

The Coronation of The King

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased." The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him. Mark 1:9-13 ESV

We are, after our scene being set in the first 8 verses by being introduced to our main character, Jesus. But before we meet him let's remind ourselves about where we are at. We are in Mark's Gospel. John Mark his full name (Hebrew (John) Greek (Mark)) the companion and scribe of the Apostle Peter. His Gospel written second after Matthew and while he himself was not an eyewitness to those events through his traveling with Peter experienced firsthand the effect this man would have on his traveling companions, the 1st century church and ultimately himself. Last week we heard the words of the prophet Isaiah foretelling the one who would herald the Saviour. BTW, that is the one and only prophecy that is addressed in the Gospel of Mark. He's writing to Gentile Romans who don't have the background in the Law & Prophets (that is the Scriptures) to appreciate Jesus's fulfillment of things previously written about Him. Mark's Gospel is a very fast moving Gospel as shown by the fact that even though this is a record of the events of Jesus's life and what took place it is very sparing in the details. We are introduced to Jesus at His first public appearance, skipping over the details of his genealogy, his arrival on earth, and His first 30 years, and we're brought in at what I'm calling this morning The Coronation of The King. In addition to those things indicating the speed Mark's communicating he uses the word "euthys" which means "immediately or at once" 41 times in his Gospel. He uses it 11 times alone in the first chapter and twice in our passage today. You can hear Mark as an excited man, anxious for those who are reading his letter to be introduced to this new King.

Continuing in our summation of what we learned, we've been introduced to this character John the Baptist (lit. baptizer, he's not a Baptist by denomination but a baptizer by calling), and character is the correct

word to describe him, living most his life in the desert, he's clothed in camels hair, and eats locust and honey. John is the relative of Jesus, who, as we know from the parallel passage in Luke 3, was about 30 years old when He was baptized and began His ministry, John would be only a few months older than Jesus. We know John has been at this work of baptizing in the wilderness for 6 months, which puts him about half done with his career (not 60 years but 1 year total), he's going to be arrested in the next 6 months, spend some time in prison and then beheaded. Sort of indicating that the sole purpose of his life was to prepare the way for the King. And we arrive at today's passage where our focus is on that King. The whole of our passage summed up in these two points.

1. King Jesus is baptized as the first man of the new race
2. King Jesus is tempted as the first man of the new race

(Remember last week Matt mentioned that in the Septuagint "Christos" is used some 30 times as a title for the king of Israel, indicating their anointing, and their position, so we can use that term "King Jesus" and it's the same as "Christ Jesus")

The Big Idea is... Jesus is the first man of the new race.

He is the 2nd Adam, the new man, the prototype of all those who be found in him at the time of Judgment. The evidence displayed in these 5 verses are more than just affirmation of the Son of Man's authority to claim and do what fills out the rest of Marks Gospel, but it gives eternal effectualness (if I can use that word) to us through His life and those events.

So we have our backdrop which we saw in our opening reading as the banks of the Jordan River, and this man Jesus arrives from the region of Galilee, and more specifically Nazareth. Now I mentioned that Mark only references a OT prophecy once in the beginning but that doesn't mean there isn't going to be in every section Christ's fulfillment from what has been previously told about Him *Isaiah 9:1* says

But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

Christ comes to the banks of the Jordan in from a historically despised region in the Middle East, but per that prophecy it is introduced as the earthly home of the Salvation of Israel. He's walked somewhere around 20-25 miles to be baptized by John. Currently the general thinking was that the further you are from Jerusalem the less Holy you were and we are currently a long way from Jerusalem. Jesus and John were relatives and this is the only reference we have in Scripture of the two of them being together. From the parallel passage in John's Gospel, John says this

John 1:31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

That doesn't mean he was unaware of Jesus's existence it means he didn't recognize Him as the one that John was called to be the front runner for. The Lord's call through His prophet John this *"baptism of repentance for the forgiveness of sins" vs. 4* is what brings the man King Jesus to the river.

- I. King Jesus is baptized as the first man of the new race
 - a. Jesus is a man

The emphasis on both these points and what is occurring in the passage is Jesus as man. Think of the word **prototype**. Paul did. One of the ways that the Apostle sought to describe Jesus is as "the firstborn of all creation" [Col. 1:15]. The word used there for 'firstborn' is the word *prototokos*, which does *not* mean the first created, but rather the first in preeminence. It was a word the ancients used when speaking of the son of royalty. All the people of the realm were subjects of the King and were thought of as children, but the firstborn was the heir of all things. He was the Head, the one who represented all the people. At any rate, this is where we get the word "prototype," because a **type** is a 'figure, representation, or symbol of something to come.' So when Christians say that Adam (the first man) was a type of Christ, what they mean is that he would play a role similar to Jesus. He was the head of the first race of humanity; Jesus is the Head of the new race of humanity. All humanity was represented by Adam in the fall, and all those in Christ will be represented by Christ.

A prototype is a type of product that goes before the rest of the products that are cut in its mold. Don't think research and development, working out the kinks, think exactly the same product. Jesus was man! So a prototype is subject to all of the most rigorous testing so that all of the other products that follow are fit. He must go through what we go through in order that when we are declared Righteous through the imputed substitutionary work of Jesus. His perfect life is in place of our failed sinful life.

What's so great about God being man?

Romans 5:14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

Since Adam as the representative head of all mankind disobeyed God and ushered in separation & death, we have a problem, a death problem, a sin problem. But the good news is that "*Adam was a type of the one who was to come*" not the one, and so

Romans 5:18-19 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

We are looking for a man, since Eve proclaimed in *Genesis 4:1 "I have gotten a man with the help of the LORD."* Or more literally I have gotten "the man" the world has been waiting for redemption. She listened closely when the Lord communicated the curses in *Genesis 3:14 I will put enmity between you and the*

woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” When she and Adam were kicked out in the garden the Lord clothed them in the skins of dead animals with a crude righteousness reminding them that in order for them to be allowed to live something else must die. Matt referenced that animals were killed and their skins were placed on Christians who were sent into the coliseum to be killed. And this was done to enrage the lions who were about to kill and eat them. Intended to be like blood in the water drawing sharks to frenzy, they were placed on the Christians to mock and make for greater sport for the onlookers. Maybe, just maybe what was meant for increased enhancement of destruction and bloodshed gave hope to those Christians as this crude picture of the Gospel was placed on them before they went in, reminding them that there is a perfect righteousness that is theirs and it is their faith in that for which they are dying. Their belief in the perfect righteousness and shed blood of King Jesus.

1 Corinthians 15:22 For as in Adam all die, so also in Christ shall all be made alive.

Our hope is in this man that appears on the banks of the Jordan to be baptized by John. There has been throughout the centuries a claim against Christ’s actual humanity. Starting even shortly after Jesus’s death a heresy called “Docetism” arose which stated this, Jesus’s body and crucifixion was only an illusion a type of incarnate hologram, having the appearance of reality but not actually physically occurring. The rise of this idea caused the Apostle John to pen this in his 1st letter

1 John 4:2-3 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist

John is saying as tests for authenticity of whether or not someone speaks the truth ask them if Jesus came as a physical fully human man. Their answer will tell you whether or not to listen to them. So let’s look briefly at evidence from scripture that tells us about Jesus’s humanity.

- He was born of a woman *Galatians 4:4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, Luke 1:31-33 And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” 2:7 And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.,*
- He had a human body (meaning growth, development, limitations) *Luke 2:52 And Jesus increased in wisdom and in stature, John 4:6 Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well.,* after he fasted we see in *Mathew 4:11 that “angels came and ministered to Him”* Why? Well because he was hungry and tired from not having eaten

- He had a human mind *Luke 2:52 "he increased in wisdom, Mark 13:32 "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father."* He was fully Man and fully God but he submitted himself to His Father and suppressed Knowledge that was His as the Creator of all things, *Hebrews 5:8 "Although he was a son, he learned obedience through what he suffered."*
- He had a human soul *John 12:27 "now my soul is troubled", John 13:21 "After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me.", Matthew 26:38 "Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."*
- He had human emotions *Mathew 8:10 "When Jesus heard this, he marveled", John 11:35 "Jesus wept" (for Lazarus),*
- As a man He was subject to death, meaning He only could die and only did die as a man, *Hebrews 9:27 And just as it is appointed for man to die once, and after that comes judgment,* and we see that *Mark 15:37 And Jesus uttered a loud cry and breathed his last. And John 19:34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water.* Blood and water because that is given for life

b. John preached a Baptism of repentance for all men (Believers Baptism Acts 2:38)

Many first Christians throughout the ages have struggled with this idea that Jesus would participate in a baptism of repentance, after all what would he need to repent of? He was sinless. A book called *The Gospel of the Hebrews* from the 1st century, of which we only have segments of from early church fathers who quoted it said this (this is quoted by Jerome from the *Gospel of Hebrews*) "The mother of the Lord and his brothers said to him, 'John the Baptist baptizes for the forgiveness of sins; let us go and be baptized by him.' But he said to them, 'In what way have I sinned that I should go and be baptized by him? Unless, perhaps, what I have just said is a sin of ignorance.'" Awkward, so in their haste to try to explain why Jesus would need to be baptized they deny His sinless nature. That's not going to end well for humanity. So He wasn't baptized because of sin, ignorant or otherwise. Maybe like the Gnostics claim Jesus was only a man until His baptism and then the Spirit fell and He was infused with Deity, except from His birth he was called Emanuel that is "God with us". Remember there are not two separate substances one of man one of God, He was fully God and fully man.

Are there any baptisms spoken of in the law? Baptism is nowhere a requirement of the law (references to washings and ceremonial cleanliness) though there is a reference to priests being cleaned and that could certainly be part of the imagery occurring Leviticus, Matt says this in his commentary on Mark "In terms of this priesthood, we know that the priest must be both washed with water [Ex. 29:4, Lev. 8:6] and anointed with oil [Ex. 29:7, Lev. 8:12]—the water was administered by John the Baptist, the Spirit's anointing is what is (always) represented by the oil. Both of these, then, were performed at the baptism. There was also the matter of Jesus' age. He was thirty, the exact age of David when he began his reign over Israel [2 Sam. 5:4]. And

whether it was a hard requirement or not, the first priests of Levi happened to be thirty, at minimum [Num. 4:3]. (In addition current cultural expectations were that Pharisees, Sadducees, and Rabbi's were all expected to be 30)

So Jesus is preparing to fulfill the Offices of Prophet, Priest and King. But as I said earlier many Christians have struggled with Christ coming to be baptized, John thought it was a problem as well in the parallel passage in Matthew 3 it says *John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"* John recognized Him as "the One" whose sandals he (John) was unworthy of untying. So "*John would have prevented Him*" but what was Christ's response? "*Let it be so now, for thus it is fitting for us to fulfill all righteousness.*" He says, don't hinder me John, it is fitting, it is right, it is appropriate for us He says, John was to baptize all those who came to be baptized and Christ says by appearing this is a baptism that my Father has called men to and so I will be baptized (man to King), He does it prophetically because of what he will do as High Priest (and as King, and Prophet and Perfect Man)

Just listen to these words from the preacher of Hebrews: *Hebrews 9:9-15 According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.*

So when Jesus told John to allow Him to be baptized it was to fulfill all righteousness, He was fulfilling the requirements for priesthood so that He could High Priest for all our sins, and He was in obedience to God as a man in exercise of His "active obedience", when His perfect life is imputed to us whatever He has done and been tested in and passed through perfectly is counted as ours. Hebrews said those other things the whole of the law and its expectations were a shadow pointing to this very real thing, only in place until the time of "reformation" and with this act it is the beginning of the end for sin and death.

c. When Christ came up out of the water a change did occur

And Mark's Gospel goes on to say "*And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."* The Coronation, the with King Jesus rising out of the water His private life ceases to be and His public ministry begins, with its full focus and energy towards Golgotha. Heaven being torn, the Spirit falling "like" a dove, not "as" a dove *Acts 2:3* says "*And divided tongues as of fire*

appeared to them and rested on each one of them.” When the Spirit fell on the church on Pentecost it fell as a “*tongue of fire*” in the Gospels it was “*like a dove*”, graceful, gentle, people didn’t necessarily see a dove, and certainly the Spirit is not a dove, simply that the Spirit came down “dove like”. And Mathews Gospel tells us that John saw and heard these things, not that it was a vision, but this was a public event in which there were others there to be baptized and all present would have seen and heard these things. The King is anointed with the Spirit and proclaimed by God to be the rightful heir of the Kingdom, the firstborn preparing for His mission. To “*save His people*” (Mat .1:21). And is the Son, Son of Man and Son of God and His Father speaks of His joy in the King. He gives us a gift, one that has been spoken of from the first utterance in the curses from the garden the “Protevangelium” there is hope, *Hebrews 1:1-3 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.*

What does it mean to be a son? Well in this case it means to be God, he is the exact imprint, the manifest Glory of God, we have a gift and that is God and it is a glorious gift for those who treasure him above all else.

One of the (if not the) clearest Trinitarian passages, this is the proof text for that, Jesus isn’t being baptized and ordaining that a dove descend at just the right moment, and throwing His voice into Heaven speaking back the pleasure he has in himself. God in that moment speaks of the pleasure he has in His son, and the anointing of the Spirit falls Jesus Christ. Both those things being communicated for those present and preserved for us in the Scriptures, this isn’t some sort of affirmation for Jesus, this is the steadfast love, the Covenant Faithfulness of God, the fruition of the Abrahamic, Mosaic and Davidic covenants. *He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. I Peter 1:20-21* The Gospel is true because this happened, Christ is King.

II. King Jesus is tempted as the first man of the new race

“The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to Him”

I’ve already mentioned that Mark’s favorite transition is “immediately” and we see that there is no reveling, no party for the newly anointed King, no raising Him up on shoulders and marching toward Jerusalem. The speed of the transition and the lack of specifics work together to tie these two verses to the coronation ceremonies. The newly anointed Commander and Chief of the Kingdom goes out to show His servants, us, that He has not asked us to do anything that He himself is unwilling to do. He goes out to show that this will not be quite as easy for Satan as when he tempted our first parents.

From the journey into the wilderness to the baptism of repentance and then further into the wild lands alone to begin His journey of suffering towards the cross. So it says *“the Spirit immediately drove Him*

out into the Wilderness” Why? Well, because being the rightful Heir to the Kingdom and inheriting the throne it is no easy work. He must go out and prove Himself, there are a people to be won, a world to fight for, and there is an enemy whose head must ultimately be crushed. He must go out and prove who He is. Surely those who had seen the events that had just transpired would be eager for their new found King to throw off the shackles of the Gentile government, and overthrow the oppressive legal system that is feverishly enforced by those who are *“proselytes of hell” (Mathew 23.15)*, but there are other battles to fight and there is a plan so Jesus is removed quickly from the scene to begin what will be only the beginning of His suffering in the flesh.

He is tempted. We’ve already established on our first point that He is a man, in every sense of the word He is Human. Emotions, thinking, physically and now he is going to be tempted. For 40 days he is in the wilderness, alone, hungry. Having worldly comforts stripped from him, enduring the full weight of fleshly desires and wants. Let’s contrast this second Adam’s setting for His temptation to the one of the first Adam in the garden. The first Adam surrounded by every good thing to eat, animals that weren’t going to devour him, he had not known, via observation, the depravity of man, temperate environment, a climate that worked in concert with his body (the one was created for the other), the whole of the setting created for Adam as the display of God’s creativity, His goodness, His provision, protection and love. And still when this Adam was offered the one thing that God had kept from him, to protect him (not arbitrary), and even though his stomach was full and he ruled the whole of creation he resisted not.

King Jesus on the other hand in the wilderness, alone, wild animals that would devour, an environment that was inhospitable to man, scorching during the day and miserably cold at night. His stomach was empty right, we miss a meal and we have a difficult time focusing, if we were to miss 3 or 4 days we would become winded and tired walking from here to our cars. The body begins to turn in on itself after a few weeks, non-vital organs will begin to shut down and the brain is robbed of the nutrients it needs to work properly. There is no place to rest comfortably, and even if you can get past the hunger pains to sleep the wild animals howling would be annoying to say the least. And add to all that Satan that great deceiver coming, I imagine, at all hours and all times, trying to tempt this second Adam. As I looked back on the temptation of our first parents in light of the suffering of Jesus in the wilderness, Satan had a pretty easy job, (*Genesis 3.1-7*). Satan asks Eve a question, she answers, he suggests that God is a liar and she eats the fruit. Adam appears to put up even less resistance, she gives it to him, he eats. That took nothing for Satan to convince them. They were comfortable, every need was met, that had face to face communion with God and without even a second thought they threw it away.

But our Jesus overcame. Even though the parallel passages in Mathew and Luke mention only three specific temptations our passage tells us he was tempted for 40 days. Continually tempted, not just in his flesh but tempted in His Deity, Luke 4:5-7 give us just the briefest of insights into what was occurring *And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you,*

then, will worship me, it will all be yours.” In order for Him to be the King He must endure many things, and this is good news for us. (part of this is our Fighter Verse this week) Hebrews 2:14-18 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted. Why? Well so that Hebrews 4:14-16 can be true we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

This whole event of the suffering in the wilderness and the doing battle with Satan is the equivalent of taking a Matchbox car and dropping it in acid, putting it in a nuclear explosion and giving it to a 3 year old boy and then having it handed back to you after those tests, completely unscathed. And don't believe for a second it was easier for him than it is for us. *Heb. 5:7-8* “*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered*” “*although He was a son, He learned obedience through what He suffered*” that means there wasn't any exceptions made for position no privilege because He was royalty, Remember Mark is writing this letter to Christians in Rome who are being persecuted, they are tempted to give in and deny Christ, and it would be really hard for them stare into the face of death for Christ if they're not convinced that “*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.*” It doesn't say He was heard because He was a son. Christ endured as a man and for us that is enormously comforting because “*we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.*” Any excuse a critic might have has been taken away because of the thoroughness of His testing, He is the clear heir of The Throne.

There is this idea that to be human you have to experience not just resist. The whole of life is in doing not watching. They claim Jesus experienced less of life and endured less in the temptations because He didn't give in. Of course these are usually those who want to justify some sort of cultural depravity in the name of experience and justify their own indulgences in the lusts of the flesh, I'll answer that objection briefly with this quote from Wayne Grudem in his Systematic Theology

Were the temptations real then? Many theologians have pointed out that only he who successfully resists a temptation to the end most fully feels the force of that temptation. Just as a champion weightlifter who successfully lifts and holds over head the heaviest weight in the contest feels the force of it more fully than one who attempts to lift it and drops it, so any Christian who has successfully faced a temptation to the end

knows that that is far more difficult than giving in to it at once. So it was with Jesus. every temptation he faced, he faced to the end, and triumphed over it. The temptations were real, even though he did not give in to them. In fact, they were most real *because* he did not give in to them.

King Jesus lived a life that is different than any other human has or will ever live. But, you say, I have experienced more than He did. Yes we have gone after gods that promise grand results and we have been left wanting and we have experienced things have the appearance of pleasure but in fact are pleasure thieves because they have distracted us from the one thing that would bring us joy and that is doing the will of God. *Hebrew 12:4 In your struggle against sin you have not yet resisted to the point of shedding your blood.* You may have experienced many things but we have never experienced what it is to defeat sin to the point of shedding our own blood. If it is what Christ gave himself to *Hebrews 12:2 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.* Resist sin to the point of shedding blood and endure with joy the trials that are set before you and you will experience what Christ experienced in His time on this earth. Fullness of life, focus like a laser beam, not on the moment by moment things, but we are told to look to Jesus, the founder and perfecter of our faith. And if we do that we will endure with joy anything that is set before us. And we have just seen that by King Jesus our example we can.

Closing,

“And when he came up out of the water, immediately he saw the heavens being torn open”

The Heavens were torn at the Coronation of Jesus to show what he would do. *Isaiah 64:1 Oh that you would rend the heavens and come down, that the mountains might quake at your presence.....* The fabric of creation, material stuff, was torn to accommodate its Creator and to reveal that there was going to be a new means by which to come before God. They were torn because the old system that was pointing to something greater was no longer necessary because the Greater had come. Heaven has come down to earth. Christ, proved to be who he was proclaimed to be at His coronation, the Son of God, The Son of Man, The Once and Final King, the first man of the new race. Vigorously tried and in Him finding no deficiency. The Heavens were ripped open violently because it was with violence that a new way to come before God was going to be established. It was not the violence that was anticipated, it was much worse and it was so much better. Instead of violently overthrowing the government He offered Himself to a violent system and purchased with His own blood a people, His people. Sin and death had no more power because a system that despised weakness and saw it as evidence of the rejection of God offered up this Man who did the most powerful thing that had ever been done. Endured the full weight of temptation and overcame it. The heavens were torn because it takes violence offered to the flesh to overcome the flesh. There was another tearing spoken of, the veil that tore in the temple. When the King is presented publically at His baptism, the Heavens were rent

violently, and when the King violently dies the veil in the temple is torn. *Mark 15:37-38 And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom.* The ministry of the King is bookended by these violent tearing's, the first showed the way with His coronation, and the second occurred simultaneously with His death. The final sacrifice was complete, a perfectly righteous man being the perfect sacrifice, making full satisfaction with His life and by His blood. *1 Timothy 2:5 For there is one God, and there is one mediator between God and men, the man King Jesus.* There is no more need to offer blood for the sins of the people. There is a new way to come before God, the imperfect is gone, the perfect is come and is now seated at the right Hand of the Farther, having offered His blood as the perfect sacrifice. The Holy Place has gone away and been replaced by a temple not built with the hands of man and we can come before God *Hebrews 4:16 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.* He fulfilled all Righteousness he endured all temptation and suffering He is the true King.