

# A NEW KIND OF KING

Advent 2022, Jesus in the Old Testament

December 18, 2022

*Deliverers will go up on Mount Zion to govern the mountains of Esau.  
And the kingdom will be the LORD's.*

Obadiah 21

## The promise of a King like David

After the king was settled in his palace and the LORD had given him rest from all his enemies around him, <sup>2</sup> he said to Nathan the prophet, "Here I am, living in a palace of cedar, while the ark of God remains in a tent."

<sup>3</sup> Nathan replied to the king, "Whatever you have in mind, go ahead and do it, for the LORD is with you." <sup>4</sup> That night the word of the LORD came to Nathan, saying:

<sup>5</sup> "Go and tell my servant David, 'This is what the LORD says: Are you the one to build me a house to dwell in?' <sup>6</sup> I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling. <sup>7</sup> Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, 'Why have you not built me a house of cedar?'"

"The LORD declares to you that the LORD himself will establish a house for you: <sup>12</sup> When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. <sup>13</sup> He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. <sup>15</sup> But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. <sup>16</sup> Your house and your kingdom will endure forever before me; your throne will be established forever.' "

2 Samuel 7

<sup>26</sup> In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, <sup>27</sup> to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. <sup>28</sup> The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

<sup>29</sup> Mary was greatly troubled at his words and wondered what kind of greeting this might be. <sup>30</sup> But the angel said to her, "Do not be afraid, Mary, you have found favor with God. <sup>31</sup> You will be with child and give birth to a son, and you are to give him the name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, <sup>33</sup> and he will reign over the house of Jacob forever; his kingdom will never end."

<sup>34</sup> "How will this be," Mary asked the angel, "since I am a virgin?"

<sup>35</sup> The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. <sup>36</sup> Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. <sup>37</sup> For nothing is impossible with God."

<sup>38</sup> "I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her.

Luke 1

1. In both promises, to David and to Mary, the king will be the Son of God
2. David's "house" (a throne) and God's "house" (a temple) are both fulfilled in Jesus!
3. Compare Mary's response of faith to Zechariah's response of reason (see Luke 1:18-19)

## From the King to the kingdom

- <sup>6</sup> *For to us a child is born, to us a son is given,  
and the government will be on his shoulders.  
And he will be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.*
- <sup>7</sup> *Of the increase of his government and peace there will be no end.  
He will reign on David's throne and over his kingdom,  
establishing and upholding it  
with justice and righteousness from that time on and forever.  
The zeal of the LORD Almighty will accomplish this.*
- Isaiah 9

<sup>44</sup> *"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. <sup>45</sup> This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.*

Daniel 2 (For another picture of Jesus' kingdom, see Daniel 7)

<sup>12</sup> *When Jesus heard that John had been put in prison, he returned to Galilee. <sup>13</sup> Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali— <sup>14</sup> to fulfill what was said through the prophet Isaiah:*

<sup>15</sup> *"Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan,  
Galilee of the Gentiles—*

<sup>16</sup> *the people living in darkness have seen a great light;  
on those living in the land of the shadow of death a light has dawned."*

<sup>17</sup> *From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."*

Matthew 4

1. The prophets are looking forward to a king who would reflect something more than human
2. The promise is that God's kingdom will "break" the kings and fill the earth
3. The central claim of Scripture is that Jesus is that human and divine King

## A different kind of King means a different kind of kingdom beachhead

### 1. Jesus made the ethics of the kingdom our ethics

*Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him,<sup>2</sup> and he began to teach them, saying:*

*<sup>3</sup> “Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

Matthew 5. See also James 2:1-12, which leads right into the faith and works passage.

### 2. This kingdom is not now what it’s going to be (we call this inaugurated eschatology)

*<sup>31</sup> He told them another parable: “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. <sup>32</sup> Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches.”*

Matthew 13. This is where the D-Day/V-Day image is so valuable.

### 3. Entry into this kingdom is different

*At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?”*

*<sup>2</sup> He called a little child and had him stand among them. <sup>3</sup> And he said: “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. <sup>4</sup> Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.*

Matthew 18. For more pictures see John 3:1-21; Matthew 4:17; Acts 2:30-40.

### 4. We identify where this kingdom is breaking in differently

*<sup>19</sup> The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; <sup>20</sup> idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup> and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.*

*<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness and self-control. Against such things there is no law. <sup>24</sup> Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup> Since we live by the Spirit, let us keep in step with the Spirit.*

Galatians 5. See also Matthew 6, “Thy kingdom come”; Matthew 12:28;

### 3. This kingdom has a different kind of ending

*<sup>11</sup> I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. <sup>12</sup> His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. <sup>13</sup> He is dressed in a robe dipped in blood, and his name is the Word of God. <sup>14</sup> The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. <sup>15</sup> Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. <sup>16</sup> On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.*

Revelation 19 (see Psalm 2; Psalm 110; Zechariah 14:9; Spurgeon’s “He Shall Be Great” sermon)

## Resources for meeting Jesus in the Old Testament

I appreciated Tim Challies' visual Christmas study at <https://www.challies.com/visual-theology/a-visual-theology-advent-reading-calendar-for-your-family/>

Tim Keller has a wonderful "big picture" series on Genesis which is available at <https://www.monergism.com/topics/sermon-manuscripts-mp3s-scripture/genesis/chapter-genesis/chapters-03-05-fall> . I've included his sermon on Genesis 3 is at <https://www.monergism.com/paradise-crisis-%E2%80%93-genesis-31-9>

William Ames has a classic Puritan take on the three-offices at <https://heraldofgrace.org/offices-of-christ/>

John Calvin summarized his thinking on Christ's work as prophet, priest and king at [https://www.monergism.com/thethreshold/sdg/ppk\\_calvin.html](https://www.monergism.com/thethreshold/sdg/ppk_calvin.html)

Kim Riddlebarger, "The Triple Cure" at <https://www.monergism.com/triple-cure-jesus-christ-%E2%80%93-our-prophet-priest-and-king>

Spurgeon has several sermons on these themes:

on children and the kingdom: <https://www.spurgeon.org/resource-library/sermons/receiving-the-kingdom-of-god-as-little-child/#flipbook/>

"The King Priest" at <https://www.thekingdomcollective.com/spurgeon/sermon/1495/>

"The First Beatitude" at <https://www.thekingdomcollective.com/spurgeon/sermon/3156/>

"He Shall Be Great" on Luke 1:32 at <https://www.monergism.com/he-shall-be-great-luke-132>

Mark Beach has a [helpful study of the relationship between church and kingdom](#) in the Mid-America Journal, MATJ 23 (2012): 53-76.

David Schrock has a helpful article on inaugurated eschatology at <https://davidschrock.com/2017/05/24/grasping-the-already-and-the-not-yet-four-quotes-on-inaugurated-eschatology/>

Deffinbaugh has a "Silence Shattered" sermon on Luke 1 at <https://bible.org/seriespage/1-silence-shattered-luke-11-38>

Berkhof has an extensive discussion of Christ's kingship at <https://ccel.org/ccel/berkhof/systematictheology/systematictheology.v.iii.viii.html>

J.C. Ryle has a good intro on Luke 1 at <https://www.gracegems.org/Ryle/101.htm>

David Linden has a sermon on the "long story of Jesus" in Isaiah at <https://davidhlinden.com/article/birth-of-jesus-christ>

R. C. Sproul has a wonderful summary of the incarnation at <https://www.ligonier.org/posts/incarnation-what-we-celebrate-christmas> and an article on Jesus' kingship at <https://www.ligonier.org/learn/articles/king-kings>

Tim Keller wrote a Christmas Eve editorial in the NY Post at <https://nypost.com/2016/12/24/christmas-is-the-most-unsentimental-way-of-looking-at-life/>

John Walton has a good analysis of names in Isaiah 7:14 at [http://www.etsjets.org/files/JETS-PDFs/30/30-3/30-3-pp289-306\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/30/30-3/30-3-pp289-306_JETS.pdf)