

# THE CRUCIFIXION OF JESUS

**BIBLE TEXT** : Matthew 27:27-56

LESSON 64 Senior Course

**MEMORY VERSE:** "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6).

## **BIBLE TEXT in King James Version**

### **Matthew 27:27-56**

<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.  
<sup>28</sup> And they stripped him, and put on him a scarlet robe.  
<sup>29</sup> And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!  
<sup>30</sup> And they spit upon him, and took the reed, and smote him on the head.  
<sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.  
<sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.  
<sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull,  
<sup>34</sup> They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.  
<sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.  
<sup>36</sup> And sitting down they watched him there;  
<sup>37</sup> And set up over his head his

## **BIBLE REFERENCES:**

### **I Christ Shamefully Treated**

- 1 Those in authority robbed Jesus, in derision, Matthew 27:27, 28;  
**Luke 23:11** <sup>11</sup> And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.  
**John 19:1-2** <sup>1</sup> Then Pilate therefore took Jesus, and scourged *him*.  
<sup>2</sup> And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe.
- 2 They then crowned Him in mockery, Matthew 27:29;  
**Luke 22:63** <sup>63</sup> And the men that held Jesus mocked him, and smote *him*.
- 3 Jesus suffered great cruelty, Matthew 27:30, 31;  
**Isaiah 53:3-5** <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.  
<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.  
<sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.  
**Isaiah 50:6** <sup>6</sup> I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.
- Hebrews 2:10** <sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- 4 Christ's weakened condition necessitated the compelling of Simon the Cyrenian to bear His cross, Matthew 27:32  
**Luke 23:26** <sup>26</sup> And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.  
**Mark 15:21** <sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- 5 He was led to the place of execution, Matthew 27:33, 34;  
**John 19:17** <sup>17</sup> And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

### **II Jesus on the Cross**

- 1 His garments were taken according to Scripture, Matthew 27:35, 36;  
**Psalms 22:18** <sup>18</sup> They part my garments among them, and cast lots upon my vesture.  
**John 19:23-24** <sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.  
<sup>24</sup> They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
- 2 Pilate had the title put on the cross over Jesus, Matthew 27:37, 38;  
**Mark 15:26** <sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS.  
**Luke 23:38** <sup>38</sup> And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.  
**John 19:19** <sup>19</sup> And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
- 3 The people reviled the Son of God, Matthew 27:39-44;  
**Mark 15:29-32** <sup>29</sup> And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,  
<sup>30</sup> Save thyself, and come down from the cross.  
<sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he

accusation written, THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Then were there two thieves crucified with him, one on the right hand, and another on the left.

<sup>39</sup> And they that passed by reviled him, wagging their heads,

<sup>40</sup> And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

<sup>41</sup> Likewise also the chief priests mocking *him*, with the scribes and elders, said,

<sup>42</sup> 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.

<sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

<sup>44</sup> The thieves also, which were crucified with him, cast the same in his teeth.

<sup>45</sup> Now from the sixth hour there was darkness over all the land unto the ninth hour.

<sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

<sup>47</sup> Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

<sup>48</sup> And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

<sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost.

<sup>51</sup> And, behold, the veil of the

cannot save.

<sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**Isaiah 53:12** <sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

4 The unnatural darkness descended, and Jesus spoke from the cross, Matthew 27:45-49;

**Psalms 69:21** <sup>21</sup> They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

**Mark 15:33-36** <sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

<sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

<sup>35</sup> And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

<sup>36</sup> And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

5 He spoke His final words, and died, Matthew 27:50;

**Mark 15:37** <sup>37</sup> And Jesus cried with a loud voice, and gave up the ghost.

**Luke 23:46** <sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

**John 19:30** <sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

### III Miracles Attendant upon Christ's Death

1 The veil of the Temple was rent, Matthew 27:51;

**Mark 15:38** <sup>38</sup> And the veil of the temple was rent in twain from the top to the bottom.

2 There was an earthquake, Matthew 27:51

3 Many of the saints' graves were opened, Matthew 27:52, 53

4 The centurion made a remarkable confession, Matthew 27:54;

**Mark 15:39** <sup>39</sup> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

**Luke 23:47-48** <sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

<sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

5 The loyal women followed Jesus, Matthew 27:55, 56;

**Mark 15:40-41** <sup>40</sup> There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

<sup>41</sup> (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

**Luke 23:49** <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

### NOTES:

#### The Atonement

The doctrine of the Atonement is clearly taught and corroborated by Scripture. In Isaiah 53:5-7 **Isaiah 53:5-7** <sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. **Matthew 20:28** <sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. **John 1:29** <sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. **1 John 1:7** <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. **1 John 2:2** <sup>2</sup> And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world; and many other passages of Scripture, the idea of substitution and atonement is as clearly set forth as it is possible for human tongue to express. Certainly it is true that the crucifixion of the Son of

temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,

<sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

<sup>55</sup> And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

<sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

God upon the Cross of Calvary was nothing short of atonement for the sins of humanity; but this substitution and atonement is of benefit to men only when coupled with true repentance and a complete turning away from all sin. The Son of God suffered not that we might continue in sin but rather that we may live without sin (Romans 6:1, 2, 6 - **Romans 6:1-2** <sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? **Romans 6:6** <sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin). The necessity of such an atonement for sin is acknowledged (Ezekiel 18:4; **Ezekiel 18:4** <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. **Romans 5:12** <sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned), and without it spiritual death is certain. "Christ died for our sins according to the scriptures" (I Corinthians 15:3).

#### Christ's Shameful Treatment

Jesus was most cruelly mocked, scorned, and derided by the people before the actual crucifixion, but He suffered and bore it all in our stead. He entered into a covenant with the Father to become the surety and substitute of the guilty — to die, the just for the unjust. For the suffering of death He was born of woman (Galatians 4:4 - **Galatians 4:4** <sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law), was "made flesh, and dwelt among us" (John 1:14), and yet while assuming our humanity provided not only an atonement for our sins but also sanctification and divine healing.

#### Jesus on the Cross

Amidst inconceivable opposition and unspeakable horrors, He continued seeking the lost until He hung upon the cross. "It pleased the LORD to bruise him" and He made "his soul an offering for sin" (Isaiah 53:10). The death of Christ fulfilled divine justice, so that God "might be just, and the justifier of him which believeth in Jesus" (Romans 3:26). For our sins deserved death and eternal destruction, and through Christ's death we are justified. In I John 2:2; 4:10, **1 John 2:2** <sup>2</sup> And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*. **1 John 4:10** <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be the propitiation for our sins*. **Romans 3:25** <sup>25</sup> Whom God hath set forth *to be a propitiation through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God; we find still further evidence that the death of Jesus was vicarious. The Greek word used in the first two passages is "hilamos," and in the last "hilasterion." The literal rendering of this latter word is mercy seat. These two words are from the verb "**hilaskomai**" which means "**to propitiate,**" "**to atone,**" or "**to turn away the wrath of an offended person.**" The passages which refer to Christ as a propitiation refer to His sufferings and death, as the way by which God can be merciful or favorable to sinful men. Therefore, "without shedding of blood is no remission" (Hebrews 9:22). It is not necessary for the Son of God to return once a year, as the high priest who entered into the holy place with the blood of others (Hebrews 9:25 - **Hebrews 9:25** <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others, but "Christ was once offered to bear the sins of many," and is entered "into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

There is positive proof of healing in the Atonement. In Numbers 21:8, 9, - **Numbers 21:8-9** <sup>8</sup> And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. <sup>9</sup> And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived) we read that Moses was instructed by God to make a fiery serpent and to raise it up so that the sick Israelites might look upon it and be healed. These people were dying; and all who failed to look to the serpent died. This event is typical of salvation and also of divine healing as provided for us in the Atonement. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

He was lifted up for our salvation, our sanctification, and our healing. When we look to Christ Who bore our sins on the cross we receive our healing through the Atonement. "By whose stripes ye were healed" (I Peter 2:24), means that Jesus suffered such cruel scourging that the blood flowed from His blessed back; and it is the shed blood that brings **the** healing. When we are in need of help we can look back to Calvary in faith and God will heal our bodies.

In Hebrews 13:12, we read, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Many people hold the opinion that justification was all that our Lord purchased on Calvary. However, He wrought a complete and full salvation. A complete salvation includes all the experiences we receive from the time that God convicts our

hearts and brings us to Christ until we are taken up to meet Him in the clouds. Sanctification is a necessity in the heart; and, indeed, "is the will of God" (I Thessalonians 4:3 - **1 Thessalonians 4:3** <sup>3</sup> For this is the will of God, *even your sanctification, that ye should abstain from fornication*). A sanctified or holy life must be our experience or we have no right to expect to be with the Lord. Hebrews 12:14 tells us that without this holiness we shall not even see the Lord, let alone be with Him eternally. That is the full salvation purchased on Calvary's Cross: justification by faith; sanctification, a second definite work of grace; and divine healing for our sick bodies.

#### **Miracles Attendant at Christ's Death**

God gave further witness to the divinity of Jesus at the death of our Lord. The veil of the Temple was rent from the top to the bottom, thus signifying that the way into the holiest was made possible by the Blood of Jesus (Hebrews 10:19, 20 - **Hebrews 10:19-20** <sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh). Many of the saints' graves were opened. Even the centurion was forced to make the remarkable testimony, "Truly this was the Son of God."

#### **QUESTIONS**

- 1 Was Christ dressed in a scarlet robe to honor Him?
- 2 Who assisted Jesus in bearing the cross?
- 3 What writing was placed over Jesus as He hung on the cross?
- 4 Even in His agony, what was the attitude of the Jews?
- 5 What was the Jews' answer to Pilate when he sought to release Jesus?
- 6 Name the miracles which attended the death of the Son of God.
- 7 What did the centurion say?
- 8 What does Jesus' death on the cross mean to you?