

OKOTOKS EVANGELICAL FREE CHURCH

THE KING ON THE CROSS (MARK 15:16-47)

MARCH 31, 2019



SERMON OUTLINE

Communion today, no outline.

What do I need to do with what I have heard today?

MAIN POINT

Following our communion time on Sunday, we continue to explore how Jesus is the true King who died on the cross for our sin.

THINKING THINGS THROUGH

Connect the sermon to the study.

1. The crucifixion of Jesus is one of the most well-known stories in the Bible. Is there a particular detail that sticks out to you when you think about the crucifixion? Why?

2. What are some of the reasons it's important for us to read and think deeply about the crucifixion over and over again?

Leader: Most Christians have both read and heard the story of Jesus' crucifixion so many times they can recount it almost word for word. While we should make it a practice to think of the death of Jesus over and over again, we must guard against being so familiar with the story that it loses its punch and meaning. What we find in the Gospel of Mark is a detailed description of the humiliating death of the King at the hands of sinful men, for the sake of sinful men. But we also see the ironic nature of His death. It's in the humiliation of the cross that we are able to witness the glory of the King.

DIGGING DEEPER

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

> HAVE A VOLUNTEER READ MARK 15:16-20.

3. We can assume the soldiers knew the rumor circulating about Jesus being the coming Jewish king. What did the actions of the soldiers show about their hearts?

4. While it might be tempting to pass judgment on the soldiers, what are some ways we might be mocking the Kingship of Jesus with our actions?

Leader: The soldiers evidently knew the rumor circulating about Jesus—that He was the long-awaited King, the Messiah, come to save His people. But they, along with those even closest to Jesus, misunderstood the nature of His Kingship and Kingdom. They mockingly dressed and hailed Him as king; ironically, Jesus was the true King—not just of Israel, but of the entire universe.

> HAVE VOLUNTEERS READ MARK 15:21-41, PSALM 69:21, PSALM 22:18, AND ISAIAH 53:12

5. Comparing Mark with the other passages, where do you see these prophecies being fulfilled in Mark's account of the crucifixion? Why is it important that Mark included these details?

Leader: These verses are full of Old Testament prophecies. This reminds us that the crucifixion of Jesus didn't take either Him or the Father by surprise; it was planned long ago. What seemed like a situation that escalated out of control was really the centerpiece of God's design.

6. What are some of the implications of Jesus' being forsaken? What does the fact that He was forsaken mean for our own relationship with God?

7. The centurion was convinced that Jesus was the Son of God by the way he saw Jesus die. What has convinced you?

Leader: Generally, the victim of crucifixion was exhausted and unconscious at the point of death. Jesus' loud cry emphasized that He voluntarily gave up His life. Perhaps what Mark mentioned verse 37 was the last word in the phrase, "It is finished" (John 19:30).

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This echoes the enigmatic ending of Psalm 22, which asserted that as future generations tell their children about the Lord, they will declare that “He has done it.” Jesus’ work of securing salvation for humanity was accomplished.

8. What was significant about the curtain in the sanctuary being torn in two from top to bottom (v. 38)? What did the curtain represent? Why is it no longer needed (see Hebrews 10:19-20)?

Leader: Jesus died so that we wouldn’t have to. He bore the full wrath of God so that we might go free. The curtain in the temple was a symbol of the limited access sinners had to God; behind it was the most holy place where the presence of God dwelled. But with the death of Jesus, access to that most holy place was thrown wide open. It was as if God Himself ripped that curtain in half, from top to bottom, so that you and I might go freely in. This isn’t because we are deserving, but because Jesus is worthy as the true King.

DOING LIFE TOGETHER

Help your group identify how the truths from the Scripture passage apply directly to their lives.

9. In looking at the crucifixion this week, following Sunday’s communion, did God bring anything new to your perspective? What was it?

10. How are you taking advantage of the access to God you’ve been given through the sacrifice of Christ?

11. As subjects under the Kingship of Jesus, what is our responsibility as those who know and believe the story of the crucifixion? How do we tell that story to others this week?

PRAYER

Thank God for sending Jesus to die for our sins. Pray that we would look with fresh eyes on the suffering of our King, so that we might truly appreciate what we have been given in Him.

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MEMORIZE

³⁷ With a loud cry, Jesus breathed his last. ³⁸ The curtain of the temple was torn in two from top to bottom. - Mark 15:37-38

SPOTLIGHT ON THE PASSAGE

MARK 15:16-41

15:16 Company reflects the Greek equivalent of the Latin "cohort," which totaled 600 soldiers. Mark did not use "company" in its technical sense, but he meant to indicate that a large group of soldiers mocked Jesus.

15:17 The soldiers used makeshift substitutes for the robe... crown, and scepter of a king. Purple was a royal color.

15:18 Hail, King of the Jews was a mocking corruption of the greeting, "Hail, Caesar."

15:19 The verbs in this verse are in the imperfect tense, indicating repeated action. They beat the King of the Jews on the head with his own scepter (reed) to indicate, as they believed, the weakness of His reign.

15:20 The phrase led Him out to crucify Him refers to the centurion and the execution squad, not to the company of soldiers.

15:21 Roman soldiers had the right to press citizens of subject nations into compulsory service (Mt 5:41), so they forced Simon to carry Jesus' cross. Simon was a Jewish Cyrenian from the north coast of Africa. He was the father of Alexander and Rufus, indicating that readers in Rome probably knew these men (Rm 16:13). Simon apparently became a Christian due to this experience.

15:22 Golgotha is Aramaic for Skull Place. The traditional site of the crucifixion is the Church of the Holy Sepulcher, located outside the city walls (Lv 24:14; Num 15:35-36; Heb 13:12).

15:23 Wine mixed with myrrh was a primitive narcotic. The offer fulfilled Ps 69:21.

15:24 They crucified Him is all Mark wrote about the main event of the gospel. The crucifixion took place on Friday, now known as Good Friday. That the four soldiers of the execution squad divided His clothes and cast lots for them fulfilled Ps 22:18 (cp. Jn 19:23-24).

15:25 Nine in the morning is literally "the third hour." Jews reckoned time of the daylight from sunrise.

15:26 The charge on which a person was condemned was often written on a placard and hung around his neck. In Jesus' case, it was nailed to His cross (Jn 19:19). All four Gospels record the words differently (cp. Mt 27:37; Lk 23:38; Jn 19:19), possibly because the inscription was trilingual (Jn 19:20). THE KING OF THE JEWS ironically proclaimed the truth about Jesus.

15:27 Criminals is the word used to describe Barabbas in Jn 18:40 (cp. Mk 14:48). Jesus' crucifixion between "criminals" was meant as a parody of His kingship (as if He had attendants on either side) but by God's design the whole event really was His royal enthronement. The phrase

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one on His right and one on His left recalls the request of James and John (John 10:37,40).

15:29-30 Insults means "blasphemies." Those who passed by were thus guilty of the very thing for which the Sanhedrin had condemned Jesus (14:64). The bystanders' insults and shaking of their heads fulfilled Ps 22:7 and Lam 2:15.

15:31 Once again the chief priests led the mockery of Jesus. Their derision along with that of the scribes went to the heart of Jesus' mission: To save others, Jesus refused to save Himself (10:45).

15:32 The religious leaders' mockery recalls the second charge Jesus faced before the Sanhedrin (14:61). Mark reported that the two crucified with Jesus also taunted Him. One of them repented (Lk 23:39-43).

15:33 Noon was literally "the sixth hour," and three in the afternoon was "the ninth hour." The darkness was supernatural and represented God's judgment (Ex 10:21-23; Am 8:9-10).

15:34 At 3:00 p.m. Jesus cried out with a loud voice the Aramaic phrase, Eloi, Eloi, lema' sabachthani. As usual, Mark provided a translation. Even when Jesus felt most forsaken by God, He affirmed His relationship with His Father— My God, My God, quoting the opening words of Ps 22:1. Jesus endured God's wrath as the sin-bearer.

15:35-36 Perhaps bystanders mistook Eloi for Elijah (Aram Eli) since there was a tradition in Judaism that Elijah would return (9:11-13; Mal 4:5). Sour wine, made with vinegar and water, was a drink of the soldiers, not the wine of verse 23. This action fulfilled Ps 69:21.

15:37 The content of Jesus' loud cry (reported by all three Synoptic Gospels) is specified in Jn 19:30—"It is finished." Luke recorded Jesus' final words (Lk 23:46).

15:38 The curtain of the sanctuary hung before the holy of holies in the temple. Its tearing symbolizes unhindered access to God, made possible because of Jesus' atonement for sin on the cross (Heb 6:19-20; 9:3; 10:19-22).

15:39 The Gentile centurion who presided over the execution was the first in Mark's Gospel to confess Jesus as God's Son (cp. 1:11,24; 3:11; 5:9; 9:7). His confession matched Mark's opening statement (1:1).

15:40 This is the first reference to Mary Magdalene in Mark. Jesus expelled seven demons from her (16:9; Lk 8:2). She came from Magdala on the western side of the Sea of Galilee. Mary the mother of James the younger and of Joseph is called "the other Mary" in Mt 27:61. Possibly she was the mother of James the son of Alphaeus (Mk 3:18). Salome is named only in Mark (v. 40; 16:1). She was the mother of James and John, the sons of Zebedee (Mt 20:20; 27:56).

15:41 In Mark, only women (v. 41; 16:1) and angels (16:7) serve or help (Gk diakoneo) Jesus. The many other women who made the pilgrimage to Jerusalem did so for Passover.