

Refuge City Church — November 8, 2020
“The Gospel of Mark” (Mark 15:33-47)

Introduction

- **LAST WEEK** = We looked at the **Parody**, **Parade**, and final **Persecution** of Jesus.
- **TODAY** = Jesus **Passing** from life to Life, and the **Proof** of His burial

Scripture Reading (Mark 15:33-47)

Verse 33

33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

- At 12:00 PM, everything went dark, and lasted until 3:00 PM **[scripture silent as to anything that happens during these three hours]**
 - Biblically, darkness depicts God’s judgment and sin.
 - **Joel 2:31**, “The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes.”
 - **Zephaniah 1:15**, “A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness,”
 - **Amos 8:9**, “And on that day,” declares the Lord God, “I will make the sun go down at noon and darken the earth in broad daylight.”
 - As we saw the arch between Jesus’ birth and crucifixion, so we see an arch between the Israelites and his death.
 - **Exodus 10:22**; 9th plague on Egypt **[darkness]**, followed by the death of the firstborn.
- When the Light of the world is rejected, a choice is made to walk in the darkness of sin.
 - **1 John 1:6**, “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.”
 - **John 8:12**, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

Verse 34

34 And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?”

- What does it mean for God to have forsaken Jesus?
 - Cry of distress or abandonment
 - A temporary separation from God is viewed in light of the following:
 - **Habakkuk 1:13 NASB**, “Your eyes are too pure to approve evil, And You can not look on wickedness with favor...”

- **QUOTE:** “As darkness has no place in God, so all that is of the darkness is excluded from having fellowship with God.” [Glenn Barker]
- At this moment, Christ carried the full weight of the world’s sin.
- Do we fully comprehend what Jesus was doing for us at this moment??
 - **Galatians 3:13**, “Christ redeemed us from the curse of the law by becoming a curse for us...”
 - **2 Corinthians 5:21**, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
 - **1 Peter 3:18**, “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,”

Verses 35-37

35 And some of the bystanders hearing it said, “Behold, he is calling Elijah.” **36** And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” **37** And Jesus uttered a loud cry and breathed his last.

- Did those standing by hear Jesus cry out for Elijah, when he actually said “Eloi”, or was this another instance of mockery?
- Final words:
 - **John 19:28-30**, “After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), ‘I thirst.’ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.”
 - “I thirst” = **Psalms 69:21**, “...and for my thirst they gave me sour wine to drink.”
 - “Father into your hands I commit my Spirit.” **[Luke 23:46]**
 - “It is finished”.
 - Where did the spirit of Jesus go after He died?
 1. Into His Father’s hands **[Luke 23:46]**
 2. Into Paradise, along with thief #2 **[Luke 23:43]**
 3. Into Glory that He had from eternity
 - **John 17:5**, “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”

Verse 38

38 And the curtain of the temple was torn in two, from top to bottom.

- A very real event that symbolized what Christ did for us on the cross.
- **Hebrews 10:19-22**, “Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is,

through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

Verse 39

39 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

- As the torn veil bore witness to the Jews of the deity of Jesus, so the Roman centurion does for non-Jews.
 - The ‘bookends’ of Mark’s gospel = Jesus is the Son of God.
 - **Mark 1:1**, “The beginning of the gospel of Jesus Christ, the Son of God.”
 - The centurion may have come to faith in Christ...if so, Hallelujah!
 - If not, he may have declared in all that took place at the cross, apparently having witnessed many crucifixions, that Jesus was in fact a highly religious man, if not, a deity of some sort.
 - But like Pilate’s declaration that Jesus is the King of the Jews, this Roman centurion declares the truth...This is the Son of God!

Verses 40-41

40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. **41** When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

- The mention of the women witnesses provides us an important aspect.
 - Their witness to His ministry, crucifixion, and death provides us eyewitness testimony to Jesus.
- According to the gospel accounts, those present are:
 - Mary Magdalene
 - Mary, the mother of Jesus
 - Mary, the mother of James and Joseph
 - Salome, mother of James and John **{Jesus’ aunt}**

Verses 42-47

42 And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, **43** Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. **44** Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. **45** And when he learned from the centurion that he was dead, he granted the corpse to Joseph. **46** And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a

stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joseph saw where he was laid.

- Not all of the Sanhedrin hated Jesus. Joseph of Arimathea became a believer.
 - **John 19:38**, “After these things Joseph of Arimathea, *who was a disciple of Jesus*, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.”
 - He and Nicodemus [**John 19:39**], they do away with religious tradition and custom for the sake of their Lord.
 - **QUOTE:** “When Joseph of Arimathea went into the presence of Pilate he contracted defilement, which made it impossible for him to take part in the feast that was approaching. That defilement was made deeper by his contact with the dead. Yet no men had such keeping of the feast as did the two secret disciples, Joseph and Nicodemus, who dared the ceremonial defilement in order with tender hands to care for the Holy One of God, who was never to know corruption.” [G. Campbell Morgan]
- The detail given to the burial of Jesus also provides us eyewitness testimony to the power of Christ’s resurrection.
 - Proof of death by Roman authority.
 - Reference to a ‘corpse’.
 - Purchase of a linen shroud.
 - Buried according to Jewish custom.
 - Location of unused tomb, in a garden, near crucifixion site.
 - Eyewitnesses to this location by Joseph of Arimathea, Nicodemus, Mary Magdalene, the other Mary, and the temple guard of soldiers.

Response/Conclusion

- We need to understand that Jesus wasn’t murdered. He wasn’t martyred. All that He did and went through was under the full authority of God the Father and the willingness of God the Son.
 - **John 10:10-11, 17-18**, “The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep ... For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”