

Paid in Full; Mark 15:33-39

- I. Finished
 - A. Do you remember the feeling you get when you have finished paying off a big ticket item like a car, a house
 - B. I remember the feeling of just small ticket items, making the final payment, how good that feels; being finished
 - C. In the midst of all the pain, suffering, agony that Jesus endured, I can see why Jesus would say, "It is finished." (John 19:30)
 - D. But that phrase has a deeper meaning
 1. The Greek word for "it is finished" has been found written across business documents in 1st century Egypt
 2. It was a commercial term that meant "paid in full"
 - E. Jesus, knowing God's plan for His earthly existence, uttered the phrase that paved the way for our salvation, "Paid in full!"
- II. Forsaken
 - A. "My God, My God, why have You forsaken Me"
 - B. We have to understand that chapters and verses in the Bible were added in the middle ages
 - C. It would seem that Jesus is highlighting the entire Psalm by quoting the first verse
 1. Jesus' physical strength was rapidly draining
 2. It took a lot of strength and energy just to say that one phrase
 3. With dehydration the tongue swells, the mouth is dry and it is very hard to talk
 - D. Psalm 22 (read it all)
 1. Despised and mocked (verses 6-8)
 2. Jesus' physical state (verses 14-16)
 3. Casting lots for His clothing (verse 18)
 4. The glory of the coming Kingdom (verses 22-31)
 - E. The devout Jews (the Pharisees, Sadducees, Scribes, Elders, Lawyers) should have been able to see the connection between all that was happening to Jesus and Psalm 22
 - F. I remember being forgotten on post during an exercise while I was in Germany
 1. The feeling of being all alone, nobody cares about your plight
 2. The longer you are there, the more you dwell on your misfortune
 3. Feeling forsaken can really take the wind right out of your sails
 4. The feeling of being utterly alone with no one to help or even share your plight
 - a) The two thieves were being crucified with him
 - b) They were not sharing in his duties as sin-bearer
 - G. Sin Offering
 1. A bull, two goats, two rams
 2. All must be without blemish
 - a) Jesus was without blemish
 - b) Luke 23:14; and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him.
 3. The functions of Aaron (the high priest) would foresee the functions of Jesus (Leviticus 16)
 - a) Aaron acted alone, as Jesus did
 - b) Aaron divested himself of the heavenly garments (for glory, beauty, and holiness) and put on the robes of a servant priest, as Jesus did

- c) The bodies of sin and sacrifice were burned outside the camp as Jesus was crucified outside the camp
 - H. Jesus was our sin-bearer and our savior
 - 1. The two goats of sacrifice
 - a) One is sacrificed and the blood is sprinkled in the Most Holy Place, including before the veil
 - b) One is a scapegoat, the sins are transferred to Azazel and it is led out into the wilderness and let go
 - c) I have a mental image of Jesus on the cross with 1500 goats (Azazel) surrounding him
 - d) God took the sins off the goats and laid them on Jesus
 - e) Jesus was both the atoning sacrifice and the scapegoat (Azazel)
 - 2. As the blood was sprinkled in the Holy of Holies and the veil, representing the separation of God and man; Jesus' death put an end to the separation
- III. Torn in Two
 - A. It is very important to understand the significance of the Veil and the Most Holy Place
 - B. The Veil
 - 1. Exodus 26:31–35; ³¹ “And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. ³² And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. ³³ And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. ³⁴ You shall put the mercy seat on the ark of the testimony in the Most Holy Place. ³⁵ And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.
 - C. The Most Holy Place
 - 1. Exodus 25:22; There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.
 - 2. Leviticus 16:1–4; ¹ The Lord spoke to Moses after the death of the two sons of Aaron, when they drew near before the Lord and died, ² and the Lord said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. ³ But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. ⁴ He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on.
 - D. According to a note at Exodus 26:31-35 in the Ryrie Study Bible: “Josephus reported that the veil was 4 inches thick, was renewed every year, and that horses tied to each side could not pull it apart. It barred all but the High Priest from the presence of God”
 - E. As long as there was a separation between God and man, God required man to make animal sacrifices
 - F. But, at Jesus' death, when he cried “It is finished!”; when our debt was paid in full, the veil was torn and access to God was granted to all!
- IV. Son of God
 - A. Centurion - leader of 100. A low level Roman military officer

- B. He was Likely the commanding officer of the detachment detailed to conduct the crucifixions
- C. The centurions statement is interesting, seeing as the veil was torn and all now have access to God
 - 1. Most commentaries I have read say a more correct translation is “a son of God”
 - 2. There is no article so the translation is “son of God”
 - 3. The argument is that the Centurion would not have been a believer in the One God
 - 4. I would say that after witnessing all that happened at His death, and maybe even some of the miracles He performed while alive, that there is a good chance that the Centurion had come to believe in the One God and Jesus as His Son
- D. “saw that in this way He breathed His last”
 - 1. Mark does not give us a whole lot of insight as to what “in this way” looks like, but Matthew does
 - 2. Matthew 27:50–54; ⁵⁰ And Jesus cried out again with a loud voice and yielded up his spirit. ⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. ⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into the holy city and appeared to many. ⁵⁴ When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”
 - 3. Luke tells us that darkness covered the whole land from the 6th hour (noon) till the 9th hour (3 PM)
 - 4. “This may be “the focal passage” of Mark because this Gospel was specifically written to Romans. It has many Latin words and very few Old Testament quotes”
 - 5. “Here is a Roman centurion professing faith in a crucified Jewish insurrectionist!” Bob Utley
- E. Imagine, all the chief priests, elders, Pharisees, Sadducees, Scribes, and Lawyers mocking Jesus and His claim
- F. But A Roman Centurion acknowledges God’s Son!
- V. Paid in Full
 - A. Jesus, the Sacrifice that completely paid our debt, the finishing work of God redeeming mankind
 - B. Jesus, clearing the way for all to have access to God, removing the veil of separation
 - C. Jesus, the Son of God