

The Advent of the King of Kings

Introduction

a. objectives

1. subject – the advent of the Son of God, entering his world to be the King of Kings
2. aim – to cause us to fall down in deep worship and allegiance to Jesus as our ultimate authority
3. passage – Matthew 1:1-17 (with 2 Samuel 7:12-16, Psalm 89:20)

b. outline

1. The Place of the King (Matthew 1:1-17)
2. The Promise of the King (2 Samuel 7:12-16)
3. The Parallels of the King (Psalm 89:20)

c. opening

1. the **reasons** for a change of focus
 - a. we need a break from a systematic study, to take time to “catch our breath” from its depth
 - b. we have come to a natural break point in Ephesians, having been in the book for 27 weeks
 - c. we are celebrating the Advent season, so it seems appropriate to stop and focus on it specifically
 - d. we have just seen the way that Jesus gives specific roles to his church as gifts (**Eph. 4:11**), so it seems appropriate to assess his particular roles in and around the church
 1. **i.e.** what are *his* specific roles in redemptive history – what “*gifts*” does the Father give to his church through him specifically, as he enters into time and space?
 - e. we have just seen Jesus as the center of our unity (**Eph. 4:15f**), so a focus on him is appropriate
 1. **i.e.** if our foundational unity is Jesus Christ, then what does it mean for him to be the center of our individual and communal lives – who is this Jesus, and how does he unify us?
2. the **method** in our change of focus
 - a. we will explore the three (3) main *roles* of Jesus (**i.e.** within redemptive history) as he comes into time and space (**i.e.** his Advent) – what has the eternal Son of God come to do?
 1. he has come to be the **King of Kings**, the **Great High Priest**, and the **Final Prophet**
 2. we will examine each of these from the perspective of his entry into the world
 3. we will connect an *explanatory* passage of the N.T. to a *prophetic* passage of the O.T.

I. The Place of the King (Mathew 1:1-17)

Content

a. the details of this genealogy (minimally!)

1. the tri-part historical structure of 14 individuals per period
2. the inclusion of four (4) women in the record (Mary is not technically a part of it)
3. the conclusion in Joseph, Jesus’ step-father, reckoned nonetheless by Jews as his lineage
4. the completion of the genealogy from the O.T., oral tradition, and the temple records

b. the center of this genealogy (other than Jesus!)

1. the center of this record is David – how Jesus is related to this specific individual
 - a. the “numerology” associated with it makes him the 14th individual amongst 14 in each section
 - b. the women in the record point to him as central to the story
 1. Tamar – Judah’s daughter-in-law, connecting Jesus to the tribe of Judah (David’s line)
 2. Rahab – the Canaanite prostitute who helped the spies (a part of the Conquest)
 3. Ruth – the Moabitess who followed Naomi’s faith (as David’s great-grandmother)
 4. Bathsheba – the “unnamed” mistress/wife of David himself
 - c. the response of Herod to the Magi bolters the birth narrative as the nativity of a king (**see below**)

c. the purpose of this genealogy

1. to show that Jesus fulfills the “seed” prophecy flowing into Abraham (in Genesis)
2. to show that Jesus comes to fulfill the messianic prophecies (**i.e.** as from the tribe of Judah)
 - a. numerous quotations in the First Gospel from the O.T. (more than any other Gospel)
3. to show that Jesus is born of the royal bloodline of David
4. **Jesus is born into the royal bloodline, and possesses the pedigree to become the rightful heir of the throne of David – he is qualified to be the King of the Jews**
 - a. but, the genealogy points back to a specific reality involving the royal bloodline

II. The Promise of the King (2 Samuel 7:12-16)

Content

a. the role of David as king over Israel

1. established as the one to complete the conquest of the enemies of Israel
 - a. he secures Jerusalem as the capital, drives the Philistines back to the Sea, confines the various peoples in the land
2. established as the one to hand a secure kingdom over to his son
 - a. Solomon takes control of an “empire” – with other nations subject/allied to him

b. the promise to David as king over Israel

1. a promise made to David in place of his request to build a temple (as a man of blood)
 - a. a “concession” as both an honor and as a gift

c. the “break” in the promise to David as king over Israel

1. after the time of Jehoiachin at the exile in 586BC, no further king from the Davidic line appears
2. and, the “usurpers” to the throne have no legitimate claim to that royal seat
3. **Jesus is born to fulfill the promise made to David by taking that throne for himself, assuming the honor due to a “son” of David and establishing it forever**
 - a. which is why Matthew includes the story of Herod, the Magi, and the slaughter of the innocents – Herod knew that the Messiah (when he came) would come as the true King of the Jews
 - b. but, the honor of the covenant promise points to a *greater* reality involving the purpose of David

III. The Parallels of the King (Psalm 89:20)

Content

a. David as a man after God’s own heart

1. the tendency of moderns to interpret Scripture through a post-enlightenment lens
2. to think that the meaning of “heart” is emotional – that God loved David because he was loyal
 - a. certainly, God looked upon David as loyal, faithful, repentant in sin, committed to the end
3. however, the biblical meaning of “heart” is volitional – the heart is the seat of the will
 - a. “*create in me a clean heart*” (**Psalm 51:10**) is for a new way of *acting*, not “feeling” about God
 - b. the heart of God is his *choice* to set aside David for his own specific purposes
 - c. to be a foreshadowing of the ultimate king who would come and fulfill the role
 1. types and shadows being obvious throughout the O.T. to the N.T. writers
 2. types and shadows of specific individuals to be our focus during these topical sermons

b. the foreshadowing of Jesus in David (as a “type” or “shadow”)

1. David was chosen by God to be the king when his predecessor (Saul) failed
 - a. Jesus was sent by God when his “predecessor” (Satan) turned out to be the enemy
2. David was set aside to finish the Conquest of Israel and defeat the enemies of the people
 - a. Jesus defeated all of the *true* enemies of the people: sin, death, wrath, judgment, condemnation
3. David was purposed to hand to his son a kingdom that was fully secure, but limited in time
 - a. Jesus is building a kingdom that cannot be shaken, that will last for all eternity
4. David had a desire to build a temple to the Lord after his work of conquest was complete
 - a. Jesus received permission from his Father to build a great temple, with himself as the cornerstone
5. David was given a great covenant promise that his throne would last forever
 - a. Jesus sits upon a throne that will never be occupied by one who will fall or fail in his duties
6. David was a king “in name only” because his authority was only derived from the *theocracy*
 - a. note the similarity to the “constitutional monarchy” of Queen Elizabeth II (*The Crown*)
 - b. David’s authority is derived from God within a “theocratic monarchy”
 - c. Jesus comes as a king who possesses all authority as the Son of God (**Matthew 28:18**)
7. David was elect by God as a man after God’s own heart (**see 1 Samuel 13:14, quoted Acts 13:22**)
 - a. the heart of God is settled, ultimately, on his own eternal Son
8. **Jesus is born to be the King of Kings, fulfilling all of the typology of the great king of Israel**
 - a. **principle: our unity in Christ begins with the fullest recognition that Jesus is king over every aspect of our lives, both individually and corporately**