

JESUS THE KING
Lenten Worship Series – Good Friday
The End
April 19, 2019

WORSHIP SERVICE OUTLINES

Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed.

**[NOTE: This service has 2 narrators (Leader 1 & 2) who lead the service.
 Also, the sermon is interspersed throughout the service.]**

Announcements and Offering

Drama: The Night Light

[*Optional segue]

Leader 1: Even as adults, we can be afraid of the darkness around us – afraid of what we can’t see and afraid of things out of our control. Likewise, the darkness that came at the time of Jesus’ death brought uncertainty to those in and around Jerusalem. Darkness in the hearts of those who sought his death. Darkness in the betrayal and denying of Jesus. Physical darkness at the time of Jesus’ death. Nobody could see what was really coming.

SB#1 – A mighty fortress is our God	TB-605 – Ein’ feste Burg	HTD3-T10 (4 vs.)
Additional Optional Songs		
HC#71 – Power in the Blood SB#451 – Would you be free from your burden of sin?	HC-71 TB-945 – Wonder-working power	HCD6-T11 No CD
HC#93 – Holy, Holy, Holy SB#31 – Holy, holy, holy, Lord God Almighty!	HC-93 TB-771 – Nicaea	HCD8-T13 HTD2-T6 (4 vs.)
HC#105 – How Marvelous! SB#466 – I stand amazed in the presence	HC-105 TB-769 – My Savior’s love	HCD9-T15 HTD10-T8 (4 vs.)
HC#149 – In Christ Alone SB#861 – In Christ alone	HC-149 TB-132 – same	HCD13-T19 No CD
HC#162 – The Power of the Cross	HC-162	HCD15-T12

HC#164 – Before the Throne of God Above	HC-164	HCD15-T14
SB#243 – Before the throne of God above	TB-52 – same	No CD
HC#184 – Behold the Lamb	HC-184	HCD17-T14
SB#160 – Behold! Behold the Lamb of God	TB-290 – Behold the Lamb	No CD
HC#248 – Amazing Grace (My Chains Are Gone)	HC-248	HCD23-T18
HC#251 – Praise to the Lord, the Almighty	HC-251	HCD24-T11
SB#56 – Praise to the Lord, the Almighty	TB-735 – Lobe den Herren	HTD4-T11 (4 vs.)
HC#266 – This Is Amazing Grace	HC-266	HCD25-T16
SB#167 – Hail, Thou once despised Jesus	TB-370 – Hyfrydol	HTD1-T14 (3 vs.)
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)
SB#242 – Arise, my soul, arise	TB-200 – Darwalls	HTD1-T7 (3 vs.)
SB#421 – Have you been to Jesus for the cleansing power?	TB-557 – Are you washed?	HTD7-T2 (3 vs.)

Leader 1: ¹ My God, my God, why have you forsaken me?
 Why are you so far from saving me,
 so far from my cries of anguish?

² My God, I cry out by day, but you do not answer,
 by night, but I find no rest.

³ Yet you are enthroned as the Holy One;
 you are the one Israel praises.

⁴ In you our ancestors put their trust;
 they trusted and you delivered them.

⁵ To you they cried out and were saved;
 in you they trusted and were not put to shame.

⁶ But I am a worm and not a man,
 scorned by everyone, despised by the people.

⁷ All who see me mock me;
 they hurl insults, shaking their heads.

⁸ “He trusts in the LORD,” they say,
 “let the LORD rescue him.
 Let him deliver him,
 since he delights in him.”

¹⁴ I am poured out like water,
 and all my bones are out of joint.
 My heart has turned to wax;
 it has melted within me.

¹⁵ My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.

¹⁶ Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.

¹⁷ All my bones are on display;
people stare and gloat over me.

¹⁸ They divide my clothes among them
and cast lots for my garment.

Psalm 22:1-8, 14-18 (NIV)

Leader 2: King David penned these dark words of pain and despair. If you reflect on these words, you will find in them a sense of complete abandonment and hopelessness. These are pain-filled words, spoken through great physical torment. We hear a cry of social anguish through the sense of being closed off and rejected by people. The greatest expression of torment however, is in the sense of being forsaken—abandoned, and cut off from God. We don't know what situation caused David to experience these deep emotions. If you look at the totality of his life, there could be many choices.

Leader 1: Perhaps you found these words somewhat familiar, though caught off guard and surprised by David's authorship. Yes, Jesus borrows these opening words as He experiences the horrors of His crucifixion. In quoting the first line, His hearers would immediately begin to rehearse the entirety of the Psalm. What Jesus could not do with His voice on the cross, they would complete from memory.

Leader 2: The theme of darkness is so skillfully woven into the 14th and 15th chapters of Mark's Gospel that it sets the tone and atmosphere without calling much attention to itself. Yet, darkness inescapably pervades and colors the story. In Scripture, darkness often symbolizes judgment. As we explore how Mark weaves this theme into a now familiar story, we just might discover similar darkness within our own lives.

(From *Sermon - Introduction*)

HC#12 – Lord, Make Calvary Real to Me SB#182 – Lord, make Calvary real to me	HC-12 TB-741 – same	HCD1B-T12 No CD
Additional Optional Songs		
HC#54 – In Moments Like These	HC-54	HCD4-T14
HC#94 – Lamb of God	HC-94	HCD8-T14
HC#102 – Whiter Than the Snow SB#736 – Tell me what to do to be pure	HC-102 TB-932 – same	HCD9-T12 HTD9-T19 (3 vs.)
HC#123 – Shine on Us	HC-123	HCD11-T13

HC#127 – How Deep the Father’s Love for Us	HC-127	HCD11-T17
SB#32 – How deep the Father’s love for us	TB-663 – same	No CD
HC#139 – There Is a Message	HC-139	HCD12-T19
SB#439 – There is a message	TB-879 – same	No CD
HC#226 – I Worship You	HC-226	HCD21-T16
HC#253 – Jesus Paid It All	HC-253	HCD24-T13
HC#258 – He Sought Me	HC-258	HCD24-T18
SB#895 – The Savior sought and found me	TB-783 – O what a wonderful day	HTD10-T10 (3 vs.)
SB#453 – Amazing grace! how sweet the sound	TB-57 – Amazing Grace!	HTD3-T2 (4 vs.)

Gethsemane

Leader 2: *³² They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” ³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled. ³⁴ “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”*

All: *³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”*

Leader 1: *³⁷ Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Couldn’t you keep watch for one hour? ³⁸ Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”*

All: *³⁹ Once more he went away and prayed the same thing. ⁴⁰ When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.*

Leader 2: *⁴¹ Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. ⁴² Rise! Let us go! Here comes my betrayer!”*

Mark 14:32-42 (NIV)

Leader 1: Here Jesus, just before his execution, opens his heart to his disciples, opens his heart to God, opens his heart to the readers of Mark’s Gospel, and lays bare his struggles, his agony, his fears about facing death. He turns to God and pleads, “Is there a way this cup can be taken from me? Is there any way I can be let off the hook? Is there any way I can get out of this mission?” Up to this point Jesus has been completely in control. Nothing seems to have surprised him so far. Jesus always knows what’s going on: Nothing seems to jar him. But all of a sudden we read that “he began to be deeply distressed.” The Greek word translated “deeply

distressed” actually means “astonished.” Up to this point, Jesus has been totally unflappable. But here, suddenly, something he sees, something he realizes, something he experiences, stuns the eternal Son of God.

(*Jesus the King*, p.190)

SB#179 – King of my life, I crown Thee now	TB-89 – Lead me to Calvary	HTD9-T8 (4 vs.)
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Jesus before the Sanhedrin

Leader 1: *⁵³ They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. ⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.*

All: *⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. ⁵⁶ Many testified falsely against him, but their statements did not agree. ⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ “We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’” ⁵⁹ Yet even then their testimony did not agree.*

Mark 14:53-59 (NIV)

Leader 2: There’s nothing more dramatic than to be on trial for your life, and no more dramatic moment in a trial than when the defendant is called to testify on the witness stand. And perhaps there’s never been a more dramatic and shocking testimony given on a witness stand than the one Jesus Christ gave during his trial. Mark continues:

All: *⁶⁰ Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”*

Mark 14:60-61 (NIV)

Leader 2: By saying “*I am*,” Jesus claims to be the Messiah, the promised one. However, we should remember that, in general, the Jews did not expect the Christ to be literally divine. Therefore, Jesus goes on to amplify the meaning of the label *Messiah* by identifying himself as the *Son of Man* and also by saying he will sit at the right hand of God.

All: *⁶² “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”*

Leader 1: *⁶³ The high priest tore his clothes. “Why do we need any more witnesses?” he asked. ⁶⁴ “You have heard the blasphemy. What do you think?”*

All: *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 14:62-65 (NIV)

Leader 1: The high priest rips his own garments apart, a sign of the greatest possible outrage, horror, and grief. And then the whole trial deteriorates. In fact it’s no longer a trial; it’s a riot. The jurors and judges begin to spit on him and beat him. In the middle of the trial, they go absolutely berserk. He is instantly convicted of blasphemy and condemned as worthy of death.

Leader 2: But the court of the Sanhedrin did not have the power to pass this death sentence. It was empowered to judge many cases, but capital cases need the confirmation of the Roman procurator. As soon as they are able, the Sanhedrin hands Jesus over to Pilate, the governor appointed by Rome, so that he can put Jesus to death.

(Jesus the King, pp. 212-215)

Sermon – Point I – *Jesus’ response to the darkness of human judgment.*

We know from placing all the Gospels together that Jesus’ arrest in the garden takes place under the cover of darkness. The evening meal is over. Jesus has delivered His last message to the disciples. They sing a hymn, leave the borrowed room, and walk toward the Mount of Olives, to the Garden of Gethsemane. The exact time marker, however, remains unknown. After a period of anguished prayer in Gethsemane, with all the disciples sleeping off their supper, Jesus wakes them. Out of the shadows of darkness, Judas and an armed crowd sent from the religious leaders approach and arrest Jesus. In Luke’s Gospel, Jesus’ response to the arresting party begins to unfold the theme of darkness. Jesus says to the rowdy crowd, *“This is your hour, when darkness reigns”* (Luke 22:53, NIV).

The crowd delivers Jesus to the home of the high priest (verse 54), and not the Hall of Hewn Stone in the Temple, where a hastily called meeting of the Sanhedrin, the Jewish ruling council takes place. In doing so, the high priest leads the others in breaking many of its own rules of conduct. Proceedings of the Sanhedrin were never to take place at night. Meetings were also never to occur during any of the great feasts of Israel. Full Passover preparation is in full swing during this meeting. Witnesses were supposed to appear and testify one by one, so that their words could be properly vetted. Complete agreement between witnesses was required. The verdict was to be established by polling each member individually, from youngest to oldest. If found guilty and punishable by death, a night must pass between the verdict and carrying out the sentence. The Sanhedrin in its haste to arraign and then eliminate Jesus broke rule after rule. (Barclay, *Daily Study Bible*, 1956, 367-368.) This was truly an hour where human darkness reigned!

Listen again to Mark’s recording of the events in the Sanhedrin.

⁵³ *They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. [. . .]*

⁵⁵ *The chief priests and the whole Sanhedrin were looking for evidence against*

Jesus so that they could put him to death, but they did not find any. ⁵⁶ Many testified falsely against him, but their statements did not agree.

⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ “We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’” ⁵⁹ Yet even then their testimony did not agree.

⁶⁰ Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?”

Mark 14:53-60 (NIV)

In the face of such flagrant disregard for established rules of conduct, Jesus is strangely silent. Mark records, “*But Jesus remained silent and gave no answer*” (61). As man after man makes false accusation resulting in argument and fighting, Jesus offers no correction.

The high priest takes over the questioning, another clear violation of the rules of conduct. Mark continues:

^{61b} “Again the high priest asked him, ‘Are you the Messiah, the Son of the Blessed One?’

⁶² “‘I am,’ said Jesus. ‘And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.’”

Mark 14:61b-62 (NIV)

Timothy Keller is helpful for our understanding of Jesus’ message to the Sanhedrin. “By saying ‘*I am,*’ Jesus claims to be the Messiah, the promised one. [. . .] “. . . Jesus goes on to amplify the meaning of the label *Messiah* by identifying himself as the *Son of Man* and also by saying he will sit at the right hand of God” (*Jesus the King*, 213).

Keller continues,

Of all the things Jesus could have said—and there are so many texts, themes, images, metaphors, and passages of the Hebrew Scriptures that he could have used to tell who he was—he specifically says he’s the judge. By his choice of text, Jesus is deliberately forcing us to see the paradox. There’s been an enormous reversal. He is the judge over the entire world, being judged by the world. He should be in the judgment seat, and we should be in the dock, in chains. Everything is turned upside down (214).

In response to the darkness of human judgment, Jesus is first silent, then calm and direct in speaking the truth. Jesus is not afraid of the Sanhedrin. He is filled with courage and confidence. He responds to the Sanhedrin’s darkness with absolute truth. In the end, the Sanhedrin has what it wants, a charge worthy of death—blasphemy. In the end, Jesus stands firmly in His Father’s plan, which will soon result in his death.

(From *Sermon – Point I*)

HC#127 – How Deep the Father’s Love for Us	HC-127	HCD11-T17
SB#32 – How deep the Father’s love for us	TB-663 – same	No CD
Additional Optional Songs		

HC#23 – Such Love SB#199 – Such love, pure as the whitest snow	HC-23 TB-845 – same	HCD2A-T13 No CD
HC#54 – In Moments Like These	HC-54	HCD4-T14
HC#94 – Lamb of God	HC-94	HCD8-T14
HC#136 – We All Bow Down	HC-136	HCD12-T16
HC#162 – The Power of the Cross	HC-162	HCD15-T12
HC#226 – I Worship You	HC-226	HCD21-T16
HC#253 – Jesus Paid It All	HC-253	HCD24-T13

Peter Disowns Jesus

Leader 1: While Jesus is facing the attack of the Sanhedrin, Peter is also on trial outside the residence, warming himself by the fire, facing his own accusers. Mark helps us to see that these two “trials” are taking place at the very same time.

Leader 2: *⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire” (Mark 14:54, NIV).* Mark continues to record Peter’s trial several verses later.

All: *⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she looked closely at him.*

Women: *“You also were with that Nazarene, Jesus,” she said.*

Men: *⁶⁸ But he denied it. “I don’t know or understand what you’re talking about,” he said, and went out into the entryway.*

Leader 2: *⁶⁹ When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.” ⁷⁰ Again he denied it. After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.”*

All: *⁷¹ He began to call down curses, and he swore to them, “I don’t know this man you’re talking about.”*

Leader 1: *⁷² Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice you will disown me three times.” And he broke down and wept.*

Mark 14:66-72 (NIV)

Sermon – Point II – *Peter’s dark response to the accusation of personal discipleship.*

Before we are too quick to pass judgment on Peter’s dark response to the accusation against his discipleship, we must note he is the only one of the disciples in the courtyard. Everyone else has fled for his or her very life. Peter remains resolute in following Jesus, perhaps to

fulfill the promise spoken earlier in Mark 14:29: “. . . *Even if all fall away, I will not.*” What Peter quickly learns, however, is that following Jesus must mean more than physical presence. Following Jesus as a true disciple requires courage and strength beyond his current capacity.

Peter’s accuser has no power or authority; she is a powerless servant girl. She has the capacity to make him uncomfortable, but nothing more. She makes statements, but without hostility or anger. In response to her questioning, Peter denies understanding her question or knowing of whom she is referencing. He moves away from the inner court, moves away from Jesus, and takes shelter in the outer court. Immediately, Peter hears the warning of a crowing rooster. His response to her challenge is the first of three denials, and shows us the darkness lurking within his own heart.

It is the third accusation which best shows Peter’s heart darkness. A bit of time has passed since the first two accusations by the servant girl. This time, the rowdy crowd notice his Galilean accent, and link Peter to Jesus. This time, Peter faces the possibility of his own arrest, and comes up sputtering curses. Mark writes, “*He began to call down curses, and he swore to them, ‘I don’t know this man you’re talking about’*” (v. 71).

Whether the curses are self-directed or at Jesus, Peter’s denial is now complete. The rooster crows a second time. Jesus had predicted earlier that night, “. . . *today—yes, tonight—before the rooster crows twice you yourself will disown me three times*” (Mark 14:30, NIV). What had seemed earlier in the evening to be a crazy impossibility to Peter crashes and burns around him. The trial Peter has faced ends in denying Jesus in order to save himself. Peter’s only response is to break down and weep. Peter has failed.

(From *Sermon – Point II*)

HC#123 – Shine on Us	HC-123	HCD11-T13
Additional Optional Songs		
HC#98 – Nothing but Thy Blood	HC-98	HCD8-T18
SB#769 – Jesus, see me at Thy feet	TB-289 – Nothing but Thy blood	HTD11-T7 (4 vs.)
HC#136 – We All Bow Down	HC-136	HCD12-T16
HC#226 – I Worship You	HC-226	HCD21-T16
HC#234 – Beneath the Cross	HC-234	HCD22-T14
SB#161 – Beneath the cross of Jesus	TB-574 – Beneath the cross	No CD
HC#236 – Lord, I Need You	HC-236	HCD22-T16
HC#253 – Jesus Paid It All	HC-253	HCD24-T13
SB#178 – Jesus keep me near the cross	TB-238 – Near the cross TB-237 – Healing Stream	HTD2-T5 (3 vs.) HTD5-T8 (3 vs.)

The Crucifixion of Jesus

Leader 2: ²¹ *A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.* ²² *They brought Jesus to the place called Golgotha (which means “the place of the skull”).* ²³ *Then they offered him wine mixed with myrrh, but he did not take it.* ²⁴ *And they crucified him. Dividing up his clothes, they cast lots to see what each would get.*

Leader 1: ²⁵ *It was nine in the morning when they crucified him.* ²⁶ *The written notice of the charge against him read: THE KING OF THE JEWS.* ²⁷ *They crucified two rebels with him, one on his right and one on his left.* ^{28]} ²⁹ *Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days,* ³⁰ *come down from the cross and save yourself!”*

Leader 2: ³¹ *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.*

The Death of Jesus

Leader 1: ³³ *At noon, darkness came over the whole land until three in the afternoon.* ³⁴ *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?”).*

Leader 2: ³⁵ *When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”*

Leader 1: ³⁶ *Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.*

Leader 2: ³⁷ *With a loud cry, Jesus breathed his last.*

Leader 1: ³⁸ *The curtain of the temple was torn in two from top to bottom.* ³⁹ *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!”*

Mark 15:21-39 (NIV)

SB#208 – When I survey the wondrous cross	Old TB-11 – Boston HC-94 – Lamb of God	HTD1-T4 (4 vs.) HCD8-T14 (use vs. 2 as chorus)
SB#208 (Alternate words and tune)	TB-875 – The wonderful cross	No CD
Additional Optional Songs		
HC#94 – Lamb of God	HC-94	HCD8-T14

HC#98 – Nothing but Thy Blood	HC-98	HCD8-T18
HC#137 – Worthy Is the Lamb	HC-137	HCD12-T17
HC#162 – The Power of the Cross	HC-162	HCD15-T12
HC#184 – Behold the Lamb	HC-184	HCD17-T14
HC#253 – Jesus Paid It All	HC-253	HCD24-T13
HC#256 – At Your Mercy Seat	HC-256	HCD24-T16
HC#258 – He Sought Me	HC-258	HCD24-T18
SB#190 – O sacred head once wounded	TB-226 – Passion Chorale	No CD

The Beauty of Darkness

Sermon – Point III – *The centurion’s response to the darkness of Jesus’ death.*

Jesus’ crucifixion begins at 9:00, following an earlier morning trial before Pilate and consequent beatings and torture. Mark spares us any of the more gruesome details of the actual crucifixion. He simply writes,

²² *They brought Jesus to the place called Golgotha (which means “the place of the skull”).* ²³ *Then they offered him wine mixed with myrrh, but he did not take it.* ²⁴ *And they crucified him. Dividing up his clothes, they cast lots to see what each would get.*

²⁵ *It was nine in the morning when they crucified him.* ²⁶ *The written notice of the charge against him read: THE KING OF THE JEWS.*

Mark 15:22-26 (NIV)

Hurled mocking words and insults swirl around Jesus from those who pass by as He hangs on the cross. The echoes of the trumped up charges from the Sanhedrin trial are on their lips. They taunt Him to miraculously come down from the cross in order to save himself. Not to be outdone by the ignorant crowds, the religious leaders join in with their own verbal abuse and taunts. *“He saved others,” they said, “but he can’t save himself! Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe”* (15:31-32, NIV). In Mark’s Gospel, even the two insurrectionists on either side “heap insults on him.” No comfort for Jesus is present in Mark’s account.

After three hours of struggling to breathe on the cross, darkness envelops the land. Mark writes, *“At noon, darkness came over the whole land until three in the afternoon. 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?’)”* (15:33-34, NIV).

Remember, darkness in Scripture is often a sign of God’s judgment, as it is here. This darkness is the hand of God at work. Please do not be tempted to brush the darkness away as a solar eclipse. That is impossible, as Passover must occur at a full moon, and Passover is the next day. Please do not be tempted to believe the darkness is a sandstorm blown up. Passover occurs at the wet, rainy season when dust and sand cannot blow. This darkness is supernatural, from God.

After three hours of darkness, Jesus cries out in a loud voice, *“‘Eloi, Eloi, lema sabachthani?’*

(which means ‘My God, my God, why have you forsaken me?’)” Being judged at this time is our sin—the sin of the whole world—that Jesus willingly accepts and bears. Keller writes:

Jesus, the Maker of the world was being unmade. Why? Jesus was experiencing our judgment day. [. . .] It wasn’t a rhetorical question. And the answer is: for you, for me, for us. Jesus was forsaken by God so that we would never have to be. The judgment that should have fallen on us fell instead on Jesus (*Jesus the King*, 221).

Jesus utters one last cry, and dies. It’s three o’clock, and the darkness lifts. God’s judgment is complete.

Mark records two events occurring at the moment of Jesus’ death. Both of these events show that more than the physical darkness has receded. Both reveal that access to God is now open and available for all. Listen to Mark describe both of these events.

“The curtain of the temple was torn in two from top to bottom. 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!’” (15:38-39, NIV)!

The temple curtain referenced was most likely the one separating the Holy Place from the Holy of Holies. This curtain was 80 feet tall, and about as thick as a wall. It stood to separate the presence of God in His glory from the sight of sinful humans. Mark reports that the curtain is supernaturally torn from top to bottom. Just as the darkness, the torn curtain represents the hand of God at work. No longer is there a need for separation between the people and God. Sin’s awful and tremendous price has been paid. All may freely come to God through Jesus.

In order to underscore this point a second time, the centurion responds to the darkness of Jesus’ death with a radical statement of faith. “Surely this man was the Son of God!” In his Roman culture, the only one referred to as “son of God” was the Emperor. To make any other assertion was punishable by the same death the centurion had just meted out and witnessed. For the centurion, witnessing the darkness has produced profound faith. This is even more telling. In all Mark’s Gospel, only the Roman centurion utters the truth! “Surely this man was the Son of God!”

The religious leaders, who knew God’s Word by heart and studied it hours on end were so influenced by their own jealousy and fear that they were filled with the darkness of unbelief. Jesus could never be who He claimed to be. Peter, afraid for his life, allowed the darkness to momentarily overcome his personal discipleship and faith in Jesus. His response shows that even people of faith can relapse and react with darkness.

What does all this have to do with us? What part do we have in the story? Timothy Keller offers a helpful link from the Biblical text to where we live.

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How are you responding right now to Jesus’ death? With determined unbelief? With fear that association with Jesus may be too costly a venture? With absolute astonishment and faith? The choice of response is entirely yours. How will you decide? How will you choose to live the remainder of your life in response to Jesus?

(From *Sermon – Point III*)

HC#160 – I Surrender	HC-160	HCD14-T20
Additional Optional Songs		
HC#77 – Change My Heart, O God	HC-77	HCD6-T17
SB#409 – Change my heart, O God	TB-584 – same	No CD
HC#98 – Nothing but Thy Blood	HC-98	HCD8-T18
HC#156 – Enter In	HC-156	HCD14-T16
HC#219 – King of Kings, Majesty	HC-219	HCD20-T19
SB#376 – King of kings, majesty	TB-722 – same	No CD
HC#223 – All Glory Be to Christ	HC-223	HCD21-T13
HC#256 – At Your Mercy Seat	HC-256	HCD24-T16
HC#258 – He Sought Me	HC-258	HCD24-T18

HC#137 – Worthy Is the Lamb	HC-137	HCD12-T17
SB#201 – Thank You for the cross, Lord	TB-947 – same	No CD
Additional Optional Songs		
HC#128 – My Tribute	HC-128	HCD11-T18
HC#149 – In Christ Alone	HC-149	HCD13-T19
SB#861 – In Christ alone	TB-132 – same	No CD
SB#167 – Hail, Thou once despised Jesus	TB-370 – Hyfrydol	HTD1-T14 (3 vs.)
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)
SB#242 – Arise, my soul, arise	TB-200 – Darwalls	HTD1-T7 (3 vs.)
SB#421 – Have you been to Jesus for the cleansing power?	TB-557 – Are you washed?	HTD7-T2 (3 vs.)

Benediction:

HC#161 – My Great Redeemer’s Praise SB#89 – O for a thousand tongues to sing	HC-161 TB-59 – Azmon TB-75 – Grimsby	HCD15-T11 HTD3-T4 (4 vs.) No CD
Additional Optional Songs		
HC#128 – My Tribute	HC-128	HCD11-T18
HC#149 – In Christ Alone SB#861 – In Christ alone	HC-149 TB-132 – same	HCD13-T19 No CD
HC#239 – Fountain/Doxology	HC-239	HCD22-T19
SB#202 – There is a fountain filled with blood	TB-71 – Fountain	No CD
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)

Jesus the King: Understanding the Life and Death of the Son of God by Timothy Keller, 2013; previously published as *King’s Cross: The Story of the World in the Life of Jesus*, 2011 (Penguin Books).

Lent 2019 Good Friday	
DRAMA	
The Night Light	
By Martyn Scott Thomas	
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Topic:	The Crucifixion
Scripture:	Mark 15:33-41
Synopsis:	A father tries to calm a child scared of the dark.
Characters:	Jesse – a boy or girl of 6 or 7 (can be played by an older child or adult) Father – steady and calming
Props/Costumes:	A couple of chairs or a bench to simulate a bed, a night stand, a lamp, a blanket, and a pillow.
Setting:	Jesse's bedroom.
Running time:	4 minutes

[*Father kneeling next to Jesse, holding hands.*]

Father: [*praying with Jesse*] Now I lay me, down to sleep, I pray the Lord my soul to keep. And if I die before I wake, I pray the Lord my soul to take.

Jesse: God bless Mommy, Daddy, Grandma, Grandpa, Sam, Jennifer, Spot, Muffin, and Goldie the fish.

Both: In Jesus' name, amen.

Father: [*kisses Jesse on forehead, stands*] Good night, sleep tight.

Jesse: [*interrupting*] Don't say the next part.

Father: Okay, I won't.

Jesse: Thanks, Daddy.

Father: Lights out now. [*turns to exit*]

Jesse: [*protesting*] No! Can't you leave it on?

Father: It's time for bed and that means we turn the light off.

Jesse: But I promise I'll go right to sleep.

Father: You've never needed the light on before to get to sleep.

Jesse: I know. I just want it on now.

Father: [*comes back to Jesse, kneels*] Is there a reason you want it on?

Jesse: I just do.

Father: [*inquiring*] Jesse?

Jesse: [*embarrassed*] I'm afraid of the dark.

Father: [*surprised*] Afraid of the dark? You're not afraid of the dark.

Jesse: Yes, I am.

Father: Since when?

Jesse: I just am.

Father: Did something happen today?

Jesse: No.

Father: [*inquiring*] Jesse?

Jesse: Well Sam may have said something about monsters.

Father: There are no such things as monsters. That's just your older brother trying to scare you.

Jesse: Well, it worked.

Father: Where did he say these monsters were?

Jesse: Under my bed.

Father: [*looks under bed*] Nothing down here. Anywhere else?

Jesse: In the closet.

Father: [*walks to 'closet' and looks in*] Nothing here, either.

Jesse: But he said they don't come out until the lights go out.

Father: [*comes back to Jesse, kneels*] Jesse, I'll tell you again, there are no such things as monsters. Would I lie to you?

Jesse: No. But Sam said . . .

Father: Could Sam possibly be lying to you to scare you?

Jesse: *[thinking]* Yeah, I guess so.

Father: *[taking Jesse's hand]* Let me show you something. Close your eyes.

Jesse: *[closes eyes]* Okay.

Father: Now, what do you see?

Jesse: Nothing.

Father: Are you afraid?

Jesse: No.

Father: Why not?

Jesse: Because you're here, holding my hand.

Father: *[lets go of Jesse's hand]* How about now? Are you afraid?

Jesse: No, Daddy. You're still here.

Father: But I'm not holding your hand.

Jesse: But I can hear you and I know you're right here.

Father: What if I leave the light on, but you keep your eyes closed and I leave the room. Would you be scared then?

Jesse: No, because I know you'd be right outside the door.

Father: Open your eyes. *[takes Jesse's hand]* When you close your eyes, it doesn't matter if the light is on or off. Nothing changes.

Jesse: But Sam said . . .

Father: Forget about what Sam said. I think the thing that scares us most about the dark is that we don't know what we're not seeing.

Jesse: Huh?

Father: Since we can't see what's around us, we imagine that there might be other things there.

Jesse: Like monsters?

Father: [*agreeing*] Like monsters. But when you open your eyes, you can see that they really aren't there at all.

Jesse: I get it.

Father: And when I turn out the light, it's the same thing as you closing your eyes. Nothing changes except what you can't see.

Jesse: Thank you, Daddy.

Father: You're welcome, Sweetie. Now close your eyes and I'll turn out the light. [*stands and turns to exit*]

Jesse: Good night, Daddy.

Father: [*kisses Jesse on forehead*] Good night, sleep tight.

Jesse: [*interrupting*] Don't say the next part.

Father: Not a chance. [*turns off 'lamp' and exits*]

[*Blackout*]

**Optional segue*

Even as adults, we can be afraid of the darkness around us – afraid of what we can't see and afraid of things out of our control. Likewise, the darkness that came at the time of Jesus' death brought uncertainty to those in and around Jerusalem. Darkness in the hearts of those who sought his death. Darkness in the betrayal and denying of Jesus. Physical darkness at the time of Jesus' death. Nobody could see what was really coming.

JESUS THE KING:
Understanding the Life and Death of the Son of God
Sermon—Good Friday
The End
April 19, 2019

[NOTE: This sermon has been inserted into the service.]

Title: The End

Scripture: Mark 14:53-15:39

***Jesus the King* (Keller, 2011): Chapter 17**

Introduction

- ¹ My God, my God, why have you forsaken me?
Why are you so far from saving me,
so far from my cries of anguish?
- ² My God, I cry out by day, but you do not answer,
by night, but I find no rest.
- ³ Yet you are enthroned as the Holy One;
you are the one Israel praises.
- ⁴ In you our ancestors put their trust;
they trusted and you delivered them.
- ⁵ To you they cried out and were saved;
in you they trusted and were not put to shame.
- ⁶ But I am a worm and not a man,
scorned by everyone, despised by the people.
- ⁷ All who see me mock me;
they hurl insults, shaking their heads.
- ⁸ “He trusts in the LORD,” they say,
“let the LORD rescue him.
Let him deliver him,
since he delights in him.”
- ¹⁴ I am poured out like water,
and all my bones are out of joint.
My heart has turned to wax;
it has melted within me.
- ¹⁵ My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.
- ¹⁶ Dogs surround me,
a pack of villains encircles me;

they pierce my hands and my feet.
17 All my bones are on display;
people stare and gloat over me.
18 They divide my clothes among them
and cast lots for my garment.

King David penned these dark words of pain and despair. If you reflect on these words, you will find in them a sense of complete abandonment and hopelessness. These are pain-filled words, spoken through great physical torment. We hear a cry of social anguish through the sense of being closed off and rejected by people. The greatest expression of torment however, is in the sense of being forsaken—abandoned, and cut off from God. We don't know what situation caused David to experience these deep emotions. If you look at the totality of his life, there could be many choices.

Perhaps you found these words somewhat familiar, though caught off guard and surprised by David's authorship. Yes, Jesus borrows these opening words as He experiences the horrors of His crucifixion. In quoting the first line, His hearers would immediately begin to rehearse the entirety of the Psalm. What Jesus could not do with His voice on the cross, they would complete from memory.

The theme of darkness is so skillfully woven into the 14th and 15th chapters of Mark's Gospel that it sets the tone and atmosphere without calling much attention to itself. Yet, darkness inescapably pervades and colors the story. In Scripture, darkness often symbolizes judgment. This is especially true in Mark 14 and 15. As we explore how Mark weaves this theme into a now familiar story, we just might discover similar darkness within our own lives.

I. Jesus' response to the darkness of human judgment.

We know from placing all the Gospels together that Jesus' arrest in the garden takes place under the cover of darkness. The evening meal is over. Jesus has delivered His last message to the disciples. They sing a hymn, leave the borrowed room, and walk toward the Mount of Olives, to the Garden of Gethsemane. The exact time marker, however, remains unknown. After a period of anguished prayer in Gethsemane, with all the disciples sleeping off their supper, Jesus wakes them. Out of the shadows of darkness, Judas and an armed crowd sent from the religious leaders approach and arrest Jesus. In Luke's Gospel, Jesus' response to the arresting party begins to unfold the theme of darkness. Jesus says to the rowdy crowd, "*This is your hour, when darkness reigns*" (Luke 22:53, NIV).

The crowd delivers Jesus to the home of the high priest (verse 54), and not the Hall of Hewn Stone in the Temple, where a hastily called meeting of the Sanhedrin, the Jewish ruling council takes place. In doing so, the high priest leads the others in breaking many of its own rules of conduct. Proceedings of the Sanhedrin were never to take place at night. Meetings were also never to occur during any of the great feasts of Israel. Full Passover preparation is in full swing during this meeting. Witnesses were supposed to appear and testify one by one, so that their words could be properly vetted. Complete agreement between witnesses was required. The verdict was to be established by polling each member individually, from youngest to oldest. If

found guilty and punishable by death, a night must pass between the verdict and carrying out the sentence. The Sanhedrin in its haste to arraign and then eliminate Jesus broke rule after rule. (Barclay, *Daily Study Bible*, 1956, 367-368.) This was truly an hour where human darkness reigned!

Listen again to Mark's recording of the events in the Sanhedrin.

⁵³ *They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. [. . .]*

⁵⁵ *The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.* ⁵⁶ *Many testified falsely against him, but their statements did not agree.*

⁵⁷ *Then some stood up and gave this false testimony against him:* ⁵⁸ *"We heard him say, 'I will destroy this temple made with human hands and in three days will build another, not made with hands.'"* ⁵⁹ *Yet even then their testimony did not agree.*

⁶⁰ *Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"*

Mark 14:53-60 (NIV)

In the face of such flagrant disregard for established rules of conduct, Jesus is strangely silent. Mark records, "*But Jesus remained silent and gave no answer*" (61). As man after man makes false accusation resulting in argument and fighting, Jesus offers no correction.

The high priest takes over the questioning, another clear violation of the rules of conduct. Mark continues:

^{61b} *"Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?'*

⁶² *"'I am,' said Jesus. 'And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.'"*

Mark 14:61b-62 (NIV)

Timothy Keller is helpful for our understanding of Jesus' message to the Sanhedrin. "By saying '*I am,*' Jesus claims to be the Messiah, the promised one. [. . .] ". . . Jesus goes on to amplify the meaning of the label *Messiah* by identifying himself as the *Son of Man* and also by saying he will sit at the right hand of God" (*Jesus the King*, 213).

Keller continues,

Of all the things Jesus could have said—and there are so many texts, themes, images, metaphors, and passages of the Hebrew Scriptures that he could have used to tell who he was—he specifically says he's the judge. By his choice of text, Jesus is deliberately forcing us to see the paradox. There's been an enormous reversal. He is the judge over the entire world, being judged by the world. He should be in the judgment seat, and we should be in the dock, in chains. Everything is turned upside down (214).

In response to the darkness of human judgment, Jesus is first silent, then calm and direct in speaking the truth. Jesus is not afraid of the Sanhedrin. He is filled with courage and confidence. He responds to the Sanhedrin's darkness with absolute truth. In the end, the

Sanhedrin has what it wants, a charge worthy of death—blasphemy. In the end, Jesus stands firmly in His Father’s plan, which will soon result in his death.

II. Peter’s dark response to the accusation of personal discipleship.

Before we are too quick to pass judgment on Peter’s dark response to the accusation against his discipleship, we must note he is the only one of the disciples in the courtyard. Everyone else has fled for his or her very life. Peter remains resolute in following Jesus, perhaps to fulfill the promise spoken earlier in Mark 14:29: “. . . *Even if all fall away, I will not.*” What Peter quickly learns, however, is that following Jesus must mean more than physical presence. Following Jesus as a true disciple requires courage and strength beyond his current capacity.

Peter’s accuser has no power or authority; she is a powerless servant girl. She has the capacity to make him uncomfortable, but nothing more. She makes statements, but without hostility or anger. In response to her questioning, Peter denies understanding her question or knowing of whom she is referencing. He moves away from the inner court, moves away from Jesus, and takes shelter in the outer court. Immediately, Peter hears the warning of a crowing rooster. His response to her challenge is the first of three denials, and shows us the darkness lurking within his own heart.

It is the third accusation which best shows Peter’s heart darkness. A bit of time has passed since the first two accusations by the servant girl. This time, the rowdy crowd notice his Galilean accent, and link Peter to Jesus. This time, Peter faces the possibility of his own arrest, and comes up sputtering curses. Mark writes, “*He began to call down curses, and he swore to them, ‘I don’t know this man you’re talking about’*” (v. 71).

Whether the curses are self-directed or at Jesus, Peter’s denial is now complete. The rooster crows a second time. Jesus had predicted earlier that night, “. . . *today—yes, tonight—before the rooster crows twice you yourself will disown me three times*” (Mark 14:30, NIV). What had seemed earlier in the evening to be a crazy impossibility to Peter crashes and burns around him. The trial Peter has faced ends in denying Jesus in order to save himself. Peter’s only response is to break down and weep. Peter has failed.

III. The centurion’s response to the darkness of Jesus’ death.

Jesus’ crucifixion begins at 9:00, following an earlier morning trial before Pilate and consequent beatings and torture. Mark spares us any of the more gruesome details of the actual crucifixion. He simply writes,

²² They brought Jesus to the place called Golgotha (which means “the place of the skull”). ²³ Then they offered him wine mixed with myrrh, but he did not take it. ²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵ It was nine in the morning when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS.

Mark 15:22-26 (NIV)

Hurled mocking words and insults swirl around Jesus from those who pass by as He hangs on the cross. The echoes of the trumped up charges from the Sanhedrin trial are on their lips. They

taunt Him to miraculously come down from the cross in order to save himself. Not to be outdone by the ignorant crowds, the religious leaders join in with their own verbal abuse and taunts. *“He saved others,” they said, “but he can’t save himself! Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe”* (15:31-32, NIV). In Mark’s Gospel, even the two insurrectionists on either side “heap insults on him.” No comfort for Jesus is present in Mark’s account.

After three hours of struggling to breathe on the cross, darkness envelops the land. Mark writes, *“At noon, darkness came over the whole land until three in the afternoon. 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?’)”* (15:33-34, NIV).

Remember, darkness in Scripture is often a sign of God’s judgment, as it is here. This darkness is the hand of God at work. Please do not be tempted to brush the darkness away as a solar eclipse. That is impossible, as Passover must occur at a full moon, and Passover is the next day. Please do not be tempted to believe the darkness is a sandstorm blown up. Passover occurs at the wet, rainy season when dust and sand cannot blow. This darkness is supernatural, from God.

After three hours of darkness, Jesus cries out in a loud voice, *“‘Eloi, Eloi, lema sabachthani?’* (which means ‘My God, my God, why have you forsaken me?’)” Being judged at this time is our sin—the sin of the whole world—that Jesus willingly accepts and bears. Keller writes:

Jesus, the Maker of the world was being unmade. Why? Jesus was experiencing our judgment day. [. . .] It wasn’t a rhetorical question. And the answer is: for you, for me, for us. Jesus was forsaken by God so that we would never have to be. The judgment that should have fallen on us fell instead on Jesus (*Jesus the King*, 221).

Jesus utters one last cry, and dies. It’s three o’clock, and the darkness lifts. God’s judgment is complete.

Mark records two events occurring at the moment of Jesus’ death. Both of these events show that more than the physical darkness has receded. Both reveal that access to God is now open and available for all. Listen to Mark describe both of these events.

“The curtain of the temple was torn in two from top to bottom. 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!’” (15:38-39, NIV)!

The temple curtain referenced was most likely the one separating the Holy Place from the Holy of Holies. This curtain was 80 feet tall, and about as thick as a wall. It stood to separate the presence of God in His glory from the sight of sinful humans. Mark reports that the curtain is supernaturally torn from top to bottom. Just as the darkness, the torn curtain represents the hand of God at work. No longer is there a need for separation between the people and God. Sin’s awful and tremendous price has been paid. All may freely come to God through Jesus.

In order to underscore this point a second time, the centurion responds to the darkness of Jesus’ death with a radical statement of faith. “Surely this man was the Son of God!” In his Roman

culture, the only one referred to as “son of God” was the Emperor. To make any other assertion was punishable by the same death the centurion had just meted out and witnessed. For the centurion, witnessing the darkness has produced profound faith. This is even more telling. In all Mark’s Gospel, only the Roman centurion utters the truth! “Surely this man was the Son of God!”

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