

# ORDER OF SERVICE

April 4 , 2021

Worship in Fellowship  
Worship in Music  
Worship in Baptism  
Worship in Message  
Worship in Giving

**Wayne Braudrick**

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## True Life

*Mark 15:33-16:20*

*Follow Me Series*

Life Change: We testify to true life in Jesus.

### The Roman triumph:

- The victor put on special purple-colored robes and on the Capitoline Hill received a crown taken from the statue of Jupiter Optimus Maximus [best, grandest, top god].
- The crowd cried “Triumpe!” an ancient call based on the Etruscan practice of asking to see a manifestation of the greatest god.
- Certain episodes of the war might be represented in the procession via paintings, inscriptions, or even enactments involving real captives.
- From the temple of Jupiter on the Capitoline Hill, the commander imperator might magnanimously free a prisoner.
- He then sacrificed a sacred offering.
- The victor offered some of his laurel leaf crown and thus finished the cycle which had begun with his oath before he had set off on campaign. He sat down in willing submission to the Senate.

[Thanks to political historian Mark Cartwright and classical historian T.E. Schmidt.]

**Jesus suffers and dies.**

**15:33-41**

**Jesus is buried.**

**15:42-47**

**The angel testifies He is risen.**

**16:1-8**

**His disciples refuse to believe the testimonies.**

**16:9-13**

**The disciples are sent to testify.**

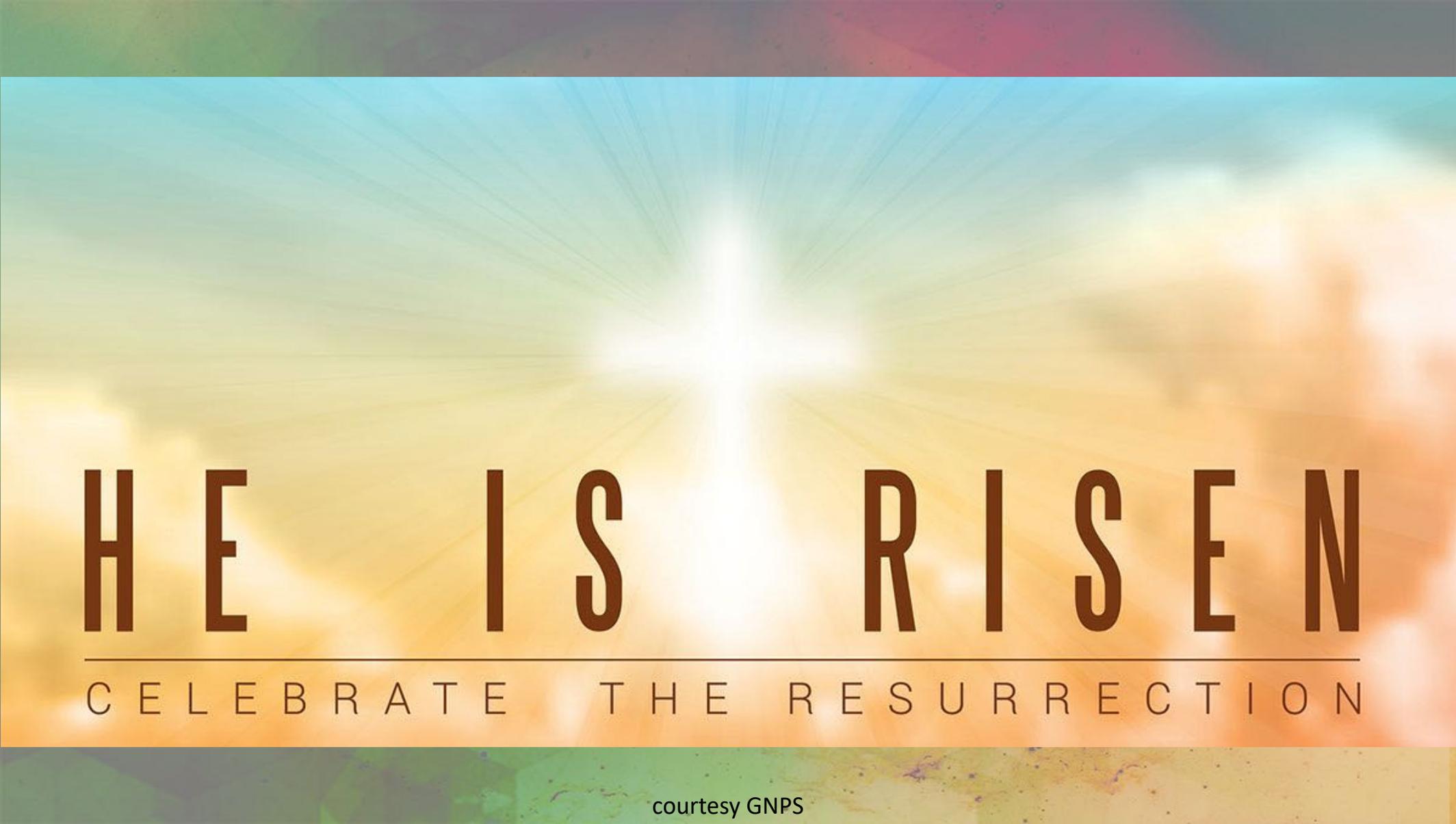
**16:14-20**

A hand is shown reaching out from the left side of the frame, palm facing up. The background is a vibrant, multi-colored gradient of green, yellow, and red, overlaid with a pattern of semi-transparent, 3D hexagonal shapes. The overall aesthetic is modern and artistic.

# *FOLLOW ME*

a study of Mark 9-16

PLEASE SILENCE YOUR PHONE



**H E I S R I S E N**

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C E L E B R A T E T H E R E S U R R E C T I O N

***Triumph of  
Titus  
81 A.D.***



reconstruction courtesy LA County Museum of Art



courtesy Wikipedia; Vito Felissimo – it's your license plate!

***Triumph of  
Titus  
81 A.D.***



reconstruction courtesy LA County Museum of Art

# Roman triumph

- The victor put on special purple-colored robes and on the Capitoline Hill received a crown taken from the statue of Jupiter Optimus Maximus [best, grandest, top god].
- The crowd cried “Triumpe!” an ancient call based on the old Etruscan practice of asking to see a manifestation of the greatest god.
- Certain episodes of the war might be represented in the procession via paintings, inscriptions, or even enactments involving real captives.

# Roman triumph

- From the temple of Jupiter Optimus Maximus on the Capitoline Hill, the commander imperator might magnanimously free a prisoner.
- He then sacrificed a sacred offering.
- The victor finally offered some of his laurel leaf crown and thus completed the cycle which had begun with his oath of duty before he had set off on campaign. He sat down in willing submission to the Senate.

[Thanks to political historian Mark Cartwright and classical historian T.E. Schmidt.]

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
- He then sacrificed a sacred offering.
- The victor sat down in willing submission to the Senate.





*John Mark*  
**Franz Hals**  
**ca. 1624**

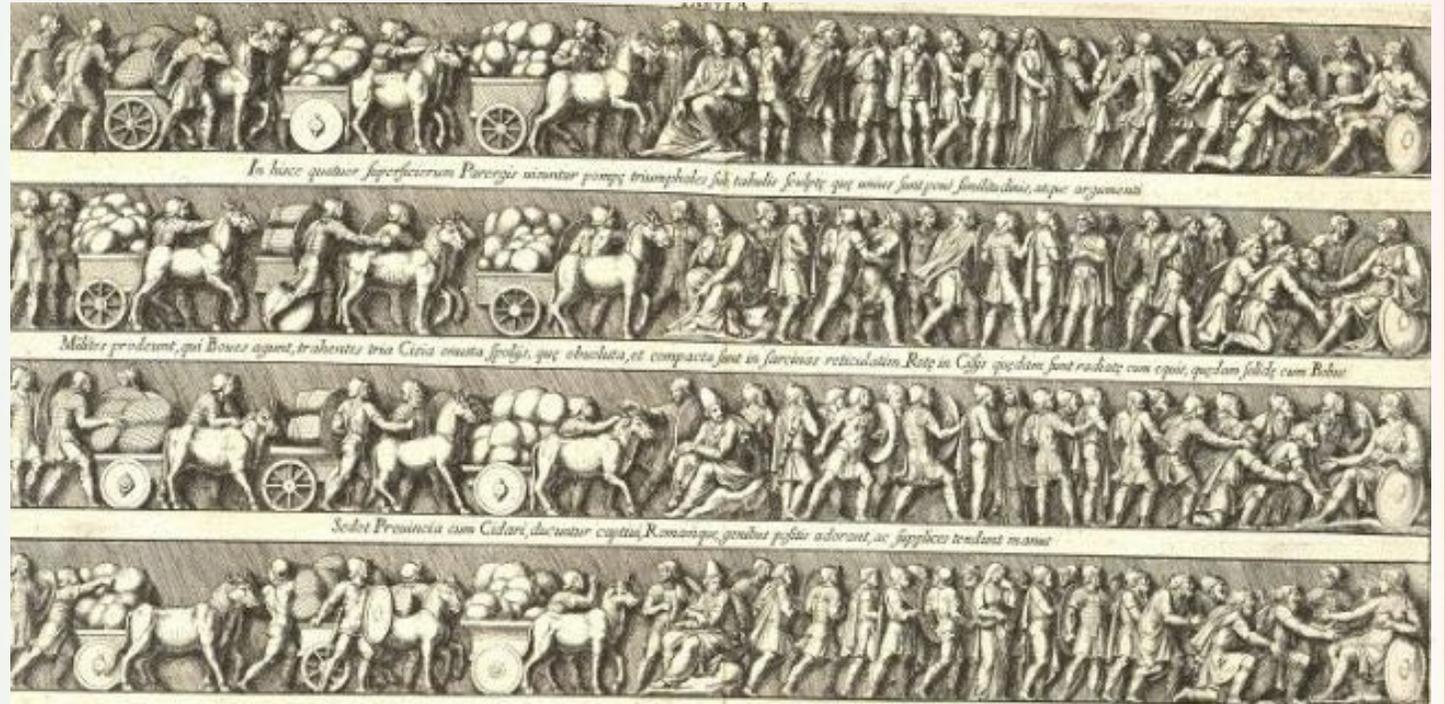
***Gospel of  
Marcus  
Lindisfarne  
ca. 700***



courtesy Trinity College

Mark takes the typical Roman triumph and turns it inside out to show how Jesus fulfills every aspect.

**Triumph**  
**Giovanni**  
**Bellori**  
**1690**



**Mark employs the logic of the triumph to transform Jesus' status as a victim into an assertion of his authority, so that Jesus' execution by Roman agents emerges as a ritualized assertion of Jesus' Davidic kingship. Mark...co-opts Roman spectacle, translating Rome's dominant language, symbols, and practices to the purposes of gospel. – Allan T. Georgia, "Translating the Triumph"**



Quid est medium?  
[What does that  
mean?]



*Triumph of Caesar*  
Andrea Mantegna  
ca. 1500



courtesy MGM

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
- He then sacrificed a sacred offering.
- The victor sat down in willing submission to the Senate.



# Roman triumph

- The victor put on purple robes and a crown.

## Mark 15

<sup>16</sup> The soldiers led him away into the palace (that is, the governor's residence) and called the whole company together. <sup>17</sup> They dressed him in a purple robe, twisted together a crown of thorns, and put it on him. <sup>18</sup> And they began to salute him, "Hail, king of the Jews!" <sup>CSB</sup>

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
- He then sacrificed a sacred offering.
- The victor sat down in willing submission to the Senate.



# Roman triumph

- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.

## Mark 15

**<sup>19</sup> They [Roman soldiers] were hitting him on the head with a stick and spitting on him. Getting down on their knees, they were paying him homage. <sup>31</sup> In the same way, the chief priests with the scribes were mocking him among themselves and saying, “He saved others, but he cannot save himself! <sup>32</sup> Let the Messiah, the King of Israel, come down now from the cross, so that we may see and believe.” Even those who were crucified with him taunted him. <sup>CSB</sup>**

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
- He then sacrificed a sacred offering.
- The victor sat down in willing submission to the Senate.



# Roman triumph

- Paintings, inscriptions, enactments shown.

## Mark 15

<sup>26</sup> The inscription of the charge written against him was: The King of the Jews. <sup>CSB</sup>



# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
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# Roman triumph

- The commander imperator might free a prisoner.

## Mark 15

<sup>6</sup> At the festival Pilate used to release for the people a prisoner whom they requested. <sup>15</sup> Wanting to satisfy the crowd, Pilate released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified. <sup>CSB</sup>

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
- He then sacrificed a sacred offering.
- The victor sat down in willing submission to the Senate.



# Roman triumph

- He then sacrificed a sacred offering.

## Mark

**14:24** He said to them, “This is my blood of the covenant, which is poured out for many.”

**15:37** Jesus let out a loud cry and breathed his last. <sup>CSB</sup>

# Roman triumph

- The victor put on purple robes and a crown.
- The crowd cried “Triumpe!” asking to see a manifestation of the greatest god.
- Paintings, inscriptions, enactments shown.
- The commander imperator might free a prisoner.
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- The victor sat down in willing submission to the Senate.



# Roman triumph

- **The victor sat down in willing submission to the Senate.**

## Mark

**15:38 Then the curtain of the temple was torn in two from top to bottom.**

**16:19 So the Lord Jesus, after speaking to them, was taken up into heaven and sat down at the right hand of God.** <sup>CSB</sup>

**This is the ultimate in victory. Jesus is the manifestation of God Almighty, the ultimate sacrifice for human sin. This is a triumph!**

**Note: for more on this or to study it in depth, see Allan T. Georgia, "Translating the Triumph," T.E. Schmidt, "Mark 15.16-32: The Crucifixion Narrative and the Roman Triumphal Procession," and Craig Evans, "Marks Incipit and the Priene Calendar Inscription."**

# Mark 15

<sup>33</sup> When it was noon, darkness came over the whole land until three in the afternoon. <sup>34</sup> 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?”* [Psalm 22] <sup>35</sup> When some of those standing there heard this, they said, “See, he’s calling for Elijah.” <sup>36</sup> 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.”

Hag

Zec

Mal

Mat

Mark

Luk

Joh

Acts

Rom

# Mark 15

**<sup>37</sup> Jesus let out a loud cry and breathed his last. <sup>38</sup> Then the curtain of the temple was torn in two from top to bottom. <sup>39</sup> 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!” <sup>40</sup> 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. <sup>41</sup> In Galilee these women followed him and took care of him. Many other women had come up with him to Jerusalem. <sup>CSB</sup>**

Hag

Zec

Mal

Mat

Mark

Luk

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Acts

Rom

## **Mark 15**

**<sup>33</sup> When it was  
noon, darkness came  
over the whole land  
until three in the  
afternoon. <sup>CSB</sup>**



***Peckham, OK***  
**Mitch**  
**Dobrowner**  
**2015**

# Mark 15

**<sup>34</sup> 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?*”**

**Psalm 22:**

**Genuine affection for and with God.**

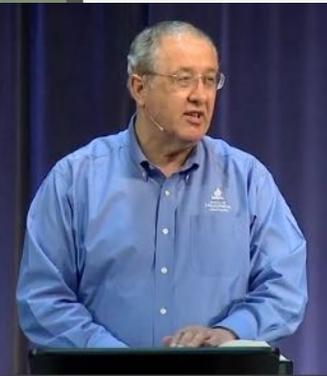
**David experiences great hurt.**

**David foresees restoration and triumph.**

**David feels separate from God relationally.**

**Jesus' [experiences] abandonment by God the Father in a judicial, not relational sense. Bearing the curse of sin and God's judgment on sin (cf. Deut. 21:22–23; 2 Cor. 5:21; Gal. 3:13) He experienced the unfathomable horror of separation from God, who cannot look on sin (cf. Hab. 1:13). Dying for sinners (Mark 10:45; Rom. 5:8; 1 Peter 2:24; 3:18), He experienced separation from God.**

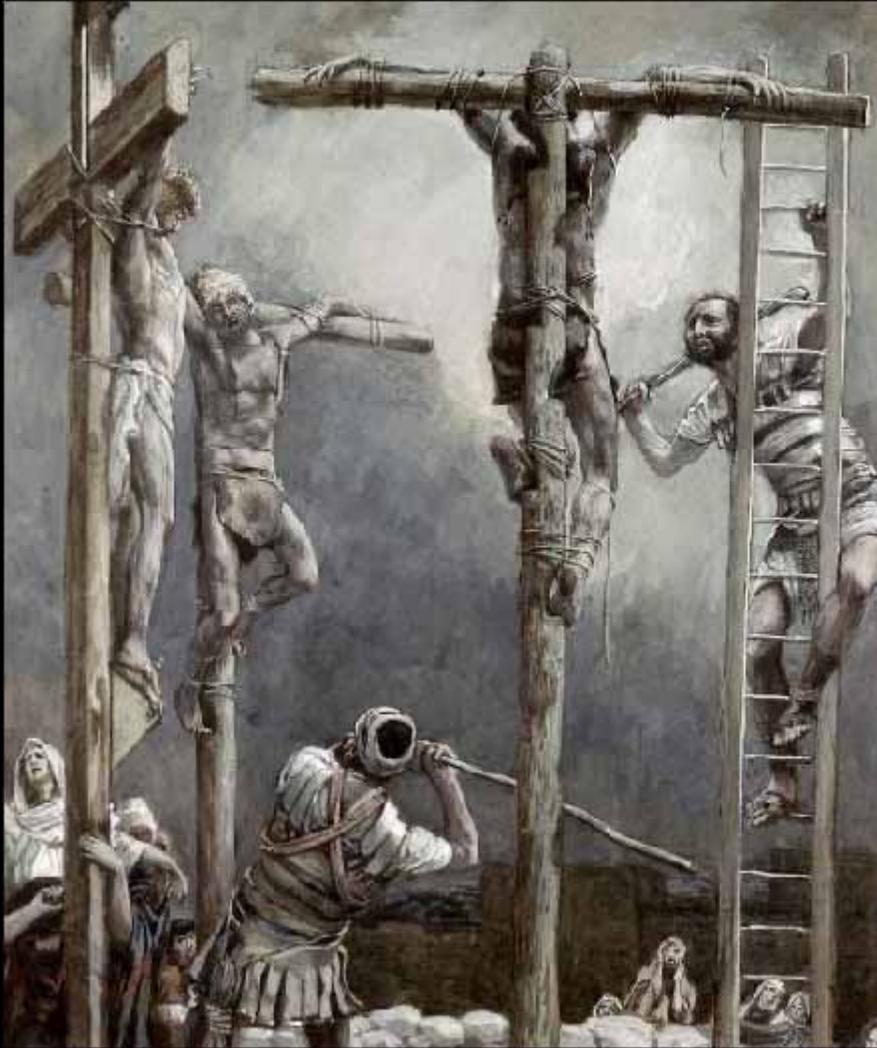
**– J.D. Grassmick, *Mark***



## **Mark 15**

**<sup>37</sup> Jesus let out  
a loud cry and  
breathed his last.**

**CSB**



*The Thieves' Legs  
Are Broken*  
James Tissot  
1890

## **Mark 15**

**<sup>37</sup> Jesus let out  
a loud cry and  
breathed his last.**

**CSB**

# John 10

**14 “I am the good shepherd. I know my own,  
and my own know me, <sup>15</sup> just as the Father knows me,  
and I know the Father. I lay down my life for the sheep...**

**17 ...I lay down my life  
so that I may take it up again.**

**18 No one takes it from me,  
but I lay it down on my own.  
I have the right to lay it down,  
and I have the right to take it up again.**

**I have received this command from my Father.” CSB**

## **Mark 15**

**<sup>38</sup> Then the curtain of  
the temple was torn in  
two from top to  
bottom. <sup>CSB</sup>**



courtesy Tony Lanthron

# Mark 15



**39 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!” CSB**

# Mark 15

**39** 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!” <sup>CSB</sup>

The centurion’s confession is the climax of Mark’s revelation of Jesus’ identity (cf. 1:1; 8:29–30). This confession by a *Gentile* Roman officer contrasts with the mocking response of those mentioned in 15:29–36. This Gentile’s confession also exemplifies the truth of the torn curtain. – J.D. Grassmick, *Mark*

## Mark 15

**<sup>42</sup> When it was already evening, because it was the day of preparation (that is, the day before the Sabbath), <sup>43</sup> Joseph of Arimathea, a prominent member of the Sanhedrin who was himself looking forward to the kingdom of God, came and boldly went to Pilate and asked for Jesus's body. <sup>44</sup> Pilate was surprised that he was already dead. Summoning the centurion, he asked him whether he had already died.**

## Mark 15

**45** When he found out from the centurion, he gave the corpse to Joseph. **46** After he bought some linen cloth, Joseph took him down and wrapped him in the linen. Then he laid him in a tomb cut out of the rock and rolled a stone against the entrance to the tomb. **47** Mary Magdalene and Mary the mother of Joseph were watching where he was laid. <sup>CSB</sup>

I've seen  
worse.

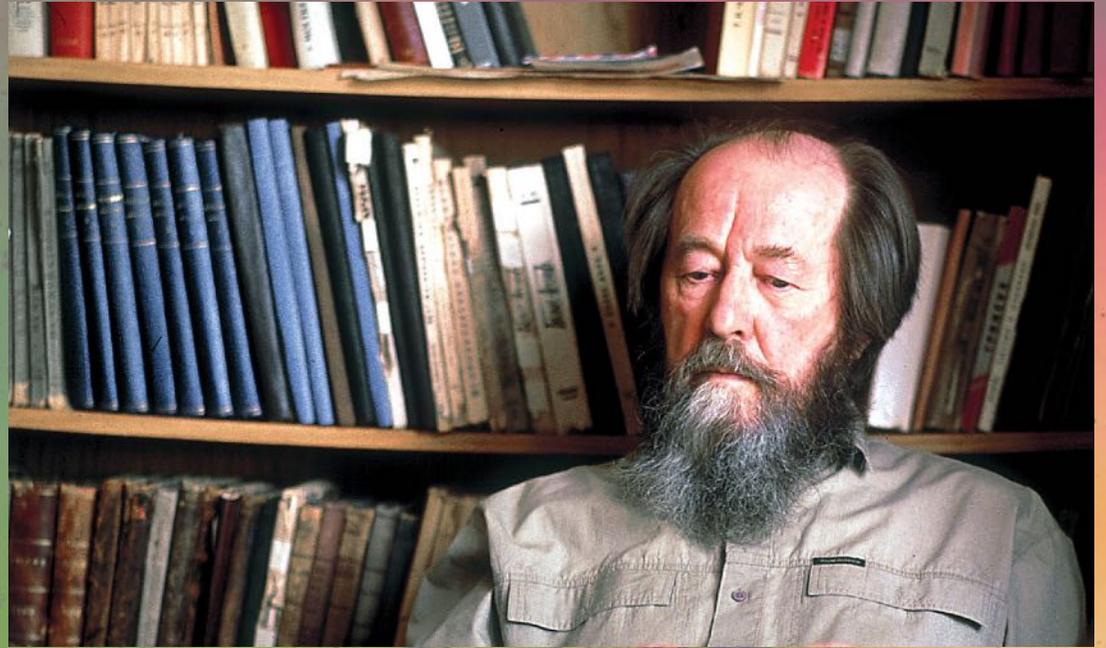
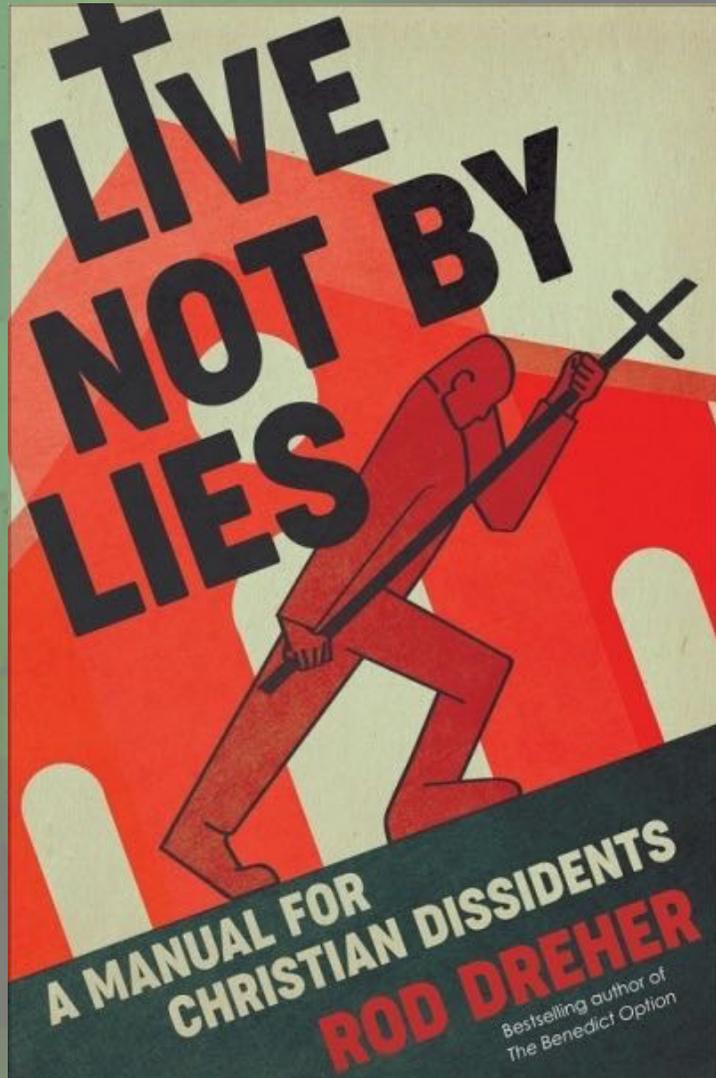
Jesus was  
ALL dead!



courtesy MGM

## Mark 15

**44 Pilate was surprised that he was already dead. Summoning the centurion, he asked him whether he had already died. 45 When he found out from the centurion, he gave the corpse to Joseph.**

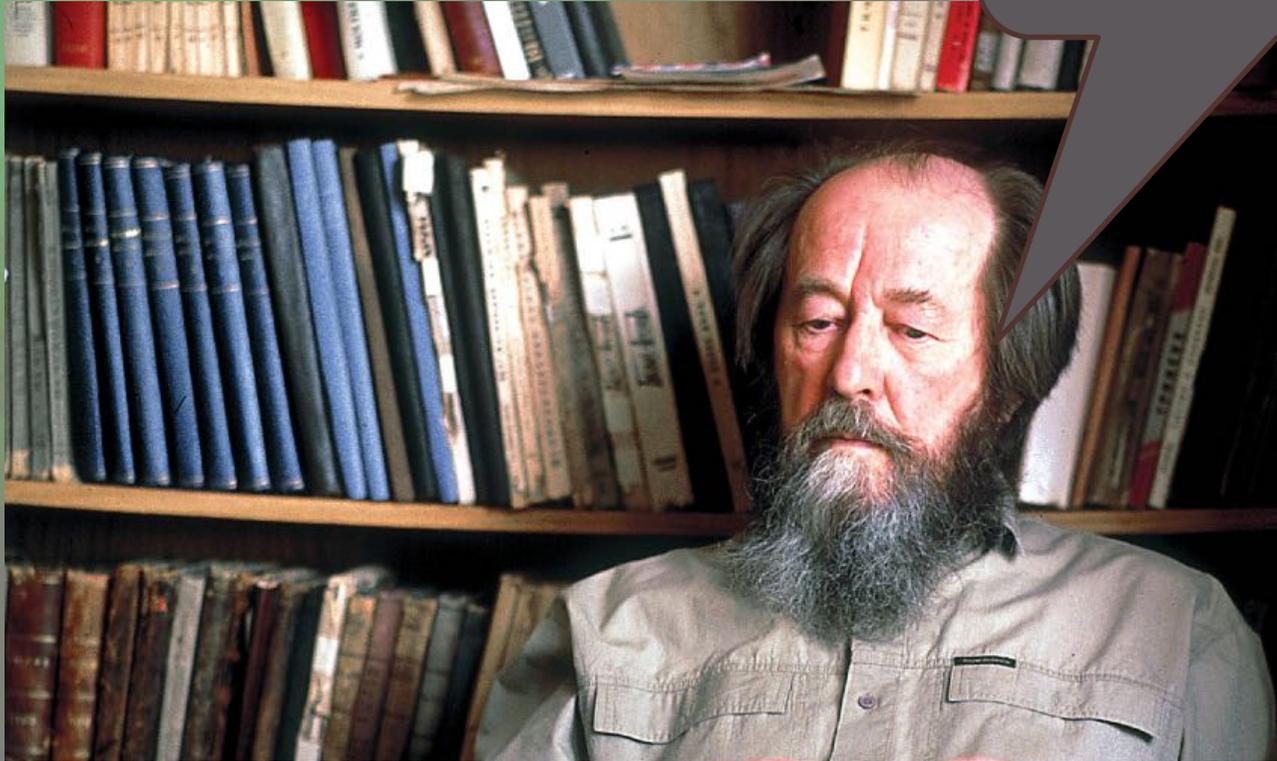


**Alexander  
Solzhenitsyn  
1977**

**What did it mean to live by lies? It meant, Solzhenitsyn writes, accepting without protest all the falsehoods and propaganda that the state compelled its citizens to affirm... Everybody says that they have no choice but to conform, says Solzhenitsyn, and to accept powerlessness. But that is the lie that gives all the other lies their malign force. The ordinary man may not be able to overturn the kingdom of lies, but he can at least say that he is not going to be its loyal subject. – Rod Dreher, *Live Not By Lies***



Why does this make you think of Joseph of Arimathea?



## Mark 15

**43 Joseph of Arimathea, a prominent member of the Sanhedrin who was himself looking forward to the kingdom of God, came and boldly went to Pilate and asked for Jesus's body.**

**45 When he found out from the centurion, he gave the corpse to Joseph.**

**A survey of the statutes governing the burial of criminals and governing the prosecution of those accused of seditious activity indicates that provincial officials had a choice when confronted with the need to dispose of the bodies of the condemned. Greco-Roman texts show that in most...cases the bodies of the crucified were left to decompose in place.**

**– John Granger Cook, “Crucifixion and Burial”**

*The*  
**INTERPRETATION**  
*of the*  
**NEW TESTAMENT**  
*in* **GRECO-ROMAN**  
**PAGANISM**



JOHN GRANGER COOK

courtesy amazon

## Mark 15

**4<sup>3</sup> Joseph of Arimathea, a prominent member of the Sanhedrin who was himself looking forward to the kingdom of God, came and boldly went to Pilate and asked for Jesus's body.**

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# Mark 16

**<sup>1</sup> When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him. <sup>2</sup> Very early in the morning, on the first day of the week, they went to the tomb at sunrise. <sup>3</sup> They were saying to one another, “Who will roll away the stone from the entrance to the tomb for us?” <sup>4</sup> Looking up, they noticed that the stone—which was very large—had been rolled away. <sup>5</sup> When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side; they were alarmed.**

## Mark 16

**<sup>6</sup> “Don’t be alarmed,” he told them. “You are looking for Jesus of Nazareth, who was crucified. He has risen! He is not here. See the place where they put him. <sup>7</sup> But go, tell his disciples and Peter, ‘He is going ahead of you to Galilee; you will see him there just as he told you.’”**

**<sup>8</sup> They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid. <sup>CSB</sup>**

## Mark 16

<sup>8</sup> They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid.



Greek: ἐκστασις ekstasis = a positive kind of shock; a word for the shocking power of creative life washing over someone

**Because of the resurrection, I have been crucified with Christ and raised to new life with Him to the glory of God The Father. Therefore, I am free from the power of sin and no longer afraid of death and what men can do to me. I can offer myself to God as an instrument of righteousness and have abundant life in Him with my eyes on the promise of resurrection of the body and eternal life in His presence in the New Earth. Ecstasy indeed! – David Wade**



## Mark 16

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Greek: ἔκστασις ekstasis = a positive kind of shock; a word for the shocking power of creative life washing over someone

# Mark 16

**[Some of the earliest manuscripts conclude with 16:8.]**

**<sup>9</sup> Early on the first day of the week, after he had risen, he appeared first to Mary Magdalene, out of whom he had driven seven demons. <sup>10</sup> She went and reported to those who had been with him, as they were mourning and weeping.**

**<sup>11</sup> Yet, when they heard that he was alive and had been seen by her, they did not believe it. <sup>12</sup> After this, he appeared in a different form to two of them walking on their way into the country. <sup>13</sup> And they went and reported it to the rest, who did not believe them either. <sup>CSB</sup>**

**I think we are the ones who are truly dense. We have over 2000 years of testimony and scripture about Christ, as well as the help of the Spirit, and yet we are so slow to believe His promises. – Cindy Sharp**

# Mark 16

**<sup>14</sup> Later he appeared to the Eleven themselves as they were reclining at the table. He rebuked their unbelief and hardness of heart, because they did not believe those who saw him after he had risen. <sup>15</sup> Then he said to them, “Go into all the world and preach the gospel to all creation. <sup>16</sup> Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. <sup>17</sup> And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;**

## Mark 16

**18 they will pick up snakes; if they should drink anything deadly, it will not harm them; they will lay hands on the sick, and they will get well.” 19 So the Lord Jesus, after speaking to them, was taken up into heaven and sat down at the right hand of God. 20 And they went out and preached everywhere, while the Lord worked with them and confirmed the word by the accompanying signs. CSB**

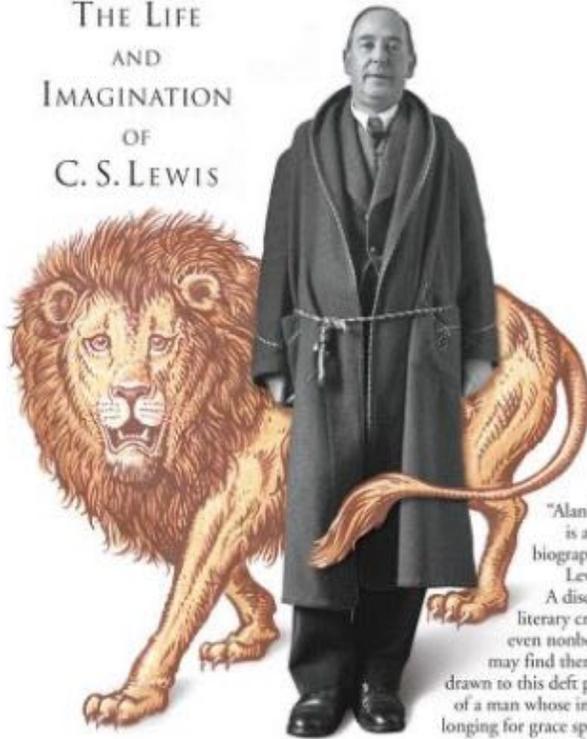
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# Mark 16

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THE LIFE  
AND  
IMAGINATION  
OF  
C. S. LEWIS



"Alan Jacobs  
is an ideal  
biographer for  
Lewis. . . .  
A discerning  
literary critic . . .  
even nonbelievers  
may find themselves  
drawn to this deft portrait  
of a man whose ineffable  
longing for grace speaks to  
the experience of us all."  
—*Wall Street Journal*

THE  
NARNIAN

ALAN JACOBS

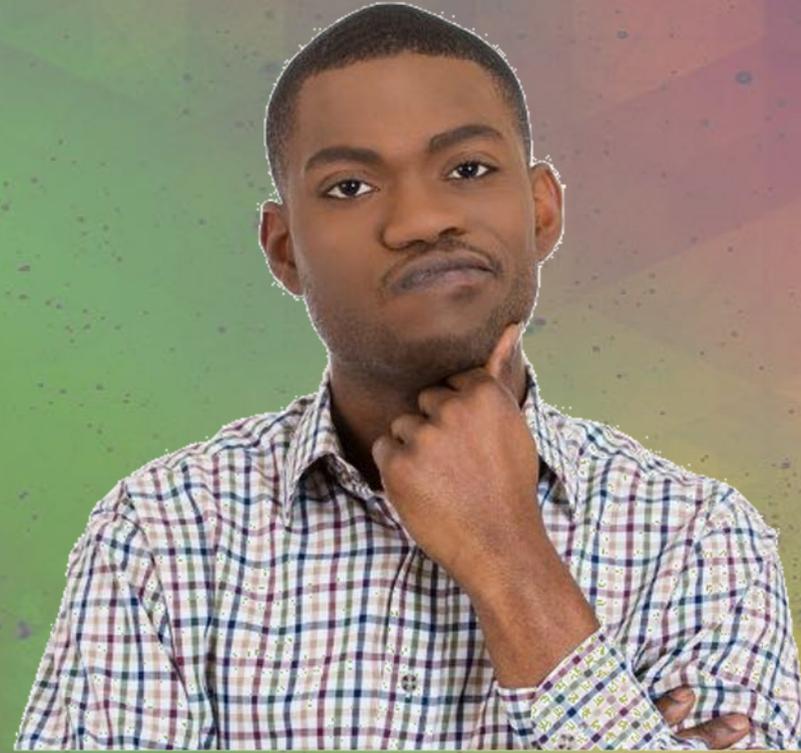
Plus:  
Insights,  
Interviews,  
and More

courtesy Barnes & Noble

# Mark 16

**19 So the Lord Jesus, after speaking to them, was taken up into heaven and sat down at the right hand of God.**





courtesy epochtimes

## Mark 16

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**Who are we? We are redeemed community.**

**What do we do? We do the great commission.**

**How is that done? By the power of the Holy Spirit**

**Why? For the glory of God**

A hand is shown reaching out from the left side of the frame, palm facing up. The background is a vibrant, multi-colored gradient transitioning from green on the left to red and orange on the right. Overlaid on this background is a faint, repeating pattern of hexagons. The overall aesthetic is modern and artistic.

# *FOLLOW ME*

a study of Mark 9-16