I; be not afraid!" Trembling, impetuous Peter said, "Lord if it be thou, bid me come unto thee on the water." And He said, "Come."

So long as Peter kept his eyes on the King of Storm he walked upon the water, but when he looked on the waves he lost faith and began to sink. "O thou of little faith, wherefore did thou doubt" asked Jesus as He stretched forth His hand and lifted doubting Peter out of the waves. Could it be that Peter doubted that Christ was King of the storm? When Christ entered the ship with Peter we learn that all in the ship "came and worshipped Him." As King he received their worship.

Christ Is King of Earth

Twice, in the 46th Psalm, Christ is referred to as "King of all the earth." It is He who shall "subdue the people under us, and the nations under our feet," writes the psalmist.

Verses 2 and 6 of Psalm 45 have this to say about the King of all the earth: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever . . . Thy throne, O God is for ever and ever: the sceptre of thy kingdom is a right sceptre."

Christ Is The King of Glory

The great choirs in ancient Israel used to sing so majestically, in antiphanol arrangement, "The King of Glory." By reading the 24th Psalm we can draw somewhat of a conclusion of how it must have sounded. Imagine, if you can, hundreds of trained voices singing under the anointing of the Holy Spirit such words as these: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

Replying to them came other voices, strong and clear, asking, "Who is this King of glory?" Then back came the answer with ever increasing volume: "The Lord strong and mighty, the Lord mighty in battle." Again came the question, "Who is this King of glory?" Then with all the skill and power that mortal voice and tongue could employ, the climax of the Psalm resounded in full and glorious harmony, "The Lord of hosts, he is the King of glory."

Such were the songs of Israel in days gone by, such shall they be again in the Kingdom. Catching an even fuller view of the King of Glory, the psalmist exultantly proclaims:

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made them a decree which shall not pass.

"Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapour; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl:

"Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven." (Psalm 148:1–13)

Christ Is King of Creation

Writing to the Colossians, Paul is inspired to write of Christ: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

The apostle John elucidates upon Christ's kingship in creation in these words: "All things were made by him; and without him was not any thing made that was made." What statement could be more inclusive? "All things," that includes everything that is created.

Christ Is the King of Angels

The angel Gabriel announced to Mary that her womb was to cradle Christ's garment of humanity. An angel instructed Joseph how to protect Mary and the child. The angel Gabriel testified to Zacharias that he stood at attention in the presence of God that he might be ready to carry messages from God to men. It was the angel of the Lord that came upon the slumbering shepherds with good tidings of great joy which was to be to all people. Suddenly, with this angel appeared a multitude of the heavenly hosts praising God, and saying, "Glory to God in the highest."

DAILY ENJOYMENT

"Who giveth us richly all things to enjoy."
I Timothy 6:17

Our Lord Jesus is ever giving and does not for a solitary instant withdraw His hand. As long as there is a vessel of grace not yet full to the brim, the oil shall not be stayed.

He is a sun ever-shining; He is manna always falling round the camp; He is a rock in the desert, ever sending out streams of life from His smitten side; the rain of His grace is always dropping;