



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 38

“The Death of the Messiah”

4-10-22

Introduction: The Works of God Are Not Divided

- The God of the Bible who exists eternally as three Persons (Father, Son, & Spirit) is Creator & Sustainer of everyone and everything: “Eternal is the Father; eternal is the Son; eternal is the Spirit: And yet there are not three eternal beings, but one who is eternal; as there are not three uncreated and unlimited beings, but one who is uncreated and unlimited.”
—The Athanasian Creed (6th C.)
 - Salvation is the work of the Triune God (Psa. 3:8a; Rev. 7:10), being purposed by Him, accomplished by Him, and applied by Him unto His people. Central to the accomplishment of our salvation are the *person* and *work* of the Lord Jesus:
“...the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the virgin Mary...” —Chalcedonian Creed (5th C.)
- 16 Q. Why must the mediator be a true and righteous human?**
A. God’s justice demands that human nature, which has sinned, must pay for sin; but a sinful human could never pay for others.
- 17 Q. Why must the mediator also be true God?**
A. So that the mediator, by the power of his divinity, might bear the weight of God’s wrath in his humanity...”
—The Heidelberg Catechism (1563)

Main Point: Through His death on the cross, Jesus accomplished His sacrificial work as Messiah, identifying fully with His people in order that He might _____ us from our sins.

Jesus’ Death & Burial – Mark 15:33-47

- Several significant events occurred in the three hours before Jesus’ eventual death. (15:33-41)

Observations:

1. The _____ that came upon the land at the sixth hour was ominous and could have signified many things.
⇒ Roman: the death of a great man; Jewish: mourning (Jer. 4:27-28), God’s judgment (Exod. 10:21-23), the Day of the Lord (Joel 2:31), and a new beginning (Gen. 1:2).
2. At the ninth hour, Jesus cried out and quoted Psalm 22:1.
“Jesus stands where no-one ever stood before or since, knowing himself the bearer of the sin of the world, destined to pay the price for its redemption (Mark 10:45), and now drinking the bitterest dregs of the cup which had so discomposed him in Gethsemane. In its very nature, the spiritual climax of his suffering is inaccessible to us. Even he himself had to appropriate the words of the psalmist, as if he could find no words of his own and perhaps *no* human words could express what [it] meant.” —Donald Macleod, *Christ Crucified*

Understanding “The Cry of Dereliction”

- (1) Jesus only quotes the first line of Ps. 22, but in doing so _____ Himself with the psalmist.
 - (2) Jesus’ cry expressed His very real, very human sense of misery and _____.
“No grace was extended to him, no favor shown, no comfort administered, no concession made. God was present only as displeased, expressing that displeasure with overwhelming force in all the circumstances of Calvary. Ever detail in a drama which walked the fine line between chaos and liturgy declared, ‘This is what God thinks of you and of the sin you bear!’ He was cursed (Gal. 3:13), because he became ‘the greatest thief, murderer, adulterer, robber, desecrator, blasphemer, etc., there has ever been anywhere in the world.’” —Donald Macleod, *The Person of Christ*
 - (3) Jesus’ cry expressed His continued _____ in the God in Whom He trusted even as He suffered.
“Jesus turns to a Scripture passage that describes his frightful circumstances and his intense feeling of abandonment, but also his faith in ‘my God.’...The psalm is an expression of protesting faith, not despair.” —David Garland, *A Theology of Mark’s Gospel*
 - (4) Jesus’ cry is a final exhortation to His _____ to recognize their sin and acknowledge the truth.
3. Immediately following His death, the curtain of the temple was torn in two.
 - (1) The tearing of the curtain affirms Jesus’ _____.
⇒ At Jesus’ baptism, the heavens were “torn open” (*schizō*) and He was then declared by God to be His “beloved Son.” Here, having undergone the ‘baptism’ of death (Mark 10:38-39), the curtain of the temple is “torn in two” (*schizō*) and He is then rightly identified by a man as “the Son of God.”

(2) *The tearing of the curtain is significant for interpreting Jesus' _____.*

"[The veil] protects that place from being profaned, but it also protects individuals from being destroyed by God's overpowering glory. The tearing of the temple veil suggests that all barriers shielding God from the people are removed through Christ's death. There is nothing to fear from the unveiling of God's presence." —David Garland

4. A _____ acknowledged what the Jewish bystanders and religious leaders had failed to see.

"Truly this man was the Son of God!"

Psa. 22:27—All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you.

5. In contrast to the Twelve, many of the women who were His followers remained with Him until His death.

Mary Magdalene

Mary (mother of James the Younger)

Salome

Key Point: The events surrounding the death of Christ vividly illustrate that His death was _____
(in the place of sinners) and that, once accomplished, the wrath of God was satisfied.

• Following His death, His body was taken down from the cross and laid in a tomb. (15:42-47)

Observations:

1. Joseph of Arimathea is described as a prominent man who was _____ in his faith.

"took courage"

2. Joseph's interaction with Pilate and his preparation of the body showed his intent to see Jesus have a proper _____.

Key Point: The burial of Jesus is an important part of the work of Jesus, bridging the gap between the cross and His resurrection and demonstrating the _____ of His death.

Seeing Jesus the Messiah, the Son of God

• Mark wants his audience to reflect upon the events surrounding His death in order to appreciate its true meaning.

Darkness →

The Tearing of the Veil →

The Confession of the Centurion →

• Mark wants his audience to reflect on the examples of faith in the account of Jesus' death and burial.

Concluding Thought: Jesus goes before His people!

1. Jesus goes before us into _____.

Rev. 1:17b-18— *"Fear not, I am the first and the last, ¹⁸and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.*

"He did not just experience dying only to rise again moments later...his body was buried and his soul departed to the place of the dead. And because he is God in the flesh, he defeated the place of the dead and the grave by descending into them and then rising again on the third day."
—Matthew Y. Emerson, *He Descended to the Dead*

2. Jesus goes before us into God's _____.

Heb. 9:24, 26b—²⁴*For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf...* ²⁶*But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.*

"The gospel of the dereliction is not that Christ shares our forsakenness, but that he saves us from it. He endured it not with us, but for us. We are immune to the curse (Gal. 3:13) and the condemnation (Rom. 8:3) precisely because Christ took them upon himself and went, in our place, into the outer darkness."
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