This morning we continue our series, *Glorious Christ*. These first 3 messages in December focus on Jesus as our Prophet, Priest, and King.

**Prophet**—Speaking on behalf of God

*Jesus is the Living Word, revealing to us God’s character, will, & ways.*

**Priest**—representing the people before God

*Jesus is our Great High Priest, who offers up Himself as our atoning sacrifice, and enters into God’s presence to intercede for us.*

**King**—reigning over the people on behalf of God.

This morning we are going to pry open the window of Scripture and peer in at the glory of Jesus, as our glorious King.

We are going to do this by looking at various titles that represent God as our King. These titles can also be appropriately applied to Jesus as the Son of God who came to establish God’s reign on this earth in its fullest sense. When the prophets foretold the coming of Christ, the Messiah, they envisioned a divine King who would establish God’s reign over an all-consuming kingdom. For example, we see the divine kingship of Jesus in:

- **Daniel 7:13-14**—“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.”

- **Micah 5:2-5**—“But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.” Therefore, He will give them up until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. And He will arise and shepherd His flock In the strength of the LORD, In the majesty of the name of the LORD His God. And they will remain, Because at that time He will be great To the ends of the earth. And this One will be our peace.”

- **Isa 9:6-7**—“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. 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.”

Five ways in which Jesus, as the Son of God, is a glorious King:

1. Jesus, the Son of God, is a glorious king because He is **King of all the Earth** (Psalm 47:2, 7).

Here His glory is revealed in the breadth of His reign.

In Psalm 47, God is given the title, “King of all the earth.”

Psalm 47—“O Clap your hands, all peoples; Shout to God with the voice of joy. 2 For the LORD Most High is to be feared, A great King over all the earth. 3 He subdues peoples under us, And nations under our feet. 4 He chooses our inheritance for us, The glory of Jacob whom He loves. 5 God has ascended with a shout, The LORD, with the sound of a trumpet. 6 Sing praises to God, sing praises; Sing praises to our King, sing praises. 7 For God is the King of all the earth; Sing praises with a skillful psalm. 8 God reigns over the nations, God sits on His holy throne. 9 The princes of the people have assembled themselves as the people of the God of Abraham; For the shields of the earth belong to God; He is highly exalted.”

If God is “King over all the earth” and according to Daniel 7 He hands His kingdom over to Christ, then Jesus Himself will be King of all the earth. In Rev 19, He will smite the nations to establish His universal reign—we will see this title literally fulfilled in Christ. The extent of His Kingdom will encompass every square inch of this globe. As Creator, it rightfully belongs to Him and in the near future He will enforce His kingship over all (Micah 5:4). In fact, the NT declares that His dominion will surpass this earth to include the spiritual realm—all things have been subjected to Him, both in the heavens and on earth; rulers and dominions, both visible and invisible (Eph 1:20-22; Col 1:15-18).

His glory is immeasurable in its breadth! This means you can’t escape His rule. Eventually it will be enforced no matter where you are: “in heaven, on the earth, or under the earth.” “Every knee will
...and every tongue will confess that Jesus is Lord” (Phil 2). Are you ready to meet His absolute reign? Will it be joy and deliverance to you or warfare and doom. Now is the time to crown Jesus to reign in your life.

2. Jesus, the Son of God, is a glorious king because He is the **Everlasting King** (Jeremiah 10:10).

Here His glory is revealed in the length/endurance of His reign.

If an earthly king only reigns for 3 or 4 years, its not a very glorious reign. But if he reigns 40 or 50 years, that would be a glorious reign.

In Jeremiah 10:10, God is the Everlasting King. As the Creator, He is not vulnerable to the limitation of time and circumstance; rather everyone and everything else is vulnerable before Him.

**Jer 10:10**—“But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, And the nations cannot endure His indignation”

Daniel 7:14 tells us that Messiah’s dominion is an “everlasting dominion which will not pass away and His kingdom is one which will not be destroyed” (see also Isaiah 9:7). Jesus is the Divine King, the Everlasting King.

The endurance of His reign will be eternal. That means your response to Jesus determines your eternal destiny. Either you will enjoy the benefits of His gracious reign of peace or you will be exiled to eternal judgment when He banishes all sin and evil from His realm. If you want everlasting life, you must surrender to the loving reign of Christ as the Everlasting King.

3. Jesus, the Son of God, is a glorious king because He is the **King of kings and Lord of lords** (Rev 19:16).

Here His glory is revealed in the singular supremacy of His reign.

When Jesus returns to this earth as King of kings and Lord of lords, He will be the preeminent, supreme Ruler over all. His will be the only Kingdom because all others will be subjected to Him.

That means that you can’t ultimately undermine this King. The only options are to love and follow this King or be utterly defeated by Him.

4. Jesus, the Son of God, is a glorious king because He is the **King of Glory** (Ps 24).

Here His glory is revealed in the splendor of His majesty and wealth (Isa 6:1; I Tim 1:17; 6:15-16).

This Title, “King of Glory” is taken from Psalm 24.

**Psalm 24:7-10**—“Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 8 Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle. 9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! 10 Who is this King of glory? The LORD of hosts, He is the King of glory.”

Here we have the imagery of a great King about to descend upon the royal city, and a herald runs ahead of Him to announce His arrival, shouting, “lift up the gates and fling open the ancient doors—lift them as high as they will go and push them open as far as you possibly can and then even farther to make room for the immeasurable glory of this King as He rides in procession through the gates of the city.

Then the astonished citizens of Jerusalem call back, “Who is this king of glory” that his splendor and majesty should exceed the gates of the royal city? The herald answers back, “He is the Lord strong and mighty, the Lord mighty in battle!” He is the victorious, reigning, king coming in triumphant procession having overcome His enemies. He is coming as King over kings. Again, the herald commands, “Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may come in. And again the question
echoes, “who is this King of glory?” Then comes the awe-striking announcement: “The Lord of hosts, He is the King of glory!” That is, He is the captain, the commander in chief, of the multitudes of angelic armies of heaven. This is none other the God Himself descending as the mighty warrior and His glory is overwhelming.

In Revelation 19 Jesus Himself is the Lord of hosts, leading the armies of heaven in glorious and triumphal procession.

When Isaiah saw His vision of the great heavenly King, the Lord of hosts (Isa 6:5), He described the train of His robe as flowing down from His throne through the heavens and filling the earthly temple—a sign of unspeakable glory! And Isaiah said, “The whole earth is filled with His glory” (Isa 6:3).

This King’s glory is also marked by His wealth. Psalm 24, begins “the earth is the LORD’s, and all it contains, the world, and those who dwell in it...” (Ps 24:1; cf. 1 Chron 29:11-14). His glory is not only measured by the totality of His wealth, but by His immeasurable capacity as Creator supply whatever His heart desires.

Jesus is the Firstborn of all creation; the Creator and inheritor of all things (Col 1).

5. Jesus, the Son of God, is a glorious king because He is the **King of the Jews** (Matt 2:2).

This may not seem like a climactic accolade at first. It sounds so much less significant than the others until we trace this title through the gospels.

There are two things you should know about this title, “King of the Jews:”

a. **The King of the Jews is a global King; not just a local king.**

In Matthew 2 when the magi came to Jerusalem and said, “where is He who is born King of the Jews, for we have seen His star in the east and have come to worship Him” they were not just looking for a local king. They were looking for One worthy of worship; the One foretold by prophets who would carry out God’s universal reign on this earth.³

b. **The King of the Jews is a crucified King.**

After the Magi honor the newborn King, the title “King of the Jews” doesn’t reappear again until the end of the gospels.

In Mark 27:11, Jesus is on Trial before Pilate, and he questions Jesus saying, “Are You the King of the Jews?” And Jesus said to him, “It is as you say.”

Later, Jesus was mocked by Roman Soldiers, “Hail, King of the Jews” as they spat on Him and beat Him (Matt 27:29).

Pilate allowed Jesus to be sentenced on the basis of public opinion when he offered to release Jesus instead of Barabbus but yielded to the crowds insistence to crucify Him (Mark 15:9, 12): “Do you want me to release for you the King of the Jews?...what shall I do with Him whom you call the King of the Jews?” They shouted back, “Crucify Him!”

Jesus was rejected and forsaken by His own when Pilate asked, “shall I crucify your King?” and the Jews retorted, “We have no king but Caesar” (John 19:21).

The Charge of treason for which Jesus would die was simply stated by the inscription on His cross: “King of the Jews” (Mark 15:26). And even then His title was disputed and detested by the Jews when they contested with Pilate, “Do not write, ‘King of the Jews’; but that He said, ‘I am King of the Jews’”(John 19:21).

So when we hear Jesus referred to as the King of the Jews, we should think of the promised One who was rejected and crucified by men.

By this title, “King of the Jews”, Jesus was:

1. Foretold by Prophets (Micah 5:2-5)

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³ Magi would have learned of Jewish prophecies under Daniel’s influence as overseer of the wise men during the Babylonian captivity of 586 B.C.
2. Worshipped by Magi (Matt 2:1-12)
3. Feared/envied by Herod (Matt 2)
4. Tried by Pilate (Matt 27:11; Mk 15:2; Lk 23:3; Jn 18:33)
5. Mocked by Roman Soldiers (Matt 27:29; Mk 15:18; Lk 23:37; Jn 19:3)
6. Sentenced to Death (Jn 18:39; Mark 15:9, 12)
7. Rejected/Forsaken by His own (John 19:15)
8. Charged with Treason (Mark 15:26; Mt 27:37; Luke 23:38; Jn 19:19)
9. Disputed by the Jews (John 19:21)
10. Crucified (John 19:15-16)

PIX—does that look like a king of glory?

If you were to ask Jesus what His greatest moment of glory was on this earth, He would not say…. He would say that (pointing to the cross) was my moment of glory. I take this from John 12.

In the gospel of John, Jesus repeatedly spoke of His “hour”—It’s as if He lived His whole life in anticipation for this hour. The consensus of evidence in John’s gospel is that His hour was the cross by which He would die to be raised and exalted to infinite glory.

In John 12 we see the correlation between this hour and His glory. [John 12: 23-32]

How is it that Jesus would count the cross as glory? Jesus does not measure glory by external impressions like do; but rather by internal conformity to the will of God.

The cross was Jesus moment of glory because it is the reason for which He came. It was His moment of glory because it was His Father’s will. Jesus said, “My food is to do the will of Him who sent Me” (John 4:34) and the apex of His Father’s will was the cross.

Phil 2:8b-11—“…He humbled Himself by becoming obedient to the point of death, even death on a cross.
9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name.
10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,
11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

We so often say at Christmas, Jesus came to die; but He also came to be king. And it is through His death that His reign is established. [John 18:33, 36-37] So what kind of king would Jesus be? He would be the king who would overcome the great rebellion against God, His Father. He would establish God’s reign on this earth by putting down the rebellion of sin. And the only way for Him to put down the rebellion of sin and reign triumphantly over it was to die on the cross Himself, carrying out the final sentence against sin and death; bearing God’s judgment for all those who loving surrender to Him as Lord and Savior.

The question is: Have you surrendered to the loving authority of Christ as your King? Is He reigning in your life or do you only treat Him as an advisor to the throne?

There is a coming day (Rev 19-20) when Jesus will return again to finish His conquest. A day when He will not only rule in the hearts of believers but will smite the nations and establish a literal kingdom on this earth for a thousand years as King of kings and Lord of lords before He brings all history to its climax and ushers in His eternal kingdom (Rev 19-22). Evil will be banished and peace will reign.

As I pondered and grieved over the shooting at Sandy Hook Elementary School (Newtown, Conn.) this week, I had a deep, deep longing for the day when Jesus will return to establish His kingdom of peace.

But that will only be a good day for you if you have bowed your knee to Jesus and come under His reign and conquest over sin through His death and resurrection. When He comes, He will either come as your deliverer or He will come as your judge. Is He reigning in you?

I would strongly suggest to you that knowing what we know about the “King of the Jews,” we too should make hast and worship Him with the words of Psalm 5:2:

“My King and My God”