

**TEACHING GOAL**

To study the office of Christ as King, particularly the fact that He is the King now.

**DOCTRINAL STANDARDS**

Q. How does Christ execute the office of a king?

A. Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

S.C. 26; L.C. 45; W.C. of F. VIII; Savoy 8; Young 68, 71

**SCRIPTURAL BASIS**

**Study Passage:** Acts 2:29-42

**Support Passages:** Genesis 49:10; Numbers 24:17; II Samuel 7:16; Psalms 2, 45, 72, 110; Isaiah 7:14, 9:6-7; Daniel 7:13-14; Micah 5:2; Zechariah 9:9; Luke 1:31-33; John 18:33-38; Revelation 1, 19:16, etc.

**BIBLE STORY**

Matthew 21:1-11 (Zechariah 9:9); The triumphal entry of Christ into Jerusalem.

**.MEMORY ASSIGNMENT**

Luke 1:32-33

32 “He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

**APPLICATION**

The only proper reaction to the knowledge that Christ is King of the universe is to bow before Him in worship and service. Jesus is, (Eph 1:21 NKJV) “far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.”

## SUMMARY

Charles Hodge writes, "Nothing, therefore, is more certain according to the Scriptures, than that Christ is a King, and consequently, if we would retain the truth concerning Him and His work, He must be so regarded in our theology and religion."<sup>1</sup> Indeed, the Larger Catechism emphasizes the Kingship of Christ over His other two offices, and not because these other offices are unimportant, for they are supremely so, but because there is in fact a great deal of Scripture that represents Christ as King and gives the description of His kingdom.

Even a cursory examination of the supporting passages of Scripture in this lesson will show that Christ the Messiah was to be a King who occupied the throne of David forever. The messianic psalms are very rewarding in this regard especially when they are studied in the context where they are quoted in the New Testament. The prophets wrote that the Messiah would be a King. The angel Gabriel told Mary that she would bear the Christ and that He would be a King. In fact Mary was to bear a child who would occupy the throne of David forever. Jesus before Pilate, acknowledged that He was a king with a kingdom "not of this realm." Daniel's description of Jesus' kingly office and the Lord's own statement in Revelation represent Him to occupy the highest possible kingly office and dominion (see also Ephesians 1:21).

Every king must have a kingdom and the Bible has much to say about the nature of Jesus kingdom. The next lessons in this series will deal with the nature of the Lord's physical and spiritual kingdoms which Jesus rules with officers and laws. There is a throne and a city of the King from which the rule proceeds. Even though our Lord's claim before Pilate was that His kingdom was not of this world He certainly did not mean to say that He had no power or authority here for Jesus has "all authority in heaven and on earth" (Matthew 28:18). He told Pilate in essence that His seat of governance is not here but at the right hand of God in heaven. His power is not merely that of an earthly king but it is the power of God Himself. He is the King of kings and the Lord of lords. His weapons are not limited to earthly weapons and armies but He has the hosts of heaven and all the angels of God at His disposal. With such scriptural statements as those in Revelation, Ephesians and Colossians it is unthinkable that Christ has no power on earth as a King. He is the King of the universe.

The study passage states that Jesus not only is a King but that He occupies the throne of David. Let us notice the argument in Acts 2:30-31. David, looking ahead to the resurrection of Christ in Psalm 16, knew that God would seat Jesus, one of David's descendants, upon his throne. Jesus has ascended into heaven and in fulfillment of Psalm 110:1-2, sits at God's right hand until His enemies are subdued. (Study also I Corinthians 15:23-28 and Hebrews 10:23-24) The phrase sit at the right hand means to occupy the highest position of authority and since this right hand is of Majesty, it necessarily refers also to a position of rule. To

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<sup>1</sup> Charles Hodge, Systematic Theology, Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1965, Volume II, p. 598.

say that Jesus is Lord is to say that He is a King and has a king's authority. Indeed, to be saved, it is necessary for one to confess that Jesus is Lord (Romans 10:9). Let us not say that Jesus is the great King without any real commitment to that fact. Our salvation depends on such a commitment and indeed, our whole world and life view will be greatly influenced by the extent to which we accept the rule of Christ right now. If Jesus is not fully and completely our King, our lives will reflect that weak relationship and it may indicate that Christ has not yet subdued us to Himself. He subdues everyone in His kingdom to Himself as the King of His subjects. Let us repent from our sins and believe on Jesus as Lord, thus shall we be saved.