

“And They All Were Saying the Same Thing Also – The Rejection – Part 1”

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Becoming the People of the Resurrection

Read Mark 14:1, 2; 55-65

*He was in the world, and the world was made through Him, and the world did not know Him.
He came to His own, and those who were His own did not receive Him.
John 1:10, 11*

Think of those moments when you feel the deep bite of rejection’s sting, whether by a spouse, parent, child, or work. We have all tasted its metallic ting on our palates. The deep and bitter dregs of His utter rejection are fully played out by means of multiple events.

First, the religious establishment sought His destruction through stealth and dishonesty (Mark 14:1, 2; 55-65). The words employed to show the depth of their disdain are significant. The word “stealth” speaks of “baiting the trap” (v. 1). Their intent was to seize Him with force in order that they might “kill Him”. This was not the first time they sought His complete destruction. Jesus was under constant surveillance with the intent of finding fault with Him. Yet His adversaries were incapable of finding blame (vv. 55-59). Even those who would lie to His damage could not agree among themselves. Those who sought His destruction feared the face of man (v. 2). The sharpness of their venom becomes apart by the verdict and their response to it, “And they all condemned Him to be deserving of death. Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, ‘Prophecy!’ And the officers received Him with slaps in the face” (vv. 64, 65).

Second, Judas Iscariot betrays Him for a simple sum of money and false affection (Mark 14:10, 11, 43-45). When the anointing took place with costly ointment it was probably Judas who led this “insurrection” (v. 4). His “much grief” found a home in the hearts of others as he led them to their shame. Judas was the one who held the money (John 13:29). The hypocrisy of his concern for the poor was reeking from decay. Because financial gain and the material world had gripped his heart, he was now willing to sell the Lord for a few silver coins. This same sin was present in the heart of Demas who loved this present world (2 Tim. 4:10). The utter duplicity of his disloyalty is compounded by the false expression of affection and respect, “Rabbi, and kissed Him” (vv. 43-45).

Third, His own disciples forsook/deserted Him (Mark 14:50, 66-72). When our Lord found Himself surrounded by His enemies those to whom He turned to the most left Him all alone. Jesus would know as much, but the knowledge did not lessen the pain. Although we justly cringe at Peter’s bold face denial of our Lord, we are no less guilty and gutless. Peter embodies the collective betrayal. Peter’s denial escalates to the point of oath taking, he began to curse and swear, “I do not know this man you are talking about” (v. 71). The depth of

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Peter's denial is struck against the profound expression of his deep-seated repentance. The crowd calls and Peter cries.

Fourth, the political system equally rejected Him (Mark 15:1-5). Pontius Pilate found himself locked between the proverbial "rock and hard place". There was no easy out, but Pilate lacked the fortitude to make the hard call and stand for right. The pulse of his popularity robbed him of historical glory. Where fame lurked, there would be only infamy. Pilate sought an easy solution to the complex problem. Although God gives the government authority to rule, it ruled contrary to Him and fed Him to the wolves of destruction.

Fifth, His own people, the Jewish nation, rejected Him for a seditious murderer (Mark 15:6-14). The choice was between choosing Barabbas, the murdering rebel, and simple Jesus. The religious leaders empowered the people to reject Jesus and to choose Barabbas. In a senseless act, the Creator was rejected by His creation. Darkness rejects light and cannot receive the light for their deeds are evil (John 3:19).

Sixth, the soldiers abused and mocked Him (Mark 15:15-21). The cruelty heaped upon Him by His tormentors was considerable. Pilate had Him scourged (v. 15). He was ruthlessly mocked by rough cut Roman soldiers (vv. 16-20). The language is compounded and continual. Their acts were relentless and without pity. They beat Him, spit on Him, and shamelessly mocked Him (v. 19). The tense accents the repetitive nature of their indignities.

Finally, in becoming the sin bearer, His Father would turn away from Him (Mark 15:34-36). There is mystery here which we are incapable of penetrating or comprehending. Somehow within the Tri-unity of God there would be a judicial breach between the Father and His only begotten Son. The Holy Spirit would weep at the broken fellowship within the unity of God. How does the mortal mind wrap itself around such impossible thought? Yet our inability to realize its depth must not allow us to lessen the deep and utter despair felt by the Son of God.

Thus we encounter the rejection of God by His people. The tragedy of this moment is our own individual and personal involvement in **hating** God. Each of us in our own manner hate/hated God. Yet despite this profound travesty, God loves us and sent His Son to be the Savior of sinners, of whom we are chief. O may this profound display of human depravity drive us to our knees and grovel before the Son of God, then jump in joyous celebration at the height of His abounding grace.

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