

Psalm 2:1-12 | Why do the nations rage
and the peoples plot in vain?

² The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and against his Anointed, saying,

³ “Let us burst their bonds apart
and cast away their cords from us.”

⁴ He who sits in the heavens laughs;
the Lord holds them in derision.

⁵ Then he will speak to them in his wrath,
and terrify them in his fury, saying,

⁶ “As for me, I have set my King
on Zion, my holy hill.”

⁷ I will tell of the decree:

The Lord said to me, “You are my Son;
today I have begotten you.

⁸ Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.

⁹ You shall break them with a rod of iron
and dash them in pieces like a potter’s vessel.”

¹⁰ Now therefore, O kings, be wise;
be warned, O rulers of the earth.

¹¹ Serve the Lord with fear,
and rejoice with trembling.

¹² Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.
Blessed are all who take refuge in him.

Christ our King | Advent 2025

We’re spending this Advent looking at Christ in the Westminster Shorter Catechism. First we established that Christ is our Redeemer. Christ as our Redeemer executes the offices of a prophet of a priest and of a king. We have looked at Christ as our prophet and priest. This week we look at Christ our King.

Jesus ministry is ushered in by John the Baptist proclaiming the kingdom of heaven is at hand. Jesus proclaims the news of the kingdom. The gospel is not just about our being rescued in him. The gospel is bigger than that, it is the announcement of his kingdom. To a Roman the gospel meant the *good news* of a new king being born. They would proclaim, Kyrios Caesar. The early Christians all proclaimed, Kyrios Iesus. Jesus is Lord. You can see why the Romans didn’t love this proclamation. While they may not have understood the nature of Jesus’ kingdom, they were

right to feel like their way of life and rule was threatened by it. While he did not claim Caesar's throne for himself, he claimed that Caesar ought to submit to him as Lord. That in fact all the kings and nations of the world ought to submit to him as Lord, because he is the King of Kings.

Kings are the guys in the nation that don't have a king over them. The good news of Jesus Christ is, yes they do. In the Psalm above we are given a picture of the hubris of the kings of the world as they plot against the Lord's anointed. They plan to cast off his rule, bursting his bonds apart. They create new bonds, new systems of order, new methods of control and maintenance of power, new plans for world peace and human transcendence all outside of the name of Christ.

God laughs at them. He knows the power he will grant to his anointed one. The Psalm ends with a warning to the kings of the world.

Psalm 2:10-12 Now therefore, O kings, be wise; be warned, O rulers of the earth. ¹¹ Serve the Lord with fear, and rejoice with trembling. ¹² Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

Line up all the kings. Picture the United Nations. Jesus walks in. They all must kiss his ring. All nations must and will submit to Christ as Lord. This is as clear as any teaching in scripture. Let's look at our Catechism.

- Q. 26. How doth Christ execute the office of a king?
 A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Catechism brings out two aspects of Christ's kingship, which are the two aspects mentioned in the Psalm. Kings have enemies and subjects. They are dividing lines. There are the ones who kiss the king, and they are blessed for taking refuge in him, and there are the ones who don't kiss the king, and they perish in the way. A king who benefits his people, and then benefits his people's enemies, this is no king. We see how Christ treats his people, and how Christ treats his enemies, this is our hope in Christ as our king.

1. Subduing, Ruling, Defending

How does Christ treat his people. He subdues, rules and defends.

Christ subdues us to himself. This is the first claim of the catechism and without this fundamental action of Christ as king, he is not our hope but our terror. That's not because of him, that's because of us. We are his enemies. Our allegiance is not to him but to his enemies. And his enemies are the world, the flesh and the devil. Paul describes our state outside of Christ in his letter to the Ephesians.

Ephesians 2:1-3 | And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Our state is dead in trespasses and sins. To be in sin and to be dead are insuperable linked, the wages of sin is death. We were *following the course of this world*. Since the fall of man the world is under a curse. It is a pattern of thorns and thistles. These are those things which take over a garden so that it doesn't bear fruit when it is left untended. This is the pattern of entropy in the world, that all things tend toward decay. This is true at the civilizational level as well. To follow the ordinary pattern of our civilization is to decay into solitary death.

We were *Following the prince of the power of the air*. This is a term for Satan, that chief leader of the fallen principalities which we organize ourselves around. We're not used to thinking of personalities which guide us, so we don't say principality anymore we just say principle, so that we might pretend we're simply being rational, while the reality is we're being worshipful of higher beings than ourselves. Therefore we follow principles support by lies beginning with clever questions like, "did God really say?" And ending with "you will not surely die."

Finally we live out the "*passions of our flesh, carrying out the desires of the body and the mind*." We become slaves to the base desires of our flesh. Spiraling into creatures that can only enjoy a very narrow band of things for very narrow spans of time, until we can enjoy nothing at all. We're all addicts to our passions. Anti-human rebels against God.

Therefore our position is as children of wrath. What do creatures like this deserve for their rebellion against their creator, we are fundamentally children of wrath. That's your relationship to the king, you're outside his bounds and therefore an enemy. For it to be good news that Christ is king the first thing that must be subdued by him is ourselves.

Colossians 1:13-14 | He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

You've been delivered from the enemy camp, the domain of darkness, and he placed you into the kingdom of his beloved son. He has given us redemption, the forgiveness of sins. He no longer counts you as an enemy but as friend, a son, a citizen. He died like an enemy so you could live like a king.

Secondly he rules us. He rules us by giving us his commandments.

John 13:34 | A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

But he does not just give us a new law but gives to us his very Spirit so that we are ruled inwardly by him. The Spirit will guide us into all truth.

John 16:13 | When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

This means we are ruled within our spirit. And finally he defends us.

The Lord defends us by hiding us under his wings. We are protected by him and kept safe with him. He provides, cares, defends. Satan cannot have us, he will have to come through Christ to get us. No charge may be brought against us, Christ is the one who justifies us.

2. Restraining and Conquering

And how does Christ treat his enemies? He restrains and conquers them. The Catechism has this wonderful phrase *his and our enemies*. You see now that were in his kingdom they are the same enemies. The enemies of us and Christ are the world, the flesh, the devil, and death itself.

Consider the World, Jesus says;

John 16:33 | I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

Consider the flesh:

Romans 6:5–6 | For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

Consider Satan:

Revelation 20:10 | and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Consider Death:

1 Corinthians 15:24-26 | Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

