

THE CRUCIFIED KING Easter 2017

INTRODUCTION

Christ was born to be King of the Jews; to this end, He was also crucified. Dr. Lewis Sperry Chafer dealt with this fact when he stated:

“It is recorded of Jesus that He was "born King of the Jews" (Mt. 2:2). To this throne He made final claim at His trial (Mt. 27:11). And under this accusation He suffered (Mt. 27:29) and died (Mt. 27:37). One needs only to search the Scriptures to discover the fact that He is never mentioned as King of the church, nor King of the nations until He comes again as "King of kings, and Lord of lords" (Rev. 19:16).”

— Lewis Sperry Chafer, *The Kingdom In History and Prophecy*

In keeping with our series on the Kingdoms of this World, we consider today on this resurrection Sunday, the offer, rejection and crucifixion of Christ as King. The Lord took on flesh to fulfill the promise of two Kingdoms: The Kingdom from the Heavens and the Kingdom of God. The Kingdom from the Heavens is seen in Scripture as governmental rule. The Lord offered Himself as King over Israel which would head up the government of God over the earth. Israel rejected Him as King handing Him over to the Gentiles to be put to death. The Kingdom of God is a spiritual kingdom that encompasses all who believe at any point in time. Though Christ was crucified as King, His death provided for salvation for all who believe into the Kingdom of God.

- I. CHRIST WAS BORN FOR THE PURPOSE OF BEING KING OVER THE NATION OF ISRAEL.
 - A. The “wise men’s” inquiry to Herod was concerning the birth of a king for Israel. Mat. 2:2
 - B. One of the accusations made by the Jews against the Lord was that He asserted Himself to be a King. cf. Lk. 23:2 (when they brought Him to Pilate); John 19:12 (when Pilate sought to let Him go)
 - C. The Lord admitted to Pilate that He was born for the purpose of being King of the Jews. John 18:37
 1. The claim to kingship was the central question that Pilate focused upon in his interview of the Lord. Matt. 27:11 (Matthew records it); Mk. 15:2 (Mark records it); Lk. 23:3 (Dr. Luke records it); John 18:33 (John records it)
 2. The Lord informed Pilate that it was “to this end was I born”. Vs. 37
 - a) “To this end” is the use of the eis preposition with the near demonstrative neuter pronoun which can be translated “because of this thing”-- it is used to note the purpose of something

occurring. Acts 26:16 (used to explain the reason for the Lord appearing to the apostle Paul)

- b) "Born" is the Greek word *gennaō* (per. Pass. ind.) which is used to indicate entry into life. Cf. John 3:3 (used of spiritual birth)

II. THE LORD REVEALED THE PURPOSE OF HIS KINGSHIP WAS TO BEAR WITNESS OF THE TRUTH. John 18:37

- A. "Bear witness" is the word *matureeso* -- "of human declaration of ascertainable facts based on firsthand knowledge or experience". -- Friberg lexicon cf. Acts 23:11 (of Paul bearing witness of the Lord in Rome); John 3:11,32, 7:7; 8:14 (Christ testified during His earthly ministry)
- B. "The truth" in this context notes the way things really are as opposed to the perception of them in the world. Cf. John 8:44 (of Satan not abiding in it); John 14:6 (Christ the personification of it); 2 Thess. 2:12 (many in the world reject); 1st John 3:18 (believers are out from)

III. OUR LORD WAS CRUCIFIED FROM MEN'S POINT OF VIEW AS THE KING OF ISRAEL.

- A. Some in the nation believed He was. Cf. John 1:49 (Nathaniel was convinced); John 12:13 (the crowds were convinced)
- B. Most in the nation did not believe He was the promised Messiah, but wanted to make Him King because of the food He provided.
 - 1. The kingdom suffered violence from the time of John the Baptist to the Lord's ministry. Matt. 11:12-13
 - 2. Some desired to make the Lord king by force. John 6:15
- C. The nation as a whole rejected Him as King.
 - 1. The leaders denied Him. Acts 2:22-24; 3:13-26
 - 2. They wanted Him to prove it by coming down off the cross. Matt. 27:42
 - 3. They claimed to have no king but Caesar. John 19:15

IV. PILATE FOUND THE LORD TO BE INNOCENT OF THE CHARGES LEVELED AGAINST HIM AND POSTED THE ALLEGATION FOR HIS CRUCIFIXION AS BEING "KING OF THE JEWS"

- A. Pilate knew that the Jews delivered the Lord over to him out of envy. Matt. 27:18
- B. Pilate found the Lord to be innocent of the charges leveled against Him. cf. Lk. 23:14

1. The word for “examined” is anakrinas which is used in the New Testament of conducting an investigation. Cf. Acts 12:19 (of the soldiers who watched Peter were examined); Acts 24:8 (of the request by Tertullus to investigate the matters concerning Paul)
2. “No fault” is the Greek word aitos which is used in Scripture of **cause of something responsible, guilty**. Cf. Lk. 23:22

C. Pilate posted the allegation for His crucifixion as being King of the Jews.

1. It was the custom of the Romans to affix the accusation of the one being crucified above the head of the person upon the cross. (Christian Answers.net)
2. All four gospel writers note the accusation against the Lord as written by Pilate. Cf. Matt. 27:37; Mk. 15:26; Lk. 23:38; John 19:19

V. THOUGH CRUCIFIED AS KING, GOD COUNTED CHRIST’S DEATH, BURIAL AND RESURRECTION TO BE THE SUFFICIENT PRICE FOR THE SALVATION FOR ALL WHO BELIEVE.

A. Scripture states that He was made manifest to destroy the works of the devil. 1st John 3:8

B. God the Father counted Christ’s death to be a sacrifice for the sins of man.

1. Christ’s death was on behalf of the ungodly. Rom. 5:6
2. Christ’s death was on behalf of sinners. Rom. 5:8
3. Christ’s death was on behalf of sins. 1st Co. 15:3

C. Scripture states that He died and rose that He might be Lord of the dead and the living. Rom. 14:9

VI.
CONCLUSION