# **King Jesus (Part 3): Victory**

Mark 15:33–41

# Instructions

• Will you take your Bibles and turn to [Mark 15:33–41](https://ref.ly/logosref/Bible.Mk15.33-41)?

• Please search the Scriptures with us. We’re in the New Testament, which is in the last quarter of the Bible. Don’t be afraid to use your index.

• If you don’t have a Bible but have a smartphone, you can download the Y-O-U Version Bible App. Once you download it, you can go to the “More” tab, tap “Events,” and find Mt. Carmel Baptist Church, and you can see the Scripture, notes, quotes, and references.

# Context

A crucified person—so far from being chosen, anointed, and sent by God—was understood to be cursed by God. A suffering Son of God was seen by Jews as a contradiction in terms, by Greeks as foolishness. To proclaim the crucified Jesus as God’s Son, universal Lord, and coming Judge of the world was “sheer folly” (1 Cor 1:18). The extreme dishonor of his death by crucifixion counted against any such claims.

# The Question

What was Jesus’ victory?

# Bible Verse

**Mark 15:33–41 CSB**

When it was noon, darkness came over the whole land until three in the afternoon.

And at three Jesus cried out with a loud voice, **“Eloi, Eloi, lemá sabachtháni?”** which is translated, “**My God, my God, why have you abandoned me?**”

When some of those standing there heard this, they said, “See, he’s calling for Elijah.”

Someone ran and filled a sponge with sour wine, fixed it on a stick, offered him a drink, and said, “Let’s see if Elijah comes to take him down.”

Jesus let out a loud cry and breathed his last.

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

When the centurion, who was standing opposite him, saw the way he breathed his last, he said, “Truly this man was the Son of God!”

There were also women watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome.

In Galilee these women followed him and took care of him. Many other women had come up with him to Jerusalem.

1. **\_\_\_\_\_\_\_\_\_\_ covers the \_\_\_\_\_\_\_\_\_\_. (33-37)**

# Take-Home Truth

* **\_\_\_\_\_\_\_\_\_\_ took God’s \_\_\_\_\_\_\_\_\_\_ for \_\_\_\_\_.**

Luther, “For we are sinners and thieves, and therefore we are worthy of death and eternal damnation. But Christ took all our sins upon Himself, and for them, He died on the cross” (AE 26:277).

1. **The Temple \_\_\_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_. (38)**
2. **The \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_. (39-41)**

Martin Hengel’s conclusion is verified by all evidence: “A crucified messiah, son of God or God must have seemed a contradiction in terms to anyone, Jew, Greek, Roman or barbarian, asked to believe such a claim, and it will certainly have been thought offensive and foolish.” That the passion and death of Jesus on the Cross evoke the confession of the centurion indicates that he, by divine revelation, has been granted the mystery of the faith in Jesus as the Son of God.

# Pray

“Dear Jesus, I confess I am a sinner and deserve judgment and hell, but I believe You love, came to this earth for me, lived a sinless life, and died on the Cross for my sins. I believe God raised you from the dead to forgive me. Please forgive me, come into my life, and grant me eternal life in You name. Help me to glorify you in all I do. In Jesus’ name, Amen.”

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The Cross is for the Christian imagination and our souls’ health, an object of passionate focus. Paul sees in the crucifixion the revelation of Jesus’ love ([Gal 2:20](https://ref.ly/logosref/Bible.Ga2.20)).

I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.