

80. Jesus Died in Our Place for Our Sin

In our last topic, we saw that Jesus showed mercy to others even as He was being crucified. We want to help our physical and spiritual children learn to understand why Jesus showed love even to those who crucified Him that day. In fact, Jesus even asked the Father to forgive the people for what they had done to Him that day. In this topic, we are going to see that Jesus died in our place to pay the penalty for our sins.

In Luke 23:44-47, we read, “Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, ‘Father, *“into Your hands I commit My spirit.”*’ Having said this, He breathed His last. So when the centurion saw what had happened, he glorified God, saying, ‘Certainly this was a righteous Man!’” Here, we see that God sent a supernatural darkness on the earth from noon until three in the afternoon.

It was during this three-hour period, that our sins, and the sins of the whole world, were placed on Jesus. Mark 15:32-33 says, “Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘My God, My God, why have You forsaken Me?’” Here, we see that because of the fact our sins were placed on Jesus, His fellowship with the Father was broken, because the Father cannot look on sin with favor. Before the darkness, Jesus had said, in Luke 23:34, “‘Father, forgive them, for they do not know what they do.’” After the darkness was over, Jesus said, in Luke 23:46, “‘Father, *“into Your hands I commit My spirit.”*’ Having said this, He breathed His last.” The fact that Jesus said, “My God, My God, why have You forsaken Me?” near the end of the darkness shows that the greatest suffering Jesus experienced was the loss of fellowship, and separation from the Father, during the time our sins were placed on Him.

We also see that the veil of the temple was torn in two. In the temple, the veil separated the Holy of Holies from the Holy Place. The High Priest was the only one who went into the Holy of Holies. He did that once a year on the Day of Atonement. On that day, he took blood as a covering for his own sins and placed it on the mercy seat. Once he had placed blood as a covering for his sins, then he placed blood on the mercy seat as a covering for the sins of the people. No one could go into the Holy of Holies on any other day of the year. However, John the Baptist introduced Jesus, in John 1:29, by saying, “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’” Matthew 27:51 says, “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.” Here, we see that the veil was torn from the top to the bottom by the Father. Hebrews 10:19-20 says, “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh.” We no longer need a priest that offers blood to cover our sins once a year. Instead, we can now come directly to the Father with boldness, because Jesus provided a new and living way for us to come to the Father.

John 19:30 says, “So when Jesus had received the sour wine, He said, “It is finished!” And bowing

His head, He gave up His spirit.” Once Jesus said “It is finished”, Jesus had paid the penalty for sin in full. As a result, Jesus then said, “Father, ‘into Your hands I commit My spirit.’” We see that even the way Jesus spoke, just prior to His death, had an impact on the centurion who was in charge of the soldiers at the cross that day. We read that the centurion glorified God, saying, “Certainly this was a righteous Man!” The word translated “certainly” means *truly* and speaks of something that is fact. In Luke 24:34, the word is translated “indeed”. That verse says, “The Lord is risen indeed, and has appeared to Simon!” This word would indicate that the centurion came to true faith in Jesus and received forgiveness for all of his sins, not just those sins committed that day.

We also see the responses of other people who were gathered there that day. Luke 23:48-49 says, “And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.” First, we see the response of the crowd that was gathered there that day. The word translated “beat” means *to hit with the fist or to make a person feel guilty in his or her conscience*. This word is used in Luke 18:13, where we read, “And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’” In this case, we see that guilt caused the tax collector to come to true repentance. In 1 Corinthians 8:12, we read, “But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.” In this verse, it talks about wounding the conscience of a weaker Christian. However, in Luke 23:48, we see that it only produced a feeling of guilt as the people went back to their homes.

We see another group that was gathered there that day. Those were the acquaintances of Jesus and the women who had followed Jesus from Galilee. They stood further away from the cross than the soldiers or the crowd. Mark 15:40-41 says, “There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.” These women had been a part of the large group that traveled with Jesus from Galilee to Jerusalem for the Passover.

Some of these women had ministered to Jesus during much of the time Jesus was in Galilee. Luke 8:1-3 says, “Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance.” Here, we see that these women had used their money and other things to provide for the needs of Jesus, and His disciples, as they traveled throughout Galilee. Now, they had watched in sorrow as Jesus died on the cross.

Luke 23:50-56 says, “Now behold, *there was* a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb *that was*

hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.”

We learn several things about Joseph, the one who took the lead in the burial of Jesus. He was from the city of Arimathea (this name means heights and was located about twenty miles northwest of Jerusalem). He was a member of the Sanhedrin. However, we see that he had not agreed with the decision and actions of the Sanhedrin as they had condemned Jesus and delivered Him to Pilate to be put to death. We see that he was a man of good character and was described as one who was just. A just or righteous person is one who is acceptable and approved by God because that person has come to God by faith.

Matthew 27:59-60 says, “When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.” Here, we see that this tomb was the tomb Joseph had prepared for his own family, so it had never been used. We see, in John 19:39-40, that Nicodemus brought spices to use and helped Joseph wrap the body. Those verses say, “And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.” Since these men were both rich men, their actions also fulfilled the prophecy in Isaiah 53:9, which says, “And they made His grave with the wicked—but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.” Jesus was crucified with the wicked, but buried by the rich.

The Sabbath began at sundown, so Joseph and Nicodemus had to bury Jesus quickly before the Sabbath started. We also see that the women who had come from Galilee followed Joseph and Nicodemus to see where they buried Jesus. They saw the tomb and the exact spot where Jesus was laid in the tomb. These women also wanted to show their love for Jesus, so they prepared spices and ointments to put on His body, in addition to the spices provided by Nicodemus. They had to wait until after the Sabbath to bring these spices, so they rested on the Sabbath.

We want to help our physical and spiritual children understand the love that was shown by both Joseph and Nicodemus, as well as the women who had followed Jesus from Galilee. They did whatever they could to show that love for Jesus. In the same way, we want to show our children that we can show our love by our obedience to Jesus. May the Lord richly bless you as you provide an example by your obedience to Christ.