

JESUS THE KING
Lent Worship Series – Week 4
The Turn
March 31, 2019

WORSHIP SERVICE OUTLINES

Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed.

Announcements and Offering

The Turn

Call to Worship:

When Jesus went to the cross and died for our sins, he won through losing; he achieved our forgiveness on the cross by turning the values of the world on their head. He didn’t take power; he gave it up—and yet he triumphed.

For us, the kingdom of God begins with weakness, relinquishment, giving up our rights to our own life; it begins with admitting that we need a Savior. We need someone to actually fulfill all the requirements and pay for our sin. That’s weakness. Jesus started in weakness—first, by becoming human, and second, by going to a cross. And if we want him in our life, we have to start in weakness too. The kingdom begins there, but it won’t end there. Someday when Jesus returns and ushers in a renewed creation, love will totally triumph over hate and life will totally triumph over death.

(Jesus the Kings, page 112, 117-118)

HC#241 – Crown Him with Many Crowns SB#358 – Crown Him with many crowns	HC-241 TB-162 – Diademata	HCD23-T11 HTD1-T8 (4 vs.)
Additional Optional Songs		
HC#2 – Everlasting Hope	HC-2	HCD1A-T12
HC#27 – What the Lord Has Done for Me	HC-27	HCD2A-T17
HC#105 – How Marvelous! SB#466 – I stand amazed in the presence	HC-105 TB-769 – My Savior’s love	HCD9-T15 HTD10-T8 (4 vs.)
HC#161 – My Great Redeemer’s Praise SB#89 – O for a thousand tongues to sing	HC-161 TB-59 – Azmon TB-75 – Grimsby	HCD15-T11 HTD3-T4 (4 vs.) No CD
HC#164 – Before the Throne of God Above SB# 243 – Before the throne of God above	HC-164 TB-52 – same	HCD15-T14 No CD

SB#167 – Hail, Thou once despised Jesus	TB-370 – Hyfrydol	HTD1-T14 (3 vs.) HCD10-T14
SB#168 – Hark! the gospel news is sounding	TB-399 – Cwm Rhondda	HTD3-T7 (4 vs.)
HC#237 – Cornerstone	HC-237	HCD22-T17
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)
SB#242 – Arise, my soul, arise	TB-200 – Darwells	HTD1-T7 (3 vs.)
SB#258 – Jesus shall reign where'er the sun	TB-11 – Duke Street	HTD3-T8 (4 vs.)
SB#535 – Glorious things of thee are spoken	TB-394 – Austria	HTD1-T2 (3 vs.)

Testimony of Faith – Who is Jesus to me? [Choose someone from the congregation who can testify on this theme.]

A New Kind of King

Responsive Reading:

Leader: Chapter 8 of Mark’s Gospel is a pivotal chapter. It’s the climax of the first act, in which the disciples finally begin to see the true identity of the one they have been following. In it Jesus says two things: *I’m a King, but a King going to a cross:* and *If you want to follow me, you’ve got to come to the cross too.* This is how Mark tells the story:

All: ²⁷ *Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”* ²⁸ *They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”* ²⁹ *“But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.”* ³⁰ *Jesus warned them not to tell anyone about him.* (Mark 8:27-30)

Leader: Here at last Peter begins to get the answer to the big question, “Who is Jesus?” He proposes to Jesus, “You are the Christ.” Christ, meaning *the Anointed One*, the Messiah, the King to end all kings, the King who’s going to put everything right. *You are the Messiah*, Peter says. Jesus accepts the title—but then begins to say things they find appalling and shocking. “Yes, I’m the King,” he says, “but I’m not anything like the king you were expecting”:

All: ³¹ *He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again.* ³² *He spoke plainly about this, and Peter took him aside and began to rebuke him.* (Mark 8:31-32)

Leader: Jesus’s first important statement here is “The Son of Man must suffer.” Never before this moment had anyone in Israel connected suffering with the Messiah. By using the word *must*, Jesus is also indicating that he is planning to die—that he

is doing it voluntarily. That’s why the minute Jesus says this, Peter begins to “rebuke” him. Jesus says, “I’m a King, but not like any king you ever imagined. I’m a king who must die.” He does not stop there. Mark writes:

All: *³⁴ Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. ³⁵ For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. ³⁶ What good is it for someone to gain the whole world, yet forfeit their soul? ³⁷ Or what can anyone give in exchange for their soul? ³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.” (Mark 8:34-38)*

Leader: Jesus is saying, “Since I am a King on a cross, if you want to follow me *you* must go to a cross.” What does it mean to take up our cross? Jesus is saying, “It’s not enough just to know me as a teacher or as an abstract principle; you have to look at my life. I went to the cross—and on the cross I lost my identity so you can have one.”

(Jesus the King, pp. 103-105, 113, 115; Mark 8:27-38, NIV)

HC#127 – How Deep the Father’s Love for Us	HC-127	HCD11-T17
SB#32 – How deep the Father’s love for us	TB-663 – same	No CD
Additional Optional Songs		
HC#12 – Lord, Make Calvary Real to Me	HC-12	HCD1B-T12
SB#182 – Lord, make Calvary real to me	TB-741 – same	No CD
HC#89 – Knowing You	HC-89	HCD7-T19
SB#565 – All I once held dear	TB-725 – same	No CD
HC#136 – We All Bow Down	HC-136	HCD12-T16
HC#137 – Worthy Is the Lamb	HC-137	HCD12-T17
SB#201 – Thank You for the cross, Lord	TB-947 – same	No CD
HC#164 – Before the Throne of God Above	HC-164	HCD15-T14
SB#243 – Before the throne of God above	TB-52 – same	No CD
SB#208 – When I survey the wondrous cross	Old TB-11 – Boston HC-94 – Lamb of God	HTD1-T4 (4 vs.) HCD8-T14 (use vs. 2 as chorus)
SB#208 (Alternate words and tune)	TB-875 – The wonderful cross	No CD

Leader: ⁸I trust in God’s unfailing love
for ever and ever.
⁹ For what you have done I will always praise you
in the presence of your faithful people.
And I will hope in your name,

for your name is good. (Psalm 52:8b-9, NIV)

HC#149 – In Christ Alone SB#861 – In Christ alone	HC-149 TB-132 – same	HCD13-T19 No CD
Additional Optional Songs		
HC#105 – How Marvelous! SB#466 – I stand amazed in the presence	HC-105 TB-769 – My Savior’s love	HCD9-T15 HTD10-T8 (4 vs.)
HC#241 – Crown Him with Many Crowns SB#358 – Crown Him with many crowns	HC- 241 TB-162 – Diademata	HCD23-T11 HTD1-T8 (4 vs.)
HC#248 – Amazing Grace (My Chains Are Gone)	HC-248	HCD23-T18
HC#250 – Hear the Call of the Kingdom	HC-250	HCD23-T20
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)
SB#509 - O boundless salvation!	TB-506 – My Jesus, I love Thee	HTD2-T3 (4 vs.)

Prayers of Praise [Prayers from the congregation]

Pastoral Prayer

Drama: Say What?

Message – The Turn

SB#208 – When I survey the wondrous cross SB#208 (Alternate words and tune)	Old TB-11 – Boston HC-94 – Lamb of God TB-875 – The wonderful cross	HTD1-T4 (4 vs.) HCD8-T14 (use vs. 2 as chorus) No CD
Additional Optional Songs		
HC#12 – Lord, Make Calvary Real to Me SB#182 – Lord, make Calvary real to me	HC-12 TB-741 – same	HCD1B-T12 No CD
HC#77 – Change My Heart, O God SB#409 – Change my heart, O God	HC-77 TB-584 – same	HCD6-T17 No CD
HC#94 – Lamb of God	HC-94	HCD8-T14
HC#98 – Nothing but Thy Blood SB#769 – Jesus, see me at Thy feet	HC-98 TB-289 – Nothing but Thy blood	HCD8-T18 No CD
HC#160 – I Surrender	HC-160	HCD14-T20
HC#179 – Come to Jesus	HC-179	HCD16-T19
HC#234 – Beneath the Cross	HC-234	HCD22-T14
SB#161 – Beneath the cross of Jesus	TB-574 – Beneath the cross	No CD

HC#253 – Jesus Paid It All	HC-253	HCD24-T13
HC#256 – At Your Mercy Seat	HC-256	HCD24-T16
SB#178 – Jesus, keep me near the cross	TB-238 – Near the cross TB-237 – Healing Stream	HTD2-T5 (3 vs.) HTD5-T8 (3 vs.)
SB#179 – King of my life, I crown Thee now	TB-89 – Lead me to Calvary	HTD9-T8 (4 vs.)
SB#219 – God sent His Son, they called Him Jesus	TB-570 – Because He lives	HTD12-T2 (3 vs.)
SB#636 – All to Jesus I surrender	TB-333 – I surrender all	HTD5-T9 (3 vs.)

Benediction:

May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word. Amen.

(2 Thessalonians 2:16-17, NIV)

SB#923 – God is with us	TB-394 – Austria	HTD1-T2 (3 vs.)
Additional Optional Songs		
HC#161 – My Great Redeemer’s Praise	HC-161	HCD15-T11
SB#89 – O for a thousand tongues to sing	TB-59 – Azmon TB-75 – Grimsby	HTD3-T4 (4 vs.) No CD
HC#209 – Come People of the Risen King	HC-209	HCD19-T19
HC#239 – Fountain/Doxology	HC-239	HCD22-T19
SB#202 – There is a fountain filled with blood	TB-71 – Fountain	No CD
SB#271 – Rejoice, the Lord is King!	TB-200 – Darwalls	HTD1-T7 (3 vs.)

Jesus the King: Understanding the Life and Death of the Son of God by Timothy Keller, 2013; previously published as *King’s Cross: The Story of the World in the Life of Jesus*, 2011 (Penguin Books).

Lent 2019 Week #4	
DRAMA	
Say What?	
By Martyn Scott Thomas	
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Topic:	Jesus – Identity
Scripture:	Mark 8:27-30
Synopsis:	Four readers
Characters:	Reader 1 Reader 2 Reader 3 Reader 4
Props/Costumes:	None.
Setting:	Bare stage.
Running time:	3 minutes

[Readers are standing across the front of the stage.]

Reader 1: Jesus asked his disciples, “Who do people say I am?”

Reader 2: John the Baptist!

Reader 3: Elijah!

Reader 4: One of the prophets!

Reader 1: “But what about you?”

Reader 2: That question is still asked of us today.

Reader 3: And it’s an important one to consider.

Reader 4: It’s at the foundation of our faith.

Reader 1: What about you? Who do you say Jesus is?

Reader 2: *[stepping forward]* He was a good teacher. He spoke at a time when people needed to hear something new; something fresh. The crowds were drawn to him because he spoke to them on their level; about things that mattered to them. He taught his followers to love each other. He taught them to forgive. His words are still important to us today. *[stepping back]*

Reader 3: *[stepping forward]* He was a revolutionary. He spoke out against the political and religious leaders of his day. He surrounded himself with the outcasts of society: the sick, the poor, *[emphasizing]* the women. He scolded those in power and overturned tables in the temple. He incited the crowds and challenged the

authorities. But, before he could finish what he started, they executed him. The leaders may have silenced him, but his ideals live on to this day. [*stepping back*]

Reader 4: [*stepping forward*] He was a magician. He did tricks to impress the common man and woman. He even convinced them that he could heal people. He supposedly cast out demons and fed thousands with one boy's lunch. But he couldn't fool the leaders of his day. They saw right through him. In the end, he didn't have enough magic to save himself. [*stepping back*]

Reader 1: Peter responded, "You are the Messiah."

Reader 2: Messiah? No way.

Reader 3: What does that even mean?

Reader 4: That all ended when he died.

Reader 2: Teacher.

Reader 3: Revolutionary.

Reader 4: Magician.

Reader 1: It's up to you to decide.

Reader 2: Fraud.

Reader 3: Phony.

Reader 4: Fake.

Reader 1: So I ask again, who do you say Jesus is?

[*Blackout*]

JESUS THE KING:
Understanding the Life and Death of the Son of God
Lent Sermon – Week 4
The Turn
March 31, 2019

Title: The Turn

Scripture: Mark 8:27 – 9:1

***Jesus the King* (Keller, 2011): Chapter 9**

Who was Jesus? For many, that is a good and appropriate question based on the passage of over 2,000 years since Jesus walked on earth. Television news magazines like *The History Channel* will take advantage of this age-old question as we approach Holy Week and Easter Sunday. Most often, program advertisements promise uncovering some kind of new, historic, salacious detail that would compromise Jesus' claim as Messiah in order to answer the question. After all, conflict and the possibility of maligning a person's character seem to attract viewers these days! Winsome stories of faith—well, not so much. Is it just a matter of economics? Do the writers and producers just want to bring out one more seemingly controversial story? Perhaps. Then again, perhaps not.

Look at Jesus' life—usually a swirl of controversy is within an arm's length. A divergence of opinion about who Jesus is, who He claims to be is certainly not new. Even a quick read of the Gospels provides numerous occasions where Jesus and the religious leaders are locked in a head-to-head conflict.

At first, our text for this morning takes a step away from an external source of conflict, and focuses on a question of personal belief. Almost as quickly as the important faith question is asked and answered, controversy swirls around and engulfs the characters once again. However, this time the drama moves away from the leaders of the religious community to the disciples and the curiosity seekers who have crowded around Jesus to hear His teachings.

The important watershed question Jesus asks His disciples is seemingly simple. *Who do you say I am?* The required answer is a combination of observation, intellect and heart. The answer is a matter of personal belief or faith. Outspoken and quick-tongued Peter is the spokesperson for the disciples. He confesses, "You are the Messiah" (Mark 8:29, NIV). Once received, Jesus shatters their long held image regarding His identity and purpose through strong and vivid teachings about the specifics of His mission and purpose.

Timothy Keller, at the very beginning of his explanation of this incident in the life and ministry of Jesus plainly focuses on the two most important teachings of today's Scripture text. Please listen carefully, as the two revelations Keller points out in Jesus' teaching will form our two considerations today.

Chapter 8 of Mark's Gospel is a pivotal chapter. It's the climax of the first act, in which the disciples finally begin to see the true identity of the one they have been following. In

it Jesus says two things: *I'm a King, but a King going to a cross*; and *If you want to follow me, you've got to come to the cross too* (*Jesus the King*, author's emphasis, 103).

I. *I'm a King, but a King going to a cross.* (Mark 8:27-33)

As we explore Jesus' first revelation, let's read the significant verses again before we consider their meaning for the disciples and for us.

²⁷ Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?"

²⁸ They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."

²⁹ "But what about you?" he asked. "Who do you say I am?"

Peter answered, "You are the Messiah."

³⁰ Jesus warned them not to tell anyone about him.

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the concerns of God, but merely human concerns."

(Mark 8:27-33, NIV)

Jesus' probing personal question to the disciples reveals an indication of how far they have grown in their understanding of His identity and mission. Peter plainly declares, "You are the Messiah" (8:29). Before we rush to congratulate Peter (and the others) and then scratch our heads at Jesus' response, it is helpful to understand just what the people of Peter's day understood about the Messiah.

From the moment God told the Jews about their status as His "chosen, favorite nation," the concept is deeply imbedded into their culture. There would be many twists and turns about how that concept played out in history. In Jesus' day, the Jewish people were subject to a foreign ruling power, the Romans. They had not been a free nation for hundreds of years. It began when the Assyrians marched on the ten northern tribes of Israel and carried them into captivity, never to return to their land. The Babylonians took the southern Kingdom of Judah into captivity. Then came the Persians, who defeated the Babylonians, and still the Jews are not free. The Persians are defeated by the Greeks and the Greeks are finally defeated by the Romans. From 722 B. C. until Jesus' day, roughly 30 A. D., the Jewish people never knew what it meant to be truly free or independent as a nation. They were always subject to a foreign ruling power.

By Jesus' day, the hope of a Messiah who would deliver the Jewish people from their domination reached a kind of fever pitch. One of the thoughts was that God would raise up a new king, who would be greater than King David and restore the nation to its former glory. They anticipated a political "super-king" who would right their wrongs. Jerusalem would be purified again from the evil governments and people who controlled her. Of course, these

thoughts were filled with violence and bloodshed in order to achieve the desired result. Ultimately, God would rule and reign, but it would be a bloodbath before the final victory could come. Peter's proclamation of Jesus as Messiah or "anointed one," was probably filled with these kinds of overtones.

Jesus, however, is sent to achieve a different mission. His mission is not political, though it surely affects the political realm. Jesus turns their thinking upside down, as he asserts, *I'm a King, but a King going to a cross*. Jesus plainly tells them about his coming rejection by the religious community, suffering and death.

Even though Jesus also tells them He will rise from death on the third day, it is too much for them to absorb let alone accept. Impetuous Peter, ever the spokesman, represents the group in his denunciation of Jesus' plan. Verse 32 says ". . . Peter took him aside and began to rebuke him." Interestingly enough that word "rebuke" used here is the same word used to describe Jesus speaking to the demon-possessed man and to the storm! Peter's words are sharp, cutting, caustic. We might say that Peter "has come unglued."

Jesus correctly interprets what is going on in this moment. Though the words are coming from Peter's lips, their source is not from God, but from the evil one, Satan, the enemy of our souls. Peter's rebuke is one more temptation for Jesus to stop following God's path and instead, chart His own way. The temptation is rejected, and Jesus keeps teaching His disciples not only what will come in the days ahead, but also how they are to live the rest of their lives as a result.

This leads to the second revelation of Jesus' teaching, as he clearly indicates,

II. *If you want to follow me, you've got to come to the cross too.* (Mark 8:34 – 9:1)

"If you want to follow me, you've got to come to the cross too."

Our text shows a widening of the teaching circle. The first portion of the passage has been shared with the twelve disciples. The second part adds the crowds who have also been traveling with Jesus. While the discussion of Jesus' identity and mission are for the moment a secret, just between those of the innermost circle, the call to discipleship is public, and unrestrained. Jesus invites everyone to hear and respond.

Listen to Jesus' radical words of discipleship. We pick up our reading at verse 34.

³⁴ Then he called the crowd to him along with his disciples and said: "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. ³⁵ For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. ³⁶ What good is it for someone to gain the whole world, yet forfeit their soul? ³⁷ Or what can anyone give in exchange for their soul? ³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels."

9 And he said to them, “Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.”

(Mark 8:34 – 9:1, NIV)

What does Jesus mean when He tells us to “take up and carry a cross”? Some exclusions will help us to understand the meaning. Jesus is not asking us to make a fashion statement by wearing a cross around our neck. “Carrying a cross” does not mean bearing up under an illness or squarely facing a serious problem. David Garland suggests that “bearing the cross” “represents the oppression caused by humans who oppose the faith and witness of Christians. It does not refer to bearing patiently the aches and pains of life” (*NIV Application Commentary*, Mark, 334-335).

Dietrich Bonhoeffer, in his book *The Cost of Discipleship*, famously writes, “The cross is laid on every Christian. . . . When Christ calls a man he bids him come and die” (99). Garland adds, “Following Jesus to Golgotha is not some tedious detour, it is the main road. We can only hope to be ready when he leads us along paths that we would never have chosen for ourselves” (*NIV Application Commentary*, Mark, 335).

The disciples and the crowd graphically understood what it meant to carry a cross. A person who carried a cross did so because they were condemned to death by the Roman government. They carried the horizontal piece of the cross on which their arms would soon be nailed when they reached the execution site. Ancient history provides the stories of many disciples who took Jesus’ words literally and were crucified because they were so completely sold out to Jesus’ mission of spreading the Good News of the Gospel.

So, what does it mean for us today, as actual crucifixions no longer take place? How do we carry our cross? How can we be faithful to what Jesus requires of us as His modern day disciples?

Disciples who carry the cross constantly experience a “death” to self in order to live a selfless, sacrificial life. Modern cross bearers are so sold out to living the Gospel that every decision, no matter the consequences bears the stamp and image of Jesus. Bonhoeffer continues to describe the life of self-denial.

To deny oneself is to be aware only of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us. Once more, all that self-denial can say is “He leads the way, keep close to him” (*The Cost of Discipleship*, 1963, 97).

Garland offers helpful advice on how cross bearing and the death of self might be lived out in our lives. Listen for the Holy Spirit’s nudging in this description of modern cross bearing. Could one of these descriptions fit your current life?

Every day we must open ourselves up to God’s initiatives and control. Self-denial takes shape in many ways. For some, it may mean leaving job and family as the disciples have done. For the proud, it means renouncing the desire for status and honor. For the greedy, it means renouncing an appetite for wealth. The complacent will have to renounce the

love of ease. The fainthearted will have to abandon the craving for security. The violent will have to repudiate the desire for revenge. On it goes. Individuals know best what hinders them from giving their lives over to God (*NIV Application Commentary*, Mark, 333).

Living your life every day as a cross bearer will separate you from others. Those who follow Jesus in cross bearing are not volunteers who give a few hours of their time and then go back to their own lifestyle and ways. Disciples of Jesus are separated from those who simply admire Jesus because they are so radically different in the way they choose to live their lives.

Just as the disciples were faced with a radical shift, “a turn,” in belief and behavior, so are we. Jesus’ open invitation to anyone willing to follow Him is, as Bonhoeffer suggests, “a call to ‘come and die.’” Modern disciples, as well as ancient ones are offered no other option for following Jesus.

Who do you say Jesus is? Is He your Messiah, the Son of God, who paid sin’s penalty for you? Are you His disciple? If you are not, will you accept the challenge of becoming Jesus’ disciple today?

C. S. Lewis, in the closing words of his book *Mere Christianity*, offers a stunning final challenge to all modern cross bearing disciples of Jesus. Listen to his words, and again, listen for the nudging voice of the Holy Spirit as He whispers to your soul.

Give up yourself, and you will find your real self. Lose your life and you will save it. Submit to death, the death of your ambitions and favorite wishes every day and the death of your whole body in the end: Submit with every fiber of your being, and you will find eternal life. Keep back nothing. Nothing that you have not given way will be really yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin and decay. But look for Christ and you will find Him, and with Him everything else thrown in (175).

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