

16. Mark 15:22 – 16:20



Surrender into Love

BOOK TWO

THE GOSPEL OF JESUS THE SON OF GOD

PART SIX : THE PASSION NARRATIVE (continued)

Mark 15:22-47

Mark 15:22-24

Then they bring Jesus to the place called Golgotha
(which means the place of a skull). (Latin 'Calvaria')

And they tried to offer him wine mixed with myrrh; (Proverbs 31:6-7)
but he did not take it.

And they crucify him, (only John mentions nails) and divide his clothes
among them, casting lots to decide what each should take.

'They divide my clothes among themselves,
and for my robe they cast lots' (Psalm 22:18).

Mark 15:25-27

It was mid-morning when they crucified him.

The inscription of the charge against him read, “The King of the Jews.”

Jesus Nazarenus Rex Iudeorum (John 19:19)

And with him they crucify two bandits,
one on his right and one on his left.

Some ancient manuscripts include Mark 15:28

and the scripture was fulfilled which says,

‘and he was considered to be among the lawless’ (Isaiah 53:12).

Mark 15:29-32

Those who passed by were deriding him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, (14:57-59) save yourself, (8:34-35) and come down from the cross!”

In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.”



Those who were crucified with him also were taunting him.

‘All who see me mock at me, they make mouths at me, they shake their heads’ (Psalm 22:7).

Mark 15:33

When it was noon, darkness came over the whole land until mid-afternoon. (Exodus 10:21, the 9th plague: Ra!)

Virgil says that the sun “expressed mercy for Rome when Caesar was killed; he hid his shining head in gloom and the impious age feared eternal night” (Georgics 1.468).

‘On that day, says the Lord God, the sun will set at midday, and the light will grow dark upon the land at daytime’(Amos 8:9).

Mark 15:34-37

In the middle of the afternoon

Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?”

(Other examples of Aramaic: 5:41; 7:34; 14:36)

“My God, my God, why have you forsaken me?” (Psalm 22:1)

When some of the bystanders heard it, they were saying,

“Listen, he is calling for Elijah.”

And someone ran, filled a sponge with sour wine, (Psalm 69:17-21)

put it on a stick, and gave it to him to drink, saying,

“Wait, let us see whether Elijah will come to take him down.”

Then Jesus gave a loud cry and breathed his last (ἐξέπνευσεν)

My God, my God, why have you forsaken me? (Mark 15:34; Psalm 22:1)

‘This man is calling on Elijah’ (Mark 15:35)

Since my mother bore me *you are my God*’ (Psalm 22:10).

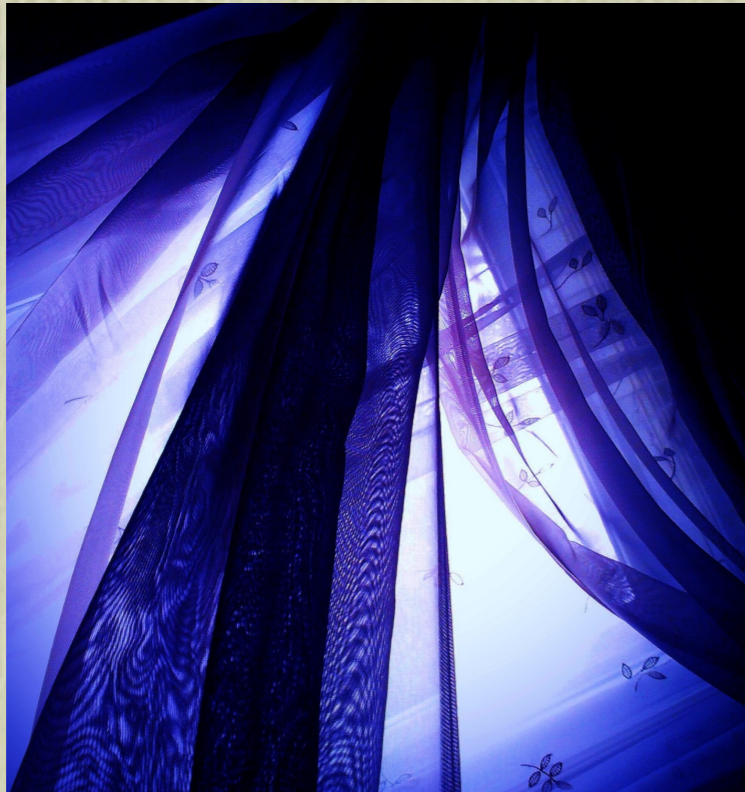
אֱלֹהֵי אֶתָּה

אֱלֹהֵי אֶתָּה Elijah, Come!

Mark 15:38

(compare Baptism 1:10)

At that moment the curtain of the temple was torn in two,
from top to bottom. (Hebrews 10:19-20).



Mark 15:39

Now when the centurion, who stood facing him, saw how he died, he said, “Truly this man was God’s Son!”



Mark 1:1

1Corinthians 1:22-25

‘Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.



Hans Urs Von Balthasar

The one who embraces the cross is always alone, looking up at one who is not looking down, but who is in turn looking up towards the God who seems to have forsaken them both. He shares our feeling of being abandoned, and offers us with himself to the Father. Those words he spoke – that the Father should forgive them; that his soul is commended to God; that his companion in death should share paradise with him; that our mother is his mother; that he thirsts; that, truly, all has been accomplished – those words have meaning only because he knows what it feels like to be abandoned and to continue to trust. Many stand around; some with magnificent gesture, some alert, waiting, speculating, all sensing that something may happen yet which concerns them. Because there is one unanswered question here: Is God ultimately revealed? If Yes, it must be God's love which makes him cry out with us to the one he cannot see, 'But why? Why have you forsaken me?' Let that be God's question to you!



Jesus gave a loud cry and breathed his last.
The temple curtain was rent.

When the centurion, who stood facing him,
saw how he died, he said:

“Truly, this man was God’s Son!”(15:37-39).

‘The beginning of the gospel of Jesus
the Christ, the Son of God’ (1:1).

‘The heavens were rent’(1:10; Isaiah 64:1).

‘You are my Beloved Son’(1:11).

‘This is my Beloved Son. Listen to him’(9:7).

Yom Kippur



To whole world

Mark 15:40-41

There were also women looking on (θεωρω) from a distance;
among them were Mary Magdalene (first mention)
and Mary the mother of James the younger and of Joses,
(Jesus' 'brothers; Mark 6:3)
and Salome

Matthew 'Many women were also there looking on from a distance, among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Luke 'All his acquaintances, including the women who had followed Jesus from Galilee stood at a distance watching.'

These used to follow him and were ministering to him (1:31; 9:35; 10:43)
when he was in Galilee;
and there were many other women
who had come up with him to Jerusalem.

Mark 15:42-45

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

Deuteronomy 21:22-23

‘When someone is convicted of a crime punishable by death and is executed, and you hang him on a tree, his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God’s curse. You must not defile the land that YHWH your God is giving you for possession.’

Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph.

Mark 15:46-47

Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth (σινδων; see 14:51-52), and laid it in a tomb (1Cor 15:4) that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses (= Matthew) saw where the body was laid. (Luke: 'the women')

Giotto



Joseph is willing to stand apart from the other members of the Jewish Council. In burying Jesus' body he incurs ritual defilement, and will not be able to celebrate the Passover. He has waited expectantly for the kingdom of God, and he has seen it in the self-giving love of the Servant-Messiah. He chooses to risk everything to go with Jesus, and so is a symbol for all those of Jesus' own people who would recognise Jesus as their Messiah. The Sabbath is beginning, the day on which God rests, having completed his creating. We have a foretaste of the new creation in Jesus' preaching and in his healing ministry. Now, as the women prepare the spices for a proper ritual burial, we wait in silence, wondering what the dawning of a new day will reveal.

THE TOMB AND THE PROMISE



Mark 16

Jesus' death marked for him, as it does for us all, the end of the only kind of existence of which we human beings have direct sensory experience.

From the beginning of recorded time, however, we find an expectation that death marks a horizon but not an end of our existence (see Egypt).

We have already seen that there was a difference of opinion among Jesus' contemporaries concerning life after death (e.g., the Sadducees 12:18).

Jesus himself believed that beyond the grave we would experience life, that is to say communion with God. His belief was based on a conviction which he had about God who, having given life, would not withdraw the gift.

‘the God of the living, not the dead’

The fierce opposition which Jesus encountered led him to warn his followers of the death that was surely awaiting him in Jerusalem.

However, he did not fail to share with them also his trust that God would raise him to life

‘after three days’.

That Jesus was, indeed, raised to life by God
is at the very centre of Christian belief.
This is clear from the whole of the New Testament

Paul is also clear that:

‘Eye has not seen, nor ear heard,
nor has the human heart conceived
what God has prepared for those who love God’(1Corinthians 2:9).

Having stressed that belief in the resurrection of Jesus, and so belief that this is what God has in store for us is essential to Christian belief, Paul goes on to assert:

1Corinthians 15:35-38, 42-44

‘But someone will ask, “How are the dead raised? With what kind of body do they come?” That is a foolish question! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be ... God gives a body as he has chosen, and to each kind of seed its own body ... So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.’

When we read the accounts of the post-crucifixion experiences of Jesus' disciples, we are not reading accurate descriptions of events. Rather we are reading dramatic accounts of experiences: accounts which include the meaning these experiences had for Jesus' disciples, and the meaning these experiences came to have in the life of the Christian communities.

Mark 16:1-5

When the sabbath was over, Mary Magdalene,
and Mary the mother of James, and Salome (15:40)
bought spices (ἀρώμα), so that they might go and anoint him.

(Matthew: 'Mary Magdalene and the other Mary')

Luke: 'Mary Magdalene, Joanna, Mary the mother of James and the other women')

And very early on the first day of the week,
when the sun had risen, they went to the tomb.

They were saying to one another, "Who will roll away the stone
for us from the entrance to the tomb?"

Looking up, they see that the stone,
which was very large, has already been rolled back.

Entering the tomb, they saw a young man,
dressed in a white robe, sitting on the right side;
and they were alarmed.

Mark 16:6-8

But he says to them, “Do not be alarmed;
you are looking for Jesus of Nazareth, who was crucified.
He has been raised; he is not here.
Look, there is the place they laid him.

But go, tell his disciples and **Peter** that he is going ahead of you
to Galilee; there you will see him, just as he told you.” (14:28)

Going out, they fled from the tomb,
for terror and amazement had seized them;
and they said nothing to anyone, for they were afraid.

APPENDIX

Mark 16:9-20

Mark 16:9-11

see John 20:1,11-18

Now after he rose early on the first day of the week,
he appeared first to Mary Magdalene, (15:40,47; 16:1)
from whom he had cast out seven demons. (see Luke 8:12)

She went out and told those who had been with him,
while they were mourning and weeping.

But when they heard that he was alive and had been seen by her,
they would not believe it.



Mark 16:12-13

see Luke 24:13-35

After this he appeared in another form to two of them,
as they were walking into the country.
And they went back and told the rest,
but they did not believe them.



Mark 16:14

see Luke 24:36-53

Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.



Mark 16:15-16

see Luke 24:36-53

And he said to them, “Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptised will be saved; but the one who refuses to believe will be condemned.



Mark 16:17-18

And these signs will accompany those who believe:

by using my name they will cast out demons; (6:7, 13; Acts 5:16; 8:7; 16:8)

they will speak in new tongues; (1Cor 12:10,28,30; 13:1,8; 14:2-40)
(Acts 2:4,11; 10:46; 19:6)

they will pick up snakes in their hands,
and if they drink any deadly thing, it will not hurt them;

(Luke 10:19-20; Acts 28:3-5; Isaiah 11:8-9)

they will lay their hands on the sick, and they will recover.” (6:13)

Paul: Romans 15:18-19; Acts 14:3; 2Corinthians 12:12; 1Corinthians 14:22-23.

John 14:10-12

Mark 16:19-20

So then the Lord Jesus, after he had spoken to them,
was taken up into heaven (Acts 1:2,11,22; 1 Timothy 3:16)
and sat down at the right hand of God. (12:36)

And they went out and proclaimed the good news everywhere,
while the Lord worked with them
and confirmed the message by the signs that accompanied it.