

Christ The Crowned One

Introduction

One of the most solemn moments of any British coronation is the actual taking of the oaths and the coronation. At various junctures of the coronation there is placed in the hands or on the head of the individual four richly jewel encrusted symbols. The King or Queen apparent will be given:

- a) The orb with the cross on the top of it which is a religious symbol indicating the monarch as the Defender of the Faith and Supreme Governor of the Church of England.
- b) St. Edward's Scepter with a cross indicating the monarch's temporal authority under the cross.
- c) The Scepter of the Dove indicating the Monarch's spiritual authority.
- d) The imperial crown symbolizing imperial majesty.

Had circumstances followed the expected path of life Elizabeth would never have been Queen. She came into that position because of the abdication of her uncle Edward, in which case George, Edward's brother, became King. He had two daughters, Elizabeth and Margaret, and Elizabeth who was the elder became Queen on the death of her father on February 6th 1952. Thus she came into this position due to circumstances beyond her control, namely the abdication of her uncle and the death of her father. Perhaps unaware by the British monarch, the people of the UK, and the world, God was overruling. Glorious is the truth spoken by Nebuchadnezzar: "The most high God ruled in the kingdom of men, and that He appointeth over it whomsoever He will" (Dan. 5:21). Thank God that the One whom God has declared to be His King is not there by happenstance, but by the decree of God: "Yet have I set my king upon my holy hill of Zion" (Psa. 2:6). His Kingdom is set up by the God of Heaven and shall never be destroyed (Dan. 2:44). Man may mock and deride, lifting up puny arms of dust against the Almighty, but in derision the Lord will laugh (Psa. 2:4). Unlike the purposes of men which change because of events beyond his control, the purposes of God cannot be thwarted for He is the sovereign Lord.

For the King or Queen of England there are two major crowns, St Edward's crown and the Imperial crown. St Edward's is the lesser and therefore has only 444 precious or semi precious stones, whereas the Imperial has 3,337. When set in contrast to the Lord we learn that He is crowned with glory and honour. Just as the monarch of England has two crowns, the Lord has at least two "sorts" of crowns:

- a) A "Diadēma" (Rev. 19:12), and a "Stephanoō" (Heb. 2:9).
 - i) The diadem indicates kingly glory. Man thinks and imagines that he rules the world, and in his temporary glory the dragon has seven diadems (Rev. 12:3) and the Beast has ten (Rev. 13:1), but the Lord has "many" (Rev. 19:12).
 - ii) The "stephanoō" indicates victory. It is the "stephanos" (the verb of "stephanoō") which is used of the Lord when He was being despised by the soldiers (Matt. 27:29; Jn. 19:2), and it was this He wore when Pilate brought Him forth (Jn. 19:5). No tongue could tell the depth of the shame He was enduring as ungodly sinners mocked His ability to be victorious, and His every claim whither explicably or inferred to His resurrection. When He comes in judgment He will again wear a victors crown, but no longer in mockery but in victorious authority. It is stephanoō's the twenty-four elders cast before the throne (Rev. 4:10) in the acknowledgment that although they are overcomers none can equal the victory of God.

His crowns, thank God, is not with a crown of withering leaves, not with a piece of jewel encrusted metal, things which pass away. He is crowned with glory and honour in contrast to His receivings on earth. His glory and honour will never fade or pass away but will be forever becoming to:

- a) The position He holds
- b) The excellency of His person
- c) The perfect compensation of His humiliation.

King Solomon was associated with two thrones, that of David his father and then with his own, which was the throne of the Lord (1 Kgs. 2:12; 1 Chron. 29:23). In this he is a foreshadow of our Lord who is associated with the Father and His own throne (Rev. 3:21). However, He sits on other thrones, for when He sits in judgment

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before the millennium it will be the Throne of His glory (Matt. 25:31), and when He judges the unsaved it will be a “Great White Throne” (Rev. 20:11).

In reviewing the three major offices of the Old Testament, the prophet, priest and king; we observe that while the High priest had a crown and the king has a crown, but never the prophet. When our Lord was here He was not a priest although He performed priestly functions, nor was it the time for Him to be the universally functioning King, therefore when He came into Jerusalem riding on the donkey He came as King but not crowned. He was the prophet of God and as such, in mockery He was crowned. Man crowned him when in jeering sarcasm they put on Him the “crown of thorns” and called Him “King of the Jews”. Since the crown symbolizes monarchical glory of the highest caliber, on our Lord it was put as the symbol of ultimate shame and mockery. In speaking for myself, how little do I grasp the statement: “despising the shame” (Heb. 12:2). Prophetically He speaks and says: “Thou hast known my reproach, and my shame” (Psa. 69:19). This is the man who knew no pride yet was brought to shame (Prov. 11:2), and who also knew no wickedness (Prov. 13:6).

Christ is God’s Ultimate King

When we review the scriptures which speak of the Lord as the king, there comes an awareness of the glories of His kingships. I do not say “Kingship” (singular) but “Kingships” (plural) for He alone is recognized as having Kingships in multiple areas or characteristics. He is the:

Title	Reference	Title	Reference
King	Jn. 18:36-37	King eternal	1 Tim. 1:17
King of Israel	Jn. 1:49	Prince of the Kings of the earth	Rev. 1:5
King of the Jews	Matt. 2:2	King in His beauty	Isa. 33:17
King of Kings	1 Tim. 6:15; Rev. 17:14; 19:16	King of glory	Psa. 24:7, 9, 10
King of Righteousness	Heb. 7:2	King (Throne sitter) and Priest	Zech. 6:13
King of Peace	Heb. 7:2	My King	Psa. 2:6
King of saints (see note at the end of the table)	Rev. 15:3	King over all the earth	Psa. 47:2

Revelation 15:3 is translated differently in the translations and paraphrases.

- a) The KJV and Young’s has “King of saints”
- b) The ASV, RSV has it translated as “King of the ages”
- c) Darby and Webster has “King of nations”
- d) Montgomery has “King of kings”
- e) Which is right? My suggestion is it ought to be “King of the nations” because:
 - i) The context in Revelation, both from the historical aspect in the mentioning of the Song of Moses (Ex. 15:1-21). In Egypt God manifested His power, governmental authority, and superiority over the gods of Egypt (Ex. 12:12), but at the Red Sea He manifested His might over all the military might of Egypt. The greatest nation could not stand before Him. In Revelation the nations of the earth are going to unite in rebellion against God’s appointed King (Rev. 19:19-21), but they shall not stand for He is the King of nations.

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- ii) The wording will fit better with the words of Jeremiah who said: “Who would not fear Thee, O King of nations?” (Jer. 10:7), and “At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation” (Jer. 10:10).

When did the Lord become King?

I am contented with the words of the Holy Spirit when He caused Paul to write: “Now unto the King eternal” (1 Tim. 1:17). (Incidentally, this also indicates the deity of the Lord for compare 1 Chron. 29:11; Psa. 10:16). The Psalmist wrote (lit) “Thy Kingdom is a kingdom of all ages” (Psa. 145:13). This indicates the Lord was always King. When God spoke of Him He said: “I have set my King” (Psa. 2:6), not I “will” set my King” but “I have”.

The Superiority of His Kingship

- 1) There are three men in the scriptures called King of Kings but there is a noticeable difference:
 - a) It is said once about Artaxerxes (Ezra. 7:12)
 - b) It is said twice about Nebuchadnezzar (Ezek. 26:7; Dan. 2:37)
 - c) It is said three times about the Lord (1 Tim. 6:15; Rev. 17:14; 19:16). Glorious truth He must have pre-eminence.
- 2) Under His Kingship, every:
 - a) Aspect of government is within His directorate (Dan. 7:14)
 - b) Realm of jurisdiction is under His authoritative word (Psa. 2:7-8)
 - c) Sphere of administration is subject to His will (Ob. 1:21)
 - d) Law of the universe was under His command (Psa. 8:6)
- 2) His:
 - a) Authority is underived from any single or collective administration/s of earth
 - b) Majesty is unconferrd by the governments of earth
 - c) Dominance holds sway over death and disease
 - d) Excellency is seen over the material, geographical, and moral realms

His Legal Right

The Lord is the only Jew who can trace His lineage back to David, Abraham and Adam (Matt. 1:1; Lk. 3:38). The questions which often arise are: “Why have two genealogies, and why are they different”? We must go back to David to whom God promised that a son of His would sit on His Throne (1 Kgs. 8:20). David had multiple sons and Solomon was the one determined by God to be king after David died. Solomon had a son called Rehoboam who, in the following generations, had a son called Jehoiakim who was an evil man concerning whom God pledged: “he shall have none to sit on the throne of David” (Jer. 36:30). This is where the tension comes in! God had promised David he would have a son to sit on the throne, yet because of Jehoiakim, no son of his would sit on the throne, and it was from his family tree Joseph was born! How was this to be solved? Solomon also had a son called Nathan and one of his descendants was Mary, the mother of the Lord, however she had no right to the throne! The answer was the Lord was born of Mary, a virgin, thus was of the line of David, and Joseph was her husband having the parental rights? Therefore, Christ has the legal rights to the Throne. Some of the other contrasts between the two genealogies are as follows:

Matthew	Luke
The legal descent	The physical descent
The king	The man

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Matthew	Luke
Joseph's genealogy	Mary's genealogy
Back to Abraham and David	Back to Adam

His Moral Qualifications

What are the moral qualifications for Kingship? David gives them to us when he said: "He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. 23:3-4).

Christ was Just:

- a) What does "just" mean? In Greek the words "just" and "righteous" are at times the same word, therefore, when we look at how both are used we gain an understanding of that which is meant. In this context they mean complete conformity to God, therefore Christ is described as:
 - i) Just (Matt. 27:19, 24; Acts 7:52)
 - ii) Righteous (1 Jn. 2:29)

- b) The concept of being just or righteous has several English words which are synonyms which aid in manifesting the perfections of the Lord. Due to space, these following truths are not developed but left for the individual to muse on from the references. He is:
 - i) Upright, which is an uncompromising adherence to high moral principles.
 - ii) Honest, which is a strict adherence to solid virtues such as faithfulness, fidelity, and truth.
 - iii) Just indicates a consciousness of what is right and the conformity to such in lifestyle. To assess and judge without prejudice or partiality.
 - iv) Conscientious, indicates sincere effort to follow that which is right irrespective of the cost.
 - v) Honorable, indicates the unswerving consistency of that which should be done from obedience.

- c) Because righteous indicates living life in conformity to the accepted principles of God or man, it leads to a tension. It is recognized the Lord did not always conduct Himself in accord with the accepted directives of man, especially when he apparently broke the Sabbath (Jn. 5:10; 18). His breaking of the Sabbath was according to the distorted interpretations of man, but in reality it was a showing of the deeper purposes of God (Heb. 4:9). However, that was according to man, but when it was God's evaluation, all He ever did was in full fellowship with the truth and will of God. Had it been otherwise God could never have:
 - i) Given the commendations He gave Him (Matt. 3:17; 17:5)
 - ii) Raised Him from the dead (Acts 3:15; 4:10)
 - iii) Committed all judgment to Him for the judgments of God are true and righteous (Jn. 5:22, 27, 30)

Finishing Thoughts

His crowning and the characteristics of His reign:

Characteristic	Quotation	Reference
Distinguishable	"God, hath anointed thee with the oil of gladness above thy fellows"	Heb. 1:9
Uncircumscribable	"He shall have dominion also from sea to sea"	Psa. 72:8

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Characteristic	Quotation	Reference
Unending	“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end”	Lk. 1:33
	“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”	Rev. 11:15
His Position	“Yet have I set my king upon my holy hill of Zion”	Psa. 2:6
His exaltation	“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory.”	Psa. 24:7-10
His Magnificence	“My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou are fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”	Psa. 45:1-7
His Perfections	“Behold, a king shall reign in righteousness, and princes shall rule in judgment.”	Isa. 32:1
His Beauty	“Thine eyes shall see the king in his beauty”	Isa. 33:17
His Lowliness	“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”	Zech. 9:9
His Humiliation	This is “Jesus Of Nazareth the King of the Jews”	Jn. 19:19
His Perpetuity	“Now unto the King Eternal”	1 Tim. 1:17

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Characteristic	Quotation	Reference
His person	“The only wise God”	1 Tim. 1:17
His Preeminence	“Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”	1 Tim. 6:15
His Power	“He will swallow up death in victory”	Isa. 25:8

How glorious are the words:

*“Which in His times He shall shew, who is the blessed and only Potentate,
the King of kings and Lord of lords” (1 Tim. 6:15)*

“He shall reign for ever and ever” (Rev. 11:15)

With rejoicing we sing the words of Isaac Watt:

Jesus shall reign where'er the sun, does his successive journeys run;
His kingdom stretch from shore to shore, till moons shall wax and wane no more.

Behold the islands with their kings, and Europe her best tribute brings;
From north to south the princes meet, to pay their homage at His feet.

There Persia, glorious to behold, there India shines in eastern gold;
And barb'rous nations at His word, submit, and bow, and own their Lord.

To Him shall endless prayer be made, and praises throng to crown His head;
His Name like sweet perfume shall rise, with every morning sacrifice.

People and realms of every tongue, dwell on His love with sweetest song;
And infant voices shall proclaim their early blessings on His Name.

Let every creature rise and bring peculiar honors to our King;
Angels descend with songs again, and earth repeat the loud amen!

Great God, whose universal sway, the known and unknown worlds obey,
Now give the kingdom to Thy Son, extend His power, exalt His throne.

The scepter well becomes His hands, all Heav'n submits to His commands;
His justice shall avenge the poor, and pride and rage prevail no more.

With power He vindicates the just, and treads th' oppressor in the dust:
His worship and His fear shall last, till hours, and years, and time be past.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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