

Investigate the Mystery
Part One. The Gospel Accounts of Jesus' Death
April 2, 2023

Ecce Homo, Antonio Ciseri



Mark chapter 15

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

²“Are you the king of the Jews?” asked Pilate.

“You have said so,” Jesus replied.

³ The chief priests accused him of many things. ⁴ So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.”

⁵ But Jesus still made no reply, and Pilate was amazed.

⁶ Now it was the custom at the festival to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did.

⁹ “Do you want me to release to you the king of the Jews?” asked Pilate, ¹⁰ knowing it was out of self-interest that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

¹² “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

¹³ “Crucify him!” they shouted.

¹⁴ “Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. ¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him. ¹⁸ And they began to call out to him, “Hail, king of the Jews!” ¹⁹ Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²² They brought Jesus to the place called Golgotha (which means “the place of the skull”). ²³ Then they offered him wine mixed with myrrh, but he did not take it. ²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵ It was nine in the morning when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS.

²⁷ They crucified two rebels with him, one on his right and one on his left. ^[28] ^[a] ²⁹ Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days, ³⁰ come down from the cross and save yourself!” ³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. “He saved others,” they said, “but he can’t save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.

³³ At noon, darkness came over the whole land until three in the afternoon. ³⁴ And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”). ^[b]

³⁵ When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

³⁶ Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.

³⁷ With a loud cry, Jesus breathed his last.

³⁸ The curtain of the temple was torn in two from top to bottom. ³⁹ And when the centurion, who stood there in front of Jesus, saw how he died, ^[c] he said, “Surely this man was the Son of God!”

⁴⁰ Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome. ⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

* * *

The incarnation, the crucifixion, and the resurrection: these three historical events stand at the center of the Christian faith.

The riddle of the occupied womb, the riddle of the occupied cross, and the riddle of the unoccupied tomb: Christianity stands or falls on these three events. If they're false, the faith collapses. But if they're true . . . well, that potentially changes everything, doesn't it?

The first of those, the mystery of Jesus' birth, we investigated at Christmas. This week, during Holy Week, we will explore the other two – the mystery of Jesus' death and the mystery of what happened three days later.

To study the events surrounding Jesus' death we're going to dig into chapter fifteen of Mark's ancient biography of Jesus, which we just heard read.

We'll look at two questions – who was Jesus, and what was the significance of his death?.

Are the Gospels Reliable?

But first, before we look at what Mark says about those two questions, we need to ask whether or not there's any value in looking at Mark's account in the first place. Is Mark's biography of Jesus historically reliable?

When I was at Culver for Career Day a few weeks ago, as we were waiting for the students to arrive, a fellow alum that I didn't know came over to my table, looked at the books and pieces of ancient pottery I had out, sniffed, and said, "So, what is all this? I didn't really look at it closely Are you exploring the evolutionary theory of monotheism, that sort of thing?"

"No, not exactly." I answered. "I'm a pastor and a follower of Christ, and while I understand the enlightenment theory that the scriptures are just a record of the development in humanity's thinking about God over centuries, moving from polytheism to monotheism, that's not how I see them. I used to, but I've really come to have a lot of confidence in the Scripture's reliability."

We ended up talking for about fifteen minutes – well, he ended up talking for about fifteen minutes, with a smirk on his face most of the time – and then students began arriving and that was it.

If you were to read some of the same websites that Steven obviously has been reading, you would think that the biblical records, including Mark's gospel and the other gospels, were a legendary fabrication that came along centuries after the supposed events that they record.

But what Steven and a lot of other folks don't know is that the arguments for the late dating of the gospels have largely been discredited over the past thirty years.

Even secular scholars who have no interest in affirming what the gospels teach agree on two important details:

1. First, the gospels were written much earlier than was thought to be the case a hundred years ago, when dates of 150 or 200AD were commonly thrown around.

Ancient church tradition tells us Mark recorded his gospel through conversations with Peter in Rome as he recounted the life and teaching of Jesus, which many used to dismiss.

It is clear now for a variety of reasons that Mark's gospel was written before Jerusalem fell in 70AD, and likely before Peter died in Rome in 64AD. Many scholars are suggesting that it was written as early as the mid to late fifties, or even as early as the mid forties.

With Jesus dying in 29 or 30AD, that means Mark's gospel was written within the lifetime of those who were eyewitnesses to these events, and who could easily have disputed them if they were wrong.

2. Second, the gospels were incredibly faithfully preserved and passed down for us. While we don't have the originals of any of the books of the Bible, we can be highly confident of what they said because we have hundreds of ancient copies, and they're finding older copies all the time.

One portion of Mark's gospel that was just found a few years ago in Egypt, dating to the 100s, could be the oldest copy of any part of the New Testament. Again, even secular scholars agree that the New Testament is better attested by far than any other ancient manuscript.

If you are outside of the Christian faith and interested in exploring it further, I want to encourage you to take a peek at Sam Kim's new book *A Holy Haunting* in which he talks about the reliability of scripture and a number of other things worth wrestling through as you consider becoming a follower of Christ.

Okay, to Mark's gospel.

Who was Jesus? And what was the significance of his death?

Three Groups Converging

Three different groups with three different answers to those questions all converged at that intersection of wood on which Jesus was put to death.

1. First there were the representatives of **The Roman Empire**. Israel was an occupied nation during Jesus' life. The Emperor back in Rome was represented by Pontius Pilate, the local governor, by companies of Roman soldiers, headed up by centurions, and by Roman executioners, who were picked from among the soldiers.

We meet them in the first verse of Mark 15.

Mark 15.1

Very early in the morning the leading priests, the elders, and the teachers of religious law—the entire high council—met to discuss their next step. They bound Jesus, led him away, and took him to Pilate, the Roman governor.

2. Second, there were the representatives of **the Jewish nation**. We also meet them in the first verse of this chapter. They included the chief priests, who were the highest Jewish religious figures in the land, and there were the teachers of Scripture, also called teachers of the Law.

The seventy most prominent priests and teachers assembled together as the Jewish council, which was also called the Sanhedrin, a formal assembly that acted to make both religious and judicial decisions.

3. And third, there were the representatives of the small but growing Christian movement, the band of Jesus' followers that was coming to be known as the people of the Way, or the **Christian church**. We don't meet them until the closing verses of Mark 15, in verse 40 and 41.

They were a relatively unimpressive cross-section of men and women with little in the way of formal religious training, apart from spending the past three years with Jesus. They ranged in occupation from fishermen to tax collectors, and in status from the wife of King Herod's chief steward all the way down to former lepers and prostitutes.

Who Jesus Was

And now all three groups converged on the cross.

According to the gospel accounts, each group had a radically different way of understanding who Jesus was and what his death on the cross signified.

So was Jesus, according to each of these groups?

1. Starting with the Roman authorities

Our account begins with Pilate asking Jesus

Mark 15.2 NIV

Pilate asked Jesus, "Are you the king of the Jews?"
Jesus replied, "You have said it."

To us that response sounds evasive and ambiguous, but it's clear from the other times Jesus uses this phrase – with Judas (Matthew 26.24-25) and with the high priest (Matthew 26.64) – and from the way they responded that it should be understood as a strong affirmative.

That's how the EHV version captures this.

Mark 15.2 EHV

Pilate asked him, "Are you the King of the Jews?"
He answered him, "It is as you say."

Pilate here isn't showing curiosity about the various dimensions of Jesus' teaching. He is assessing whether or not he is a threat to the Empire. John's gospel adds the detail that the Jewish authorities pressed Pilate to consider Jesus as rival king to Caesar.

John 19.12

Jewish leaders [said to Pilate], "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

Keen to preserve the *Pax Romana*, the fragile stability of the Empire in this land where they were the resented occupying army, the historical record shows us that the Romans were ruthless in putting down any religious or political or military movement.

Around the time of Jesus several would-be Messiahs like Judas of Galilee and Simon of Padaea were put down ruthlessly, in some cases with hundreds of their followers being crucified by Roman executioners along the roads in Galilee.

It seems pretty likely that Barabbas and the two men who were crucified alongside Jesus were also in this category of threats to the Roman peace. We're told in Mark 15.7 that he was "in prison with the insurrectionists who had committed murder in the uprising."

So the Romans, seeing Jesus as a threat, charge him with sedition.

Mark 15.26

A sign announced the charge against him. It read, "The King of the Jews."

2. Next, the Jewish authorities

One chapter earlier, in Mark 14, Mark tells us about the trial of Jesus before the Sanhedrin late the night before.

Mark 14.61-64

⁶¹ The high priest asked him, “Are you the King, the Son of the Blessed One?”

⁶² “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

⁶³ The high priest tore his clothes. “Why do we need any more witnesses?” he asked. ⁶⁴ “You have heard the blasphemy. What do you think?” They all condemned him as worthy of death.

From the perspective of the High Priest, it was a foregone conclusion that Jesus, seemingly a mere human being, could not be the Son of God or the promised King. Keen to uphold a pure faith, and prevent any false teaching, they move swiftly to rid the land of this heretic who claimed to be equal with God. And Jesus is charged with blasphemy.

3. Finally, there was the Christian community.

Having watched his life up close for the past three years, hearing his teaching, watching his miracles, seeing his compassion in action, they had become persuaded that Jesus was just who he claimed to be: the long promised and long awaited Messiah, the King who was to come.

As it says in Zechariah, in a promise made five hundred years before the birth of Jesus,

Zechariah 9.9

Blessed is the king who comes
 Rejoice greatly, Daughter Zion!
 Shout, Daughter Jerusalem!
 See, your king comes to you,
 righteous and victorious,
 lowly and riding on a donkey,
 on a colt, the foal of a donkey.

The Christian community believed that those words foretold the very events that they were watching unfold before them.

And as they watched the Roman soldiers lead Jesus into the palace, and clothe him in a royal robe, and place a crown of thorns on his head and a scepter in his hands, and as the company of soldiers walked by and bowed before Jesus and said, “Hail, King of the

Jews,” though the soldiers saw this as a way of mocking Jesus and heaping abuse on him, the Christian believers saw in this not the mocking of a false king but the coronation of the true king, one that exactly mirrored in virtually detail the way that Caesar was crowned.

They recognized, believed in, and gave their allegiance to Jesus as the true king, the one who was to come from God in fulfillment of the scriptures and establish the kingdom of God in the midst of human history.

What about you?

It is not a coincidence that in Mark’s retelling of the death of Jesus, the phrase “King of the Jews,” the King of God’s Chosen People, was repeated five times.

What do you believe is true about this man who hung on the cross? Was he a rival king, threatening Caesar with his claim to be the King of the Jews? Was he a false king, offending God with his claim to be the King who was promised? Or was he the true king, who came in fulfillment of God’s promises to establish God’s kingdom and invite our allegiance?

* * *

The significance of his death

We’ve considered the way each of the three groups understood who Jesus was. How did each group understand the significance of his death?

1. From the perspective of the Roman authorities, Jesus was posing as a rival king, inviting allegiance away from the Emperor and to himself. He was undermining the Emperor’s authority. That had to be prevented. His life needed to be taken. He needed to be gotten rid of, canceled on the cross.

From the perspective of the Roman authorities, his death was a rebel’s penalty.

King of the Jews



Over his head was hung the charge against him. It said, in three languages, “The King of the Jews.”

2. From the perspective of the Jewish authorities, Jesus was posing as a false king, causing offense to God, and threatening the unity and integrity of the Jewish faith. That had to be punished. His life needed to be taken. He had to be gotten rid of, cursed on the cross.

As we're told in

Mark 15.31-32

The leading priests and teachers of religious law ... mocked Jesus. “He saved others,” they scoffed, “but he can’t save himself! Let this Messiah, this King of Israel, come down from the cross so we can see it and believe him!”

From the perspective of the Jewish authorities, his death was a heretic’s punishment.

3. But from the perspective of the Christian community, which included Romans and Jews among them, Jesus was just who he claimed to be. He was the Messiah, the promised king, who came to offer himself as a sacrifice in our place.

His life wasn’t taken. It was given. The cross was not punishment for his sin but punishment for ours which he took upon himself. When he died on the cross, he died in our place, for our sake, as God’s gift.

The early Christian community saw in the death of Jesus the fulfillment of the promise made 800 years before through Isaiah:

Isaiah 53.4-6

We considered him punished by God,
 stricken by him, and afflicted.
 But he was pierced for our transgressions,
 he was crushed for our iniquities;
 the punishment that brought us peace was on him,
 and by his wounds we are healed.
 . . . and the LORD has laid on him
 the iniquity of us all.

That is the mystery of the occupied cross – that Jesus offered himself in our place. His death was not a criminal's penalty or a heretic's punishment, it was a savior's sacrifice. He came to die so that we might be reconciled to God and live.

But is that how Jesus himself understood his death? What about that horrible final moment on the cross, when Jesus seems to lose all sense of God's presence and cries out, as though he's been abandoned by God, and then dies?

Mark 15.34

And at three in the afternoon Jesus cried out in a loud voice, "*Eloi, Eloi, lama sabachthani?*" (which means "My God, my God, why have you forsaken me?").

Scholars have long recognize that here at the final moments of his life Jesus is quoting the opening line of Psalm 22.

But what does that quote mean?

In its article about Jesus from a Jewish perspective, *The Jewish Encyclopedia* says,

Whatever had been Jesus' anticipations, he bore the terrible tortures . . . with equanimity till almost the last, when he uttered the despairing and pathetic cry "Eloi, Eloi, lama sabachthani?" (the Aramaic form of Ps. xxii. 1), which showed that even his resolute spirit had been daunted by the ordeal.

This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God" (Deut. xxi. 23).

But the Jewish scholars who wrote that article failed to recognize on the lips of Jesus the ancient Jewish practice known as *remez*, in which, among a people who have memorized significant portions of scripture, a person quotes the beginning and end of a passage as a way of bringing to the mind of your hearer the whole of that passage.

Jesus isn't quoting Psalm 22.1 as a cry of despair before he dies.

Far from being a derelict cry of a despairing man, this is the opening note in a cry of triumph. I believe in these final moments of his life Jesus is reciting in his mind the whole of psalm 22, but he only says the first verse and the last verse out loud.

Listen to how the psalm unfolds. After that painful opening cry, the psalm goes on to express deep trust in God who is fulfilling his sovereign purposes even in this moment of despair.

Then there is an amazingly accurate prediction and description of Jesus' own death woven through with a confidence in God's nearness:

- ⁷ All who see me mock me;
they hurl insults, shaking their heads.
⁸ "He trusts in the LORD," they say,
"let the LORD rescue him."
¹¹ Do not be far from me,
for trouble is near
and there is no one to help.
- ¹⁴ I am poured out like water,
and all my bones are out of joint.
¹⁵ My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
¹⁶ a pack of villains encircles me;
they pierce my hands and my feet.
¹⁷ All my bones are on display;
people stare and gloat over me.
¹⁸ They divide my clothes among them
and cast lots for my garment.

All describing exactly what Jesus has been going through for the past six hours.

And then the psalmist expresses an understanding of God's presence in the midst of his suffering and the hopeful the expectation of further life and continued ministry on the other side of his death

- ¹⁹ But you, LORD, do not be far from me.
You are my strength; come quickly to help me.
- ²³ You who fear the LORD, praise him!
All you descendants of Jacob, honor him!
- ²⁴ For he has not despised or scorned
the suffering of the afflicted one;

he has not hidden his face from him
but has listened to his cry for help.

Up to this point the psalmist has been speaking to the Lord directly. Now he introduces another figure, whom he also calls the Lord, referring to himself.

²⁷ All the ends of the earth
will remember and turn to the LORD,
and all the families of the nations
will bow down before him,
²⁸ for dominion belongs to the LORD
and he rules over the nations.
³⁰ Posterity will serve him;
future generations will be told about the Lord.

And then the psalm ends with a joyful expression of confidence that the redemptive purposes of this death are being fulfilled.

³¹ They will proclaim his righteousness,
declaring to a people yet unborn:
He has done it!

“He has done it,” sounds remarkably like the cry Jesus made on the cross at the moment of his death, when he cried out, as we’re told in John’s gospel:

John 19.30

It is finished!

Which is also translated

It is accomplished! (Mounce)
It is completed! (New English)
Everything is done! (Contemporary English)

Look at what happens next.

Mark 15.37-39

Then Jesus uttered another loud cry – It is finished! – and breathed his last. And the curtain in the sanctuary of the Temple was torn in two, from top to bottom. [When the Roman officer who stood facing him saw how he had died, he exclaimed, “This man truly was the Son of God!”]

The curtain in the Temple torn miraculously from top to bottom points to the ultimate significance of the what happened on the cross, because that curtain had stood between God and humanity.

Now, through this death on the cross, in which Jesus paid for our sins with his own life, that which stood between God and humanity was removed, and Jesus opened the way for us to be in relationship with God for eternity. Starting now.

All we need to do is to put the weight of our lives on Jesus and give him our allegiance, trusting in his rescue as promised savior and submitting to his rule as promised king.

What about you?

How do you understand the significance of what Jesus did on the cross?

Was it a rebel's penalty? A heretic's punishment? Or a savior's gift?

When you look at the cross on which the King of Heaven, the Prince of Glory died, for you, in your place, what is your response?

Jesus our King, how could we give you anything less than our soul, our life, our all?

Cross According to the Roman authorities he is a rival king, a threat to the peace, and he must be prevented, gotten rid of on the cross.

Cross

According to the Jewish authorities, he is a false king, an offense to God, and he must be punished, hung on the cross and cursed.

- Roman political forces

1. Roman authorities
 - Pilate 15.1
 - Roman company 15.16
 - Roman executioners
 - Roman centurion 15.39

2. The Jewish Council

Tribes, Sanhedrin, Council, Faith, Yehudi, the Keepers of the Law, Israel – The Jewish religious views

2. Jewish religious leaders
 - High priest and other chief priests
 - Jewish high council, of seventy priests and lay people, called the Sanhedrin
 - Teachers of the scriptures

The Christian community

Church - Fringe Christian community and its understanding

4. A small band of followers 15.40-41
a ragtag
3. Confused crowds 15.8

The two central issues:

What was he?

What was the significance of his death?

Each had a different take

Who He Was

Mark 15.1

Very early in the morning the leading priests, the elders, and the teachers of religious law—the entire high council—met to discuss their next step. They bound Jesus, led him away, and took him to Pilate, the Roman governor.

**These worlds converge at the intersection of wood on which Jesus' body is hung
We see three worlds converging at the cross.
Each has its take on who Jesus is.**

1. The Roman world, the Jewish religious world, the Jesus follower band, and the confused and manipulated crowds.

**Romans – political upstart, threat to Roman stability, Pax Romana, as the occupying empire, to be put down as decisively as other uprisings
A threat to societal stability under the occupying army**

At the center of this, the claim that Jesus is the king of the Jews

Jesus 15.2

Mark 15.2 NIV

Pilate asked Jesus, "Are you the king of the Jews?"

Jesus replied, "You have said it."

Mark 15.2 EHV

Pilate asked him, "Are you the King of the Jews?"

He answered him, "It is as you say."

What does "you have said it" mean?

Matthew 26.24-25 to Judas

Matthew 26.64 to high priest

You said it!

Barabbas 15.7

Son of the father or son of the rabbi

[Matthew](#) 27:16 a "notorious prisoner."

[Mark](#) 15:7, echoed in [Luke](#) 23:19, "in prison with the insurrectionists who had committed [murder](#) in the uprising"

[John](#) 18:40 a bandit.

A number of would-be messiahs

Judas of Galilee

Theudas

Simon of Peraea

Athronges

Two rebels crucified on either side of Jesus 15.27

See John – he is a threat to the emperor

Jesus

Mark 15.2

King of the Jews 15.2, 12, 18, 26, 32

Jews = God's people

King of the Jews



Jewish authorities – a heretical firebrand and blasphemous rabbi, making divine claims about himself

A threat to their faith and an offense to God

King of the Jews was mocking, blasphemous

Jesus followers –all who believe in Jesus as the promised King and Sacrifice, the one who fulfills God's promises and predictions in the Jewish scriptures

1. coming king – Zechariah 9.9 see your king comes to you
(520-470BC)

An ironic mocking but actual crowning of Jesus

Coronation of Jesus

Palace

Crown
 Royal robes and scepter
 Bowing subjects
 Hail, King Jesus.
 Procession to the hill: Capitoline head hill, Golgotha place of skull
 Wine mixed with myrrh
 Sacrifice
 Son of God

Mark 15.18-19

Then they saluted him and taunted, "Hail! King of the Jews!" And they struck him on the head with a reed stick, spit on him, and dropped to their knees in mock worship.

Mark 15.22-23

And they brought Jesus to a place called Golgotha (which means "Place of the Skull"). They offered him wine drugged with myrrh, but he refused it.

Mark 15.26

A sign announced the charge against him. It read, "The King of the Jews."

The Son of God 15.39

When

Mark 15.42 the day before the Sabbath
 And specifically the day before the Passover

After years of prophesy

1. coming king – Zechariah 9.9 see your king comes to you
 (520-470BC)

His death

Romans – eliminating a threat to the empire and the peace
 Preventative death

Jews – putting to death a blasphemer
 Punitive death

Mark 15.31-32

The leading priests and teachers of religious law also mocked Jesus. "He saved others," they scoffed, "but he can't save himself! Let this Messiah, this King of Israel, come down

from the cross so we can see it and believe him!" Even the men who were crucified with Jesus ridiculed him.

Christians – self-sacrifice of Jesus in fulfillment of scripture
Redemptive death

2. coming sacrifice – Isaiah 53 (740-685BC)

By his wounds we are healed

Where

Jerusalem, center of prophetic expectation

Your king will come Zechariah 9.9

Blessed is the king who comes in the name of the Lord! Psalm 118.26

What

Mocking

Mark 15.29-30

The people passing by shouted abuse, shaking their heads in mockery. "Ha! Look at you now!" they yelled at him. "You said you were going to destroy the Temple and rebuild it in three days. Well then, save yourself and come down from the cross!"

Mark 15.37-39

Then Jesus uttered another loud cry and breathed his last. And the curtain in the sanctuary of the Temple was torn in two, from top to bottom. When the Roman officer who stood facing him saw how he had died, he exclaimed, "This man truly was the Son of God!"

Hail, King of the Jews

See article/sermon

A shaming condemnation or an atoning death

Cursed is the one who dies on the tree

Why

Atoning death

It is finished 15.37

What is? What was the actual significance?

To reconcile us to God

To rule

My God, my God 15.34

Quoting psalm 22 on the cross

John 17.19 NLT I give myself as a holy sacrifice for them so they can be made holy by your truth.

NIV For them I sanctify myself that they too may be truly sanctified

Curtain split 15.38

What his death accomplished

²⁷ They crucified two rebels with him, one on his right and one on his left. ²⁹ Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, ³⁰ come down from the cross and save yourself!" ³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.

Ecce Homo, Antonio Ciseri

