

Jesus Is Crucified

Summary and Goal

The crucifixion is one of the foundational elements of the gospel, the pinnacle of the Bible's storyline, and the very center of all history. The entire life and ministry of Jesus leads to this point, and the entire narrative of the Bible centers on it. Our eternal destiny, and the destiny of those around us, depends on how one understands and responds to the event of the Messiah's crucifixion. In this session, we will look at how Jesus was rejected, mocked, and forsaken as He was condemned to die on a cross, where He hung in our place for our sins. We will also consider what He did for us through this gruesome death.

Session Outline

1. Jesus is the rejected Savior of the world (Mark 15:6,11-15).
2. Jesus is the mocked King of kings (Mark 15:16-20).
3. Jesus is the forsaken Son of God (Mark 15:33-39).

Background Passage: Mark 15:6-47

Session in a Sentence

Jesus was rejected, mocked, and forsaken as He was unjustly condemned to die, but He gave up His life willingly on the cross to glorify the Father and bring us to Him.

Christ Connection

Unjustly condemned to death, Jesus willingly took up His cross and suffered the judgment our sins deserve. At the moment He died, the curtain in the temple sanctuary was torn in two, signifying that sinners have access to God through the blood of Christ. The crucifixion of Jesus is the center of history, revealing God's holiness and justice, our sinfulness and unrighteousness, and Christ's humility and love.

Missional Application

Because Jesus died in our place to pay for our sins, we proclaim to the world not only that Jesus died on the cross but why He died.

Group Time

Introduction

EXPLAIN: Use the paragraph on page 84 in the DDG to comment on the oddity of the cross being chosen as an important symbol for the early Christians and the church.

The early Christians could have chosen plenty of symbols to represent Jesus and the gospel: the dove as a symbol of the Holy Spirit descending on Jesus at His baptism; hands as a symbol of Jesus' healing touch; the boat from which He calmed a storm; a royal scepter as a symbol of the kingdom He came to proclaim; the mountain on which He was transfigured in glory; palm branches as a symbol of His triumphal entry into Jerusalem. Any of these could have been worthy symbols of Jesus' life and ministry, but instead, the early Christians chose a cross as their most important symbol, representing Jesus' sacrificial death, a centerpiece of the gospel.

INTERACT: Ask group members the following question.



What are some ways you have seen the cross used to represent the Christian faith? ([necklaces](#); [jewelry](#); [grave markers](#); [decoration in the home and church](#); [tattoos](#))

SAY: The cross is the most popular symbol of the Christian faith. But why is that? Why choose a symbol that displays something as violent as a Roman execution device?

SUMMARIZE: The crucifixion is one of the foundational elements of the gospel, the pinnacle of the Bible's storyline, and the very center of all history. The entire life and ministry of Jesus leads to this point, and the entire narrative of the Bible centers on it. Our eternal destiny, and the destiny of those around us, depends on how one understands and responds to the event of the Messiah's crucifixion. In this session, we will look at how Jesus was rejected, mocked, and forsaken as He was condemned to die on a cross, where He hung in our place for our sins. We will also consider what He did for us through this gruesome death.

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Point 1: Jesus is the rejected Savior of the world (Mark 15:6,11-15).

READ: Ask a volunteer to read Mark 15:6,11-15 (DDG p. 85).

⁶ At the festival Pilate used to release for the people a prisoner whom they requested ... ¹¹ But the chief priests stirred up the crowd so that he would release Barabbas to them instead. ¹² Pilate asked them again, "Then what do you want me to do with the one you call the king of the Jews?" ¹³ Again they shouted, "Crucify him!" ¹⁴ Pilate said to them, "Why? What has he done wrong?" But they shouted all the more, "Crucify him!" ¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified.

EXPLAIN: Use the first paragraph in the DDG (p. 85) to highlight Jesus' scheduled crucifixion in place of the criminal Barabbas.

Before the cross was a spiritual symbol for the way of Jesus, it was a political one for the power of Rome, a symbol to flex their might and say, "Cross us and we will *cross* you." To illustrate the point, Barabbas, a convicted murderer and insurrectionist, was on death row, scheduled to be executed by crucifixion the next day. But when given a choice between crucifying guilty Barabbas or innocent Jesus, the crowd requested a pardon for Barabbas—Jesus was to die in Barabbas's place.

- While the Sanhedrin had sentenced Jesus to death, they lacked the judicial authority to carry out the execution, so they sent Jesus to Pilate, a Roman governor, and claimed that Jesus was a political threat to peace and order in the empire (vv. 1-5). Pilate found no fault in Jesus, but he found himself in the middle of a political dilemma. He wanted to let Jesus go and he needed to pacify the crowd. So in keeping with his tradition at Passover, Pilate offered to release a prisoner, either Jesus or Barabbas, a known murderer. Because Pilate was less interested in justice and more interested in his political future, he acquiesced to the assembly of citizens and condemned Jesus to a flogging followed by crucifixion (vv. 6-15).

Commentary: "Flogging was both a preliminary to crucifixion (perhaps to hasten death) and an independent punishment. It was a Roman punishment and must be distinguished from the much milder synagogue beatings of forty lashes less one. Bits of metal, bone, or glass were imbedded in leather thongs; and the flesh of the victim was shredded, sometimes until bones or entrails appeared. Flogging was sometimes fatal. The flogging fulfilled Jesus' own prophecy in [Mark] 10:34."¹

INTERACT: Ask group members the following question.



What are some reasons people reject Jesus as the Savior of the world? (admitting Jesus is Savior means who we are and how we live must change; He doesn't match our standards for what a Savior must be like and do; because we don't think He can save us as individuals; we enjoy our sin; the gospel is a fantastic story, one almost too good to be true)

EXPLAIN: Use the second paragraph in the DDG (p. 85) to make the comparison between Barabbas's pardon and our pardon from sin's penalty, both on account of Jesus.

In the criminal Barabbas we see an illustration of our own selves. While Barabbas was guilty of treason against the Roman Empire, we are guilty of cosmic treason against our Maker. Yet just as Barabbas was pardoned from his penalty and Jesus took his place, we who are in Christ by faith are pardoned from sin's penalty because Jesus took our place. In God's good and sovereign plan to save sinners like you and me, Jesus substituted His position as the innocent One for the position and penalty of a guilty one.

- Barabbas had a cross with his name on it. However, in this crucial moment, a great exchange took place. The innocent One would be condemned and the guilty one would walk free. Barabbas was a guilty man set free to live his life. Jesus was an innocent Man sent to be crucified on a Roman cross as the Savior of the world.
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FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 85).

Aspects of the Atonement: Christ's **substitutionary** death on our behalf stands at the center of His atoning work. Without this work, there is no **gospel**. While this substitutionary aspect is central to the atonement, every aspect of the atonement should inspire gratitude, **praise**, and a desire for **obedience**, because it is only through Christ that we are reconciled.

Essential Doctrine "Aspects of the Atonement": Christ's **substitutionary** death on our behalf stands at the center of His atoning work. Without this work, there is no **gospel** (1 Cor. 15:3). While this substitutionary aspect is central to the atonement, His death also supremely demonstrates God's love for sinners (John 15:13; 1 John 4:10). It shows us how seriously God takes sin. It satisfies every requirement for God to be able to forgive the failures of humanity. And it puts Christ's cosmic victory over sin, Satan, and death on display through His resurrection (Col. 2:15). Every aspect of the atonement should inspire gratitude, **praise**, and a desire for **obedience**, because it is only through Christ that we are reconciled.

Point 2: Jesus is the mocked King of kings (Mark 15:16-20).

READ Mark 15:16-20 (DDG p. 86).

¹⁶ The soldiers led him away into the palace (that is, the governor's residence) and called the whole company together. ¹⁷ They dressed him in a purple robe, twisted together a crown of thorns, and put it on him. ¹⁸ And they began to salute him, "Hail, king of the Jews!" ¹⁹ They were hitting him on the head with a stick and spitting on him. Getting down on their knees, they were paying him homage. ²⁰ After they had mocked him, they stripped him of the purple robe and put his clothes on him. They led him out to crucify him.

EXPLAIN: Use the first paragraph in the DDG (p. 86) to point out the ways Jesus was mocked.

We see one of the worst parts of human nature in this passage of Scripture. Not only mutilated physically at the hands of men, the Messiah was then brutally mocked by them too. The Roman soldiers led Jesus into the governor's residence where they could have a bit of fun at Jesus' expense before His execution. Playing off the charge against Him, the soldiers dressed Him like a king and then made sport of Him. Their goal was not just to destroy His body but to break His spirit.

Mark highlighted in his Gospel the people's sneering and disdain for Jesus. **Soldiers** mocked Him.

Passersby mocked Him. Even the **two criminals** crucified next to Him mocked Him.

- Indoors, away from the crowds, **soldiers** draped Jesus with a purple robe, purple being the color of royalty, and gave Him a crown made out of thorns, which no doubt was pressed deep onto His head. With a stick, the soldiers hit His head, and presumably the thorny crown, to cause even more pain. With utter contempt, the soldiers spat on Jesus and made a show of saluting and bowing down before "the King of the Jews."
- While on the cross, the charge against Jesus was placed for all to see: "The King of the Jews." His current disfigured, bloody state and position on the cross made the charge an act of mockery. Every witness walking by would think, *This is a king?* So **passersby** and the chief priests and scribes jeered and taunted Jesus while He hung on the cross, saying He should save Himself and then they would believe (vv. 25-32).
- The **two criminals** crucified next to Jesus took some of their much needed energy and breath to taunt the Man accused of being "the King of the Jews" (v. 32). But before the end, one of those criminals repented and came to see Jesus in faith and entered into the kingdom of God upon his death (see Luke 23:39-43).

INTERACT: Ask group members the following question.

 What are some ways professing believers might be guilty of mocking Jesus? (in unrepentant sin; in claiming the name of Christ but living like the world; in abandoning the gathering of the church, the body of Christ; in failing to stand up for the honor and dignity of Jesus and His followers; in refusing to share in Jesus' sufferings; in the hypocrisy of saying one thing but doing another)

EXPLAIN: Use the second paragraph in the DDG (p. 86) to show how people's mocking of Jesus actually revealed Jesus' glory.

Only the spiritual eyes of faith can see what's really going on through this mockery of Jesus. The soldiers and many others mocked the idea of Jesus as a king, but the irony is that their mocking actually served to reveal Jesus' glory as the Messiah-King sent by God to save sinners (Mark 10:33-34). It was through His suffering at the hands of sinners that this King would rise again and reign over all things. Truly He is "the King of the Jews" and the King of the world—He is the King of kings!



Voices from Church History

"When they 'clothed him in purple,' it was in mockery, yet ironically it was a fulfillment of prophecy, for he indeed was a king, so even their parody indirectly served divine revelation. Even though they did it in a spirit of derision, still they did it, and his regal dignity was by that symbolically heralded. So, likewise, though it was with thorns they crowned him, it was still a crown."²

—Cyril of Jerusalem
(c. 313-386)

- The person, teachings, and works of Jesus produced such animated responses in people in the first century, and He is still doing so today. It's hard to find someone who doesn't have a strong opinion about Jesus. Why do people despise or redefine Jesus? Because our hearts are depraved as a default. The claims of Jesus force people either to reject Him in mockery or in reality or to surrender to Him in worship, but apart from the work of the Holy Spirit, we would all reject Him.
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INTERACT: Ask group members the following question.

 What is revealed to be true of followers of Jesus when they are mocked? (that they are being faithful to follow Jesus; that their allegiance is first and foremost to King Jesus and to His kingdom; that they belong to God as His children; that they are reflecting the glory of Jesus in this dark world)

Point 3: Jesus is the forsaken Son of God (Mark 15:33-39).

READ Mark 15:33-39 (DDG p. 87).

³³ When it was noon, darkness came over the whole land until three in the afternoon.

³⁴ And at three Jesus cried out with a loud voice, “Eloi, Eloi, lemá sabachtháni?” which is translated, “My God, my God, why have you abandoned me?”

³⁵ When some of those standing there heard this, they said, “See, he’s calling for Elijah.”

³⁶ Someone ran and filled a sponge with sour wine, fixed it on a stick, offered him a drink, and said, “Let’s see if Elijah comes to take him down.”

³⁷ Jesus let out a loud cry and breathed his last. ³⁸ Then the curtain of the temple was torn in two from top to bottom. ³⁹ When the centurion, who was standing opposite him, saw the way he breathed his last, he said, “Truly this man was the Son of God!”

EXPLAIN: Use the first paragraph in the DDG (p. 87) to explain the purpose behind the Son’s experience of the wrath of God against sin—so we wouldn’t have to.

No father should have to watch his child suffer and die. Yet God the Father sent His one and only Son into this world for this purpose, that through Jesus’ own broken and bruised body, His death on the cross, and His resurrection from the grave, He would save the world from sin and death. On the cross, in the dark, Jesus experienced the cup of God’s wrath against sin in our place, and it left Him feeling abandoned by His Father. Yet through that experience, He earned our forgiveness, which we receive as a gift by grace through faith in Him.

- Mark’s Gospel records only one of Jesus’ statements from the cross: “My God, my God, why have you abandoned me?” This quote from Psalm 22:1, likely alluding to the entire psalm, takes the psalmist’s experience of suffering and finds its fulfillment in the suffering of the Messiah. The wrath of God against the sin of the world was unleashed on Jesus, the perfect God-Man, and it left Him feeling alone and forsaken. But it accomplished a great purpose: Jesus experienced the hellish torment of eternal damnation on the cross so we could experience the heavenly delight of being with God and His family forever.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 87).

Sin and Death: The ultimate consequence for **sin** is death—physical death, spiritual death, and eternal death. Spiritual death, the **separation** of a person from God, continues in a permanent state when someone dies apart from the **reconciling** work of Christ, who defeated death through His own death on the cross and subsequent resurrection.

Essential Doctrine “Sin and Death”: The ultimate consequence for **sin** is death—physical death, spiritual death, and eternal death (Rom. 6:23). God was clear to Adam and Eve in the garden of Eden that if they ate from the tree of the knowledge of good and evil, they would surely die (Gen. 2:17). The type of death that would result from the fall in the garden of Eden wasn’t only physical death but spiritual death as well, the **separation** of a person from God. Spiritual death continues in a permanent state when someone dies apart from the **reconciling** work of Christ, who defeated death through His own death on the cross and subsequent resurrection.

EXPLAIN: Use the second paragraph in the DDG (p. 87) to address the gospel implications of Jesus’ death and the centurion’s statement about Jesus being the Son of God.

The minute Jesus died on the cross, the temple’s thick curtain was mysteriously torn in two, confirming what Jesus had been proclaiming in His final weeks—that He is the sacrifice to end all sacrifices. And not just for the Jews but the Gentiles as well. In all the Gospel of Mark, the only human to state explicitly Jesus’ divine identity as “the Son of God” was one of the Gentile centurions at His crucifixion. Jesus breathed His last and laid down His life as the Savior of the world.

- This is the climax of the Book of Mark. In the beginning of Mark’s account, we’re given special revelation through the author: “The beginning of the gospel of Jesus Christ, *the Son of God*” (Mark 1:1, emphasis added). God the Father declared Jesus is His Son (1:11; 9:7). Unclean demonic spirits recognized Jesus as the Son of God (3:11; 5:7). But not a single human being, not even the disciples, up to this point in Mark’s Gospel has declared that Jesus the Messiah is also the divine Son of God. The first person in the Book of Mark to express this great realization was the Gentile centurion who stood guard at Jesus’ crucifixion and observed the way He died.
[Note: In Matthew’s Gospel, the disciples in the boat declared Jesus is “the Son of God” after seeing Him walk on water (Matt. 14:33). John’s Gospel also includes some people making this declaration (John 1:34,49; 11:27). Mark, under the inspiration of the Holy Spirit, as were Matthew, Luke, and John, reserved this phrase in his Gospel to be uttered by one human alone, the Gentile centurion. This must accord with the purpose for His Gospel: to call all people, Jew and Gentile alike, to believe in Jesus as the Son of God.]
 - This was Mark’s way of showing what it meant for the temple curtain to rip. Through Jesus’ death on the cross, the path into God’s presence has been opened to all who have faith in Jesus the Messiah, the Son of God.
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PACK ITEM 10: THE CROSS: Read the **Billy Graham quote** on this poster and then ask group members the following question.



What are some ways believers can honor the Son of God who gave His life for us? (to confess Jesus as Lord to self, the church, and the world; to tell people about the gospel of Jesus; to repent of sin and live in a way that reflects Jesus’ teachings; to reject the ways of the world and choose instead to live by the Spirit)

My Mission

EXPLAIN: The message of the cross is the central message of our Christian hope. With the rest of humankind, we all stand guilty in our sin. But God, in His grace and mercy, has done everything to pursue us, to love us, and to forgive us. Even though we were dead in our sins, rebelling against His truth and goodness, Christ died for us to make us new and bring us home. Because of what Christ accomplished through His death on the cross, and His resurrection three days later, we don't have to earn our way into the kingdom of God (which is impossible to do anyway). By God's amazing grace, His kingdom has come down to us through Jesus Christ our Lord.

READ the following missional application statement in the DDG (p. 88), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because Jesus died in our place to pay for our sins, we proclaim to the world not only that Jesus died on the cross but why He died.

- **How will you honor Jesus because He was crucified to save sinners—to save you?**
- **What are some ways the members of your group can love one another sacrificially?**
- **Who needs to hear the good news of Jesus' finished work on the cross, and how will you approach them with it?**



Voices from Church History

“He who does not know Christ does not know God hidden in suffering. Therefore he prefers, works to suffering, glory to the cross, strength to weakness ... These are the people whom the apostle calls ‘enemies of the cross of Christ’ (Phil. 3:18), for they hate the cross and suffering and love works and the glory of works. Thus they call the good of the cross evil and the evil of a deed good. God can be found only in suffering and the cross.”³

—Martin Luther (1483-1546)

CLOSE IN PRAYER: Father, we confess that we are sinners and we do not deserve Your grace or Your love. Yet You chose to send Your Son to suffer through this life and to suffer ultimately in death so we might be granted forgiveness by faith and the joy of eternity with You. All praise, glory, and honor to our God and to Jesus, Your Son. We pray in Your Holy Spirit to share this good news with boldness in the world. Amen.

PACK ITEM 11: CROSS CONNECTIONS: Pass out copies of this handout that highlights parallels between Psalm 22 and Mark 15 for your group members to reflect upon during their **Daily Study** this week.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 89-91), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 92) for mutual accountability and fellowship grounded upon the foundation of God's Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 89-91) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 92) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 89-91) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 4** as a part of point 3 in the session: **With the holy and perfect sacrifice of Jesus on the cross, the only sacrifice that could actually stand in our place and atone for our sins, sacrifices were no longer needed, only faith in Jesus, the Son of God.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 2: "Jesus was flogged, mocked, and crucified so we could be made whole and reconciled with God."**
- **Day 3: "Jesus fulfills everything that the temple prefigured. Through the cross, the presence of God is no longer found in a place but in a person—Jesus."**



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 92) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to share with one another the aspects of Jesus' death most meaningful to them.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: Jesus is the rejected Savior of the world (Mark 15:6,11-15).

“The Roman government had a tradition of releasing a **prisoner** for the Jews during the Festival of Unleavened Bread because of its commemoration of the release of the Hebrews from Egyptian bondage as a gesture of goodwill. **Pilate** believed they would choose Jesus for release over the criminal **Barabbas** (vv. 11-15). However, once the Jews made their choice of Barabbas, Pilate proceeded not only to condemn Jesus to death by crucifixion but also to call for flogging and scourging, a barbaric and senseless cruel punishment in which the victim was stripped to the waist with his hands bound to a stationary pole while he was mercilessly whipped (v. 15). The whip itself was a torturous instrument consisting of a handle with attached leather thongs weighted with jagged pieces of bone and rock. The victim was most assuredly disfigured and often died from this ordeal (v. 15).”⁴

“Mark’s presentation is ironic. Jesus was falsely accused by the Jews and condemned by Pilate for the very thing of which Barabbas was actually guilty. The pseudo ‘son of the father’ was freed, but the true Son of God was executed. Mark probably pictured Jesus as a substitute for one sinner and by implication for all sinners. Mark also may have had in mind Isaiah 53:6,12, where in the LXX the same word is used that is here translated ‘handed over’ in the NIV. Flogging was both a preliminary to crucifixion (perhaps to hasten death) and an independent punishment. It was a Roman punishment and must be distinguished from the much milder synagogue beatings of forty lashes less one. Bits of metal, bone, or glass were imbedded in leather thongs; and the flesh of the victim was shredded, sometimes until bones or entrails appeared. Flogging was sometimes fatal. The flogging fulfilled Jesus’ own prophecy in 10:34 and perhaps also Isaiah 53:5.”⁵

Point 2: Jesus is the mocked King of kings (Mark 15:16-20).

“Following this life-threatening beating, ‘they called the whole company together.’ This would number about six hundred hardened Roman soldiers. (1) They clothed Him in a purple cloak, probably a faded military garment serving the purpose of a mock robe of royalty (v. 17). (2) They twisted together a mock crown, one made of thorns, and pressed it down on His head. The crown of thorns pictured God’s curse on sinful humanity now being put on Jesus (Gen. 3:17-18). (3) They began to mock Him again, this time with derisive salutes: ‘Hail, King of the Jews!’ (v. 18). As the Romans would hail Caesar, so these soldiers sarcastically hailed King Jesus. (4) They hit Him again with a stick, a mock scepter (v. 19; cf. Matt. 27:29-30). (5) They continued spitting on and insulting Him in this manner. (6) They knelt down in mock worship. (7) When they had finished ridiculing Him, they ‘led Him out to crucify Him.’”⁶

“The soldiers’ mockery reflected the charge on which Jesus was convicted. The *purple robe* they put on him signified royalty, and thorns were woven into a crown for his head (15:17). The soldiers then mockingly hailed him as a king (15:18). A king would have carried a *staff* as a symbol of his authority, so they beat him over the head with one. Where a king would have been greeted with a kiss of honour, they spat on him (15:19). When they had had their fill of mockery, they put Jesus’ clothes back on him and marched him to crucifixion (15:20).”⁷

Point 3: Jesus is the forsaken Son of God (Mark 15:33-39).

“Between noon and 3:00 P.M. there was **darkness**. This was not a solar eclipse ... Darkness represents lament (Amos 8:9-10) and divine judgment (Ex. 10:21-23; cf. Luke 23:44-45) ... **My God, my God, why have you forsaken me?** ... Jesus utters the opening words of Psalm 22 and in so doing cries out to God in the immense pain of divine abandonment (see Isa. 59:2; Hab. 1:13), which he suffers as a substitute for sinful mankind (see Mark 10:45). Yet the following verses of Psalm 22 also anticipate divine intervention on his behalf (cf. Heb. 5:7-9). Jesus knows why he is experiencing God-forsakenness, just as he knows his death will not be the end of his story ... The inner **curtain of the temple was torn in two, from top to bottom**, removing the separation between the Holy Place and the Most Holy Place (see Heb. 9:2-3,12,24; 10:19-20; see Matt. 27:51). Access to God is now provided by the unique sacrifice of Jesus, rendering the temple sacrifices obsolete ... Like the thief on the cross who expressed faith in Jesus (Luke 23:39-43), the centurion may have had incomplete understanding of Jesus’ identity and mission, but Mark seems to record this testimony as an indication of the centurion’s faith and the truth about Jesus’ identity.”⁸

“[Christ] doubts. He experiences amazement. It is not his divinity that doubts, but his human soul. He had no difficulty being amazed because he had taken humanity fully to himself. In taking upon himself a human soul, he also took upon himself the affections of a soul. As God he was not distressed, but as a human he was capable of being distressed. It was not as God he died, but as man. It was in human voice that he cried: ‘My God, My God, why have you forsaken me?’ [Ps. 22:1]. As human, therefore, he speaks on the cross, bearing with him our terrors. For amid dangers it is a very human response to think yourself abandoned. As human, therefore, he is distressed, weeps, and is crucified.”⁹

References

1. James A. Brooks, *Mark*, vol. 23 in *The New American Commentary* (Nashville, TN: Broadman Press, 1991), 252.
2. Cyril of Jerusalem, *Sermon on the Paralytic 12*, quoted in *Mark*, eds. Thomas C. Oden and Christopher A. Hall, vol. II in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].
3. Martin Luther, *The Heidelberg Disputation*, The Book of Concord, March 4, 2020, bookofconcord.org/heidelberg.php.
4. Tamra Hernandez, “Mark,” in *The Study Bible for Women* (Nashville, TN: B&H, 2014), 1319, n. 15:1-20.
5. James A. Brooks, *Mark*, vol. 23 in *The New American Commentary* (Nashville, TN: B&H, 2003) [Wordsearch].
6. Daniel L. Akin, *Christ-Centered Exposition Commentary: Exalting Jesus in Mark* (Nashville, TN: B&H, 2014), 347.
7. Victor Babajide Cole, “Mark,” in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1225.
8. Hans F. Bayer, “Mark,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 1931-32, n. 15:33; n. 15:34; n. 15:38; n. 15:39.
9. Ambrose, *On the Christian Faith 2.7.56*, in *Ancient Faith Study Bible* (Nashville, TN: B&H, 2019), 1220, n. 15:34.