

Midweek Advent 3
December 16, 2020
Pastor Daniel Naumann
Psalm 2

THREEFOLD OFFICES OF CHRIST: KING



I can still remember the exact moment that I became a father in a more tangible way than just knowing that you're expecting. I can remember the first moment when I held my first child, a daughter, on January 14, 2011. It was an entirely unique feeling, one only matched by the same awe I've been privileged to feel with every other child I've held in my arms. If you've ever had a child, you most likely know what I'm talking about. It's unique. It's awesome. It's something filled with awe. It's also awful, as in something that wakes you up to a profound sense of responsibility. I was a father now. I had a family now. That was a responsibility unlike anything I had yet experienced in life or have experienced since. That's all what it felt like to become a father. It truly changed everything about my role and function in this life.

In our Psalm for this evening, we get a glimpse into the profound, awesome relationship between our heavenly Father and his only-begotten Son from eternity. As hard as it is to describe what it's like to be a father to someone who doesn't have children of their own, it's infinitely harder to describe what the relationship is like between God the Father and God the Son. But Psalm 2 does just that. And this Psalm is a beautiful cap on our discussion during these midweek Advent services about Jesus' three-fold office of Prophet, Priest, and King. Today we focus on what it means that Jesus is our King. But before we do, we recognize this very profound point: Jesus holds all three of these offices as the Anointed One,

the Messiah or Christ, who was appointed by God to hold these offices and has been the Son of God from eternity. That's what verse 7 of our text is talking about. *"I will proclaim the decree of the LORD. He said to me: 'You are my Son. Today I have begotten you.'"*

When did this declaration take place? For earthly fathers, we can name the date and time when we first held a child in our arms and became a father. But when did that happen for the heavenly Father? This is something entirely different and entirely unique. It is something that took place in eternity. It doesn't seek to describe a moment in time, rather it describes an eternal relationship between the Father and the Son. And at many points throughout Jesus' earthly life, God the Father made this very fact known. Think of Jesus' baptism, and the transfiguration, and after Palm Sunday when God declared Jesus as his Son one more time. But no earthly event in time pointed to Jesus' powerful anointing as the Christ, the Son of God, more than his resurrection. Only the eternal Son of God could rise from the grave and break death. And that's what we have in mind also as we look forward to Christmas and prepare to celebrate the birth of the Son of God in time once again.

But today, we want to focus especially on Jesus' office as King. Psalm 2 makes clear that Jesus has authority from God the Father, with that unique and eternal relationship, to be the King of all things. Verse 6 says, *"I have installed my King on Zion, my holy mountain."* God the Father placed Jesus, the Son, on the throne and gave him all rule and authority. That's right, *all* rule and authority. And Jesus, having finished his atoning work after the resurrection, says just that very same thing, in

Matthew 28. *"All authority in heaven and on earth has been given to me"* (Mt 28:18). So, on what authority does Jesus rule as King? He rules on God's authority. He has that authority from the Father, and he has always retained that authority as the eternal Son of God.

But what and where Jesus works as King is two-fold, and it's very important for us as sinner/saints. First of all, as Psalm 2 makes clear, Jesus rules all things and he rules in heaven. Those who have earthly authority in this life may be united against God. They may scoff at the Church as we gather around the true God. They may disavow his Word as being the true Word of God and authoritative. They may try to discredit and deny God's people and God's decree. But in the end, any effort against God is useless, because Jesus reigns as King. And that means that either you bend

the knee to Jesus now as our Savior, or you will ultimately bend the knee to Jesus in judgment. There is no refuge from Jesus our King; there is only refuge in Jesus our King.

Now, as believers who are preparing for Christmas, we may wonder what this rule has to do with us? Well, it's a reminder to us that our own kicking against God's Word or God's doctrine or teaching has

the same spirit of rebellion that is common to all sinners, just like you hear from the kings of the earth in the opening verses of Psalm 2. *"Why do the nations rage? Why do the peoples grumble in vain? The kings of the earth take a stand, and the rulers join together against the LORD and against his Anointed One. 'Let us tear off their chains and throw off their ropes from us.'"* When our sinful nature looks at the way that Jesus rules, when it looks at God's Ten Commandments and his plan of salvation through Jesus, when it looks at the gospel and the Sacraments, our sinful nature laughs and scoffs. It hates that rule just as much as the kings of this earth. It views those things as binding and restrictive, like being tied up and bound by chains and ropes. But what is God's reaction to our efforts against him? *"The one who is seated in heaven*

laughs. The Lord scoffs at them. Then he speaks to them in his anger, and in his wrath he terrifies them" (4-5). Yes, when we consider Jesus as King, where he rules in heaven and how he rules all things, there is an element of fear and terror there for us, because we know our sinful nature is against him. And that is a terrifying place to be. No matter how much our sinful nature may struggle against God's King, there is no refuge from God.

This is why God seeks to rule in another way through Jesus and in a different place. Jesus certainly will rule all things in heaven, and he will do so for the benefit of his people whether the world wants it or not. But, God seeks first and foremost to rule in our hearts through the gospel. This is what it means that Jesus rules as King. His kingdom is not of this world. It is something more, something greater,

something better. Jesus rules through the proclamation of the Word. He rules as he brings people to faith. He rules as he turns our stony hearts of unbelief towards him, as he softens them into living and beating hearts that are forgiven by Jesus' death on the cross. That is why Jesus came the first time, not to judge as the supreme Ruler of all. That moment will come on the Last Day, and there will be no

mistake whatsoever who the King really is. It's Jesus. But before that happens, Jesus came as the King who died and gave his life for his people to forgive them, and then who comes in the gospel in Word and Sacrament to forgive us, heal us, make us his own children rather than his subjects.

And isn't that exactly where this Psalm 2 ends? There is no refuge from God, but there is refuge *in* God. *"Kiss the Son, or he will be angry, and you will be destroyed in your way, for his wrath can flare up in a moment. How blessed are all who take refuge in him"* (12). Dear friends, Jesus rules here through his Word. Jesus extends his kingdom by the proclamation of the Word and in the administration of the Sacraments. He rules here in our hearts as he continues to nurture and strengthen and grow that faith in each of you as you sit at his feet in his



kingdom listening to his Holy Word. And that's why we are not forced to kiss the Son out of fear of destruction, but we rejoice to acknowledge him as our Savior because of what our King came to do. He is our King.

What a marvelous thing it is that Jesus does his work through these offices. They are profound, and they describe who Jesus really is for us. He is our

Prophet, proclaiming the very Word of God to us, his people. He is our Priest, who sacrificed himself for our sins. And he is our King, ruling all things for our good, for the good of his people, in whose hearts he is ruling right now by his Word. God bless that rule in us and among us always this Advent and beyond. Amen.

