

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabile.org.

Date: April 17, 2011

Title: “He will see His offspring - The Beginning”

Text: Isaiah 53:10, 11; Mark 15:39-47

Theme: Even before His resurrection from the dead Jesus Christ gives confirming evidence of keeping His promises. Jesus Christ will see the outcome of His anguish and He will be satisfied.

Author: Patrick J. Griffiths ©2011

Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Becoming the People of the Resurrection
Lent - 2011

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Introduction:

Not only do we have the finished work and a torn veil, but we also have the first fruits of those who openly confess Jesus Christ as Lord of lords and King of kings. This is embodied in three individuals.

"It was the Preparation, that is, the day before the Sabbath. According to rabbinical writing a few hours before the Sabbath were called the Preparation; but afterwards the term was applied to the entire day preceding the Sabbath."

THE BIG PICTURE:

1. The Anointing
2. The Passover
3. Corporate rejection
4. Individual rejection
5. The sin-bearer
6. The beginning (Palm Sunday)
7. The non-negotiable

The Storyline:

The death Christ died was not an end, but a means to an end. The end of His death was to redeem His people and to adopt His sons and daughters. Far from being tragic, there is triumph. Why could/would Jesus be satisfied with the outcome of His anguish of soul?

The Holy Spirit is calling to us from this passage to consider three ideas.

To Know: The Holy Spirit desires for us to know the power of His *Story* to redeem sinners and adopts sons.

To Choose: The Holy Spirit desires for us to choose His path and not our own.

To Feel: The Holy Spirit desires for us to feel the joy of resting in His *Story* and the completion of it.

Outline:

- I. Jesus is satisfied because it fulfills His purpose in dying.

Regardless of how much one might endure, if we know the certainty of the outcome we can hold fast. The end He sought was achieved. Three events or individuals speak to this.

- A. The soldier's confession (v. 39)

It is impossible for many of us to grasp the significance of this man's conversion. There is something in the way Jesus died that convinced the centurion of its truth.

The conversion of the centurion confessing Him as the Son of God (Mark 15:39 ["When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, 'Truly this man was the Son of God'"]). Although it is not recorded in Mark's Gospel we also have the conversion of the dying thief.

"*Grk* 'the way he breathed his last'; or 'the way he expired'; or 'that he thus breathed no more.'" The power of what Jesus stated was sufficient to convert the rebel's heart.

None of the Evangelists speaks of Jesus as dying; for He yielded up His spirit voluntarily (John 10:18). "The loud cry may have been Psalms 31:5 as given in Luke 23:46 : "Father, into thy hands I commend my spirit." John (John 19:30) gives It is finished (**tetelestai**), though which was actually last is not clear. Jesus did not die from slow exhaustion, but with a loud cry. He breathed out (Mark 15:37), sent back his spirit (Matthew 27:50), gave up his spirit (John 19:30). "He gave up his life because he willed it, when he willed it, and as he willed it" (Augustine). Stroud (*Physical Cause of the Death of Christ*) considers the loud cry one of the proofs that Jesus died of a ruptured heart as a result of bearing the sin of the world." (A.T. Robertson's *Word Pictures* on Matthew 27:50)

There is something in the way Jesus died that convinced the centurion of its truth.

"A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul." <http://net.bible.org/#!/bible/Mark+15:33>

"The centurion in the infantry is chosen for his size, strength and dexterity in throwing his missile weapons and for his skill in the use of his sword and shield; in short for his expertness in all the exercises. He is to be vigilant, temperate, active and readier to execute

the orders he receives than to talk; Strict in exercising and keeping up proper discipline among his soldiers, in obliging them to appear clean and well-dressed and to have their arms constantly rubbed and bright.” (Vegetius. *De Re Militari*, II, 14) <http://www.pvv.ntnu.no/~madsb/home/war/vegetius/dere05.php#04> http://en.wikipedia.org/wiki/Centurion#cite_note-6

“The closing portion of Mark's gospel returns to the theme of its beginning in the Gentile centurion's climactic declaration of belief that Jesus was the Son of God. It indicates the fulfillment of the good news announced in the prologue (Mark 1:1) and may be regarded as the first-fruit of the passion and death of Jesus.”

<http://www.usccb.org/nab/bible/mark/mark15.htm>

The Romans adopted the custom of crucifixion from Carthage, and used it for slaves, rebels, pirates and especially-despised enemies and criminals. Therefore crucifixion was considered a most ignominious way to die. Condemned Roman citizens were usually exempt from crucifixion (like feudal nobles from hanging) except for major crimes against the state, such as high treason. The Romans used it after the Third Servile War (the slave rebellion under Spartacus), and during the Roman Civil War and the destruction of Jerusalem.

Josephus tells a story of the Romans crucifying people along the walls of Jerusalem. He also says that the Roman soldiers would amuse themselves by crucifying criminals in different positions. In Roman-style crucifixion, the victim took days to die slowly from suffocation – caused by the victim's blood-supply slowly draining away, to a quantity insufficient to supply the required oxygen to vital organs. The dead body was left up for vultures and other birds to consume.

The goal of Roman crucifixion was not just to kill the criminal, but also to mutilate and dishonor the body of the condemned. In ancient tradition, an honorable death required burial; leaving a body on the cross, so as to mutilate it and prevent its burial was a grave dishonor for the victim.

Under ancient Roman penal practice, crucifixion was not only a means of execution, but also a means of exhibiting the criminal's low social status. It was the most dishonorable death imaginable. The elite of Roman society (only about 10% of the population) were almost never subject to corporal punishments; instead, they were fined or exiled. Josephus mentions Jews of high rank who were crucified, but this was to point out that their status had been taken away from them. Control of one's own body was vital in the ancient world. Capital punishment took away control over one's own body, thereby implying a loss of status and honor. The Romans often broke the prisoner's legs to hasten death, and usually forbade burial.

A cruel prelude was scourging, which would cause the victim to lose a large amount of blood, and approach a state of shock. The convict then usually had to carry the horizontal beam (*patibulum* in Latin) to the place of execution, but not necessarily the whole cross. **Crucifixion was typically carried out by specialized teams, consisting of a commanding centurion and four soldiers.** When it was done in an established place of execution, the

vertical beam (*stipes*) could even be permanently embedded in the ground. The victim was usually stripped naked -- the New Testament gospels, dated to around the same time as Josephus, describe soldiers gambling for the robes of Jesus.

<http://www.theopedia.com/Crucifixion>

“The conduct of Jesus upon the cross and the disturbances of nature which accompanied his death (Mt 27:51, 52), convinced the centurion that Jesus was a righteous man. But knowing that Jesus claimed to be the Son of God, and this claim was the real cause for which the Jews were crucifying him, he concludes, since he concedes that Jesus is righteous, that he is also all that he professed to be--the Son of God. There is no just reason for minimizing his confession, as though he had said, "A son of the gods"; for he said nothing of that kind, and those err as to the use of Scriptural language who think so. Like the centurions of Capernaum (Mt 8:10) and Caesarea (Ac 10:1, 2), this Roman surpassed in faith those who had better opportunities. But in this faith he was not alone.” (*The Fourfold Gospel* on Mark 15:39)

“The torn veil was a Jewish testimony to Jesus’ identity, and the centurion’s confession was a Gentile testimony to the same thing. Taken together they provide a double witness that Jesus was the Son of God. “Here Judaism and the Gentile world, each in its own way, acknowledges Jesus’ sovereign dignity.”[486]486 Ibid., p. 488.”

<http://net.bible.org/#!/bible/Mark+15:33>

The centurion was well acquainted with death and dying. He was unmoved by the anguish of those who linger long in the grip of passing. He was familiar with the leaving of life and the draining of energy. Yet in the dying of this One, there was something markedly different. He was not ignorant of the claims or deaf to the words circulating and surrounding this One. God in His providence draws to Himself such as will be saved. For this centurion, now is the time, this is the place. He is the person whose confession brings redemption’s song and whose inclusion adopts him as a son of God.

Like much in Mark’s Gospel, individuals are engaged in the carrying out of the *Story* without their identity ever being noted. The rent veil speaks to the Jew and now the inclusion of the Roman centurion speaks to the Gentile. God’s redemptive purpose is open to all.

B. The women’s commitment (vv. 40, 41, 47)

Although the male disciples forsook Him in His hour of need, the women disciples stood fast and with resolve received the scorn heaped upon their Lord and Savior (Mark 15:40, 41, 47 [“⁴⁰ There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. ⁴¹ When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem”])).

There is a notable contrast between those who fled and those who followed. The men fled while the women followed. John notes how not all men were absent (John 19:25-27).

25 Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus then saw His mother, and **the disciple whom He loved standing nearby**, He said to His mother, "Woman, behold, your son!" 27 Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.

Mark's account notes their persistency of abiding during their Lord's passage through the valley of the shadow of death.

"Followed him and ministered unto him; two imperfects describing the long Galilean ministry of these three women and many other women in Galilee (Lu 8:1-3) who came up with him to Jerusalem. This summary description in Mark is paralleled in Mt 27:55 and Lu 23:49. These faithful women were last at the Cross as they stood afar and saw the dreadful end to all their hopes." (A.T. Robertson's *New Testament Word Pictures* on Mark 15:41)

Mary saw her son tortured and killed. Jesus had been her baby, the boy she educated, the young man she was so proud of. She now saw him tormented and executed by brutal soldiers. It is impossible to imagine how Mary felt as she watched the full horror of the crucifixion.

"Their [the women's] loving example contrasts with the enemies of Jesus who ridiculed Him. However verse 41 is unique to Mark. It should be a special encouragement to all female disciples. Many women followed Jesus and served Him throughout His ministry. John mentioned that he was present at the crucifixion (John 19:26-27), but none of the other male disciples appear to have been there." <http://net.bible.org/#!/bible/Mark+15:33>

"The burial of Jesus was an important part of the preaching of the early church (cf. 1 Cor. 15:3-4). It forms a connection between Jesus' death and His resurrection. More important, it demonstrated the reality of Jesus' death." <http://net.bible.org/#!/bible/Mark+15:33>

C. The member's courage (vv. 42-46)

What council was Joseph a member of? None other than the Sanhedrin, the 71 "elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law" that made up "the supreme council of the Jewish people" (*Smith's Bible Dictionary*). This same group condemned Christ, yet Luke calls Joseph "a good and just man." Herbert Lockyer's *All the Men of the Bible*, p.204, comments:

As the Bible never uses words unnecessarily, there must be a distinction between "good" and "just." As a "good man" we have his own *internal* disposition—what he was in himself. As a "just man" we have his *external* conduct—what he was towards others. His just dealings were the fruit of the root of his goodness. His was the belief that knew how to behave.

Luke also informs us that he had "not consented to their [the Sanhedrin's] counsel and deed." This could mean that he had simply not voted with the majority, or it could mean that he had gone so far as to speak out against their actions. The Interpreter's Bible

suggests, "Whether he merely withheld his vote or actively disagreed with his colleagues in the determination to be rid of the troublesome prophet from Nazareth is not clearly stated" (vol. 8, p. 414). In their commentary, Jamieson, Faussett and Brown feel that "he had gone the length, perhaps, of dissenting and protesting in open council against the condemnation of our Lord." The *Ambassador College Correspondence Course* (1986 ed., Lesson 25, p. 11) concludes that Joseph may not even have attended the Sanhedrin's trial of Jesus. Luke's wording could be taken to mean that he disagreed by not attending, or that he was there under protest yet did not vote (see Mark 14:64: "they *all* condemned Him").

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus: and Pilate gave him permission. So he came and took the body of Jesus. 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. (John 19:38-40)

Now we find out that Joseph was a believer, but in secret! Why was he afraid of the Jews? For the same reason Peter denied Christ – for fear that they too would be killed. More than that, Joseph was a respected pillar of the community, a man who had worked a lifetime to achieve what he had. To come out publicly as a disciple would have meant the destruction of the life he and his family enjoyed.

John says Joseph "took the body of Jesus." Taking a lifeless body down from a stake is no one-man task. Nicodemus, another secret disciple, also a member of the Sanhedrin, helped him. This is the same Nicodemus who came to Jesus "by night" to ask Him some pointed questions and received some pointed answers ([John 3:1-21](#)).

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/ARTB/k/24/Joseph-of-Arimathea.htm>

"The word [prominent] here is not a mere title of office, but is given in reference to his personal character, as being a man of integrity and blameless life." "[Waiting for the kingdom of God] the very verb used by Luke of Simeon and Anna (Lu 2:25, 38). Mt 27:57 calls him 'Jesus' disciple' while John 19:38 adds 'secretly for fear of the Jews.' He had evidently taken no public stand for Jesus before now." (*A.T. Robertson's Word Pictures on Mark 15:43*)

Joseph is identified with those who were genuine believers in the seed promise. In Jesus, his faith would be transferred from the abstract to the concrete.

"*The New Bible Dictionary*, 1962 ed., s.v. "Arimathaea," by J. W. Meiklejohn. Joseph was a prominent member of the Sanhedrin. Mark's description of him as one who was waiting for the kingdom of God presents him as a devout Jew. He had become a believer in Jesus (John 19:38). Mark's original readers were citizens of Caesar's kingdom, but they were also waiting for the kingdom of God. Mark stressed the courage that Joseph mustered to make his request. Joseph's bold action would have inspired Mark's readers to take a stand for Jesus too. Joseph had to gather up his courage since he faced much opposition on the

council. Likewise Mark's Roman readers would have had to summon their courage to side with Jesus against powerful officials who opposed Him."

Joseph sought to follow protocol. There was an element of uncertainty with Joseph. He was not to blame. His training pushed him toward caution, but his heart and mind compelled him toward abandonment. He openly identified himself as a follower of this "rebel" Rabbi. It is impossible to underestimate the impact his decision would have on himself and his family. Yet such choices and consequences are a necessary and expected outcome.

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Joseph of Arimathea with true grit and determination openly received the battered, broken, and bloodied body of His Lord and Savior (Mark 15:42-46).

A native of Arimathea, in Judea, Joseph was apparently a man of wealth—and probably a member of the Sanhedrin, which is the way *bouleutēs*, literally "counsellor", in Matthew 27:57 and Luke 23:50 is most often interpreted. According to Mark 15:43, Joseph was an "honourable counsellor, who waited (or "was searching") for the kingdom of God". In John 19:38 he was secretly a disciple of Jesus: as soon as he heard the news of Jesus' death, he "went in boldly unto Pilate, and craved the body of Jesus." R.J. Miller^[1] notes this act as "unexpected... Is Joseph in effect bringing Jesus into his family?"

Pilate, reassured by a centurion that the death had taken place, allowed Joseph's request. Joseph immediately purchased fine linen (Mark 15:46) and proceeded to Golgotha to take the body of Jesus down from the cross. There, assisted by Nicodemus, Joseph took the body and wrapped it in the fine linen and applied myrrh and aloes (these are substances which Nicodemus had brought, according to John 19:39). Jesus's body then was conveyed to the place that had been prepared for Joseph's own body, a man-made cave hewn from rock in the garden of his house nearby.

This was done speedily, "for the Sabbath was drawing on".
http://en.wikipedia.org/wiki/Joseph_of_Arimathea

According to John, Joseph is joined by another ruler named Nicodemus (John 19:38-42). Nicodemus brings spices for Jesus' burial. "These two men of scholarship and wealth, now in the hour of deepest shame for Jesus, openly avowed their love for Him, and confidence in Him. How they felt about His claims to be the Messiah, we do not know. But, they at least took up their cross when the apostles fled. They gave Jesus a dignified and honorable burial in Joseph's new tomb to the north of Jerusalem in the garden (John 19:41). (From **Some Minor Characters in the New Testament**, by A.T. Robertson, p. 11);
<http://home.comcast.net/~davidriggs01/joseph-a.htm>

II. Jesus is satisfied because He lives in light of *The Story*.

This is the reason for which He came. Please read with me Romans 8:28-30.

III. Jesus is satisfied because “the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us” (Rom. 8:18).

IV. Jesus is satisfied because “the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God” (Rom. 8:21, 22).

Friend, there is coming a day when we will go back to Eden-like conditions and we will walk with God in the cool of the day.

This text tells us several truths. **First**, genuine or real transformation is beginning to happen. **Second**, the death of Jesus Christ is a historical fact. Joseph, Pilate, the centurion, and the women all testify to His death and His burial. **Third**, God saves soldiers, women, and political/religious leaders. This pretty much includes everyone.

Each of these elements speaks of first fruits. Consider the metaphor of natural birth with that of the Seed’s journey. The incarnation was the conception of the seed. His life was the gestation period and the cross was the labor pains. The life coming from this pregnancy was seen in the torn veil, the centurion’s confession, Joseph’s open stance, and the women disciples’ determined devotion. Here is the prosperity noted by the prophet Isaiah. Our Lord sees the result of the anguish of soul and He is satisfied. Through this act, He will justify man. During our journey leading us to the cross and His resurrection from the dead, let us be mindful of those carefully placed markers encouraging us in our pursuit. In the darkness, there is a dawn. What we read is incentive enough and let us remember how this is just . . . the beginning.

Shepherding the Sheep: (What’s the NEXT STEP?)

Throughout the *Story*, God continually puts in play elements of hope. This is no less true in the darkness of the moment. Each of those present had to stand up and be counted. The cost to them was severe and significant. This is no less true in our own context. Perhaps we have been lulled into a false sense of security, but as Christians we are different than the unbelieving world in which we live. Each of these elements invites us to be bold and to openly identify ourselves with the Son of God, the woman’s seed. May God show us what we need to do, and may by His grace do it.

1. The cross is not the end, but the beginning.
2. His death is not the end, but the means to the end.
3. Your redemption and adoption bring Him glory.
4. God will not relent and He will complete the *Story* He wrote.