

20Church

3994 Victoria Avenue
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Garments in the Gospels

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Overview

a fellow that I made this announcement.
You probably don't remember this, but it was on the event of their wedding.
And so the father of the groom was acknowledged.
And I remember I'd thought about it much.
And all I did is I stood up and I took ahold of the little microphone.
And I turned to him and I said, David, Wesley, Forrest, you are my beloved son.
And I'm so proud of you.
I'm so pleased with you.
And my pleasure and my pride in this fellow has not digrassed.
In fact, it's multiplied many times over.
I can't tell you the privilege, the joy, the honor that it gives me right now to turn my pulpit that I guard with a machine gun.
It gives me great honor and privilege to say, welcome, son.
And by the way, I said this to you in that back room out there, men meet with me to pray.
And I said, remember today in this pulpit, you have nothing to prove.
Amen?
Take it away, Dave Jr.
Check one seat.
There we go.
I was going to let them know that I noted that.
Just here for me today or this year is actually.
Looks like it's seen a better day.
It's missing a few pieces.
Well, good morning.
And yes, I am David Wesley.
I've mentioned to different people at seminary that I'm at that yes, I'm D.W., or David Wesley.
As my dad is David Charles and my uncle is Donald Wesley and my grandpa was Reginald Charles Wesley.
So yeah, but it's good to be in the house of the Lord and with you this morning.
Amen?

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And so, and I'm, we'll say to you, happy resurrection Sunday this morning.
Good to be in the house of God and the saints of the Lord.
And it is a privilege and an honor to stand before you today.
And as my dad just said in my father's pulpit, we celebrate what God has done, that we have
a God that's ascending God, that God sent his son.
And we have a son that's ascending, sending son and sending his Holy Spirit.
Amen?
The Father sent the Son, the Son sent the Spirit.
We have ascending God.
And now as he has sent the Son sent the Spirit sends us to go into all the world.
Amen?
You hear?
You hear this morning?
Amen?
Okay?
He sent the Son.
The Father sent the Son, the spotless, perfect Lamb of God, who died a brutal death.
The only begotten of the Father died at the hands of evil men and Jesus rose again from
the dead.
He died the brutal death, raised from the dead, ascended into glory only to one day return
for his church.
And Lord willing at the end of the message, we're just going to touch on that in our
conclusion.
But many asked the question, and I had one perspective of a sermon that I was working
on and ended up in my study.
I shifted gears, but I think this is something bears worth speaking because many people wonder
why in this world is their suffering.
Why do we go through the difficulties we go through?
Why are there hardships?
Why is there suffering in the world?
And there is one simple answer for that.
And it is simply sin.
Amen?
It's sin.
The reason they're suffering in the world, that through Adam, the fall, sin entered into
the world.
And another question that follows the first one is, what is the purpose of suffering?
And this is a sermon that I've been working on for a little while and won't be preached
today, but what is the purpose of suffering?
And the purpose of suffering is that Jesus, the second Adam, would suffer for the sons
and daughters of the first Adam.
So the reason that there is suffering is because Christ must suffer.
The reason suffering exists in the world is so that Jesus Christ could die as a Savior.

Without suffering, there is no Savior.

Without the trials, there is no Savior.

We have a suffering Savior who identifies with our troubles, who identifies.

He knows our struggles.

And in another sermon someday, we'll talk about it, the engagement of our suffering, with his suffering that we enter into his suffering in the world we're living in.

But nonetheless, we celebrate today a suffering and risen Savior.

And again, with a 50-meter competition, a three-point competition, we'll say, in the summer of 2004, at the Athens Olympics, a man named Matt Emmons was almost untouchable, the news said.

He was almost untouchable in his sharpshooting with a rifle.

Just proclaim this.

He didn't need a bull's eye to win the gold medal.

All he needed was just to hit the target.

He had been so far ahead of everyone else, all he needed to do was just hit the target.

Now dead center of the target was the size of a dime.

The size of a dime.

And if he hit the center, it was worth 10.9 points.

He took his aim, he shot an 8.1, and did not win the prize.

He needed an 8.0 for the gold, shot an 8.1, and didn't win the prize.

In such a rare elite rifle competition, Emmons shot the wrong target.

He was in lane two, and he shot the target in lane three.

The reporter says, as he took his last shot and got an extraordinary zero, he got an extraordinary zero as his shot completely missed the target that he was supposed to be aiming at.

He dropped out of the competition into eighth.

I tell you what, failure is tough.

When you work your life for a bull's eye, you work your life for that shot and it comes to failure.

All mankind has failed, have we not?

All have sinned and all have fallen short of the bull's eye.

We've all missed the mark.

Sinful, fallen, even in desires, desires of the flesh, desires of the eye, the pride of life, even with our best intentions, disciples missed the mark.

And if you're a disciple of Jesus Christ this morning, we've all missed the mark, have we not?

Even as disciples of Jesus, we've all missed the mark.

Well the simple reading of the closure of Matthew's gospel shows the disciples' failure.

We're going to read through, we're going to come to Mark chapter 14 verse 44.

So if you've got your Bible, and I had mine up here, I think I had mine up here, there, it's by your foot, Dad.

Sorry.

I was debating whether I leave mine down there, do I bring it up here?

When you're out of sorts, you know, that's how it rolls.

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So we'll be looking at Mark chapter 14 this morning, but before we get there, just to summarize a few things.

Judas betrays Jesus.

See under the pressures of chaos, under the pressures of the moments, chaos breaks out as Jesus is on his way to the cross.

Judas betrays Matthew chapter 25 verse 15, the disciples scatter Matthew chapter 26 verse 56.

The crow of the rooster marks Peter's denial, Matthew 26, 70.

But Mark's gospel has an account this morning, and this is where we're going to land today.

Mark's gospel has an account of a young man who was following Jesus.

And it's an obscure verse.

Most people would miss it.

In fact, I'll say it, as many times as I've read through the Bible, I completely missed this.

A man, a young man who is following Jesus flees naked.

Did you realize that?

In the Garden of Gethsemane, when the soldiers are coming from Jesus, there is one young man who flees naked.

Had a critical time in history, under the pressures of the moment, the disciples who failed to follow Jesus are now fleeing.

They're abandoning Christ.

It is an unusual, pardon me, it's usually during the chaos of life when the enemy strikes at us and we miss the mark.

It's when life has a flurry happening to it, the winds of life are circling us, and the chaos begins to grow and frustration, anxiety, all the difficulties of life show up.

So quite frankly, we can look at the disciples and they're fleeing, which Jesus told them they will strike the shepherd and the sheep will scatter.

So come with me to Mark's gospel, chapter 14, verse 44.

And it's a very much of a summary verse this morning, a few verses today.

Verse 44 of Mark 14, now the betrayer had given them a sign saying, the one I will kiss is the man, seize him and lead him away under guard.

And when he came, he went up to him at once and said, Rabbi, and he kissed him.

They laid hands on him and seized him, but one of those who stood by drew his sword, Peter, one of those who came by drew his sword, instruct the servants of the high priest and cut off his ear.

And Jesus said to them, have you come out against me as a robber with swords and clubs to capture me?

Day after day I was with you in the temple teaching and you did not seize me, but let the scriptures be fulfilled and they all left him and fled.

Verse 51, and a young man following him with nothing but a linen cloth about his body.

And they seized him, but he left the linen cloth and ran away naked.

Heavenly Father, I thank you for your word this morning.

May your word breathe life unto our souls.

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May the word of God who does not return void, that which the word of God when it is proclaimed,
it is sewn into the hearts.

Unless a seed falls into the heart and dies, it abides alone, but today may it birth forth
much fruit in our hearts and in our lives today.

In Jesus' name, amen.

A curious verse, verse 51 and 52, and we're going to pause here, I say, and spend some
time on Mark's gospel and this account of a man who is following Jesus.

It's not one of the disciples.

He's spoken of as being a man who's following Jesus.

So it's simply a follower like you and I who are following Jesus alongside the disciples
at the time.

Some historians and theologians state that this account in Mark is simply Mark arranging
a bunch of random thoughts that are irrelevant and not necessarily focused, and they say
that there's no purpose to that verse.

Well, I submit to you this morning that all scriptures breathed out by God, all scriptures
breathed out by God, and it's all profitable for us, for teaching, for training, for reproof,
that the man and women of God would be complete, lacking nothing.

Amen?

So there's a purpose to what this, these, these verses.

Dr. Abraham Caravilla is a professor at the seminary that I attend and he was hasty to
point out.

He says, Caravilla states that there are three times in Mark's gospel when the term linen
cloth appears three times.

As we've read this morning, Mark 14 verse 51, the young man following him is wearing
a linen cloth.

Mark 15 verse 46 states this, and Joseph brought a linen shroud, a linen cloth, and
taking him down, taking Jesus down from the cross, wrapped him in a linen shroud and laid
him in the tomb that had been cut out of the rock and he had rolled a stone against the
entrance of the tomb.

So the young, and here's the point is that when we see things that are odd in the Word
of God, my suggestion to you is slow down and ask why?

Why is this here?

Where else would there be a linen shroud?

Where else would there be?

Where else in the scriptures do we see these things?

Lift them out, and if you don't have a Bible you can write in, buy one you can write in.

Mark up your Bible that you would see where things are.

This young man's linen garment of shame, right?

Not the same garment that's wrapped around Jesus, but nonetheless connected to Jesus,
because in Mark's gospel there's only three times when a linen garment is spoken of,
and in the midst of a flurry it is Mark who notes that a young man was wrapped in a linen
shroud and it was torn from him.

Mark notes it, and it connects to Jesus with the linen garment.

Just by the nature of the language is the only time in Mark's gospel specifically, this is the second time there's a third one that's coming.

So, but here's the point, is the young man's linen that was torn away from him, he ran away naked in shame.

When Jesus was wrapped in the linen garments he was taking our shame.

It was a linen of shame that wrapped wrapped around Jesus Christ as he took your sin, as he took my sin and laid him in a tomb.

Why are these things here?

Mark has craftly, Mark's not just compiling a bunch of things, he's crafting together and accounting the gospel, not with random, but with specifics.

The influence of the Holy Spirit and with specific purpose.

Mark chapter 16, verse one through eight, on resurrection morning, Mary and Mary, verse five and salomie, bring spices to anoint Jesus' body.

And they meet a young man, stand is sitting inside the right side of the tomb.

The other gospels call that young man an angel, but Mark calls him a young man specifically.

It's not that Mark hasn't used the word angel or recognized people as angels, he's making a point, Mark's making a point as he's calling him a young man because Mark knows it's an angel, but he's calling him a young man on purpose because the appearance was a young man.

Why not call him an angel?

Mark has previously spoken of angels, but in this account calls him a young man in both passages.

Mark also says that the one who was naked was wearing a linen ephod, a linen cloth, while the other in the tomb is wearing what?

Can anybody tell me?

What's the angel robed in, in the garden, in the tomb?

He's robed in a white robe.

You see Jesus having been wrapped in linens, representing the sin of mankind.

And now there's a young man in the tomb wearing a clothed white robe, not linen, but a white robe.

Well, where else is there a white robe in Mark's gospel?

The only other time is Mark chapter 9 where a white robe is mentioned in Mark's gospel.

It is the transfiguration.

Mark 9 verse 2, Mark chapter 9 verse 2, and after six days Jesus took him, Peter and James and John, and led them up to a high mountain by themselves.

And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them.

And they appeared to them Elijah and Moses, and they were talking with Jesus.

So where do the angels, where did the young man in the tomb get his white robe from?

They're clothed in the majesty and splendor of the Lord Jesus.

And of themselves are nothing.

And we in and of ourselves are nothing without being clothed with the majesty of Jesus Christ.

The angel is wrapped in white, and where he would have got his white robes from, with from the King of Kings, the Lord of Lords, his name is Jesus Christ.

Jesus garment in Mark 9 matches the young man's garments in Mark chapter 16.

So let's rehearse what we've come from here this morning.

The young man's garment of shame in chapter 14 becomes Jesus garment of shame in chapter 15.

Jesus garment of glory and splendor and majesty in John chapter 9 becomes the young man's glory in John chapter 16.

Garments exchanged as a symbol, as a symbol even for you, and even for me, are garments of shame, are garments of repetitive failure, are garments of sin, are garments of trial, are garments of difficulty, are taken upon Christ, his wounds, his, his me wrapped in our life and our sin and laid in a tomb to be risen from the dead and glory and splendor.

How great is your God today?

The He bore our sins like a linen wrapped, a dead body in a tomb.

Surely He shall give us white robes of splendor.

Back to Matt Emmons for a moment.

Four years later, 2008, different Olympics with a resolution to take home the gold medal, that steps up and completely misses the mark again, completely misses it, doesn't even qualify.

He falls out of the race again.

Maybe you feel like Mr. Emmons having missed the mark.

Maybe you feel like Peter having denied Jesus.

Maybe you feel like Peter having wounded somebody else in a moment of panic and frustration and trying to defend something.

Or maybe you feel like a naked young man have him been stripped of his dignity, running away naked through the woods.

The sins of yesterday church, they revisit us, don't they?

Their sins though they be scarlet, though they be blood stained like the shroud in the grave.

Though our sins be scarlet in Christ Jesus they are made.

Come on they are made.

His garments, He took on our flesh.

He died for your sins.

If you don't know Jesus Christ this morning, today's a good day.

Today's a good day to know the Lord.

Today's a good day to walk with God for He will take your sins though they be scarlet, though they may be as a linen shroud that's wrapped around the body of Jesus.

And in three days He rose again from the dead.

And appears radiant and sparkling.

White.

The call of the Christian, your sin, a habit, your sin of failure, the sin of anger, the sins that rise up in your hearts against brothers and sisters and family, the sins of the shadows of yesterday's haunt us at times.

But in Christ, in His resurrection, in His divine mercy Jesus took our garments of shame

and bore our shame on the cross.

His glorious robe of righteousness becomes my robe of righteousness, becomes your robe of righteousness.

Amen?

Come on, dinner's going to get cold at lunchtime.

Come on now.

His glorious robe becomes yours, Jesus' garment of glory becomes our garment of glory.

The glorious exchange in the message of the cross for all His disciples have fled when they should have stood firm.

Just as we have fled when we should have stood firm, for those that have denied Him, though they ought to have affirmed Him, for those that have fled as naked and embarrassed, Christ now clothes you with righteousness.

Heavenly Father, we just want to thank You.

We thank You that You took her sin and that You wrapped, You clothed Yourself in flesh.

You robed Yourself, hiding Your glory.

You were wrapped in a linen cloth after having borne the sins of mankind upon the cross.

And have taken our sin and have taken our shame.

Thank You for moving amongst Your disciples, even here in this room, as we've not done and not lived as we ought to have lived.

Thank You, Jesus, for the cross.

Thank You for Your burial.

And Jesus, thank You for Your resurrection this morning, as we celebrate the goodness of God.

Is there anybody here that doesn't know Jesus Christ as Your Lord and Savior?

I'm assuming a fairly close-knit congregation and people and community.

You need to talk to somebody about Jesus.

Talk to the Lord and talk with the family of God.

There's anybody that doesn't know Jesus.

He's as close as the mention of His name.

He's right there.

Don't run and shame.

Cling to Him.

Cling to Him in Jesus' name.

Amen?

Amen.

Now, there's one last little piece of linen that we should discuss before we go.

When they came to the tomb and He was not there, all these linens were laying on the floor except for one piece of linen that was covered around His head.

It had been taken and folded and laid where His head was.

In Jewish customs, if you're not done dinner and you're leaving your seat to get up, to go do something, you take your linen cloth, you fold it up in such a certain way and you leave it beside your plate and say, I'll be right back.

The cloth under Jesus' head tells us He is coming again.

He's coming for His church.

But as we prayed a few minutes ago, you've got to know Him.

You've got to know the Lord.

And do you believe He's coming again?

If you believe He's coming again, you'll live like He's coming again and you'll, oh,

I'm going to get into another sermon, Dad.

If you know He's coming again, you'll live like that.

And you know what?

The pain and the suffering that you'll endure to display Christ.

All you have to say is a man is a man or a woman is a woman today to get in trouble.

Just say, He's a man and all of a sudden trouble is going to happen.

The difference between dark and light is happening in these last days.

And the more you proclaim Jesus, whatever pain and suffering you endure, it's worth it because He's King of Kings and Lord of Lords.

Amen?

Pastor.

We're going to say goodbye.