

Christ the King  
Sermon Prepared for WellSpring Church  
December 19, 2010  
Primary Scripture Psalm 45

1. Introduction

a. Review

- i. We have been looking at the way in which Christ acts and serves as our mediator
- ii. Offices of Mediation in the Old Testament
  1. Prophets
  2. Priests
  3. Kings
- iii. Anointing as he means of
  1. setting apart
  2. of showing the presence of the Holy Spirit
- iv. The prophet
  1. what: One who speaks on behalf of God to humans
  2. why—
    - a. we are ignorant of the things of God
    - b. God wants us to know about Him—He is the self—revealing God. What new thing or things have you been learning about God as you have looked to his word written, his word incarnate, listened to his word preached?
- v. The priest
  1. what: the one who brings the need of humans to God.
    - a. need
    - b. sorrow
    - c. fear
    - d. and most importantly sin(s) and its guilt.
  2. why—we are alienated from God
    - a. as creatures
    - b. as sinners

“Whenever God raised up a faithful prophet, priest, or king in Old Testament times, he was revealing something of what he would one day give, perfectly in Christ the Redeemer. And conversely, whenever there was an unfaithful prophet, priest or king, God was making it clear to us that no sinful man could ever measure up to his demand for perfection. Every failure was, in effect a cry to God to send the promised Messiah. And even when the best among the Old Testament prophets, priests, and kings fell so far short of that perfection that they also added to a sense of need for a heaven sent Savior.”  
(Johannes Vos)

- b. Preview: This morning the third of the three offices—The king.

- i. What the Kingship of Jesus is
- ii. Why God would give us a king—why we need a king
- iii. An old Testament Picture of the Kingship of Jesus
- iv. What is our response to the truth.
- c. Big Idea: Our Joy is as Great as Our Understanding of the Greatness of our King.
- d. Scripture Psalm 45; Phil. 2:1-10

2. What the Kingship of Jesus is—

- a. shown by His Works:
  - i. Here is the way that the Westminster Larger Catechism (Question 45) states the role of the king (there are 10 items):

Christ executes the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.

- 1. Calls a people to himself—kings are not voted in—they are rulers by right of birth. People do not call kings—the king calls people.
- 2. gives officers and laws by which he governs them—within the church we have elders and pastors and the words of God taught and impressed upon people.
- 3. bestowing grace upon his elect
  - a. saving
  - b. sustaining
- 4. rewarding their obedience—this may be a foreign concept to us—John Piper, *Dangerous Duty of Delight*.
- 5. correcting them in their sins
  - a. As a father who loves his child disciplines.
  - b. I need this—for I have shown that I will not be restrained by external earthly forces
  - c. I need this because I have shown that I do not have the power within myself to restrain myself or to correct or to reform myself.
  - d. I need a restrainer
    - i. U-Haul Truck with governor
    - ii. Surge Protector on the computer
    - iii. a circuit breaker
- 6. preserving and supporting them under all their temptations and suffering--This is so sweet.

7. restraining and overpowering all their enemies
  - a. without and
  - b. within
8. powerfully ordering all things for his own glory,
9. and their good

**Now we must stop here and ask if we really believe this...**

**Would I worry?**

**Would I complain?**

**Would I be angry with people?**

10. taking vengeance on the rest who know not God and obey not the gospel. future Judgment.

- ii. And here is the way that the Heidelberg Catechism speaks of the kingly role of our Jesus: [He is] "...our eternal king who governs us by his Word and Spirit, and who guards us and keeps us in freedom he has won." Kevin DeYoung has this commentary on these precious words:

"As King, Christ does two things: he governs and he guards...by Word and Spirit. Oh, how many theological stray cats have been sired by separating Word from Spirit. Word without Spirit is dead letter. Spirit without Word is hopeless relativism. Christ governs us by Word to give us a propositional revelation of His will and an objective set of external truths, and by Spirit, to give us subjective experience of His presence and the inner power to obey.

As King, Christ also guards. Kingship isn't all authority and fiats and gloomy threats. Good kings also protect their people. IN this case, Christ keeps us—not happy, healthy, and wealthy—but free. He will not let us fall to the Devil (not ultimately), and He will not let us offer ourselves again to the world's bondage (not finally). He loves us and the freedom He purchased on our behalf." (Kevin DeYoung "The Good News we Almost Forgot" 69)

- b. His kingdom is defined by his works as king, and also by its Eternality, it's eternal nature and existence.—Look at Matthew 25:34. The kingdom was prepared for him before the foundation of the world. See where else he is shown to function before the foundation of the world
  - i. priest ever since the foundation of the world (Hebrews 9:25-28)
  - ii. lamb slain from before the foundation of the world (Rev. 13:8)
  - iii. Prophet: mystery of God hidden from before the foundation of the world. (Eph. 3:9)
- c. Kingdom defined by its extensiveness—all nations
  - i. Eph. 1:18-23
  - ii. Phil 2:9,10
- d. Defined as a Reward For the King's (Jesus') Obedience: There is a time when his mediatorial kingship began—Philippians 2. This is not

to say that Jesus was not reigning as God before the Incarnation. No, on the contrary, as George Bethune writes “The infinite right to reign was exercised by Christ the King by his so-equality with the Father and the Holy Ghost as second person of the Trinity” (Guilt, Gratitude, Grace, I:301) A. A. Hodge adds “He was exercising dominion as a babe, as victim [on the cross] but beyond that he was given his kingly role as mediator as a reward for his obedience. “ Bethune picks this up again and calls the mediatorial kingship A delegated or derived power that is his given to him in his earthly mission “that he might be fully qualified to accomplish all the divine purpose of his mission (Matt. 28: 18, 19) it was granted to him in acknowledgment of his perfect righteousness, passive and active during his humiliation on Earth.” (Lectures on Evangelical Theology)

- e. Kingdom sown by a reign that is unconquerable (For example See Matthew 16:18)
- f. By our great need

3. Why God would give us a king—why we need a king (Here we go to another of the great confessions of the post-Reformational churches, the London Baptist Confession 1689, chap. ix)

This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office; and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.

- a. Because we are naturally averse to his rule
- b. Because we are incapable of returning to him
- c. Because we need rescue and security from our spiritual adversaries
- d. We need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

George Bethune wrote in Guilt, Grace, and Gratitude, Vol. I page 301ff.

“His people are a willing people willing to have his rule over them! But our dispositions are naturally opposed to the Divine will (see Rom. 8) consequently, the more that the truth is pressed on an unrenowned soul, the greater will be its enmity and its opposition. There is, therefore, a necessity of a diving energy to convert the soul to the love of God, and the choice of the service he requires...This is the work of the Holy Ghost, who because of his influences are obtained through the merits and intercession of Christ is called the Spirit of Christ. He, by his sovereign, mysterious agency on the soul and through the word, converts the heat to love, enlightens the mind to approve, and inclines the will to choose the work of God, as the only rule of faith and practice. Nor shall this divine influence ever cease: for not only will it brig

the believer to a perfect sanctification in heaven, but there perpetually maintain the glorified saint in a heavenly happiness.”

4. An old testament picture of the Kingship of Jesus, A prophetic Picture—  
Psalm 45

a. Introductory issues

- i. The readiness for praise—how sweet the psalmist speaks here—what joy, what anticipation, what eagerness to praise his king on the day of his great joy, his wedding.
- ii. wedding background (Here is a link for information [http://www.bible-history.com/links.php?cat=39&sub=400&cat\\_name=Manners+%26+Customs&subcat\\_name=Marriage+Customs](http://www.bible-history.com/links.php?cat=39&sub=400&cat_name=Manners+%26+Customs&subcat_name=Marriage+Customs)
  1. betrothal
  2. waiting
  3. coming to get the bride
  4. bringing her home through the streets

b. In Praise to the King (Jesus)

i. The King's Character

1. Fairest of Men—Excellent, handsome?
  - a. Are we to focus on the external beauty?
  - b. Was he not marred and disfigured in Isa. 53
  - c. He would of course have no deformity of sin or its marks
  - d. When we see him, we shall see him as he **is!**
    - i. not through our lenses
    - ii. not through prejudices.
    - iii. He will be handsome, beautiful
2. He is a king of truth—no lies, no deception, no spinning the facts, no trying to make himself look good. How different and refreshing it is to come to this king! No more slick, smooth, oily tongued snake-oil salesmen politicians.
3. He is the king with meekness (the only time that Jesus defines his character in the NT in Matthew 11:28—I am meek and lowly). How the world's leaders live out of their pride and arrogance, self protection, exploitation, selfishness, I am better,
4. The king is righteousness—He lives and rules by the standard of God's holiness and perfection. Earthly leaders are immoral, they live by their own standard, and they are limited in judgment and limited in foresight.

5. Jesus excels in these desirable qualities. “There is no good quality, no grace that is not found in him in highest possible degree.” (JMBoice on Ps. 45)
- ii. The King’s words
    1. Of Course the king’s words will be according to the beauty of his character. He will speak truth, he will speak humbly, he will speak righteousness.“ Grace is poured upon thy lips” v. 2 **Luke 4:22 “They marveled at the gracious words that were coming from his mouth.”**
      - a. no one ever spoke like this man John 7:46
      - b. where would we go, you alone have the words of eternal Life—Peter in John 6:68
      - c. Did not our hearts burn within us as he spoke? Luke 24:32.
    2. Authoritative
    3. powerful!
      - a. calmed a storm
      - b. cast out demons
      - c. healed the sick
      - d. raised the dead
      - e. Created universes
    4. graciousness- How different than our words—accusing, slandering, harsh, hurtful, attacking, cutting, biting, sarcastic, self-serving—and misunderstood.
      - a. neither do I condemn you
      - b. go and sin no more...
      - c. father forgive them
  - iii. The king’s victories
    1. In the causes of his Character
      - a. All lies exposed
      - b. all pride demolished
      - c. all righteousness turned to holiness
    2. Grave and Death
    3. Power of Satan and Sin
    4. Our own willful and stubborn hearts!
    5. all under his feet!
      - a. judgment and
      - b. restoration
  - iv. the king’s wedding
    1. here is a heart of love
    2. here is his choice for a bride exercised
    3. here is his commitment and faithfulness
    4. here is his purpose
- c. Notice too there are words for the bride as well. (v.10-15)

- i. forget the past—it may have been good, it may have been hard, you may have been a good person, you may have been a rotten person—Hosea.
      - 1. Gen. 12:1
      - 2. Luke 9:23-27
      - 3. Luke 14:25-36
      - 4. Luke 9:23-27
    - ii. The king desires your beauty—he is enthralled with you!
      - 1. I see my spots, you see my spots
      - 2. I see my failures
      - 3. My failure are evident to you, and have hurt you
      - 4. I have sadness and grief. But he sees none of this—he has clothed his bride in new clothes, new garments,
      - 5. Isa. 61:3, 7
      - 6. Eph. 5:25-27
    - iii. honor your lord—bow down and worship!
    - iv. look ahead—He is coming for you! and he will take you to be with him forever--
- 5. What is our response, what are some applications?
  - a. He is reigning now—what does this do to our attitudes toward life?
    - i. He is Lord, I am not.
    - ii. He is king, no man owns me—God is Big and people are small!  
Not the other way around
    - iii. Thanksgiving
    - iv. Obedience
    - v. Confidence (courage Hearted—not discouraged, no heart, fearful, anxious, worried.)
    - vi. Do you truly believe in the sovereignty of God?" Then this is good, this is for God's glory, this is for my growth and holiness and purging.
  - b. He is worthy of praise now and always
    - i. Because of his beauty and truth and humility and righteousness
    - ii. Not because of what we generally say—"that he works for me according to my own desires."
  - c. we need to build a longing to have all nations come to him-missions: that means we must pray and tell—in this city too!
  - d. Do we long for his coming as a bride (Ravi Zacharias Story)
  - e. Are you ready for his coming? Rev. 1:7—Behold he is coming; what will be your response? Joy or terror?