

Systematic Theology session 31  
Doctrine of Christ, Part 8

- The office of Christ as king.
  - The office of king as foreshadowed by the Old Testament office of king.
  - Christ's office as king as the fulfillment of the Davidic Covenant.
    - The promise of God to David that his house and kingdom would be made sure forever (2 Samuel 7:1-17).
    - The conditional aspect of the Davidic Covenant: individual kings in the line of David could benefit from the covenant, or not, based on their obedience (1 Kings 2:1-4).
    - The unconditional aspect of the Davidic Covenant: it pointed toward the kingly office of Christ; this is the most important aspect.
    - The unconditional aspect of the Davidic Covenant emphasized by the repetition of the word "forever" (2 Samuel 7:13, 2 Samuel 7:16, 2 Chronicles 13:5, Hebrews 1:8-9).
    - The Israelite kings as types of the greater king to come.
  - The dominion of the Son, as part of the Trinity.
    - The three persons of the Trinity as sharing a numerically single, undivided nature.
    - The Son as having equal glory and majesty with the Father and the Holy Spirit.
    - The rule of God as a kingdom that rules above all (Psalm 103:19).
    - The rule of Christ, in His divine nature as the second person of the Trinity, as being a rule above all, and always shared with the Trinity.
  - The office of king that Christ holds in the incarnation as distinguished from His rule over all things in His divine nature.
    - The office of king as associated with the mediatorial kingdom.
      - The definition of the mediatorial kingdom: a spiritual kingdom that acts on behalf of Christ's people, the church.
      - Berkhof on the mediatorial kingdom: "In general we may define the mediatorial kingship of Christ as His official power to rule all things in heaven and on earth, for the glory of God, and for the execution of God's purpose of salvation."
      - Another definition: "His original kingship, invested with a new form, wearing a new aspect, administered for a new end."
    - Differences between the rule of Christ as second person of the Trinity, and His rule in the office of king in the mediatorial kingdom.
      - An office must be appointed. The eternal rule of the second person of the Trinity was not appointed, but Christ was appointed to hold the office of king in the mediatorial kingdom by the Father, and was anointed to the office by the Holy Spirit (Hebrews 1:13).
      - While the Son has always ruled as a person of the Trinity, in the mediatorial office of king, He rules as the incarnated God-man.
      - The new purpose in the mediatorial kingdom: the redemption of His people.
  - The "outward facing" and "inward facing" aspects of Christ's kingly rule.
    - The "outward facing" aspect as gaining territory and growth of the kingdom, and protecting the kingdom from enemies.
    - The "inward facing" aspect as Christ's authority over the church, and care for the church, rewarding obedience and correcting sin.
    - The magisterial authority of Christ, and the ministerial authority He gives to church officers to feed and protect the flock.