

“Christ the King”
Mark 15:1-2
(Preached at Trinity, May 27, 2015)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. Tonight we continue with the trial of our Lord. If you'll remember, Jesus actually had to undergo two trials. The first was an ecclesiastical trial before the Jewish religious leaders; the second was a civil trial before the Roman authorities.

Each trial contained three stages.

The three stages of the ecclesiastical trial.

- (1) The preliminary hearing before Annas
John 18:12-14 NAU - "So the *Roman* cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, ¹³ and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. ¹⁴ Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people."
- (2) The second stage involved the trial before Caiaphas and the Sanhedrin – **V. 53**. The Sanhedrin was the supreme court of the Jews. It was comprised of 71 members. For a trial such as this a quorum was 23
- (3) The third stage involved the trial before this same body just after daybreak
Mark 15:1 NAU - "Early in the morning the chief priests with the elders and scribes and the whole Council . . ."

The three stages of the civil trial

- (1) The trial before Pilate – Begins with **Mark 15:1**
- (2) The trial before Herod – **See Luke 23:4-10**
Luke 23:7 NAU - "And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time."
- (3) The return to Pilate – **See Luke 23:11-12**
Luke 23:11 NAU - "And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate."

2. **Chapter 15** opens with the beginning of the civil trial.

Remember this was actually no trial at all. It was nothing more than a lynch mob.

Caiaphas and the council had acquired false witnesses to make false accusations. The whole trial was illegal according to the Jewish law but they, nonetheless, found Jesus guilty of blasphemy. Knowing this would never hold up in the civil court they trumped up other charges that would justify civil charges.

Luke 23:1-2 NAU - "Then the whole body of them got up and brought Him before Pilate. ² And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

3. Now Pilate was known as a ruthless ruler. He was no friend of the Jews. Yet, his position with the Roman authorities was less than solid. He feared any report of unrest in his jurisdiction reaching his superiors. He began to cautiously question Jesus.
 4. One of the charges presented by the Sanhedrin was that Jesus had declared Himself to be a King. This was a serious charge. Pilate asks the question, "Are You the King of the Jews?"
 - A. Our Lord's answer was consistent with His demeanor throughout His trial – short and to the point. He made very few statements in His defense but each word was carefully chosen and each contains mountains of truth.
 - B. His answer: $\Sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$ – "*It is as you say.*" - in essence, "It is just as you say."
 5. John's Gospel offers more details of our Lord's answer – **See John 18:33-37**
Jesus told Pilate that He is indeed a King – but that His kingdom is not a kingdom to be gazed upon as an earthly kingdom. Tonight I want us to examine our Lord's Kingship.
 6. There are three distinct kingdoms described in the Bible
 - A. The kingdoms of this world. They are all temporal in nature.
 - B. The kingdom of Satan – also called the kingdom of darkness.
 - C. The kingdom of our Lord. It is the dominion of Christ that is eternal and universal in scope. It transcends this world but also intersects this world.
The Kingdom of our Lord is this eternal kingdom of which Jesus is referring.
Tonight I want us to examine our Lord's Kingdom.
- I. This Kingdom was eternally His as a member of the Godhead and of which He can never be divested of – He is God
- A. God's dominion is universal, absolute
 1. As Creator He owns all things
 - a. All of humanity belongs to God
 - b. All resources belong to God - All that we own is borrowed
A man uses it for a period and then leaves it behind
 2. He governs all things
Daniel 4:35 NAU - "All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And *among* the inhabitants of earth; And no one can ward off His hand Or say to Him, "What have You done?"
 3. It is foolishness to have a Creator without supposing dominion
 - a. It would mean creation without purpose
 - b. This would be the greatest inconsistency:
infinite wisdom creating purposeless creation
infinite holiness creating lawless creation
 - B. God's dominion has both absolute power and absolute authority
Authority = the lawful right to rule. God has the right to order creation according to His purpose
Power = the ability to effect His purposes
 1. His dominion is His authority and power whereby it is lawful for Him both to will and to do of His good pleasure
 2. He has the right to act – No one has the right to question His authority
 3. God has the power to act – He is infinitely powerful

4. God says, "I will do what I will do"
Isaiah 46:10 NAU - "Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'"
- C. God has power and authority over His laws - to pass them, enforce them
 1. All of the universe is governed according to law
 God is sovereign over the laws of nature. He made them, He can overrule them
 2. God has authority to establish His Moral Law and to demand obedience to it and to condemn those who disobey.
- D. "Are You the King of the Jews?" And He answered him, "*It is as you say.*"
 By virtue of His deity, Jesus Christ has been King from all eternity and He has held dominion over creation from its inception

II. As King He has established His Mediatorial Kingdom

Mark 9:1 NAU - "And Jesus was saying to them, "Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power."

- A. This aspect of our Lord's Kingdom focuses on the Kingly office of Christ
 1. This was committed to Him as Mediator at His resurrection and exaltation in which He continues to exercise authority in subduing every enemy.
Philippians 2:9-11 NAU - "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰ so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."
Acts 2:33-36 NAU - "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. ³⁴ "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, ³⁵ UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" ³⁶
 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."
 2. Jesus was vested with this dominion as Mediator for the purpose of bringing His work of redemption to completion
 Jesus came to redeem His people. As Redeemer Christ has become the Mediator of His people to bring them to God.
 3. As Mediator He serves in three distinct offices – the offices of Prophet, Priest and King.
 - a. As Prophet Jesus is the full and final revelation of God to man.
 - b. As Priest Jesus functions as the fulfillment of the Old Covenant priesthood. Through the shedding of His blood He has satisfied God's Divine justice. He intercedes on our behalf and provides our access before God's throne.
 - c. As King He rules over them and defends them with absolute power and dominion.

- B. This Kingdom will crush all others
1. All of the kingdoms of this world are temporary. They may appear powerful but each one soon falls to another.
 2. Our Lord's kingdom will crush them all and will endure into eternity.
Daniel 2:44 NAU - "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever."
- III. Things are not always as they appear
- A. As Jesus stood before Pilate He hardly looked like a king
1. Pilate appeared much more powerful. The Roman army appeared to be much more powerful. Rome appeared to be much more powerful.
 - a. Pilate boasted to Christ
John 19:10-11 NAU - ". . . You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" ¹¹ Jesus answered, "You would have no authority over Me, unless it had been given you from above"
 - b. Visibly Jesus stood bound and broken
 - c. You can almost hear the mocking tone of Pilate
Mark 15:2 NAU - "Are You the King of the Jews?"
 2. Things were not as they appeared. Jesus told Pilate that His Kingdom was not of this world.
John 18:36-37 NAU - "Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." ³⁷ Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."
 3. The Kingdom was already in their midst, though they could not perceive it
Luke 17:20-21 NAU - "Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; ²¹ nor will they say, 'Look, here *it is!*' or, 'There *it is!*' For behold, the kingdom of God is in your midst."
 4. As Jesus was crucified they found it easy to mock and curse Him.
 - a. The soldiers mocked Him
Mark 15:16-19 NAU - "The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole *Roman* cohort. ¹⁷ They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; ¹⁸ and they began to acclaim Him, "Hail, King of the Jews!" ¹⁹ They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him."

- b. As Jesus hung on the cross they continued to hold Him in derision **Mark 15:29-32 NAU** - "Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who *are going to* destroy the temple and rebuild it in three days, ³⁰ save Yourself, and come down from the cross!" ³¹ In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself. ³² "Let *this* Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him."
- B. The Kingdom of Christ continues to be obscured from the eyes of many today.
1. They use His name as a common expletive.
 2. They live before Him and experience His graces while cursing His rule
 3. Jesus told a parable describing them:
Luke 19:12-14 NAU - "A nobleman went to a distant country to receive a kingdom for himself, and *then* return. ¹³ "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come *back*.' ¹⁴ "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'"
 4. Things are not as they seem. Jesus is already reigning. He is already upon His throne. The people of this world will mourn as He returns
Revelation 6:15-17 NAU - "Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; ¹⁶ and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; ¹⁷ for the great day of their wrath has come, and who is able to stand?"
 5. The King of kings must be treasured now. His Kingdom must be considered precious now.
Psalms 2:10-12 NAU - "Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹ Worship the LORD with reverence And rejoice with trembling. ¹² Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!"

Conclusion:

1. Pilate asked the question, "Are you the King of the Jews"
In reality, Jesus is King over all.
2. Jesus has established His Kingdom. Are you a part of this kingdom? Is He the King of your life? Is it made evident in practice?
3. Do you seek His will in everything?
Do you love His law?
Do you serve Him?
4. Although His Kingdom is not visible, the fruits of it are very visible.