

Mark 15

Today we walk into the darkest chapter in the Bible.

And yet—it's also the brightest.

Because here, at the cross, the justice of God and the mercy of God meet.

This passage from Mark 15 is the first time we see Jesus, not standing before the religious establishment, but before the political establishment. Up to now, He has been in front of religious leaders; now, He is before the government.

Jesus Before Pilate

When Rome occupied a territory, they would install governors (like Pilate) and enforce Roman law, including the death penalty. However, Rome often allowed local leadership—such as the Jewish Sanhedrin—to retain influence over religious and communal matters. In capital cases like crucifixion, both authorities had to be involved. The Jewish leaders could condemn Jesus, but they needed Roman permission to execute Him.

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate. (There's an old saying in American jurisprudence that says, "If you can't find a lawyer who knows the law, find someone who knows the judge." And though they weren't fond of the judge, they at least had a working relationship with Pilate, and they manipulated him in getting what they wanted.)

² "Are you the king of the Jews?" asked Pilate.

"You have said so," Jesus replied. (There is deep irony here. Jesus, the "beloved Son of God" who is destined to reign over the whole world, stands before an earthly governor ruling over a small province).

Reader 3-14

³ The chief priests accused him of many things. ⁴ So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."

⁵ But Jesus still made no reply, and Pilate was amazed. (Remember last week: "As a sheep before his shearers is silent, so he did not open his mouth" – Isa. 53:7).

⁶ Now it was the custom at the festival to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. (He was probably a popular Jewish freedom fighter). ⁸ The crowd came up and asked Pilate to do for them what he usually did.

⁹ "Do you want me to release you the king of the Jews?" asked Pilate, ¹⁰ knowing it was out of self-interest (some say "envy") that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

¹² "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.

¹³ “Crucify him!” they shouted.

¹⁴ “Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!” (**Again, a trial without evidence**).

(I read verse 15)

¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

Question: what do you make of Pilate? (One man said in class: “Someone who got where he was because there was no where else to put him.” Others said, “he was a politician.”)

Now - the typical prelude to a Roman execution was to be scourged (or flogged), a terrifying punishment. Once sentence was passed, the victim was stripped naked, bound to a post, and lashed until the flesh hung in shreds. The whip was made of rawhide and was frayed on the end, where pieces of bone and metal were tied to it.

There was no limit to the number of strokes (unlike Jewish law, which set a limit of 39 – 2 Cor. 11:24).

The historian, Josephus, records instances of scourging until the prisoner’s entrails or bones were visible. In fact, it was not unusual for the victim to collapse and die from the scourging alone. (Isaiah 53:5 – by his stripes we are healed).

Now- there is something going on here at a deeper level. This is a picture of something called “substitutionary atonement.” What is that?

The innocent one gets punished, and the guilty one goes free. And figuratively, who is Barabbas?

Next: injustice meets brutality

Soldiers Mock Jesus – someone read 16-20

¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) (**Pilate’s temporary headquarters in Jerusalem**) and called together the whole company of soldiers (**a company of about 600 soldiers**). ¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him. ¹⁸ And they began to call out to him, “Hail, king of the Jews!” ¹⁹ Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

Jesus is mocked, most likely more severely than a common criminal.

But again, something is going on at a deeper level. There is some amazing irony here, a truth hidden that they cannot see, although they validate the Messiahship of Jesus with their actions:

Ask the class to complete the sentence:

There's a robe that is the color purple

A thorny crown

They stuck him on the head with a staff

They chant "Hail, king of the Jews"

And they paid homage to him by falling on their knees

So there's a purple robe, a crown, a scepter, an acknowledgment that he is King, while they fall on their knees. What do you make of that?

So the truth about Jesus cannot be suppressed, even in their mocking.

(That's why, when you are falsely accused, your track record speaks for itself.)

The Crucifixion of Jesus

²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. (Obviously Jesus has been beaten so severely he struggles. And so the camera zooms in on Simon of Cyrene, Here's the background - the standard Roman practice for crucifixion was that every criminal condemned to death was to bear his cross on his back).

Who was Simon?

Mark tells us more about Simon of Cyrene than any other gospel writer. So, here's what we know:

- He's from Cyrene. Cyrene was a Greek colony in North Africa (Libya). In some translations he is called "Simon the black." He's believed to be a black African who was Jewish and who had made the pilgrimage to Jerusalem for the Passover. There is also a connection with Acts 13 which says, "Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon which is called Niger (which means "black")" It is believed that this was the Jewish man who carried the cross of Jesus.
- The only other thing that we know for certain about him was that he was the father of Alexander and Rufus. Again, two names that in the grand scheme of things may seem pretty irrelevant. But (according to Romans 16:13) Alexander and Rufus were obviously well known to the early church, so Mark puts their names in there to validate the events of the crucifixion.
- In other words, it's as if Mark is saying, "If you don't believe what I'm telling you, go talk to Alexander and Rufus who you know personally, listen to their testimony, because it was their father who carried the cross of our Lord!" (Interestingly, Simon becomes the first person to obey Jesus' command in a hauntingly literal way).

²² They brought Jesus to the place called Golgotha (which means "the place of the skull"). ²³ Then they offered him wine mixed with myrrh, but he did not take it.

(There is a historical document – the Babylonian Talmud – that has a section in it about certain gracious woman who would prepare a narcotic drink to reduce the pain to be given to victims sentenced to death. And then we read in Proverbs 31:6, “Give strong drink to him who is perishing.”)

Now, here’s the question. Why does he refuse it?

Mark 14:25 – what did he say? “I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

There is only one cup he will drink. What is it? Mark 14:36 – the cup of suffering. And so, his final act of obedience was to take the cup full on, fully conscious and alert to his Father’s will.

²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

Now, why does this detail matter? It evokes Psalm 22:16-18. (Turn there. We have referenced Isaiah 53. We need to be acquainted with Psalm 22 as well). Read 13-21:

(AS WE READ – underline where you see specific prophecies that are fulfilled in the death of Jesus – what particular statements?). Read 13-21.

**¹³ Roaring lions that tear their prey
open their mouths wide against me.**

**¹⁴ I am poured out like water,
and all my bones are out of joint.**

**My heart has turned to wax;
it has melted within me.**

**¹⁵ My mouth^[d] is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.**

**¹⁶ Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.**

**¹⁷ All my bones are on display; (which may reflect the scourging)
people stare and gloat over me.**

**¹⁸ They divide my clothes among them
and cast lots for my garment.**

**¹⁹ But you, Lord, do not be far from me.
You are my strength; come quickly to help me.**

**²⁰ Deliver me from the sword,
my precious life from the power of the dogs.**

**²¹ Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.**

Have you noticed, that those who often know the least, have the most to say? The farther you are away, the less you have the facts.

It's interesting – a week before, members of this crowd were waving palm branches as Jesus came into Jerusalem shouting “Hosannah, blessed is he who comes in the name of the Lord.” The crowd is fickle.

If you don't believe that, ask the relatives of Marvin Griffin. A few years ago he ran for Governor of Georgia against Carl Sanders. His strategy was to have great gatherings around BBQ dinners all over the state of Georgia.

At one of these dinners, 12,000 people gathered in Statesboro to eat Marvin's BBQ. But when the election was over, he had decisively lost. Afterwards he held a news conference, and this is what he said: “They ate old Marvin's BBQ – but they didn't vote for me.”

Circle 2: the religious leaders

³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. “He saved others,” they said, “but he can't save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.”

These are the original accusers who are eager to hurl their abuse at Jesus.

By the way – is it true that “he can't save himself?”

(ONE STUDENT SHEET) - Matthew 26:53 – After he tells Peter to put down his sword, he says, “*Don't you realize that I could ask my Father for thousands of angels to protect us, and he would send them instantly?*”

Here's what they fail to grasp: it is not the nails that hold him to the cross. It is his love.

So – what drives the first group? Ignorance, the human tendency to heap negatives on an already suffering person. (Did they assume the religious leaders were leading them in the right direction? Someone had to gin this whole thing up. Does that ever happen?). What drives the second? Pride (see verse 10 – “self-interest” or “envy”)

Circle 3: in the third circle, now we move one step closer. No longer do we stand around and beneath the cross, but observe those on the other two crosses.

Verse 32b - Those crucified with him also heaped insults on him.

(There is a good deal of speculation that there were more than two crucified with Jesus. Some make a good case for four. “How many were crucified with Jesus?” online article by Spirit & Truth, Aug. 16, 2013).

Here were two men also dying, who used their dying breath to revile Jesus.

What would motivate someone to do that?

The belief that “you're just as sorry as the rest of us.” Even in death itself, the human heart looks for some level of justification (which is really interesting to me).

Right up until the end, the human spirit of these men is not filled with contrition, but abject pride.

But we have not yet arrived at the center.

Circle 4 – The Cross of Christ

³³ At noon, darkness came over the whole land until three in the afternoon (which, interestingly, was the customary hour when lambs were sacrificed in the temple).

³⁴ And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”).^[b]

³⁵ When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

³⁶ Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.

³⁷ With a loud cry, Jesus breathed his last. (The agony of the cross was complete).

The Death of Jesus – SOME IMPORTANT DETAILS

Verse 33 says: At noon, darkness came over the whole land until three in the afternoon. (The sixth hour was noon. The ninth hour was 3 p.m. From 12 to 3, it was absolutely dark.)

What do you see as the significance of the darkness?

- In the Old Testament, darkness is frequently associated with God's judgment, particularly against those who reject His will.
- Examples include the plague of darkness in Egypt during the Exodus and **prophecies of darkness in Amos 8:9-10** - “In that day,” says the Sovereign Lord, “I will make the sun go down at noon and darken the earth in broad daylight. I will turn your religious festivals into mourning and all your singing into weeping. I will make all of you wear sackcloth and shave your heads. I will make that time like mourning for an only son and the end of it like a bitter day.”
- The darkness at the crucifixion can be seen as a symbolic representation of God's judgment on the sin that led to Jesus' crucifixion.
- Some interpretations suggest it symbolizes God's mourning over the death of His Son, an act of such immense significance that creation itself groaned.
- The three hours of darkness may also be seen as representing the spiritual darkness of humanity's separation from God due to sin, a darkness that Jesus came to dispel as the Light of the World.

Verse 34 Jesus says, “My God, my God, why have you forsaken me?” (a quote from Psalm 22:1)

This is far worse than the mocking, the scourging, and the crucifixion. This is the pain of separation from the Father, what Jesus say that sent him reeling in the Garden.

Verse 38 says: “The curtain of the temple was torn in two, from top to bottom.”

Now, the curtain in the temple wasn’t like the sheer curtains in your living room. This thing was massive—thick as a man’s hand—woven from layer upon layer of material. It separated the Holy of Holies—the place where God’s presence dwelled—from the rest of the temple.

In the Temple in Jerusalem, a thick and heavy veil separated the Holy Place from the Most Holy Place, also known as the Holy of Holies

This veil was as thick as a man's handbreadth (around four inches) and 60 feet high, was adorned with cherubim and was said to be so strong that horses tied to each side of it could not tear it apart. No man could get to the top without scaffolding. In fact, it took three hundred priests to hang the curtain.

Only the High Priest was permitted to pass behind the veil into the Holy of Holies, and this only once a year on the Day of Atonement, after performing specific rituals and sacrifices for the sins of the people.

The tearing of the Temple veil at Jesus' death (recorded in Matthew 27:51, Mark 15:38, and Luke 23:45) is a profoundly significant event with multiple theological implications:

1. Removal of the barrier between God and humanity: The veil symbolized the separation between a holy God and sinful people. Its tearing signifies that, through Jesus' death, this barrier has been removed, and access to God's presence is now available to all believers, not just the high priest.
2. A new and living way to God: The author of Hebrews refers to Jesus as the new and living way to enter the Most Holy Place. Jesus' body is seen as the "veil" that was torn (the veil emphasized God inaccessibility – Heb. 9:8), enabling believers to approach God directly and confidently through His sacrifice (Eph. 2:18; Heb. 9:3-4; Heb.10:19-22). The old temple would be replaced by a new temple “not made with hands” (Mark. 14:58).
3. End of the Old Covenant sacrificial system: The tearing of the veil also signifies that the Old Covenant, with its emphasis on rituals, animal sacrifices, and the mediation of the high priest, is now obsolete. Jesus' death on the cross is the ultimate and perfect sacrifice, fulfilling the need for atonement and ushering in the New Covenant.

4. Divine intervention and power: The fact that the veil was torn "from top to bottom" indicates that it was not a human act, but a miraculous, divine act of God. This highlights the power of Jesus' death and its cosmic significance.
5. Direct access to God for all: Believers in Christ now have direct access to God without the need for an earthly mediator or priestly class. This emphasizes the personal relationship each believer can have with God through faith in Jesus Christ.

The tearing of the Temple veil, therefore, is a powerful symbol of the profound spiritual truths revealed through Jesus' sacrificial death. It points to a new era of redemption, reconciliation, and renewal, where forgiveness of sins is found through faith in Christ and believers can confidently approach God's presence.

The Response to the Cross (someone read 39-41)

³⁹ And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God." ⁴⁰ Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph,^[d] and Salome. ⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

The Roman centurion was perhaps the least likely person to see the cross of Jesus as the victory of God's Son. He must have seen hundreds of executions, all of them showing the victory of Rome. But this one was unlike any other.

What do you think he saw that so affected him? (Dwight L. Moody said, "Out of 100 men, one man will read the Bible, the other 99 will read the Christian.")

And what about the women?

[The Missing Disciples]

Now, I've got to say—when you get to this point in the Gospels—Matthew, Mark, Luke, and John—you notice something: all the male disciples are gone. They vanish. They're hiding.

And here's the amazing thing: in a world where women's testimony wasn't trusted in court, God deliberately entrusts *women* with the most important story in human history. They're the only ones present for all three—Jesus' death, burial, and resurrection.

If you lived back then, you wouldn't pick women as your key witnesses. Not because God didn't value them, but because the culture didn't. But God says, "I'm giving them the story. They're going to carry it first." That's not just God being "ahead of His time"—that's God turning human status upside down.

Last, we have a surprising disciple – Joseph of Arimathea, who, like the centurion, would be one of the least likely candidates for discipleship.

(Someone read 42-47)

⁴² It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph.

⁴⁶ So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where he was laid.

Here's what we learn about Joseph of Arimathea:

- **He was a prominent member of the ruling party and thus extremely influential in society. He had power and clout and would have been a respected man in the community.**
- **He was wealthy as evidenced by the fact that he owned a tomb cut out of the rock.**

Think about it: We have not met anyone from the Jewish council that was an advocate for Jesus while he was alive.

But consider this: now we have, side-by-side – a centurion (a commander of the Romans) and Joseph (a leader of the Jews) – to show us that Jesus is both the Savior of the Gentiles AND the Jews.

Taking responsibility for Jesus' body:

- **Involved a personal cost – He offered his own new tomb, cut in the rock (Matthew 27:60).**
- **Provided dignity for Jesus – He wrapped the body in clean linen (John 19:40 mentions that Nicodemus helped with spices).**
- **It demonstrated love in action – Joseph's gift was costly, personal, and done when Jesus could give nothing back in return.**
- In fact, Roman law made it clear that the penalty for capital crimes included the loss of honor in death – even burial. The Roman writer Tacitus says, "People sentenced to death forfeited their property and were forbidden burial" (Annals 6:29). You were left to rot on the cross or be eaten by animals and birds. So what does this tell us about Joseph? He was a man of courage.
- In the end, then – notice: there are three unlikely men we really know little about who play a pretty significant role in the death of Jesus: Simon, a centurion, and Joseph, none of which were Jesus' closest friends.

With Simon and Joseph: one carries His cross and the other takes His body down and places Him in the tomb that he owns. The responses of both men help us further understand what Jesus meant when He said, “If anyone would come after me, let him deny himself and take up his cross and follow me.”

Verse 44 – Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died.

Why was Pilate surprised?

We learn from the Gospel of John that Jesus’ quick death was important to fulfill prophecy. Soldiers would hasten a crucified criminal’s death by breaking their legs so they couldn’t push up to get a breath.

But when they came to Jesus to break his legs, they discovered he was already dead.

This fulfilled the prophecy that none of his bones would be broken (John 19:36; Psalm 34:20 says that “not one” of his bones will be broken).

John 19:36 -

These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken.”

Psalm 34:20 - he protects all his bones,
not one of them will be broken.

Lastly – Jesus died as a convicted criminal but was buried like a rich man. This matters because it was a fulfillment of **Isaiah 53:9** –

“He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.”

Prophecies Fulfilled in the Crucifixion of Jesus

Old Testament Prophecy

New Testament Fulfillment

Zechariah 11:12–13 – Betrayed for 30 pieces of silver, money thrown into the temple, used to buy the potter’s field

Matthew 26:14–16;
27:3–10

Psalms 41:9 – Betrayed by a close friend

John 13:18; Luke
22:47–48

Zechariah 13:7 – Shepherd struck, sheep scattered

Matthew 26:31, 56

Isaiah 53:7 – Silent before His accusers

Matthew 27:12–14;
Mark 15:3–5

Isaiah 50:6 – Beaten, spat upon, mocked

Matthew 26:67;
27:26–31

Psalms 22:7–8 – Mocked: “He trusts in the LORD; let Him deliver Him”

Matthew 27:39–43

Psalms 22:16 – Hands and feet pierced

John 20:25–27; Luke
24:39–40

Psalms 22:18 – Casting lots for His clothing

Matthew 27:35; John
19:23–24

Isaiah 53:12 – Numbered with transgressors

Matthew 27:38; Mark
15:27–28

Psalms 69:21 – Given vinegar to drink

John 19:28–30;
Matthew 27:34

Psalms 31:5 – “Into Your hands I commit my spirit”

Luke 23:46

Psalms 34:20; Exodus 12:46 – No bones broken

John 19:31–36

Zechariah 12:10 – Pierced side

John 19:34–37

Amos 8:9 – Darkness at noon

Matthew 27:45; Mark
15:33

Isaiah 53:9 – Buried with the rich

Matthew 27:57–60

Psalm 22 - References

¹³ Roaring lions that tear their prey
open their mouths wide against me.

¹⁴ I am poured out like water,
and all my bones are out of joint.

My heart has turned to wax;
it has melted within me.

¹⁵ My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my
mouth;
you lay me in the dust of death.

¹⁶ **Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.**

¹⁷ **All my bones are on display;
people stare and gloat over me.**

¹⁸ **They divide my clothes among them
and cast lots for my garment.**

¹⁹ But you, Lord, do not be far from me.
You are my strength; come quickly to
help me.

²⁰ Deliver me from the sword,
my precious life from the power of the
dogs.

²¹ Rescue me from the mouth of the lions;
save me from the horns of the wild
oxen.

⁷ All who see me mock me;
they hurl insults, shaking their heads.

⁸ “He trusts in the Lord,” they say,
“let the Lord rescue him.
Let him deliver him,
since he delights in him.”

¹ My God, my God, why have you forsaken
me?

Matthew 26:53 – “Don’t you realize that I
could ask my Father for thousands of
angels to protect us, and he would send
them instantly?”

Amos 8:9-10 - “In that day,” says the
Sovereign Lord, “I will make the sun go
down at noon and darken the earth in
broad daylight. I will turn your religious
festivals into mourning and all your
singing into weeping. I will make all of you
wear sackcloth and shave your heads. I
will make that time like mourning for an
only son and the end of it like a bitter day.”

John 19:36 -

These things happened so that the
scripture would be fulfilled: “Not one of
his bones will be broken.”

Psalm 34:20 -

. . . he protects all his bones,
not one of them will be broken.

Isaiah 53:9 –

“He was assigned a grave with the
wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.”

Here's a focused list of Old Testament prophecies that Christians understand to be fulfilled during the crucifixion of Jesus, along with where they appear in the Gospels. I've organized them by theme so it's easier to see the connections.

1. Betrayal and Abandonment

Prophecy (OT)	Fulfillment (NT)	Description
Zechariah 11:12–13 – Betrayed for 30 pieces of silver, money thrown into God's house and given to a potter	Matthew 26:14–16, 27:3–10	Judas betrays Jesus for 30 silver coins; later throws them into the temple, and they are used to buy the potter's field.
Psalms 41:9 – “Even my close friend... has lifted up his heel against me”	John 13:18; Luke 22:47–48	Judas betrays Jesus with a kiss.
Zechariah 13:7 – “Strike the shepherd, and the sheep will be scattered”	Matthew 26:31, 56	After Jesus is arrested, His disciples flee.

2. Trial and Condemnation

Prophecy (OT)	Fulfillment (NT)	Description
Isaiah 53:7 – Silent before His accusers	Matthew 27:12–14; Mark 15:3–5	Jesus remains silent under false accusations.
Isaiah 53:8 – “By oppression and judgment He was taken away”	Matthew 26:59–66	Jesus is condemned by an unjust trial.

3. Suffering and Mocking

Prophecy (OT)	Fulfillment (NT)	Description
Isaiah 50:6 – “I gave my back to those who strike... and did not hide my face from mocking and spitting”	Matthew 26:67; 27:26–31	Jesus is beaten, spat upon, and mocked.
Micah 5:1 – “They will strike Israel’s ruler on the cheek”	Matthew 27:30	Jesus is struck repeatedly.
Psalms 22:7–8 – Mocked and taunted: “He trusts in the LORD; let Him deliver Him”	Matthew 27:39–43	The crowd ridicules Jesus as He hangs on the cross.

4. Crucifixion Details

Prophecy (OT)	Fulfillment (NT)	Description
Psalms 22:16 – “They pierce my hands and my feet”	John 20:25–27; Luke 24:39–40	Crucifixion wounds in Jesus’ hands and feet.
Psalms 22:18 – Casting lots for His garments	Matthew 27:35; John 19:23–24	Soldiers gamble for His clothing.
Isaiah 53:12 – Numbered with transgressors	Matthew 27:38; Mark 15:27–28	Jesus is crucified between two criminals.

5. Death

Prophecy (OT)	Fulfillment (NT)	Description
Psalms 69:21 – Given vinegar to drink	John 19:28–30; Matthew 27:34	Jesus is offered sour wine on the cross.
Psalms 31:5 – “Into your hands I commit my spirit”	Luke 23:46	Jesus’ final words echo the psalm.
Exodus 12:46; Psalms 34:20 – No bones broken	John 19:31–36	Jesus’ legs are not broken.
Zechariah 12:10 – “They will look on me, the one they have pierced”	John 19:34–37	Jesus’ side is pierced by a spear.
Amos 8:9 – Darkness at noon	Matthew 27:45; Mark 15:33	Darkness covers the land during the crucifixion.

6. Burial

Prophecy (OT)	Fulfillment (NT)	Description
Isaiah 53:9 – “Assigned a grave with the wicked, and with the rich in His death”	Matthew 27:57–60	Jesus dies alongside criminals but is buried in the tomb of a wealthy man (Joseph of Arimathea).
