

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY
TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 23

The Crucifixion of Jesus Christ

Jesus is Crucified

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.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week 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 To outline the last hours of Jesus death and to share the importance and significance of Crucifixion.

Key Verses

Luke 23:26-56—Main Teaching Passage

Philippians 2:5-11

Hebrews 9:22

Memory Verse - Philippians 2:8

“And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”

Hook

Review last week’s memory verse, 2 Corinthians 5:21.

Take some time to recap the story of the Gospel. Highlight some of the key moments in Luke that we have studied (Jesus’ birth, feeding the 5,000, etc.) and show how the story of Luke has all been leading up to the crucifixion. Remind the students that Jesus told His disciples several times that He would be given over to die.

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

In Luke 23, the most important event in human history unfolds before our eyes. After having been arrested, found innocent, and yet handed over for death anyway, Jesus was led to the cross. The passage begins with Jesus so weakened by the beatings and scourging that He had received, He could not physically carry the cross Himself. It was placed on a bystander named Simon, and Jesus was led to the place of the skull. Luke does not give us great detail about the crucifixion itself, but rather focuses on the surrounding events. Two thieves had been crucified with Jesus. Here in the last hours of their own lives, they responded to Jesus in very different ways. The first thief began to mock Jesus, repeating the abuse that he has heard that guards and the crowd call out. The second thief, however, defended the Lord, saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Jesus turned to the second thief and promised that he would be with the Lord in paradise.

At the sixth hour (12 noon) the Lord looked up to Heaven and committed His spirit to the Father. The sun was darkened and the full weight of the world’s sin was poured out onto the Messiah. Jesus then breathed His last and died. A centurion who only hours before was beating, spitting on, and nailing Jesus to the cross saw Him die and was immediately moved by the Spirit. He glorified God and worshipped Jesus as the Christ. Finally Joseph, a counsel member, removed Jesus’ lifeless body and laid it in the tomb that was to be for his own family. Even in Jesus’ death we see God glorified, not just because the our sin was handed over the Lord, but we also a sinful thief, a Gentile centurion, and a Jewish counsel member honor God and worship.

LOOK

The death of Jesus Christ is the single most important event in all of human history. From the Garden of Eden, all of history looked forward to this event, and ever since this moment, history has looked back. Even our system of dating the calendar is designed around the life and death of Jesus Christ.

Jesus is called the Lamb who was slain from the foundation of the earth. He always knew what His mission was, and nothing was ever going to keep Him from completing that mission. Jesus came into the world knowing that He would be handed over to death. He came into the world

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

LOOK (Continued)

knowing that He would die on a cross. Jesus knew that ahead of time, and He still went through with it. In Philippians 2, it tells us that Jesus was obedient even to the point of death on a cross. Jesus wasn't taken to the cross against His will, it was something that He chose to do. Jesus went to the cross willingly to die.

The cross was supposed to be a symbol of torture and death. It was supposed to strike fear into the heart of anyone who saw it. For us, however, the cross is a symbol of absolute love, absolute sacrifice, and absolute obedience. This is because when Jesus Christ went willingly to the cross, a sinless man dying in place of a sinful world, Jesus bought forgiveness of sin for the whole world.

Hebrews 9:22 tells us that without the shedding of blood there can be no forgiveness for sin. Jesus' death made several things possible for us. First, because Jesus was sinless He was able to pay for the sin of another. As we learned last week, if Jesus had sinned, His death would have been in vain. Second, because Jesus was fully God, His death had infinite repercussions. Unlike the death of the scapegoat that needed to be preformed every year to pay for the sins of people, Jesus' death is sufficient for all people, and for all time. Nothing else has to be done, no other sacrifice has be made, no more blood needs to be shed. When Jesus died on the cross, He said, "It is finished."

In this passage of Scripture, we saw how three people, the thief, the centurion, and Joseph of Arimathea, responded to Jesus' death. Jesus' death drove them to acts of worship, of surrender, and of love. The centurion saw Jesus' death and worshipped God. His death should stir that same desire to worship Him. The thief saw Jesus' death and was moved to surrender his whole life to Him. The thief called Jesus "Lord" and asked that He have mercy on him. Jesus' death should move us the same way. Lastly, Jesus' death moved Joseph of Arimathea to an act of love. Joseph saw Jesus die and was moved to care for and protect His body. Jesus death should move us toward acts of love to Jesus as well.

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

As a class, memorize Philippians 2:8.

Pray: Thank the Lord for His death, praise Him for the forgiveness of sin found only in Him, ask Him to move us toward acts of love, worship and surrender because of what He did for us.

Parent Question: How did the two thieves respond to Jesus crucifixion.

FURTHER STUDY

Commentary on Luke 23 by David Guzik

Jesus dies and is buried.

1. (26) Simon carries Jesus' cross.

Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus.

a. As they led Him away: Even before Jesus was to be scourged, His physical condition was weak. It is reasonable to assume that Jesus was in good physical condition up until the night of His arrest.

i. "The rigors of Jesus' ministry (that is, travelling by foot throughout Palestine) would have precluded any major physical illness or a weak general constitution." (Dr. William Edwards in the article "On the Physical Death of Jesus Christ" from the Journal of the American Medical Association, 3/21/86)

ii. Yet during the 12 hours between 9 p.m. Thursday and 9 a.m. Friday, Jesus suffered many things, both physically and in the high-stress challenges that took a toll on Him physically.

· Jesus suffered great emotional stress in the Garden of Gethsemane, as indicated when His sweat became like great drops of blood (Luke 22:44). "Although this is a very rare phenomenon, bloody sweat (hematidrosis or hemohidrosis) may occur in highly emotional states or in persons with bleeding disorders. As a result of hemorrhage into the sweat glands, the skin becomes fragile and tender." (Edwards)

· Jesus suffered the emotional stress of abandonment by His disciples.

· Jesus suffered a severe physical beating at the home of the high priest.

· Jesus suffered a sleepless night.

· Jesus suffered, being forced to walk more than two and a half miles.

· All of these factors made Jesus especially vulnerable to the effects of scourging.

iii. Before Jesus took the cross, He was whipped – scourged – as Pilate had earlier promised (I will therefore chastise Him, Luke 23:16). "Scourging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt." (Edwards)

iv. The goal of the scourging was to weaken the victim to a state just short of collapse and death. "As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive the cross." (Edwards)

v. "The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a pre-shock state. Moreover, hematidrosis had rendered his skin particularly tender. The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state. Therefore, even before the actual crucifixion, Jesus' physical condition was at least serious and possibly critical." (Edwards)

b. As they led Him away: Before Jesus was led away, His clothes were stripped off. This was painful and opened wounds that had just begun to heal.

i. "When the soldiers tore the robe from Jesus' back, the probably reopened the scourging wounds." (Edwards)

c. As they led Him away: As Jesus was led to crucifixion, He was – like all victims of crucifixion – forced to carry the wood He would hang upon.

i. The weight of the entire cross was typically 300 pounds. The victim only carried 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 of a cross were usually permanently fixed in a visible place outside of the city walls, beside a major road. It is likely that on many occasions, Jesus passed by the very upright He would later be crucified upon

d. They laid hold of a certain man: The weakened condition of Jesus required this. The man's name was Simon, and he was from Cyrene in North Africa (modern day Libya).

i. No doubt, Simon was visiting Jerusalem as a Passover pilgrim from his native land (some 800 miles or 1300 kilometers away). He knew little if anything about this Jesus 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 laid hold of him, and on him they laid the cross that he might bear it. Perhaps he was chosen because he was an obvious foreigner and more conspicuous in the crowd.

iii. Wonderfully, we have reason to believe that Simon came to know what it really means to take up one's cross and follow Jesus. There is some evidence to suggest that his sons became leaders among the early Christians (Mark 15:21 and Romans 16:13).

2. (27-31) Jesus speaks to the Daughters of Jerusalem.

And a great multitude of the people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" For if they do these things in the green wood, what will be done in the dry?"

a. A great multitude of the people followed Him: It was customary for a great multitude to follow a condemned criminal on his way to crucifixion. It was intended to be a public event.

i. According to the customs of crucifixion, a Roman guard led with a sign that carried the man's name and crime, calling out the name and the crime along the way to the place of crucifixion. They usually didn't take the shortest way so as many people as possible could see how the Roman Empire treated its enemies.

b. Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children: With good reason, certain women mourned and lamented when they saw Jesus being treated in this fashion. Jesus essentially told them, "Don't weep for Me, weep for those who reject Me."

i. "As for the words themselves, they are especially noteworthy, because they constitute the last connected discourse of the Savior before he died. All that he said afterwards was fragmentary and mainly of the nature of prayer." (Spurgeon)

ii. Blessed are the barren: "Normally, Jewish custom did just the opposite, praised motherhood and stigmatized the barren. But the days of the fall of Jerusalem would be so severe that women would far prefer not to have children, rather than have them go through the ordeal that awaited the city." (Pate)

c. For if they do these things in the green wood, what will be done in the dry? The idea is "If this is the fate of the innocent (Jesus referring to Himself), what will happen to the guilty?"

i. Jesus spoke this in a more immediate sense, knowing the fate to come upon Jerusalem. "With his calm, prophetic eye he looks beyond the intervening years and sees Jerusalem besieged and captured. He speaks as though he heard the awful shrieks which betokened the entrance of the Romans into the city, and the smiting down of young and old, and women and children." (Spurgeon)

ii. Jesus spoke this in a greater sense, knowing the fate of all who reject Him. "Ye need not weep because Christ died one-tenth so much as because your sins rendered it necessary that he should die. You need not weep over the crucifixion, but weep over your transgression, for your sins nailed the Redeemer to the accursed tree. To weep over a dying Savior is to lament the remedy; it were wiser to bewail the disease." (Spurgeon)

3. (32-33) Jesus is crucified.

There were also two others, criminals, led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.

a. When they had come to the place called Calvary: There was a specific place outside the city walls of Jerusalem yet still close, where people were crucified. At this place called Calvary Jesus died for our sins, and our salvation was accomplished. Calvary means, "place of a skull," and it was the place where criminals were crucified.

i. "It is a telling criticism that Fitzmeyer, a Jesuit theologian, observes in an aside comment on v. 32 that the account of Jesus' road to the cross says nothing about the fourteen stations of the cross, such as the falls of Jesus, the meeting with His mother or with Veronica ('true image'). Such later traditions, though certainly sentimental in appeal, seem to have no historical basis." (Pate)

b. There they crucified Him: In days the New Testament was first written, the practice of crucifixion needed no explanation. In the many generations since then, most people do not appreciate what a person experienced in the ordeal of execution by crucifixion.

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 combination of scourging and crucifixion made death on the cross especially brutal. 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 before crucifixion. The victim was thrown on the ground to fix his hands to the crossbeam, and the wounds on the back were again torn open and contaminated with dirt. Then, as the victim hung on the cross each breath caused the painful wounds on the back to scrape against the rough wood of the upright beam.

iii. When the nail was driven through the wrists, it severed the large median nerve. This stimulated nerve produced excruciating bolts of fiery pain in both arms, and often gave the victim a claw-like grip in the hands.

iv. Beyond the extreme pain, the major effect of crucifixion was to restrict normal breathing. The weight of the body, pulling down on the arms and shoulders, tended to fix the respiratory muscles in an inhalation state and hinder exhalation. The lack of adequate respiration resulted in severe muscle cramps, which further hindered breathing. To get a good breath, the victim had to push against the feet, and flex the elbows, pulling from the shoulders. Putting the weight of the body on the feet produced searing pain, and flexing of the elbows twisted the hands hanging on the nails. Lifting the body for a breath also painfully scraped the back against the rough wooden post. Each effort to get a proper breath was agonizing, exhausting, and led to a sooner 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 from many sources: acute shock from blood loss; being too exhausted to breathe any longer; dehydration; stress-induced heart attack, or congestive heart failure leading to a cardiac rupture. If the victim did not die quickly enough, the legs were broken, and the victim was soon unable to breathe because of the posture of the crucified person.

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. There they crucified Him: The most significant thing about Jesus' suffering was that He was not, in any sense, the victim of circumstances. He was in control. Jesus said of His life in John 10:18, no one takes it from Me, but I lay it down of Myself. It is terrible to be forced to endure such torture, but to freely choose it out of love is remarkable.

i. This was the most important act of this most important life, and this is reflected even in ancient secular histories. The existing mentions of Jesus in ancient extrabiblical literature each highlight His death on the cross.

- A letter written by Mara bar Serapion to his son (ca. a.d. 73)

- Josephus, the Jewish historian (ca. a.d. 90)

- Tacitus, the Roman historian (ca. a.d. 110-120)

- The Babylonian Talmud (ca. a.d. 200)

d. The criminals, one on the right hand and the other on the left: In His death, Jesus was identified with sinners – He was crucified between two criminals.

4. (34-38) Jesus on the cross.

Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God." The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself." And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: This is the King of the Jews.

a. Father, forgive them, for they do not know what they do: The love of Jesus never fails. On the cross, He prayed even for His executioners, asking God the Father to not hold this sin against them.

i. Jesus probably prayed in this manner for His enemies all through His ministry. This prayer was heard and noted because He had no quiet place to pray.

ii. In this Jesus fulfilled His own command to love your enemies, bless those who curse you, do good for those who hate you, and pray for those who spitefully use you and persecute you (Matthew 5:44).

b. For they do not know what they do: In this, Jesus recognized the blindness of His enemies in His prayer. This did not excuse the guilt of those who put Jesus on the cross; but Jesus set His enemies in the best possible light in His prayer to the Father. We must pray with the same heart, after the same pattern.

i. "If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an innocent man; but they did not know that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer, Father, forgive them! that word of prophecy was fulfilled, He made intercession for the transgressors, Isaiah 53:12." (Clarke)

c. And they divided His garments and cast lots: On the cross, Jesus retained no material possessions. Even the clothes on his back were taken and divided by the roll of the dice. This shows that Jesus came all the way down the ladder to accomplish our salvation. He let go of absolutely everything – even His clothes – becoming completely poor for us, so we could become completely rich in Him.

i. 2 Corinthians 8:9 says it like this: For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

d. Even the rulers with them sneered... The soldiers also mocked Him: Jesus was not honored or encouraged as He hung on the cross. Instead He was scorned and mocked. His religious enemies said, "He saved others; let Him save Himself if He is the Christ, the chosen of God." Yet it was precisely because He did not save Himself that He can save others. It could be rightly said that love kept Jesus on the cross, not nails.

e. An inscription also was written over Him in letters of Greek, Latin, and Hebrew: This is the King of the Jews: In John 19:21 we read that the religious leaders among the Jews objected to this title. They felt it was false, because they did not believe that Jesus was the King of the Jews. They also believed it was demeaning, because it showed Rome's power to humiliate and torture even the "King of the Jews." Yet Pilate would not alter this, and when asked to take down the inscription he answered, What I have written, I have written (John 19:22).

i. "The written charge (or titulus) was normally carried before a criminal on the way to execution, or hung around his neck, and would then be fixed to the cross, thus reinforcing the deterrent effect of the punishment." (France)

ii. "This venerable eulogy and epitaph, set upon our Saviour's cross, proclaimed him King of all religion, having reference to the Hebrews; of all wisdom, to the Greeks; of all power, to the Latins." (Trapp)

5. (39-43) A criminal on a cross finds salvation.

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

a. One of the criminals who were hanged blasphemed Him: One of the criminals crucified with Jesus joined in the mockery and scorn. He reasoned that if Jesus were the Messiah, He should save those who are being crucified with Him (save Yourself and us).

b. But the other, answering, rebuked him: Both Matthew (Matthew 27:44) and Mark (Mark 15:32) indicate that both criminals mocked Jesus. Though at first they both mocked Jesus, in the hours spent on the cross, one of the criminals came to see things differently, and to actually put his trust in Jesus.

· This second criminal respected God (Do you not even fear God).

· He knew his own sin (under the same condemnation . . . we indeed justly, for we receive the due reward of our deeds).

- He knew Jesus (this Man has done nothing wrong).
- He called out to Jesus (he said to Jesus).
- He called out to Jesus as Lord (he said to Jesus, “Lord . . .”).
- He believed Jesus was who Jesus said He was (remember me when You come into Your kingdom).
- He believed the promise of everlasting life from Jesus.

i. “It is worthy of remark, that this man appears to have been the first who believed in the intercession of Christ.” (Clarke)

c. Assuredly, I say to you, today you will be with Me in Paradise: Jesus answered the trust of the second criminal, assuring him that his life after death would be with Jesus, and be in Paradise, not torment.

i. Here is something truly remarkable: a deathbed conversion, and may fairly be said to be the only Biblical example of a last-minute salvation. There is one deathbed conversion in the Bible, so that no one would despair; but only one, so that no one would presume.

ii. Significantly, this thief who trusted in Jesus at the last moment goes to the same heaven anyone else does. This may not seem fair, but in the larger picture it gives glory to the grace of God, not to human merit in salvation. In heaven, we will all be filled to the full with joy and reward; but the degree of our faithfulness now determines how big our container for joy and reward will be in heaven, though all will be filled to the fullest they can hold.

iii. In Paradise: “Paradise (paradeisos), a Persian word meaning ‘garden, park,’ was used in the Septuagint for the Garden of Eden (Genesis 2:8). It then became a type of the future bliss for God’s people in Isaiah 51:3...In the present passage it represents the state of bliss which Jesus promised to the criminal directly after death.” (Pate)

iv. This assurance was so important to Jesus that it cost Him something. It hurt Jesus to even say these words. “Since speech occurs during exhalation, these short, terse utterances must have been particularly difficult and painful.” (Edwards)

v. Jesus answered the second criminal far beyond his expectation.

- The thief on the cross had some distant time in mind; Jesus told him today.
- The thief on the cross asked only to be remembered; Jesus said “you will be with Me.”
- The thief on the cross looked only for a kingdom; Jesus promised him Paradise.

6. (44-46) Jesus dies on the cross.

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, “Father, ‘into Your hands I commit My spirit.’” Having said this, He breathed His last.

a. There was darkness over all the earth until the ninth hour: 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 words from 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. A Roman historian named Phlegon wrote: “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)

ii. The crucifixion took place during Passover season, and Passover is always held at a full moon. A natural eclipse of the sun is impossible during a full moon.

b. The veil of the temple was torn in two: The tearing of the temple veil signified at least two things. First, now man has free access to the throne of grace by the cross. Second, no one should ever think again that God dwells in temples made with hands.

i. Matthew 27:51 notes that the temple was torn from top to bottom. God tore it from heaven instead of man tearing it from earth.

c. When Jesus had cried out with a loud voice: Jesus cried out something with a loud voice, then He spoke to God the Father in the lines that follow. John 19:30 tells us what He said: it is finished, which is one word in the Greek (tetelestai – “paid in full”). This was the cry of a winner, because Jesus had paid in full the debt of sin we owed, and had finished the eternal purpose of the cross.

i. 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. The Father set upon Jesus all the guilt and wrath our sin deserved, and He bore it in Himself perfectly, totally satisfying the wrath of God for us.

ii. As horrible as the physical suffering of Jesus was, this spiritual suffering – the 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 He 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. He did it so we would not have to drink that cup.

iii. Isaiah 53:3-5 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.

iv. “Reader! one drop of this cup would bear down thy soul to endless ruin; and these agonies would annihilated 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)

v. “The fact that He could raise His voice, when normally a crucified person could barely gasp for breath, indicates that Jesus was still in control of His destiny.” (Pate)

d. Father, into Your hands I commend My spirit: His work on the cross accomplished, with prayer Jesus yielded His living spirit to God the Father as He yielded His body to death on the cross. This shows that Jesus gave up His life when He wanted to and how He wanted to. No one took His life from Him; He gave it up when His work was finished. Jesus is not a victim we should pity, but a conqueror we should admire.

i. Save your pity for those who reject the complete work of Jesus on the cross at Calvary; for those preachers who do not have the heart of Paul in 1 Corinthians 1:23, when he proclaimed the center of the Christian message: we preach Christ crucified.

ii. I commend My spirit: “Or, I will commit my spirit-I deposit my soul in thy hands. Another proof of the immateriality of the soul, and of its separate existence when the body is dead.” (Clarke)

e. Having said this, He breathed His last: Once the work of the cross was accomplished, Jesus felt no further need to endure the suffering. He yielded His living spirit to God the Father and He yielded His body to death on the cross and breathed His last.

i. "The words of v. 46, 'Jesus expired' ('breathed out His life'), can be seen to echo Genesis 2:7. There it is said that God breathed into Adam the breath of life, and he became a living soul. The one God breathed into the breath of life – Adam; the other breathed out the breath of life – Jesus. The latter paid the consequences for the sin of the former in order to inaugurate a new creation." (Pate)

7. (47-49) The reaction of bystanders at Jesus' death.

So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

a. When the centurion saw what had happened, he glorified God: At the expiration of Jesus on the cross, the Gentile centurion immediately gave glory to God and understood Jesus for who He was (Certainly this was a righteous man).

i. Surely, this centurion had seen many people crucified before. Yet there was something so remarkable about Jesus that he said something about Him that he could say about no one else.

ii. This is a picture of all who come to Jesus through the cross, fulfilling Jesus' promise if I am lifted up from the earth, will draw all peoples to Myself (John 12:32).

b. The whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned: Others went home sadly; they were too close to Jesus to see how remarkable His death was, and they forgot His promise to rise again.

8. (50-56) Jesus is buried in the tomb of Joseph of Arimathea.

Now behold, there was a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

a. This man went to Pilate and asked for the body of Jesus: Customarily, the bodies of crucified criminals were left on their crosses to rot or be eaten by wild animals. But the Jews wanted no such horror displayed during the Passover season, and Romans were known to grant the corpses to friends or relatives for proper burial.

i. Joseph did not serve Jesus in many ways, but he did serve Him in ways no one else did or could. It was not possible for Peter, James, John, or even the many women who served Jesus to provide a tomb, but Joseph could and did. We must serve God in whatever way we can.

b. That day was the Preparation, and the Sabbath drew near: They were unable to properly prepare the body of Jesus for burial because of the coming Sabbath. So in hurried preparation, Jesus' body was placed in a borrowed tomb.

i. "In the hours of crisis it is often the Peters who have sworn loyalty to Jesus with big gestures and fullness of self-confidence, that disappoint, and it is the secret and quiet followers of the Master (like Joseph, Nicodemus and the women) that do not hesitate to serve Him in love – at whatever the cost." (Geldenhuis)

c. Laid it in a tomb that was hewn out of the rock, where no one had ever lain before: Tombs like this were very expensive. It was quite a sacrifice for Joseph of Arimathea to give his tomb to Jesus, but Jesus would only use it for a few days.