

## Jesus is King

As Jesus stood before Pilate, the Jews were angered to the point they wanted Jesus killed. Their frustration was that they had to obtain the penalty of death through the Roman governor. Blasphemy was not a suitable reason to call for death so they used the events from the previous Sunday to show that Jesus was being made into a king and therefore a threat to the Romans. We may remember that just a week ago, Jesus rode into Jerusalem on the colt of a donkey and been greeted with the enthusiastic cries of "Hosannah." This is the image mentioned in Zechariah where we read:

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. (Zechariah 9:9 NASB)

Now, Jesus stands accused of being a king and therefore a threat to Pilate. John records the conversation as Pilate faces Jesus for the first time.

Therefore, Pilate entered again into the Praetorium (governor's official residence), and summoned Jesus and said to Him, "Are You the King of the Jews?" Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" 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." 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." (John 18:33-37 NASB)

Within this brief exchange, Jesus utters four words that are crucial to His very nature; I am a king.

Jesus has many names and titles throughout the Bible. Frequently, in the book of Revelation, He is called the Alpha and Omega. In Isaiah 9:6, there are four names listed for Jesus.

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6 NASB)

Those names, Wonderful Counselor, Mighty God, Eternal Father, and Prince of Peace all point to various aspects of Jesus. This verse speaks of the weight of the government resting on His shoulders. We read on into the next verse and once more we find that the Jesus whom we celebrate and serve was always meant to be king.

There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this. (Isaiah 9:7 NASB)

We are nearing the season of Advent and we will reflect on some of the prophecies that pointed to Jesus as the Messiah. Here, in Isaiah, we find the prediction of a child being born and would sit on David's throne. This was written around 730 years before the birth of Jesus.

Approximately 200 years later, Daniel writes of the coming king who would have an everlasting kingdom.

"I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire.

"A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened. (Daniel 7:9-10 NASB)

When reading the dreams and prophecies of Daniel, we certainly see a parallel with John's writings in Revelation. We see the description of Jesus that is strikingly like the one we find in Revelation 1:14. Dropping down to verse 13 we continue.

"I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. "And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed. (Daniel 7:13-14 NASB)

So, when the Son of Man comes to the Ancient of Days (Jesus comes to God the Father); the Ancient of Days (God the Father) gives the Son of Man (Jesus) dominion, glory, and a kingdom. A kingdom that will not pass away.

Let's take a look at what Paul writes to the church in Ephesus by turning to the first chapter of Ephesians and beginning with verse 18.

I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all. (Ephesians 1:18-23 NASB)

When God raised Jesus from the dead, Jesus ascended back to heaven and God seated Jesus at His right side and put all things in subjection under His feet. Jesus is king. He is the head over all things and the head of the church. The church is His body and His bride. The church is also His kingdom.

As John opens his final book, we read: John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and

the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So, it is to be. Amen.

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” (Revelation 1:4-8 NASB)

This king, the ruler of the kings of the earth, has purchased the church (the saved) with His blood and made us to be a kingdom, priests to His God and Father. That’s who we are. We, as the church, need to believe this and live this. We are not of this world; we are a kingdom of priest to God almighty.

In Colossians, Paul tells us that we have been moved (rescued) from the kingdom or dominion of Satan and placed into the kingdom of Jesus.

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. (Colossians 1:13 NASB)

Somewhere or somehow, we must understand that we are in the kingdom of Jesus and no longer in the kingdom of Satan and begin to act and live accordingly. The church at Corinth had many struggles with trying to live in both kingdoms. It does not work.

We cannot live by the standards of this world and the ruler of this world (Satan) and live in the kingdom of God.

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:9-11 NASB)

We are citizens of the kingdom of God and thus we must live like godly people. The world tells us to live a life that pursues physical pleasures and to satisfy our carnal lust. It becomes a matter of choosing who will be our king.

The word church comes from the Greek word ἐκκλησία (ek-klay-see'-ah) means a gathering of citizens called out from their homes into a public place, an assembly. (Strong’s Exhaustive Concordance of the Bible) The church is not this building. The church is us. We are called out from our earthly home into the assembly of those who serve God. The church is the dwelling place of God. God living in us. The church is the body of Christ (as we read earlier). Thus, the church is the living expression of Jesus. When others look at us do, they see Christ?

The church is the bride of Christ. Thus, the church is His love and satisfaction. The church is the kingdom. God reigns through Jesus. The church is the domain of our sovereign king Jesus.

When we come to realize and internalize these truths, there will be a great transformation in our lives. We will no longer weigh our life and our choices in the scales of what we want or how do our choices align with the world around us. We will align our lives to support and reflect our king Jesus.