

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 7

Christ Died for Us

Christ Died for Us

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective This lesson will show how Jesus took the punishment for our sin for us on the cross.

Key Verses

Mark 15:1-41—Main Teaching Passage

Matthew 27:11-56; Luke 23:1-49; John 18:28-19:30 (Parallel Passages)

Romans 5:8-11

2 Corinthians 5:21

1 Peter 2:24

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans

Hook

Write the words “Jesus” and “Us” on the board. Have the class name a few sins. Write these sins on an index card and tape the index card under the word “Us.” Remind the class what sin is and that sin deserves punishment. Ask, “If God is going to punish sin, who would He have to punish (Us)?”

Then move the sins over to Jesus. Ask, “Were these His sins or ours (ours)?” Then explain that, on the cross, Jesus took our sins. Finally, ask, “Now who would God punish if He punishes sins (Jesus)? Who is free from the punishment of sin (us)?” This picture helps to give us an idea of why Jesus died on the cross for us.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

As we saw last week, Jesus was perfectly sinless. He never once did anything wrong. Yet despite His innocence, in Mark 15 we read that a group of religious leaders who hated Him had Him arrested and charged Him with the crime of claiming that He was the king. Pontius Pilate, the governor, believed He was innocent but was afraid of the great crowd, which had assembled and was demanding that Jesus be killed. He offered them a choice between Jesus and a real criminal, but the crowd, being led by the religious leaders, chose to free the criminal and kill Jesus.

Jesus was sentenced to die on a wooden cross. But before putting Him on the cross, the Roman soldiers mocked and beat Jesus. They took thorns and twisted them into a crown to put on Jesus' head, making fun of Him for being called King of the Jews. Then they led Him away to a hill where they hung Him on the cross.

Two criminals were crucified alongside Jesus, one on either side. As He was on the cross, the crowds mocked Jesus, challenging Him to come off the cross and save Himself. During this time, darkness covered the earth for three hours. At the end of this time, Jesus cried out, "My God, My God, why have You forsaken Me?" The other Gospels record that He also said, "It is finished," before He died. As soon as He died, the curtain in the temple tore in two, and the Roman soldier standing beside Him said, "Truly this Man was the Son of God!"

LOOK

The event we read about today, one of the central events of the Bible, could seem confusing on its own. While many of us have grown up hearing that Jesus died on the cross to save us from our sins, when you stop to think about it, it's hard to figure out why Jesus had to die and how His death saved us from sin. Thankfully, much of the New Testament is spent explaining why Jesus' death on the cross is so important.

Today, we are going to look at a couple of verses that talk about Jesus' death on the cross. In Romans 5:8-11, Paul explains that the cross shows how much God loves us because He sent Jesus to die for us while we were still sinners. Paul further explains what Christ did on the cross in 2 Corinthians 5:21 by saying that Jesus, who didn't have any sin, became sin for us so that we could be made righteous by His righteousness. Peter adds to the discussion in 2 Peter 2:24 by saying that on the cross, Jesus took our sin on Himself so that we who were dead in our sins could live for righteousness. On the cross, Jesus defeated sin by taking it on Himself so that we could be made righteous.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

Still, you might wonder how Jesus dying on the cross can help us with our sin. As we studied before, we all have sinned and broken God's law, and the punishment for sin is death, which is eternal separation from God. If God punished us with death, we would only be receiving the punishment we deserved. But God didn't want to be separated from us forever, so He sent Jesus to take that punishment for us. Imagine if you hit your brother or sister. It would only be right for your parents to spank you and send you to your room. Now imagine that the sibling you hit said that they didn't want you to be punished, and that they would take the punishment in your place. That's kind of like what Jesus did for us on the cross. He took the punishment for sin that we deserve so that we could be set free from sin.

On the cross, Jesus defeated sin so that everyone who believes in Him can be free from the power of sin. The question that each person must answer is, will you believe in Him and ask Him to forgive your sins? Will you turn away from your sins and live for Jesus in righteousness?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Present the Gospel message and offer the children an opportunity to respond.

As a class, review the books of the Bible Matthew-Romans.

Review the lesson by asking the class to go through the story of the crucifixion. Ask why Jesus' death on the cross matters.

Pray: Thank the Lord for sending Jesus to die on the cross. Ask Him to help us live lives free from the power of sin.

Parent Question: Why did Jesus have to die on the cross?

FURTHER STUDY

Commentary on Mark 15:16-41 by David Guzik

THE CRUCIFIXION OF JESUS

1. ([Mar 15:16-20](#)) Jesus is beaten and mocked.

Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head*, and began to salute Him, "Hail, King of the Jews!" Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

a. **Clothed Him with purple ... twisted a crown of thorns:** A king of that day would often wear a purple robe and a gilded wreath of leaves. The rag of purple and crown of thorns was a mockery of this common practice.

i. "It was probably a scarlet military cloak, 'a cast-off and faded rag, but with color enough left in it to suggest the royal purple." (Wessel)

ii. Like Jesus, Christians have always been **mocked**. Graffiti on the walls of Pompeii pictures a Christian kneeling before a donkey hanging on a cross and says underneath, "Anaximenes worships his God."

iii. "Then, again, it is quite clear that *we ought not to care about scorn*. Scorn! Let us scorn scorn. Does the world laugh at us? Let us laugh at the world's laughter, and say to it, 'Dost thou despise us? It is not one half as much as we despise thee. Our fathers despised thy sword, O world, thy dungeons, thy racks, thy gibbets, thy stakes, and dost thou think that we shall tremble at thy scoffs, and jeers?'" (Spurgeon)

b. **And began to salute Him, "Hail, King of the Jews!"** It was common to greet the Roman emperor with the cry, "Hail, Caesar!" (*Ave Caesar!*) These mockers twisted this into **Hail, King of the Jews!**

c. **Then they struck Him:** From [Matthew 27:29](#), it seems that the soldiers first gave Jesus the **reed** - a stick - to hold as if it were a royal scepter; then they grabbed it from His hand and hit Him in the head with it, adding great insult to all their injury to Jesus.

i. We should expect that the Roman soldiers were tense during the Passover season, because it was time of messianic expectation among the Jews and riots were likely. Mocking and beating a bruised, bleeding, exhausted man provided a few moments of stress-relieving entertainment.

ii. **Bowing the knee** was a standard act of respect to any king. Instead of giving the normal kiss of warm respect, they **spat on Him**. **Spat on Him** is better translated *kept spitting on Him*.

iii. "See that scarlet robe; it is a contemptuous imitation of the imperial purple that a king wears ... See, above

all, that crown upon his head. It has rubies in it, but the rubies are composed of his own blood, forced from his blessed temples by the cruel thorns. See, they pay him homage; but the homage is their own filthy spittle which runs down his cheeks. They bow the knee before him, but it is only in mockery. They salute him with the cry, 'Hail, King of the Jews!' but it is done in scorn. Was there ever grief like his?" (Spurgeon)

d. **Led Him out to crucify Him:** After a scourging, a man to be crucified was forced to march in a parade, led by a centurion on horseback and a herald who shouted the crime of the condemned. This was Rome's way of "advertising" a crucifixion, and to make the people afraid of offending Rome.

i. This procession is the very thing Jesus was referring to when He asked people to *take up your cross and follow Me* ([Mark 8:34](#)).

2. ([Mar 15:21-23](#)) Jesus is led to Golgotha (in Latin, *Calvary*).

Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. And they brought Him to the place Golgotha, which is translated, Place of a Skull. Then they gave Him wine mingled with myrrh to drink, but He did not take it.

a. **To bear His cross:** As Jesus was led away for crucifixion, He was - like every victim of crucifixion - forced to carry the beams of wood He would hang upon.

i. The weight of the entire cross would typically be 300 pounds. Typically the victim carried only the crossbar, which weighed anywhere from 75 to 125 pounds. When the victim carried the crossbar, he was usually stripped naked and his hands were often tied to the wood.

ii. The upright beams were often permanently fixed in a visible place outside of the city walls, beside a major road. Many times before this day, Jesus probably passed by the very upright He would hang upon.

b. **They compelled a certain man:** It was the custom of the Romans to make the condemned criminal bear the cross, but in this case Jesus was simply too weak to carry it. They preferred to keep the victim alive until he was crucified, because a public crucifixion was good "advertising" for Rome. When Jesus fell under the weight of the cross, no Roman would help Him carry it. The centurion had the right to compel a local Jew to help carry it, but it would have been an outrage that might lead to uproar or riot. The best solution was to make a stranger carry the cross, so they found a foreigner (**Simon** from Cyrene in North Africa) and made him carry Jesus' cross.

i. No doubt, Simon was visiting Jerusalem as a Passover pilgrim from his native land (some 800 miles away, on the other side of the Mediterranean Sea). He knew little if anything of who Jesus was, and had no desire to be associated with this Man who was condemned to die as a criminal.

ii. Yet, the Romans were the law, and Simon was not given a choice - **they compelled him to bear His cross**. Perhaps he was chosen because his skin may have been black, and he was more conspicuous in the crowd. We are often blessed by the things we are **compelled** to do. Simon did not want to carry this cross, and probably resented it terribly when he was asked. Nevertheless, it probably became the most special and memorable moment of his life.

iii. **Father of Rufus:** Apparently Rufus was known in the early church and was himself a Christian. If

this **Rufus** is the same one mentioned in [Romans 16:13](#), we can surmise that Simon came to know what it really meant to take up one's cross and follow Jesus. We may know that his sons became leaders among the early Christians.

iv. "His name was Simon: and where was that other Simon? What a silent, but strong rebuke this would be to him. Simon Peter, Simon son of Jonas, where wast thou? Another Simon has taken thy place. Sometimes time Lord's servants are backward where they are expected to be forward, and he finds other servitors for the time. If this has ever happened to us it ought gently to rebuke us as long as we live. Brothers and sisters, keep your places, and let not another Simon occupy your room." (Spurgeon)

c. **They brought Him:** [Mark 15:20](#) says they *led Him out to crucify Him*. By [Mark 15:22](#) the situation has changed: **they brought Him to the place Golgotha**. Jesus could walk when He left His trial before Pilate, but before He reached Golgotha He could hardly walk - they had to *bring Him*.

i. "It would appear that Jesus was so weak through the strain of the last few days, and the scourging, that he was unable to walk, not to speak of carrying His cross. He had to be borne and the sick were borne to Him ([Mark 1:32](#))." (Bruce)

ii. "These two words are just a little window on the supreme physical exhaustion of the Saviour in this the greatest hour of His agony. You see, when He left the Praetorium they were leading Him; when they came to Golgotha they were bearing Him." (Morrison)

d. **To the place Golgotha:** There was a specific place outside the city walls of Jerusalem, yet still very close, where people were crucified - and where Jesus died for our sins, where our salvation was accomplished. It was the **Place of a Skull**; it was the place where criminals were crucified.

i. Where was **Golgotha**? We know that it was outside the city walls, and that it was associated with "the skull." The Church of the Holy Sepulcher was built upon the place believed to be Calvary in the fourth century, but some researchers favor the site known as Gordon's Calvary, which sits atop a hill which looks remarkably like a skull, and is near ancient garden tombs. Most scholars consider the Church of the Holy Sepulcher as more accurate, but most say that Gordon's Calvary "feels" more like the real spot.

ii. Some people think it was called Golgotha because it was littered with the skulls of men previously executed. Some think it was called Golgotha because it was on a hill that looked like a skull, with the shadows of a skull's face in the hillside. Some think it was called Golgotha because the hill was barren, smooth and round like the top of a skull.

e. **He did not take it:** Jesus refused any drug that would numb the pain. He will face the agony of the cross with a clear mind, and not "medicated" in any way.

i. "According to an old tradition, respected women of Jerusalem provided a narcotic drink to those condemned to death in order to decrease their sensitivity to the excruciating pain ... This human practice was begun in response to the biblical injunction of [Proverbs 31:6-7](#): 'Give strong drink to him who is perishing, and wine to those in bitter distress; let them drink and forget their poverty, and remember their misery no more.'" (Lane)

ii. "The local sour wine was 'laced' with myrrh; this would give it a bitter taste, but a soporific effect. Thus is explained the reference to 'gall' ... He would not take any anaesthetic; all His faculties must be unclouded for

what lay before Him." (Cole)

iii. "Was it out of any love to suffering that he thus refused the wine-cup? Ah, no; Christ had no love of suffering. He had a love of souls, but like us he turned away from suffering, he never loved it ... Why, then, did he suffer? For two reasons: because this suffering to the utmost was necessary to the completion of the atonement, which saves to the utmost; and because this suffering to the utmost was necessary to perfect his character as 'a merciful High Priest' who has to compassionate souls that have gone to the utmost of miseries themselves; that he might know how to succor them that are tempted." (Spurgeon)

3. ([Mar 15:24-26](#)) The crucifixion of Jesus Christ.

And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take. Now it was the third hour, and they crucified Him. And the inscription of His accusation was written above: THE KING OF THE JEWS.

a. **They divided His garments:** This was in fulfillment of the prophecy in [Psalm 22](#): *They divide My garments among them, and for My clothing they cast lots* ([Psalm 22:18](#)).

i. "Men were ordinarily crucified naked (Artemidorus II. 61). Jewish sensitivities, however, dictated that men ought not to be publicly executed completely naked, and men condemned to stoning were permitted a loin-cloth (M. *Sanhedrin* VI. 3). Whether the Romans were considerate of Jewish feelings in this matter is unknown." (Lane)

b. **And they crucified Him:** What was it like to be crucified? In days the New Testament was first written, the practice needed no explanation. Centuries later, we do well to appreciate just what happened when someone was **crucified**.

i. "Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering." (Edwards)

ii. The victim's back was first torn open by the scourging, then the clotting blood was ripped open again when the clothes were torn off the victim. When he was thrown to the ground to fix his hands to the crossbeam, the wounds were torn open again and contaminated with dirt. Then, as he hung on the cross each breath made the painful wounds on the back scrape against the rough wood of the upright beam.

iii. When the nail was driven through the wrists, it severed the large median nerve going to the hand. This stimulated nerve produced excruciating bolts of fiery pain in both arms, and could result in a claw-like grip in the victim's hands.

iv. Beyond the excruciating pain, crucifixion made it painful to simply breathe. The weight of the body pulling down on the arms and shoulders made it feel like you could breathe in but not out. The lack of oxygen led to severe muscle cramps, which made it even harder to breathe. To get a good breath, one had to push against the feet and flex the elbows, pulling from the shoulders. Putting the weight of the body on the nail-pierced feet produced searing pain, and flexing the elbows twisted the hands hanging on the nails. Lifting the body for a breath also scraped the open wounds on the back against the rough wooden post. Each effort to get a proper breath was agonizing, exhausting, and led to a quicker death.

v. "Not uncommonly, insects would light upon or burrow into the open wounds or the eyes, ears, and nose of the dying and helpless victim, and birds of prey would tear at these sites. Moreover, it was customary to leave the corpse on the cross to be devoured by predatory animals." (Edwards)

vi. Death from crucifixion could come many different ways:

- Acute shock from blood loss
- Suffocation from being too exhausted to breathe
- Dehydration
- Heart attack, induced by stress
- Heart rupture from congestive heart failure

However, if the victim did not die quickly enough, his legs were broken and he was soon unable to breathe.

vii. How bad was crucifixion? We get our English word *excruciating* from the Roman word "out of the cross." "Consider how heinous sin must be in the sight of God, when it requires such a sacrifice!" (Clarke)

c. In Jesus' own day, crucifixion was known to be a horrible practice, yet the Romans used it as their main form of execution for non-Roman citizens. No Roman citizen could be crucified except by direct order of Caesar; it was reserved for the worst criminals and lowest classes.

i. The Roman statesman Cicero said: "It is a crime to bind a Roman citizen; to scourge him is an act of wickedness; to execute him is almost murder: What shall I say of crucifying him? An act so abominable it is impossible to find any word adequately to express."

ii. The Roman historian Tacitus described crucifixion as "a torture fit only for slaves."

d. **Now it was the third hour:** This is a problem, because [John 19:14](#) says that it was at the *sixth hour* (about noon) that Pilate pronounced his verdict. Some think John and Mark counted time differently; some think the difference is due to copyist error; others think it is a *gloss* (a well-intentioned addition by an early copyist).

e. **And the inscription of His accusation was written above: THE KING OF THE JEWS:** "The wording was designed to convey a subtle insult to Jewish pretensions and to mock all attempts to assert the sovereignty of a subject territory." (Lane)

i. "It may be that the message of this sign first aroused the hopes of repentant thief. He may have reasoned: 'If His name is Jesus, then He is a Saviour. If He is from Nazareth, then He would identify with rejected people. If He has a kingdom, then perhaps there is room for me!' (Wiersbe)

4. ([Mar 15:27-32](#)) Jesus is mocked on the cross.

With Him they also crucified two robbers, one on His right and the other on His left. So the Scripture was fulfilled which says, "And He was numbered with the transgressors." And those who passed by blasphemed Him, wagging their heads and saying, "Aha! *You* who destroy the temple and build *it* in three days, save Yourself, and come down from the cross!" Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.

- a. **Even those who were crucified with Him reviled Him:** Jesus was mocked by those crucified with Him, yet one of those criminals came to a saving faith in Jesus ([Luke 23:39-43](#)).
- b. **Those who passed by blasphemed Him:** Jesus not only endured mocking and humiliation at the hands of the pagan Roman soldiers, but also from the religious leaders: they **blasphemed Him, wagging their heads ... they mocked and said among themselves, "He saved others, Himself He cannot save."**
- i. Greek scholar A.T. Robinson says **mocking** in [Mark 15:31](#) describes "Acting like silly children who love to mock one another."
- ii. **Let the Christ ... descend now from the cross, that we may see and believe:** It is precisely because He would *not* come down that we believe in Him. Jesus did something greater than come down from the cross - He rose from the dead! Yet they did not believe even then.
- iii. But many of the priests *did* eventually believe: *A great many of the priests were obedient to the faith.* ([Acts 6:7](#))
- c. **He saved others:** "That was a fact which even they could not deny. Everywhere, in Jerusalem, in all the towns and villages and hamlets through the countryside, were those whom He had saved." (Morgan)
- d. It is bad enough that the Son of God came to earth and man murdered Him in the most tortured way possible; worst of all, sinful men *enjoyed* doing it.
5. ([Mar 15:33-37](#)) The last words of Jesus from the cross.

Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" Some of those who stood by, when they heard *that*, said, "Look, He is calling for Elijah!" Then someone ran and filled a sponge full of sour wine, put *it* on a reed, and offered *it* to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down." And Jesus cried out with a loud voice, and breathed His last.

- a. **There was darkness over the whole land:** The remarkable darkness all over the earth showed the agony of creation itself in the Creator's suffering. "Origen (*Contra Celsus*, ii,33) and Eusebius (*Chron.*) quote the writing of Phlegon (a Roman historian) in which he makes mention of an extraordinary solar eclipse as well as of an earthquake about the time of the crucifixion." (Geldenhuys)
- i. Luke tells us that *the sun was darkened* ([Luke 23:45](#)), but Mark makes it clear that it stayed dark for three hours (**there was darkness over the whole land until the ninth hour**).
- ii. Phlegon, Roman historian: "In the fourth year of the 202nd Olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day turned into dark night, so that the stars in heaven were seen; and there was an earthquake." (cited in Clarke)
- iii. This is especially remarkable because during a full moon - which Passover was always held at - a natural eclipse of the sun is impossible. This was an extraordinary miracle in the heavens.
- b. **My God, My God:** By quoting [Psalm 22](#), Jesus declares that He is fulfilling that passage, in both its agony and

its victory.

i. The *agony* of [Psalm 22](#) was true for Jesus on the cross:

- *Why are You so far from helping Me, and from the words of My groaning?*
- *But I am a worm, and no man; a reproach of men, and despised by the people*
- *All those who see Me ridicule Me; they shoot out the lip, they shake the head*
- *Be not far from Me, for trouble is near; for there is none to help*
- *Many bulls have surrounded Me; strong bulls of Bashan have encircled Me*
- *I am poured out like water, and all My bones are out of joint; My heart is like wax; it has melted within Me*
- *My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death*
- *For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet*
- *They look and stare at Me. They divide My garments among them, and for My clothing they cast lots*

ii. The *victory* of [Psalm 22](#) was true for Jesus on the cross and through the empty tomb:

- *Deliver Me from the sword, My precious life from the power of the dog*
- *Save Me from the lion's mouth and from the horns of the wild oxen! You have answered Me*
- *I will declare Your name to My brethren; in the midst of the assembly I will praise You*
- *You who fear the LORD, praise Him! All you descendants of Jacob, glorify Him, and fear Him, all you offspring of Israel!*
- *For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from Him; but when He cried to Him, He heard*
- *My praise shall be of You in the great assembly; I will pay My vows before those who fear Him*
- *The poor shall eat and be satisfied; those who seek Him will praise the LORD*
- *All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before You*
- *For the kingdom is the Lord's, and He rules over the nations*
- *All the prosperous of the earth shall eat and worship; all those who go down to the dust shall bow before Him, even he who cannot keep himself alive*

- *A posterity shall serve Him. It will be recounted of the Lord to the next generation*

- *They will come and declare His righteousness to a people who will be born, that He has done this*

c. Jesus knew great pain and suffering (both physical and emotional) in His life, but had never known separation from His Father; now He does. There was a significant sense in which Jesus rightly felt **forsaken** by God the Father at this moment.

i. How? Because *God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him* ([2 Corinthians 5:21](#)).

ii. Jesus not only endured the *withdrawal* of the Father's fellowship, but also the actual outpouring of the Father's *wrath* upon Him as a substitute for sinful humanity.

iii. Horrible as this was, it fulfilled God's good and loving plan of redemption. Therefore, Isaiah can say *Yet it pleased the Lord to bruise Him* ([Isaiah 53:10](#)).

iv. At the same time, we cannot say that the separation between the Father and the Son at the cross was complete, because as [2 Corinthians 5:19](#) says, *God was in Christ reconciling the world to Himself* at the cross.

v. It rarely grieves man to be separated from God, or to consider that he is a *worthy* object of God's wrath; yet this was the true agony of Jesus on the cross.

d. **A sponge full of sour wine:** "The *vinegar* was the sour wine not only of the soldier's ration, but of everyday use ... This is apparently quite a different occasion from the official offering of the drugged wine in [verse 23](#)." (Cole)

i. "A sour wine vinegar is mentioned in the OT as a refreshing drink ([Numbers 6:13](#); [Ruth 2:14](#)), and in Greek and Roman literature as well it is a common beverage appreciated by laborers and soldiers because it relieved thirst more effectively than water and was inexpensive." (Lane)

e. **Let us see if Elijah will come:** Sadly, Jesus is misunderstood and mocked until the bitter end. Spectators at the cross, with just enough knowledge of the Bible to get it really wrong, speculate wildly thinking that **Elijah** may come and rescue Jesus.

i. As Jesus hung on the cross, His listeners misunderstood Him by taking the part for the whole. He said, "**Eloi, Eloi, lama sabachthani?**" Not only did they get wrong what they heard (Jesus said, "**Eloi**" not "**Elijah**"), but they also only heard *one word* of what He said. This will not do for the true follower of Jesus; we hear not only *one word* from Jesus, but every word that proceeds from the mouth of God.

ii. One of the first things we know about Jesus was that He was misunderstood. When Joseph and Mary left Him behind at Jerusalem, they didn't understand that He had to be about His Father's business. Now at the end of His earthly ministry, He is also misunderstood on the cross.

iii. Jesus knew what it was to have His *motives* misunderstood. He healed people, and others said He did it by the devil. He reached out to sinners and people called Him a drunken pig. If you are a follower of Jesus, expect to have your *motives* misunderstood.

iv. Jesus knew what it was to have His *words* misunderstood. He said, "destroy this temple and in three days I will raise it up again," no doubt motioning towards His own body as He said it. Still, people insisted that He spoke of the literal temple in Jerusalem. Another time He knew Lazarus was dead and He told others that Lazarus was sleeping. They misunderstood Jesus and thought He meant Lazarus was getting much needed rest. If you are a follower of Jesus, expect to have your *words* misunderstood.

v. Jesus knew what it was to have His *silence* misunderstood. When He first appeared before Pilate, Pilate sent Him off to Herod. When Herod questioned Jesus, He didn't say a word. Herod misunderstood the silence of Jesus and saw it as weakness and powerlessness. Herod was blind to the power and dignity in the silence of Jesus. If you are a follower of Jesus, expect to have your *silence* misunderstood.

f. **Jesus cried with a loud voice and breathed His last:** Most victims of crucifixion spent their last hours in complete exhaustion or unconsciousness before death. Jesus was not like this; though tremendously tortured and weakened, He was conscious and able to speak right up to the moment of His death.

i. [John 19:30](#) tells us what He said when He **cried with a loud voice**: *it is finished*, which is one word in the ancient Greek language, the word *tetelestai*. This ancient word *tetelestai* means, "Paid in Full." This is the cry of a winner, because Jesus *paid in full* the debt of sin we owed, and had finished the eternal purpose of the cross.

ii. At some point before He died, before the veil was torn in two, before He cried out *it is finished*, an awesome spiritual transaction took place. God the Father set upon Jesus all the guilt and wrath our sin deserved, and Jesus bore it in Himself perfectly, totally satisfying the wrath of God toward us.

iii. As horrible as the physical suffering of Jesus was, this spiritual suffering, this act of being judged for sin in our place, was what Jesus really dreaded about the cross. This was the *cup* - the cup of God's righteous wrath - that Jesus trembled at drinking ([Luke 22:39-46](#), [Psalm 75:8](#), [Isaiah 51:17](#), [Jeremiah 25:15](#)). On the cross Jesus became, as it were, an *enemy* of God who was judged and forced to drink the cup of the Father's fury, so we would not have to drink that cup.

iv. [Isaiah 53:3-6](#) puts it powerfully:

*He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, our faces from Him;
He was despised, and we did not esteem Him.
Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.*

All we like sheep have gone astray;

We have turned, every one, to his own way;

And the LORD has laid on Him the iniquity of us all.

v. "Reader! *one drop* of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered *alone*: for the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper." (Clarke)

vi. The death of Jesus on the cross is the ultimate demonstration of God's love towards all mankind ([Romans 5:8](#)). It is the power of God unto salvation, though it seems foolish to those who reject it ([1 Corinthians 1:18](#)). At the cross, Jesus wiped out our record of sin and rebellion against God, nailing it to the cross ([Colossians 2:14](#)). If Jesus had not endured the cross, it might be said that there is a limit to God's love, that there was something God was unwilling to do in order to demonstrate His love for man.

vii. And when was this accomplished? Who knows how long it could have lasted? There was no reason for Jesus to "hang around" on the cross - His work was done, so He did not hang on the cross needlessly. Jesus was in complete control even on the cross, and He used that control to perfectly submit to His Father. "He gave up his life because He willed it, when He willed it, and as He willed it." (Augustine)

6. ([Mar 15:38-41](#)) The visible, immediate results of the death of Jesus.

Then the veil of the temple was torn in two from top to bottom. So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!" There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

a. **The veil of the temple was torn in two from top to bottom:** The tearing of the temple veil signifies that now man has free access to the throne of grace by the cross, and that no one should ever think again that God dwells in temples made with hands.

i. Significantly, as the wall of separation between God and man is removed, the veil is torn **from top to bottom**.

b. **Truly this man was the Son of God!** The centurion saw Jesus for who He was, is a picture of all who come to Jesus through the cross. At the cross, people see that Jesus **was the Son of God** and this fulfills Jesus' promise *if I am lifted up from the earth, will draw all peoples to Myself* ([John 12:32](#)).

i. This centurion saw many people crucified before; yet there was something so remarkable about Jesus that he said something about Jesus that He could say about no one else.

c. **There were also women looking on from afar:** Finally, those most faithful disciples of Jesus are revealed. They are His female followers: **Mary Magdalene, Mary the mother of James, Salome and many other women**.