

Mark 15:33-47

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[0 : 00] We'll start reading in verse 33 in Mark chapter 15. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour, Jesus cried with a loud voice saying, Eloy Eloy, lama samakthani, which is being interpreted, my God my God, why stop forsaken me?

And some of them that stood by when they heard it said, behold, he called the lies, he called the lies. 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 a lies will come to take him down.

And Jesus cried with a loud voice and gave up the ghost. And the veil of the temple was rent and twain from the top to the bottom. 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.

There were also women looking on a far off among whom was Mary Magdalene and Mary the mother of James, the less and Joseph and Salome, who also when he was in Gal, he followed him and ministered unto him.

[1 : 21] And many other women which came up with him unto Jerusalem. Now stop reading right there. So at the beginning of this, it says it was about the sixth hour.

And now that would have meant that Christ had been on the cross for about three hours at that point. But at the beginning of the sixth hour, it says that darkness came over all the land and Mark is not the only one to record about this darkness that came over.

But nevertheless, the darkness came over the land, came over the entire area. Folks will say it got dark there on that hill of Calvary or Golgotha as Mark's Gospel here calls it.

Folks, it was darkened the entire area of there. That was a picture of several different things there. It was a picture of evil, it was a picture of sin and folks, it was a picture that darkness that came over the land was a picture of yours and my states before Jesus Christ ever saved.

As your life was dark, just as my life was dark, just as any lost person that's out here right now. I don't care if they're running around out town in the middle of the day and it's 90 degrees on and it's cloudless.

[2 : 41] Their life is dark. I'm not talking about a physical line that can shine about them and lock the way for them. I'm talking about a spiritual darkness, a spiritual darkness that signifies just how dead we were in our trespasses and our sin of spiritual darkness that signifies how dead the world is in their trespasses and sin.

This picture or this darkness that came over the land here, it came to be because Jesus Christ had become sin for you and me.

He that knew no sin became sin for us and my Bible says that Almighty God cannot look upon sin. He would not look upon his sin, would not be around his sin. That's why Jesus asked the question here.

My God, my God, why has that forsaken me because God had forsaken his own son? That's why the darkness came over Egypt over in the book of Exodus.

The ninth plague, just before the last plague, the plague of the death of the firstborn. Darkness came that was the ninth plague that was pronounced upon Egypt. The ninth plague that came, darkness came because God forsook Egypt.

[4 : 14] God forsook everything that was in the world except for this one little area that had been set aside for who, for his own people, for those which he had elected, for those which he had chosen, those which he had set aside.

Over in that same land remind you this is Egypt and this land was goshen within Egypt. Egypt being a picture of the world but it says everyone in Egypt was in darkness but those that were in goshen had life within their house, life within their dwelling, they had life in their lives because of God.

This darkness is significant. I preached a sermon over at Frasier's Church just two or three weeks ago about how God knows what's in the darkness.

I preached it out of Daniel chapter two and God knows what's in that darkness. He knew his son was in the darkness here. He knew exactly where his son was but nevertheless Christ had to suffer alone.

He had to die alone, he had to do these things by himself with no help from anyone else. Hey, the people that were offering him drink here, what's the scripture saying they've done?

[5 : 40] The second time around says they offered him a little bit of vinegar that was in a sponge. They put it on a stick or a reed and they lifted it up to his lips there. But then one of they said, let him alone, leave him alone, we want to see if Elijah comes to take him down off of that cross.

We want to see if Elijah will actually show up and do this great thing. They were concerned when Jesus hanged there, they wanted to see another miracle.

They wanted to see Elijah come and take the Savior of the world off of the cross. We got a world of people now that are waiting on miracles.

They are waiting on signs. Jesus said, I will give you no sign other than that of the prophet Jonah, Jonah, Jonah, the belly of the fish, three days and three nights and so the Son of Man went into the heart of the earth three days.

But on that third day, praise God, he rose from the dead. That's the sign that was given and God will give no more. Jesus Christ being resurrected from the dead, that was the sign that was given.

[7 : 03] That was the sign of what? Folks, what we're reading here is this crucifixion that paid the price for sin. That paid the price for sin. His resurrection did not pay it.

His ministry while he was here on this earth did not pay the price for sin. Without the what? The shedding of blood. There is no remission. Without the shedding of blood, there is no forgiveness.

Without the shedding of blood, God could not or we could not be reconciled back unto God. But it was the shedding of blood that made a way for us to be forgiven.

The resurrection of Jesus Christ was proof that he was who he said that he was. It vindicated Jesus Christ.

It let everyone know, hey, this man was not crazy. This man was genuine. That's what the resurrection did.

[8 : 04] But here we're reading about the crucifixion. Folks, we've got to get it in our heads. We have got to understand this man died for you.

This man died for me. This man took a beating for you and he took a beating for me and he was forsaken by the Father. The Bible talks about how he could have called legions of angels and they could have come and taken them off of their cross.

They could have taken them back home. He could have thrown in the towel any time that he wanted to. But the man suffered for you, suffered for me, and he died for us all.

Praise God. We've got to get that in our head. We won't truly appreciate salvation until we do. We will not truly appreciate what God has done for us.

Offer enough himself upon a cross at Calvary for you and for me. We have got to understand the man died and it wasn't a heart attack and it wasn't a stroke and it wasn't some hemorrhage in his brain.

[9 : 14] Something that would take him out real quick and real easy. The man suffered for our sin. And he sat there in darkness. Hung there, I'm sorry, in darkness.

He hung in darkness. What do you think happened in that darkness? I think it was the biggest party around his cross. Now, ain't no Bible really says that the folks he was in darkness.

That's when every bit of sin, every bit of evil, every demon I believe that was on planet Earth at that time was gathered around the bottom of the cross and they were celebrating.

Folks, the chief priests and the scribes and the Pharisees, they were celebrating. They were celebrating because this man was finally being put to death. This man that they had sought to have put to death was finally on a cross.

It's the same man and it's the same Pharisees, the same Pharisees and scribes and surgeries and chief priests. It's the same people that swayed the crowd to scream crucified under Pilate.

[10 : 23] They convinced the crowd to have Pilate crucified this innocent man on a tree. It's the same people. They're out there in the crowd.

They're celebrating, they're celebrating but in the sixth hour darkness came. Darkness came. That should have brought everything to a halt. Folks, that says about the ninth hour.

About the ninth hour. That would have been about three o'clock in the afternoon. Give or take. About three o'clock in the afternoon. Jesus says here in Mark's Gospel, Jesus cried and with a loud voice, with a loud voice he cried.

Folks, Matthew's accounts a little bit different. Luke's accounts a little bit different. Luke, I believe it is, it says Father, into thy hands I commend my spirit.

Matthew's account, there's an earthquake that happens. And bless God that earthquake is so strong. It shook some graves open, didn't it? Hey, Matthew's account, it's got the dead rising up out of the graves to do what to testify.

[11 : 30] They didn't just open up to spook everybody and they didn't just open up so that people could see these spirits of saints of old come through. They opened up to testify of what God had done on their cross.

There were a testimony against two, against the scrubs, against the chief priests, against everyone that wanted Jesus Christ crucified. They were a testimony to everyone about everything that was going on on Calvary's Hill that day.

Praise God, I like John's account, don't you? John's got him saying three words, stating three words from that cross. He said, it is finished. It was done. The prosper sin had been paid.

He knew he was gone. He knew where he had to go after that. And when he died, he didn't just ascend the God to be our intercessor. He had to go into the earth.

He had to go there. He had some unfinished business that they care on. He spent three days there, but praise God. When he resurrected, hey, he didn't just ascend there neither.

[12 : 36] He still stayed on earth. He still ministered to the disciples, ministered to his own people. My God does everything completely and utterly and correctly.

And he doesn't quit till it's finished. My God does all that. He resurrected on that third day.

Folks might say, I wish you'd wait till April to preach stuff, okay? I'm preaching about the resurrection any day. The Bible says, Jesus said to himself in the Gospel of John, I am the resurrection.

Praise God. We can preach at any time. We can teach at any time. We can talk about, hey, we can celebrate it any time. He is the resurrection. Folks, here in this part of the Mark's Gospel, it says, the ninth hour.

The ninth hour, he cried with a loud voice saying, Eloy, Eloy, love and suboxony, which is being interpreted by God, my God, my God, why so forsaken me? And some of them stood by when they heard it said, when they heard it said, behold, he calls the lies and this belief that the Jews had.

[13 : 55] You don't read about this belief in the scripture, but you read a lot about it in Jewish history. This belief that the Jews had at the Passover meal, the Jews, each household would set an extra spot at the table for Elijah, because they thought Elijah was going to come rescue them.

And some of the Jews thought that Elijah would come rescue anybody that was in a dire circumstance. We're talking about the same Elijah that went up in the whirlwind over in the Old Testament.

Same Elijah that never experienced death here on earth. The same Elijah that God took out and when he took him up, his man all fell to the earth and Elijah ran over and picked up, hey, Elijah was a man.

He had seen something for the Elijah. Elijah was a man that had some faith and Elijah, all he wanted was a double portion of what Elijah had. But they were wanting to see if Elijah would come and rescue Jesus.

I said a lot of that Jewish tradition, but I said, let him alone. Leave him alone, in other words, let him alone. Let's see if Elijah comes to take him down.

[15 : 07] It says in Jesus, cry with a loud voice and gave up the ghost and the bell of the temple was written twain from top to the bottom.

Folks, hey, some weird and some left field and some outright stupid ideas on what that means at the bell of the temple was written twain.

What did it mean? It meant that wall of partition had been torn down. It meant that everyone, Jew and Gentile like, had access to God. How was that done? It was done by the death of Jesus Christ.

That bell wasn't torn until he didn't give up the ghost. That bell wasn't torn until he didn't shed all of his blood. The Holy of Holies was exposed and now you and I, 2000 years later, we have access into the Holy of Holies.

What is the book of Hebrews talk about? This is the Jesus Christ offered himself as a sacrifice once and he done it for all, 200 dollar life when the bell was torn, access to God was given.

[16 : 17] I'd love to have been a fly. I'd love to have been a fly there in that temple that day. Folks, this was Passover week. Don't you think the priests wasn't busy?

Don't you think they weren't scurried about? Don't you think they weren't getting their own Passover lamb ready? Don't you think that all these things were going on? They weren't paying a bit of attention what was going on out on the hill or what was going on out on the hill.

They were doing what they thought God wanted them to do. What did God want? What does God want now? God wants us to have Jesus. That's the requirement for heaven. That's the requirement for salvation.

That's the requirement for everlasting life is Jesus Christ. There was a man where that temple was not to the hill just outside of the city.

The hill of Golgotha that Jesus Christ hung on from the temple to there wasn't too awful for those priests could have walked out of town and looked up there and saw the Passover that was hanging on the cross.

[17 : 22] They could have seen the sacrificial lamb that John talked about when he saw Christ coming down the river bank. He said, behold, the Lamb of God which taketh away the sin of the world.

The priests in the temple could have seen that but they were busy doing what God wanted. And then the veil of the temple was ripped. The Holy of Holies was exposed.

My goodness, could you imagine their reaction? The veil of the temple was ripped in twain and topped with a bottle of Winnocenturi which stood over against him.

He saw that he so cried out and gave up the ghost. He said, truly, this man was the son of God. Folks, how many crucifixions do you think that centurion had seen?

Probably hundreds, if not thousands. What was the centurion? It was a man of rank in the Roman army. There's debate on exactly how much rank they might have had.

[18 : 31] I really don't care. I know he was a Roman. He was a Gentile. And he was standing out there by my savior. He said he stood close to the cross. He was standing by the cross. When the Holy seems, he would have been standing there when that darkness came.

He would have been standing there when the ground shook according to Matthew's account. He would have been standing there when Jesus Christ said, hey, he would have been there when Jesus said, Father, forgive him, for they know not what they do.

Hey, he would have witnessed all of these things, but he was a Gentile. He was a Roman. They had hundreds of gods that they worship, but this man said, surely, surely, truly, this man here.

This man that just said that the God had forsaken him, surely, this was the Son of God. A Gentile saw that and a bunch of Jews out in the congregation couldn't.

Praise God. He saw it though. Ain't no scripture backs it up. I believe that centurion got wrapped up. I believe he had faith. I think he believed from his statement right here. He believed.

[19 : 40] I've read commentary and I've heard it told actually that he was just saying, son, of one of the gods because he was a Roman. Oops, that ain't the way our English version reads. That's not the way the Greek version reads.

This man said, surely, he was the Son, the Son of God, of Jehovah God, of God. This man had faith in his own. Why did he have that faith?

Because he had seen the evidence of it, because he had witnessed these things, because he had heard these things. Hey, do you think that the same centurion was standing there when Jesus had a conversation with the two malefactors that were hanging on either side of him?

Of course he was. And he heard the one rail against him. He heard the one say, if you're really the cross, get us down. And he heard the one say, this man's done nothing amiss. This man's done nothing wrong. This man is innocent.

We deserve while we're here. We deserve the punishment that we're getting. But this man has done nothing wrong. And he looked at Jesus Christ and he said, remember me when thou comest into thy kingdom, when thou goest into thy kingdom, when thou get thine.

[20 : 56] Remember me. And Jesus said, this day thou shalt be with me in paradise. This centurion would have heard every word of that conversation.

He felt witness to a lot of things. And I wonder how much doubt he had leading up to everything. Leading up to what he said here truly, this man was the Son of God.

Folks, you be real honest with yourself and I'll be real honest with myself. We all had some doubts. Before we got saved, we all had some doubts. Can God really do this? Can God really save me? Would God really save me?

Folks, God really gave his son to die for you. And he really gave his son to die for me. He really shed his blood. They really yanked his beard out. They really beat him. They really mocked him.

They really done all of these horrible things that we read about in Scripture. And he really put up with it for you. And for me, how are they? There were also women looking on and far off, among whom was Mary Magdalene and Mary the mother of James the less and of Joseph and Solomon.

[22 : 14] Who also when he was in Galilee followed him and ministered unto him and many other women which came up with him under Jerusalem. I've used that very Scripture, those very two verses right there. I've used for these men, they say women have no place of work in the church, no place of working and ministering.

I mean folks, we're all ministers. The Bible says we're all kings and we're all priests. And that kings don't exclude you women out there. We are all, we're all read this morning in Sunday school or talks about this morning in Sunday school. Peter talked about how we're peculiar people.

Folks, the Bible says to coming out from among them and be a separate people. If we're separated from the world and what the world deems as good and right and as normal.

If we're separated from that, we will be peculiar. We don't need to make ourselves any more peculiar. Let God do it. But these women, these women, they stood afar off. Yes, Mary was right up there next to her son. She was right up there near the cross.

I don't know how close, but I know she was close enough where Jesus could speak to her and speak to John at the same time. He told John, he said, behold thy mother, praise God.

[23 : 43] Hey, they were within the airshot of Jesus where they were at some marriage. The mother of Jesus, she was close by. The Bible here says that these women, it was a big group of women. They stood afar off. But folks, they were still there. The only disciple that I know of that was there at the cross was John.

That's the only one of the men that I can read about in scripture that was there. But a bunch of women were there. I don't say, and I will, I'll come against them. I says a woman has no place in church duty or this or that. Listen, I'm believing in preachers.

I'm believing in female preachers and I think the Bible speaks against that. But they have their place in the ministerial work of God. This ain't the only time we read about such things. You can read about a woman named Phoebe over in the Book of Romans. Paul's moved very highly of that woman.

You can read about all kinds of women throughout the scripture. But these women here, they were there. They saw everything that went down. They saw the crucifixion. They saw the mockery. They saw all of these things. They stayed there through the darkness.

How many of us, man or woman, how many of us when it got dark, when we not have tried to run for cover, when we not have tried to run to the house or somewhere far away to get away from that darkness, these women stood there with their Savior. God bless them. And who was the first ones at the tomb? The women.

[25 : 16] What they do, they come to anoint his body, come to anoint him with a spouse, come to take care of him, come to minister to the man after he was dead. They were still trying to minister. Don't tell me women ain't got no place.

But these women, it says there were women living far, far away. Let's just cut one. Mary, of course, the mother of Jesus and Mary Magdalene. Who's Mary Magdalene? Folks, Jesus has done wonderful things for Mary Magdalene had he done. Cast demons out of the woman.

Save the woman. Praise God. He done wondrous things for this woman. He had done some things for her. She was hanging out right there near the cross for Jesus. She was there.

I don't know. Scripture doesn't specifically say what they done while they were waiting. What they done for those six hours that he was hanging on the tree. Scripture doesn't tell us but their very presence is enough. They were there because their Savior was there.

Hallelujah for them. Let's keep on reading. I quit reading before that. We're going to keep on. Verse 42, And now when the sun, when the even was come, because it was the preparation that is the day before the seven, Joseph, the very Mothayah, an honorable counselor, which also waited for the kingdom of God came and went in boldly under Pilate and craved the body of Jesus and Pilate marveled if he were already dead.

[26 : 51] And calling unto him the Centurion, he asked him whether he had been any while dead. And when he knew of it, the Centurion, when he knew it all the Centurion, he gave the body to Joseph.

And he bought fine linen and took him down and wrapped him in the linen and laid him in a sepulchre which was hewn out of rock and rolled a stone under the door of the sepulchre.

Mary Magdalene and Mary the mother of Joseph be held where he was laid. That finishes off the chapter. What are we reading here? We're reading what happened.

And this is a Pilate, Pilate marveled that he was already dead. As I said, folks, get it in your head, get it burned in your brain, get it in there deep. The man died.

Crucifixion normally took two to three days for someone to die. They usually died of asphyxiation and they were put basically in a comatose state as they hung there because they were so weary and because they were in so much pain.

[27 : 57] But that's why we read the other accounts that the guards came back and they broke the legs of those people there. So they just go ahead and finish them off. They just go ahead and die after they had hung there for so long.

But Jesus Christ died in six hours. Six hours he hung on that tree. Six hours he bore your sin. He bore my sin. He bore my wickedness and yours. He bore our humiliation.

He bore everything for us for six hours. And people might look at that and say, well, he got off easy. I don't think so. I don't think so.

Those thieves, they got off easy. Because like I said, normally it was two to three days. It was two to three days before someone who was crucified died. They had their legs broke early, early on. But Jesus, they didn't have to break his legs. He was already gone.

Oh, Jesus, the Bible in the Gospel of John, when he said, it is finished. He said, it is finished. And then he gave up the ghost. It was finished. Then he gave up the ghost. The price was paid. Then he died.

[29 : 21] The price was paid for six hours. Six hours he bore the sin of the entire world. From Adam all the way up to that point that they were at right then and all the way up to where we are now and in the future.

God bore the sin for the entire world on himself for six hours. I don't think he got off easy. I don't think it was easy at all. But that's why Pilate marveled that Jesus had already expired.

They had already died. Now that marveled if he were already dead and called into him the Centurion, asked him whether he had been any while dead. When he knew it, all the Centurion, he gave the body to Joseph.

This would have been the same Centurion. This would have been the same one. They said, surely this man was the Son of God. I have to wonder, and the Scripture don't tell us, if anything else has said to Pilate. If anything else has said at all about that Centurion and the things that he witnessed and what he thought that that was the Son of God.

I think Pilate knew. Pilate definitely knew that he was crucified, having a denizen man crucified. Scripture backs that up. But I really have to wonder what else went into conversation there.

[30 : 46] That's something I probably never know. He brought fine linen. This is Joseph of Arimathea. He brought fine linen and took him down and wrapped him in the linen and laid him in a sepulchre, which was hewn out of a rock and rolled a stone under the door of the sepulchre.

Mary Magdalene and Mary the Mother of Joseph were held where he was laid. These women, not only stayed there at the cross as he was crucified, but when Joseph and you read, I believe it in John the Count, is Joseph and Nicodemus went and begged the body of Jesus.

That tells me Nicodemus got something. That tells me man must have got right. He ain't going to risk his life to go out there and get that body off of the tree and take it to a tomb and not only risk his life, but risk his status within the Sanhedrin Council and within the rest of the Pharisees.

He risked his social status and risk all these other things if he didn't believe that Jesus was who he said that he was. But here in Marks and Count, Joseph of Arimathea says he took fine linen, wrapped him up in it, laid him in a sepulchre, which was hewn out of a rock and rolled a stone under the door of the sepulchre.

And Mary Magdalene and Mary the Mother of Joseph, they beheld why they behold. They were following the man anywhere he went, whether he was alive or dead. That was their savior.

[32 : 13] And they were following him from place to place. It really surprises me that we don't read about Peter here somewhere, but it's not in the scripture. Peter didn't hang out. Peter scattered with everybody else, saved John. But when we read over into the gospels, we read about the arrest of Jesus Christ, who was the one we read about, followed him, Peter.

Now he followed him afar off. He followed him afar off, yes, but he still followed him. He was still making an effort. Yeah, he might have warmed his hands by the enemy's fire, but he was still trying to catch a glimpse of his Jesus.

He still had that much faith. The man had more faith following Jesus afar off, and these women had more faith in their savior being dead than we as Christians now in 2020 have.

Amen. Amen. They had more faith in what we do. And we've got the entirety of scripture from Genesis to Revelation, Genesis 1, 1 to Revelation 22, 21. We have the entirety of the Word of God, and we have less faith, less faith than these people here that we were reading about that will become part of the Word of God.

We have less faith than they do. Shame on us. Shame on me. But nevertheless, they followed him afar off. Maybe hell's weather where the sepulchre was. Why? Because they had some business to take care of.

[33 : 42] They wanted to know where their Jesus was. They wanted to continue to minister to him. I don't know precisely how much faith they had in the promise that he made that on the third day he would raise himself from the dead.

I don't know about all that, folks. But after the resurrection, hey, you read about the two disciples that were on the road to Emmaus and they were headed the wrong direction. Jesus told them, hey, you hang out right here. You hang out till I come.

Yeah, I'll meet you in the right place. But they were on their way to a road in Emmaus. Two disciples of Jesus Christ. Two disciples that knew about his teaching. Two disciples that knew everything that they could about him were headed the wrong direction.

Jesus had to come and Jesus had to follow him with them. He had to open the scriptures. He had to explain himself out of the Old Testament. But after that, praise God, they realized who was with them.

Amen. These women didn't need that. They had some faith. They had some faith. They were following the cause of their own faith. Jesus didn't have to come to them three days later.

[34 : 50] Now, at the resurrection, at the resurrection, who was the first one to go? Mary Magdalene. She was the first one there. Spirits. Evil spirits cast out of that woman. Evil spirits were cast out of her. She was the first one at the door of Jesus.

Sometimes I wonder if we feel like Jesus didn't really save us from a whole lot. So that's why we don't need to follow him any more than what we do. Sometimes I wonder that about the church. I mean, I'm talking about the church as a whole. Sometimes I wonder that about churchgoers. Sometimes I wonder about people that I know are church blue Christians.

Sometimes I wonder about all kinds of different folks. If they just feel like Christ didn't save them out of a whole lot. One of the best things that preacher from the 1800s, CH Spurgeon, ever said was that if a man ever speaks ill of you, don't think bad against him, for you are much worse than water.

You're much worse than what he claims you to be. Hey, that applies to me. That applies to you. We are all sinners. We all stand in need of a Savior. Whether we're born again or whether we're lost, we all still need the same Jesus.

These women were following Jesus around everywhere. Folks, we need to take a lesson from that. Take a lesson from that. Go with him wherever he's at, wherever he wants us to go. Folks, this whole message this morning, I know we kind of got off on side paths and that's fine.

[36 : 22] That's all part of scripture and it's all good. But the man died. The man died for me and he died for you. That's what makes him, well, let me rephrase. That's one of the things that makes him as Solomon wrote, All Together Lovely.