

Christ - Our King

These last two Sundays we have looked at two of the leadership roles of the Old Testament in our relationship to Christ. We have looked at how Jesus is the prophet that Moses foretold Who came to call us to repentance. We then looked at the role of Christ as our High Priest after the order of Melchizedek Who came to redeem us. Today, we come to the third role of leadership that points to Jesus Christ in His relationship with us as King, These three roles call us to repentance, redemption, and the rule of Christ.

1. Seated on the throne of David -

The role of Jesus as King was clearly prophesied in the Old Testament. His roles in our lives is based not just on three offices in Israel, but also on great Old Testament saints. Just as Moses, the prophet, anticipated the coming of Jesus in His role as Prophet, and the priesthood of Melchizedek foreshadowed the priesthood of Jesus, Jesus' kingship was based on the reign of David. When Jesus came to the Jews, Matthew reported how they saw Him as the fulfillment of the promised restoration of David's throne. This focus was particularly significant because, as the Gospel writer to the Jews, Matthew highlighted Jesus as the long-awaited King.

Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Isa 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of

David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Jer 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Mic 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

David's reign was so great that the record of it goes from Judges to 2 Samuel. Judges sets up the need for a king as order in Israel degraded.

Judg 21:25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

There are many lessons from the life of Ruth, which follows Judges, but the point of the book is to further establish the history of the reign of David.

Ruth 4:13-17 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

...

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: *he is* the father of Jesse, the father of David.

1 and 2 Samuel give us more history, but more importantly they are the history for the preparation for the reign of David.

It is no wonder that Jesus, the son of David, will reign on David's throne. The book of the Revelation closes with Jesus as the son of David:

Rev 22:16-17 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

2. King of kings -

When it comes to the rule and reign of Christ, Jesus is appropriately called the King of kings and the Lord of lords:

Phil 2:9-11 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

1Tim 6:15-16 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Man's futile attempt to immortalize a king is so interestingly illustrated by the death of Charlemagne who passed away in the 9th century A.D. He was crowned Imperator Augustus in Rome on Christmas Day in the year 800 by Pope Leo III. Many see him as the founder of

the Holy Roman Empire, known as Charles I. Through military conquests and strong defense, he expanded his territory to cover most of Western Europe. Today, he's often considered the founding father of both France and Germany—and sometimes even called the Father of Europe. People say his reign was the first true imperial power in the West since the fall of Rome.

Charlemagne, the great Roman emperor, has a fascinating story about his burial. He made a unique request: to be entombed sitting upright on his throne. He wanted his crown placed on his head, a scepter in his hand, his royal cape draped over his shoulders, and an open book in his lap.

That was in the year 814 A.D. Nearly two hundred years later, Emperor Othello became curious and ordered his tomb to be opened to see if Charlemagne's wishes had been honored. When his men unsealed the tomb, they found exactly what had been described: Charlemagne still seated on his throne. But after two centuries, the sight was eerie. His crown sat crooked on his decayed skull, his royal cloak was tattered, and his body had withered away. But the most striking detail? The book in his lap, the Bible, was still open, and one bony finger rested on Matthew 16:26 -

Matt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

When Jesus entered Jerusalem in His triumphal entry, the people cried out, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." The Pharisees vainly tried to move Christ to silence them and said, "Master, rebuke thy disciples."

Luke 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The fact of the matter is that not only would every knee bow but that the stones *did* cry out for the glory of God. The rock of Mount Sinai where Moses received the law cries out as a testimony that we have come short of the glory of God. The rock of Mount Pisgah where Moses looked out over the promised land that he would not be allowed to enter cries out with the testimony of longing for a better land. The rocks of Mounts Ebal and Gerazim echo with the testimony of the blessings and cursings of God in our lives. The rock of the Mount of Transfiguration where Moses and Elijah appeared with Christ cries out with the testimony that we can have a new body! The rock of Golgatha cries out with the testimony of the blood of Christ that was shed to pay for our sin. And the rock that covered Jesus tomb groaned as it was moved to reveal the empty grave to the disciples.

As King, Jesus will come with ten thousands of His saints to conquer the Antichrist as He comes to reign in the Millennium. When Pilate questioned Jesus about His kingdom,

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Jude 1:14,15 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Rev 19:11-16 And I saw heaven opened, and behold a white

horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

3. Christ our King -

As Americans, the political idea of a king is a little lost on us. A monarch unites a country through tradition, continuity, symbolism, and political neutrality, while an elected leader must work actively to build unity through policies, leadership, and persuasion. Monarchs can foster emotional loyalty and cultural pride, whereas elected leaders face political divisions that can challenge national unity. As far as earthly government goes, our system of elected government works well. Whatever advantage a monarch might have through tradition and custom, they are still not free from troubles and political intrigue. We are very motivated against elected officials or monarchs abusing their power, but we don't have that problem with Jesus Christ.

As King of *our* lives, the kingdom has to do with whatever Christ the King rules. We understand God being the supreme authority in our lives without

any problem. Secular governments are not exempt from the reign of Christ. They are also responsible in the Kingdom of God, even though they might not think so. There *is* something different about Christ as King compared to His roles as Prophet and Priest. The works of the Prophet and Priest are personal and depend on how individuals respond to the call to repentance and redemption. God doesn't force everyone to repent or be redeemed. They must respond *personally* to the call. The role of the King is different. As King, the rule of Christ applies *collectively* to all believers and involves the administration and organization of God's people as a group. It is not just that Jesus is King of each life: He is King over a *Kingdom* and all the lives which has entered into and is part of the Kingdom. In the Millennium we will be joined together in one body to rule and reign with Him for a thousand years. For now, that kingdom is organized into churches where believers are joined together to collectively serve Him as one body. This is where it is important to have the right definition of church. So many Christians have a misperception that the church is just some fellowship spread out all over the earth and their vague spiritual experience is all that is required of them. Instead, we are required to be a working member in a local church.

1Cor 12:14-27 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one

member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

What is *your* part in the work and operation of the church which is the body of Christ?

4. Kingdom life -

- *Thy* will, not *my* will, be done

Recognizing Jesus as King transforms our allegiance. The word allegiance comes from the word meaning "to bind" or "to tie." If Christ is truly King, He is worthy of our honor, loyalty, and obedience. We do not merely acknowledge Him with our words, we submit ourselves under His authority and power. Whatever He commands, we determine to follow. When we examine the Lord's model prayer, we should recognize what is being said when we

read,

Matt 6:10 Thy kingdom come.
Thy will be done in earth, as *it is*
in heaven.

To pray these words is to surrender our own will to the will of the King. It is an act of realigning our desires, priorities, and plans to match His divine agenda. It is easy to slip into saying, "*My* will be done in earth. Bless *my* agenda." Just as heaven operates in perfect obedience to God's will, so too should our lives reflect that obedience here on earth.

As we pray, we should ask the Lord to replace our agenda with His agenda. This means yielding our personal ambitions, preferences, and even struggles to His sovereign rule. True kingdom citizens do not seek to build their own kingdoms of career, comforts, or credit but instead labor for the expansion of Christ's reign in their hearts *and the world around them*.

- Already, but not yet

When we recognize Christ as King, it transforms our expectations. One of the greatest challenges people face in understanding God's kingdom is that it does not yet appear to be fully realized. The world seems to drift further from God each day, making it tempting to focus only on the here and now, as if this present life is all that matters.

However, the hope of the kingdom reminds us that there is far more to life than what we see. Jesus made extraordinary promises about a future kingdom, not only for Israel but for all who follow Him as King. While the kingdom has not yet reached its full completion, it has already been established and will endure forever. Jesus Himself declared:

Luke 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God

cometh not with observation:
21 Neither shall they say, Lo here!
or, lo there! for, behold, the
kingdom of God is within you.

This means that while we wait for the full manifestation of Christ's rule, His kingdom is already at work in the hearts of His people. As believers, we carry the presence and authority of the King wherever we go, living as ambassadors of His coming reign.

- A change in values

Recognizing Christ as King transforms our *values*. The world elevates achievement, success, independence, and image. However, the values of God's kingdom are not shaped by the world, they reflect what matters to the King Himself. Jesus consistently taught that following Him requires a radical shift in priorities, calling His followers to embrace values that often seem upside-down compared to worldly standards.

The world celebrates power and prestige, but in the kingdom, true greatness is found in humility and servanthood.

Matt 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matt 23:11,12 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

While society prizes material success, Jesus calls us to invest in eternal riches: faith, obedience, and generosity.

Matt 6:19,20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

We should not seek our own agenda through power and control, but the power of the Kingdom established *in God's righteousness*. We *could* seek power and control for our own interests. Instead, we must be concerned about the righteousness of God.

Matt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

I often point out that love means wanting the best for others and serving others. This does not apply to spiritual ministry only. To be successful in anything sacred *or* secular requires a ministry mindset. Whether you are a business owner, a cashier in a store, a craftsman, a cook, or a gas station attendant, our success is not based on enriching ourselves but on enriching others. To be a spiritual success means serving others in God's Kingdom.

- A change in priorities

The true test of a person's values is revealed in how they spend their time and resources. Jesus did not diminish the importance of work or ignore the necessity of material needs, but He challenged His followers to bring kingdom priorities into their daily lives. Again from Matthew 6:33 we are to seek *first* the kingdom. This means aligning our work, ambitions, and decisions with Christ's rule. It reshapes how we view success, provision, and purpose, not as ends in themselves, but as opportunities to glorify the King. A Christ-centered reorders our priorities so that God's kingdom is our first and greatest pursuit.

We submit, but voluntarily, not because we are coerced. We submit,

because of our values, not because of fear or obligation. Our submission is an act of conviction, not of compulsion; a response to truth, not to tyranny. We yield not as the conquered, but as the committed, aligning ourselves with what is right, not merely with what is required.

You can be king of your own life, but your eternity then depends on what *you* can *guarantee* to save you – and that is the problem. People think that anything that serves their selfish interests are righteous. You will have to stand before God and realize that putting your will ahead of God's was a mistake. Your only hope is to repent, turn to Jesus who came to die for you, and give your life over to the King. You can resist and claim, "Ain't no one gonna tell *me* what to do." In reality, there are so many in this life who do just that. There are codes of conduct every where we go. If you want your own agenda, God will let you have it and all that comes with it for all of eternity, but not in the mansions in glory that God has prepared for them that love Him. When you make God's agenda your agenda and give your life to Him, He will give you what you desire for all eternity: a life of meaning and purpose and a home in heaven.

If we claim Christ as King, what does that look like? Would you declare your allegiance in baptism that you are one in purpose with Christ? Would you join in the kingdom work?

1. Seated on the throne of David - Gen 49:10, Isa 9:6-7, Jer 23:5, Mic 5:2, Judg 21:25, Ruth 4:13-17, Rev 22:16-17
2. King of kings - Phil 2:9-11, 1Tim 6:15-16, Matt 16:26, Luke 19:40, John 18:36, Jude 1:14,15, Rev 19:11-16
3. Christ our King - 1Cor 12:14-27,
4. Kingdom life - Matt 6:10, Luke 17:20-21, Matt 16:25, 23:11,12, 6:19,20, 6:33