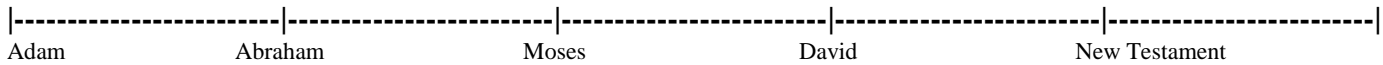


Christ as King

(1) When does the idea of *kingship* first appear in the Bible?



1 Samuel 8:4-5

⁴Then all the elders of Israel gathered together and came to Samuel at Ramah ⁵and said to him, “Behold, you are old and your sons do not walk in your ways. Now **appoint for us a king** to judge us like all the nations.”

Deuteronomy 17:14-20

¹⁴When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, “I will set a king over me, like all the nations that are around me,”¹⁵ **you may indeed set a king over you whom the LORD your God will choose.** One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother.

¹⁶Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, “You shall never return that way again.”¹⁷ And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.

¹⁸And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. ¹⁹And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, ²⁰that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

Genesis 49:10

¹⁰**The scepter shall not depart from Judah,** nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

Genesis 17:6

⁶I will make you exceedingly fruitful, and I will make you into nations, and **kings shall come from you.**

Genesis 1:26-28

²⁶Then God said, “Let us make man in our image, after our likeness. And let them have **dominion over** the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷So God created man **in his own image,**
in the image of God he created him;
male and female he created them.

²⁸And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and **subdue it and have dominion over** the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

Psalms 8:4-8

⁴What is man that you are mindful of him,
and the son of man that you care for him?
⁵Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honor.
⁶You have given him **dominion** over the works of your hands;
you have put all things under his feet,
⁷all sheep and oxen,
and also the beasts of the field,
⁸the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.

(2) No Mere King – Israel’s Cosmic King

2 Samuel 7:8-16

¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and **I will establish the throne of his kingdom forever.**

¹⁴ **I will be to him a father, and he shall be to me a son.** When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ **And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”**

Daniel 2:31-44

³¹ You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. ³² The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, ³³ its legs of iron, its feet partly of iron and partly of clay.

³⁴ As you looked, **a stone was cut out by no human hand,** and it struck the image on its feet of iron and clay, and broke them in pieces. ³⁵ Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But **the stone that struck the image became a great mountain and filled the whole earth.**

⁴⁴ The God of heaven will set up **a kingdom that shall never be destroyed,** nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and **it shall stand forever.**

Psalm 110

¹ *A psalm of David.*

The LORD says to my Lord:

“Sit at my right hand,

until I make your enemies your footstool.”

² The LORD sends forth from Zion your mighty scepter.

Rule in the midst of your enemies!

³ Your people will offer themselves freely

on the day of your power,

in holy garments;

from the womb of the morning,

the dew of your youth will be yours.

⁴ The LORD has sworn

and will not change his mind,

“You are a priest forever

after the order of Melchizedek.”

⁵ The Lord is at your right hand;

he will shatter kings on the day of his wrath.

⁶ He will execute judgment among the nations,

filling them with corpses;

he will shatter chiefs

over the wide earth.

⁷ He will drink from the brook by the way;

therefore he will lift up his head.

(3) Jesus is King

John 1:49-51

⁴⁹ Nathanael answered Jesus, “Rabbi, you are **the Son of God!** You are **the King of Israel!**” ⁵⁰ Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”
⁵¹ And Jesus said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on **the Son of Man.**”

Matthew 16:15-17

¹⁵ Jesus said to his disciples, “But who do you say that I am?” ¹⁶ Simon Peter replied, “You are **the Christ, the Son of the living God.**” ¹⁷ And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.”

John 4:25-26

²⁵ The woman at the well said to him, “I know that the **Messiah** is coming (he who is called **Christ**). When he comes, he will tell us all things.” ²⁶ Jesus said to her, “**I who speak to you am he.**”

(4) The cosmic rule of Jesus Christ

Ephesians 1:20-23

²⁰ God raised Christ from the dead and seated him at his right hand in the heavenly places, ²¹ far **above all rule and authority and power and dominion**, and above every name that is named, not only in this age but also in the one to come. ²² And **he put all things under his feet** and gave him as head over all things to the church, ²³ which is his body, the fullness of him who fills all in all.

1 Peter 3:21-22

²¹ Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, ²² who has gone into heaven and is at the right hand of God, **with angels, authorities, and powers having been subjected to him.**

1 Corinthians 15:20-27

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

²⁴ Then comes the end, when he delivers the kingdom to God the Father **after destroying every rule and every authority and power.** ²⁵ For he must reign until he has put **all his enemies under his feet.** ²⁶ The last enemy to be destroyed is death. ²⁷ For “God has put all things in subjection under his feet.”

Genesis 3:15

¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; **he shall bruise your head**, and you shall bruise his heel.

(5) Christ is a paradoxical king

Matthew 27:27-37

²⁷ Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. ²⁸ And they stripped him and put **a scarlet robe** on him, ²⁹ and twisting together **a crown of thorns**, they put it on his head and put **a reed in his right hand.** And kneeling before him, they mocked him, saying, “**Hail, King of the Jews!**” ³⁰ And they spit on him and took the reed and struck him on the head. ³¹ And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

³⁷ And over his head they put the charge against him, which read, “This is **Jesus, the King of the Jews.**”

Colossians 2:13-15

¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.**

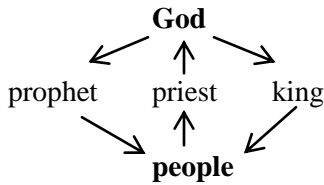
Notes:

Introduction

This is an *enormous topic*, far too much to cover in just two classes.

Christ as King, one could argue, is the *dominant message* of the Bible and the essence of the gospel.

We are looking at the **mediatory offices** of Christ.



This is “biblical theology,” which looks at threads weaving through Scripture, finding their resolution in Christ.

(1) When does the idea of *kingship* first appear in the Bible?

1 Samuel 8. Israel’s first king, Saul. This was asked in sin, in rebellion against God.

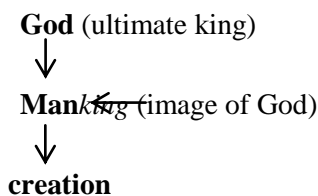
Deuteronomy 17. But God had intended all along for Israel to have a king. Provision made all the way back with Moses. Attributes of Israel’s king: (a) from among Israelites, (b) not extravagant, but humble, (c) godly and righteous. A very different model from pagan kings, who exploited the people and used them for his pleasure. Servant-king.

Genesis 49. Idea of kingship goes further back to time of Patriarchs. Jacob blesses his sons, prophesies that from Judah a royal line will emerge. Notice also Jacob’s blessing speaks of “the obedience of the peoples.” Thus, we see a hint that Israel’s king would rule more than just Israel, but a multitude of peoples. Hint of his cosmic rule.

Genesis 17. Of course, Jacob’s blessing is really fulfillment of the Abrahamic Covenant, in which God promises Abraham a line of kings coming from him. Thus, the idea of kingship is inherent within God’s promise of the gospel.

Genesis 1. As we see, the further back in redemptive history you go, the broader and most epic the scope of the idea of a coming king. In fact, kingship is not something that was adopted in a time of crisis in Israel’s history, or something that evolved over time, but the promise of a king stretches all the way back to the beginning of creation itself!

Before the Fall, before even human civilization, God intended humanity to image God by being “kingly.” God created man to be **king over creation**, just as God is the ultimate king.



Where do we see this? The **language** is strikingly **evocative of kinship**. Man is to have “dominion” over creation. He is to “subdue and have dominion” over creatures.

Therefore, Adam’s task as the image of God was to rule over creation, including the serpent. But Adam became the first **failed king**. He should have **expelled the serpent** from the garden, exercising his dominion. But instead, he listened to the serpent, in essence, subjugating himself to Satan’s rule. The perversity of the Fall is that Satan became the world’s ruler and man became Satan’s subject. (The NT repeatedly affirms Satan as the usurper king. Ephesians 2:2, “prince of the power of the air.” Jesus in John 14:30 calls Satan the “ruler of the world.” Ephesians 6.)

Therefore, since Adam failed to fulfill man’s kingly role, humanity’s hope is that God would send a substitute, a **Second Adam**, to rightly rule as King over creation. **THIS IS THE STORYLINE OF THE BIBLE.**

Psalm 8 is incredible significant. Even though man is fallen, yet he still bears the image of God. And so we see that man is still able to exercise some kingly attributes. Psalm 8 is a commentary on **Genesis 1:28**. Verse 6 speaks of man having “dominion” over all creation, even listing the animals like Genesis, adding this new phrase, “**you have put all things under his feet.**” This is an incredibly important phrase because this is echoed throughout the NT, as we will see. To “put something under your foot” is an expression of dominion and power.

Ultimately, this Psalm is not talking about fallen man, but the future king, **Jesus Christ**, the one true man, who does put all things under his feet.

(2) No Mere King – Israel’s Cosmic King

We have seen that kingship is not just a political circumstance of Israel as a small Middle Eastern nation, but that it has **vast redemptive-historical ramifications**, stretching all the way back to Creation. And therefore, Israel’s king is no mere king. His rule is **cosmic** and **transcends** any possible earthly equivalent.

2 Samuel 7. This is the **Davidic Covenant**. God promises David a dynastic line that will never end. But the **language is just over the top** because God speaks of David’s son ruling forever. Obviously, this is no mere human being. Even Solomon, in all his splendor, is but a faint echo of what is being anticipated here. David’s son will rule forever. This evokes the promise in Genesis 1, where there is the **Tree of Life** for Adam once he passes the probation test and fulfills his kingly task.

The other thing to note is that David’s son would be **uniquely God’s son**. This is important to keep in mind as we look at later passages. But from this point forward, the term “Son of God” is not so much a divine title, but a kingly title, describing the Davidic king. Of course, the fact that this future king is God’s own Son, we later discover, is actually more true than we realize, for he will be The Son, the Second Person of the Trinity.

Daniel 2. The Babylonian king, Nebuchadnezzar, has this dream and Daniel is able to interpret it. The dream is about this statue representing all the world’s greatest kingdoms, with the Babylonian Empire being the greatest. But then, an unassuming stone (“uncut by human hands”, meaning of divine origin) strikes the statue, pulverizing it into dust. This stone begins to grow and grow until **the whole world** is filled with it. Daniel tells us this is the future Davidic kingdom which shall never be destroyed and will expand over the face of the earth. Again, this evokes **Genesis 1:28** – “be fruitful and multiply and **fill the earth** and subdue it and have dominion.” What Adam was supposed to do, David’s son will do.

We learn that the future Davidic king will come into power by **destroying all the world’s powers**, which are really puppets of the great usurper king, **Satan**. Daniel envisions a **cosmic battle** between the forces of Satan (world’s empires) and the future Davidic king.

Psalm 110. Most quoted OT passage in the NT. **LORD**, all caps, is stand-in for YHWH, the covenant name of God. **Lord**, lower caps, is a designation for king. So David says that God will say to his son, whom David prophetically calls “Lord,” meaning David knows his son is actually greater than him, “sit at my right hand.” This is a position of honor. “**Until I make your enemies your footstool.**” What does this remind you of? The language of Psalm 8, “all things under your feet.” But this time, it’s not simply creation neutral, but creation in rebellion – “enemies.” Again, verse 2, “**rule amidst your enemies.**” And v. 6, “he will **execute judgment among the nations**, filling them with corpses,” conveys the same theme of the future cosmic king battling Satan’s minions and restoring justice and righteousness to the earth.

(3) Jesus is King

John 1. Nathanael identifies Jesus as “**Son of God**” and the “**king of Israel.**” Again, these are one and the same. Post-resurrection, we are used to thinking of “Son of God” as a divine title, but actually, it’s title describing the Davidic king.

Jesus accepts this title, meaning he affirms that indeed, he is the long-awaited Davidic king spoken of by Psalm 110, Daniel 2, etc. But he goes one step further, because he calls himself “the **Son of Man.**” This can be confusing because we think of the “Son of Man” as a humble, humanly title, and “Son of God” as a divine, exalted title. Actually, it’s the opposite. “Son of Man” is a divine title, which goes back to **Daniel 7.**

Matthew 16. This is a critical moment in the Gospel accounts, because up to this point, Jesus is rather coy about his identity. And that is the central question overhanging the narrative. Who is Jesus? Is he the Davidic king?

Peter comes to this moment of realization. He says, “you are the **Son of God.**” Again, this is not a divine title, but describing the future Davidic king. And he says, “you are **Christ.**” These two titles are in parallel; they are synonyms. “**Christ**”(Christos) is Greek for “**Messiah,**” which is Hebrew, “the anointed one.” Kings were anointed, so “the anointed one” became short-hand to describe the unique future king of Israel.

Note that Jesus accepts this title. Jesus asserts unequivocally that he is this future king.

John 4. Samaritan woman at the well. This is basically the same thing as the passages above. Notice that **Messiah** and **Christ** are parallel phrases. And Jesus accepts this title.

(4) The cosmic rule of Jesus Christ

Ephesians 1. First, notice that Jesus’ cosmic rule depends on his **resurrection**, “God raised Christ from the dead.” This is because the resurrection was the reversal of the **verdict of the Romans**, who declared in the crucifixion that Jesus was most definitely not king. How can Jesus be king if he’s vanquished and then humiliatingly executed? But by rising from the dead, God vindicated Jesus’ kingship. Reversal of verdict. Second, notice that Jesus is “seated at the right hand of God,” again a position of honor reserved for the Davidic king.

Third, Jesus has dominion over “**all rule and authority and power and dominion.**” **Rule/Authority/Power**This is a reference to Satanic strongholds in and through the world’s empires. You see this language in Colossians 1:16, 2:15, Ephesians 6: 12. Therefore, now we understand that when **Psalm 110** talked about making Israel’s “enemies his footstool,” the Bible was not talking about human enemies (the Roman Empire was just a proxy for Satan), but the **ultimate enemy**, the serpent-usurper who in the garden seized power from Adam. The Jews thought the Messiah was coming to smash the Romans, but actually, he was coming to smash Satan’s power, and the only way he could do that is by smashing sin on cross.

Fourth, Jesus “**put all things under his feet.**” Fulfillment of **Psalm 8**, which is fulfillment of **Genesis 1:28.** Jesus ultimately came to do what Adam could not do, which is rule over creation in true righteousness and holiness. And through Christ, we **the church**, who is his body, will reign over creation. So that through our union with him, we are restored as “images of God,” having dominion over creation.

This is the epic storyline of the Bible. Echoes in **Narnia**: Aslan, rightful king comes back and battles usurper, the White Witch. **Lord of the Rings**: Aragorn, the true king, comes back and smashes Sauron, rescuing Middle Earth. **The Lion King**: Scar usurps the throne, but Simba comes back and defeats Scar and becomes the rightful king.

1 Peter 3. Same language. All authorities/powers are subjugated under Christ. This is what it means that Jesus is king.

1 Corinthians 15. Again, there is a link between the Resurrection and Jesus’ kingship. And the final end is that every power and authority will be destroyed. The righteous king will establish a just and good rule over earth again. And again, **verse 25**, “**all his enemies under his feet,**” a quotation of Psalm 8 and Genesis 1:28.

v. 26, “**the last enemy to be destroyed in death.**” It all comes together now. Death/Satan will be crushed by the Second Adam, the true Davidic king. Now we understand the promise in **Genesis 3:15**, that the seed of the woman will “bruise the serpent’s head,” meaning he will put **THE ENEMY** under his foot. **That is the gospel!!**

(5) Christ is a paradoxical king

Matthew 27. Here the storyline of the Bible converges, because the scene where Jesus is arrested by the Romans is deliberately a mocking and resistance to the Davidic king. The soldiers put on Jesus a “**scarlet robe**,” reserved only for royalty. But they do it in an **ironic way** (opposite of what is intended). They put on an ironic “**crown of thorns**,” and an ironic scepter, “**a reed in his right hand**.” And then they bow down before Jesus and say, “**hail, king of the Jews**,” but of course, they are mocking Jesus and accentuating the irony of this defeated prisoner being the Messiah. The last and most dramatic irony, they put a sign over Jesus as he is being crucified, “**Jesus, King of the Jews**.” This must have seemed **absurd and beyond ridiculous** to the Roman soldiers, that the man suffering and dying in the most humiliating way possible is this exalted cosmic king, the “rock” that would smash all the world’s empires. (The Jewish story of a cosmic king was well known in the ancient world.)

The **irony on top of the irony** is that at that very moment, Jesus was in fact exercising his kingship by vanquishing the powers and authorities and principalities. The only way to defeat death is by submitting to death as our substitute. The only way to defeat Satan is by dying on the cross (Narnia).

Now we understand the strange statement in **Colossians 2**. Jesus triumphed over the “rules and authorities,” that is Satan, by dying on the cross. This doesn’t seem possible. To **win by losing**. To triumph by suffering and being humiliated and dying. But that is exactly what Christ did and that is exactly the gospel.