

# FOR US AND OUR SALVATION

*An Integrative Study of the Person and Work of Jesus Christ  
Lesson #34 – The Work of Christ – Jesus as King (Part 2)*

## Overall Review

1) *What does the phrase the “Work of Christ” refer to?*

*“In short, it refers to ALL that Christ did when he came to this earth ‘for us and our salvation,’ all that he continues to do now that he risen from the dead and at God’s right hand, and all that he will do when he returns in glory at the end of the age.” – Robert Letham*

2) *Why should we study the “Work of Christ?”*

Essentially and simply put, our understanding of the work of Christ affects every aspect of our being. From the way we live our life to the message that we declare about eternal life, a Biblical understanding of the “work of Christ” is absolutely vital.

3) *What is the threefold office of Christ?*

Prophet, Priest, and King

4) *What was the role of the Old Testament Prophet?*

The Prophet was primarily the mouthpiece of God to the People.

5) *What was the role of the Old Testament Priest?*

The Priest was primarily the representative of the People to God.

6) *What was the role of the Old Testament King?*

*The King was primarily to rule over the People of God.*

## Lesson #34 – The Work of Christ – Jesus as King (Part 2)

### **I. Summary from Lesson #33**

- a. The Intrinsic<sup>1</sup> Kingship of Christ is related to **who He is** as the eternal Word and Son of God.
- b. The Mediatorial<sup>2</sup> Kingship of Christ is related to **what He has done, what He is doing, and what He will do in the future when He returns.**
- c. Simply put, the intrinsic kingship of Christ is related to the study of **His Person**, while the mediatorial kingship of Christ is related to the study of **His Work**.
- d. **Conclusion** – As we consider the mediatorial kingship of Christ, we cannot forget the intrinsic kingship of Christ. Christ’s ability to carry out His work as king is dependent upon who He is as the eternal Son of God.

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<sup>1</sup> Intrinsic - belonging to the essential nature or constitution of a thing

<sup>2</sup> Mediatorial – related to the intermediary work of Christ for the reconciliation of God and man

## II. Jesus as King, Great David's Greater Son

### a. Old Testament

i. **2 Samuel 7:12-16** – <sup>12</sup>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. <sup>13</sup> He shall build a house for my name, and I will establish the throne of his kingdom forever. <sup>14</sup> 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, <sup>15</sup> but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. <sup>16</sup> And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever. (See 1 Chronicles 17)

1. Context – David desires to build a “house for the Lord,” but instead the LORD responds and tells David that He is going to establish David's house (dynasty) forever.
2. The immediate application is to Solomon but the fullest application will become clearer in a few moments when we consider Hebrews 1:3-5. For the moment though, the most important thing to note is this Davidic promise of an eternal throne. Lets move on to the next text, which is related by virtue of their New Testament usage.

### ii. Messianic Psalms<sup>3</sup>

1. **Psalm 2:6-9** – <sup>6</sup> “As for me, I have set my King on Zion, my holy hill.” <sup>7</sup> I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. <sup>8</sup> Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. <sup>9</sup> You shall break them with a rod of iron and dash them in pieces like a potter's vessel.”
  - a. Notice the appointment of the king upon the holy hill by the LORD. While all around the nations rage, the LORD has installed His King on His holy hill.
  - b. The expectation is that of a king that will rule over all the nations as “begotten Son of God” who possess the nations as a heritage and the earth as his possession. Which Davidic king could this be referring to?
2. **Psalm 45:6-7** – <sup>6</sup> Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; <sup>7</sup> you have love righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;

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<sup>3</sup> See Psalm 72

- a. Context – The immediate context is a reference to the throne (rule of God) among the peoples through human kings that God has appointed, but it does not take much to see how this verse has only partial fulfillment in such kings.
  - b. Many if not most of the kings of people cannot be said to have ruled with a scepter of uprightness, who must be the king that rules on the throne of God?
3. **Psalm 110:1** – <sup>1</sup> The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”
- a. There is admittedly much to be said about Psalm 110 (not to mention these other Psalms that we have already considered). For the moment though, I want you to notice the phrase, “the LORD says to my Lord.”
  - b. Here we find David saying that “Yahweh” is speaking to “his Lord.” David’s Lord? How could this be? Wasn’t David the king? Who could possibly be the “lord” over David? Well, let’s look at three passages from Hebrews 1 that should give a better understanding of who these text are referring to...

**b. New Testament**

- i. **Hebrews 1:3-5** - <sup>3</sup> He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup> having become as much superior to angels as the name he has inherited is more excellent than theirs. <sup>5</sup> For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?
  - ii. **Hebrews 1:8-9** – <sup>8</sup> But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. <sup>9</sup> You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”
  - iii. **Hebrews 1:13** – And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”?
- c. **Conclusion** – *The idea of Jesus being a king is in fulfillment of the Davidic Covenant and the Old Testament prophecies of the future coming of a righteous King.*