

TRIED AND CRUCIFIED





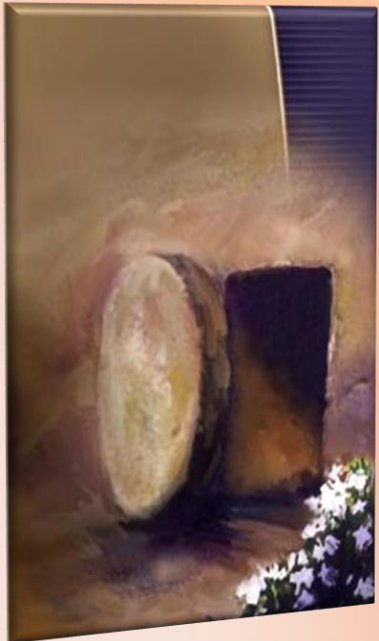
“And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘My God, My God, why have You forsaken Me?’ ” (Mark 15:34, NKJV)






The death of Jesus was surrounded by ironies:

Pagans and Jews alike declare Him “King”; however, none of them really believe it is.

While the Jews think that Jesus calls out to Elijah as he cries out to his Father, a pagan soldier declares him the Son of God.

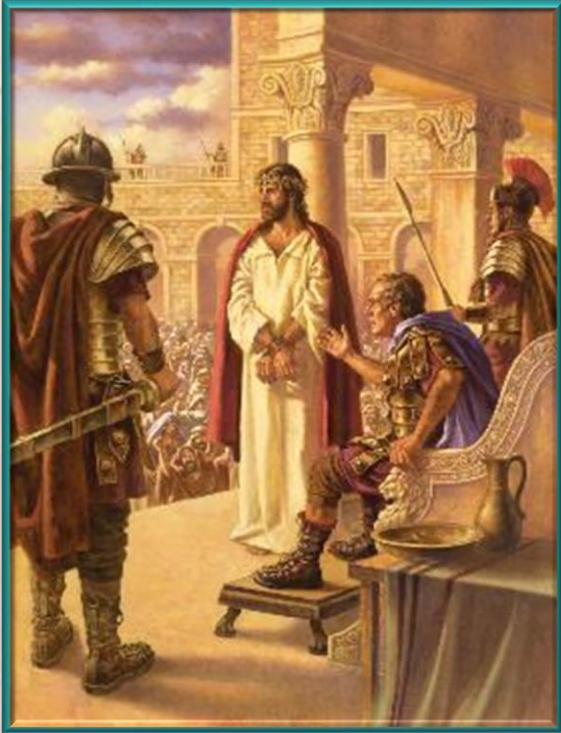
A member who belonged to the council that declared Jesus guilty of death offers his own tomb so that Jesus, who was born in a stable, can be buried as a nobleman.



-  **Pilate declares Jesus “King of the Jews.” Mark 15:1-15.**
-  **The soldiers prostrate themselves before the “King of the Jews.” Mark 15:16-20.**
-  **The crowd calls Jesus “King of Israel.” Mark 15:21-32.**
-  **The centurion declares Jesus “Son of God.” Mark 15:33-41.**
-  **Joseph of Arimathea asks for the body of Jesus. Mark 15:42-47.**

PILATE DECLARES JESUS “KING OF THE JEWS”

“Do you want me to release to you the king of the Jews?” asked Pilate?” (Mark 15:9)



Pontius Pilate was the Roman official who had to authorize the death of Jesus. Everyone knew of his cruelty and unscrupulousness (Luke 13:1).

However, he publicly acknowledged: “I find no crime in him” (Jn . 18:38).

The Sanhedrin's plan seemed doomed to failure.

They had found Jesus guilty of blasphemy for declaring himself the Messiah (Mark 14:61-64).

Since the Messiah was destined to be the King of Israel, that was the accusation they presented before Pilate.

Jesus neither denied nor accepted the accusation, but he made it clear to Pilate that he did not aspire to rule an earthly kingdom (Mark 15:2; John 8:33-37).

Pilate used this accusation to mock the Jewish leaders: “Do you want me to kill your king?”

However, he capitulated before them by punishing Jesus and freeing a real evildoer (Mark 15:8-15).



THE SOLDIERS PROSTRATE BEFORE THE “KING OF THE JEWS”

“They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “Hail, king of the Jews!!” (Mark 15:17-18)

Before being crucified, the prisoners were stripped naked and subjected to a cruel flogging. One or more soldiers hit the prisoner's back with a whip intended to tear the flesh. It wasn't 39 lashes, like the Jews gave. The soldier beat until he was tired.

Knowing the accusation against Jesus, the soldiers decided to carry out a parody to ridicule him. They placed a “crown” on him, put a “royal mantle” on him, gave him a “scepter,” sat him on a “throne,” and made “obeisances” to him as if he were Caesar (Mark 15:17-19; Mt. 27:28-29).



For them it was a game. A cruel game. Although they could not see a king in Jesus, some ended up recognizing him as the Son of God. Without knowing it, they were paying tribute to their true King.



THE CROWD CALLS JESUS "KING OF ISRAEL"

"Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe."

(Mark 15:32a)

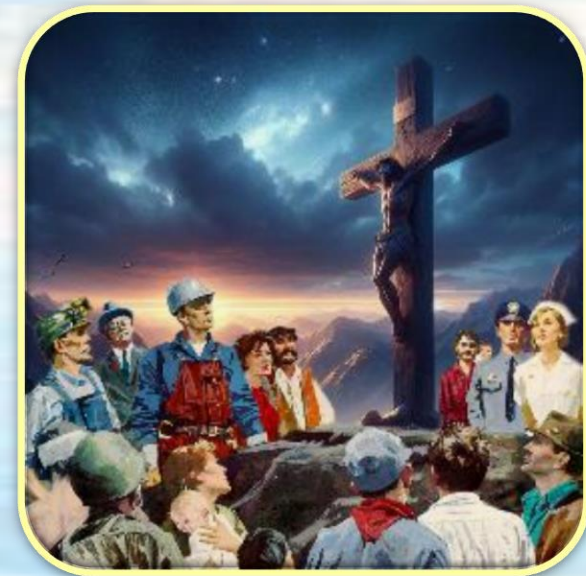
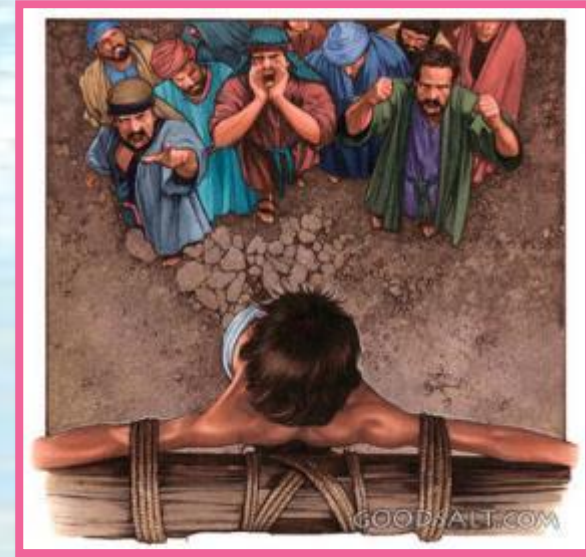
Exhausted by fasting and scourging, Jesus was unable to carry his own cross. A compassionate foreigner was forced to carry it in his place (Mark 15:21).

Like a lamb being led to the slaughterhouse, Jesus, without any complaint, allowed himself to be led to Calvary; they would undress him; they placed him on the cross; They will nail their hands and feet; and they would lift him up high.

As an act of mercy, a soldier offered him a drug to cloud his mind. But Jesus rejected this gesture. He would not let anything prevent him from consciously and voluntarily surrendering to the redemptive act (Mark 15:23).

Once again, he was the victim of ridicule. Like the soldiers, the Jews ironically recognized Jesus as the Messiah. They accepted that He was able to save (Mark 15:31), and seemed willing to believe in Him if He saved Himself (Mark 15:32).

But, if Jesus was saved, both they and we would be condemned (Mark 15:30).



THE CENTURION DECLARES JESUS “SON OF GOD”

“And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God” (Mark 15:39)

Jesus was crucified at 9 in the morning. Around 12 noon darkness came over the land. At 3 p.m., Jesus died. But, shortly before he died, Jesus cried out to his Father with the words of Psalm 22 (Mark 15:33-34).



Few realized how Jesus fulfilled this messianic psalm to the letter. The majority decided to misinterpret his words, confusing the Aramaic “Eloi” with a call to Elijah (Mark 15:35).

We can see a striking parallel between the beginning and the end of Jesus' public ministry:



Baptism (Mark 1:9-11)

- water baptism
- John represents Elijah
- The heavens open
- The Spirit descends
- God declares Jesus his “beloved Son”



The crucifixion (Mark 15:34-39)

- Baptism of blood
- The people believe that Jesus calls Elijah
- The skies darken and the veil is torn
- Jesus breathes out his spirit
- The centurion declares Jesus “Son of God”

JOSEPH OF ARIMATHEA ASKS FOR THE BODY OF JESUS

“Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body” (Mark 15:43)

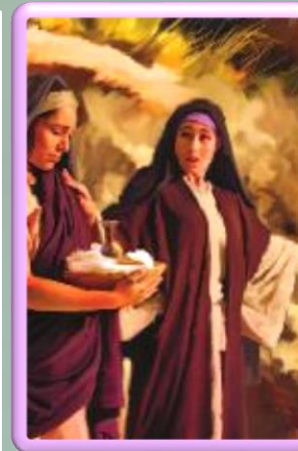


The evangelists make it clear that Jesus really died on the cross. It wasn't a faint or a catalepsy. The Romans knew how to differentiate a crucified person who was *apparently* dead from one who was *really* dead (Mark 15:44-45). As if that were not enough, the Jews themselves incited a soldier to pierce their heart with a spear (Jn. 19:33-34).



After death, a rich, influential man and respected member of the Sanhedrin appears on the scene: Joseph of Arimathea (Mark 15:43). He did for Jesus what his disciples were incapable of doing: he asked Pilate for the body; bought a new shroud; and offered his own tomb to house the body of Jesus (Mark 15:46).

Several women (Matthew and Mark only mention two) were eyewitnesses to the burial (Mark 15:46-47; Luke 23:55). They would also be the first witnesses of his resurrection (Mark 16:1-2).



«As man's substitute and surety, the iniquity of men was laid upon Christ; He was counted a transgressor that He might redeem them from the curse of the law. The guilt of every descendant of Adam of every age was pressing upon His heart; and the wrath of God and the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. Every pang endured by the Son of God upon the cross, the blood drops that flowed from His head, His hands and feet, the convulsions of agony which racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face from Him, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon Him; for thee He spoils the domain of death, and opens the gates of Paradise and immortal life.»