

Meditation – “No Answer”  
Scripture Readings – Mark 14:32-15:47  
Good Friday, March 25, 2016  
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Title of the meditation: “No Answer”

Tonight there are no answers. Tonight we gather in this room we know so well, seeing it stripped bare. Tonight we gather in song and silence, in solemnity and sorrow.

This day is not an easy day. And on this day, we don't tell of God's power and might and strength, for this is the day God was arrested, beaten, mocked, denied, nailed to a cross, and killed. This story is brutal, and hard. And faced with this day, words fail us.

So we gather together, as the church, in this space we know so well, as we tell not of God's strength but of God's suffering. On this night, our words are not enough, so we turn to the Word that always sustains us. You will have noticed that tonight, unlike in all other worship services, no scripture was read before this meditation. Instead, I will soon sit down and we will hear of the final hours of Jesus' life, told from the book of Mark.

Each of the four gospels tells this story in their own way, offering us many dimensions and nuances to this difficult night. Mark, the earliest and shortest of the gospels, tells tonight's story in brief, abrupt words. Quick-paced and to the point, Mark tells of Jesus' arrest, trial, execution, death, and burial with urgency and immediacy. He offers no commentary, no explanations.

On this night when words fail us, we hear a story of failing words. Faced with Jesus' grief and distress in the garden, the disciples have no answer. At his arrest, they can respond only with desertion, and silence. Jesus gives his accusers no answer, for they cannot hear that he is the answer, the Messiah. And his silence continues through his trial, through his humiliation, on and on until Jesus cries out on the cross in the heart-rending words of Psalm 22—My God, my God, why have you forsaken me? And there is no answer—only Jesus' final cry of agony and his last breath.

Tonight we begin in light, and as we hear Mark's account, we will move into darkness. This Tenebrae service is an echo, a backwards parallel of our Christmas Eve service. On that night, as we tell the story of Christ's birth, candles are lit with each reading, as we remember and celebrate the night that light came into the world, a light the darkness could not overcome. Tonight, the darkness seems to overwhelm the light. Candles will be extinguished, not lit, at each reading, for tonight we travel with the disciples into unspeakable grief. And Jesus' cry on the cross is one we know all too well.

Too often there seems to be no answer to our own pain, our own distress, our grief. And we watch with horror as hard, brutal things happen again and again in our world—as people trapped in their own pain find answers only in hatred and violence, and cause death and destruction. When faced with the carnage in Brussels, in Istanbul, in Ankara, in Damascus, in so many places that we begin to weary of the endless recitation, words fail us—like Peter we break down and weep. Like Jesus we cry out a question that receives no answer.

But even as our sanctuary grows dark, even as we watch with the women as Jesus' broken body is gently wrapped in linen and laid in the tomb, and the stone is rolled into place with a terrible finality, we remember that this is only part of the story. Tonight there is no answer but darkness.

But a lot can happen in three days. So tonight we gather in song and stillness, in solemnity and sorrow, to hear a part of the story. We watch as light leaves the world, and we hear of the horror of this night, and grief is our companion: the grief of our own lives, the grief of nations, the grief of a world that has not changed in two thousand years—that still turns so quickly to hatred and violence as answers in the midst of fear and confusion.

But we also hear of a centurion—a Gentile, a stranger, an outsider—who recognized Christ even in the moment of his death. And with the women we see where the body is laid, so that we know where to go when the sun rises on Sunday.

And even though tonight we will end in darkness and sorrow and carry our grief out into a hurting world, this is not the end. This is not the answer. And in three days we will return to hear the rest of the story.

Let us prepare our minds and hearts for the hearing and understanding of God's Word.

## **Mark 14:32-15:47**

### **In the Garden**

**32** They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." **33** He took with him Peter and James and John, and began to be distressed and agitated. **34** And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." **35** And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. **36** He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." **37** He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? **38** Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." **39** And again he went away and prayed, saying the same words. **40** And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. **41** He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. **42** Get up, let us be going. See, my betrayer is at hand."

### **The Betrayal**

**43** Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. **44** Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." **45** So when he came, he went up to him at once and said, "Rabbi!" and kissed him. **46** Then they laid hands on him and arrested him. **47** But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. **48** Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? **49** Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." **50** All of them deserted him and fled.

### **Jesus Before the Priests**

**53** They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. **54** Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. **55** Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. **56** For many gave false testimony against him, and their testimony did not agree. **57** Some stood up and gave false testimony against him, saying, **58** "We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" **59** But even on this point their testimony did not agree. **60** Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" **61** But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" **62** Jesus said, "I am; and "you will see the Son of Man seated at the right hand of the Power,' and "coming with the clouds of heaven.'" **63** Then the high priest tore his clothes and said, "Why do we still need witnesses? **64** You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. **65** Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

### **Peter Denies Jesus**

**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 stared at him and said, "You also were with Jesus, the man from Nazareth." **68** But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. **69** And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." **70** But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." **71** But he began to curse, and he swore an oath, "I do not know this man you are talking about." **72** At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

### **Jesus Before Pilate**

**1** As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. **2** Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." **3** Then the chief priests accused him of many things. **4** Pilate asked him again, "Have you no answer? See how many charges they bring against you." **5** But Jesus made no further reply, so that Pilate was amazed. **6** Now at the festival he used to release a prisoner for them, anyone for whom they asked. **7** Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. **8** So the crowd came and began to ask Pilate to do for them according to his custom. **9** Then he answered them, "Do you want me to release for you the King of the Jews?" **10** For he realized that it was out of jealousy that the chief priests had handed him over. **11** But the chief priests stirred up the crowd to have him release Barabbas for them instead. **12** Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" **13** They shouted back, "Crucify him!" **14** Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" **15** So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

### **The Crucifixion**

**16** Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. **17** And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. **18** And they began saluting him, "Hail, King of the Jews!" **19** They struck his head with a reed, spat upon him, and knelt down in homage to him. **20** After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify

him. **21** They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. **22** Then they brought Jesus to the place called Golgotha (which means the place of a skull). **23** And they offered him wine mixed with myrrh; but he did not take it. **24** And they crucified him, and divided his clothes among them, casting lots to decide what each should take. **25** It was nine o'clock in the morning when they crucified him. **26** The inscription of the charge against him read, "The King of the Jews." **27** And with him they crucified two bandits, one on his right and one on his left. **29** Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, **30** save yourself, and come down from the cross!" **31** 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. **32** 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 taunted him.

### **The Death of Jesus**

**33** When it was noon, darkness came over the whole land until three in the afternoon. **34** At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" **35** When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." **36** And someone ran, filled a sponge with sour wine, 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." **37** Then Jesus gave a loud cry and breathed his last. **38** And the curtain of the temple was torn in two, from top to bottom. **39** Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

### **The Burial**

**40** There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. **41** These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. **42** When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, **43** 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. **44** Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. **45** When he learned from the centurion that he was dead, he granted the body to Joseph. **46** Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. **47** Mary Magdalene and Mary the mother of Joses saw where the body was laid.