

“Sola Christus, Our Solitary Savior”

The Christological Pattern of the Christian Life

Mark 14:12-31

Pastor Jeff Stivason

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Jeff: While we're waiting, let me simply say how much of a pleasure it's been for me to be with you. I have really enjoyed myself and I'll definitely be back as a student as well. So thanks for welcoming me into your fold. It's been a real pleasure.

So I'll tell you what I'm going to do while they're collecting. And I've intended to do this for a little while and I haven't done it. So I'm going to briefly give you my testimony in about five minutes time before I cut myself short in terms of the lesson. But I think it's important for you guys to know how I came to faith. And I think it's important for you to know what God has done in my life. So let me give that to you in a really brief way.

I was raised in a Christian home. I know that's kind of a common way to begin, but it's true. My dad was converted when I was seven years old. He came home one evening and he used to go to the bar after work. Instead, he came home one evening. He was in tears and he poured the alcohol down the drain, and we were in church the next Sunday. He was elected to be a deacon. He was a trustee in our church, and we were in church.

Then our church went through a battle with liberalism and we left there. And we went through a period of time where it was sort of spiritually dry in our house, and that was about in my teenage years. And so I, still being unconverted, fell into that dry time pretty easily. And we stayed in that dry time until I was about 18 years old.

When I was 18 years old, a few things happened to me. #1, I was engaged. And my wife who was visiting us, I went to take her home back to her folks' house, and she fell down the stairs and ended up in the hospital. We discovered that she had a swollen pituitary gland about the size of a golf ball in her brain.

Participant: Oh wow!

Jeff: She ended up in the hospital. That actually drove me to the Scriptures. And then shortly after she got out of the hospital, I had one of my grandfather's pass away. And that drove me even more to the end of myself. And then six months later my other grandfather passed away. And by then I was pretty much at the end of my rope, so to speak, and I put my faith in the Lord at that point, knowing that I was not going to be able to do anything of my own doing to be saved. I knew the gospel, and the Lord was bringing me to the end of myself.

As my life went on, the Lord has sustained me through various things. So I was 18 or 19 at about the time of my conversion. And then I was called to the ministry.

I ended up doing everything backwards. I ended up going to get married. I got married and got a job and ended up feeling called to the ministry before I got married. So I went to seminary after I got married. I actually had to go to college first because I didn't go to college right out of high school.

And it was about 28 days after I started college with an eye toward the ministry that my brother was murdered. He was two years older than I was. And so he was murdered. That was a devastating blow to our family.

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And that really changed the course for my family. Remember that I told you about that spiritually dry time. Well I came out of it at about 18 or 19 years old. But my parents didn't until my brother was murdered. And when that happened to him, I always liken it to a cold bucket of water being dumped on our family. And that had a sobering effect on my parents and their faith. And they've been wonderfully faithful people ever since that time.

So anyway, that's a brief five minutes on how I came to faith, and what the Lord has done in my life and how He has preserved me in many and various ways. He's been good, and I'm thankful that He's my Savior. So why don't we get started with—

Participant: Jeff?

Jeff: Yes?

Participant: Could you talk a little more about the dry period? What does that mean? What was that experience like, that dry period?

Jeff: Well, to put it briefly about the dry period, my dad was in leadership in a church moving in a liberal direction. And he was taking a battering in that church and so was the minister. The minister was a conservative man. He preached the gospel faithfully.

I'll never forget to this day that we had two presbyters come down from presbytery and read us a letter that had been written to the congregation. And the letter said that our minister preached too much out of the Bible. *(Laughter)* My brother, who was about 15 years old at that time, stood up and said, “Well, what would we want a minister to preach from?”

And I think back to that. There was not a word. At that point my dad was just exasperated. But I thought to myself, isn't it interesting that a 15-year-old had to answer that kind of a letter in a congregational meeting!

Anyway, the minister ended up resigning. When he left, we ended up leaving and moving to a more conservative church. And it was a church which was a bit larger. My parents said that basically they were going to rest up and they were going to recharge. And what they ended up doing was being on an extended rest. And we went to church and so forth, but my dad always said to me, “You know, we're going to go back to that church if they ever get another conservative minister.”

Well that was kind of hoping beyond hope. And so that's where we remained. That was during my teenage years. And so gradually family worship kind of subsided. There was just a morality, there was church attendance, there was a belief in the gospel. There was a kind of casual conversation about it. But there was no real sitting me down and working me through the teaching of Scripture and the doctrines of the faith and helping me to navigate the difficult times of teenage years as a Christian. That was there tacitly, if not intentionally. Oh, go ahead, Don. Sorry. *(Music)*

Father, we are thankful for Your many graces and the faithfulness which You show to us when we are unfaithful. Lord, we recognize how difficult it is for each one of us. And we recognize that Your grace is sufficient for all those difficulties. We're thankful for the way in which Your grace met us when we were unlovable, when we thought we were unsavable. And yet through Your Son, the Lord Jesus Christ, You poured out grace upon

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grace into our hearts. And the love that You shed abroad in our hearts by Your Spirit is an unspeakable love. Father, we're thankful for it.

And as we gather together this morning, and as we anticipate being in Your word, we're so thankful for that opportunity, for the freedom to do so, for the way in which You've taught us by Your Spirit, for the love that You've given us for Your word. Lord, make it an insatiable love. And Father, help us day by day to cultivate that more and more, that we might be in Your word more and more.

Father, we certainly pray for Dale and for his family. And our hearts go out to them and really break for them and their loss. So we pray that You will comfort them as only You can do. And we pray that You would.

Father, we pray that You will give us a time of refreshment now as we spend it in Your word. We pray it in Christ's name. Amen.

Men: Amen.

Jeff: All right. Well let's get started. And today we're going to look at this for our outline. I decided that what I wanted to do today was that I wanted to talk to you about Christ. And I wanted to talk to you about Him as our Savior. I'm going to do that through Mark 14. We're going to turn there in just a minute.

But we're going to have an introduction. These are our three points. We're going to look at *Christ forsaken*. We're going to look at *Christ weighed*. And we're going to look at *Christ's humiliation*.

And I thought that it might be good for us to plug into the gospel in a way that we can look into His humiliation, because we've been looking at that as a context for the Christian life. I thought that might be helpful for us to keep with that theme and to focus on the humiliation of Christ Himself. So that's what we're going to do today.

We need to go to Mark 14:12-31. And I need somebody with a strong voice to read that for us. And Don, I know you always volunteer. Do you have it with you?

Don: Nope. I didn't check the email, so I brought 1 Peter today.

Jeff: Okay. Sorry, Don. Who has Mark 14:12-31? Go ahead, please.

Participant: *“On the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, ‘Where do You want us to go and prepare, that You may eat the Passover?’ And He sent out two of His disciples and said to them, ‘Go into the city, and a man will meet you, carrying a pitcher of water; follow him. Wherever he goes in, say to the master of the house, ‘The Teacher says, “Where is the guest room in which I may eat the Passover with My disciples?”’*

“Then He will show you a large upper room, furnished and prepared; there make ready for us.”

“So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover. In the evening He came with the Twelve.

“Now as they sat and ate, Jesus said, ‘Assuredly, I say to you, one of you who eats with Me will betray Me.’ And they began to be sorrowful, and to say to Him one by one, ‘Is it I?’ And another said, ‘Is it I?’ He answered and said to them, ‘It is one of the twelve, who dips with Me in the dish. The Son of Man indeed goes just as it is written of Him ,

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but woe to Him by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.’

“And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, ‘Take, eat; this is My body.’ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, ‘This is My blood of the new covenant, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.’ And when they had sung a hymn, they went out to the Mount of Olives.

“Then Jesus said to them, ‘All of you will be made to stumble because of Me this night, for it is written: “I will strike the Shepherd, and the sheep will be scattered.” But after I have been raised, I will go before you to Galilee.’

“Peter said to Him, ‘Even if all are made to stumble, yet I will not be.’ Jesus said to him, ‘Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times.’ But he spoke more vehemently, ‘If I have to die with You, I will not deny You!’ And they all said likewise.”

Jeff: Okay, that’s good. Thank you. All right, let’s think about a couple of introductory things. The first thing I want you to remember is something that you probably already know. Hopefully you’ll know it because then you’ll remember it. *Sola Christus* is one of those tag lines from the Reformation—Christ alone. You know *grace alone* and *faith alone* and those kinds of things. We often think about *sola Christus* as being that which speaks about the only way of salvation. Christ is the only way of salvation—*sola Christus*.

But there’s another way that you can think about *sola Christus*. You can think about it in terms of Christ alone being sufficient unto Himself to accomplish salvation for us. That’s the way that we’re going to think about *sola Christus* today as we think about His humiliation near the end of our time together. So I want us to think about Christ alone as being the sufficient One to accomplish our salvation.

Now how are we going to approach this topic? If you were listening to the passage I directed you to hear this morning in Mark 14, one of the things that you discover is that there are all kinds of things there. There are many Old Testament passages, things that bring up the Passover in Exodus, things that bring up the Psalms—“the man who dips his bread with me,”—Psalm 41. All kinds of things set off all kinds of Scriptural bells in your thinking. I want us, as we think about this larger passage, to focus in on just one of those things. I want us to focus in on the prophecy of Zechariah that’s quoted there. And we’ll get to what it is in just a minute.

Here is what I hope will happen in the midst of our lesson today. I hope that what Augustine said will come true for us. In other words, the New reveals the Old. He said that the Old conceals the New and the New reveals the Old. What I want us to see is how the New reveals and unfolds the Old in light of the life of Jesus Christ. And we’re only going to use the prophecy that is quoted in Mark’s gospel. And you’re going to see how we’re going to use that in just a minute.

But let’s move on to the very first point I want to share with you. And that is that I want us to understand that, as part of the *sola Christus* theme, that *Christ was forsaken*.

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Now let me just say right up front to you that Christ had to be forsaken in order for Him alone to be the sufficient One to accomplish our salvation. That’s why we need to understand that Christ was forsaken.

Now what does that mean? Well go with me to Zechariah 13. If you just find Matthew and go backward two books, you’ll run right into Zechariah, if you’re not used to those Minor Prophets.

Every once in a while I get up and find that somebody has taken one of those puppies out of my Bible. (*Laughter*) I don’t know about you, but you know! Anyway, go back two books and you’ll find Zechariah. In Zechariah 13 we’re going to look at verses 1-6 for just a minute. Let’s just read it. I’ll read it to you.

Zechariah 13:1-6. *“On that day there shall be a fountain opened for the house of David and of the inhabitants of Jerusalem, to cleanse them from sin and uncleanness. And on that day, declares the LORD of hosts, I will cut off the names of the idols from the land so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness. And if anyone again prophesies, his father and mother who bore him will say to him, ‘You shall not live, for you speak lies in the name of the LORD.’ And his father and mother who bore him shall pierce him through when he prophesies. On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive. But he will say, ‘I am not a prophet. I am a worker of the soil, for a man sold me in my youth. And if one asks him, ‘What are these wounds on Your back?’ he will say, ‘The wounds I received in the house of My friends.’”*

Now let’s just stop there, because the very next verse is the verse that we find quoted in our text. So let’s just stop there a minute. And notice that the verse begins in a very positive way. It’s very positive. *“A fountain of cleansing will be opened for My people.”* They will be cleansed from their sins.

And you know this. You’ve heard this verse. There’s a hymn modeled after it. This is a wonderful verse from one of the Minor Prophets. A fountain of cleansing will be opened.

But what about verses 2-6? Well one of the things that I want to focus on in that particular verse is the false prophets. Notice that false prophets will be in the land. But at that time, on that day, when that fountain of cleansing is opened up, notice what will happen to the prophets. There are several things.

Their father and their mother will oppose them. In fact, the family will even pierce Him through and through. In fact, one translation has *“being pierced through the hands”*, if you have a footnote. They will no longer wear the mantle of a prophet, but instead be ashamed.

Remember that hairy cloak? Remember that camel’s cloak? That’s what a prophet wore. Remember Elijah and Elisha? Well they will no longer wear that mantle. But instead they will say, “I am a tiller of the ground. I don’t prophesy.” And again he reiterates that they will have a family who has inflicted these wounds upon them.

Now Zechariah 13:1-6 is immediately before the verse quoted in Mark’s Gospel. That verse is verse 7. But what I want us to do is that I want us to think about what Zechariah 13:1-6 says about the prophet, the false prophet, and what happens to him in light of

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Mark’s Gospel, okay? I want us to think about that in light of Mark’s Gospel. So let’s do that for just a minute.

I’ll start off by playing my hand for you. How is Jesus portrayed in this section of Mark’s Gospel? It’s interesting. He’s portrayed as a Prophet, isn’t He? He’s portrayed as a Prophet. How so?

Well I want you to remember this. What’s the context? He’s in Jerusalem for the feast of—

Participant: The Passover.

Jeff: The Passover. Now some scholars say that there are 60- to 120,000 people living in Jerusalem. And when Passover comes that number increases, it doubles. There are 300,000 people.

The interesting thing is that if you read some of the other extra-Biblical literature of the day, if you read Josephus, Josephus will tell you that there at least a million to three million people in Jerusalem during Passover. Now I don’t know about you, but I think he’s overplaying the numbers. *(Laughter)* We’ll leave that for right now. Let’s just say 300,000. Let’s just say that the numbers in Jerusalem double to 300,000, okay?

Now Jesus tells His disciples. He tells the two disciples. Now here’s what’s going to happen. Well, let’s look in the text. Look at what’s going to happen. *“Go into the city, and a man carrying a jar of water will meet you. Follow him.”*

Transcriber’s Note: ESV.

Jeff: Now women often carried water in those days. Women were the ones who carried the water around. And he says, “A man is going to meet you, carrying water. He’s going to be carrying it on his head. He is going to meet you.”

In other words, He doesn’t say, “When you see the man carrying water, you’ll know him, because he’s going to be the only guy carrying water.” He doesn’t say that. He says that this man carrying water will meet you. You follow him when he approaches you.

I think that’s interesting. I think that’s absolutely fascinating! I think that’s more than fascinating. I think it’s prophetic.

Now there are people who are going to say things like this. They’re not even liberal leaning people. But there are people who are going to say, “Well, look! It’s no big deal! Jesus just arranged this beforehand. He told the guy, ‘Hey, you know, My disciples are going to be coming. Here’s what they look like. Here’s a picture of them. You know, the most recent photo I have.’” *(Laughter)* “Just look for them. When you see them in the midst of these 300,000 people, they’ll be wearing red tunics and driving a green camel.” *(Laughter)*

I don’t know about you, but I have a tendency to look at this as prophetic. But I have more evidence than just this.

The Lord says, “You know, you’re supposed to ask, ‘Where is My guest room?’ He’s going to lead you to a house and you’re going to prepare the guest room.”

And this is a prophetic line. *“They found it just as He told them.”* Now again, some people are going to say, “Yeah but, you know, it was pre-arranged.”

What about Jesus and the betrayer? Jesus knew in Mark 9:31 and 10:33-34 that one of the disciples was going to betray Him.

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Transcriber’s Note: Mark 9:31, NKJV. *“For He taught His disciples and said to them, ‘The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.’”*

Mark 10:33-34. *“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him and scourge Him, and spit on Him and kill Him. And the third day He will rise again.”*

Jeff: In other words, when it comes to the Passover meal, and when He says that one of you is going to betray Me, He’s not caught unawares! In fact, He has been announcing it all along. *“One of you is going to betray Me.”* And one of them does betray Him. Judas betrays Him.

What about this? Mark 14:28. He’s telling them about His crucifixion and now about His resurrection. He says, *“After I have been raised, I will go ahead of you into Galilee.”*

Transcriber’s Note: ESV.

Jeff: Now you know, I can understand that maybe you say, “Well Jesus had His suspicions about Judas for quite some time, and He thinks he’s going to betray Him. He’s not quite sure, but He’s got a hunch, and so He’s going to announce this and call the man’s hand,” and so forth. But how do you explain this one? (*Laughter*) I don’t know how you explain this one.

I know how you would explain it if you were a liberal. Do you know how you would explain it if you were a liberal theologian? You’d say that the church wrote this after Jesus was dead in the grave and remained in the grave. And the disciples wanted to create something out of nothing. And so they put these words into Jesus’ mouth. Now that’s how you would explain it if you were more of a liberal persuasion.

But if you’re a Bible-believing man, if you believe that this is the inspired word of God, then I think that we are left with one conclusion. This is an inescapable prophetic utterance. And I think that in light of this one, the other ones are prophetic as well. *“But after I have been raised, I will go ahead of you into Galilee.”*

What is the Spirit doing in this text? I’ll tell you what He’s doing. He is telling us that Jesus is the true Prophet of God.

Participant: Amen.

Jeff: The true Prophet of God. But in Mark’s Gospel, what’s going to happen to Jesus? Jesus is going to be treated as a false prophet, isn’t He? He’s going to be treated as a false prophet.

I want you to think about this. What happens in Mark chapter 3? It says that His parents are going to reject Him in Zechariah 13:1-6. What happens in Mark chapter 3? In Mark chapter 3 He’s in the synagogue. He’s teaching. And His mom and His brothers and His sisters show up. And all the crowds are there, and they tell the people on the outside. And they say, “Can you go and get Jesus for us, because we’ve heard that He has lost His mind. And we want to take Him home with us.” Remember that?

And do you remember what Jesus says inside the temple? He says, “These are my mother and brothers and sisters.” His parents reject Him.

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In other words, what are we seeing? We are seeing the true Prophet of God treated as a false prophet. His parents reject Him.

What about the piercing? He’s pierced by His own. Now what does Jesus say? “I came to My own, but My own did not receive Me.” What did they do? They killed Him. They pierced Him.\

So what do we have? What we have is Jesus being treated as a false prophet, even though He is the true Prophet of God.

Now how does verse 7 fit? We need to wait a little bit longer and we need to go to the next point. But before we do that, do you have any questions with the first point that I’ve considered? No? Okay.

All right. Let’s talk about Christ’s *weight* for a minute. Now let’s think about this. Zechariah 11:10.

Participant: So in a sense, we talk about the parents. And He says, “You are My parents, if you-.” Is he kind of—

Jeff: He’s establishing a new covenantal family. And basically what He’s saying is this. He’s saying that if you are My children through faith, then you are My brothers and sisters in the Lord. He’s establishing a new covenantal family. Matthew actually does this in a really striking way. But that’s what He’s doing, because Matthew sets it up where He constitutes the disciples. And then in a later chapter He says that what happens to the head of the house is going to happen to the children of the house. And then the parents come to get Him. His mom comes to get Him and He says, “This is My family.” He’s constituting a new family. He has told them that what happens to Me is going to happen to you. Mom comes to get Him and He says, “This is My family.” It’s really striking how He does that.

Zechariah 11:10. I want you to listen to this. This is what He said. *“The LORD through His prophet said, ‘I took My staff paper and cut it into pieces, to break My covenant which I had made with all My people. And thus the afflicted of the flock were watching me, realizing that it was the word of the LORD.’”*

What’s He doing? This is nothing more than judgment acted out. God is telling them to enact a parable, enacting the judgment upon them in a visible way.

But God’s not finished yet. He says this in chapter 11. He says, *“I said to them, ‘If it is good in your sight, give Me My wages.’ But if not, never mind.”* In other words, He’s saying through His prophet, to His people, “The covenant is going to be broken between you and me. If you don’t want Me, give Me My wages and send Me away.” That’s what He’s saying.

Now think about this. “Give Me what I’m worth.” What does verse 12b of chapter 11 say? *“So they weighed out thirty shekels of silver as My wages.”*

Participant: Wow!

Jeff: Now think about this. What does thirty shekels of silver mean? I’ll tell you what it means. You go to Exodus 21:32, and that is the price that you have to pay if your ox gores a slave, because that’s all a slave is worth.

Transcriber’s Note: Exodus 21:32, NKJV. *“If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.”*

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Now I just want you to think about that for a minute. When the people of Israel, who know the Law, are asked by the Lord, “What am I worth to you?”, they say, “You’re worth about as much as a gored slave to us.” Those are His people! That’s incredible!

And so what does Zechariah say? In Zechariah 11:13 the Lord says, “Throw the wonderful sum of money that I’m worth to you, throw it to the potter.” That’s what He says. Throw it to the potter.

I want you to think now about Mark’s Gospel and Judas. Think about this for just a minute—Mark’s Gospel and Judas. Do you remember that Judas is the betrayer? In Matthew 26:15 he negotiates with the Scribes and the Pharisees and the teachers of the Law and the Herodians.

Transcriber’s Note: Matthew 26:14-15, NKJV. *“Then one of the twelve, called Judas Iscariot, went to the chief priests and said, ‘What are you willing to give me if I deliver Him to you?’ And they counted out to him thirty pieces of silver.”*

Jeff: “What is He worth to you? If I can deliver Him into your hands, what’s He worth to you?” Thirty shekels of silver. Do you see how the book of the prophecy of Zechariah, in its immediate context and in its larger context, is beginning to fill in for us what it is that the New Testament tells us about Christ?

But this is the other thing. Do you remember what Judas did after the betrayal? He threw it into the temple. And what did the priests do with it? They purchased the Potter’s Field.

Think about that. Because Jesus is treated as a false prophet, He is worth about as much to His people as a slave’s gored ox. I think that’s really astounding!

Now I want you to think about this last point. Yes?

Participant: Where was the reference to the Potter’s Field in the Old Testament?

Jeff: Zechariah chapter 11.

Participant: Does that mean something? Is that the name of a field outside Jerusalem, or is that symbolic of something?

Jeff: I think it means something because of the New Testament, the Holy Spirit inspiring the prophet to write what God’s word was. To take that sum of money on its own wouldn’t mean anything. Take that sum of money and throw it to the potter. In other words, let him make something with it of value, because I’m of no value to you. That would stand alone. But when it comes into the New Testament, and the leaders buy the Potter’s Field with it, all of a sudden now the connection is there.

So now we come to *Christ’s humiliation*. And that brings us to the text in Mark’s Gospel. It brings us to Mark 14.

Zechariah 13:7. Let’s read that.

Participant: Jeff?

Jeff: Yes?

Participant: Wait a minute.

Jeff: Yes, please.

Participant: This thing about thirty pieces of silver for a gored slave, was that because the slave was gored, or because the slave was killed when he was gored?

Jeff: I don’t remember that.

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Participant: Was it almost like the replacement price, so to speak?

Jeff: Verse 32 is about the slave. But it doesn't say whether the man lives or dies. But the previous context is if he gores somebody and he dies.

Participant: The Jews had two types of slaves. They had a foreigner who was a slave. And the only way a Jew could be a slave was if he got into debt, so he was a bondservant to the master.

Jeff: Right.

Participant: So there were two different kinds of slaves, and I don't know which one is which.

Jeff: I don't know. Either one, though, is kind of a sad state of affairs when the Lord is compared to a slave, no matter the type. Yes?

Participant: It's interesting when He says, "I'll break my staff called Favor."

Jeff: Yes.

Participant: The Jews were favored.

Jeff: Yes, that's right.

Participant: So this is going to be over.

Jeff: The covenant is broken.

Participant: You said it was in verse 32?

Jeff: Yes. Exodus 21:32.

Participant: It says, *“If the ox gores a slave, male or female, the owner shall give the master thirty shekels of silver, and the ox shall be stoned.”*

Jeff: Right. But it doesn't say whether or not the slave lives or dies.

Participant: In the fulfillment he dies. Jesus dies as the fulfillment.

Jeff: That's right. And in the previous verses the people who are referred to seem to die. But we're not told about the slaves.

Zechariah 13:7. And what happens in Zechariah 13:7 is this. The prophecy is, *“Awake, O sword, against My Shepherd, and against the Man who stands next to me, says the LORD of Hosts.”* So the Lord is going to strike the Shepherd. That's the prophecy that's uttered in Mark chapter 14. God calls His sword against the Shepherd.

Now who is the Shepherd? Well, if you look at Zechariah 13, it says “the Man who stands next to Me.” Now who is that? Well there are a number of things that could be said. But Kyle and Delitsche say this. It's a very interesting comment. *“The idea of the nearest one, or the fellow, or the person who stands nearest, to God, that is, involves not only similarity of vocation, but community of physical or spiritual descent, according to which he whom God calls His neighbor cannot be a mere man, but can only be One who participates in the divine nature, or who is essentially divine.”*

But we know from the New Testament that this is the Lord Jesus Christ. And why is it that the Shepherd was to be struck by the Father?

I want you to think about this. We are supposed to struggle with the paradox of the Old Testament background being brought to bear against what the New Testament is telling us. In other words, Jesus is the truest Prophet of all! And if He is the truest of prophets, why is he treated like the false prophet of Zechariah, and so struck by the Lord?

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And the answer is throughout the New Testament. But this is a great text—2 Corinthians 5:21.

Participant: Oh, yes.

Jeff: *“He who knew no sin was made sin for us, that we might become the righteousness of God.”* And so you see how it’s not just a text like that one that explains the gospel. But it’s the Old Testament that’s informing us about how to read the New Testament. For instance, there are so many things about the Lord Jesus Christ. I want you to just catch this for a minute.

If you go back to Leviticus, why are there seven different offerings? Why are there things about mold? Why are there things about mildew? Why are there things about scabs? There are all kinds of things that you can find. I’ll tell you why. It’s because no one idea can capture the destructive nature of sin.

Participant: Amen.

Jeff: And no one sacrifice can capture what it is that Christ does for us. And so in the Lord Jesus Christ all of these things are brought together. And He’s the climax of them all.

But here, for instance, in this passage coupled with Zechariah, we get this idea of how it is that Christ, the true Prophet of God, becomes the sacrifice for us when He was fully righteous, the true Prophet who didn’t deserve death, but was killed. Why? That we might have life in Him. So the Shepherd is struck for us. And that’s the idea.

And so what happens? Well, we’re back to Zechariah 13:1. A fountain of cleansing is opened for us in Jesus Christ. And it’s only when you read the Old Testament and you read verse 1, and then you read 2-6, and then 7. And then you get to the New Testament and you realize how it’s all put together in Christ.

Let me leave you with a lesson. I want you to think about this just for a minute. I want you to think about Peter for a minute. I want you to think about Peter. It’s kind of an interesting thing in how this lesson is applied.

Think about what happens to Peter. He betrays the Lord Jesus Christ. Before what happens? Before a rooster crows. What would have happened every morning for Peter? *(Laughter)*

Participant: Remembrance.

Jeff: When the rooster crowed every morning, he would have woken up to the sound of betrayal. And the point is that every one of us has that same sort of trigger in our lives, every one of us. You know, it can even be something as subtle as listening to the radio as you go down the road, and a song comes on the radio. And the very first note makes you crestfallen because it reminds you of something you did apart from Christ.

And that could have been destructive for Peter had it not been for the fact that the true Prophet of God was treated as if He were a sinner in Peter’s place, that Peter might have life through the resurrection of the Son of God. And so it is a wonderful thing to hear the rooster every morning, as long as you remember the grace of God immediately afterward.

Participant: Amen.

Jeff: Because it’s the rooster that drives us to the grace of God, isn’t it?

Participant: Yes.

“Sola Christus, Our Solitary Savior”

Jeff: And that was it for Peter. The rooster drove Peter to remember grace. What is it that causes you to remember grace? That’s the thing that you need to remember this morning. Yes?

Participant: John 16:33 answers that quite well, because with Peter it would have been tribulation every morning. But in John 16:33 Christ said, *“In the world you shall have tribulation.”* But He says, *“Be of good cheer; I have overcome the world.”* For that tribulation that you’re going to suffer, I give you My grace throughout the rest of the day.

Jeff: Yes, absolutely. Yes, Don?

Don: I think it’s interesting, and I may have said this before in a previous lesson that you taught. I don’t think Peter ever forgot this. He wrote in 1 Peter 5:8 that *“the devil prowls about like a roaring lion, seeking whom he may devour.”*

Jeff: Yes.

Don: I’m sure he had his denial in mind there.

Jeff: Absolutely.

Don: And you talked about the rooster reinforcing that. But it’s good to be reminded about that because this was written for us.

Jeff: Yes, absolutely. Bill?

Bill: I think it’s in Matthew where the true Prophet said to Peter, *“I have prayed for you. And when you return,--“*

Jeff: Yes. It’s actually in Luke, where He tells Peter, *“Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you ... and when you turn, strengthen your brothers.”*

Okay. Well again, it’s been a real pleasure to be with you, and I’ll be with you again. But it’s been a real pleasure to be with you as your teacher, and thank you very much for it. *(Applause & a standing ovation)*