



MARK 15:15-41

The Crucifixion

- Mark 15:15–41
- Matthew 27:26–56
- Luke 23:26–49
- John 19:16–37
- Third hour—9 am (crucified)
- Sixth hour—12 noon (darkness)
- Ninth hour—3 pm (died, temple veil rent)

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was **as deep as midnight without moon or stars**. It was a miraculous testimony given by God that the faith of after generations might be confirmed. (*DA 753.3*)

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. **God and His holy angels were beside the cross. The Father was with His Son.** Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. (*DA 753.4*)

In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence,—the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God.

(DA 754.1)

MARK 15:15-41

- A more in depth description of the Roman soldiers' mockery of Jesus—the purple robe, crown of thorns, spitting, the crowds and leaders mocking Jesus, the cry Eloi, Eloi, lama sabachthani?
- The darkness from noon to 3 PM
- The temple veil torn from top to bottom at his death
- Centurion—Truly this man was the Son of God
- Mary Magdalene, Mary the mother of James the less and of Joses, and Salome
- Joseph of Arimathea in depth description
- Pilate's surprise at the quick death of Jesus

MATTHEW 27:26-56

- Earth did quake and rocks rent
- Tombs open and saints resurrected; later, after the resurrection of Christ, Matthew mentions they entered the holy city and appeared to many people
- Centurion and those with him feared greatly
- Matthew mentions Pilate washed his hands
- Matthew mentions his blood be on us and on our children
- Matthew mentions he trusted in God let God deliver him now for he said I am the Son of God
- Matthew mentions wine mixed with gall; Mark says it was wine mixed with myrrh

LUKE 23:26-49

- Jesus tells women mourning him to weep for themselves and their children
- Father, forgive them found only in Luke
- More information on Joseph of Arimethea
- Father into thy hands I commend [entrust] my spirit [*pneuma*] from Psalm 31:5—spirit [*ruach*—breath, breeze, wind]
- **Spirit**— *ruach*, the animating principle of life; the energy which comes from God and animates the body. At death the spirit is described as going to God; however, in this state there is no consciousness (Ps. 146:4). The words of the psalmist were Jesus' last words on the cross; they are said to have been the last words of Bernard, Huss, Luther, Melanchthon, and many other servants of God. We, too, in the hour of extremity, can safely trust our case to God. (*SDA BC*)
- Psalm 146:4
- The thief on the cross—Lord remember me
- Centurion—truly this man was righteous

JOHN 19:16–37

- Pilate's sign—JESUS OF NAZARETH
- Seamless tunic
- Woman, behold thy son—Mary committed to John
- “It is finished”
- Piercing the side of Jesus by soldier
- References in vs. 36–37 to Psalm 34:10; Zechariah 12:10

The silence of the grave seemed to have fallen upon Calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Vivid lightnings occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come. After a while some whispered that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear. (*DA 754.2*)

At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then “Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?” “My God, My God, why hast Thou forsaken Me?” As the outer gloom settled about the Saviour, many voices exclaimed: The vengeance of heaven is upon Him. The bolts of God’s wrath are hurled at Him, because He claimed to be the Son of God. Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust? (*DA* 754.3)

When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering, and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus. But the priests mocked at His agony. When darkness covered the earth, they had been filled with fear; as their terror abated, the dread returned that Jesus would yet escape them. His words, "Eloi, Eloi, lama sabachthani?" they had misinterpreted. With bitter contempt and scorn they said, "This man calleth for Elias." The last opportunity to relieve His sufferings they refused. "Let be," they said, "let us see whether Elias will come to save Him." (*DA* 754.4)

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father’s face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life, —offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself. (*DA 755.1*)

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city. (*DA 756.1*)

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, “It is finished.” “Father, into Thy hands I commend My spirit.” A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. (*DA* 756.2)

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had **relied upon the evidence** of His Father's acceptance heretofore given Him. He was **acquainted with the character** of His Father; He understood His **justice**, His **mercy**, and His great **love**. **By faith** He rested in Him whom it had ever been His joy to obey. And as in submission He **committed Himself to God**, the sense of the loss of His Father's favor was withdrawn. **By faith, Christ was victor.** (*DA* 756.3)

Never before had the earth witnessed such a scene. The multitude stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a **hoarse rumbling**, like heavy thunder, was heard. There was a **violent earthquake**. The people were **shaken together in heaps**. The wildest confusion and consternation ensued. In the surrounding mountains, **rocks were rent asunder**, and went crashing down into the plains. **Sepulchers were broken open**, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, **lay prostrate upon the ground**. (*DA* 756.4)

When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain.

Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But **the earth trembles and quakes; for the Lord Himself draws near**. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. (*DA 756.5*)

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. **Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens.** It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us."

Hebrews 10:7; 9:12. (*DA* 757.1)

THE TIME OF JACOB'S
TROUBLE

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. **They themselves begin to fear that the Lord has left them to fall by the hand of their enemies.** It is a time of fearful agony. Day and night they cry unto God for deliverance. **The wicked exult,** and the jeering cry is heard. “Where now is your faith? **Why does not God deliver you** out of our hands if you are indeed his people?” But the waiting ones **remember Jesus dying upon Calvary’s cross,** and the chief priests and rulers shouting in mockery, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” [Matthew 27:42.] Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession. (GC88 630.1)

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake, the time of trouble will be shortened. "Shall not God avenge his own elect, which cry day and night unto him? ... I tell you that he will avenge them speedily." [Luke 18:7, 8.] The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction. (*GC88 630.2*)

In all ages, God has wrought through holy angels for the succor and deliverance of his people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of Heaven, they came to roll away the stone from the Saviour's tomb. (*GC88 631.2*)

In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve him, he restrains calamities, and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

(GC88 631.3)

Though the rulers of this world know it not, yet often in their councils **angels have been spokesmen**. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to his people. In the hour of peril and distress, “the angel of the Lord encampeth round about them that fear him, and delivereth them.” [Psalm 34:7.] (*GC88 632.1*)

With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night.' [Isaiah 21:11, 12.] Light is gleaming upon the clouds above the mountain tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked."

(GC88 632.2)

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and, like the melody of angel songs, the words fall upon the ear, “Stand fast to your allegiance. Help is coming.” Christ, the almighty victor, holds out to his weary soldiers a crown of immortal glory; and his voice comes from the gates ajar: “Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in my name you are more than conquerors.” (*GC88 632.3*)

The precious Saviour **will send help just when we need it.**

The way to Heaven is consecrated by his footprints. Every thorn that wounds our feet has wounded his. Every cross that we are called to bear, he has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him. (GC88 633.1)

The eye of God, looking down the ages, was fixed upon the crisis which his people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, **they will be in fear of death** by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest his mighty power and turn their captivity. “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [Malachi 3:17.] If the blood of Christ’s faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. (*GC88* 634.1)

Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies it would be a triumph for the prince of darkness. Says the psalmist, “In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me.” [Psalm 27:5.] Christ has spoken: “Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.” [Isaiah 26:20, 21.]

Glorious will be the deliverance of those who have patiently waited for his coming, and whose names are written in the book of life. (*GC88 634.1*)



Be thou faithful unto death, and I will give thee a crown of life. (Revelation 2:10)