

TEXT: Mark 15:22-41

TITLE: THE CRUCIFIXION

BIG IDEA:

THE VOLUNTARY SUBMISSION OF JESUS TO THE HUMILIATION AND AGONY OF THE UNJUST CRUCIFIXION IN FULFILLMENT OF OT PROPHECY TESTIFIES TO HIS DEITY AND MISSION OF REDEMPTION

(:22-32) INTRODUCTION—PART 1:

We have arrived at the **climactic** point in Mark's gospel where Jesus is now fulfilling His ultimate mission of Redemption.

Mark 10:45 *“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

Mark 2:20 *“But the days will come when the bridegroom is taken away from them, and then they will fast in that day.”*

Mark 8:31

Mark 9:12 *“And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?”*

Mark 9:31

Mark 10:33-34, 38

Mark 12 – Parable of the Vineyard Owner

Mark 14:8 *“she has anointed My body beforehand for the burial.”*

Mark 14:41 *“the hour has come”*

Focused in on the key events of **the Gospel:**

Mark 1:1 *“The beginning of the gospel of Jesus Christ, the Son of God”*

1 Cor. 15:1-4 *“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures”*

So on the **importance scale** we are off the charts when we come to this historical record of the Crucifixion of Jesus Christ, the Son of God, the Second Adam.

Alan Carr: The Message of the Cross

The cross is offensive to some people. In 1 Cor. 1:23, Paul calls it a “**stumblingblock**”. This word comes from the Greek word “**skandalon**” which meant **a trap** or **a snare**. It came to mean **something that trips a person up and causes them to fall**. We get the English word “**scandal**” from this word. To the Jews, the cross was a scandal! They could not conceive of the Messiah being nailed to a cross! They literally stumbled over the cross!

The cross is foolishness to some people. In 1 Cor. 1:23, Paul uses tells us that the Greeks considered the cross to be “**foolishness**”. This word comes from the Greek word “**moria**”, which gives us the English word “**moron**”. The sophisticated Greeks looked at a Savior dying on a cross and they declared it to be “**moronic foolishness**”.

But, for a few, the cross is an object of power and wisdom. In 1 Cor. 1:24, Paul says that those who have grasped the true message of the cross understand that it is not weak or foolish. It is instead, the power of God and the wisdom of God. It is the power of God because through the cross God forever destroyed the kingdom of Satan and broke the grip of sin. It is the wisdom of God because in the cross, God used a tool that neither man nor devil could have ever foreseen to accomplish salvation for His people. Had Satan known what Jesus would accomplish through the cross, he never would have pushed Jesus to the cross, 2 Cor. 2:8.

Notice the level of detail the writer provides for the mocking and the scorn and the humiliation vs the lack of detail for the physical aspects of His suffering

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I. (:22-28) THE STAGING OF THE CRUCIFIXION – NAILING DOWN THE HISTORICAL REALITY OF THE EVENT

A. (:22) The Place – Historical and Geographical Identification as the Place of a Skull

“Then they brought Him to the place Golgotha, which is translated, Place of a Skull.”

Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος.

This event occurred at a specific geographic location that was known to Mark’s readers; could be visibly identified by anyone who wanted to check it out

Associated with death

B. (:23) The Pain – Refusing Anesthesia – not some mythical suffering

“And they tried to give Him wine mixed with myrrh; but He did not take it.”

καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

Myrrh was connected with the birth of Jesus – one of the gifts brought by the wise men

Parunak: His suffering is deliberate, purposeful. He must sense the forsaking by the Father to relieve us of that agony.

C. (:24) The Perspective – Viewed from Different Vantage Points

“And they crucified Him, and divided up His garments among themselves, casting lots for them, to decide what each should take.”

Καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ’ αὐτὰ τίς τί ἄρη.

- Such a simple statement of what went down – such profound significance

1. Viewed from Perspective of **God the Father** – Fulfillment of OT Prophecy –

Ps. 22:18

Part of the eternal plan of salvation

:This is my beloved Son in whom I am well pleased” – at the same time how it must have hurt the Father to see His son suffer such humiliation and agony

What forbearance What restraint What mercy ... what love

2. Viewed from **God the Son** – Jesus who was experiencing the humiliation and agony

- Personal bankruptcy – Jesus left with nothing

Humbled Himself and submitted to this death on the cross – Phil. 2

3. Viewed from the **Soldiers** – they are the subject of this sentence

- Executing the proscribed sentence – serving as the executioners – here of an innocent man but they did not care

- Indifference of the soldiers – dividing up the trophies = his clothes – could not have been of much value aside from memorabilia

Headgear, sandals, belt, outer tunic – seamless tunic

4. Viewed from **our perspective** – should impact us deeply and touch our hearts

- Substitutionary death – He who was rich became poor for our sakes

2 Cor. 8:9 *“For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”*

William Barclay: When they reached the place of crucifixion, the cross was laid flat on the ground. The prisoner was stretched upon it and his hands nailed to it. The feet were not nailed but only loosely bound. Between the prisoner's legs projected a ledge of wood called the saddle, to take his weight when the cross was raised upright--otherwise the nails would have torn through the flesh of the hands. The cross was then lifted upright and set in its socket--and the criminal was left to die. The cross was not tall. It was shaped like the letter T, and had no top piece at all. Sometimes prisoners hung for as long as a week, slowly dying of hunger and of thirst, suffering sometimes to the point of actual madness.

Jim Bomkamp: After being nailed to a cross for crucifixion, the person would be suspended in the air exposed to all of the elements, and be in excruciating pain. As the person continued to bleed, his heart would begin to pump harder and harder to try to keep his blood pressure up and keep him conscious, and water would fill the sack around his heart. The person's organs would one at a time begin to fail because of lack of oxygen. Breathing would become more and more difficult with each breath, and every breath required the person to push himself upwards to allow his lungs to fill with air. Finally, when the person had not the strength or ability to lift himself up for another breath, or when his heart could take it no longer, the person would die of heart failure or suffocation. But, death for most did not come for a day or two or longer, and during that entire time the person would be in excruciating pain.

Thomas Constable: Simon is ordered to place the patibulum [crosspiece] on the ground and Jesus is quickly thrown backwards with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes [the vertical beam]....

"The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain-the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

"At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward.... Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one small breath. Finally carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically He is able to push himself upward to exhale and bring in the life-giving oxygen....

"Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart....

"It is now almost over-the loss of tissue fluids has reached a critical level-the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues-the tortured lungs are making a frantic effort to gasp in small gulps of air....

"The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues...

MacArthur: "took His outer garments and made four parts, a part to every soldier and also the tunic. Now the tunic was seamless, woven in one place. There would have been a headpiece, shoes, an undergarment, a tunic and then on top of that, a seamless robe." And that's the next verse. They said to one another, "Let's not tear that seamless robe, woven in one piece, but cast lots for it, to decide whose it shall be. This was to fulfill the Scripture, they divided My outer garments among them and for My clothing, they cast lots." That's directly quoted from Psalm 22:18, that they would cast lots for His garments. That's what they did. It was customary for executioners to get those pieces of clothing from their victim.

D. (:25) The Point in History -- Timestamp

"And it was the third hour when they crucified Him."

ἤν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.

Jewish reckoning – beginning of day at 6 AM ... so this would be 9 AM
[gospel of John used Roman time reckoning --]

E. (:26) The Placard Containing the Charge

“And the inscription of the charge against Him read, ‘THE KING OF THE JEWS.’”
και ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.

Cf. Ps. 2:1-6

We learn from the 19th chapter of John also that Pilate had this inscription written in Hebrew, Latin, and Greek so that everyone would be able to understand it.

Hendriksen: Pilate’s motivation for making sure this placard of the charge hung on the cross:
- to tell the Jews, “I do not at all believe the charge you brought against him”
- to mock the Jews – look at the pitiful king that represents such a pitiful people

II. (:27-28) THE STIGMA OF THE CRUCIFIXION

A. (:27) Flanked by Common Criminals

“And they crucified two robbers with Him, one on His right and one on His left.”
Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

Fulfills **Isa. 53:12**

Remember that James and John had asked to sit at Jesus’ right and left hands in glory (Mark 10:37) – but they could not drink the cup Jesus was to drink or be baptized with His baptism

B. (:28) Fulfilling OT Prophecy

“And the Scripture was fulfilled which says, ‘And He was numbered with transgressors.’”
Καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. [BYZ]

Not in some of the older manuscripts

III. (:29-32) THE SCOFFING OF THE CRUCIFIXION

A. (:29-30) By the Crowd

“And those passing by were hurling abuse at Him, wagging their heads, and saying, ‘Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!’”

Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν . . .
οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,
σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ.

Parunak: What they did: The verb means "defiant irreverence." It emphasizes their impiety, their disregard for the things of God. Shows the shallowness of the multitudes, who swarmed after Jesus out of curiosity and herd instinct, not because they truly feared God.

Hiebert: “wagging their heads” – a familiar Old Testament gesture of scorn and derision (2 Ki 19:21; Ps 109:25; Lam 2:15)

*“I also have become a reproach to them;
When they see me, they wag their head.”*

James Edwards: Since the arrest of Jesus Mark has narrated the passion as an antiphony between the witness of Jesus and human responses to it.

- The first antiphony was Jesus’ confession before the Sanhedrin (14:61-62), followed by the mockery and maltreatment of the Sanhedrin (14:63-65) and Peter’s denial (14:66-72).
- The second was Jesus’ appearance before Pilate (15:2-5), followed by shouts from the crowd for his death (15:16-20).
- The third antiphony was the crucifixion of Jesus (15:21-26), followed by mockery from the bystanders (15:27-32).

B. (:31-32a) By the Chief Priests and Scribes

“In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, ‘He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!’”

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·
ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.

C. (:32b) By the Common Criminals

*“And those who were crucified with Him were casting the same insult at Him.”
καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνειδίζον αὐτόν.*

CONCLUSION:

James Edwards: In this haunting picture of Jesus, fastened to a cross and assailed in mockery, we see “proof of the amazing difference between God’s way and everything which men consider their goal or conceive of as being God’s way.” There is no self-defense from Jesus, no effort to get even or get in the final word, no attempt to preserve at least a modicum of dignity and pride. Jesus surrenders in total vulnerability to the malevolence and violence of the world.

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QUOTES FOR REFLECTION:

Steven Lawson: Survey of the Cross

1) The Painful Execution

Procedure for fastening Jesus to the cross

Pain was excruciating

Full weight of his body pulling at torn flesh around his wrists

Dizziness, cramp, thirst, hunger, shame, sleeplessness

Soldiers remain indifferent and unchanged

2) The Mocking Inscription

A political football being kicked about between the political leaders of Rome and the religious Jewish leaders

Backed Pilate into a corner so that he condemned him to crucifixion

Inscription written on a placard, a board – mockery against the Jewish leaders – you pathetic and pitiful people – this man hanging on a cross is your king

God is making the wrath of men to praise Him – giving the testimony of the identification of Jesus Christ – the Sovereign king over all

3) The Guilty Association

2 notorious criminals – adds to the public shame

Could not have been a more demeaning association

Not petty thieves or cat thieves or common robbers; they were revolutionaries trying to overturn the society and the govt.; more like terrorists trying to disrupt the public order

4) The Defiant Aggression

Jewish pilgrims passing by – had come to celebrate Passover – major highway went by Calvary; maybe this was at an intersection of several main arteries

Taunting and mocking Jesus with all kinds of verbal abuse

Wagging the head = Gesture of hatred and derision and raw contempt

“Ha” – arrogance and superiority – putting Jesus down with glee and scorn

Acted for the joy that was set before Him despite the shame of the cross – Heb. 12

(:33-41) INTRODUCTION – Part 2:

IV. (:33-37) THE SUFFERING OF THE CRUCIFIXION

A. (:33) Suffering Associated with the Darkness of Divine Judgment

“And when the sixth hour had come, darkness fell over the whole land until the ninth hour.”

Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

Not caused by any storm or natural cause

Not an eclipse – since this is Passover (full moon) and darkness lasted for 3 hours, not just a matter of minutes

God turned out the lights in the middle of the day

Very eerie ; very scary
OT precedent

*“Well might the sun in darkness hide and shut its glories in
when God the mighty maker died for man the creature’s sin”*

– **Isaac Watts** hymn – it makes sense that the sun would be hidden and darkness would be pervasive

Amos 8:4-9

Ex. 10: 21-22

MacArthur: The Lord by this time had already spoken three times. He had already said, “Father, forgive them, for they know not what they do,” which informed thief on the cross that forgiveness was available if he asked for it, which he did and received it. And then He said to John, the Apostle, “Behold your mother,” indicating that John was going to have to care for Mary since He no longer could do that and since His brothers were unbelievers in Him. John was given the responsibility to care for Mary and then from the cross He said to His mother, “Behold your son,” meaning John. He put them in the care of each other. The third thing He said was to the penitent thief when He said, “Today you will be with Me in paradise.” And then it was midday. . .

any reader of the Old Testament also knows that there were times when God is spoken of as darkness...as darkness. And it goes all the way back to Genesis 15 verses 12 to 15, and Exodus 10, verses 21 and 22, and Exodus 19 at Mount Sinai, verses 16 to 18 when God appears in darkness and Exodus 20 verses 18 to 21, and Isaiah 5, and Isaiah 8, and other places, God also was associated with darkness. The presence of God could be manifest light and the presence of God could be manifest darkness. [in conjunction with divine wrath associated with the day of the Lord]

Darkness symbolizes divine fury. Darkness symbolizes righteous wrath, final fury being unleashed. Darkness then is the ultimate form of God’s presence in judgment. That is why hell, which is everlasting subjection to divine judgment, is a place that Jesus said in Matthew three times, is outer darkness, where there’s weeping and wailing, and gnashing of teeth in eternal unrelieved blackness. And it is the darkness of God’s presence. He is the one who is present in judgment in hell from noon to three o’clock.

Constable: sign of God’s judgment on Jesus (cf. Isaiah 5:25-30; Isaiah 59:9-10; Joel 2:31; Joel 3:14-15; Amos 8:9-10; Micah 3:5-7; Zephaniah 1:14-15).

Jim Bomkamp: This supernatural darkness reminds me of the three days of darkness that preceded the final Egyptian plague in the book of Exodus when the Lord was delivering the Israelites from bondage and slavery. The firstborn of all of the Egyptians was killed at the end of this time by the Angel of Death who passed over the land. It was also at this time that the original Passover was enacted when the Passover Lamb was slain and its blood placed on the lintels of the homes of the Israelite’s, and protected their firstborn from being slain by the Angel of Death. It is only appropriate that darkness should likewise precede the death of the Jesus, the Lamb of God sacrificed for the sins of mankind, the One whose blood is the atonement for our sins, if we trust in Jesus alone for salvation.

B. (:34) Suffering Associated with Abandonment (Alienation) by the Holy God

“And at the ninth hour Jesus cried out with a loud voice, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘My God, My God, why hast Thou forsaken Me?’”

καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἐλωὶ ἐλωὶ λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

Borgman - 14:32 – Cry of Golgotha only makes sense against backdrop of prayer of Gethsemane
Had prayed that the hour might pass Him by
His hour was the climax of His earthly ministry that would end in suffering on Calvary;
Had prayed for removal of the cup;

MacArthur: When Jesus said, “*My God, My God,*” this is the only time in the New Testament that He ever referred to God in any other way than Father. Every other time He spoke to God, He called Him Father.

Constable: an acknowledgment that the Father had abandoned Him. God abandoned Jesus in the judicial sense that He focused His wrath on the Son (cf. Mark 14:36). Jesus bore God’s curse and His judgment for sin (cf. Deuteronomy 21:22-23; 2 Corinthians 5:21; Galatians 3:13). God, who cannot look on sin (Habakkuk 1:13), turned His back, so to speak, on Jesus who bore that sin in His own body on the cross. Jesus experienced separation from God when He took the place of sinners (Mark 10:45; Romans 5:8; 1 Peter 2:24; 1 Peter 3:18).

William Barclay: Jesus had taken this life of ours upon him. He had done our work and faced our temptations and borne our trials. He had suffered all that life could bring. He had known the failure of friends, the hatred of foes, the malice of enemies. He had known the most searing pain that life could offer. Up to this moment Jesus had gone through every experience of life except one--he had never known the consequence of sin. Now if there is one thing sin does, it separates us from God. It puts between us and God a barrier like an unscalable wall. That was the one human experience through which Jesus had never passed, because he was without sin.

C. (:35-36) Suffering Associated with Misunderstanding on the Part of the Bystanders

[others think this is continuation of the mocking on more of a malevolent motivation ... but I see misunderstanding with a hint of compassion]

1. (:35) Superstition Over Faith

“And when some of the bystanders heard it, they began saying, ‘Behold, He is calling for Elijah.’”

καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· ἴδε Ἡλίαν φωνεῖ.

2. (:36) Religious Expectations Over Spiritual Discernment

“And someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, ‘Let us see whether Elijah will come to take Him down.’”

δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεις καλάμῳ ἐπότιζεν αὐτὸν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

Fulfills **Ps. 69:21** “*They also gave me gall for my food and for my thirst they gave me vinegar to drink.*”

D. (:37) Suffering Transcended by Victorious Accomplishment of His Mission of Redemption

ὁ δὲ Ἰησοῦς ἀφείσ φωνὴν μεγάλην ἐξέπνευσεν.

1. Cry of Triumph

“*And Jesus uttered a loud cry,*”

Not a cry of anguish and suffering and torment

1 Cor. 15:55-57

WHAT DID DEATH OF CHRIST ACCOMPLISH?

1. Expiation

Expiation means the removal of our sin and guilt. Christ’s death removes — expiates — our sin and guilt. The guilt of our sin was taken away from us and placed on Christ, who discharged it by his death.

Thus, in **John 1:29**, John the Baptist calls Jesus “*the Lamb of God who takes away the sin of the world.*” Jesus takes away, that is, expiates, our sins. Likewise, **Isaiah 53:6** says, “*The Lord has caused the iniquity of us all to fall on him,*” and **Hebrews 9:26** says “*He has been manifested to put away sin by the sacrifice of Himself.*”

[so that we can experience **the forgiveness of sins**]

2. Propitiation

Whereas expiation refers to the removal of our sins, propitiation refers to the removal of God’s wrath.

By dying in our place for our sins, Christ removed the wrath of God that we justly deserved. In fact, it goes even further: a propitiation is not simply a sacrifice that removes wrath, but a sacrifice that removes wrath and turns it into favor. (Note: a propitiation does not turn wrath into love — God already loved us fully, which is the reason he sent Christ to die; it turns his wrath into favor so that his love may realize its purpose of doing good to us every day, in all things, forever, without sacrificing his justice and holiness.)

Several passages speak of Christ’s death as a propitiation for our sins. **Romans 3:25-26** says that God “*displayed [Christ] publicly as a propitiation in his blood through faith. This was to demonstrate his righteousness, because in the forbearance of God he passed over the sins previously committed; for the demonstration of his righteousness at the present time, that he might be just and the justifier of him who has faith in Jesus.*”

Likewise, **Hebrews 2:17** says that Christ made “*propitiation for the sins of the people*” and **1 John 4:10** says “*in this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.*”

[so that God **justified sinners** so that we will **never suffer the wrath of God**]

3. Reconciliation

Whereas **expiation refers to the removal of our sins, and propitiation refers to the removal of God's wrath, reconciliation refers to the removal of our alienation from God.**

Because of our sins, we were alienated — separated — from God. Christ's death removed this alienation and thus reconciled us to God. We see this, for example, in **Romans 5:10-11**: "*For if while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, shall we be saved by his life.*"

[so that we have **peace with God**]

4. Redemption

Our sins had put us in captivity from which we need to be delivered. The price that is paid to deliver someone from captivity is called a "ransom." To say that Christ's death accomplished redemption for us means that it accomplished deliverance from our captivity through the payment of a price.

There are three things we had to be released from: **the curse of the law, the guilt of sin, and the power of sin.** Christ redeemed us from each of these.

Christ redeemed us from the curse of the law: "*Christ redeemed us from the curse of the law, having become a curse for us*" (**Galatians 3:13-14**).

Christ redeemed us from the guilt of our sin. We are "*justified as a gift by his grace, through the redemption which is in Christ Jesus*" (**Romans 3:24**).

Christ redeemed us from the power of sin: "*knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your fathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ*" (**1 Peter 1:18-19**).

Note that we are not simply redeemed from the guilt of sin; to be redeemed from the power of sin means that our slavery to sin is broken. We are now free to live to righteousness. Our redemption from the power of sin is thus the basis of our ability to live holy lives: "*You have been bought with a price; therefore glorify God in your bodies*" (**1 Corinthians 6:20**).

[so that we experience **deliverance from sins**]

5. Defeat of the Powers of Darkness

Christ's death was a defeat of the power of Satan. "*He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him*" (**Colossians 3:15**). Satan's only weapon that can ultimately hurt people is unforgiven sin. Christ took this weapon away from him for all who would believe, defeating him and all the powers of darkness in his death by, as the verse right before this says, "*having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross*" (**Colossians 2:13-14**).

[so that we are **victorious in Christ**]

And he Did All of This By Dying As Our Substitute

The **reality of substitution** is at the heart of the atonement. Christ accomplished all of the above benefits for us by dying in our place — that is, by dying instead of us. We deserved to die, and he took our sin upon him and paid the penalty himself.

[so that we are **united forever with Christ – pictured in baptism**]

This is what it means that Christ died for us (**Romans 5:8**) and gave himself for us (**Galatians 2:20**). As Isaiah says, “*he was pierced through for our transgressions, he was crushed for our iniquities . . . the Lord has caused the iniquity of us all to fall on him*” (**Isaiah 53:5-6**). You see the reality of substitution underlying all of the benefits discussed above, as the means by which Christ accomplished them. For example, substitution is the means by which we were **ransomed**: “*The Son of Man did not come to be served, but to serve, and to give his life a ransom for many*” (**Matthew 20:28**). Christ’s death was a ransom for us — that is, instead of us. Likewise, Paul writes that “*Christ redeemed us from the curse of the law by becoming a curse for us*” (**Galatians 3:13**).

Substitution is the means by which we were **reconciled**: “*For Christ also died for sins once for all, the just for the unjust, in order that he might bring us to God*” (**1 Peter 3:18**). It is the means of **expiation**: “*He made him who knew no sin to be sin on our behalf, that we might become the righteousness of God in him*” (**2 Corinthians 5:21**) and “*He himself bore our sins in his body on the cross, that we might die to sin and live to righteousness*” (**1 Peter 2:24**). And by dying in our place, taking the penalty for our sins upon himself, Christ’s death is also the means of **propitiation**.

<https://www.whatsbestnext.com/2011/04/6-things-christ-accomplished-by-his-death/>

2. Commitment of Spirit to God the Father “*and breathed His last.*”

Cessation of breathing

Constable: Normally it took as long as two or three days for crucified people to die. [Note: **Grassmick**, p190.] Jesus’ relatively short period of suffering on the cross amazed Pilate (Mark 15:44).

Certainly it amazed the Roman soldier who was presiding over the crucifixion

V. (:38-39) THE SUPERNATURAL VINDICATING SIGNS OF THE CRUCIFIXION

A. (:38) The Supernatural Vindicating Sign of the Tearing of the Veil of the Temple – Sign to the Jews

“*And the veil of the temple was torn in two from top to bottom.*”

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ’ ἄνωθεν ἕως κάτω.

Not some flimsy curtain; Veil of temple is 4” thick; 60’ tall
Happens at 3 pm just as the priests are sacrificing the Passover lambs

Hebrews 9:3-12
Hebrews 10:19-23

Parunak: The veil separates the holy place from the holy of holies, the inner sanctum where God's glory dwells and where only one person (the HP) can go, only one day a year (the day of atonement). Represents the inaccessibility of God under the old covenant.

Jim Bomkamp: The veil symbolized that access to God was blocked under the old covenant. A person could not come directly before the Lord, directly into His presence. Prayers could be offered but to come directly into the Shekinah glory and presence of God and fellowship with God was blocked.

The veil was very thick and made of twisted blue, purple, and scarlet material. It was very strong and durable. Yet the minute Christ died the veil was miraculously torn completely in two, and this was evidenced because it was torn beginning from the top down to the bottom. The implication was that now direct access and fellowship with God and the Shekinah glory of His presence, is available through Christ.

MacArthur: And officially at three o’clock in the afternoon on that Friday in April in the year A.D. 30, the Old Covenant was abolished. The temple was nullified. The priesthood was voided. And all sacrifices became pointless because the only true and saving sacrifice had been offered.

B. (:39) The Supernatural Vindicating Sign of the Testimony of the Attending Centurion – Sign to the Gentiles

“And when the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, ‘Truly this man was the Son of God!’”

Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκώς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

First believer in Christ not a religious scholar but a tough, pagan Roman soldier

Death reached out to Gentiles

What happened to that Roman soldier – hooked up with Joseph of Arithmithea – tradition says he travelled and had testimony

Parunak: How many men has he seen die, or even himself put to death? Yet the Lord's patience in suffering, the supernatural sign of the darkened sun, his words from the tree, and the rapidity and deliberateness of his death (cf. v.44) persuade even this hardened man that this is God's son.

VI. (:40-41) THE SUPPORTING FEMALE SPECTATORS OF THE CRUCIFIXION

A. (:40a) The Interest of the Women Onlookers

“And there were also some women looking on from a distance,”

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι

William Barclay: There were the women in the distance. They were bewildered, heart-broken,

drenched in sorrow--but they were there. They loved so much that they could not leave him. Love clings to Christ even when the intellect cannot understand. It is only love which can give us a hold on Christ that even the most bewildering experiences cannot break.

B. (:40b-41a) The Identity of Those Closest to Jesus

1. Familiar Women

“among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.”

ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη,

Luke 8:2 delivered from severe case of demon possession

2. Faithful Women

“And when He was in Galilee, they used to follow Him and minister to Him;”

αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,

C. (:41b) The Inclusion of Many Others

“and there were many other women who had come up with Him to Jerusalem.”

καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

Where are the faithful men????

CONCLUSION:

Parunak: What does the death of Jesus of Nazareth mean to you? Is it just another execution (as it was for the soldiers)? Is it a subject for mockery and blasphemy (as for the passersby, the priests, and the robbers)? Or do you recognize it as the most important transaction in the history of the world, your only hope for forgiveness of sin and fellowship with your creator?

* * * * *

QUOTES FOR REFLECTION:

MacArthur: Three features come out of this account, three separate features.

- 1) First, we look at the Savior and the consummation of His sacrifice.
- 2) Then we look at the centurion and the confession of his faith.
- 3) And then we look at the women and the confusion in their minds.

Alistair Begg: The Crucifixion

The pivotal event of human history; Jesus brings nothing but Himself to this sacrifice offering; Do I believe that in Jesus there is the only atoning sacrifice for sins or not?

1. The Darkness during the day (:33) – covered the whole land

Eerie; palpable darkness – connotations of the end of the world;

Deut. 28; Amos 8 – signal indication that God is displeased and is executing judgment

Ex. 10:21 – second to last plague; preparation for Exodus; lasted for 3 days; God's mercy made available – will it be death of first-born or of Passover Lamb for your household?

Convergent lines of sacrificial system now coming together in person of Jesus and his sacrifice on the cross as ultimate Passover Lamb

2. Loud Cries of Jesus (:34, 37)

a. First Cry -- Translates for us the vernacular Aramaic; quoting Ps. 22:1; Jesus knew his bible; doesn't quote it in the original Hebrew but in everyday language of his life;

Entering into a realm He has never experienced; essential union of Trinity not broken but here we have Son of God forsaken by God the Father

Not merely a felt but a real abandonment by His Father; does not refer here to God as His Father; Cry of bewilderment; forsakenness

Essential nature of sin in all of its horror is revealed here

Only the Spirit of God brings about the conviction of sin; Not: I may have made a few mistakes ... or not been perfect ... -- viewing sin as absolutely horrendous – takes the death of God's only Son to fix it

b. Second Cry – cried out with a loud shout; triumphs; It is Finished; Jesus did not die the way other people died; might have taken people 2 days to die; in order to hasten their death they would break the legs of the prisoner – preventing the pulmonary collapse from asphyxiation; but Jesus is not getting weaker and weaker – cries with a loud voice and then dies; Pilate cannot believe that Jesus has died so soon; dies in full control of His faculties and His voice

3. Curiosity of the Bystanders with Hint of Compassion (:35)

Superstitious notion that Elijah would fulfil role of patron saint of sufferers; he could show up and help you; is this malevolent?? Thirst quenching drink at foot of cross; prolong life of Jesus to see whether Elijah would come to rescue Him; Jesus doesn't refuse this drink

Cf. little sponge on stick to moisten lips of one dying

So that Jesus might have the power and capacity in His voice to give His final shout

Cf. people standing before the very cross of Christ and they don't get it

4. (:38) Incident of Divine Vandalism – Tearing of the Curtain

would be impossible even for human to tear from bottom; you know that if you have tried to tear open a package of peanuts

God tore His own curtain; wrecked His own temple; chastised His own Son; rendered obsolete sacrificial system; made access available with open arms

David Thompson:

No storm caused this darkness; God just turned the lights off

Something very scary; being cast into outer darkness is not place of partying and fun;

Mark gives cry in Greek; sin will separate you from God; words of despair; the only words that Mark records

Deep mystery in this abandonment; He had endured much before this and had not cried out;

Teaching of Bible: God may not deliver us from the trial but will support us through the trial – will never leave or abandon or forsake His people – but here is one moment when God

abandoned His own Son

He realizes the judicial moment of this hour; this is not some paternal family moment – this is the exact moment He was made a curse for us

Sour wine cheaper than regular wine – the drink of the soldiers

Fully conscious of everything that was happening;

Last words: It is finished; into thy hands I commend my spirit –

Brian Borgman: Immanuel's Cry of Abandonment (:33-34)

Much activity during first 3 hours; but things are subdued once darkness fell on the scene;

Atmosphere of Calvary changed

No more mocking and blaspheming; all is quiet now

Jesus knew His hour had come;

The cosmic dimensions of Jesus' death

Harbinger of day of the Lord and His wrath coming;

Amos

Ex.10:21-22

The Bible is silent about what transpires during this time period; we cannot comprehend;

Something unfathomable and inscrutable about this cry from the cross;

Every word caused considerable pain

Although the Father had abandoned the Son, the Son in no way abandoned the Father but clung to Him in faith

Words reflect a real abandonment by the Father; not merely a felt abandonment

4 reasons why Jesus uttered this cry:

1) the Sinless Son had indeed been abandoned by the Father

Had known perfect fellowship with the Father

John 16:32 – all you disciples will abandon me but my Father will not abandon me

Nothing happened to the unity of the Godhead

2) the Sinless Son was taking the place of Sinners

Is. 59 – your sins have separated you from your God

Separation is just punishment for sin

Becoming sin for us; bearing the curse we deserved;

He is covered with all of our sin;

3) the sinless Son was drinking the cup which sinners deserved

Ps. 75 describes that cup

The cup of His wrath; the chalice of His reeling

Unmixed with mercy

Must drink it down to its dregs

4) the sinless Son was absorbing the wrath which sinners deserved

Hell came to Golgotha

Constable:

Some Women Who Observed the Crucifixion

Matthew 27:56	Mark 15:40	John 19:25
Mary Magdalene	Mary Magdalene	Mary Magdalene
		Jesus' mother (Mary)
Mary the mother of James and Joseph =	Mary the mother of James the less and Joses =	Mary the wife of Clopas
Mother of Zebedee's sons =	Salome =	Jesus' mother's sister