

STONE HARBOR

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Dear Readers,

What follows is one man's weekly attempt to know the truth of God's Word and bring it to His people for their good and ultimately for His glory. Please regard these only as notes belonging to a busy pastor uploaded as they stand (for better or for worse, complete or incomplete, almost always with grammatical errors, and always with room for refinement in content, structure, presentation...) to support the ongoing study of God's Word. I firmly believe that the community of faith which is the body of Christ can and should bring their gifts to bear for the good of the rest of the body and that any one teacher can be taught by the others with an understanding of the truth. Therefore, should you have insight that would sharpen any of the thinking expressed here, know that I would be pleased to receive it. Clearly, the input that is most welcome and most helpful is that which is more concise than verbose, Biblically grounded and expressed with the goal of displacing misunderstanding and apprehending the truth of God's Word. Your thoughts of that nature are most welcome, certainly appreciated and will be thoughtfully considered. You are invited to send those insights to me at johnny@stoneharborchurch.org.

In pursuit of truth and growing a shepherds heart,
Johnny

Transformation Card

This page provides an overview of the message and resources for individual and group study.

Date: November 22, 2009
 Series: Who Jesus Is & Why He Matters
 Section: Jesus on Mission in Jerusalem
 Topic: The Passion
 Message Title: Who Jesus Revealed Himself to Be
 Short Title: Who Jesus Is
 Text: Mark 15:1-15
 Key Words: Pilate, King of the Jews, chief priests, Barabbas, crowds, crucify Him, scourged

Message Outline

Who Jesus Revealed Himself to Be

- I. Jesus is the King of the Jews
- II. Jesus is the Lamb of God

Related Scripture

1. Mark 15:1-15
2. Mat 27:11-26
3. Luke 23: 2-3, 18-25
4. John 18:29 – 19:16
5. Isaiah 53

Questions for Thought and Discussion

1. Why did the chief priests, elders... deliver Jesus to Pilate?
2. Could Jesus conceivably been released by Pilate?
3. What is the significance of Jesus admitting He was the King of the Jews?
4. Why did Jesus answer Pilate's question about His identity but not any of his other questions?
5. Read Isaiah 53 then discuss in what way we can see in Mark 15 Jesus as the Lamb of God?
6. What does it matter to you that Jesus admitted to Pilate that He was the King of the Jews?
7. What does it matter to you the Jesus is the Lamb of God of Isaiah 53?

Memory and Meditation Verse

“Pilate questioned Him, ‘Are you the King of the Jews?’
 And He answered him, ‘**It is as you say.**’” *Mark 15:2 NASB*

Exegetical Idea

Having already submitted His will to the Father's in the Garden and having been condemned to death by the council of priests and religious leaders for claiming to be the Christ, the Son of God, Jesus now faces the secular authorities and admits that He is the King of the Jews and further demonstrates by His silence that He is the Lamb of God and Servant of Isaiah 53.

Homiletical Idea

Jesus continues to reveal who He is first in words of admission that He is the King of the Jews and then in silent demonstration the He is the Lamb of God and Yahweh's Servant and Redeemer promised by Isaiah.

Goals of Message

That we would know and worship Jesus.

Who Jesus Revealed Himself to Be

Intro

Where is the joy and meaning in life? It is found in your relationship with God and specifically in our being who God has created and redeemed you to be!

In this passage press in and grab a hold of what God in Scripture says is true of Jesus, who is God the Son, and who has come to explain God to us. (John 1:18)

If we understand Jesus, who He is and what He did and how He lived, then we will be well prepared to live the life God has intended us to live.

That life may be harder than the life with God that you first signed on to live, but it will be good, very good. And when I say good think of God's declaration over His creation... and it was good.

Pray with me that we would worship Him in spirit and in truth as we give ear to Him in His word.

I. Jesus is the King of the Jews

A. *The Passion Story Continues*

1. Review of Story

a) **In the past few days much has happened...**

2. Next “page” -- Jesus before Pilate

a) **15:1 – Reading with Comment**

(1) Early in the morning, immediately

To get on Pilate’s agenda

(2) Consultation

What was decided on in the preceding darkness was officially resolved in this formal meeting. Most likely also agreed upon was the charge that would be brought against Jesus before the secular governor, since blasphemy (the offense the Sanhedrin had agreed Jesus committed condemning Him to be worthy of death) against God would not be any sort of a charge that the secular authority would concern himself with.

(3) Delivered

“Delivered” does not convey the negativity and evil of the situation. NIV uses “handed over” and gets part way there. Larry Hurtado points out that the term in Mark “nearly always has a sinister connotation” (p.262).

Mark 1:14 -- John the Baptist was “delivered” (NASB: “taken into custody”) which eventually led to his gruesome beheading

NASB ¹⁴Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

Jesus predicted that He would be “delivered” in Mark 9:31, 10:33

³¹For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.”

³¹ ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

- Judas did so “deliver” Jesus to the chief priest and Jewish ruling council so that they might condemn Him to death. (Mk 3:19; 14:10, 11, 18, 21, 41-44).
- In this passage the chief priests and the Jewish ruling council did so “deliver” Jesus to Pilate so that the Roman authorities would carry out the death to which they had condemned Him. (15:1)
- And we will see that Pilate will “deliver” Jesus to the Roman soldiers who would carry out the final execution by whipping with leather cords tied to peaces of metal and bone followed by crucifixion – nailing Him to the cross to die an agonizing death (15:15ff)

So when we see the chief priest “deliver” Jesus we see evil brining death to the One through whom all things have life. What an irony: The Deliverer of men from sin into life, Himself delivered by those same sinful men to His death.

This verse says Jesus was bound and then delivered to Pilate! What humiliation He endured for our advantage!

It strikes me that this humiliation of being “delivered” by betrayal to those who would hurt even kill, Jesus said would also be the experience of His disciples.

Mark 13:9-12 -- ⁹“But be on your guard; for **they will deliver you** to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them. ¹⁰“The gospel must first be preached to all the nations. ¹¹“When **they arrest you and hand you over**, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. ¹²“Brother will **betray** brother to death, and a father his child; and children will rise up against parents and have them put to death.

We expect God to bless us by giving us what we want so long as we do what we understand He has called us to do, don’t we? I did. I don’t think I ever was taught or taught this way of thinking, but somehow it snuck in and lay as an expectation behind the scenes. Surely God will grant me the desires of my heart. But what then of Jesus our model? What of Jesus’ direct instruction? What of the lives of His disciples that were lived out in hardship and ended in this type of death? Should we really expect such ease and worldly desires as is customary in our American 21st century “Christian” culture?

I think the Lord may be calling for a correction of our expectations, an adjustment to the degree to which we will put out for Him. If we are living the life the world would regard as blessed, are we really living the life Jesus prepared His disciples to live. Some of us may need to let go of the world and

run to catch up with Jesus and what He would have us be and do with the lives He has given us and redeemed us to live.

That's verse 1. Be stirred and listen to the Biblical text God inspired and preserved for us and gave us ears and opened our hearts so that we would hear, be transformed by it under the hand of His Holy Spirit.

b) 15:2 – The Story Continues with Pilate's Question

(1) V.2a

(2) The Setting: Court Trial

(a) Apparently Pilate was briefed on the charges before he began his questioning

B. Jesus is the King of the Jews

1. 15:2b

2. “Are you the King of the Jews”

3. Reserved Admission of His Identity as King

a) Literally: **“You say.”**

b) NASB rightly translates Jesus: **“It is as you say.”**

c) Paraphrase:

Yes, it is true, I am the King of the Jews, but what you mean by that and what I mean by that are probably two different things.

d) These were the final words Mark records in Jesus' trial before Pilate

Trans. -- The economy of words by which Jesus admitted His identity and His silence after that puts dramatic focus on the fact that Jesus is the King of the Jews, but begs the question...

4. What does that mean?

a) What the Jewish Leaders Wanted it to Mean to Pilate

This man is guilty of sedition (inciting a rebellion, treason) and as such is challenging Caesar and therefore a danger to the Roman Empire. They wanted Pilate to see Jesus as a threat that needed to be exterminated. So they apparently emphasized to Pilate the Kingly aspect of Jesus' Messianic claims.

b) What it Meant to Pilate

It didn't mean much. He could tell Jesus was not the person His accusers presented Him to be.

The gospel of John records Jesus explaining to Pilate that His 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 ^[b]of this realm." (Jn 18:36)

What "The King of the Jews" meant to Pilate was simply another day managing another political problem in his best interest according to "the procedure of the king." I can hear Pilate thinking: These lousy Jewish religious pains have some sort of a hidden agenda tied to their obvious "envy" (Mk 15:10) of this man Jesus. So whatever they want, I'll work against, as long as it serves my best interest. And this is what Pilate did, until it didn't serve him. They wanted Jesus dead, he tried to release Him. We'll get to that in just a bit. Jesus' admission to His identity as King didn't mean much to Pilate.

c) What it Meant to Mark's Readers... Including Us

It means that Jesus admitted that He was the King not just of the Jews but of the People of God more broadly speaking. The Jews/Israel was to bring the knowledge of God to all the world. God's plan had never been local, it always had global intentions. God would bless all the families of the earth (Gen 12:3) So the King of the Jews is rightly understood as the King of the global Kingdom of God – and that correctly understood, according to God and the Scriptures. And what does that mean about who Jesus is?

It means that He is the one who God has been speaking of throughout all of redemptive history: the seed of the woman, the descendant of Abraham, the royal son of David whose kingdom would never end, Immanuel, the suffering servant, the king-priest in the order of Melchizedek...the Christ, the Son of God!

Jesus was and is the anointed One of God who would (by an act of redemption) restore fallen mankind and all of fallen creation to God's original intention.

TRANS. – Jesus admitted with His words to the religious authorities that He was the Christ and the Son of God (Mk: 14:62), and to Pilate, the secular authority, that He was the King of the Jews. These things we can know by direct teaching from our Lord. Additionally, we have been learning that God does not only communicate in direct statements, but also by **the way He acts in history – what He does reveals who He is.** The next thing we will observe today about Jesus' identity is seen in how He handled Himself before this Roman magistrate Pilate who would rule on whether He would live or die.

II. Jesus is the Lamb of God

Listen to how Jesus defends Himself as the rest of His trial unfolds.

A. Mark 15:3-15

What did Jesus say to defend Himself? Nothing!

B. Jesus Was Silent

1. His silence (His not defending Himself in this court trial) closed the last door He could have used to escape death

At this point in Jesus' journey the 1st century road sign read, "Last exit before extreme pain, suffering and death." Yet, your Jesus stayed on the narrow hard road of God's will for Him.

2. His silence orchestrated the symphony of God's will

Let's call it the *Symphony of Redemption*. It would soon be played and with an unlikely orchestra comprised of unusual instruments: stings of whips, percussions of hammers and nails, vocals of cries of mockery giving way to pain and despair. Jesus' silence in the Gospel of Mark allows us to hear this symphony at first in the distance. At this point they are just chaotic unpleasant sounds and they are coming from just ahead. Ah, the orchestra of unusual instruments is warming up. It is almost time to play. Towards that noise Jesus walks in silence, trusting the Divine Conductor to bring at His command the right instruments (even those played by unwitting musicians) at the right time so that the Symphony of Redemption might be heard in all creation. We of human mind still cry, "Oh play another song! There must be another way." Yet, God the Son, resigned, resolved, ready to redeem – He embraces what natural man rejects and walks on – in silence.

3. His silence loudly fulfills the Messianic promise of Isaiah 53

a) Isaiah 53

b) Isaiah 53:7

He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

- c) Your Redeemer Chose Silence so the *Symphony of Redemption* Would Play and Cover the Earth and Rise to the Heavens**
- d) Your Lord Jesus is the Suffering Servant God Promised through Isaiah**
- e) Your Jesus is The Lamb of God who takes away the sins of the world.**

Conclusion

Jesus lived true to who He was, surrendered to His Father's will, even at great personal cost to His physical existence. He modeled for His disciples, then and now, the life of faith under fire. He faced persecution as He said He would (Mark 10:32-34) and the way He had instructed His disciple to face their persecutions in Mark 13:9-13:

⁹"But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them. ¹⁰"The gospel must first be preached to all the nations. ¹¹"When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. ¹²"Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. ¹³"You will be hated by all because of My name, but the one who endures to the end, he will be saved.

We see having just read how Jesus was delivered, that He lived this suffering ahead of His disciples. He modeled living on mission with God. He walked the talk and calls us to follow Him. Many of us may live out our Christian lives without being persecuted in the overt ways that Jesus' first century disciples faced. None of us will live the lives He has called us to live without enduring some pain and suffering as His disciples. Our suffering in America in 2010 is not like it was for the first generation of Christians, but we have been delivered to the court of our contemporary world. Even within our "Christian" culture we are asked to bear witness to who we are and the powers are aligned tempt us to deny that we are the redeemed of Christ, that we are subjects in the Kingdom of God. You will not face physical crucifixion in 2010, but you will be tempted to deny who you are in relation to Christ. You will be tempted to deviate from being the person God has redeemed you to be. You will be lured away from doing what God has called you to do.

Being and doing what God has redeemed you to be and do will cost you! If not your physical life, it will cost you at the very least the life who the tempter says is the life that will really bring happiness. It is the life with that other person besides your spouse with whom you are joined together before God that looks better. It is the health that if you just had then you would be content. It is the wealth that you think surely God would want you to enjoy. It is anything and everything you have put above God as that which will satisfy. The best of this life, apart from God, will not, can not, satisfy. The worst of this life with God will satisfy.

In the passage we have looked at this morning we see lived out in the ultimate man Jesus the way we are to live as His redeemed. I note self sacrifice, stick-to-itiveness to God's plan of redemption, i.e., the gospel, few words, lots of action, saying what is necessary to advance God's plan of redemption, and doing what is consistent with who we are according to God. Jesus admitted with the simple words, "It is as you say" that He was the King of the Jews and even though Pilate's understanding of what that meant was imperfect, we grab hold of it today that we might understand Him better. First by His own admission, He was King of the Jews **according to God and that makes Him the King of the Kingdom of God.** Then by His actions in history He demonstrated He was the **Lamb of God** of whom Isaiah had prophesied.

With simple words and deeds of strength (even though recognized only as weakness by those without eyes to see) Jesus testified that He was the Christ, the Son of God, the King, the lamb of God who was now positioned to become the final once for all sacrifice sufficient and necessary to redeem God's people and all of God's creation. This is our King and Lamb. Let us worship Him in prayer.

Prayer of worship with thanksgiving.

Endnotes

ⁱ 1 Sam 8:11 -- He said, " This will be the **procedure** of the **king** who will reign over you: he will take your sons and place them for himself in his chariots and among his horsemen and they will run before his chariots.

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