

Intro:

We are at a stopping point in our series on Romans, so I thought it might be a good idea to get started on our Christmas series.

I have chosen the theme *Son of David* for this Christmas. It is a major point in the identity and doctrine of Jesus Christ. In fact it is such a broad topic that we will barely scratch the surface in the six messages I am planning for this Christmas season.

We haven't started with the Christmas songs just yet, but we want to get started on the series to get the background established especially for our message on Christmas day.

The subject of the *Son of David* is occupied with the role of Christ as the perfect King.

It is a present role for Christ, in some senses, but it is not yet fully realized in the world.

The Bible teaches us that there is coming a day when Jesus Christ will reign as king on this earth – he will establish a perfect kingdom which will be what men everywhere really are looking for in their leaders.

Isn't it amazing that in our democracy, we never can find leaders who make us completely happy?

Today, we are going to talk about

The King Anticipated

The King Anticipated explains why we are dissatisfied with merely human leaders and why we all really long for the day when the King reigns on this earth.

Read Gen 1.26-28

Proposition: The dominion of men cannot satisfy human longing for leadership – only the promised King will satisfy.

I. The intended dominion

A. The commission of creation – ‘have dominion; rule’

1. Our passage often used to speak of creation issues

2. Our focus is on the word ‘dominion’ KJV or ‘rule’ NAU

a. The word pictures someone ‘treading’ or ‘tramping’ upon something with his feet

b. Generally limited to human rule as opposed to divine dominion

3. The scope of the command – all creation
4. The objects of the command: who was to rule?

“This original dominion over the earth and the animal creation was undoubtedly bestowed on man regarded generically as a race, not merely upon the first man Adam. However, if due consideration be given to the New Testament typical comparison between Adam and Christ as the respective heads of the old and new creations, there must have been some sense in which the first Adam was given dominion not only over the animal world but also over the race of men which would in the process of time issue from him by natural generation. This view of the matter harmonizes with the doctrine of Adamic headship as set forth in the word of God.”¹

See: *Rm 5.12-21*, *1 Cor 15.21-28*, *45-49*, *Heb 2.5-9*

- a. Adam is the head of the race
 - b. If Adam had not sinned, he would live on the earth today, ruling the family of men
- B. The character of Adam’s rule as it might have been

Speculation is somewhat dangerous! But we can infer things about the character of Adam’s rule from what we know about Christ’s future ruling among men.

1. Adam’s rule would have been under the authority and direction of God – Adam would have been no self-willed potentate
2. Adam’s rule would have meant world-wide security and prosperity “they shall not hurt nor destroy in my holy mountain” (*Isa 11.9*)
3. Adam’s rule would have been all men, who would have submitted willingly and joyfully

Of course, we know Adam’s dominion didn’t work out according to God’s intentions.

II. The shattered dominion

A. As seen in the pre-flood generations

1. Adam chose self-will instead of God’s will and instead of having dominion, he was banished from the garden

¹ Alva J. McClain, *The Greatness of the Kingdom* (Winona Lake, IN: BMH Books, 1959), 43.

2. The chaos continued in subsequent generations
 - a. Cain murdered Abel
 - b. Lamech murdered someone who wounded him (Gen 4.23)
 - c. The thoughts of men's hearts were only evil continually (Gen 6.5)
3. God intervened only three times during this period (that we know of)
 - a. In dealing with the murder of Abel
 - b. In taking Enoch to himself
 - c. In bringing the Flood

The human race, far from having dominion, became a self-willed, self-centered, murdering chaos of divided people.

- It is as if God intended that man might know what it means to live without restraint: it produces fearsome judgement.
- Man, in spite of the chaos, attempts to assert himself over other men, trying to have dominion under his own authority, apart from God

B. As corrupted in the post-flood governments

1. Dispensationalists correctly point out the introduction of government after the flood (Gen 9.6)
 - a. Authority is given to man to regulate behaviour
 - b. The need for government has been amply demonstrated, now authority is given
2. Strife in the family of Noah (Gen 9.20-27)
3. Continued rebellion in the descendants of Noah
 - a. Nimrod, the mighty hunter before the Lord, founder of Babel (10.8-11)
 - b. The rebellion of Babel (11.1-9, esp. 6-7)

C. As experienced in the present day

1. Since these ancient times, the governments of men have been of all kinds
 - a. Kingdoms
 - b. Strong-arm rulers
 - c. Dictatorships
 - d. Democracies (of varying effectiveness)
2. Since these ancient times, men have always found themselves disappointed in their governments, even the democratically elected ones
 - a. No matter who we vote for, our democracy (among the best in history) will be disappointing
 - 1) If 'our guys' win, they won't do everything any of us wants them to do
 - 2) 'Our guys' will also do things we don't want them to do
 - 3) And inevitably, some scandal will dog the steps of every political party it seems
 - b. Human government is made up of fallen men, all competing with one another over self-interest, bound to disappoint those who elected them

Regardless of disappointment, hope springs eternal, doesn't it? We always hope for a better government... next time... the current dudes will never do!

III. The hope of dominion**A. The promises through the seed of Abraham**

1. When God chose Abraham, he intervened personally in human history in a way he had never done before
2. In his dealings with the men of the promise, he hinted at renewed dominion
 - a. Gen 17.6
 - b. Gen 35.10-12
 - c. Gen 49.8-12

3. The character of these promises
 - a. Mostly vague allusions to ‘kings’
 - b. Last most specific
 - c. Speak to the hope men have for leadership

B. The hope of all men everywhere

1. Human leadership constantly produces disappointment

How did Adolf Hitler come to power?

- He came at an opportune time
- Allies had really ‘stuck it to’ Germany after WW1
- Great depression hit world-wide, tremendous hardship
- Hitler came along promising prosperity and rallying the nation about its place in the world as the master race, etc.

Hitler obviously an extreme example – his dominion didn’t work out that well, ultimately.

No human government ever satisfies the hopes of men for ‘something better’

2. In spite of regular disappointment, people will constantly try to find a new and better government

Iran didn’t like the Shah, so they toppled him and got Khomeini...

Libya didn’t like Gadhafi, so they topped him and what will they get?

Last night all the cities in BC reorganized their governments – kept some, replaced others. What kind of government will we get?

- One good enough to do the same thing again in three years.
- Still, we hope for something better

3. Human hope will be realized in a day yet to come – when the king comes
 - a. Gen 49.10-12
 - b. Rev 19.11-21

C. The danger of letting hope be materialized in sight

1. We look by faith towards the coming return of Jesus Christ, the son of David – the perfect king
2. But we often invest our hopes in men of this age
 - a. People wander about looking for the perfect pastor
 - b. Young people long to leave home (get away from their parents) and get that perfect spouse
 - c. Or we look for a new boss, a new mayor, a new premier

Conclusion:

When we look among men for the King, we will only be disappointed.

We need to look up, for the King is coming!