

THE KINGSHIP OF JESUS

INTRODUCTION:

- A. Jesus is the central theme of Christianity. This lesson will emphasize the present regality and majesty of Jesus by presenting what the Scriptures teach relative to Jesus' kingship."
- B. Many claim to serve the Lord, but actually deny Jesus. Much of the Denominational world denies Jesus' present Kingship by claiming that His reign as King is yet future, a doctrine known as Premillennialism.
- C. Jesus is "only Potentate, King of kings, and Lord Of lords" 1Tim 6:15.
 1. He is at the same time Potentate, Lord of lords, and King of kings
 2. Jesus received all authority (Potentate has authority) after his Resurrection Matt 28:18, Rom 1:4.
 3. Jesus also Lord, has authority and must be obeyed Lk 6:46

DISCUSSION:

I. THE KINGSHIP OF JESUS WAS PROPHESED

- A. Many prophecies mention that Jesus would be King and also help identify when 2Sam 7:12,13; Jer 23:5,6; Isa 9:6; Dan 2:44
- B. An interesting prophesy regarding Jesus' kingship Zech 6:12,13: Jer 23:5,6 makes it plain that the "Branch" is Jesus
- C. Zechariah not only mentions Jesus would "rule upon His throne" but that he would also "be a priest upon his throne."
- D. Jesus was officiating as High Priest at the time of the writing of Heb 4:14-16; so, Jesus was also King of kings at the same time.

II. THE KING IS BORN

- A. Gabriel explained to Mary regarding child she Carried Lk 1:26-35.
- B. Gabriel also explained what Jesus would be and do vs. 32, 33
- C. Mary, as far as we know, did not know Jesus would be King.

III. THE KING IS CRUCIFIED

- A. The climax of Jesus' life began at His arrest and trials Jhn 18
- B. Pilate presented Jesus to the Jews (who had Jesus arrested, set up for trial and ultimate death "Behold your King!" Jhn 19:14
- C. Pilate's question to the mob "Shall I crucify your King?" vs. 15
 1. Pilate wrote a title, and put it on the cross vs. 19
 2. Pilate refused to make a change for the Jews vs. 21, 22
- D. Apparent from conversation between Jesus and Pilate that Pilate believed Jesus to be the King Jhn 18:33-36,37

IV. THE KING IS ALIVE

- A. Jesus prophesied his own death and triumphant Resurrection (Matt 20:19). Jesus was indeed raised from grave Matt 28:5,6
- B. The actions of two women named Mary, shortly following Jesus' resurrection Matt 28:1 ff. was obeisance befitting a King.

V. THE CORONATION OF JESUS, THE KING

- A. After Jesus was crucified, buried, and arose, He revealed himself for 40 days in order to prove his resurrection Acts 1:3

- B. Jesus spoke to his apostles "of the things pertaining to the kingdom of God" (a kingdom presupposes a king). Acts 1:9
- C. Shortly after the ascension of Jesus, the awaited day of Pentecost came Acts 2:29-33. Peter preached thus to these people about the resurrected Jesus and their consequent need to be saved:
- D. Peter affirmed that Jesus had been "raised up" to sit on David's throne (vs. 30). The "raising up" pertained to Jesus' resurrection, Peter explained (vs. 31, 32). Jesus is at "the right hand of God exalted," Peter further injected (vs. 33). Peter is referring to the actual coronation of Jesus.
- E. Therefore, the prophetic teachings regarding Jesus' Kingship were fulfilled in Acts 2.
- F. Notice also that Jesus was raised up to sit on David's throne (vs. 30). Hence, Jesus' reign as King is spiritual and not temporal.

VI. THE KING IS NOW REIGNING

- A. When Peter preached of Jesus' coronation (being officially made King), he presents Jesus as reigning at the time Acts 2:32-34 The kingdom was in place during the First Century. Col 1:13; Rev 1:9
- B. Jesus is reigning on spiritual throne of David in heaven, where he also serves as high priest (Zech 6:12,13; Heb 4:14-16).
- C. The scriptures do not teach that Jesus was to physically reign in the literal city of Jerusalem upon the material throne of David, after the fashion of a worldly government Jhn 18:36

VII. THE KING IS COMING AGAIN

- A. One of the grandest preludes found in the scriptures regarding the Judgement Day is found in Matt. 25:31-34
- B. Notice "Then shall the King say." (vs. 34). The expression "then shall he sit upon the throne of his glory" is not teaching that at that time Jesus will assume Kingship, but is referring to the judgment throne 2Cor 5:10. The Judgment will not be the beginning of Jesus' reign, but the end of Jesus' mediatorial reign.
- C. Notice Paul's language: 1Cor 15:24

CONCLUSION:

- A. Jesus is now Potentate, Lord of lords, and King of kings.
- B. Any doctrine to the contrary attempts to strip Jesus of his regality and is false.
- C. In view of Jesus' Kingship, we are obligated to submit to his reign Lk 19:11-27.
- D. It is sad that many want to view Jesus as Savior, but not as Potentate, Lord of lords, and King of Kings.