

John 19 - Before Pilate; Sentenced to Die; Crucifixion; Burial

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John 19

- a. Pre-trial scourging (19:1-3)
 - i. Scourging (19:1)

1 So Pilate then took Jesus and had Him **flogged**.

1 Pilate then took Jesus and scourged Him.

1 Then Pilate had Jesus taken away and whipped.

1 Then Pilate therefore took Jesus, and scourged him.

- "...flogged" - *mastigoō*, there were three types of flogging that Roman prisoners experienced:

1. *fustigatio*, a light whipping that only hooligans experienced
2. *flagellatio*, a severe flogging that criminals who were guilty of more serious crimes received; given to prisoners who were not yet convicted
3. *verberatio*, the most brutal. The worst criminals, including those sentenced to crucifixion, underwent this scourging.

- Evidently, Jesus received flogging (1) or (2) at this time, before His sentencing. He received (3) after His sentence was pronounced (19:16; Cf. Matt 27:26; Mark 15:15).
- John doesn't tell us what is going through Pilate's mind here, but Luke 23:16 does: "Therefore I will punish Him and release Him."
- He chose to put Jesus through this added indignity to postpone that final choice and fulfilling his recognized duty
- Jesus was not scourged in order to be crucified, but in order to escape crucifixion
- Pilate was very uncomfortable handing down a guilty verdict on Jesus, but he wanted to satisfy these unbelieving Jews who were calling for Jesus' execution
- Pilate thought, I'll give Him a good scourging, that will satisfy these Jews, then I can let him go. However, that strategy backfired, as the more the Jews saw Jesus beaten, the more blood thirsty they became.
- Most people lost consciousness when they were flogged, some died, others went insane. Pilate's compromise meant Jesus suffered more than if this weak man had simply consented to Jesus' crucifixion.
- Compromise with truth always leads to a worse situation. Even when moral compromise looks like a lesser evil, it always makes matters worse.

ii. Sarcasm (19:2-3)

- 2 And the soldiers twisted together a **crown of thorns** and placed it on His head, and put **apurplecloak** on Him;
- 2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;
- 2 The soldiers twisted some thorns into a victor's crown, put it on his head, and threw a purple robe on him.
- 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
- "...crown of thorns" - there were fronds from a date tree; typically the fronds would be outward facing, as we see on coins or other photos. These fronds, however, were turned inward toward Christ's head so the spikes pierced His scalp.
- The first time the word "thorns" is mentioned in the Bible is Gen 3:18, where we learn that thorns were not part of original creation, but one of God's judgments against the man for sin. God said, If you as My creation rebel against Me, then the earth, out of which you were created, will rebel against you.
- "...a purple cloak" - vassal kings under Rome wore purple robes; a vassal king came about when Rome would conquer a foreign nation, they would allow that nation to continue to function, but they'd install their own guy, or a local guy loyal to them, as a vassal king

— This was designed to mock not only what Jesus revealed to Pilate about Him being a King (Cf. Matt 27:28; Mark 15:17), but also the Jews who wanted Jesus dead. Pilate wanted to make sure that the Jews knew how little power they had.

3 and they *repeatedly* came up to Him and said, "Hail, King of the Jews!" and **slapped Him in the face***again and again*.

3 and they *began* to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps *in the face*.

3 They kept coming up to him and saying, "Long live the king of the Jews!" Then they began to slap him on the face.

3 And said, Hail, King of the Jews! and they smote him with their hands.

3 and they *repeatedly* came up to Him and said, "Hail, King of the Jews!" and slapped Him in the face *again and again*.

- Another round of mocking both Jesus and the Jews. Pilate is essentially saying, You Jews are fools, your "King" is under our thumb now. Look at this Man, look at how weak and powerless He is. This is the Man you're so afraid of?

- "...slapped Him in the face" - this isn't the first time Jesus was struck in the face during His trials (Cf. 18:22)

— Matt 26:68-69 provides more detail on the mocking and derision that Jesus endured over and over again at the hands of these guards

b. Pilate's first encounter with the Jews (19:4-7)

4 And *then* Pilate came out again and *said to them, "See, I am bringing Him out to you so that you will know that I find no grounds at all for charges in His case."

4 Pilate came out again and *said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him."

4 Pilate went outside again and told the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

- Jesus received the abuse of v1-3 inside the Praetorium, Pilate's headquarters. Now Pilate brought Him out so the crowd could see their King in His humiliation. However he first announced that he found Jesus not guilty.

- This is Pilate's preliminary verdict (final verdict rendered in v13) from Jesus' second trial before him, the 6th and final trial overall

— Over and over in the Gospel accounts, Jesus is pronounced not guilty by a variety of sources (Cf. Is 53:8):

1. Judas: innocent blood (Matt 27:4)

2. Pilate: no fault in Him (John 18:4; Cf. Acts 3:13)
3. Herod, by Pilate (Luke 23:15)
4. Pilate's wife (Matt 27:19)
5. Dying thief: nothing amiss (Luke 23:41)
6. Roman centurion (Luke 23:47)
7. Truly, Son of God (Matt 27:54)

5 Jesus then came out, wearing the crown of thorns and the purple robe. And *Pilate* *said to them, "Behold, the Man!"

5 Jesus then came out, wearing the crown of thorns and the purple robe. *Pilate* *said to them, "Behold, the Man!"

5 Then Jesus came outside, wearing the victor's crown of thorns and the purple robe. Pilate told them, "Here is the man!"

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

- There was likely laughter along with gasps of horror as the Jews beheld the Man who had done them nothing but good.

- Pilate brings Jesus out, with the crown of thorns and the purple robe, having been scourged, to show the Jews how foolish they were to get so wrapped up in this Man

— You Jews were so upset and angry with this Man, yet look at how quickly and decisively we have brought Him down to nothing

6 So when the chief priests and the officers saw Him, they shouted, saying, "**Crucify, crucify!**" Pilate *said to them, "Take Him yourselves and crucify *Him*; for **I find no grounds for charges in His case!**"

6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate *said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."

6 When the high priests and the officials saw him, they shouted, "Crucify him! Crucify him!"

Pilate told them, "You take him and crucify him. I find no basis for a charge against him."

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

- Pilate thought he would rough Jesus up a little bit and that would satisfy the Jews to set Him free, but his plan didn't work

- "...Crucify, crucify!" - *Stauroō, stauroō*, a present participle, indicating that the crowd began to chant this over and over again

- Pilate is struggling to execute a Man who is not guilty, and we begin to see his frustration with the persistence of the Jews to execute Him anyway
- The Jews brought Jesus to Pilate, he put Jesus on trial (twice), sent Him to Herod and received the same not guilty verdict, but the nation of Israel wanted Jesus dead anyway because the verdict from Pilate and Herod didn't matter...they had already made their decision.
- This is how unbelief functions...once a heart is closed to truth, you can continue to present to them facts and truth over and over again, to no avail. It is not a matter of intellect that they do not believe, it's a matter of the heart: they've already made up their mind to not believe.
- "...I find no grounds for charges in His case!" - Pilate mentions numerous times that he found no guilt in Christ, and attempted to release Him (Cf. 18:38b; 19:4,6,12a,14); John is making it clear that Jesus is the fulfillment of the Passover typology (Cf. 1:29; Ex 12:5)

Pilate's Six Attempts to Release Jesus

1. "You judge Him" (18:31)
2. "He is innocent" (18:38)
3. Jews substitute Barabbas (18:39)
4. Partial punishment (19:1)
5. Play on pity (19:5)
6. "Behold your King" (19:14)

Well-meaning preachers have often said that the crowd on Palm Sunday shouted "Hosanna" turned right around and shouted "Crucify Him" on Good Friday. However, it was two different crowds. The Palm Sunday crowd came primarily from Galilee where Jesus was very popular. The crowd at Pilate's hall was from Judea and Jerusalem where the religious leaders were very much in control. [Wiersbe]

- 7 The Jews answered him, "We have a law, and by that law He ought to die, because He made Himself *out to be* the Son of God!"
- 7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself *out to be* the Son of God."
- 7 The Jewish leaders answered Pilate, "We have a law, and according to that Law he must die because he made himself *out to be* the Son of God."
- 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- The Jewish leaders' objections to Jesus were both political and religious. Until now, they were stressing the political implications of Jesus' claims to Pilate. Since they did not

receive the desired verdict, they shifted their emphasis to the religious claims that Jesus made.

- So the Jews now amend their charges again...the charge against Jesus in the first two religious trials (before Annas, then Caiaphas) was blasphemy (Cf. Lev 24:16). Then in the trials before Pilate, they amended the charges against Him (Cf. 18:33; Luke 23:2). Pilate found Him not guilty on all charges.

— Now the Jews amend their charges once again, back to religious charges...that Jesus made Himself out to be the Son of God. John records this switch in charges because his goal is to reveal that fact that Jesus indeed is the Son of God.

The Case Against Christ

A careful comparison of all four Gospels reveals the fact that the Jews pressed just seven indictments against Christ:

1. They charged Him with threatening to destroy the temple (Matt 26:61)
2. Being a malefactor (criminal) (John 18:30)
3. Perverting the nation (Luke 23:2)
4. Forbidding to give tribute to Caesar (Luke 23:2)
5. Stirring up all the people (Luke 23:5)
6. Being "a king" (Luke 23:2)
7. Making Himself the Son of God (John 19:7)

c. Pilate and Jesus (19:8-11)

8 Therefore when Pilate heard this statement, he was even more afraid;

8 Therefore when Pilate heard this statement, he was even more afraid;

8 When Pilate heard this, he became even more afraid.

8 When Pilate therefore heard that saying, he was the more afraid;

- This is the first time that John tells us that as these events were happening, Pilate was in a state of fear. Now, he became even more fearful. Why was Pilate so fearful?

1. He had just released Barabbas, a known rebel and insurrectionist, which wouldn't make Rome happy.
2. He is having a crisis of conscience about sentencing an innocent Man to death; this made the Jews mad at him.
3. While Jesus had been rejected in Jerusalem, He was a popular figure in Galilee. If Pilate hands down a guilty verdict, he would have another group mad at him.
4. His wife told him to have nothing to do with that Righteous Man (Matt 27:19)
5. On top of all of these things, Pilate just learned that Jesus claimed to be the Son of God. The life and fate of the Son of God was in Pilate's hands.

— Pilate was trying to waffle, to walk a middle line, and when you do that, you can't make anyone happy. Everyone will take issue with you when you take the middle ground.

9 and he entered the Praetorium again and *said to Jesus, "**Where are You from?**" But **Jesus gave him no answer.**

9 and he entered into the Praetorium again and *said to Jesus, "Where are You from?" But Jesus gave him no answer.

9 Returning to his headquarters, he asked Jesus, "Where are you from?" But Jesus did not answer him.

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

- "...Where are You from?" - Pilate asks Jesus this question because Jesus is unlike any Man Pilate has ever met; Pilate, a polytheist, thought Jesus might be "other-worldly"

— The fear that Pilate showed in v8 is demonstrated by his question here. Jesus' silence undoubtedly unnerved Pilate further.

- "...But Jesus gave him no answer" - Jesus had earlier refused to answer questions from Caiaphas, Pilate and Herod (Matt 26:62-63; 27:14; Mark 14:61; 15:5; Luke 23:9; Cf. Is

53:7). There comes a time when God's Spirit will no longer strive with man (Cf. Gen 6:3).

— Jesus could see into Pilate's heart that he was an insincere seeker; an insincere seeker just wants to ask questions but never make a decision. Jesus had already given Pilate all he needed to recognize Him as the spotless Son of God.

— He probably did not respond here because Pilate had already shown that he had no real interest in the truth (Cf. 8:25). He only wanted to do what was personally expedient.

— Plus, the answer to this question in Jesus' case was quite complex. Pilate had shown little patience with Jesus' explanation of His kingdom, so he would hardly have been more receptive now to what Jesus had to say about his origin.

— Pilate wanted to ask questions, but he wasn't interested in the answers (Cf. 18:38).

Some people just like to ask questions when they have all the information they need to make a choice. They just keep asking questions, but never make a decision.

— Jesus is silent because at this point He believes that Pilate is insincere. When God becomes silent, it is a scary thing because often that is the point that God gives a person over to what they already want to do (Cf. Rom 1:24,26,28; Gen 6:3; Jer 7:16).

10 So Pilate *said to Him, "Are you not speaking to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

10 So Pilate *said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

10 So Pilate asked him, "Aren't you going to speak to me? You realize, don't you, that I have the authority to release you and the authority to crucify you?"

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

- Pilate became upset at Jesus' silence, and responded, Don't You know who I am? Don't you know the power I have over You?

— Jesus' silence did not cause Pilate to reconsider his position in regard to righteousness and the fear of God. Instead, Pilate's arrogant reply rejected Jesus.

— The fact is, Jesus knew who Pilate was, but Pilate didn't know who Jesus is. Pilate was so deluded in his thinking that he actually believed he was the one who was in charge in this situation, when all the while his ability to take his next breath laid solely in the power and will of the One standing before him.

— Pilate did not appreciate Jesus' silence. By asking this question, Pilate is putting himself above the law. Innocent or guilty, Pilate thought he could do whatever he wanted with Jesus.

11 Jesus answered him, **"You would have no authority over Me at all, if it had not been given to you from above; for this reason the one who handed Me over to you has the greater sin."**

11 Jesus answered, **"You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."**

11 Jesus answered him, **"You have no authority over me at all, except what was given to you from above. That's why the one who handed me over to you is guilty of a greater sin."**

11 Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**

- "...no authority over Me at all" - Jesus reminded the bullying governor that there was a higher "authority" than his. Pilate only had his authority because God had given it to him.

— Likely the "higher authority" that came to Pilate's mind was Caesar because he immediately sought to set Jesus free and thereby avoid trouble with the Emperor over a breach of justice (19:12).

— This was Jesus' last official testimony before being crucified. It was predetermined (Acts 2:23; 4:27-28).

- It is a dangerous thing to be moved into a position of authority in life. It doesn't matter what area of life, the moment a person gets some authority something happens to human pride where we begin to become infatuated by our own self importance. And we forget that it is God who put us there, and it is God who can remove us.

— Daniel told Nebuchadnezzar that he is in his position only because God Himself put him there (Dan 2:37-38). But Nebuchadnezzar did not remember that (Dan 4:30). Thus, God

dealt with him very severely.

— This is a tendency that is so alive in us as fallen beings that once we reach some sort of authority over someone else, or receive some sort of recognition, we start to think of ourselves as more important than we actually are. We start to self-aggrandize and not recognize that it was God who put us in that position.

- "...for this reason the one who handed Me over to you has *the greater sin*" - Jesus is referring to Annas, Caiaphas, and the Sanhedrin, who delivered Jesus to Pilate

— Their sin was greater because they had more light, they had more knowledge, they had more insight and ability and opportunity to understand who Jesus was, yet they still stubbornly rejected Him

— Jesus often taught about the differences of sin based on insight, knowledge and ability to believe (Luke 12:48). Those who delivered Jesus to Pilate had the greater sin because they had more light than Pilate did.

— Pilate seeks every means to release Jesus. But he had to choose between Christ and the world. He sought to release Him (Luke 23:20,22; Acts 3:13).

— In Matt 11:21-24, Jesus mentions three OT cities and three NT cities. All six cities would receive judgment from God, but the judgment of the NT cities would be more severe because Jesus Himself walked in those cities and performed miracles that validated who He is. Yet those cities did not believe.

— Because those NT cities had more light than the OT cities, where Jesus never appeared or performed miracles, the NT cities would receive a harsher judgment

— "greater sin" - all sins are not the same; there are some sins that bring a greater price tag and consequence than others

— This answers the question: Will Hitler and Mother Teresa both suffer the same fate if they weren't Christians? The answer is No and Yes. Yes because of the fact that they'd both go to hell upon death and face judgment; No because both would be held to account for their own sins, with corresponding punishment.

— This does not validate the Roman Catholic teaching of the difference between "venial" (lesser) sins and "mortal" sins (sins that lead to death). All sin leads to death (Rom 6:23). Beyond that, if you think you've only committed venial sins and have not committed mortal sins, then you don't need a Savior. This is why there is so much "works orientation" in Roman Catholic theology.

Pilate's 7 Questions

1. Are You the King of the Jews? (18:33) - likely asked in the spirit of sarcasm
2. I am not a Jew, am I? (18:35) - asked in the spirit of contempt
3. What have You done? (18:35) - a pompous display of his authority
4. So You are a king? (18:37) - showing his growing perplexity

5. What is truth? (18:38) - asked out of contempt and pity
6. Where are You from? (19:9) - asked out of complete puzzlement, hoping the answer would be a way out of his difficulty
7. Are you not speaking to me? Do You not know that I have authority to release You, and I have authority to crucify You? (19:10) - asked in a spirit of sarcasm and resentment

d. Pilate's second encounter with the Jews (19:12-16)

- i. Pilate attempts to release Jesus (19:12a)
- ii. Israel's response: "Crucify Him!" (19:12b)

12 As a result **of this**, Pilate made efforts to release Him; but the Jews shouted, saying, "If you release this Man, you are **not a friend of Caesar**; everyone who makes himself *out to be* a king opposes Caesar!"

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself *out to be* a king opposes Caesar."

12 From then on, Pilate tried to release him, but the Jewish leaders kept shouting, "If you release this fellow, you're not a friend of Caesar! Anyone who claims to be a king is defying Caesar!"

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

- "...of this" - of what Jesus revealed to Pilate in v8, 11
- The hard-hearted, unbelieving Jews argued against Pilate releasing Jesus by reasoning that if Jesus claimed to be a King, which He did, then that in and of itself was an act of insurrection. Anyone, they said, who makes himself to be a king is in opposition to Caesar.
- Pilate was between a rock and a hard spot...he stood for nothing, now he's falling for everything. If you're going to be a Christian, a disciple, walking with Christ today, you'll find yourself being forced to take a stand on any number of issues. Not political, *per se*, but moral, ethical, biblical stands.
- "...not a friend of Caesar" - they resort to blackmail (Caesar's Friend: a formal title of honor among Romans). Personal loyalty questioned.
- Accustomed to Roman politics, the Jewish leaders knew Pilate would be fearful of his position under his king, Caesar. They forced Pilate to choose between the two kings, Caesar or Jesus.
- The Jews presented themselves as loyal subjects of Caesar, which was as far from the truth as you could get. The Jews hated the Romans and resented their occupation of Israel.

iii. Pilate attempts to release Jesus (19:13-14)

13 Therefore when Pilate **heard these words**, he brought Jesus out, and sat down on **the judgment seat** at a place called **ThePavement—but in Hebrew, Gabbatha**.

13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

13 When Pilate heard these words, he brought Jesus outside and sat down on the judgment seat in a place called The Pavement, which in Hebrew is called Gabbatha.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

— "...heard these words" - the "Friend of Caesar" threat inclined Pilate to decide to execute Jesus

— Again, self-interest instead of a commitment to justice influenced his decision

— Pilate saw an opportunity to set Jesus free by bringing Him out before the crowd, to show them the crown of thorns on His head, the purple robe mocking Him, and the bloody wounds, in hopes that what he had already done to Him would quell their anger.

— "...the judgment seat" - Pilate sat down on the judgment seat, to judge the Man to whom God the Father gave all judgment (Cf. 5:22)

— The Man, Jesus Christ, the One who has been entrusted with all judgment, who will render all decisions in the ages of eternity, the One who will give the final verdict on everything, is here ready to be judged by men. How ironic.

— And Pilate probably thought he was in control of the entire situation...

— "...The Pavement" - *lithostrotos*, open place; it could also mean the backside of a house, which describes the area that Pilate brought Christ out to

— "...but in Hebrew, Gabbatha" - John is writing to unbelieving Gentiles primarily, so he often gives additional explanations to the reader who may not be familiar with Hebrew words or custom

— By contrast, Matthew does not give these parenthetical Jewish nuance to the reader because he wrote primarily to a Jewish audience, who didn't need such explanation

14 Now it was the day of preparation for the Passover; it was about the **sixthhour**. And he *said to the Jews, **"Look, your King!"**

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he *said to the Jews, **"Behold, your King!"**

14 Now it was the Preparation Day for the Passover, about noon. He told the Jewish leaders, **"Here is your king!"**

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

— "...sixth hour" - 6am (according to the Roman reckoning of time, which is what John used)

- There is no contradiction here with Mark 15:25, which said that Jesus was placed on the cross at the "third hour" (9am) because John used a Roman reckoning of time ("sixth hour" = 6am); Mark and the other synoptic Gospel writers used the Jewish reckoning of time.
- "...Look, your King!" - Pilate is being sarcastic here, but yet he still speaks truth
- It's amazing how God uses the mouths of pagan unbelievers to speak His truth. God even used the mouth of Caiaphas to disclose one of the most astute and theologically accurate descriptions of substitutionary atonement in the entire Bible (Cf. 11:49-50).

- iv. Israel's response: "Crucify Him!" (19:15a)
- v. Pilate attempts to release Jesus (19:15b)
- vi. Israel's response: "Crucify Him!" (19:15c)

15 So they shouted, "Away with *Him*, away with *Him*, crucify Him!" Pilate *said to them, "Shall I crucify your King?" The chief priests answered, "We have no king except Caesar."

15 So they cried out, "Away with *Him*, away with *Him*, crucify Him!" Pilate *said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

15 Then they shouted, "Take him away! Take him away! Crucify him!"

Pilate asked them, "Should I crucify your king?"

The high priests responded, "We have no king but Caesar!"

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

- Pilate is desperately trying to get out from under making any type of decision regarding Christ. He says, Look at this Guy, with His crown of thorns, his purple robe, beaten and scourged, bloody, weak. Is this the Man that you want me to put to death, when He did nothing wrong?

- vii. Conclusion (19:16)

16 So **he then handed Him over to them** to be crucified.

16 So he then handed Him over to them to be crucified.

16 Then Pilate handed him over to be crucified, and they took Jesus away.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and **led him away**.

- The formal sentencing of Jesus. Pilate handed Him over to the Jews to be crucified. Jesus just went from accused to convicted.

— Pilate had a choice to appease Caesar or to appease God, and sadly he made the wrong choice

- "...he then handed Him over" - *paredoken*, "delivered" or "to give over to the side" [Pilate "washes his hands"; Cf. Matt 27:24-25; Deut 21:1-6]

- Pilate's action constituted his sentence against Jesus
- Pilate, in the seat of justice, refused justice. Pilate publicly made the decision he had already made privately in his heart.
- "...to them" - the Roman soldiers, to satisfy the demands of the Jews
- "...led him away" [KJV] - "led" as lamb to the slaughter (Is 53:7)
- The most significant event in human history was about to be accomplished. There was no formal sentencing.
- To be thrust out of Jerusalem as a criminal constituted acute humiliation and suffering for Jesus. The city had been set apart by God as His special city. The ultimate King of Jerusalem, who had wept for Jerusalem (Matt 23:37-39; Luke 13:34-35; 19:41) and died for the people of Jerusalem, was cast out (Heb 13:12-13).
- The Jewish national religious council cast Him out. The people threw Him out. David's city was so far removed from David's Lord that the city spewed out David's greater Son as an unclean thing unworthy of it.
- Jews executed criminals outside the walls of Jerusalem, where the unclean remained and where the refuse from sin offerings was burned (Ex 29:14; Num 15:36; Heb 13:11-12)
- From the standpoint of Satan, it was both a triumph and also a defeat:
- It was a triumph for Satan to bruise the heel of the woman's seed as had been foretold (Gen 3:15)
- It was a defeat because the head of Satan is yet to be crushed: "that through death he might destroy him that had the power of death, that is, the devil" (Heb 2:14)

John omitted any reference to the most brutal and sometimes lethal form of scourging (the *verberatio*) that the Roman soldiers now gave to Jesus...as a preliminary punishment before His crucifixion.

From the human standpoint, the trial of Jesus was the greatest crime and tragedy in history. From the divine viewpoint, it was the fulfillment of prophecy and the accomplishment of the will of God. The fact that God had planned all of this did not absolve the participants of their responsibility. In fact, at Pentecost, Peter put both ideas together in one statement:

Acts 2:23: this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 3:13-15:

13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, *the one* whom you handed over and disowned in the presence of Pilate, when he had decided to release *Him*.

14 But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,

15 but put to death the Prince of life, whom God raised from the dead, *a fact* to which we are witnesses.

Pilate gaslighted himself (manipulated himself into doubting his own perception, experience, or understanding of events) into assenting to the death of Christ, because his previous mistakes had made it impossible for him to defy the Jews and keep his post. Somehow one cannot help being sorry for Pilate. He wanted to do the right thing but he did not have the courage to defy the Jews. Pilate crucified Jesus in order to keep his job.

Order of Events of the Crucifixion

1. Carrying His cross (John 19:16-17)
2. Simon substituted (Mark 15:21; Luke 23:26)
3. Offer of stupefying drink (Matt 27:34)
4. Nailed between two thieves (John 19:18-24)
5. "Father, forgive them" (Luke 23:34) [City of Refuge model...]
6. Jews mock Jesus (Matt 27:39-43)
7. One thief rails at Jesus; the other receives salvation (Luke 23:39-43)
8. "Today shalt thou be with me" (Luke 23:43)
9. "Woman, Behold thy son" (John 19:26-27)
10. Darkness (Matt 27:45)
11. "My God..." (Matt 27:46)
12. "I Thirst" (John 19:28)
13. "It is finished" (John 19:30)
14. "Father, into thy hands..." (Luke 23:46)
15. Our Lord dismisses His spirit (John 19:30)

For a more detailed chronology of Jesus' crucifixion and burial, see [Chronology of the Crucifixion](#).

(C) Death (19:17-37)

- (a) Events leading up to His death (19:17-30)
 - (i) His walk to the cross (19:17)

17 They took Jesus, therefore, and He went out, **carrying His own cross**, to the *place* called the Place of a Skull, which in Hebrew is called, Golgotha.

17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

17 Carrying the cross all by himself, he went out to what is called The Place of a Skull, which in Hebrew is called Golgotha.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

- Because John is very selective in what he includes in his Gospel, remaining strict to his overall purpose for writing, he almost makes Jesus' walk to the cross look simple and uneventful. But when you factor in what the other Gospel writers say about it, we learn that this walk was anything but easy.
- Luke 23:26-32 records Jesus' ordeal walking to the cross; Matt 27:32 talks about a man named Simon of Cyrene had to be enlisted
- "...carrying His own cross" - this was a common practice for criminals to carry the implement of their execution to its final location. Abraham made Isaac do the same thing in the prefiguration of the crucifixion (Gen 22:6).

(ii) The wretched ordeal of the cross (19:18a)

(iii) The wrongdoers at the cross (19:18b)

18 There **they crucified Him**, and with Him **two other men**, one on either side, and Jesus in between.

18 There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

18 There they crucified him, along with two others, one on each side of him with Jesus in the middle.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

- "...they crucified Him" - so simply stated by John, who doesn't go into detail about the long and painful process of crucifixion by the Romans

— The Romans did not want their prisoners under execution to die too fast; that would be too easy on the criminal. So they had a long and deliberate process to bring about death.

— The Romans crucified prisoners in public as a warning to others who may be thinking about rebelling against Rome to give it a second thought; it was to tell people that if they were thinking it, it was a bad idea.

— The criminals were stripped naked and beaten into utter weakness, the victim could hang in the hot sun for hours, even days. To breath, it was necessary to push up with the legs and arms in order to open the chest cavity for air.

— Terrible muscle spasms would rack the entire body, but since suffocation would occur if muscles were not used, the person continued to strain on and on

- "...two other men" - Matt 27:44 describes these two other men as "robbers" (same Greek word used to describe Barabbas)

— John mentions these two other men because it fulfilled a prophecy given in Is 53:12 ("numbered with the transgressors")

- One of these two robbers went to his grave cursing God (both robbers had cursed Jesus earlier, Matt 27:44; Mark 15:32), but the other had a change of heart, and at the very last moment of his life cried out to Christ for mercy (Luke 23:39-43).

Crucifixion was probably the most diabolical form of death ever invented. [Moody]

Due to the pain endured by the weight of the body hanging from the nails, which damage the medial nerves and tear at the tarsals, the respiratory torture, the cramping, the pleural effusions, concluded that "death by crucifixion was in every sense of the word excruciating, literally 'out of the cross.'" [On the Physical Death of Jesus Christ, Journal of the American Medical Association, March 21, 1986]

(iv) The writing above the cross (19:19-22)

(a) The record of the sign (19:19-20)

19 Now Pilate also wrote an inscription and put it on the cross. It was written: "JESUS THE NAZARENE, THE KING OF THE JEWS."

19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

19 Pilate wrote an inscription and put it on the cross. It read, "Jesus from Nazareth, the King of the Jews."

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

- Each of the Gospel writers state that Pilate's epitaph of Jesus, hung above the cross, contain different words (see chart below)

— Many doubters will point to this as a contradiction among all four Gospels, but there are some easy explanations:

1. Pilate wrote what he wrote, but each of the Gospel writers quoted a portion of what he wrote
 2. Since Pilate instructed the sign to be written in three different languages (Hebrew, Latin and Greek, v20), each of the Gospel writers may not have been translating from the same language.
- Normal practice was for the judge who issued the sentence to place a superscription over the head of the person being crucified stating the specific crime committed. This would inform onlookers who the criminal was, and why he was suffering such a terrible fate.
- Pilate's wording made it sound more like a title than an accusation

The Unseen Sign

A "second sign" was nailed to Jesus' cross, unseen by any person present, but seen by God. The Apostle Paul explained, "When you were dead in your sins...God made you alive with Christ. He forgave us all our sins, having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross (Col 2:13-14; 1 Peter 2:24). God Himself nailed my sin to the cross.

Matt 27:37	THIS IS	JESUS	THE KING OF THE JEWS
Mark 15:26			THE KING OF THE JEWS
Luke 23:38	THIS IS		THE KING OF THE JEWS
John 19:19		JESUS OF NAZARETH	THE KING OF THE JEWS

20 Therefore many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, *and* in Greek.

20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek.

20 Many Jews read this inscription, because the place where Jesus was crucified was near the city. It was written in Hebrew, Latin, and Greek.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

- John is the only Gospel writer to note that Pilate wrote the epitaph in three different languages, because his purpose is writing is to show that Jesus is the Savior of the entire world

(b) The request to remove the sign (19:21)

21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; rather, *write* that He said, '**I am King of the Jews.**'"

21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, '**I am King of the Jews.**'"

21 Then the Jewish high priests told Pilate, "Don't write, 'The King of the Jews,' but that this fellow said, '**I am the King of the Jews.**'"

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, **I am King of the Jews.**

- Pilate wrote the truth, but the Jews wanted him to amend the sign to say that Jesus only claimed to be the King of the Jews

— Pilate wrote the truth, but it wasn't the Jew's truth, so they wanted it changed

— It's interesting that the Jews are disavowing Jesus Christ up to the very last moment.

He's hanging on the cross, minutes or hours from death with no turning back, but the Jews still are not satisfied.

— Pilate refused to change the inscription. A Messianic proclamation officially acknowledged by the personal representative of the ruler of the world.

(c) The resolve to keep the sign (19:22)

22 Pilate answered, "What I have written, I have written."

22 Pilate answered, "What I have written I have written."

22 Pilate replied, "What I have written I have written."

22 Pilate answered, What I have written I have written.

- The Jews forced Pilate's hand; the Jews pressured Pilate to acquiesce against what he knew was right and handed down a guilty verdict, against his better judgment

— By not amending the sign, Pilate is getting a form of revenge against the Jews, and flaunting Rome's authority over Israel. He's saying, You forced my hand, but let's not forget who is running the show here. I ultimately am in charge.

Pilate used the epitaph as a last insult of the Jewish hierarchy, for forcing his hand, by identifying Jesus this way for all to take note. However, it was God's sovereign way of declaring to the whole world who His Son really was the Jewish king whose rule is universal.

If one were translating from Latin or Greek to Hebrew, which the soldier making the sign would need to be doing, there's a high likelihood that he would translate the Greek definite article as the Hebrew letter "vav" or add a connective that isn't in the Latin, intending in that context to make the larger phrase translate into Hebrew/Aramaic as "Jesus of Nazareth, that is, King of the Jews." If the sign said this in Hebrew or Aramaic, it would generate precisely the objections noted by the Pharisees to amend the sign to read "He said that he was King of the Jews." [Dr. William Welty, ISV Foundation]

(v) The wardrobe below the cross (19:23-24)

(a) The soldiers (19:23)

23 Then the soldiers, when they had crucified Jesus, **took His outer garments** and made four parts: a part to each soldier, and the tunic *also*; but the tunic was seamless, woven in one piece.

23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece.

23 When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier, and took his cloak as well. The cloak was seamless, woven in one piece from the top down.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

- The soldiers, as Jesus was hanging on the cross naked, took and divided up the four pieces of His outer garments, one piece per soldier
- Thankfully they had enough sense to not tear apart His tunic (singular, not underwear but similar to a long t-shirt worn under the outer garments), since it was woven in one piece
- "...took his outer garments" - Jesus was completely disrobed; He was crucified completely naked (Matt 27:29; Mark 15:17), stripped of all dignity (Matt 27:35-36; Mark 15:24; Luke 23:34). He suffered this humiliation without complaint (Is 53:7).
- Adam clothed by God (Gen 3:21); the sinful First Adam was clothed by God...the sinless Last Adam was unclothed by wicked men
- Nakedness is correlated throughout Scripture with shame (Gen 2:25; 3:7); Jesus was stripped naked so that we could be clothed in His righteousness (Phil 3:9)
- A typical Jewish male wore five pieces of clothing. Normally, four soldiers would be in charge of a crucifixion. Because a person was crucified naked, the soldiers would get the clothing as spoil: one soldier would get the upper garment, one the under-garment, one the head covering, and one the sandals.

Stripped Naked

The soldiers stripped Jesus of everything except the crown of thorns on His head (Matt 27:29; Mark 15:17), which pointed to the curse for sin (Gen 3:17-19). Jesus' disrobing, a seemingly minor event, has important spiritual meaning. David spoke of it (Ps 22:18), and all four gospels highlight it.

Whipped, beaten and bloody, the sight of Jesus on the cross was repulsive. As the prophet Isaiah foretold long before, "many were appalled at him;" His appearance was "marred beyond human likeness" (Is 52:14; 53:2-3). In God's sight, this is how sin mars the appearance of all humanity, whom He created in His own likeness. Jesus' nakedness shows

us our true spiritual condition, apart from Him. Sin leaves us exposed, with no covering and no place to hide from the holiness of God (Rev 6:16-17).

As God clothed Adam and Eve, He clothes all who believe in His Son with Jesus' own perfect righteousness (Phil 3:9). He washes us clean in His Son's blood. We receive "garments of salvation" and "a robe of his righteousness" (Is 61:10) through a definite act of faith in Jesus Christ. For all believers, "your life is now hidden with Christ in God" (Col 3:3). God acknowledges no other covering (Rom 10:1-4).

(b) The Scripture (19:24)

24 So they said to one another, "Let's not tear it, but cast lots for it, *to decide* whose it shall be." *This happened* so that the Scripture would be fulfilled: "THEY DIVIDED MY GARMENTS AMONG THEMSELVES, AND THEY CAST LOTS FOR MY CLOTHING."

Therefore the soldiers did these things.

24 So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; *this was* to fulfill the Scripture: "They divided My outer garments among them, and for My clothing they cast lots."

24 So they told each other, "Let's not tear it. Instead, let's throw dice to see who gets it." This was to fulfill the Scripture that says, "They divided my clothes among themselves, and for my clothing they threw dice." So that is what the soldiers did.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

- Quoted from Ps 22:18

People continued to carry out God's foreordained plan of salvation though unknowingly. This is another tribute to God's sovereignty. Even as Jesus' humiliation reached its depths, as enemies took even His clothes from Him, the Father controlled His destiny. [Constable]

(vi) The women at the cross (19:25)

25 Now beside the cross of Jesus stood **His mother, His mother's sister, Mary the wife of Clopas, and Mary Magdalene.**

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.

25 Meanwhile, standing near Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

- The four women who stood by the cross contrast with the four Roman soldiers. While the soldiers behaved callously and profited from Jesus' death, the women waited faithfully and patiently for what God would do.

— Notice that none of Jesus half-brothers are mentioned; they were all unsaved at this time

- Two groups contrasted: the four Roman soldiers with the four ministering women:

1. "...His mother" - Mary, mother of Jesus: three decades earlier, Gabriel appeared and announced she would conceive and give birth to a Son, Jesus (Luke 1:26-38). Despite knowing the uniqueness of her Son, she did not always understand what Jesus was doing or why (Luke 2:48-50; Mark 3:31-35). Her Son became her Savior, and Mary became one of the church's earliest believers (Acts 1:14).
2. "...His mother's sister" - Salome, Mary's sister, Jesus' aunt: the Apostle John's mother (Matt 25:56; Mark 15:40); she once ambitiously asked Jesus to give her sons the highest positions in His kingdom (Matt 20:20-21).
3. "...Mary the *wife of Clopas*" - Mary, wife of Clopas: one of two disciples on the Emmaus Road; also, from Mark 15:40 and Matt 27:56, was also the mother of James and Joses, two of Jesus' disciples.
4. "...Mary Magdalene" - once possessed by seven demons (Mark 16:9; Luke 8:2), her life was unbearable until Jesus delivered her. Now her life belonged to Him, and she gratefully followed Him wherever He led, even to the cross.

SOME WOMEN WHO OBSERVED THE CRUCIFIXION		
Matthew 27:56	Mark 15:40	John 19:25
Mary Magdalene	Mary Magdalene	Mary Magdalene
		Jesus' mother (Mary)
Mary the mother of James and Joseph =	Mary the mother of James the Less and Joses =	Mary the wife of Clopas
Mother of Zebedee's sons =	Salome =	Jesus' mother's sister

Mark 15:40 mentions Salome. Matt 27:56 states that Salome was the mother of the two sons of Zebedee, James and John. John 19:25 refers to her as the sister of Mary, the

mother of Jesus. Therefore, the mother of James and John, the sons of Zebedee, was also the sister of Mary and, therefore, His aunt, and makes James and John His cousins.

(vii) The words from the cross (19:26-30)

(a) Jesus speaks to Mary and John (19:26-27)

i. Jesus speaks to Mary (19:26)

26 So when Jesus saw His mother, and the **disciple whom He loved** standing nearby, He *said to His mother, "**Woman, behold, your son!**"

26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, "**Woman, behold, your son!**"

26 When Jesus saw his mother and the disciple whom he kept loving standing there, he told his mother, "**Dear lady, here is your son.**"

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!**

- "...disciple whom He loved" - John; John was Jesus' cousin on his mother's side; Jesus makes a provision for the care of His own mother

- "...Woman, behold your son!" - this is the third statement Jesus made from the cross

— Every one of Jesus statements from the cross is related to Scripture, either a paraphrase or quotation from the Scripture

— What people think about at the end of their life is generally what is most important to them. In fact, in our legal system, statements made by a person just before their death are given greater credibility than other statements that person may have made.

— Jesus, at the most difficult and painful time of His life, is focused on other people

ii. Jesus speaks to John (19:27)

27 Then He *said to the disciple, "**Behold, your mother!**" And from that hour the disciple took her into his own *household*.

27 Then He *said to the disciple, "**Behold, your mother!**" From that hour the disciple took her into his own *household*.

27 Then he told the disciple, "**Here is your mother.**" And from that hour the disciple took her into his own home.

27 Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.

<u>Statement</u>	<u>Scripture</u>	<u>Old Testament</u>	<u>Meaning</u>
1. Father forgive them for they know not what they do	Luke 23:34	Is 53:12	Prayer for enemies
2. Today you shall be with me in paradise	Luke 23:43	Is 53:10-11	Promise to a believing sinner
3. Woman behold your son...Behold your mother	John 19:27	Ex 20:12; Mark 7:10-13	Provision for followers
4. My God my God why have you forsaken me?	Matt 27:46; Mark 15:34	Ps 22:1	Mental anguish
5. I Thirst	John 19:28	Ps 69:21	Physical anguish
6. It is finished	John 19:30	Ps 22:31	Past satisfaction
7. Father into your hand I commend my spirit	Luke 23:46	Ps 31:5	Future satisfaction

(b) Jesus speaks to the soldiers (19:28-29)

28 After this, Jesus, **knowing that all things had already been accomplished**, in order that the Scripture would be fulfilled, *said, "**I am thirsty.**"

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, "**I am thirsty.**"

28 After this, when Jesus realized that everything was now completed, he said (in order to fulfill the Scripture), "**I'm thirsty.**"

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.**

– "...knowing that all things had already been accomplished" - how could Jesus say that all things had already been accomplished when He hadn't died, been buried, or rose again yet?

— Jesus speaks this way, in the past tense about future events, elsewhere in John, specifically referring to His death, burial and resurrection (Cf. 17:4)

— This is an example of the futuristic present tense (proleptic speech), which is used throughout Scripture to indicate that some things are so sure in God that they can be spoken of in the present tense when the event has not yet taken place. Even though the event hasn't yet come to pass, God can look at them as if they have already happened.

– "...I am thirsty" - Jesus' fifth quote from the cross; only recorded by John. Demonstrates Jesus' humanity; Jesus experienced human physical limitations just like any man (Cf. 4:6; 11:35,38).

- During the long hours of the crucifixion, Jesus never asked for a drink. It was only after He came up from the terrible depths of spiritual suffering could He give attention to His physical needs. Thirst may point to the punishment for our sin that Jesus endured (Deut 28:23-24; Ps 107:4-6,33-34; Luke 16:24).
- Jesus asked for His thirst to be quenched so he might be conscious to the end and finish all the work His Father had given Him
- In the story of the Rich Man and Lazarus (Luke 16:22-24), after the rich man had suffered the wrath of God through the pangs of Hell, his response was, "I thirst"
- For three hours, Jesus suffered the wrath of God, and His response was the same
- The fact that Jesus was thirsty authenticated His true humanity
- Jesus sacrifice of physical thirst allows us to be blessed as He satisfies our spiritual thirst
- In Ps 22:15, in the midst of David crying out to the Lord, he says: My strength is dried up like a piece of pottery, And my tongue clings to my jaws; And You lay me in the dust of death.
- John does not mention the darkness came over the land (Matt 27:45; Mark 15:33; Luke 23:44-45). He also omitted Jesus' lament that the Father had withdrawn from Him (Matt 27:46-47; Mark 15:34-35).

29 A jar full of **sour wine** was standing *there*; so they put a sponge full of the sour wine on a *branch of hyssop* and brought it *up* to His mouth.

29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a *branch of hyssop* and brought it up to His mouth.

29 A jar of sour wine was standing there, so they put a sponge full of the wine on a branch of hyssop and held it to his mouth.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

- "...sour wine" - this was present to torture and mock those who were crucified; it had no ability to satisfy thirst

— His mouth was obviously dry, and He needed to moisten it so that the next two utterances from the cross—the most important ones—could be said clearly and distinctly.

— As the soldiers were mocking Christ, they were fulfilling messianic prophecy. Ps 69:21 says: They also gave me a bitter herb in my food, And for my thirst they gave me vinegar to drink.

- "...hyssop" - the means of applying the blood of the lamb to the doorposts and lintel for the Israelites in Egypt (Ex 12:22)

The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices Himself for man and puts himself where only man deserves to be. [John Stott]

(c) Jesus speaks to the Father (19:30)

30 Therefore when Jesus had received the sour wine, He said, **"It is finished!"** And He bowed His head and **gave up His spirit.**

30 Therefore when Jesus had received the sour wine, He said, **"It is finished!"** And He bowed His head and gave up His spirit.

30 After Jesus had taken the wine, he said, **"It is finished."** Then he bowed his head and released his spirit.

30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

- "...It is finished!" - *tetelestai*, the perfect tense of *teleō* (Cf. Col 2:14); Jesus' sixth quote from the cross

- The perfect tense indicates a one-time action in the past, with ongoing results
- In English, it implies a cry of defeat similar to "Boy, I'm finished" or "It's over with"; In actuality, this is a cry of victory in the hour of seeming defeat.
- The implication of "It is finished" is "Paid in full." The point being made is that animal sacrifices were merely "installment payments." However, the death of the Messiah and the shedding of "better blood" meant that the penalty for sin was paid in full with His death.
- This shout by Jesus was not a weary sigh of defeat. Jesus' words applied not to His death, but to the battle against sin, death and Satan (1 Cor 15:54-57; Heb 2:14-15).
- The moment of His death was the moment of our salvation (Rom 6:3; Gal 2:20)
- Paid in Full. Done. There is nothing left for you to do.
- The finished work of Jesus Christ is the basis for our salvation (2 Cor 5:21)
- Many Christians who don't understand the full import of the word *tetelestai* seek to add to the payment of Christ, similar to Jesus paid for dinner, but I need to leave the tip.
- If Jesus paid my sin debt in full, what could I possibly do to add to it? This is why coming to God on the basis of works is such a heresy and an abomination to God.
- If I try to come before God on the basis of my performance, based on something I've accomplished, my track record of financial giving, my service, my attempts to better live the Christian life, then that path to God is blocked. It is a path to God that is unacceptable to God, it is a path borne out of human pride.
- This word *tetelestai* has an impact on how we share the gospel. If Jesus' sacrifice on the cross paid the sin debt of the world in full, and if God is not interested in accepting human

works or human merit (Cf. Is 64:6), then the only way I can receive the gospel is as a free gift (Eph 2:8-9).

— The gospel, the way God designed it, precludes the ability for man to boast because man had absolutely no part in saving himself (Eph 2:9). If God's doxological purpose is to glorify Himself, why would He give us one shred of glory or ability to boast when it comes to salvation?

— "...gave up His spirit" - Jesus died; He willingly and deliberately surrendered His life (Cf. 10:18)

— To die biblically means a separation of the material and the immaterial, the soul and the body (Cf. Matt 27:50; Acts 7:59)

— "gave up" - Jesus was sovereign and in control of every facet of His crucifixion, even His own death. All four gospels portray Jesus as giving up His life of His own accord. No one took it from Him.

— Knowing that His Father had accepted His sacrifice, Jesus deliberately yielded Himself to death in obedience to His Father (Matt 26:42,52-54; John 18:11)

— "spirit" - a synonym for "soul" (Cf. 12:27; 13:21)

Religion says...

Jesus Christ did 90%

You must
do 10%

This is salvation by works.

God says...

Jesus Christ did 100%

This is salvation by God's grace.

The privilege of preaching the Gospel to one soul is priceless. So, in like manner, any blunder in its presentation may contribute to an eternal disaster and woe. Carelessness in preaching is criminal and ignorance is inexcusable. The Gospel is plain. Earnestness is important, but no amount earnestness can be substituted for the exact statement of God's message to lost men. [Chafer]

The gospel is not a call to repentance or to an amendment to our ways to make restitution for past sins or to promises to do better in the future. These things are proper in their place, but they do not constitute the gospel. For the gospel is not good advice to be obeyed, it is good news to be believed. Do not make the mistake then that the gospel is a call to duty or a call to reformation, a call to better your position, to behave yourself in a more perfect way that you have been doing in the past. Nor is the gospel a demand that

you give up the world, that you give up your sins, that you break off bad habits and try to cultivate good ones. You may do all of these things and yet never believed the gospel and consequently never been saved. [Dr. Harry Ironside, pastor of Moody's Memorial Church in Chicago, 1930-1948]

False Invitations to a False Gospel

These are false gospels, preached by well-intentioned people, but they put the spotlight in the wrong place. Through sloppy vocabulary, these invitations put the spotlight, not on Christ where it belongs, but on some sort of human performance other than faith alone in Christ alone.

God is so sovereign and so good that He allows people to be saved through a sloppy, one-sided presentation of the gospel. But that does not mean that we can afford to be sloppy or careless with the greatest message we could ever convey.

- Ask Jesus into your heart
 - Give your life to Jesus
 - Make a commitment to Jesus
 - Turn the controls of your life over to Jesus
 - Believe and be baptized
 - Believe and keep the 10 Commandments
 - Submit to Jesus' mastery
 - Repent of your sins
 - Be sorry for your sins
 - Confess your sins
 - Come forward / raise a hand
1. Bad News #1: You are a sinner before a holy God. *Romans 3:23*
 2. Bad News #2: The penalty for your sin is death. *Romans 6:23*
 3. Good News #1: God in His infinite love provided Jesus Christ Who died for you and paid your sin penalty. *Romans 5:8*
 4. Good News #2: You can be saved from hell by depending upon Jesus Christ alone to save you. *Ephesians 2:8-9*
 5. Good News #3: God wants you to know FOR SURE that you are saved and have eternal life. *1 John 5:13*

Five Viewpoints on the Death of Christ

1. From God's standpoint the Cross was propitiation (Rom 3:25-26), where full satisfaction was made to His holiness and justice.

2. From Jesus' standpoint it was a sacrifice (Eph 5:2), and offering (Heb 9:14), an act of obedience (Phil 2:8).
3. From believer's standpoint it was a substitution, the Just suffering for the unjust (1 Peter 3:8).
4. From Satan's standpoint it was a triumph and but an ultimate defeat: a triumph in that he bruised the heel of the woman's seed (Gen 3:15); a defeat, in that through His death Christ destroyed him that had the power of death, that is, the Devil (Heb 2:14).
5. From the world's standpoint it was a brutal murder (Acts 3:15).

- (b) Events after His death (19:31-37)
 - (i) The request by the Jews (19:31)

31 Now then, since it was the day of preparation, to prevent the bodies from remaining on the cross on the Sabbath (**for that Sabbath was a high day**), **the Jews requested of Pilate** that their legs be broken, and *the bodies* be taken away.

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.

31 Since it was the Preparation Day, the Jewish leaders did not want to leave the bodies on the crosses during the Sabbath, because that was a particularly important Sabbath. So they asked Pilate to have the men's legs broken and the bodies removed.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

- Typically, Romans left crucified prisoners on their crosses to die slowly. It may take up to two days for death to occur. Rome did not bury the executed; instead, to warn others, they either left the bodies to hang after death, or threw them to the ground for the vultures to find. However, in Israel, Rome was forced to modify this practice.

— The Mosaic Law forbade exposing a body on a pole overnight. Anyone executed in this way was under God's curse. To leave a body impaled, crucified or hanging overnight would desecrate the Land (Deut 21:22-23).

— "...for that Sabbath was a high day" - *sabbaton*, one of seven sabbaths in addition to the "Saturdays"; the Feast of Unleavened Bread (Matt 28:1)

— At sundown that day, the special Passover Sabbath would begin. The Jewish leaders felt a special urgency for the crucified men to die quickly.

— With the corpses removed from the crosses, the leaders could celebrate the Passover with a clear conscience

— "...the Jews requested of Pilate" - the Jews needed permission from Pilate because the Jews were a vassal nation, without the political sovereignty to do this (Cf. Deut 28:49-50)

(ii) The response by the soldiers (19:32-37)

(a) To the robbers (19:32)

32 So the soldiers came and broke the legs of the first man, and of the other who was crucified with Him;

32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;

32 So the soldiers went and broke the legs of the first man and then of the other man who had been crucified with him.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

- Although they had just committed judicial murder, they were concerned about observing ritual law

- Jesus had declared He would be in the grave three days, to the Feast of First Fruits. He had to be in the grave *that day*. The enemies of God were unknowingly fulfilling God's counsels!

- The death of Christ pre-dated the two thieves crucified next to Him...

(b) To the Redeemer (19:33-37)

i. The spear (19:33-34)

33 but after they came to Jesus, when they saw that He was already dead, **they did not break His legs.**

33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

33 But when they came to Jesus and saw that he was already dead, they did not break his legs.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

- "...they did not break His legs" - bones not broken. The soldier did not follow instructions!

— The Passover Lamb was not to have a bone broken (Ex 12:46; Ps 34:20)

34 Yet one of the soldiers **pierced His side** with a spear, and **immediately blood and water came out.**

34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

34 Instead, one of the soldiers pierced his side with a spear, and blood and water immediately came out.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

— "...pierced His side" – the purpose of doing this is unclear. Perhaps it was just another senseless act of brutality, or he may have wanted to see if he could get some reaction from Jesus.

— In the ordinary course of nature, shortly after death, a body no longer bleeds. To the surprise of both the soldier and John, when the soldier pierced the side of Jesus' dead body, an extraordinary phenomenon occurred. From the Savior's lifeless body, the stream of blood and water flowed. There are several possible explanations:

1. Some see this as a rare but natural event that might happen if the heart ruptured. The blood would mix with the normally clear fluid that surrounds the heart.
2. Others see this as a miracle, the supernatural preservation of Jesus' body to prevent decay. In this interpretation, the flow of blood and water was one visible result of God's intervention.
3. Many interpret the blood and water spiritually.

— Whatever other meanings the blood and water have, John wanted his readers to grasp the essential historical fact that Jesus truly died physically. He was pierced for us. His blood was poured out for us.

— "...blood and water came out" – likely the spear was thrust upward through His side into the pericardium and into His heart. The liquid from the sack around His heart and the blood inside the heart poured out. This is post-mortem evidence that Jesus actually died.

— The cause of death appears to be not the usual cause of asphyxiation, but the failure of the heart due to shock and constriction of the heart by fluid in the pericardium.

— Passover: wine mixed with warm water?

— The blood speaks of justification and the water of sanctification

— 1 John 5:8 interprets the blood and water as evidence

— Cause of death: ruptured (broken) heart (Ps 69:20)

ii. The spectator (19:35)

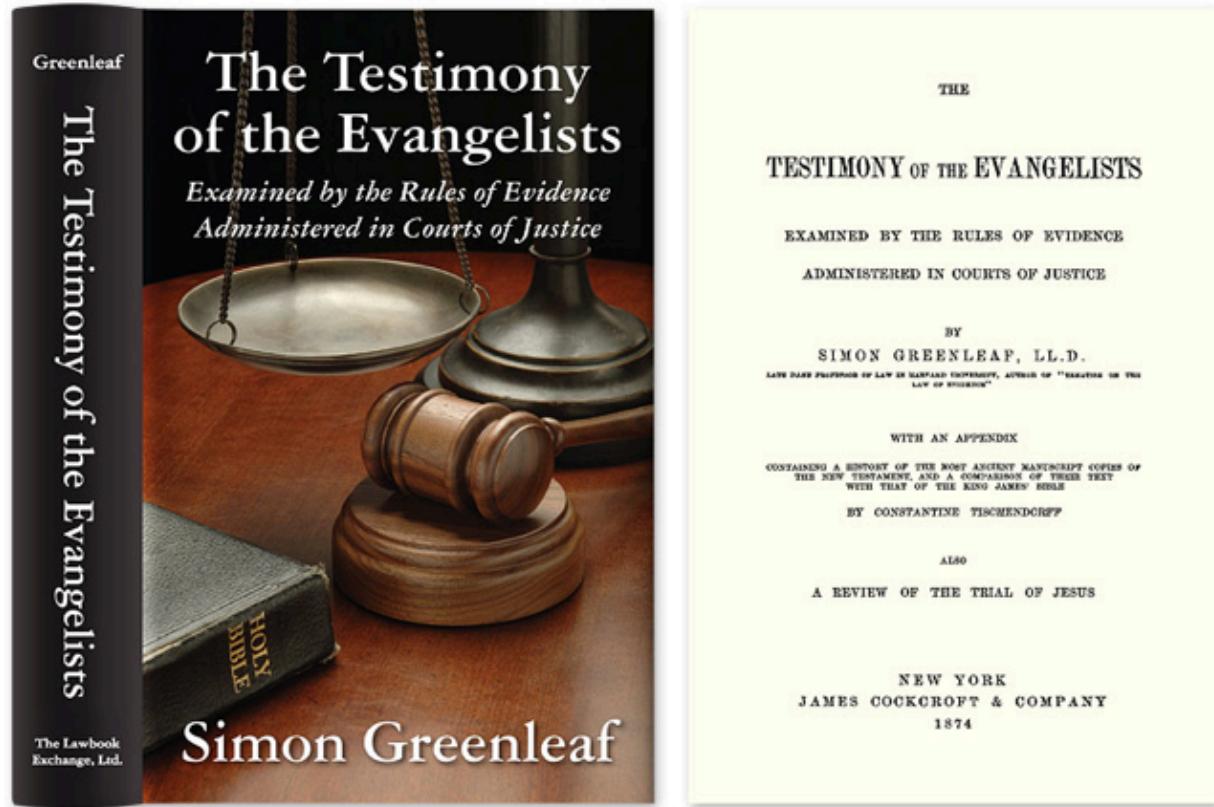
35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, **so that you also may believe.**

35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

35 The one who saw this has testified, and his testimony is true. He knows he is telling the truth so that you, too, may believe,

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

- John is making a reference to himself here as an eyewitness of all of these events. John is one of the best eyewitnesses you could ever want to write an account of Jesus' death, burial and resurrection
- Dr. Simon Greenleaf was a professor of Law at Harvard University. He was challenged by his students to try to disprove the resurrection using the rules of evidence. They asked him to apply the legal rules of evidence that he had taught them to the Scriptures, to once and for all disprove the resurrection of Christ.
 - Dr. Greenleaf wrote a book about it and in the book, he states that the evidence for the resurrected Christ is more powerful than the evidence in any case he had ever won in a judicial setting. Dr. Greenleaf became one of Christianity's most prominent apologists.
 - "...so that you also may believe" - all of this is not to prove a point or to win an argument...the entire purpose is so that reading and learning about these things, and understanding who Jesus is, will lead one to put their faith in Him through belief.



iii. The Scriptures (19:36-37)

(1) No broken bones (19:36)

36 For these things took place so that the Scripture would be fulfilled: "NOT A BONE OF HIM SHALL BE BROKEN."

36 For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken."

36 because these things happened so that the Scripture might be fulfilled:
"None of his bones will be broken."

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

- Quoted from Ps 22:17; 34:20; Cf. Ex 12:46; 1 Cor 5:7; 1 Peter 1:19

- These events fulfilled OT prophecies and typologies about what would *not* be done to Jesus (no bones broken), as well as prophecies and typologies about what *would be* done to Jesus (pierce Him, v37)

(2) Piercing (19:37)

37 And again another Scripture says, "THEY WILL LOOK AT HIM WHOM THEY PIERCED."

37 And again another Scripture says, "They shall look on Him whom they pierced."

37 In addition, another passage of Scripture says,
"They will look on the one whom they pierced."

37 And again another scripture saith, They shall look on him whom they pierced.

- Quoted from Zech 12:10; Is 53:5

— Understanding the context of Zech 12:10 (Israel's regeneration), it is clear that one of the purposes for the soldier to pierce Jesus' side was that it will help Israel recognize and authenticate Jesus as their Messiah because of the prophecy in Zech 12:10.

(D) Burial (19:38-42)

(a) The participants in Christ's burial (19:38-39)

(i) Joseph of Arimathea (19:38)

38 Now after these things **Joseph of Arimathea**, being a disciple of Jesus, but a **secret one** for fear of the Jews, requested of Pilate that he might take away the body of Jesus; and **Pilate granted permission**. So he came and took away His body.

38 After these things Joseph of Arimathea, being a disciple of Jesus, but a **secret one** for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

38 Later on, Joseph of Arimathea, who was a disciple of Jesus (though a **secret one** because he was afraid of the Jewish leaders), asked Pilate to let him remove the body of Jesus. Pilate gave him permission, and he came and removed his body.

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

- From the time of His burial onward, Jesus was and is forever among His friends

- "...after these things"- immediately after Jesus gave up His spirit and died, after the soldiers broke the legs of the two thieves next to Him but did not break His legs, and after the soldiers pierced His side and blood and water flowed out
- "...Joseph of Arimathea" - all four gospels mention him, but only in regard to Jesus' burial. He was a rich (Matt 27:57), God-fearing member of the Sanhedrin, a follower of Jesus, and had not voted to condemn Jesus (Luke 23:50-51).
 - He also "waited for the kingdom of God" (Mark 15:43; Luke 23:51), which indicates faith in God's promise to send the Messiah
 - "...a secret one" - Joseph was a secret disciple because he was a member of the Sanhedrin; "a secret disciple" means he was saved, but he didn't go around evangelizing or "confessing" his belief because of his occupational position, and probably a fear of execution by the Pharisees/Sanhedrin
 - There is a denial in the church today that a person could be a "secret disciple." Because of the teaching of Arminianism and hyper-Calvinism, most churches teach that if you don't have visible, abundant fruit in your life, you can lose your salvation (Arminianism). Or just as heinous, many churches teach that if you don't have visible, abundant fruit in your life, you were never truly saved to begin with (Calvinism).
 - Both views contradict what John describes here with Joseph of Arimathea...he was a disciple of Jesus, but he followed Him secretly because if he followed Jesus openly, he would be removed from the Sanhedrin or worse, maybe killed. Joseph may be one of the believing rulers that John was referring to (Cf. 12:42)
 - This doesn't necessarily justify his "secrecy"—it's just a fact described in Scripture, with no commentary on whether this was a good thing or sin. However what is clear is that Joseph of Arimathea was a saved individual without confessing his faith to others, because our justification is based solely on faith alone in Christ alone, not on whether or not we confess our faith.
 - "...Pilate granted permission" - Pilate resented the Jews because they forced his hand to execute Jesus, whom he proclaimed was not guilty. Pilate was likely looking for any chance to stab back at the Jews for putting him in that position, and granting this request was probably his way of doing that.
 - Pilate likely gave permission to take the body to Joseph because he knew he would give Jesus an honorable burial, which would've further irritated the Jews
 - Jesus burial fulfilled the prophecy of Is 53:9: And His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

Normally the Romans placed the bodies of crucified offenders, whose bodies they did not leave to rot on their crosses, in a cemetery for criminals outside the city. Family members

could not claim the bodies of people who had undergone crucifixion as punishment for sedition (inciting rebellion against Rome). Thus Jesus' corpse would normally have ended up in the grave of a common criminal but for Joseph's intervention. [Constable]

(ii) Nicodemus (19:39)

39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a **hundred litras** weight.

39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.

39 Nicodemus, the man who had first come to Jesus at night, also arrived, bringing a mixture of myrrh and aloes weighing about 100 litra.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

- Nicodemus is only mentioned 3x in John's Gospel (not mentioned at all in the synoptics): John 3; 7:50-51; here (19:39). It's likely in John 3 that Nicodemus was already a believer, but he was a person whom Jesus had not entrusted Himself to yet (Cf. 2:23-25).

— But by the time we get to 19:39, Nicodemus is coming out of the shadows and proclaiming his faith publicly by bringing a huge amount of myrrh and aloes to anoint Jesus' body for burial. Nicodemus here is graduating from a secret believer to a disciple.

— The lesson of Nicodemus is that Christians need to stop making harsh judgments on the salvation of others. In churches that are dominated by the teaching that you justify the reality of your salvation through works, there is a sharp, harsh, severe spirit of judgmentalism and pharisaicalism. This behavior is a stench in the nostrils of God.

— In human pride and arrogance, people under this type of teaching often make sweeping judgments of the salvation of others. Understanding the concept of a secret disciple rescues us from broad, judgmental statements and restores a spirit of tenderness and love rather than a spirit of severity.

— "...hundred litras" - 100 *litrai*, Cf. 12:3; about 75 pounds

— This was a large amount and reflected Nicodemus' great respect for Jesus

(b) The preparation for Christ's burial (19:40)

40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

40 They took the body of Jesus and wrapped it in linen cloths along with spices, according to the burial custom of the Jews.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

- Notice how Joseph and Nicodemus sought to honor the body of Jesus in His burial
— *John's interest was not in the manner of the burial, as much as the honor that Joseph and Nicodemus bestowed on Jesus by burying Him in linen cloth. Their work had to be hasty, because sunset was approaching quickly and all work had to cease when the Sabbath began at sunset on Friday.* [Constable]

(c) The place of the burial (19:41)

41 Now in the place where He was crucified there was a **garden**, and in the **garden** was a **newtomb** in which no one had yet been laid.

41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

41 A garden was located in the place where he was crucified, and in that garden was a new tomb in which no one had yet been placed.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

- "...garden" [2x] - Adam & Eve began life in a garden and sinned in a garden; Jesus ended His life in a garden, and paid the price for that sin in a garden. Adam & Eve ate from a tree, which brought in sin; Jesus died on a tree (Deut 21:23) to pay the price for that sin.

— The fall of the First Adam took place in a garden, and it was in a garden that the Last Adam redeemed mankind from the consequences of Adam's transgression

- "...new tomb" - the "virgin tomb" was like a "womb" that gave birth to Jesus Christ in resurrection glory

— John is the only Gospel that recorded there was a garden and an unused, new tomb near the place of Jesus' crucifixion

— Matt 27:60, a parallel passage, talks about how Joseph of Arimathea had hewn out this tomb into a cave tomb

(d) The placing of the body in the tomb (19:42)

42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

42 Because it was the Jewish Preparation Day, and because the tomb was nearby, they put Jesus there.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

- John again highlights a pattern...the obsession of the Jews with religion, while all the while they completely miss the big picture (Cf. 18:28; 19:31,42)
- John implies a hasty burial, described in more detail by Mark and Luke
- However, John did not mention that some women visited Jesus' tomb late Friday afternoon (Cf. Matt 27:61-66; Mark 15:47; Luke 23:55-56). He also omitted that Joseph rolled a stone in front of the tomb (Matt 27:60; Mark 15:46), and that Pilate sealed the tomb and posted soldiers to guard it (Matt 27:62-66).

	First Adam	Last Adam
One Act	Obedience	Disobedience
Tree	Tree of Knowledge Gen 2:16-18	Cross <u>Deut 21:23</u>
Universal impact	Curse Rom 8:20-22	Blessing Rev 21:4
Birth	Physical Rom 5:12	Spiritual John 3:3-5

John makes no mention of Joseph's gift of his tomb. Instead, John stressed the fact that Jesus' burial place was "a new tomb, in which no one had ever been laid." This points to another prophecy. David foretold how the Messiah's body "would never see decay" (Ps 16:10; Acts 2:25-31). God fulfilled this promise in two ways:

1. Supernaturally: Jesus' body did not decay
2. Providentially: Jesus' body was laid in a new tomb, with no contamination from other corpses.

The Law forbade work on the Sabbath. With the approach of sundown, the men hurried to complete the burial preparations before the Sabbath began. After wrapping the body, Joseph and Nicodemus would have laid it on a shelf in the tomb. Then they rolled a heavy stone over the entrance of the tomb and left, while the women watched from a distance (Matt 27:60-61).

Mark 15:46-47:

46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been cut out in the rock; and he rolled a stone against the entrance of the tomb.

47 Mary Magdalene and Mary the *mother* of Joses were watching to see where He was laid.

The very spot that criminals were put to death was the where Joseph's new tomb was hewn out of a rock! The stony sides of the tomb—the new tomb—"the clean place," where Jesus was laid—were part of the malefactor's hill. His dead body is "with the rich man and with the wicked" in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors, are themselves part of Golgotha. — Andrew Bonar, Leviticus, 1846



General Charles George Gordon, a distinguished British general, was commissioned a second lieutenant in 1852. He discovered the area, originally derisively called "Gordon's Calvary," which is now known as "The Garden Tomb," in 1883. *Andrew Bonar described this, from only the Torah texts, in 1846, 37 years before its discovery by General Gordon!*

Matt 27:62-66:

62 Now on the next day, *that is, the day* which is after the preparation, the chief priests and the Pharisees gathered together with Pilate,

63 and they said, "Sir, we remember that when that deceiver was still alive, He said, '**After three days I am rising!**'

64 Therefore, give orders for the tomb to be made secure until the third day; otherwise, His disciples may come and steal Him, and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "You have a guard; go, make it as secure as you know how."

66 And they went and made the tomb secure with the guard, sealing the stone.

Summary of Events

1. Jesus arrived at Golgotha (Matt 27:33; Mark 15:22; Luke 23:33; John 19:17)
2. He refused the offer of wine, vinegar and myrrh (Matt 27:34; Mark 15:23)
3. Nailed to the cross between 2 thieves (Matt 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18)
4. 1st cry from Cross: "Father forgive them for they know not what they do" (Luke 23:34)
5. Garments allocated (Matt 27:35; Mark 15:24; Luke 23:34; John 19:23)
6. Jews mocked Jesus (Matt 27:39-43; Mark 15:29-32; Luke 23:35-37)
7. Conversed with two thieves (Luke 23:39-43)
8. 2nd Cry: "You will be with me in paradise" (Luke 23:43)
9. 3rd cry: "Woman, behold your son"..."Behold thy mother" (John 19:26-27)
10. Darkness from noon to 3pm (Matt 27:45; Mark 15:33; Luke 23:44)
11. 4th Cry: "My God, My God, Why hast thou forsaken me!" (Matt 27:46-47; Mark 15:34-36)
12. 5th Cry: "I am thirsty" (John 19:28)
13. He drank wine vinegar (Matt 27:48; Mark 15:36; John 19:29)
14. 6th cry: "It is finished;" *Tetelestai* "Paid in full" (John 19:30)
15. 7th cry: "Father, into your hands I commend my spirit" (Matt 27:50; Mark 15:37; Luke 23:46; John 19:30)
16. Temple curtain torn in twain (Matt 27:51; Mark 15:38; Luke 23:45)
17. Roman soldiers declare, "Surely He was the Son of God" (Matt 27:54; Mark 15:39)

Seven Cries from the Cross

1. "Father, forgive them for they know not what they do" (Luke 23:34)
2. "Today shalt thou be with Me in paradise" (Luke 23:43)
3. "Woman, Behold thy Son! Behold thy mother!" (John 19:26-27)
4. My God, My God, Why hast Thou forsaken me?" (Ps 22:1)
5. "I thirst" (John 19:28; Cf. Ps 69:21)
6. "It is finished" *Tetelestai*, "Paid in full" (John 19:30)
7. "Father, into Thy hands I commit My spirit" (Luke 23:46)

Old Testament Prophecies Quoted in the Gospels

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26)
- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9)
- Would be like a smitten shepherd (Zech 13:7)
- Would be given vinegar and gall (Ps 69:21)
- They would cast lots for His garments (Ps 22:18)
- His Side would be pierced (Zech 12:10; Ps 22:16)
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20)
- Would die among malefactors (Is 53:9,12)
- His dying words foretold (Ps 22:1; 31:5)
- Would be buried by a rich man (Is 53:9)
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; John 1:17)
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1,11)