

### **Cameos of the Cross (Mark 15: 21-32)**

- Crosses & crucifixes: so part of our landscape, don't see & not moved by them
- Christians must steel themselves against such desensitization toward the Cross
- Christ's passion was real. Must guard against preoccupation with gore of the Cross
- But Christ's agony must never become a matter of dispassionate interest
- His physical agonies have always been a window through which we see His heart

#### **I. The Crucifixion's Revelations of His Love (Mark 15:21-24)**

- Jesus' final road to the Cross began with "*Via Dolorosa*" road of sorrows vv.21,22
- Mark records: Simon the Cyrene was pressed into helping Jesus carry the beam
- Jn 19:19 soldier placard: JESUS OF NAZARETH, THE KING OF THE JEWS
- At the Cross they "offered him wine mixed with myrrh but he did not take it" (23)
- Jesus refused any relief for his suffering; he wanted to have clear mind (Ps 69:21)
- Jesus remained lucid on the cross to the end, he ministered to the dying thief

#### **II. The Crucifixion's Revelation of His Lordship (15:25,26)**

- Jesus' persecutors were not aware of the love he was declaring through the Cross
- They were aware of His assertion of Lordship (vv.25,26; John 19:19)
- Many saw the sign (Aramaic/Greek/Latin) Jewish leaders protested (Jn 19:19-22)
- Pilate refused to change the sign: what I have written will always remain written
- Beginning of the passion week multitudes cried: Blessed is the King of Israel
- Standing before Pilate Jesus had born witness to His kingdom (John 12: 13)
- His royal title is fixed to the Cross and the rulers of Israel could not get it removed

#### **III. The Crucifixion's Revelation of His Substitutionary Atonement (15:27-32)**

- As though crucifixion was not enough, Jesus was the object of cruel verbal abuse
- Next to Jesus: two thieves insulting him together with the rulers of Israel (27-32)
- Though the thieves were hurling insults, grace was ministered (Lk 23:29-43)
- The Cross teaches love, positioning of the crosses teaches how that love goes out
- All of us, like those thieves, have sin in us; we are divided as were the two thieves
- Some have penalty of sin resting on them, others, the penalty moved over to Jesus
- Is your sin in you? Or has your sin been moved over to Jesus who has no sin?
- If you want your sin to be on Jesus: 1<sup>st</sup> observe Jesus and his suffering, His love 2<sup>nd</sup> see the king & his demands, yield to him 3<sup>rd</sup> ask Jesus to take your sin