

**"I AM THE KING"**

Jesus' "I AM" (4)

Banská Bystrica, 8th December 2013

**John 18:33-40** So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" <sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But *my kingdom is not from the world.*" <sup>37</sup> Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world- to bear witness to the truth. Everyone who is of the truth listens to my voice." <sup>38</sup> Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. <sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup> They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

OUTLINE

**0. INTRO: "THE KING"**

- 0.1. HEBREW & GREEK
- 0.2. MUNUS TRIPLEX
- 0.3. "TALKING POLITICS" → EXPECTING THE UTOPIA?
- 0.4. PROPHECIES OF THE FUTURE KINGDOM IN THE OT
- 0.5. NEW TESTAMENT CASES
- 0.6. THE TWO KINGDOMS (LUTHER: *ZWEI REICHE LEHRE*)

**1. "NOT FROM THIS WORLD": THE ORIGINS**

- 1.1. THE WILL OF GOD
- 1.2. THE INVISIBLE REALM
- 1.3. THE INWARD RULE

**2. "NOT FROM THIS WORLD": THE PRINCIPLES (MT 5-7)**

- 2.1. JUSTICE (HEB 1:3)
- 2.2. SERVICE (MT 20:28)
- 2.3. FREEDOM (PS 110)

**3. "NOT FROM THIS WORLD": THE FUTURE**

- 3.1. A REJECTED KING (LK 19)
- 3.2. THE COMING KING (THE REVELATION)

**4. CONCLUSIONS**

**0. INTRO: "THE KING"**

The centrality of the kingdom of God for Jesus is confirmed in the crucible of criticism. It was at the center of his proclamation and the determining ground for his mission. *Yet scholarship remains obscure on the nature of the kingdom of God.*<sup>1</sup>

- The LORD was the original *King of Israel*.
  - **1Chron 16:31** *Let the heavens be glad*, and let the earth rejoice, and let them say among the nations, "The LORD reigns!"

---

<sup>1</sup> WIEBE, B. *Messianic Ethics*, p. 13.

- **Ps 97:1** The LORD reigns, *let the earth rejoice*; let the many coastlands be glad!
- **Ps 99:1** The LORD reigns; *let the peoples tremble!* He sits enthroned upon the cherubim; let the earth quake!
- "Monarch Jesus"!!
  - People were waiting for Messiah as the One anointed King who would establish a new justice
  - Jesus is, first of all, the Administrator of the public affairs, only then is He my personal King

King in Jesus' era:

- glory; public interests; civil rules; (he was the *military leader* of the nation, the *supreme judge*,<sup>2</sup>)
- The king as the *owner* of the institutions of the state was able to control the agrarian economy.
  - ...kings led the army as Saul did in the war against the Amalekites I Sam. 15:4-5
  - ...the duty and power for adjudicating occasional disputed cases and for correcting legal injustice II Sam. 12:1-6; 14:4-7; 15:2; I Kings 3:16-28)

### 1. HEBREW & GREEK

- total rule (both legislative and judicial powers → Solomon)
- *basileu, j* one who has *absolute authority* within a particular area and is able to convey this power and authority to a successor

### 2. MUNUS TRIPLEX (TRIPLE OFFICE)

- anointed (1) Prophet, (2) Priest, (3) *King*
- from the Priest to the King: **Heb 1:3** *After making purification for sins*, he sat down at the right hand of the Majesty on high
  - = Jesus – the suffering king – many people couldn't understand/believe
  - = the things are not what they seem to be: people were expecting a good king who would make everything right, BUT the change Jesus brings starts with changing the inside of an individual
  - = gospel: repent and change your life

### 3. "TALKING POLITICS" → EXPECTING THE UTOPIA?

[JAMESON] ...two distinct worlds which characterizes global ization today. In one of these worlds, the disintegration of the social is so absolute—*misery, poverty, unemployment, starvation, squalor, violence and death*—that the intricately elaborated social schemes of utopian thinkers become as frivolous as they are irrelevant. In the other, unparalleled *wealth, computerized production, scientific and medical discoveries unimaginable a century ago as well as an endless variety of commercial and cultural pleasures*, seem to have rendered utopian fantasy and speculation as boring and antiquated as pre-technological narratives of space flight.<sup>3</sup>

...in order to justify a particular *set of political arrangements* we have to understand the basic needs, drives, desires, interests and purposes of human beings and then argue from these to a proper understanding of the appropriate nature and role of politics in human life.<sup>4</sup>

#### 1. IN PHILOSOPHY

- "politics" → human association *at its most inclusive level* -
- in ancient times - politics was the highest goal of philosophical speculation

#### 2. IN THE BIBLE

- [Miriam] **Lk 1:51-53** He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts; <sup>52</sup> he has brought down the mighty from their thrones and exalted those of humble estate; <sup>53</sup> he has filled the hungry with good things, and the rich he has sent empty away. [YODER] It hardly needs to be argued that "kingdom" is a political term; the common Bible reader is less aware that "gospel" as well means not just any old welcome report but the kind of *publicly*

<sup>2</sup> IDB

<sup>3</sup> JAMESON, F. *The Politics of Utopia*.

<sup>4</sup> *Routledge Encyclopedia of Philosophy*

*important* proclamation that is worth sending with a runner and holding a celebration for when it is received.<sup>5</sup>

[LLOYD-JONES] ...there are those who use the Bible in a narrow sense, as being exclusively a text book of *personal salvation*. Many people seem to think that the sole theme of the Bible is that of our personal relationship to God. Of course that is one of the central themes, and we thank God for the salvation provided without which we should be left in hopeless despair. But that is not the only theme of the Bible. Indeed, we can go so far as to say that the Bible puts the question of personal salvation into a larger context. *Ultimately the main message of the Bible concerns the condition of the entire world and its destiny*; and you and I, as individuals, are a part of that larger whole.<sup>6</sup>

- **1Tim 2:1-2** First of all, then, I urge that supplications, **prayers**, intercessions, and thanksgivings be made **for** all people, <sup>2</sup> for **kings** and all who are in **high positions**, that we may lead a peaceful and quiet life, godly and dignified in every way.

### 3. **EXPECTING SOLUTIONS "FROM ABOVE" - FROM THE GVT**

- "political gospel" → government by the people; since revolutions in the 18th and 19th centuries
- "social gospel" → economy

### 4. **DEMOCRACY ↔ MONARCHY**

- leaders ↔ deceivers
  - we need to know that only when Jesus comes the second time, everything will be set right, on the other hand we do need to care about the public affairs

### 4. **PROPHECIES OF THE FUTURE KINGDOM IN THE OT**

- **Psalms 2:1-12** Why do the nations rage<sup>1</sup> and the peoples plot in vain? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his anointed, saying, <sup>3</sup> "Let us burst their bonds apart and cast away their cords from us." <sup>4</sup> He who sits in the heavens laughs; the Lord holds them in derision. <sup>5</sup> Then he will speak to them in his wrath, and terrify them in his fury, saying, <sup>6</sup> "As for me, I have set my King on Zion, my holy hill." <sup>7</sup> I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you. <sup>8</sup> Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. <sup>9</sup> You shall break<sup>1</sup> them with a rod of iron and dash them in pieces like a potter's vessel." <sup>10</sup> Now therefore, O kings, be wise; be warned, O rulers of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.
- **Isaiah 9:6-7** For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.
- **Isaiah 11:1-9** There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup> And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. <sup>3</sup> And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, <sup>4</sup> but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. <sup>5</sup> Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. <sup>6</sup> The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. <sup>7</sup> The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. <sup>8</sup> The nursing child shall play over the hole of the cobra, and the

<sup>5</sup> YODER, J. H. *The Politics of Jesus*, p. 28.

<sup>6</sup> LLOYD-JONES, D.M. *Faith Tried & Triumphant*, p. 4.

weaned child shall put his hand on the adder's den. <sup>9</sup> They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

- **Daniel 7:13-14** I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. <sup>14</sup> And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

## 5. NEW TESTAMENT CASES

[KOU] If the Scriptures prophesied that the Lord Jesus would be a *great king* with everlasting dominion and glory, why was He born into this world in a *manger* and of poor parents? Why did He wear no crown except a *crown of thorns*? Why was He *mocked* at, spat on, *beaten*, scourged and *crucified* like a criminal? If He is *the King of kings*, *WHAT KIND OF A KING IS HE?*<sup>7</sup>

### 1. JESUS REJECTED THE TITLE

- **Lk 4:6-8** To you I will **give** all this authority and their glory, for **it** has been delivered **to** me, and I **give it to** whom I will. <sup>7</sup> If you, then, will worship me, it will all be yours." <sup>8</sup> And Jesus answered him, "It is written, " You shall worship the Lord your God, and him only shall you serve."
- **John 6:15** Perceiving then that they were about to come and take him by force to **make him king**, Jesus withdrew again to the mountain by himself.

### 2. JESUS ASSUMING/ACCEPTING THE TITLE

- "Son of David!"
- **Lk 11:20** But if it is by the **finger of God** that I cast out demons, then *the kingdom of God* has come upon you
- **Mt 21:9** And the crowds that went before him and that followed him were shouting, "**Hosanna to the Son of David!** Blessed is he who comes in the name of the Lord! **Hosanna** in the highest!"
- Before Pilate

When Jesus himself declared it 'plainly', his disciples misunderstood him. They took him to mean, perhaps, that the establishment of the kingdom would call for toil and tribulation, but that in the end the kingdom, with its power and glory, would be theirs. Their messianic expectations were in essence of the same order as those of most of their fellow-countrymen. Not until 'the Son of man was risen from the dead' did the truth begin to dawn on them, and even then it dawned gradually: the crucified Jesus is king - king in his crucifixion - and the way of the cross is the way of the kingdom.<sup>8</sup>

## 6. THE TWO KINGDOMS (LUTHER: ZWEI REICHE LEHRE)

- "in the world" ↔ "not of the world"
- *my kingdom is not from the world* (**John 18:36**)

[YODER] The cross is ...the political alternative to both *insurrection* and *quietism*.<sup>9</sup>

### 1. "NOT FROM THIS WORLD": THE ORIGINS

- the Word ↔ the laws of nature
- "Thy Kingdom Come"

#### 1. THE WILL OF GOD

- begins with God's Word - for His glory
- **John 1:12-13** the right to become children of God. <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, *but of God*.

<sup>7</sup> KOU, L. *The Two Kingdoms*, p. 2-3

<sup>8</sup> BRUCE, F.F. *The Date and Character of Mark*. In: *Jesus and the Politics of his Day*, p. 88.

<sup>9</sup> YODER, J. H. *The Politics of Jesus*, p. 36.

- **John 17:14** the world has hated them because they are *not of the world*, just as I am **not of the world**.  
= wherever His Word is being obeyed His kingdom is being realized  
= His kingdom cannot be explained by historical tendencies and interests

## 2. THE INVISIBLE REALM

- spiritual laws
- **2Cor 4:18** we look not to the things that are seen but to the things that are unseen
- **2Cor 5:7** ...we walk by faith, not by sight.

## 3. THE INWARD RULE

- **Lk 17:20-21** Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is *not coming with signs* to be observed, <sup>21</sup> nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."
- **Is 42:2** He will *not cry aloud or lift up his voice*, or make it heard in the street;
- **Rev 19:15** From his mouth comes a sharp sword with which to strike down the nations, and he *will rule them with a rod of iron*. He will tread the winepress of the fury of the wrath of God the Almighty.

## 2. "NOT FROM THIS WORLD": THE PRINCIPLES (MT 5-7)

- the lusts ↔ the love of God (Mt 5-7 - kingdoms in conflict)
- **2Co 4:4** ...the *god of this world* has blinded the minds of the unbelievers
- **1Jn 2:16** (1) the desires of the *flesh* and the (2) desires of the *eyes* and (3) pride in *possessions*- is not from the Father but is from the world.

= the kingdom of God is radically different from this world – they're in a conflict

- God's changing each one of us to be prepared to worship Him freely (Psalm 110)
- We're now living the times between Jesus' first and second coming and He wants us to be prepared for His second coming – He's coming with a new rule and may He not be disappointed with His subjects
- He first makes sure that He has redeemed us and then goes back to heaven to rule: Heb 1:3

### 1. JUSTICE (HEB 1:3)

- **2Pt 3:13** But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

### 2. SERVICE (MT 20:28)

- **Mt 20:28** the Son of Man came not **to be served** but **to serve**, and **to** give his life as a ransom for many.
- **Mt 20:27** ...**whoever** would be **first** among you must be your slave,
- **Lk 22:27** For **who** is **the** greater, **one who** reclines at table or **one who serves**? Is it not **the one who reclines at table**? *But I am among you as the one who serves.*

### 3. FREEDOM (PS 110)

- **Ps 110:3** Your people will *offer themselves freely* on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.

## 3. "NOT FROM THIS WORLD": THE FUTURE

- here and now! ↔ in eternity

### 1. A REJECTED KING (LK 19)

- **Luke 19:14** But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

## 2. THE COMING KING (THE REVELATION)

- **Rev 17:14** They will make war on the Lamb, and *the Lamb will conquer them*, for he is Lord of lords and **King of kings**, and those with him are called and chosen and faithful."

## 4. CONCLUSIONS

- Before Jesus becomes your King he must be your Priest and Sacrifice.
- The kingly rule of Jesus begins in your heart - willing submission of yours everything.
- Jesus is a rejected king until he comes in glory. Belonging to Him means participating in this temporary rejection by the world.