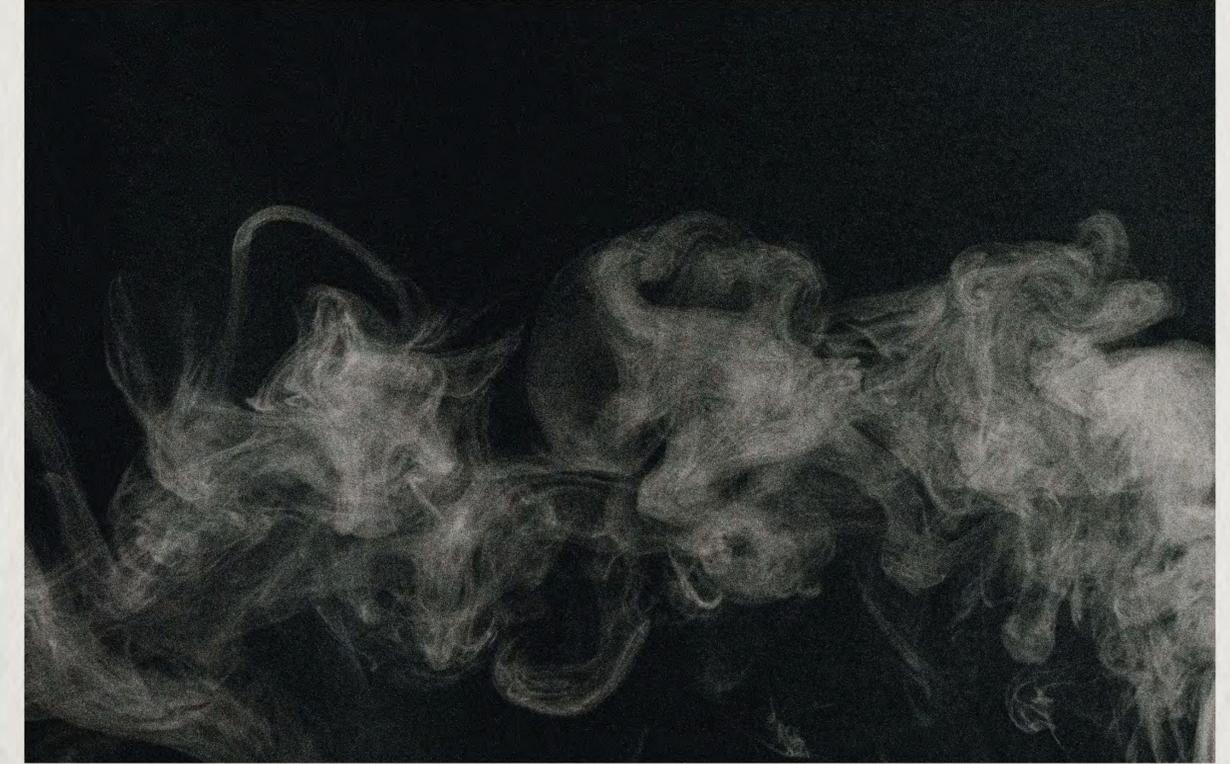


16 THE KING'S
SACRIFICE

A STUDY OF
Mark



Mark 8:31 ^{NIV}

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.



***The King's
Sacrifice***

The Uniqueness of the Cross

The Reasons for the Cross

The Power of the Cross



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Mark 14:64b-65 ^{NIV}

They all **condemned** him as worthy of death. ⁶⁵ Then some began **to spit at him**; they **blindfolded** him, **struck** him with their fists, and said, "Prophecy!" And the guards took him and **beat** him.

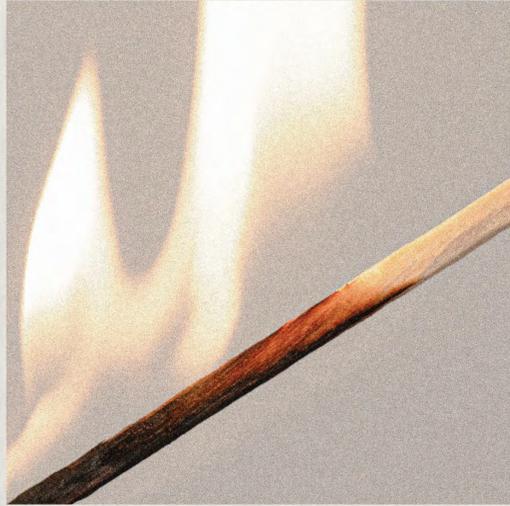
Mark 15:15b; 17-19; 24a ^{NIV}

He had Jesus **flogged**, and handed him over to be crucified.

¹⁷ They put a purple robe on him, then twisted together **a crown of thorns** and set it on him. ¹⁸ And they began to call out to him, "Hail, king of the Jews!" ¹⁹ Again and again they **struck** him on the head with a **staff** and **spit** on him. Falling on their knees, they **paid homage** to him.

²⁴ And they **crucified** him.





The crucifixion marks out the essential distinction between Christianity and “religion.” The cross is “irreligious” because no human being individually or human beings collectively would have projected their hopes, wishes, longings, and needs onto a crucified man. Christianity is the only major religion *to have as its central focus the suffering and degradation of its God.*

-Fleming Rutledge, *The Crucifixion*



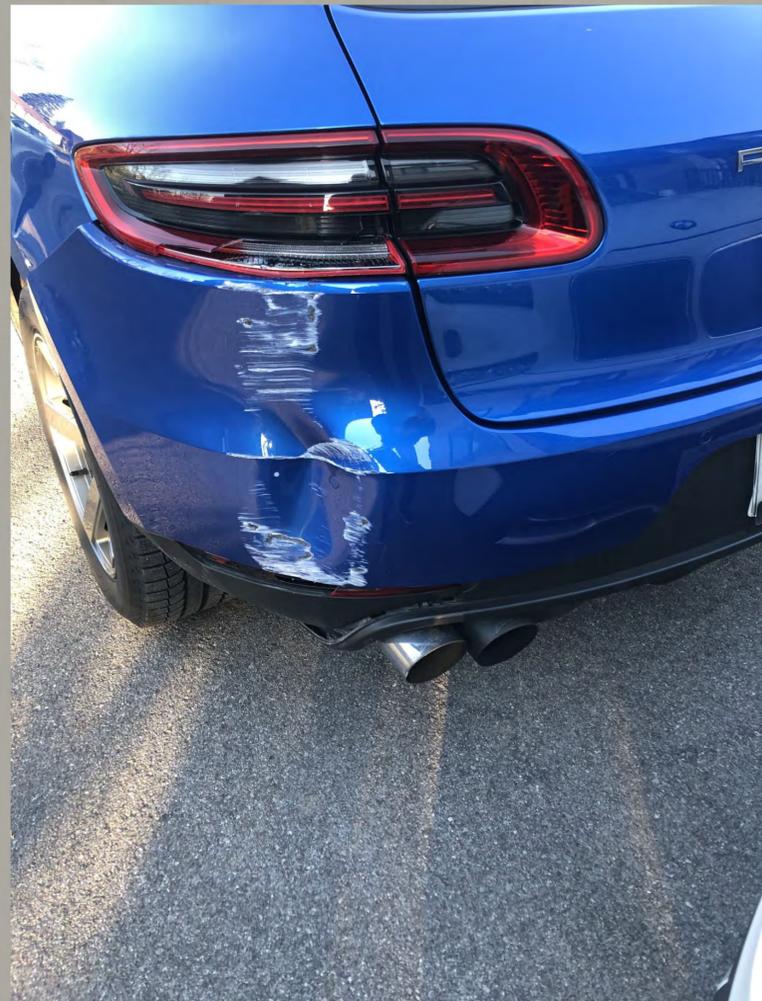
***The King's
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Mark 10:45 ^{NIV}

“For even the Son of Man did not come to be served, but to serve, and to **give his life** as a ransom for many.”



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Mark 15:6-9 ^{NIV}

Now it was the custom at the festival to **release** a prisoner whom the people requested. ⁷ A man called **Barabbas** was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did.

⁹ “Do you want me to release to you the **king of the Jews?**” asked Pilate.



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Mark 15:34 ^{NIV}

And at three in the afternoon Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" (which means "My God, my God, why have you **forsaken** me?").



The Uniqueness of the Cross

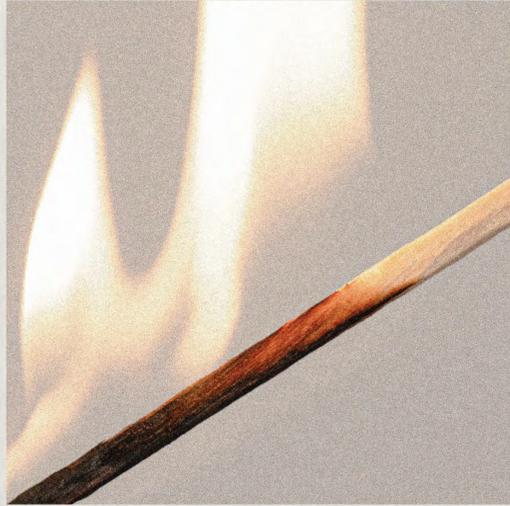
The Reasons for the Cross

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Mark 15:38 ^{NIV}

The curtain of the temple was torn in two from top to bottom.





The God of the Bible is not like the primitive deities who demanded our blood for their wrath to be appeased. Rather, this is a God who becomes human and offers his own blood in order to honor moral justice and merciful love so that someday he can destroy all evil without destroying us...There was a debt to be paid – God himself paid it. Forgiveness is always a form of costly suffering.

-Tim Keller, *The Reason for God*



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Mark 15:31-33 ^{NIV}

In the same way the chief priests and the teachers of the law mocked him among themselves. “He saved others,” they said, “but he can’t save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.

³³ At noon, **darkness came over the whole land** until three in the afternoon.



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Mark 1:12-13 ^{NIV}

At once the Spirit sent him out into the wilderness, ¹³ and he was in the wilderness forty days, being **tempted by Satan**. He was with the wild animals, and angels attended him.



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Mark 1:23-24 ^{NIV}

Just then a man in their synagogue who was possessed by an impure spirit cried out, ²⁴ “What do you want with us, Jesus of Nazareth? **Have you come to destroy us?** I know who you are—the Holy One of God!”

Mark 5:6-8 ^{NIV}

When he saw Jesus from a distance, he ran and fell on his knees in front of him. ⁷ He shouted at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? **In God’s name don’t torture me!**”
⁸ For Jesus had said to him, “Come out of this man, you impure spirit!”

Mark 9:25-26a ^{NIV}

When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.”

²⁶ The **spirit shrieked**, convulsed him violently and came out.



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Mark 15:31-33 ^{NIV}

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What seemed to be happening as Jesus of Nazareth hung in agony on the cross was that the “rulers and authorities” were celebrating their triumph over him, having stripped him of his clothes and held him up to public contempt. No, once you learn the meaning of the gospel you have to see everything inside out... When Jesus died, the “powers” lost their power. They can still rage and shout, but the power of Jesus is stronger. And it is the power of forgiveness.

-N.T. Wright, *The Day the Revolution Began*



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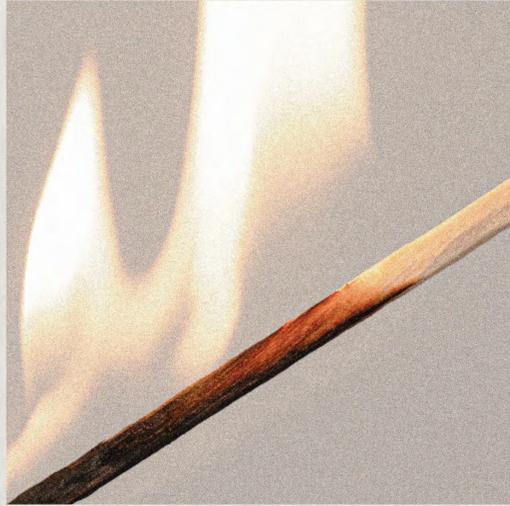
The Power of the Cross

Mark 6:49b-51a ^{NIV}

They cried out, ⁵⁰ because they all saw him and were terrified.

Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." ⁵¹ Then he climbed into the boat with them, and the wind died down.





In this story, Jesus identifies with the human creature all the way down, even sharing in shame as he hangs on a Roman cross. In this moment, he is the one who simultaneously scorns and bears our shame. By penetrating even these dark recesses of the human story, Christ brings the love of God to bear on a shame-filled humanity and heals us.

-Joshua M. McNall, *The Mosaic of Atonement*



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Mark 15:39 ^{NIV}

And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!"

