

JESUS' DEATH

1. Questions.

- a. Can God die?

2. Biblical Record.

- a. Jesus went out carrying his own cross.
 - (1) **Jn 19:16** 16 So they took Jesus, 17 and he went out, bearing his own cross....
- b. The Roman soldiers forced Simon of Cyrene to carry Jesus' cross.
 - (1) **Mt 27:32** 32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.
 - (2) **Mk 15:21** 21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.
 - (3) **Lk 23:26** 26 And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.
- c. A great multitude followed, and Jesus spoke to them.
 - (1) **Lk 23:27-31** 27 And there followed [Jesus] a great multitude of the people and of women who were mourning and lamenting for him. 28 But turning to them Jesus said, Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 For behold, the days are coming when they will say, Blessed are the barren and the wombs that never bore and the breasts that never nursed! 30 Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. 31 For if they do these things when the wood is green, what will happen when it is dry?
- d. Two criminals were led away with him.
 - (1) **Lk 23:32** 32 Two others, who were criminals, were led away to be put to death with him.
- e. They came to a place called Golgotha, the Skull Place.
 - (1) **Mt 27:33** 33 And when they came to a place called Golgotha (which means Place of a Skull).
 - (2) **Mk 15:22** 22 And they brought him to the place called Golgotha (which means Place of a Skull).
 - (3) **Lk 23:33** 33 And when they came to the place that is called The Skull...
 - (4) **Jn 19:17** 17 ...To the place called The Place of a Skull, which in Aramaic is called Golgotha.
- f. The soldiers offered Jesus wine mixed with gall. Jesus tasted it but would not drink it.
 - (1) **Mt 27:34** 34 ...They offered [Jesus] wine to drink, mixed with gall, but when he tasted it, he would not drink it.
 - (2) **Mk 15:23** 23 And they offered him wine mixed with myrrh, but he did not take it.
- g. The Roman soldiers crucified Jesus at 9am.
 - (1) **Mt 27:35** 35 And when they had crucified him....
 - (2) **Mk 15:24-25** 24 And they crucified him.... 25 And it was the third hour when they crucified him.
 - (3) **Lk 23:33** ...There they crucified him....
 - (4) **Jn 19:18** 18 There they crucified him....

- h. The two criminals were crucified on either side of Jesus.
 - (1) **Mt 27:38** 38 Then two robbers were crucified with him, one on the right and one on the left.
 - (2) **Mk 15:27** 27 And with him they crucified two robbers, one on his right and one on his left.
 - (3) **Lk 23:33** 33 ...And the criminals, one on his right and one on his left.
 - (4) **Jn 19:18** 18 ...And with him two others, one on either side, and Jesus between them.
- i. Jesus spoke to the Father.
 - (1) **Lk 23:34** 34 And Jesus said, Father, forgive them, for they know not what they do.
- j. The Roman soldiers divided Jesus' garments and cast lots for his tunic.
 - (1) **Ps 22:18** 18 They divide my garments among them, and for my clothing they cast lots.
 - (2) **Mt 27:35** 35 ...They divided [Jesus'] garments among them by casting lots.
 - (3) **Mk 15:24** 24 ...And divided his garments among them, casting lots for them, to decide what each should take.
 - (4) **Lk 23:34** 34 And they cast lots to divide his garments.
 - (5) **Jn 19:23-24** 23 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier, also his tunic. But the tunic was seamless, woven in one piece from top to bottom. 24 So they said to one another, Let us not tear it, but cast lots for it to see whose it shall be. This was to fulfil the Scripture which says, They divided my garments among them, and for my clothing they cast lots. So the soldiers did these things.
- k. The Roman soldiers sat down and kept watch over Jesus.
 - (1) **Mt 27:36** 36 Then they sat down and kept watch over him there.
- l. The Roman soldiers put the charge against Jesus over his head.
 - (1) **Mt 27:37** 37 And over his head they put the charge against him, which read, This is Jesus, the King of the Jews.
 - (2) **Mk 15:26** 26 And the inscription of the charge against him read, The King of the Jews.
 - (3) **Lk 23:38** 38 There was also an inscription over him, This is the King of the Jews.
 - (4) **Jn 19:19-20** 19 Pilate also wrote an inscription and put it on the cross. It read, Jesus of Nazareth, the King of the Jews. 20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.
- m. The Jewish leaders complained to Pilate to no avail.
 - (1) **Jn 19:21-22** 21 So the chief priests of the Jews said to Pilate, Do not write, 'The King of the Jews, but rather, This man said, I am King of the Jews. 22 Pilate answered, What I have written I have written.
- n. Bystanders mocked Jesus.
 - (1) **Is 53:3** 3 He was despised and rejected by men, a man of sorrows and acquainted with grief. And as one from whom men hide their faces he was despised, and we esteemed him not.

- (2) **Mt 27:39** 39 And those who passed by derided him, wagging their heads 40 and saying, You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.
- (3) **Mk 15:29-30** 29 And those who passed by derided him, wagging their heads and saying, Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!
- (4) **Lk 23:35** 35...And the people stood by watching....
- o. The Jewish leaders mocked Jesus.
 - (1) **Ps 22:6-8** 6 But I am a worm and not a man, scorned by humanity and despised by the people. 7 All who see me mock me. They make mouths at me. They wag their heads. 8 He trusts in Yahweh. Let him deliver him. Let him rescue him, for he delights in him!
 - (2) **Mt 27:41-43** 41 So also the chief priests, with the scribes and elders, mocked him saying, 42 He saved others. He cannot save himself. He is the King of Israel. Let him come down now from the cross, and we will believe in him. 43 He trusts in God. Let God deliver him now, if he desires him. For he said, I am the Son of God.
 - (3) **Mk 15:31-32** 31 So also the chief priests with the scribes mocked him to one another saying, He saved others. He cannot save himself. 32 Let the Messiah, the King of Israel, come down now from the cross that we may see and believe.
 - (4) **Lk 23:35** 35 ...But the rulers scoffed at him saying, He saved others. Let him save himself, if he is the Messiah of God, his Chosen One!
- p. The soldiers mocked Jesus and offered him sour wine.
 - (1) **Ps 22:12-13** 12 Many bulls encompass me. Strong bulls of Bashan surround me. 13 They open wide their mouths at me, like a ravening and roaring lion.
 - (2) **Ps 22:16-17** 16 For dogs encompass me. A company of evildoers encircles me. ... 17 They stare and gloat over me.
 - (3) **Lk 23:36** 36 The soldiers also mocked him, coming up and offering him sour wine 37 and saying, If you are the King of the Jews, save yourself!
- q. The two criminals mocked Jesus.
 - (1) **Mt 27:44** 44 And the robbers who were crucified with him also reviled him in the same way.
 - (2) **Mk 15:33** 33 Those who were crucified with him also reviled him.
 - (3) **Lk 23:39** 39 One of the criminals who were hanged railed at him saying, Are you not the Messiah? Save yourself and us!
- r. One of the criminals talked with Jesus.
 - (1) **Lk 23:40-43** 40 But the other rebuked him saying, Do you not fear God, because you are under the same sentence of condemnation? 41 And we indeed justly, for we are receiving the due reward of our deeds. But this man has done nothing wrong. 42 And he said, Jesus, remember me when you come into your kingdom. 43 And he said to him, Truly, I say to you, today you will be with me in paradise.
- s. Jesus talked with Mary and John.
 - (1) **Jn 19:26-27** 26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, Woman, behold, your son! 27 Then he said to the disciple, Behold, your mother! And from that hour the disciple took her to his own home.

- t. Darkness covered the land from noon-3pm.
 - (1) **Mt 27:45** 45 Now from the sixth hour there was darkness over all the land until the ninth hour.
 - (2) **Mk 15:33** 33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour.
 - (3) **Lk 23:44-45** 44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, 45 while the sun's light failed.
- u. About 3pm, Jesus cried out with a loud voice.
 - (1) **Ps 22:1-2** 1 My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? 2 O my God, I cry by day, but you do not answer, and by night, but I find no rest.
 - (2) **Ps 22:24** 24 For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him.
 - (3) **Mt 27:46-47** 46 And about the ninth hour Jesus cried out with a loud voice saying, Eli, Eli, lema sabachthani? that is, My God, my God, why have you forsaken me? 47 And some of the bystanders, hearing it, said, This man is calling Elijah.
 - (4) **Mk 15:34-35** 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lema sabachthani? which means, My God, my God, why have you forsaken me? 35 And some of the bystanders hearing it said, Behold, he is calling Elijah.
- v. Jesus became thirsty, and someone gave him sour wine to drink.
 - (1) **Ps 22:15** 15 My strength is dried up like a potsherd, and my tongue sticks to my jaws.
 - (2) **Mt 27:48-49** 48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. 49 But the others said, Wait, let us see whether Elijah will come to save him.
 - (3) **Mk 15:36** 36 And someone ran and filled a sponge with sour wine, put it on a reed, and gave it to him to drink saying, Wait, let us see whether Elijah will come to take him down.
 - (4) **Jn 19:28-29** 28 After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture), I thirst. 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.
- w. Jesus cried out with a loud voice and yielded up his spirit.
 - (1) **Mt 27:50** 50 And Jesus cried out again with a loud voice and yielded up his spirit.
 - (2) **Mk 15:37** 37 And Jesus uttered a loud cry and breathed his last.
 - (3) **Lk 23:46** 46 Then Jesus, calling out with a loud voice said, Father, into your hands I commit my spirit! And having said this he breathed his last.
 - (4) **Jn 19:30** 30 When Jesus had received the sour wine, he said, It is finished, and he bowed his head and gave up his spirit.
- x. The temple curtain was torn in two, from top to bottom.
 - (1) **Mt 27:51** 51 And behold, the curtain of the temple was torn in two, from top to bottom.
 - (2) **Mk 15:38** 38 And the curtain of the temple was torn in two, from top to bottom.
 - (3) **Lk 23:45** 45 And the curtain of the temple was torn in two.
- y. An earthquake took place.
 - (1) **Mt 27:51** 51 And the earth shook, and the rocks were split.

- z. The Roman soldiers were filled with awe.
- (1) **Mt 27:54** 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, Truly this was the Son of God!
 - (2) **Mk 15:39** 39 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, Truly this man was the Son of God!
 - (3) **Lk 23:47** 47 Now when the centurion saw what had taken place, he praised God saying, Certainly this man was innocent
- aa. The Roman soldiers decide not to break Jesus' legs.
- (1) **Ps 22:17** 17 I can count all my bones....
 - (2) **Jn 19:31-36** 31 Because it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. ...36 For these things took place that the Scripture might be fulfilled: Not one of his bones will be broken.
- bb. One of the Roman soldiers pierced Jesus' side with a spear.
- (1) **Ps 22:14** 14 I am poured out like water.... My heart is like wax. It is melted within my breast.
 - (2) **Is 53:5** 5 But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.
 - (3) **Jn 19:34-37** 34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 35 He who saw it has testified—his testimony is true, and he knows that he is telling the truth—that you also may believe. 37 And again another Scripture says, They will look on him whom they have pierced.
- cc. Several female disciples observed from a distance.
- (1) **Mt 27:55-56** 55 There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, 56 among whom were Mary Magdalene, Mary the mother of James and Joseph, and [Salome] the mother of the sons of Zebedee.
 - (2) **Mk 15:40-41** 40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41 When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.
 - (3) **Lk 23:49** 49 And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.
 - (4) **Jn 19:25** 25 But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
- dd. The crowds returned home beating their breasts.
- (1) **Lk 23:48** 48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.
- ee. Joseph of Arimathea asked for the body of Jesus.

- (1) **Mt 27:57-58** 57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus.
 - (2) **Mk 15:42-43** 42 And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, 43 Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.
 - (3) **Lk 23:50-56** 50 Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, 51 who had not consented to their decision and action. And he was looking for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus.
 - (4) **Jn 19:38** 38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus....
- ff. Pilate inquired from the centurion whether Jesus was already dead.
- (1) **Mk 15:44** 44 Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead.
- gg. Pilate granted Jesus' corpse to Joseph.
- (1) **Mt 27:58** 58 Then Pilate ordered it to be given to him.
 - (2) **Mk 15:45** 45 And when [Pilate] learned from the centurion that he was dead, he granted the corpse to Joseph.
 - (3) **Jn 19:38** 38 ...And Pilate gave [Joseph] permission.
- hh. Joseph bought a linen shroud.
- (1) **Mk 15:46** 46 And Joseph bought a linen shroud....
- ii. Joseph took down Jesus' body from the cross.
- (1) **Mk 15:46** 46 ...And taking him down....
 - (2) **Lk 23:53** 53 Then he took it down...
 - (3) **Jn 19:38** 38 So [Joseph] came and took away his body.
- jj. Nicodemus brought a 75-pound mixture of myrrh and aloes.
- (1) **Jn 19:39** 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.
- kk. Joseph and Nicodemus wrapped Jesus' body in a clean linen shroud with the spices.
- (1) **Mt 27:59** 59 And Joseph took the body and wrapped it in a clean linen shroud....
 - (2) **Mk 15:46** 46 ...Wrapped him in the linen shroud....
 - (3) **Lk 23:53** 53 ...And wrapped it in a linen shroud....
 - (4) **Jn 19:40** 40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.
- ll. Joseph and Nicodemus laid Jesus' body in Joseph's new garden tomb cut in the rock.
- (1) **Is 53:9** 9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.
 - (2) **Mt 27:60** 60 ...And laid it in his own new tomb, which he [Joseph] had cut in the rock.
 - (a) John was buried in the ground, but Jesus was buried in a tomb.
 - 1) **Mt 14:12** 12 And [John's] disciples came and took the body and buried it, and they went and told Jesus.
 - (3)

- (4) **Mk 15:46** 46 ...And laid him in a tomb that had been cut out of the rock.
- (5) **Lk 23:53-54** 53 ...And laid him in a tomb cut in stone, where no one had ever yet been laid. 54 It was the day of Preparation, and the Sabbath was beginning.
- (6) **Jn 19:41-42** 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. 42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.
mm. Joseph rolled a great stone to the entrance of the tomb and went away.
 - (1) **Mt 27:60** 60 And [Joseph] rolled a great stone to the entrance of the tomb and went away.
 - (2) **Mk 15:46** 46 And [Joseph] rolled a stone against the entrance of the tomb.
nn. The two Marys were there sitting opposite the tomb.
 - (1) **Mt 27:61** 61 Mary Magdalene and the other Mary were there sitting opposite the tomb.
 - (2) **Mk 15:47** 47 Mary Magdalene and Mary the mother of Joses saw where he was laid.
 - (3) **Lk 23:55** 55 The women who had come with him from Galilee followed and saw the tomb and how his body was laid.
oo. The women returned and prepared spices and ointments.
 - (1) **Lk 23:56** 56 Then they returned and prepared spices and ointments.
pp. The women rested on the Sabbath day.
 - (1) **Lk 23:56** 56 On the Sabbath they rested according to the commandment.

3. Historicity.

- a. *Four minimal facts* are substantiated by both friends and foes of Christianity.¹
 - (1) Fact #1 - Jesus died on the cross and was buried.
 - (a) Jesus was brutally whipped.
 - (b) Jesus was unable to carry his own cross.
 - (c) Jesus was crucified.
 - (d) Jesus suffocated on the cross.
 - (e) A Roman soldier thrust a spear into Jesus' heart.
 - (f) Roman soldiers wouldn't have made a mistake.
 - (g) The swoon theory is not believable.
 - (h) Summary.
 - 1) "It is a well-established fact of history that Jesus died by crucifixion in the early 30s. New Testament scholars of all persuasions find no reason to doubt the biblical and extrabiblical material witness that Jesus was crucified."²
 - 2) "[S]cholars agree that Jesus was buried in a tomb owned by Joseph of Arimathea, a member of the Jewish court that sentenced Jesus."³
- b. Many first century and early second century unfriendly Roman sources and Jewish sources affirm Jesus was crucified and died.
 - (1) Thallus

¹ J. Warner Wallace, *Cold-Case Christianity*, 43.

² Douglas Groothuis, 540.

³ Douglas Groothuis, 543.

- (2) Tacitus
- (3) Mara Bar-Serapion
- (4) Phlegon
- (5) Josephus
- (6) Babylonian Talmud
- c. Mohammad taught Jesus did not actually die.

4. Prophecies and Types.

- a. In general.
 - (1) **Ac 26:22-23** 22 ...I [Paul] stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Messiah must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.
 - (2) **1 Co 15:3-4** 3 For I [Paul] delivered to you [Corinthian believers] as of first importance what I also received: that Messiah died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures....
- b. Seed of the woman.
 - (1) **Ge 3:15** 15 I will put enmity between you and the woman, and between your offspring and her offspring. He shall bruise your head, and you shall bruise his heel.
- c. Isaac.
 - (1) **Ge 22:2** 2 [Yahweh] said, Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.
- d. Joseph.
 - (1) Ge 37:18
- e. Psalm 22.
- f. Jonah.
 - (1) **Jon 1:17** 17 ...Yahweh appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.
 - (2) **Mt 12:40** 40 ...Just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.
- g. Isaiah 53.
- h. Jesus.
 - (1) Lk 22.37

5. Human Basis.

- a. Jesus was crucified because of who he claimed to be—God.
- b. The death of Jesus was the greatest crime in history.⁴

6. Fault/Responsibility.

⁴ Cecil Peasley.

- a. “In 1971, this was a particularly sore spot for Jewish-Christian relations. The idea that the Jewish people bore collective guilt for killing Jesus had long been part of antisemitic rhetoric from Catholic leaders like the Rev. Charles E. Coughlin. In fact, it wasn’t until 1965 that the Vatican officially declared, “what happened in [Christ’s] passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today.”

7. Location.

- a. The location of Jesus’ death is very significant.
- b. It had to be Jerusalem.
 - (1) **Is 25:7-8** 7 [Yahweh] will swallow up on this mountain [Zion] the covering that is cast over all peoples, the veil that is spread over all nations. 8 He will swallow up death (תִּמְוָה) forever.
 - (2) **Lk 13:33** 33 Nevertheless, I [Jesus] must go on my way today, tomorrow, and the day following, for it cannot be that a prophet should perish away from Jerusalem.
 - (3) **Lk 18:31** 31 And taking the twelve, he said to them, See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.
- c. It had to be Mount Moriah.
 - (1) **Ge 22:2** 2 [Yahweh] said, Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.
 - (2) **2 Ch 3:1** 1 Then Solomon began to build the house of Yahweh in Jerusalem on Mount Moriah, where Yahweh had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite.
- d. It had to be the place where Goliath’s skull was buried.
 - (1) **1 Sa 17:54** 54 And David took the head of the Philistine and brought it to Jerusalem....
 - (2) **Mt 27:33** 33 And when they came to a place called Golgotha (which means Place of a Skull).
 - (3) **Mk 15:22** 22 And they brought him to the place called Golgotha (which means Place of a Skull).
 - (4) **Lk 23:33** 33 And when they came to the place that is called The Skull...
 - (5) **Jn 19:17** 17 ...To the place called The Place of a Skull, which in Aramaic is called Golgotha.
- e. It is possibly where the tree of the knowledge of good and evil was.
 - (1) **Ge 2:8-9** 8 And Yahweh God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground Yahweh God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

8. Timing.

- a. The timing of Jesus’ death is very significant.
- b. It had to be at twilight on the 14th day of the first month.
 - (1) **Ex 12:5-7** 5 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, 6 and you shall keep it until the fourteenth day

of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. 7 Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.

c. It had to be in ad 30.

(1) **Da 9:24-26** 24 Seventy sevens are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven sevens. Then for sixty-two sevens it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two sevens, an anointed one [Messiah] shall be cut off [die] and shall have nothing.

9. Manner.

a. No other manner of death was sufficient.

(1) **Lk 4:29-30** 29 And [residents of Nazareth] rose up and drove [Jesus] out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. 30 But passing through their midst, he went away.

(2) **Jn 8:59** 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

(3) **Jn 10:31** 31 The Jews picked up stones again to stone him.

b. It had to be Gentile crucifixion.

(1) **Mt 16:24** 24 Then Jesus told his disciples, If anyone would come after me, let him deny himself, take up his cross, and follow me.

(2) **Mt 20:17-19** 17 And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, 18 See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death 19 and deliver him over to the Gentiles to be mocked, flogged, and crucified, but he will be raised on the third day.

c. It had to be on a tree/cross.

(1) **Ac 5:30** 30 The God of our fathers raised Jesus, whom you [Jewish leaders] killed by hanging him on a tree.

(2) **Ga 3:13** 13 Messiah redeemed us from the curse of the Torah by becoming a curse for us—for it is written, Cursed is everyone who is hanged on a tree....

(3) **Col 2:13-14** 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

(4) **1 Pe 2:24** 24 [Jesus] himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

d. Jesus had to be lifted up between heaven and earth.

(1) **Jn 3:14-15** 14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life.

e. Jesus' hands had to be spread out.

- f. It had to be public.
 - (1) **Ac 26:26** 26 ...The king [Agrippa] knows about these things, and to him I [Paul] speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.
- g. It had to be certain.
 - (1) Roman soldiers faced death if they allowed a prisoner to survive crucifixion.

10. Motivation.

- a. “The cross is an objective fact that always tells us God loves us.”⁵
- b. “The cross shows us the seriousness of our sin—but it also shows us the immeasurable love of God.”⁶

11. Purpose.

- a. Penal substitution.
 - (1) Five criteria seem central to the idea of vicarious suffering in Isaiah 53:
 - (a) One person intercedes for the sins of others.
 - (b) The one who intercedes is himself sinless and righteous.
 - (c) The vicarious act of the one occurs once for all
 - (d) Thee one intercedes for the sins of others of his own will.
 - (e) God brings about the vicarious action of the one for the others intentionally.⁷
- b. See *Atonement*.
- c. “‘Christ died’—that is history; ‘Christ died for our sins’—that is doctrine. Without these two elements, joined in an absolutely indissoluble union, there is no Christianity.”⁸
- d. “Christ not only died for all: he died for each.”⁹

12. Prerequisites.

- a. Jesus had to be man.
- b. Jesus had to be God.
- c. Jesus had to be sinless.
- d. Jesus died as the God-man and not as a perfect man only.
 - (1) “Do not wonder that the whole world was redeemed, for it was no mere man, but the Only-begotten son of God who died for it. The sin of one man, Adam, availed to bring death to the world; if by one man’s offense death reigned for the world, why should not life reign all the more ‘from the justice of one’? If Adam and Eve were cast out of paradise because of the tree from which they ate, should not believers more easily enter into paradise because of the Tree of Jesus? If the first man, fashioned out of the earth, brought universal death, shall not He who fashioned him, being the Life, bring everlasting life? If [Phinehas] by his zeal in

⁵ Jordan Lorence.

⁶ Billy Graham.

⁷ Hermann Spieckermann, in Janowski and Stulmacher, *Suffering Servant*, 5-7.

⁸ J. Gresham Machen, *Christianity & Liberalism*, 22.

⁹ Billy Graham.

slaying the evildoer appeased the wrath of God, shall not Jesus, who slew no other, but 'gave himself a ransom for all,' take away God's wrath against man?"¹⁰

- (2) "It would contradict the idea of justice, if for the sin of a rational being like man, the death of an irrational animal should be accepted as a sufficient atonement. Hence, a man must be offered as the sacrifice for man; so that a rational victim may be slain for a rational criminal. But how could a man, himself stained with sin, be an offering for sin? Hence a sinless man must be offered. But what man descending in the ordinary course would be free from sin? Hence, the Son of God must be born of a virgin, and become man for us. He assumed our nature without our corruption. He made himself a sacrifice for us, and set forth for sinners his own body, a victim without sin, and able both to die by virtue of his humanity, and to cleanse the guilty upon the grounds of justice."¹¹
- (3) Illustration: alpine climbing ropes have a red strand to show they are genuine.

13. Symbolism.

- a. The Jews and Romans were both responsible.
- b. Jesus arms were outstretched.
- c. Jesus was suspended between heaven and earth.
 - (1) "...Jesus didn't die on earth and He didn't die in heaven. He was hanging on a cross, suspended in the middle: He bridges heaven and earth."¹²
- d. A criminal was crucified on either side of him.
- e. Three sets of people mocked him.
- f. His male disciples were absent (except for John), but his female disciples were not.
- g. The temple curtain was torn from top to bottom.
- h. The Roman soldiers recognised the uniqueness of his death.

14. Sacrilege.

- a. "I'd like to have a cup of coffee with Jesus someday. Not the guy in the clean white robe who speaks in King James English and looks morosely at me while I sip my Venti iced coffee, but just a 'guy.'" A son of God who laughs, hangs out with the outcasts, breaks the rules that need breaking and calls the finger-pointers on the carpet. ...If we can find a way for people to see and touch and hear and smell Jesus, it might make it a little easier when we ask them to have faith in a Jesus that is beyond our senses. ...Yes, what Jesus did (or allowed to have done to him) was an act of immeasurable compassion and love. But isn't it easier to hug someone whose arms aren't nailed down?"¹³

15. Significance.

- a. Most of the New Testament is a commentary on the death and resurrection of Jesus.
- b. Christianity is a bloody worldview. Without the cross, there is no Christianity.

¹⁰ Cyril [d. 387], *Catechetical Lectures* 13.2.

¹¹ [], *Moralia* 17.

¹² Ellis Potter, *3 Theories of Everything*, 68.

¹³ Steve Case, "Jesus in Jeans," *Seminole Chronicle*, August 6, 2009.

- (1) “Blood is it. Death is it. It can never be nice. ...Safe or nice doesn’t mean good.”¹⁴
- (2) Illustration: talking about Jesus’ blood with UNICEF volunteers in Timaru.
- c. Jesus is the only way to God because he is the only one who died for our sin.
 - (1) What can’t die for our sin: our career, our spouse, our children, our favourite sport team, our travel experiences, our favourite movie, our favourite book, our favourite YouTube channel, likes on Facebook, our money, our lifestyle block, our farm, our camper van, our favourite political party.
 - (2) Buddha, Zoroaster, Mohammed, nor any other religious leader or prophet died for our sin.
- d. Sin is our fundamental problem. Jesus dealt with this fundamental problem at the cross—once and for all.

16. Believers’ Association.

17. Application.

18. Projects.

- a. Evaluate *Jesus Christ Superstar* from a biblical-theological perspective.

¹⁴ Ellis Potter, *3 Theories of Everything*, 93-94.

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