

# OpenTheo

## Christology: Christ Our King

June 27, 2021



### **For The King** - Rocky Ramsey

The culmination of the Christology series is [HERE](#), see and believe Christ as our KING. The name of the podcast is inspired by Jesus' fulfilling for us the office of king. He is not just a king numbering among the many, Jesus is THE KING. Hence, the name of the podcast, For The King. Come with us and discover what the bible tells us about Jesus as our king. What are the implications and realities of Jesus being the king of kings? Lets find out. Thanks for listening!

Key Texts: Psalm 2, Isaiah 9:6-7, Micah 5:2, Zechariah 9:9, Matthew 2:6, John 12:12-19, John 18:28-40, 19:1-22, Revelation 19:11-16

My guest joining me this week on the Sunday series is my brother Bryce. Bryce is getting his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding Gods people one day.

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## **Transcript**

(music) King Jesus Christ. Always the subject of the For The King podcast. Thanks for tuning in and listening.

Wherever you are listening from, whether that be a car, while you're mowing the lawn, working out, whatever it is. Thanks for tuning in at the For The King podcast here. We're super glad that you guys are listening.

We are in the new studio that we just opened up. This has been a big move for us. We moved to the second floor of the building that we were in originally.

Still in the same building. Second floor, really nice facility. Ton of books around us.

Which? Kind of books, literature, knowledge. Knowledge. What's better than this nice car? Knowledge.

That commercial is funny. Just a bunch of Benjamin Franklin's on the ground or just rolling in it. Because of all the... Well, you've been getting a lot of donations, right? I've got like... You keep asking for money.

So people... 800 plus dollar donations. Yeah, we've been rolling in it. That was a lie.

No, well you have. No, we want to bless you guys with some of our thoughts. So that is what we're here for.

Not to make a name for ourselves or make money, but to make the king famous. We want the name of the king to go throughout the whole earth. So we are currently... What's the status of that name? Jesus Christ.

Yeah, the king. The king, exactly. So we are in our Christology series that we've been doing at the For The King podcast here.

Me and Bryce and we have talked about Jesus. Well Christology is the study of Christ, which is Jesus, the Christ, the Messiah, the chosen one. And there have been a few things we've walked through, some big, broad topics in Christology.

The first one is Jesus as the pre-incarnate Christ. That not only was he everything that he is now in his incarnation, taking on a body, but he's everything he's been before the foundation of the world. So even before he was incarnated, Jesus was Jesus.

And then we talked about Jesus as an incarnated God-man, God himself, incarnating himself. That was the second thing. Taking on flesh.

Taking on flesh. And now that we have learned that he was incarnated to us, that's what the Bible reveals to us, now we have went into the offices of the redemption of Christ that he fulfills that without all these working together, he is not our savior. He's not the chosen one.

There have been so many types and shadows in the Old Testament of prophets, kings, priests, doing things on behalf of the people, the average human that is dead in their sins. And so we've been walking through these offices that kind of work as an intermediary, whether that be prophet as the conduit for the word of God, priests as the propitiation for sins and satisfaction of sins, that intermediary, or king as that which to earn favor before, to have kind of like an advocate in that sense before God himself. And Jesus as an incarnated God-man now is that intermediary forest as king.

So this last office that we want to talk about that is literally why I named the podcast a

certain way. I would do that. Why think I don't know why I say it like that.

Why you'd make for a really good boring professor. I know. The super nasally why.

Yeah. We're your naysomes having out of control. No, they're, you hear that? Yeah.

There's zero, um, impetements. So lastly, on this Christology section, we're going to talk about Jesus as our great king, which is the name of the podcast for the King podcast. And this is personally my favorite office of Christ.

They're all vitally important. He must be pre incarnate before the foundation of the world or he isn't God. God doesn't just come into being Jesus never came into being.

Um, that's what that establishes that Jesus is the great. I am. That's what we already talked about.

The incarnation is we also must have Jesus enter into our domain that he might represent us before God. There's a reason why he must be a man as well. Why God did that.

God never does anything arbitrarily. There's a reason he came as a man and it was to be the new Adam to represent us. Yeah.

And to conquer and to conquer. And, um, yeah, he's profit. He brings us the very words of God, which is a precious reality for us.

Yes. He's our high priest that provides a sacrifice for us that we might have our sins propitiated and expiated and atoned for. But honestly, I think the coolest thing about Jesus is he's just a beast.

He's the King. You don't, you do not backtalk the King. You don't dishonor the King.

You don't come before the King and act like he's just your friend or he's just this, um, this little fair. Yeah. Yeah.

Cosmic therapist or, um, kind of like a pet. A lot of people can treat God like a pet, like a beggar, a beggar. Yeah.

Jesus is not a weak beggar. James white. Um, he's not your therapist.

He's not your pet that brings you joy when you come home and you feel like playing with him. You feel like, like, like Jesus as King dictates everything about your life. He speaks into your life as the King.

If the King, um, has an edict over the land, that holds for every individual under his jurisdiction. He acts with absolute dominion. Yeah.

It's dominion, authority, power. It's all these things that are as honestly as a man, in terms of biblical masculinity, this is what men resonate with. And we do not teach this enough and get men fired up to have a King that they can.

That's one of my favorite, um, scenes in the Lord of the rings trilogy is that last battle when they are super outnumbered and Aragorn is he's, he's finally become the King he was supposed to be. He's been kind of in the shadows as Strider and not like he's supposed to be the King. What's, what's the name of the city? Gondor.

Yeah. He's supposed to be the King of Gondor. Um, but he's been kind of not living into that role, but he finally does it and everybody recognizes his leadership and they're outnumbered.

They think they're going to get wrecked, but their King goes into the battle like, and then he conquers. And you know, obviously you can't perfectly parallel that story, but, uh, I just think that action of him going in is super biblical. Jesus runs into battle headlong into fight Satan, sin and death, and he conquers and has victory over it.

Yeah. And that is sick. And we have a King that we can follow into battle and that's what men need.

Men need a battle. Men need something to go conquer. We need an example.

We need an example of what biblical masculinity is and you go out and you conquer. And that is the whole point of the gospel. Right.

It's supposed to go out and conquer the world. And we're going to get into that today. So did I leave out anything? That's just kind of an introduction.

Like that's just why I, this is, this is an important podcast for me. That's what I love. That's one of the things I really love about Jesus.

Right. And I think one of Rocky's sentiments for that is particularly just because in our modern evangelical contexts, we seem to, we seem to be getting away from the, the way that Christ exercises his dominion and his authority. There's different theological paradigms that seem to reject that Christ is even King now.

That's something for a future date. So I think that's why Rocky and I both kind of resonate with that, that we just see clearly from scripture, Christ is King and we need to exalt him and glory him. Kiss the sun lest you perish in the way.

Yep. Which we'll get to in a second. Yeah, that was good.

Okay. He pretty much did the whole lesson with that. So I know.

Yeah. So now let's actually give a biblical exposition of why let's just go through the

Bible. Why? Yeah.

That is true. Certain Psalms too. Yep.

Go for it. So Psalm chapter two is a pretty predominant passage when it comes to who the Lord is and as he is exercising his dominion. And we'll start in verse one and we'll read through verse eight or nine.

It's going to be kind of long, but this is important. It says, why do the nations rage and the peoples plot in vain? The Kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, let us burst their bonds apart and cast away their cords from us. He who sits in the heavens laughs, the Lord holds them in derision.

And then he will speak to them in his wrath and terrify them in his fury, saying, as for me, I have set my King on Zion, my holy hill. I will tell of the decree. Whenever God tells of the decree, you better listen.

I will tell of the decree. The Lord said to me, you are my son. Today I have begotten you.

Who does that sound like? Ask of me and I will make the nations your heritage and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel. So we kind of see this foreshadowing from the Old Testament of exactly what David thought of as the King.

He recognized that he himself was awaiting the great King, right? He was fallen all the time in the way through the Psalms. You see how David even recognizes this. And here he's pointing to a future King who will exercise despotic, which just means unrestricted control and reign and dominion over the entire earth.

He will dash the nations into pieces. They rage against him and yet he overcomes them. And it's because of God's eternal decree.

When God decrees something, it happens. He says, as for me, I have set my King on Zion, my holy hill. So God is setting his King.

He's the one who anoints him. We don't need anyone else to anoint that King. It's God and God alone.

Yeah. And all of this King's authority comes from God. Right.

That's why the Creator of all things. That's why he has it. Right.

Yeah. No power exists other than that which has been given to them by God, by the Creator. Exactly.

Yeah. And we will hit that later on when we talk in the Gospels about Pontius Pilate and what Jesus says to him. Yeah.

And again, I want everybody to recognize that these three offices, we have been in the Jews. When I say we, just like the Jews that were believed in God in Yahweh, they have been expecting a figure, this Messiah to come that fulfills all of these roles. So we remember, if you remember back to the last podcast about Jesus as prophet, they're asking John the Baptist, are you the prophet? Harkening back to Deuteronomy, are you the prophet? They always understood that there were prophets, but there was going to be a prophet that was unlike any other with high priests.

There's a great high priest, but we have this priest come in Melchizedek. We have this whole other priestly line that we never hear about the whole scriptures and they're waiting. They're like, who is this great priest that even blessed Abraham, the founder of the whole Levitical priesthood? I mean, not the fact, like in terms of the patriarch that all that came from.

And if he's blessing Abraham, it's like, wow, this must be a line of priesthood that is of a whole other nature. And then we see here, I have set my king on Zion, my holy hill. Yes, David was a type of, yeah, he set his king.

He sent David there, but David dies. They've been waiting for this prophet, priest, king figure to eventually come and lead the people. And this figure was going to do all three to the best of the ability that nobody else has ever in the past.

And David even, he still partially fulfills these things. He still exercises dominion over the, the, the Gentile nations around him because David's kingdom and Solomon's was, all the people came to them. They had a bounty of gold and silver.

They were the top dogs on the block. Yeah. But even still, he did not have total absolute dominion, which is prophesied.

Yeah. Yeah. Okay.

We're good. Yep. All right.

So we're going to continue to move on to the old Testament with these prophecies about Jesus. So Isaiah is littered with prophecies about the Christ and in Isaiah nine, the for two S a child is born section. This is what is spoken starting in verse six of chapter nine for to us, a child is born to us.

A son is given and the government shall be upon his shoulders and his name shall be called wonderful counselor, mighty God, everlasting father, prince of peace, the prince, the king, the heir, all these things, the one that's supposed to be on the throne 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 uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.

So we're seeing the same King that's supposed to come there in Isaiah, their exile, the Babylon, all these things are happening. They're like, where is this King? All of, you know, this is at the end of this, this line of Kings. I mean, there still is a King in Israel, but it's been slowly ever since David, that was kind of the height and it's been slowly descending until their exile.

They're like, well, where's the King? Where's this great King? And then Isaiah, we still have this blessed promise. He's still coming. Yeah.

Good for him. Yeah, wait for him. Yeah.

Yeah. That's kind of like in Isaiah 40 chapter 40 verse three, it talks about the one who paves away, right? So we're still seeing there's these promises that are given for our future King to come, which we see in the gospels being fulfilled. Yeah.

Good. All right. Daniel seven.

You want to read this one or you got it? Okay. So in Daniel seven, we have this prophecy about the son of man that will come that would be given dominion. A King always has dominion, glory, honor, all these things.

A King always has a kingdom. You're not a King without a kingdom. I saw on the night visions and behold with the clouds of heaven, there came one like a son of man.

And he came to the ancient days and was presented before him. And to him, the son of man 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. Okay. So the son of man, Jesus uses that all the time.

And that comes from Daniel and Ezekiel as well. Right. But Jesus is saying, I am the son of man.

And what's the son of man got? He's got a kingdom. He's got dominion, a kingdom that's never going, it's everlasting. It's never going to fade away.

And on that topic too, we do recognize that there are different theological persuasions that would read Daniel chapter seven and not paint that as being fulfilled in Christ. But we recognize these different distinctions. But as we continue on, we hope to prove to you guys that we think these people are wrong.

Yeah. Yeah. From the New Testament.

Exactly. Yeah. That was a good point.

Cool. So let's move on. Zechariah.

Zechariah chapter nine. Let me read that one. Yeah, you go for that one.

So Zechariah chapter nine, verse nine says this, rejoice greatly, O daughter of Zion, shout aloud, O daughter of Jerusalem, behold, your King is coming to you righteous and having salvation as he humble and mounted on a donkey on a colt, the fowl of a donkey. Um, and on to verse 10 towards the, actually, I'll just go and read it. I will cut off the chariot from Ephraim and the war horse from Jerusalem and the battle bow shall be cut off and he shall speak peace to the nations.

He shall rule, uh, his, sorry, his rule shall be from C to C and from the river to the ends of the earth. Um, so again, we see an everlasting dominion, one that goes not from a wall to wall inside of a city, but from C to C it's something that is from the ends of the earth. So we see the totality, the, uh, complete dominion that he has.

This is not something that's limited. It's unlimited. Yeah.

And that's why it's despotic. I know that's usually a bad word for, yeah, that's because people don't like that. Um, cause we just think of tyrannical governments, but Christ is not a tyrant because he is good and gracious and so dang you're merciful.

Yeah. Um, and that the C to C part goes with the dang that in Daniel, it says, what's that guy's kingdom going to be like? Right. It's going to be all tribes, all languages, all peoples.

Yeah. And the reason we're quoting some of the passages that we are is when we read this stuff, hopefully you guys are, it's blinking in your minds, the new testnet passages that these are being fulfilled in. Like it says humble and mounted on a donkey on a coal.

We're going to go into that later on, but exactly who did that? Did you guys remember a story about somebody getting on a coal and people shouting who's Anna? Yeah. Like, so, so the point is that's in the same passage as the one that says he will reign from C to C. Exactly. So we're trying to say, yeah, the same person that comes on the coal at that point in time, we're trying to refer to that person as the one who has that entire dominion.

Exactly. One more verse real quick in the Old Testament, because this is going to get brought up too in Micah five versus verse two. Um, but you O Bethlehem, a path for, um, is that how it says F after a path for Ephraim? No, it's not Ephraim.

A prop. Yeah. Sounds like it.



That's what it is. Who are too little. Flim in your throat to do some, I know it is.

I guess it would be a Hebrew word. Who are too little to be among the clans of Judah from you shall come forth for me. One who is to be ruler in Israel, who's coming forth is from of old from ancient of days.

So ancient days, who's the one that's the ancient days? That's the Lord almighty. Jesus is the pre incarnate Christ. He is God.

He is the great I am. Jesus is God. They're one.

Yeah. And, uh, coming from Bethlehem, Jesus was born in so again, this, this Messiah, this Christ that's born in Bethlehem is going to be a ruler over Israel. So there are, there's many more obviously, but those are what we're going to be working with in terms of Old Testament passages.

Sound good? Sounds good to me. All right. So let's just read the first one real quick.

Um, yeah, the Micah one I just read, we're going to get, get that one, hit that one real quick in Matthew, Matthew chapter two, um, versus five, the wise men, Herod is asking the wise men to turn in Jesus basically. And, um, this is what they say. They told him in Bethlehem of Judea, for so it is written by the prophet and you, Oh, Bethlehem in the land of Judah are by no means least among the rulers of Judah, for from you shall come a ruler who will shepherd my people Israel.

So that's that Micah thing I just read. And that is their understanding that this ruler, this King, why, why was Herod from the get go? Why was Herod threatened by this, this baby that was going to come? Because everybody understood that the Christ was going to have a government, that the Christ was going to have an army. He's going to be the Lord of hosts.

Um, that's why Herod felt threatened. So he said, where's this baby going to be born at? And they say, well, when my dad says that he's going to be born in Bethlehem and he's going to be the ruler of Israel. So if you want to stop another ruler from coming up and challenging you Herod, then, you know, this is where he's going to be born.

If you want to do something about it. So everybody understood this Christ was going to be a King, a great, great King. Okay.

Good. Yeah. Yeah.

Good. Let's move on. Um, in John, the triumphal injury comes about actually about halfway through the book.

It's kind of, John has a lot more exposition at the end of Jesus's ministry as he's going in Jerusalem. There's like a lot of information there. So when he's in chapter 12, when he's

entering Jerusalem, I'm just going to read from verse 12 on the next day, the large cloud crowd that had come to the feast heard that Jesus was coming to Jerusalem.

So they took branches of palm trees and went out to meet him crying out, Hosanna, blessed is he who comes in the name of the Lord, even the King of Israel. So everybody understood all the Jews understood Herod understood this Christ, this Messiah was going to be the King capital T just like he was the prophet, not just a prophet. Yeah.

The head honcho. Um, and Jesus found a young donkey and sat on it just as it is just as it is written. Fear not daughter of Zion.

Behold your King is coming sitting on a donkey's colt. And what was that from? It's from Zachariah that we read. Yeah.

Zachariah nine. Zachariah nine. Kind of sounds wrong to say that Jesus is the head honcho.

What do you mean? It sounds wrong. He's in a honcho, like the top of the cartel. Sure.

And that without Virginia from, I guess just the one trying to see the leader, the gang leader, he's not pushing nothing except grace. But maybe, maybe I can't use that. Now, if he were a honcho, he'd be the head honcho.

Yeah. But he's not, he likes his Christian sober minded. Yeah.

Not taking drugs. Yeah. He is the president, the King, the monarch, the, what's the other one? Caliphate, the, whatever, you know, whatever thing you want to think about.

He's the King. He's, he's just got all the authority. Right.

It's just that simple. And you see that in Philippians too. And it says, he's the King of Kings and the Lord of Lords.

Yeah. So he's in a class of himself. Yeah.

And it's because of his great name, right? Because of who he is. Exactly. Because he's the Christ, the son of God, who's been set on Zion on the Holy Hill because of God, the father.

Yeah. Exactly. Moving on.

Good. Yeah. Okay.

So in John 19, we have some interesting language about Jesus, everybody understanding things about what Jesus was claiming in his ministry. So, like we were saying earlier about a King has authority. Pilate says to him when he's interacting, when Jesus is delivered to Pilate by the Jews, he says, do you not know that I have authority to release

you and authority to crucify you? That was Pilate.

Oh, sorry. I read, I didn't read for the beginning of the verse, starting in verse 10 to 11. So Pilate said to him, you will not speak to me.

Do you not know that I have the authority to release you and authority to crucify you? Jesus answered him, you would have no authority over me at all, unless it had been given you from above. Therefore, he who delivered me over to you as the greater sin. So Jesus is obviously saying everything that's happening to me, it's on my plan.

It's on my authority. It's on my time. You have no power here.

I'm the King. I'm the Pontius. No one takes my life from me, but I've set it down on my own accord.

That's what Jesus said. Exactly. Yeah, exactly.

In Jesus also says, you know, Pilate's asking him, are you King of the Jews? If I back up a little bit in verse 33 in chapter 18, the chapter four, are you the King of the Jews? Jesus answered him, do you say this of your own accord? And did others say it about me? So obviously Jesus had been, people have been saying this about him. Obviously we just read the triumphal entry. Everybody's saying, look, the King of the Jews is here.

Everybody's been talking about the King. Pilate answered, am I a Jew? Your own nation and the chief priests have delivered you over me. What have you done? Jesus said, 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 this world. Now, this is not saying that the kingdom of God has not come. Jesus teaches that his whole ministry, the kingdom of God is here.

What Jesus is teaching here is that his kingdom is not like the kingdom of the worlds where you build an army that goes out and takes it, takes another army through warfare. In a physical manner. In a physical manner.

This kingdom goes with the sword of the mouth of the word of God. Our sword, our weapons, our shield, our spiritual weapons. Yeah.

And we go out and it doesn't mean it doesn't happen on earth. It happens physically in human hearts and minds on this earth. Jesus has dominion over me.

He subdued me. He conquered me. I was a rebel.

I did not believe in Jesus my whole life. Did not trust in him. I did not render him King and honor.

I was a rebel, but somebody came to me and proclaimed the gospel to me. And then Jesus won me. He beat me.

I tried to resist. He beat me. Yeah.

I got, I got conquered and that is what Jesus is articulating here. The way we wage war is through the sword of the spirit, which is the word of God. I have some proof texts for that too.

Hit me. Hit me with something. Like literally hit you or hit me physically.

Cause we're talking, oh, sorry. Give me some spiritual knowledge. Yeah.

Knowledge. So, uh, and again, like Rocky already mentioned, this is rooted in the gospel account itself where Jesus is constantly testifying to his own earthly kingdom and ministry. When he says, uh, the time is at hand, Mark one 15, repent, or the kingdom of God is at hand.

Yeah. It's here. God is at hand.

It's here. It's here on this earth, on this physical earth. Yeah.

It's here on spiritual kingdom. Yeah. It's here on this physical earth, spiritually through the church.

Um, so the way that we would think about this is Jesus says the kingdom of God is at hand, repent and believe. Okay. Um, Jesus says later on in a John chapter, or sorry, Luke chapter 16 verse 16, he says the law and the prophets were until John says, then the good news of the kingdom of God is preached and everyone forces his way into it.

So again, we talk about this kingdom of God that is here in a spiritual manner and people are forcing their way into it because of the regeneration. Jesus is, uh, pouring out his spirit upon people to have their eyes open to his glory and they're pushing themselves into the kingdom of God. It's expanding.

And later on in Luke chapter 17, and this is really clincher. Uh, this is the clincher right here because the Pharisees understood the kingdom of God in such a physical manner that they thought his kingdom was going to be built with walls around Jerusalem. But in fact, he, he had a much bigger scope in mind.

Yeah. And Jesus says this in Luke chapter 17 verse 20 and so on being asked by the Pharisees when the kingdom of God would come. This is directly talking about the kingdom of God.

So any theologian that tries to whittle their way out of this or measles the way out of this, you can't it's talking directly about me. So weasel their way out of it. I say me.

Yeah. I meant weasel the measles is a, is a, is a, is a measles of mumps. Yeah.

It's like a virus. Yeah. Same thing.

They try to weasel, you know, measles infected. They try to weasel weasel out of it. So it says being asked by the Pharisees when the kingdom of God would come.

Okay. Direct context. And Jesus answered them.

The kingdom of God is not coming in ways that can be observed. Nor will they say, look, here it is or there for behold, the kingdom of God is in the midst of you. And that's the important piece.

The kingdom of God is synonymous with the King himself because of his dominion and him exercising it. Jesus is exercising his dominion and his authority by his people. And that's why we look in Matthew chapter 16 when Jesus asked Peter, who do you say that I am? He says you are the Christ, which would have the context of being the Messiah, the one who had this eternal dominion despotically.

He says you are the Christ, the son of the living God. And Jesus says, blessed are you Simon Barjuna for flesh and blood has not revealed this to you, but our father who is in heaven. He says, you are Peter.

And on this rock, being the rock of Peter's confession that Jesus is the son of God or sorry, the Christ, the son of the living God on this rock, Jesus will build his church. So we kind of see this war church already being set up. It's by this confession of who Christ is because Christ was in the hearts of his people.

Right. So we are looking at a very optimistic outlook that the church is on the offensive. We go against the gates of hell and we see even with the parable of the mustard seed of what the kingdom of heaven is like.

And it says in Mark chapter 13 verse 31, it says the kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. And it is the smallest of all the seeds, but when it has grown, it is larger than all the garden plants and becomes a tree. So that the birds of the air come and make nests in its branch.

And then he says a little bit later, verse 33, the kingdom of heaven is like a 11 that a woman took and hid in three measures of flour till it was all leavened. Right. So again, we see the expansion of that dominion.

It gets bigger and that's what we see going back to. It fills. It fills.

It fills out. And that's what we see in Zechariah. It's coming from sea to sea.

Yeah. And I'm going through Joshua right now. This has been really awesome to see in

Joshua chapter one, verse three, God says to Joshua, wherever your foot, the soul of your foot touches, that's yours.

And that's a typology. Joshua also has a name like Jesus. So he's a typology of Jesus.

The author of Hebrews, which is Paul, I always love going out in there. He even likens Jesus to Joshua and Hebrews chapter four, entering into the land, because the land is promised by God. Again, going back to Psalm chapter two, um, ask of me, the father says, and I will make the nations your heritage.

Why? Because as it says in John 41 verse 11, all of it's his, it's all his and he gives it all to his nations or his heritage. So we see the glory of the kingdom of God that is like a mustard seed, which it's, it's almost, it's the smallest of the seeds. It's planted down.

And this is Jesus' death, burial and resurrection that explodes. Um, and it's expanding the gates of hell, which is a defensive tool. Gates don't move.

They don't prevail. Exactly. If you're at someone's gates, you're on their turf attacking them.

That's like, they're not coming at you. Yeah. You're coming at them.

And that's like, that's the teaching. It's like revelation when he says, I stand at the door, knock. Yeah.

It's like, that's actually not talking about some personal salvation story. That's talking about Jesus knocking on the doors of Jerusalem. Like, Hey, I'm here.

I'm here for my prize. I'm going to, I'm going to destroy you. Yeah.

It's the sun lest you perish. Yeah. Um, exactly.

Yeah. That's created like it is all connecting in my mind now. Yeah.

That's so funny. Exactly. And one of the, one of the lampstands in the book of revelation that he's knocking on is the throne of Satan.

These are churches that have done foolish things. And the Pharisees are among them. Yeah.

That order is passing away. Jesus came pronouncing judgment on Satan, his host, the Pharisees, the empty religion, all that. And he's coming to for his recompense.

And that's what the book of revelations about. Hebrews chapter two as well, because it says that, um, that Jesus came to destroy the work of Satan. Yeah.

Um, exactly. So again, we need to have a huge outlook on when it, when it says that

Christ is king, it doesn't just, it doesn't, he's not just this little wimpy king who doesn't conquer. Like Jesus has taken the prize for himself.

Yep. And the whole story of the gospel is this kingdom coming and spreading, right? The whole land belongs to him, just as Joshua was promised it by God. And now he's treading out his foot upon all the land and everything that he touches.

And some of the biggest moments in the church's history of evangelism and growth are people that had a very similar ideology to what me and me and Bryce are getting from the text that we are supposed to go. We're going to hit this at the end. We're almost wrapping things up.

Yeah. I kind of derailed it a little bit. It was okay.

I hope people benefit from that. I mean, I kind of tuned out, but I hope they got a lot. But yeah, they, um, these Puritans and a lot of the 17th and 18th century missionary works, especially in the new world with the native Americans and the, all these people had a very optimistic outlook on the kingdom of God that it grows.

And in America now we have the dominant eschatology is that the church is going to lose. Satan is going to win. He is going to win the nations over, even though Jesus, apparently the whole point of Jesus coming was to win the nations.

We just have seen that all throughout the text. That's the whole point. And apparently Jesus came to not do that.

And the whole church age is Satan winning and the church not being able to do what we've apparently supposed to have been empowered by the Holy Spirit to do. Satan somehow still conquers. And then we have to wait for Jesus to come back and then to finally do it.

Cause he didn't really do it the first time. It was kind of fake the first time. Yeah.

He just won personal salvation to the few that would believe, but he didn't really actually how is that a mission accomplished? I know. Yeah. Honestly, that's like such a, a weak view of what Christ came to do.

Like he says it's finished. He said he won his victory. Like that's the whole point of Genesis three 15 of the serpent getting his head crushed.

Do you actually believe that the serpent's head was crushed on the cross? Just like it testifies like Colossians two 15 that Christ came and destroyed the principalities and powers. They're just triumph to over them. Yeah.

Disarmed Jesus wrench the nations out of Satan's hands. He had a firm grasp on it. Israel was supposed to be the one that won the nations.

They were supposed to be a light to the nations. There's supposed to be salt to all the nations around, but instead they hoard themselves away with the nations around the nations continue to attack them. We see David.

We're like, wait a second. Maybe he's really going to do it. And the David doesn't do it.

You know, we see Joshua. Oh wow. He's doing it.

Look, he's going in conquering and then boom down. We have the judges. We have this, we have this cycle.

The judges just could, you know, it's this cycle of sin and the David and then we're like, who's going to do it? And then Jesus comes and does it. But apparently the church now in America wants to say he didn't do it. Yeah.

And that's the whole dispensational pre-millennial eschatology. Yeah. And we're, we don't, we're not trying to get at post-millennialism.

I know that's a huge hot topic. What? Christ actually isn't even post-mill. Yeah, I'm not.

Rocky is post-mill. I'm an optimistic ommill. But what we like are really wanting to just get out of this, this isn't trying to the optimism is the more thing we want.

We just want to unite around optimism. If you have a weak view of the kingdom, you yourself a part of that kingdom, you'll be weak. Yeah.

You won't, like it said in Luke chapter 16, press into the kingdom. You won't take it by storm. Yeah.

You won't go out and fulfill the great commission. And I know people as I actually, I do know a pre-mill who does do that, but he functionally acts like an optimistic. Yeah.

That he can actually go out and win people to Christ because Jesus has been promised. So all that we're really trying to get at is that guy's Jesus is king. This is what the new Testament testifies to.

This is the glory of the new covenant that Christ gets this. He's the reversal of a normal kingdom. He doesn't take it by the blood of others.

He takes it by his own blood. Right. Because he rose gloriously.

And again, like it says in Romans chapter eight, Hebrews chapter one, all over the scriptures, he sat down at the right hand of the father. What does that mean? If you sit down, that means your work is done. Yeah.

Right. I just picture him on a huge throne, sitting there kind of slouched down with a crown on his head and underneath him, just hundreds of bodies, like under his feet.



Yeah.

Seriously, like that. This is our God. He's the one who triumphs.

He's the one who wins. And again, like guys don't think about it in terms of like, oh, hundreds of people are on his feet. Wow.

He kills people. Yeah. Jesus kills people.

He kills the wicked and we should have no problem with that because he's a just and holy God. You don't have a problem with that when you watch movies and people kill bad people. Why would you have a problem with that? It's the whole point of the state.

You're supposed to punish the evil doer. That's the whole point of the state. Things like capital punishment, things like that, putting people in jail.

It's good when justice is served. So when Jesus does something that would be evil for me to go out and dish out my own justice, supposed to be the state that does that. When Jesus does it, he does justice perfectly guys.

Everybody that's under his feet, it's supposed to be there. Right. And just so you know, and just for Bryce and I to be sober minded in this, we should be under his feet.

Like, like I should have got murdered. In fact, let me get it. But that's the new birth.

We've been born again. He did. He won us over.

He killed us. He's laid us. That's true.

Yeah. And that's why he says my kingdom is not like this world's kingdom. I slay spiritually.

And he says, I came not to bring peace, but actually to bring a sword and to divide. And that's what Christ does. He divides us like the sword of the spirit.

And Hebrews chapter four, verse 12. And he pierces our hearts. He gives us heart of flesh.

He takes out this old person, the old man, the Adam, and gives us the new Adam himself. Right. We are a new creation.

Behold, the old has passed away. The new has come. Exactly.

So we just need to have an optimistic look on the kingdom of God. And the reason we say that is because of how glorious this King is. We have a glorious.

It's all based in Jesus and sufficiency. Exactly. So we need to start acting like that and

having a holistic view of who is Jesus.

So let's just hop into Matthew 28. Whoa, I had a few more things. And then Matthew 28, I'm going to, we're going to ramp up to the most epic ending that this podcast could do.

So let's go. What's real quick. Let's wrap up in John pilots saying they're saying King of the Jews.

Jesus says, it's okay. You kind of sped up to the end and we were almost to the end and you had to wait just for a few more verses. And then we could have done all that and it would have flowed perfectly.

But now it's ruined. It's ruined. So what does a pilot write on the inscription on the cross? He writes the inscription Jesus of Nazareth, the King of the Jews.

And I want you guys to feel the heaviness of this, that they're mocking him. Even the guys that come up and put a purple robe on him, they say hail King of the Jews. And they struck him with it with his hands.

And then pilot writes this, everybody's saying this, this is the King of the Jews. This is the King of the Jews. Everybody's mocking him for apparently being a King that doesn't have a kingdom, but they don't get his Kingdom as in of this world.

Like everything we've just been saying and they're mocking him. They write this. And then the chief priest of the Jews in verse 21 of chapter 19 in John says, so the chief priest of the Jews said to pilot, do not write the King of the Jews, but rather this man said, I am the King of the Jews.

Pilot answered what I have written. I have written. And that quote unquote mistake is there for eternity.

That pilot, all these people intuitively understood. They, they thought he so wasn't a King that they mocked him for it. That really what they did is just etched their mockery of him into all throughout human history forever.

It's etched there that they mocked him for this when he really was the King because he was so not King like in their eyes. Yeah. To us, we see what kind of King he really is.

So we feel the heaviness of that, that we were doing that we were mocking Jesus like, Oh, oh, he wins by losing. He gets himself killed on the cross. Like he wins by losing.

That doesn't make any sense. They mock him to saying like he can raise others, but he can't raise himself. Exactly.

Yeah. Even Satan mocks him like, if you throw yourself down there, an angel will catch you or whatever. And he says, don't put your God to the test.

So let's finish up with this is the King that conquers through his suffering. This is what, um, this is who he is in revelation chapter 19. Then I saw heaven opened to behold a white horse, the one sitting on it called faithful and true and in righteousness he judges.

And this is what Bryce is getting at and makes war. Jesus makes war. He declared war on Satan and he won in one fell swoop.

It was not hard. Um, his eyes are like a flame of fire and on his head are many diadems and he has a name written that no one knows by himself. He is clothed in a robe dipped in blood.

This is the King where you, if they would have seen this, they would have said, whoa, he is a King. Yeah. Those guys would not have mocked him.

Um, and the name by which he is called is the word of God and the armies of heaven arrayed in fine linen, white and pure were following him on white horses 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 wine press of the fury of the wrath of God, the almighty on his robe and on his thigh. He has a name written King of Kings and Lord of Lords.

Yeah. So what's he tell us to do if that's what he's like and we are definitely not mocking him when he looks like that and when he's got the hosts of heaven behind him on white horses, we're not going to mock him. Oh look, he's the King.

Well, you're going to say, you're going to say, oh look, he's the King. And then you're going to fall on your face and weep and ask that he wouldn't kill you. He won't destroy you.

And what's he tell us to do? What's this good terrible King say for all of us Christians, all of you Christians that are listening right now in the podcast for the King. Um, he says this, um, at the end of Matthew 28, I mean, you guys, you guys know where I'm going. Now the 11 disciples went to a Galilee to the mountain to which Jesus had directed them.

And when they saw him, they worshiped him, but some doubted and Jesus came and said to them, all authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, nations, nations, nations. What, what do we always hear about nations? All these texts we've been reading, the conquering of the nations, all of the texts we hear about when we're saying what's, what does God want to do with the nations? He wants to go out and conquer them for his son from C to C from C to C and making disciples will be his heritage.

Remember Psalms to all this is grand. Exactly. All of it.

Baptizing them in the name of the father and of the son and of the Holy Spirit, teaching them to observe all the eye of command and behold, I'm with you always at the end of

the age. So how do we wage war? If you guys want to know how we wage war, this is literally your king telling you you're marching orders when you go into work, when you help somebody on the side of the road, when you do anything in your day. This is, we don't go out and kill people because they won't believe in Jesus.

Oh, you won't repent. That's what Charlemagne did. That's what some people have done in the past and that doesn't do anything for the kingdom of God.

That's not what Jesus has taught us to do. Jesus conquers through his word. And I mean, honestly, it's just put a little bit more flesh on it too.

Like literally like two hours ago, the guy was stuck on the side of the road, ran out of gas and me and Rocky went out there. We had some extra gas and we came up and it was kind of funny. Rocky set the gas on the ground and said, like, Hey, before I give this to you, like we'd like to, we'd like to show the gospel to you for 30 seconds.

Yeah. And it was funny. The guy said, Oh, I'm in a rush.

And it's funny. Rocky's like, like essentially it's you have nowhere else to go. Yeah.

Like you are. Your car is broken. Do you have no gas? Yeah.

Like, what do you mean you're in a rush? You're pushing your car to a gas station. You can't barter with us. Yeah.

We got you right where we want you. But then Rocky shared the gospel, you know, and went into it. Literally as I'm pumping the gas.

Okay. Let me tell it. I was watching.

Rocky shared the gospel to him and he talked about how just like, uh, he was in need for gas. He's also in a greater need for salvation. How he's a sinner.

We're a sinner. We need Christ. And, uh, as he fills it up and the guy, you could tell he was getting antsy ready to go and Rocky shook his hand and he said, Hey, man, you need to repent and believe or you're going to hell and shook his hand out.

He's, as he said it, um, and I mean, it kind of sounds flippant as we're saying it now, but it was done in a gracious manner, um, for sure. Uh, but that that's, that's how the kingdom of God has expanded. It's through conversations like that.

It's now as a sword. That guy didn't recognize it, but we just pierced his heart. Yeah.

Right. I have a gun on my hip. I could have shot him.

I literally the whole time. He did repent and believe we, we could have killed him. Exactly.

We could have said, bow your knee and say that Christ is the Lord. I'm shooting your head and yet in your head, but that's not how the kingdom of God spreads. Yeah.

Um, and here's something we want to know with Matthew 28. When Jesus says all authority on heaven on earth, it, um, belongs to me. It's given to me what all means in this instance actually is all I hear the, you know, the Arminians constantly say Jesus says all all means all talking about like Jesus died for everybody.

We already kind of talked about that, but, um, here it does actually mean all all means all year, all authority on heaven and on earth. It's all his, right? He has full and total dominion. And here's the point I really want to hit on.

Um, Jesus exercises that dominion in one way. It's in the, uh, well, that way as I said that it's two ways. That's, he gets two ways here.

Sorry. Um, he does it by his disciples. Okay.

It's one way. His disciples go for it. Sorry.

Sorry. Sorry. His disciples go forth and they do two things.

They baptize the nations and they teach them to obey all that he's committed to them. That's simply what we do. We constantly are bickering back and forth saying like, Oh, I just wish the Holy Spirit would speak to me and tell me what the God's will for my life is.

I mean, yeah, I don't know what job you need to take, but whatever you ever job you do take, this is what you do. You baptize and you teach. And that's the goal of the gospel is that we, we just think about baptizing and conversion.

We gotta think too about how, what does it mean to live in the kingdom? Because we are in the kingdom. As Jesus says, the kingdom is in your midst because it's in him. He is the kingdom.

Yeah. And what does he say at the end of that? I am with you always, even until you still, yeah, the king is still with us. That's why he sends his voice.

The next thing that happens is Pentecost. Yeah. The power of the king to go out.

Exactly. And this is, this is honestly right here. This example is fundamentally why Rocky's post-millennialism is wrong and why optimistic on there was right because he exercises his authority and dominion spiritually through his people, which is a real kingdom, but not a physical kingdom, but physical people.

So nice try. Yeah. Yeah.

So yeah, Jesus exercises, dominion and authority by his word. Exactly. You've talked a lot

this episode.

I did. I got, well, this is like my favorite. This is the thing that gets my masculinity going.

Your toes go and your toes. My toes wiggling just as you would like to say. You know, I mean, I don't know how women interact with a topic like this when they hear like, these are your marching orders.

You go out and you win the world. Women feel comforted by protection. Yeah.

That's a very common theme. They want to be protected. And it's great for them knowing that Jesus is a ruling king.

Exactly. I know my wife takes great comfort for that. Exactly.

But you know, with guys, we really resonate with fighting. Show me, yeah, fight like show me something. That's why me and you, we like, I thrive off of getting into debates with atheists.

I like that kind of stuff. That's fun for me. You know, who are the most, who are most of the Christian apologists? No, all of the Christian apologists in North America are men.

Men like to debate and go fight something. Women can obviously do it. Women defend the faith as well.

And they're a command of two. They're commanded to 100%. But it's like, who are the ones that are really engaging with the culture and going to fight the culture? It's the men.

And it's because men are just wired to fight. And this is the thing for me and my masculinity. I'm like, yes, Jesus is my king.

I'm gonna follow that guy. Rocky's wrists grow about an inch every time he hears about this. His wrists are taut.

My wrists are taut and tight. I'm not limp-wristed. I'd like not to be.

So I hope that resonated with obviously the women obviously can, like this is, this is, this is for all Christians. Go therefore and back, like this is for both men and women. Yeah.

Go into the nations and make disciples. That's for both men and women. But men obviously have their role in the kingdom of God.

And it is being a hard man that goes out and defends the gospel and destroys all arguments, all strongholds against the knowledge of God. Take every lofty thought captive. Destroy it.

And make it done first. Destroy it. Okay.

Well, thanks for listening to the For the King podcast. This is the end of this episode. This one went a little longer, but we have successfully wrapped up the Christology series that we're going through, which is awesome.

So just as a reminder, Jesus is the pre-incarnate eternal God. He also incarnated himself in the fullness of time that we might be saved. And he is our great prophet, our great priest, great high priest, and he is our king.

So check out the for the king podcast.com website. I upload the each of the episodes on there. And I also have a blog and accompanying for the blog where I have blog posts that I will put out about various topics on the podcast.

So I just put out one last week about Christology, the importance of Christology. So I hope you guys would benefit from the blog as well. I also added a new tab last week called the resources tab with different ministries and podcasts that I really benefit a lot from.

So you guys can go check out that too and listen to some of the stuff that I like, Bryce and I like to listen to. So yeah, check out the website. Please leave a rating and review.

That helps the podcast grow. And as we think optimistically about the kingdom of God, me just doing a podcast, I mean, some of you guys don't know me and haven't ever seen me. Besides, if you go on the podcast, you can see a picture of me.

Bryce, please. It's so funny on the thing it says in this guy on the right. Yeah, the bold guy.

Yeah, this bald guy. He's got a little hair growing now. I grew out my hair a little bit to see what I can still rock.

It's not a whole lot. It's kind of like William Wallace. I wish.

I have an announcement or something. Oh wait, let me finish my announcement. Buzz off.

So please leave a rating and review on the podcast. That would be great. That helps the podcast get found.

And also when we think about optimism in the kingdom of God, we go out and we subdue the nations, subdue the world. What's a way to do that right now? Have a good Christian podcast that clearly exposit the word of God and teaches people to obey Jesus. I hope I'm doing that.

That's what Bryce and I have envisioned for this podcast. Bryce has his own ideas for

projects and things he wants to work on, but please support your brother in Christ in this. I would really appreciate this.

I want to win the nations for Christ. And if this podcast is a small way I can do that, please like it, subscribe and share the podcast with other Christians that you know that would also benefit from this or brand new Christians that just want to learn about the faith. And guys to win the nations, it needs money.

No. Rocky. No.

Bryce is always trying to be weird about that. I know. You've done it so many times.

So yeah, check out those, I guess those two resources. So oh yeah. And then also send any questions about the podcast or inquiries or things you're interested about from what we've talked about or even this episode to for the king podcast@gmail.com. So send me an email or something.

But all those things would be super helpful, guys. But thanks so much for listening and those that do listen. I appreciate it.

I really hope this continues to grow, but we'll see what the Lord does. And then what you had a stupid, just real dumb announcement. Was that it? You just wanted to say the money thing again? Yeah.

Oh my goodness. I thought that'd be funny. Bryce might be starting a podcast here soon, so we'll start plugging that if he ever does anything ever.

But yeah. Also, I would like to throw one thing out there. I mean, just to make it a little bit more personal, our dad is getting really sick.

He has cancer and looks like he's ending towards the end of his life. So if you guys think about it at a time this week, we appreciate your prayers for our family. And it looks like it's not really looking too good for him.

So pray for our dad. His name's Rocky and pray for our moms. Her name's Brandy, just so that we would have strength and that we would all be strengthened by the Lord and that we would be there for our dad to help comfort him and encourage him with the gospel.

And yeah, so he got diagnosed last January with a brain tumor. And he's lasted much longer than a lot of people that have. So that's going to be months.

Yeah. So he's lasted a really long time, but it's getting pretty bad. So please pray if you guys remember.

But thanks so much for the King community. Thanks for listening, guys. We do it all for



the King.

For the King. For the King. For the King.

For the King Jesus.