

# Matthew 27:45-50

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[ 0 : 00 ] Our passage today begins in verse 45.! Last week we had the opportunity to hear from someone who is not normally up front here,! Justin, we have a tradition here at Shoreline of bringing other voices into the pulpit.

We think it's good for the congregation to hear different voices. We think it's good to develop gifts among the people. And he did something quite wise last week.

It's really important that he walked back into chapter 27 earlier in the chapter to give us an understanding of the context of the passage.

And that's really important. It's important that we understand every passage of the Bible in its own context, because the Bible is one grand narrative. It's not just random proverbs that we pull out and use without their context.

And so as we examine each part, we need to figure out how it fits into the whole. And so I'm going to follow his lead and do the same thing today by reaching back into last week's passages as he had done last week.

[ 1 : 11 ] And I want to pick up one of the themes that Justin showed us and see how it sets up something in today's passage. What first looks like in verse 45, today's passage, just like the next thing in a list of stuff that happens to Jesus, is actually a major transition.

And if we're going to fully understand the cross of Christ, we need to see that transition. So I'm going to back us up. I'm going to read all of last week's passage and this week's passage.

So we're going to start in verse 27. Then the soldiers of the governor took Jesus into the governor's headquarters. And they gathered the whole battalion before him and they stripped him and put a scarlet robe on him.

And twisting together a crown of thorns, they put it on his head and put a reed in his right hand and kneeling before them. They mocked him saying, hail, king of the Jews.

They spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped the robe and put his clothes on him and led him away to crucify him.

[ 2 : 23 ] As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to the place called Golgotha, which means place of a skull, they offered him wine to drink mixed with gall.

When he tasted it, he would not drink it. And when they had crucified, they divided his garments among them by casting lots. Then they sat down and kept watch over him there.

Over his head, they put the charge against him, which read, this is Jesus, the king of the Jews.

Then two robbers were crucified with him, one on the right and one on the left.

And those who passed by derided him, wagging their heads and saying, you who would destroy the temple and rebuild it in three days, save yourself. You are the son of God, come down from the cross.

So also the chief priests with the scribes and elders mocked him, saying, he saved others, he cannot save himself. He is the king of Israel. Let him come down now from the cross and we will believe him.

[ 3 : 26 ] He trusts in God. Let God deliver him now if he desires him. For he said, I am the son of God. And the robbers who were crucified with him also reviled him in the same way.

Now, from the sixth hour, there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice saying, Eli, Eli, lama sabachthani.

That is, my God, my God, why have you forsaken me? And some of the bystanders hearing it said, this man is calling Elijah. And one of them at once ran and took a sponge and filled it with sour wine and put it on a reed and gave it to him to drink.

But the other said, wait, let us see whether Elijah will come and save him. And Jesus cried out again with a loud voice and yielded up his spirit.

Friends, these are the words of the living God. Let's pray. Our great God and Father, Thank you that you have given us your word that testifies about your sin.

[ 4 : 44 ] We ask, oh God, that you, by the power of your spirit at work in our hearts, would enliven us to see and to know our Savior. We pray that in Christ's name.

Amen. What was the main thing that we saw last week in that passage? In verses 27 through 44. It was certainly the world's rejection of Jesus Christ. Right? From the greatest to the least. Jew and Gentile alike.

Law abiding and criminals. Matthew shows us that the whole world has assembled together against the one who came to save them.

And Justin drew out the implications for us last week. That, guess what, we're no different. And even if we have said simply, no, thank you, God. I'm not interested in that religion stuff.

[ 5 : 48 ] Right? That's turning our back on him. Spurning the living God who made us. Right? So Justin showed us how we are condemned.

Every one of us alongside those who are in that passage. Matthew is showing us that the whole world, including us, is aligned against Christ.

How every one of us needs to run to that same Christ. And to that same cross for refuge. As he bore the just punishment that our sins deserve.

As we turn to this week's passage, we notice a shift. Do you see it? Do you see it? Do you see it? Do you see it? Do you see it? The mocking voices. In order to be found, the focus shifts away from the world condemning and mocking Jesus.

[ 6 : 57 ] Someone else is acting. Right? If we look back at verses 27 to 44, right, the focus was first on all the world pouring out scorn on Jesus.

But now there's something else going on. Not just our rejection of Christ. Right? But also in that, those first verses that I read today.

Right? He is bearing scorn and shame and disgrace. Right? Look at the words that are being used there. Verse 28. They stripped him.

Verse 29. The crown. But it's a mockery of thorns. Again, 29. They kneeled and mocked him. They spit on him. Verse 30. They mocked him again.

31. They gambled for his clothing. How disrespectful. Right? How shaming is that? Those who passed by. Verse 39. Derided him.

[ 7 : 55 ] Him wagging their heads. So also, verse 41. The chief priests, the scribes and elders mocked him. Verse 44. The roggers who were crucified with him also reviled him in the same way.

Friends, I wonder, do you ever feel shame? I'm not just talking about, oh, I'm embarrassed. Right? I'm not talking about guilt, like I've done something wrong. I'm talking about, like, I am wrong. Or I have nowhere that I can show my face. Perhaps it's an internal thing.

An insecurity or an anxiety that you feel about your own inadequacy. Or perhaps it's external.

Something that has been done to you.

Mocking. Or abuse. Or scorn. Or failure. Can you see here? Your Lord dealing with shame on his cross.

[ 9 : 02 ] Right? Not only was the crucifixion, just by its very nature, dehumanizing. It was designed for that purpose. But even in the midst of that.

His enemies are heaping scorn upon him throughout the whole thing. And it seems to be a descent down deeper, deeper, deeper into shame. Why do I say that?

Well, shame works downward. Right? You punch down. You can't shame someone higher status than you. It doesn't quite work that way. It always flows.

Indeed, it pushes downwards just as honor lifts. Right? And so it begins with Roman soldiers.

Mocking. And that makes sense. Rome is very high status.

Rome is ruling the world at this point in history. And the military is how it rules the world. And so the Roman soldiers are kind of the symbol of all earthly power.

[ 9 : 58 ] They are the high status people. They are what gives Caesar his power in his name. So, of course, they can mock a Jewish man in their occupied territory.

But then one rung down. The false shepherds mock him as well. Right? They were, too, in positions of authority.

Of course, they were conquered leaders. Subordinate to Rome. But they were leaders nonetheless. So that also makes sense that they could mock Jesus.

Of course, they'd also just won a victory against him in their own minds. So they thought they were at a higher position than him. Then, verse 44, the final descent. Right? Into shame. Even the men crucified with him.

Remember, they're strung up. Naked. Dying. Powerless. Shamed. In a public place. They are scorning him.

[11:04] The lowest people in all the world were shaming Jesus. And so, I want to say about that.

Like, if you feel the stain of shame upon you. From your past. From your failure. From your vulnerability. From something that has been done to you.

Look to these verses and see. You have a Savior who knows. Who has borne on his shoulders. Shame. Shame. And his shame was complete.

When even the scum of the earth can feel superior. Can mock you. How low is that? The world threw upon him its very worst.

Right? With the imperial force of the Roman government. With the rejection by his own people. With the mockery of even the lowest of the low. The world has never known.

[12:14] Has never seen a greater shame. Right? And not only did he descend. Further into a shame. Than we can imagine. Right? He also came from a greater height.

Than we've ever seen. So his journey from honor to disgrace. Is enormous. Right? From heaven's throne. Where the prophets.

Where the angels. Have to avert their gaze. And cannot look upon his glory. He is too resplendent. From glory unsearchable.

To shame unimaginable. Your king suffered shame. That we deserve. For our shameful rejection of him. Our shameful sins.

Our disgraceful selfish treatment. Towards others. Friends. Your king suffered that disgrace. That we deserve. In our place.

[13:12] And what did he do? Well is it. Is it actually to his shame. That he was willing. To suffer this disgrace. That he humbled himself to it.

Is it to his dishonor. That he was willing. To set aside. His honor. Now friends. It is his glory. There is no God.

Like this God. Who bears. The reproach. Of his people. Who makes an end. Of all their shame. Because the cross. Is a triumph.

The cross is where he bears. Guilt and shame. And suffering. To the uttermost. The uttermost. And tramples. And tramples. Sin.

And death. Beneath his feet. There is no victory greater. There is no one more glories. And where is he today?

[14:13] He. Is seated. In glory. In light. Inaccessible. He has put shame. To shame. It has no power over him.

The disgrace. Of the ages. Cannot tarnish his glory. He. Is the victor. Over it. He has trampled it. Under his feet.

Shown it. Wanting. Powerless. Before the hurricane. Of his glory. And in his grace. He offers. You. And me. And the whole world.

Himself. In all his glory. Because what he offers. In the gospel. Is not simply. A ticket to paradise. Or a get out of jail.

Free card. Those would be awesome. But the gospel. Is this. Be. Reconciled. To God. He is the great gift.

[15:13] Of the gospel. And so. When we are reconciled. To him. Christ. Stands. In heaven. With invincible. Glory.

And says. Of his children. This one. Is mine. So Christian. There is now.

No shame. Or disgrace. Or reproach. That can tarnish you. You have honor. That is not your own. That is not at risk. That is not in question. And for the ages. You will be found. In. And loved. By. The one. Who trampled. The greatest shame. Underfoot. All to his glory. Do you see then.

[16:10] Why. The Christian life. Is a life of. Of prayer. And obedience. And scripture. And the church. And. And worship. The gospel brings us. To God. So of course.

We're going to live. With. And for. God. And by his spirit. And among his people. And towards. His world. Now.

All of that. Is looking backwards. We've looked back at that. So that. We can see.

The major. Transition. That happens. At verse 45. I alluded to it. Earlier. The mocking voices. Are gone. Right. Who is acting.

Against Christ. In all of this. In verses. 27. Through 44. Rome. The Sanhedrin. The high priest.

[17:06] The ruling council. The passersby. Even the criminals. This. World.

Was acting. Against Christ. People like us. That was. Justin's point. Last week. Right. It's the main point. Of that passage. Who.

Now. Acts. Against. Christ. Starting in. Verse 45. Rome. Rome. Could crucify.

Rome. Could crucify. The Sanhedrin. Could hurl. Their insults. Even the criminals. Dying. Beside. Him. Could revile.

Him. Only. God. Can blot. Out. The sun. The one.

[18:07] Who is. Before all things. Who is above all things. Humbled himself. To a lowly birth. And a peasant's life. Further. This world.

Stripped him. And mocked him. And nailed him. To the cross. Even the lowest. Of the low. The criminals. Dying beside him. Reviled him. There is no lower pit. Save one.

The pit. That our Lord. Entered. For the final. Completion.

Of his atoning work. In verse 45. What we see here. The transition. That I really want you to see. Is that. When. Shame.

And disgrace. Are dealt with. There remains. A deeper. Saving. Work. To be done. After everything.

[19:01] This world. Could throw at him. There was still. Saving work. To be done. After.

Everything. This world. Can throw at you.

And at me. We must. Still. Deal. With. God. The world.

Can place. Scorn. On Jesus. But only the Lord. Can place. Justice. On him. Justice. For our sins.

Right. When does he die? Not. After the world. Has done its worst. He dies. After the Lord. Has laid on him.

The sins. Of us all. Right. And I feel. Sometimes like. The things the world. Can do. Against us.

[19:54] Whatever disgrace. That is. Can be. In our own minds. A totalizing. Experience. Just.

Takes up our whole life. And our whole mind. Right.

The community you belong to. Cancels you. Or the one you desire. Rejects you. It feels as if there's nowhere to go. No place to show your face. The cross does. As we saw last week.

Extinguish all of that. Christ bears. Disgrace. For you. And draws us. Into his. Victorious honor. But the cross.

Also demonstrates. That disgrace. That total. That totalizing. Experience. That can just. Suck up all our attention. And our energy. Is not our biggest problem.

Because when. Jesus. Bore. Every. Stain. And slander. Of shame. There was still. A greater.

Ministry. For him. To accomplish.

[20:50] A greater. Storm. For him. To endure. Than what this world. Could throw at. A deeper.

Fire. For him. To extinguish. God's.

Good. And just. Wrath. Against our sin. And that's what we see. When God. Blots out the sun. In verse 1. Verse 45.

Is not just. God's. Figuratively. Saying. You know. This is a dark day. What you guys are doing. Is bad. Evil. Is being done here. That's dark.

No. That's not what this darkness is. Darkness. Matthew. Doesn't have to explain it here. Because his Jewish audience. Would have recognized it immediately. Darkness.

With the whole Old Testament. Is a sign of God's wrath. How. Did God judge. Egypt. With darkness.

[21:49] It ought to have been light. Prophet Amos. Says. On the day of. Judgment. That the Lord promised. I will make the sun.

Go down. At noon. And darken the earth. In broad daylight. Sound familiar? The prophet Joel. So the day of the Lord.

Is coming. It is near. A day of darkness. And gloom. A day of clouds. And thick darkness. Like blackness. There is spread upon the mountains. The sun.

And the moon. Are darkened. And the stars. Withdraw. Their shining. The prophet. Zephaniah. Anticipated.

A day of wrath. Is that day. A day of distress. And anguish. A day of ruin. And devastation. A day of Darkness. And gloom.

[ 22 : 45 ] A day of clouds. And thick. Darkness. And Jesus himself. Has called hell. What? Outer darkness.

Darkness. The place of God's wrath. And judgment. He's called it. Outer darkness. Throughout the book of Matthew. And here. He has been taken out.

Outside the gates. Of God's city. And plunged. Into. A darkness. Of God's own making. What is it that we see here? Jesus.

Has taken. Complete shame. With him to the cross. That's what the world. Can foist upon him. And now. The deeper. The deepest work. He is bearing.

In himself. The wrath. Of God. Against sin. The gospel writers.

[ 23 : 48 ] Don't give us tons of detail. About what Jesus experienced. In his soul. In that darkness. I expect that. We don't have.

Quite the imaginations. To understand it. There are. Some texts. Of scripture. That hint. At it. Hebrews chapter 2.

Tells us. That he. Tasted. Death. For us. Galatians chapter 3. Tells us. He suffered. Under. God's. Curse.

Friends. Remember. These are the things. We are owed. For our sins. It was Jesus himself. In Matthew chapter 25.

Just a few chapters earlier. Tied. Cursed. Being. Everyone who is. Hung on a tree. Is cursed. To the wrath of hell. And here.

[ 24 : 43 ] As Jesus cries out. What do we see. That he is experiencing. He is experiencing. Forsakenness. Beyond these things.

I dare not speculate. What his experience. Was. In these three hours. Of darkness. In the Roman. System. Of.

Time. Day. The day begins. At 6 a.m. Daybreak. So from the 6th. To the 9th. Hours. From noon. To 3 p.m. There are thoughts. But we can confidently say.

That in that darkness. He received. Our. Just. Due. For sin. Against. An infinite God. Now.

Why. Must. God. Punish. Why not simply. Excuse. Our sin. Why go through. All of this.

[ 25 : 44 ] Right. This chapter is. Deep and dark. And bitter. Why. I think. This moment.

In our nation's history. Is actually a really. Helpful one. In seeing why. As people. All across our country. Cry out for justice. We see why.

Injustice. Wickedness. By the very. Fabric. Of the universe. That he created. Demands justice. If we.

Consence. Feel. Know. That. Even. Just by our very nature. That. That justice. Must happen. How much more.

Is he. Committed to it. He who made us. In his image. What has he said.

[ 26 : 43 ] From the outside. Genesis chapter 4. Innocent blood. Injustice. Cries out. To him. From the very. Ground. Friends.

God. Who doesn't. Pursue justice. Who doesn't. Hate wickedness. Who doesn't. Hold. The wrongdoer. Accountable. Is no good God. That is why.

He does not. Can not. Will not. Excuse. Simply. Simply. And. His mercy.

Is why he offers. Us. Harding. As he. Himself. Bears the crop. Bears the cost. On his cross. How does that work.

How does this event. That we're reading about here. That three hours of darkness. On Christ. On unspeakable wrath. How does that. Have any effect on you and me. Here today.

[ 27 : 44 ] How. Two thousand years later. When we.

Turn. In our hearts. Against sin. And trust in Christ. That is. Repent. And believe. God. The spirit. Joins us. To Jesus. We are found in him. Bound. To him. So that we're inseparable. From him. And friends. We're not like. Holding on to him. He's holding on to us.

He says. No one will take them. Out of my hand. But your salvation. Does not depend on. Your ability. To hold fast to Christ. But on his strong hand. That holds you.

He is holding on to us. And Christ says. This one. Is. Mine. So that what. Belongs to us. Guilt.

[ 28 : 44 ] Becomes his. And he. For the just. Punishment. For us. On his cross. And what belongs to him. Life.

And glory. And honor. Becomes ours. He himself. Becomes ours. So we see that. Justice is satisfied.

As we are bound to him. He takes away our guilt. And makes an end of it. At his cross. And mercy. Is offered to us. For our sake.

He made him. That is Jesus. To be sin. Who knew no sin. So that in him. We might become the righteousness. Of God.

And friends. This answers the question. From the outset. Why did Jesus come? Right. He could have taught. The sermon of the mount. From heaven. He could have healed people. From heaven's throne. He could have fed.

[ 29 : 45 ] The 5,000. From heaven. Like he did. Israel in the wilderness. With manna. There. He could have driven out. Demons. From heaven's throne. There are only a couple things.

That he. Had to come. We call the incarnation. There are only a couple things. That that is necessary.

He lived a. A perfect life. In our. A perfect human life. In our place. So that we might have. His righteousness. He's now able to be. A high priest. Who sympathizes with us.

He can relate. To our weakness. But chief. Among. The reasons. For the incarnation. Is this. The God.

In whom. There is. Life. Cannot die. So he. Cannot.

[ 30 : 39 ] Experience. The just. Death. For sinners. Even if he wanted to. And so. In the cross.

We see. Why Jesus. Was born. In Bethlehem. Why he took. On flesh. We see. That God. Took on. A human. Nature.

Why? The God. Who is holy. Holy. Holy. In whom. There is no. Spot. Of sin. Cannot. Be. Besmirched. By wickedness. So. He assumed. A human nature. In order. To bear. Our guilt. And our shame. On his shoulders. The God.

Of infinite. Perfections. Who dwells. In unapproachable light. Cannot. Suffer. Cannot. So he assumed.

[ 31 : 34 ] A human nature. To suffer. Wrath. In our places. The God. Of creation.

The author. Of life. Who has. In himself. Life. Cannot die. So he assumed. A human nature. To taste. Death. In our place. The triune God. Inseparable. Mutually. Indwelling.

One God. Cannot experience. Forsakenness. So he assumed. A human nature. To experience.

Rejection. And forsakenness. In our place. This is why. The son of God. Was born. Son of man. So he could.

[ 32 : 32 ] Experience. The bitter. Cut. In our place. For the salvation. Of his people. Friends. This is love. Boundless.

Perfect. Selfless. Love. We need not wonder. Why the Bible. Says that God. Is love. We see it. So he could have. Healed from heaven. He could have. Given us. His word. From heaven. He could have. Cast out demons. And stilled the sea. Without. Leaving his throne.

Of glory. But he could not. Die there. For you. And for me. In our place. And for our sins.

So he came. And he bore. Our guilt. Our guilt. On his cross. What is the result? Psalm 22.

[ 33 : 35 ] As Mike read. To us earlier. Pastor. I admire. Put it this way. The sons cry.

My God. My God. My God. Why have you forsaken me? Secures the father's promise. I will never leave you. Nor forsake you. Right?

Jesus lived out. The introduction. Of Psalm 22. So that we could live. It's. Conclusion.

Right? Jesus experienced. My God. My God. Why have you forsaken me? Why are you so far.

From saving me? From the words. Of my groaning. Oh my God.

I cry by day. But you do not answer. By night. I find no rest. All who see me. Mock me. They make mouths at me.

[ 34 : 30 ] They wag their heads. He trusts in the Lord. Let him deliver him. Let him rescue him. For he delights in him. A company. Of evildoers. Encircles me.

They have pierced. My hands. And feet. I can count all my bones. They stare and gloat over me.

They divide my garments among them. And form my clothing.

They cast lots. Jesus experienced. The opening of Psalm 22. So that you and I. And all who call on the name of the Lord. Might experience. Its conclusion.

All the ends. Of the earth. Shall remember. Remember. And turn to the Lord. And all the families of the nations. Shall worship. Before you. We deserve condemnation.

