

Intro

- ~ As we come to this passage we see an exhausted Christ weary from the previous day's activities
- ~ To get the picture we can trace Christ's journey from the night of the last supper, to the garden of Gethsemane, to the arrest, the trials, the flogging to Golgotha
- ~ For us to grasp the text at hand we need to get the big picture
- ~ As Americans we all live busy lifestyles. This busyness causes exhaustion both in the physical and emotional but it can never compare to the exhaustion our Lord and Savior felt
- ~ The reason Christ is exhausted is in our previous context that starts with Mark 14
- ~ We see Christ is so exhausted that he can't carry his cross

Outline

- 1 harmony of events
- 2 from the text deal with the cross
- 3 from the text deal with the exhaustion of Christ
- 4 Simon of Cyrene

The shepherd was herded
The almighty God was brought low
The rock of our salvation was
The glorious God is dethroned
The water of life was thirsty
The one who calms our storms of life was undergoing a storm he refused to calm
The Healer bore wounds and scars
The provider refused a way of escape
The sinless became our sin
The one who never forsakes us became forsaken by the Father for us

1 Harmony of Events

Thursday

Mk 14:12-16 = Preparation for the Passover

Thursday PM

Mk 14:17 = The Passover is eaten

- A meal is a special time and food is best when a meal is shared with someone
- Many of our first dates with our spouse was over dinner
- So, Jesus shares this last intimate meal with the disciples

Jn 13:1-20 = Jesus washes the feet of the disciples

- After this intimate meal Jesus models servanthood. The disciples after Jesus' departure need to remember they are servants and who they serve – the Lord Jesus Christ
- To wash the feet of his disciples was an act that modeled humility

Mk 14:18-21 = Judas revealed as the betrayer and he defects

- During this meal that is supposed to be intimate, personal and special there is a betrayer (Judas)
- The creator knew what it was to be betrayed

Mk 14: 22-25 = The Lord institutes the "Lord's Supper"

- As they ate this meal Jesus used this meal to model for the church the Lord's supper
- The bread they ate represents the broken body of Jesus that was crucified
- The juice represents the shed blood of Christ

Mk 14:26-31 = Jesus predicts Peter's denial

- After they sung a hymn (v26) they went to the Mount of Olives and Jesus warned the disciples that they would be offended and scatter. Yet Peter insisted he wouldn't deny Christ

Jn 14-17 = The upper room discourse

- This upper room discourse features great, personal, and comforting and deep teaching for the disciples to remember.
- This upper room teaching deals with
 - Jn 14:1-3 Let not your heart be troubled...in my father's house are many mansions
 - Jn 15 Abiding in Christ for fruitfulness
 - Jn 16 Jesus is sending the Holy Spirit to teach us the truth
 - Jn 17 Jesus prays to the father for us

Thursday into Friday

Mk 14:26,32-42 = Jesus' grief in Gethsemane

- Jesus goes to Gethsemane to pray. He takes Peter, James and John with him and they fall asleep when Jesus wants them to pray.
- There is tremendous spiritual warfare taking place to keep Christ from the cross
- We know it's serious in this scene because Matthew, Mark and Luke use descriptive words to describe the state Christ is in.
- Terms used to describe Jesus' state of soul in the gospels
- 1 Sore amazed (1568 ekthambeo) from 1569. Means to ambush utterly, to affright. 1) to throw into terror or amazement 2) to be struck with amazement, shock with terror
- 2 Very heavy – to be distressed in the mind
- 3 Exceedingly sorrowful (4036 perilypos) very sad, overcome with sorrow so much as to cause a person's death.
 - 4036 is from (4012 peri = all around) and (3077 lupe=grief, heaviness, pain, used of a person mourning)
- Matthew 26:37
- 4 Sorrowful (3076 from 3077) to be distressed, sad
- 5 Heavy (85 ademoneo) to be in distress of mind, anguish or depressed. Used in the NT for depression
- Mark 14:44 uses this word heavy also
- 6 Jn 12:27 Troubled (5015 tarasso) to stir, agitate water, to roil water
- 7 Lk 22:14 Agony (74 agonia) struggle, anguish, struggle for victory. Used of severe mental struggles & emotions

Mk 14:43-52 = Jesus' betrayal and arrest in the Garden of Gethsemane

- Judas who had walked with Christ now betrays Christ
- Judas allowed an offense to be the reason he went to priests to betray Christ (Matt 26:6-16). Judas didn't like Jesus' rebuke concerning the fragrance oil that was poured out on Jesus. From this point on Judas sought opportunity to betray Jesus
- Jesus was betrayed with a kiss (Mk 14:45)

Jesus has three religious trials and three civil trials

Jesus' Religious Trial	
Before Annas	<u>Joh 18:12-14; Joh 18:19-24</u>
Before Caiaphas	<u>Mat 26:57-68; Mar 14:53-65; Luk 22:54; Luk 22:63-65</u>
Before the Sanhedrin	<u>Mat 27:1; Mar 15:1; Luk 22:66-71</u>
Jesus' Civil Trial	
Before Pilate	<u>Mat 27:2; Mat 27:11-14; Mar 15:1-5; Luk 23:1-5; Joh 18:28-38</u>
Before Herod Antipas	<u>Luk 23:6-12</u>
Before Pilate	<u>Mat 27:15-26; Mar 15:6-15; Luk 23:13-25; Joh 18:39 to Joh 19:16</u>

Jn 18 = Jesus appears before Annas for trial

- After his arrest Jesus is taken to Annas which was the father-in-law to Caiaphas
- It was Caiaphas which gave Counsel to the Jews to that someone should die for the people

Mk 14:53,55-65 = Jesus' trial before Caiaphas and the whole council

Mk 14:54,66-72 = Peter's three-fold denial of Christ

Mk 15:1 = Jesus is condemned by the council (this is in the morning because the council couldn't legally meet in the night and couldn't make an official decision until daylight)

Mk 15:1-5 Jesus appears before Pilate for the first time (this happens at daybreak)

Lk 23:6-12 = Jesus appears before Herod

Mk 15:6-15 = Jesus appears before Pilate for the second time

- When Pilate released Barabbas he had Jesus scourged and then the soldiers take him to mock and beat

Mk 15:16-19 = Jesus is mocked by the military

- Jesus was led to be beaten and mocked in this false coronation

Mk 15:20-23 = Jesus is led to Golgotha (Summary)

- Here Jesus is so weak from the previous days activities
- He didn't sleep the night before
- He experienced anguish of soul in the garden of Gethsemane
- He had mock trials and was spit on and hit by the religious leaders in the religious trials (Mk 14:65)
- Three civil trials
- He was flogged by the soldiers
- He was mocked, crowned with thorns, hit on the head, spit on by the soldiers

2 The cross

15:21-22. Customarily a condemned man carried the patibulum of his own cross, that is, the crossbeam weighing about 100 pounds, through the city streets out to the place of crucifixion. Jesus started to carry His (cf. John 19:17) but was so weak from being flogged that His strength gave out near the city gate. The soldiers randomly seized a passerby named Simon and forced him to carry the beam the rest of the way.

Simon was a native of Cyrene, an important coastal city of North Africa that had a large Jewish colony (Acts 2:10). He was either an immigrant living near Jerusalem or more likely, a pilgrim who had come to Jerusalem for the Passover festival but had to stay in the country at night because there was no room in the city. Only Mark mentioned Simon's sons, Alexander and Rufus, suggesting that they were disciples known to his readers in Rome (cf. Rom. 16:13). The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

According to law, the guilty victim had to carry his cross, or at least the cross beam, to the place of execution, and Jesus was no exception. He left Pilate's hall bearing His cross (John 19:16-17), but He could not continue; so the soldiers "drafted" Simon of Cyrene to carry the cross for Him. Roman officers had the privilege of "impressing" men for service, and the way they used this privilege irritated the Jews (Matt. 5:41).

When you consider all that our Lord had endured since His arrest, it is not surprising that His strength failed. Indeed, "He could have called 10,000 angels," yet He willingly bore the suffering on our behalf. There was a higher purpose behind this act: the victim carried the cross because he had been found guilty, but our Lord was not guilty. We are the guilty ones, and Simon carried that cross on our behalf. Simon Peter boasted that he would go with Jesus to prison and to death (Luke 22:33), but it was Simon of Cyrene, not Simon Peter, who came to the aid of the Master.

Both Mark and Matthew imply that Jesus bore his cross, and that for some reason another man had to be provided to relieve him of the burden; Luke writes in the same way. **We are certainly right in thinking that Jesus broke down under the load, broke down so completely that even his executioners, the soldiers, saw that no kicks, blows, and cursings of theirs could make him stagger on.** The effect of all the frightful abuse that had been heaped upon Jesus since his arrest, through the night and the morning, became apparent.

~ Historical records show that the convicted carried the cross beam to the place of execution.
~ Josephus says of this time there was a shortage of wood and the Romans would have to make a 10 mile journey to the wilderness to retrieve wood so the same upright part of the cross was used over and over
~ Rarely were Roman citizens crucified it was for criminals, slaves, disgraced soldiers, Christians and foreigners
~ In antiquity crucifixion was considered one of the most brutal and shameful modes of death. Probably originating with the Assyrians and Babylonians, it was used systematically by the Persians in the 6th century BC. Alexander the Great brought it from there to the eastern Mediterranean countries in the 4th century BC, and the Phoenicians introduced it to Rome in the 3rd century BC. It was virtually never used in pre-Hellenic Greece. The Romans perfected crucifixion for 500 years until it was abolished by Constantine I in the 4th century AD.

3 The Exhaustion of God's Servants

Weariness isn't out of the ordinary for the servants of God

Paul served in weariness (2 Cor 11)

Epaphroditus served to the point of making himself sickly (Phil 2:30)

Jesus rested on the well as he was weary from his journey to minister to the Samaritan woman at the well (Jn 4:6)

Jesus fell asleep in a boat that was sinking (Mk 4:38)

Jesus here is physically so wore out he can't carry his cross (Mk 15:20,21)

Jesus was so exhausted from ministry that he fell asleep on a pillow on the boat where there was a storm

The exhaustion Christ experienced was – physical from lack of sleep and physical abuse, emotional perhaps from betrayal and knowing what lies ahead, exhaustion from knowing the he would be alone on the cross separated from the Father

4 Simon the Cyrene

The soldiers randomly seized a passerby named Simon and forced him to carry the beam the rest of the way. Simon was a native of Cyrene, an important coastal city of North Africa that had a large Jewish colony (Acts 2:10). He was either an immigrant living near Jerusalem or more likely, a pilgrim who had come to Jerusalem for the Passover festival but had to stay in the country at night because there was no room in the city.

Compel = A man is travelling, and about to pass a post-station, where horses and messengers are kept in order to forward royal missives as quickly as possible. An official rushes out, seizes him, and forces him to go back and carry a letter to the next station, perhaps to the great detriment of his business. The word is of Persian origin, and denotes the impressment into service, which officials were empowered to make of any available persons or beasts on the great lines of road where the royal mails were carried by relays of riders.

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Conclusion

~ Phil 2:25-30 = Epaphroditus was Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

~ While the text isn't requiring us to endure what Christ did we can show our appreciation for Christ's sacrifice by serving him

~ We serve Christ by practicing the scriptures in the context of our family, church, workplace, and community

~ Epaphroditus served to the point of exhausting himself for service

~ Can we faithfully serve Christ?