



Walk | Read | Pray | Join | Commit

The Jesus Manifesto | Week 7 | Isaiah 61:9-10 | Mark 15:27-39

Collect

Make a list of ten celebrities and read a name out one by one. Ask people to think of their first reaction when they hear the name being read.

In this session we will be looking at different reactions to the death of Jesus, so this exercise will help get people thinking about how they react to different people based on their character.

Context

As we've made our way through Isaiah 61 over the past few weeks you may have noted the different voices speaking in the passage. The three voices are:

Verses 1-7, The Servant: At the beginning of Jesus' ministry he stood up in the temple and read this section of scripture, clearly stating that he was the servant being spoken of in this passage. Jesus, empowered by the Spirit has come in to the world to proclaim good news to the poor, freedom for captives, release for prisoners.

Verses 8-9, The Lord: In verses 8-9 the Lord speaks of a future hope for his people. A future that, because of his faithfulness, will result in blessing and reward.

Verses 10-11, The People: The response from God's people will be joy and delight because of his salvation. We are clothed in his righteousness!

As the people of God our right response to the salvation that Jesus has brought is joy and thanksgiving.

Pause now to give thanks for the salvation that Jesus has brought us!

Content

The passage from Isaiah 61 we've just read shows how his people delight in the fact that God has saved them and that they are clothed in his righteousness. This is a great prophetic statement about the kind of salvation Jesus would bring hundreds of years later. Let's turn our attention to the means of that salvation now: the Cross of Jesus Christ.

Read Mark 15:27-39. List the different characters in this passage and the different reactions to Jesus' crucifixion. (If you have access to a white board or a pen and paper write these down)

It's been said that the bible is like a mirror: a mirror shows us the reality of our appearance, our complexion. Likewise, the bible shows us the complexion not of our physical self but of our hearts. That can be painful but is always for our good.



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In this passage Mark is deliberately drawing attention to the various responses to the death of Jesus Christ.

Discuss: Before you were a Christian which character would you most identify with in this passage? If you were caught up in the 'Passion Narrative', the final moments of Jesus' life, where would you be standing? What would you be feeling?

Challenge

Mark 15:38 reads...

'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!"'

The Cross is how God has saved us. That tearing of the curtain from **top** to **bottom** holds a beautiful symbol for what happens at the moment of Jesus' death: that 'God was reconciling the world to himself in Christ, not counting people's sins against them' (2 Cor 5:19), tearing the curtain that would separate the holy of holies – God's dwelling place – from the rest of the Temple. We now have total access to the Father.

While the curtain was torn, the centurion looked at how Jesus died and realised Jesus is actual who he says he is. Our passage from Isaiah reminds us that in the face of this sorrow and pain, there is great joy in God's salvation.

Discuss: What's your response to the cross today? What do the torn curtain and the comments of the centurion make you feel when you reflect upon them?

Connect

Spend some time thinking about the people in your life and how they would respond to the Cross and the torn curtain.

Share with each other who God has placed on your heart to pray for. Take time praying for each by name, that they might know of all Jesus accomplished for them on the Cross.

The Cross is both sorrowful and joyful. Close in prayer and worship, giving thanks for what Jesus has achieved in his death and for the new creation that we witness in his resurrection.