

## Text: various

Tonight, you can file our topic under the category of “Miscellaneous.” The theme deserves much more attention than I can give it in one message, but it is something I’ve been thinking about all January, so thought it would serve as “filler” while I am traveling this week.

The topic is “Jesus is King.”

For January, I decided to go back to my intensive reading of the NT in one month. My topic was, “Jesus is King.” That is, I was trying to find every direct reference in the NT to Jesus as king. This comes in various forms, from almost direct declarations to somewhat more nuanced statements.

My determinations are subjective. For example, the blind men at Jericho cry out to, “Jesus, Son of David.” Is this a reference to Jesus as king? I took it as such, but it isn’t a direct statement.

Tonight, I want to give a quick survey of my findings, then make some applications. This will be incomplete, as well as subjective, but there are actually some startling findings in this whole effort.

## I. The most frequent “Jesus is King” statements

Two books have the most frequent (and direct) statements that Jesus is King: Matthew and Revelation. This shouldn’t be surprising, though it is!

### A. The references in Matthew

1. Jesus, son of David (1.1)
2. David the king ancestor of Jesus (1.6)
3. Where is the newborn king? (2.2)
4. Jerusalem called ‘city of the great king’ (5.35) [very indirect statement]
5. Your kingdom come (6.10)
6. Not everyone who says Lord, Lord will enter the kingdom (7.21, cf. 7.22)
7. Are you the Expected One? (11.3)

8. Son of Man is going to come in the glory of His father and will repay every man (16.27)
9. Some will see the Son of Man coming in his kingdom (16.28)
10. In the regeneration Son of Man will sit on his throne (19.28)
11. Command that in your kingdom my sons will sit on right and left (20.21)
12. Blind men at Jericho cry out, "Son of David" (20.30, 31)
13. Palm Sunday: Hosanna to the Son of David (21.9, 15)
14. When the Son of Man comes he will sit on his throne (25.31)
15. The King will say, come you blessed (25.34)
16. The king will say, to the extent you did it to the least (25.40)
17. At trial: Hereafter you will see the Son of Man on right hand of power (26.64)
18. Before Pilate: Are you the king? It is as you say (27.11)
19. Soldiers mocked, "Hail king of Jews" (27.30)
20. Placard: "This is King of Jews" (27.37)
21. Mockers: If he is King, let him come down (27.41) [the voice of unbelief, but clear understanding of claims]

## B. The references in Revelation

1. Jesus, ruler of the kings of the earth (1.5)
2. To him [Jesus] be the dominion forever (1.6)
3. I John am your fellow partaker in the kingdom (1.8)
4. I have received authority of my Father (2.27)
5. The overcomer will sit with me on my throne (3.21)
6. The Lion of the tribe of Judah has overcome (5.5)
7. To the Lamb be dominion forever (5.13)
8. The Lamb in the center of the throne will be their shepherd (7.16)
9. Kingdom of the world has become the kingdom of Christ (11.15)

10. On his head are many diadems (19.12)
11. He will rule them with a rod of iron (19.15)
12. His name is written, "King of Kings" (19.16)
13. Saints reigned with Christ for a thousand years (20.4)
14. Blessed are the saints who will reign with him for a thousand years (20.6)
15. He who sits on the throne said, "I am making all things new" (21.5)
16. In eternal city is the throne of God and the Lamb (22.1)
17. I am the root and descendant of David (22.16)

From these you can see there are many references to Jesus as king in these two books, most of them quite direct.

Also, before we proceed, notice that most of the references speak of the kingdom and throne as future. There is a sense that Jesus rules all things now, but the main Bible sense is of a future kingdom.

## II. Various references in other books

In the interest of completeness, I'm going to give all the references I found. We won't talk about all of them, but I am giving them for your notes.

### A. Acts

1. God made him both Lord and Christ (2.36) [indirect]
2. No other references in Acts. Paul's ministry summary in Ac 20 remarkable for gospel focus, no kingdom mention

### B. In Romans, 1 Corinthians, 2 Corinthians

1. Quoting Isaiah, about the Root of Jesse rising to rule over Gentiles (Rm 15.12)
2. In the end, he will hand over the kingdom to his father (1Co 15.24)
3. For he must reign until he puts his enemies under his feet (1Co 15.25)
4. We must all appear before the judgement seat of Christ (2Co 5.10) [very indirect reference]

### C. In Galatians, Ephesians, Philipians, Colossians

1. God seated Christ far above all rule and authority, etc., in this age and age to come (Eph 1.21)
2. At the name of Jesus every knee shall bow (Phil 2.10)
3. Christ is seated at the right hand of God (Col 3.1) [indirect reference, points more to present spiritual aspect than literal throne]

### D. In 2 Timothy

1. To the king eternal (2 Ti 1.17) [indirect, may point to God rather than Jesus]
2. Remember Jesus, the descendant of David (2 Ti 2.8)
3. We will also reign with him (2 Ti 2.12)
4. I charge you by God and Christ ... by his appearing and kingdom (2 Ti 4.1)

### E. Hebrews

1. He sat down at right hand of Majesty on high (1.3, cf. 12.2) [present spiritual aspect, but Heb emphasizes *Priesthood* far more than kingdom]
2. Of the Son he says, Your throne O God is forever (1.8)
3. You have put all things under his feet (2.8) [indirect reference]

### F. Other Gospels

1. Mark
  - a. **Bartimaeus: Jesus, Son of David have mercy (10.47, 48)**
  - b. Triumphant entry: Blessed is the coming kingdom of our father David (11.9)
  - c. Jesus challenges: how is it that they say Christ is David's son? (12.35)
  - d. **At trial:** You will see the Son of Man sitting at the right hand (14.62)
  - e. Pilate: Are you the king of the Jews (15.2)
  - f. Pilate: do you want me to release the king (15.9)

- g. Soldiers mocking: Hail king of the Jews (15.18)
- h. Inscription: King of the Jews (15.26)
- i. Mockers: Let this king of Israel come down (15.32)

## 2. Luke

- a. Gabriel to Mary: Lord will give him the throne of David (1.32)
- b. Gabriel to Mary: He will reign forever (1.33)
- c. The kingdom is in your midst (17.21)
- d. Bartimaeus: Jesus, son of David, have mercy (18.38, 39)
- e. How is Christ David's son? (20.41)
- f. Olivet discourse: then they will see the Son coming in power (21.27)
- g. Jews to Pilate: We found this man saying he is Christ, a king (23.2)
- h. Pilate: are you a king? It is as you say (23.3)
- i. Inscription: King of Jews (23.38)

## 3. John

- a. After feeding 5,000 — they would force him to be a king (6.15)
- b. Palm Sunday: Hosanna, King of Israel (12.13)
- c. Objection: We have heard Christ to remain forever (12.34)  
[indirect, shows messianic expectation of a king]

Notice how most of the references to Jesus as king in the gospels occurs at the end, in the trial and in the mockery of unbelievers

Also notice the faith of Bartimaeus, repeated in all the Synoptic Gospels, "Jesus, son of David."

## III. The application to Christians in the present age

A. The vast majority of references to Jesus as king reference a future, literal, kingdom

1. We should live in expectation of that kingdom

2. We should not try to impose that kingdom on the present age, we are citizens of a different country

What would we think of the citizen of some other country living in our land, attempting to force the laws of that other country on us?

B. The references to Jesus as ruling at present focus on the spiritual aspect of the kingdom, where Christ rules over our spiritual lives

1. We need to submit to his word in every aspect of our lives
2. We especially need to submit to his words about kings and governments: submission to legitimate authorities, ultimate allegiance to Christ the king

### Conclusion:

While I understand the emotion and spirit behind declaring, "Christ is king" and "Christ is my king," the fact is that Jesus is not *yet* king on the earth.

We would do well to let the Bible adjust our thinking and not make the Bible adjust to our thinking. To close, I'd like you to think of the most explicit record of Jesus in answer to Pilate:

Jn 18.33-37 ¶ Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"<sup>34</sup> Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"<sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"<sup>36</sup> Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."<sup>37</sup> Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

His kingdom is not of this world (this age). Our duty in this age is to preach, not to rule!