

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 24

THE DEATH OF JESUS CHRIST

by

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[BOOK 74-24]

REVISED 2021

WHO IS JESUS CHRIST?

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

HOW CAN I BE SAVED?**Salvation is available for all members of the human race.**

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation it neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

How do I become a Christian?

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (I Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

The results of Salvation

The results of this are unbelievably wonderful.
 My sins are taken away (John 1:29)
 I possess eternal life now (I John 5:11,12),
 I become a new creature in Christ [2 Corinthians 5:17),
 The Holy Spirit takes up His residence in my life (I Corinthians 6:19)
 And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: www.ebcwa.org.au and www.orakeibaptist.co.nz for weekly messages.

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CONTENTS

NO	SUBJECT	MATT	MARK	LUKE	JOHN	PAGE
	PREFACE AND INTRODUCTION					3
157	PILATE SEEKS TO RELEASE JESUS	27:15-26a	15:6-15a	23:13-25	18:39-40	6
158	PILATE DELIVERS JESUS TO DEATH,	27:26b-30	15:15b-19		19:1-3	20
159	PILATE AGAIN SEEKS HIS RELEASE				19:4-16a	32
160	JESUS LED TO CRUCIFIXION	27:31-34	15:20-23	23:26-33a	19:16b-17	44
161	THE CRUCIFIXION	27:35-38	15:24-28	23:33b-34:38	19:18-24	54
162	INCIDENTS AT THE CROSS	27:39-44	15:29-32	23:35-36 39-43	19:25-27	71
163	THE DEATH OF JESUS	27:45-50	15:33-37	23:44-45A, 46	19:28-30	84
164	INCIDENTS FOLLOWING HIS DEATH	27:51-56	15:38-41	23:45B, 47-49		101
165	TAKING DOWN FROM CROSS, BURIAL	27:57-61	15:42-47	23:50-56	19:31-42	115
166	THE WATCH AT THE TOMB	27:62-66				128
	DOCTRINES					133
	HARMONY					134

PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

We decided early in 2021 to upgrade the Harmony of the Gospels series, which was originally published in a series of volumes almost 20 years ago with volume 1 appearing in July 2002. These volumes were revised some 10 years ago. The complete Harmony is currently published in 27 volumes as seen below. The numbering of the books for this major upgrade will remain the same.

The completion of the Greek Perfect Tense project in 2018-2019, where around 1200 individual occurrences of the Perfect Tense verbs were reviewed, now allows us to incorporate additional value into this revision of the Harmony of the Gospels. This was published in 21 volumes including a series of parallel workbooks

The Perfect Tense project uncovered 8 categories, [1] Unbeliever, [2] Believer, [3] God the Father, [4] God the Son, [5] God the Holy Spirit, [6] The Church, [7] Israel and [8] People and Places, and covered the whole New Testament. The spread of these categories of perfect tense verbs, both in the New Testament as a whole, and the Gospel, is as follows.

Category	Unbeliever	Believer	Father	Son	Spirit	Church	Israel	Others
NT	41	158	112	274	109	241	108	151
Gospels	9	16	42	195	46	34	60	64

The predominance of the perfect tense verbs relating to the Lord Jesus Christ in both of the categories is noted with the percentage of the Son increasing from 22.9% within the entire New Testament, to 41.8% when the Gospels are taken as a separate group.

The focus in the Gospels is therefore on the Lord Jesus Christ, the Author and Finisher of our faith.

The new revision of the Harmony of the Gospels will also contain Prophecies fulfilled at the First Advent demonstrated in the Gospels, showing how there is an interweaving of different facets of God's Eternal Plan as a reality to encourage us all.

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
74-23	BETRAYAL AND TRIALS
74-24	THE DEATH OF JESUS CHRIST
74-25	RESURRECTION
74-26	HARMONY OF THE GOSPELS – KING JAMES VERSION
74-27	HARMONY OF THE GOSPELS – MODERN PARAPHRASE
74-28	COMPEDIUM OF DOCTRINES

INTRODUCTION

Within the Bible there are many parallels giving different aspects of the same thing. The four Biblical Gospels of course have the same focus, that is, on the person and work of the Lord Jesus Christ. The different authors have a different emphasis on aspects of the story, but have a common story.

As one approaches a harmony of the Gospels the concept adopted is that all Scripture is God Breathed and as the Holy Spirit has put all the books together there is a harmony amongst them all. This can be seen in prophecies in the Old Testament being fulfilled literally centuries later and reported on in the New Testament

By comparing events in the four Gospels simultaneously a more complete picture of the life and work of the Lord Jesus Christ is obtained so that we may more fully appreciate what He has done for us and the magnificence of the Plan of God. That is the focus of this Harmony of the Gospels.

The analysis of the four Gospels will be on a verse by verse basis, examining the key words, background, application and doctrines together with a harmonised version of the King James Version, as well as examining problem areas of so called contradictions. The basic structure of the harmony will be based on that found in the Bible Topic Book which may be modified from time to time after evaluation of parallel texts.

The background notes on the Gospel of John and introduction are adapted from the Diploma in Theology notes in Volumes 8 to 10 of the Diploma Course of the Evangelical Bible College of Western Australia by Dr John McEwan. Our first finding in our review of the Harmony has been to suggest to all our contacts to pray about using the Harmony of the Gospels as part of the Diploma of Theology, rather than just the 110 hours of lectures on the Gospel of John alone. Save that for post-diploma work.

NEW EDITION OF THE HARMONY OF THE GOSPELS WITH PERFECT AND PROPHETIC REVIEW

The 26 volume Harmony of the Gospels was completed in 2004 to 2005 and subsequently reviewed in 2017.

Since 2017 a study of all of the Greek Perfect Tenses in the New Testament has been completed and published.

In addition work has been undertaken where Old Testament Bible Prophecies fulfilled by the Lord Jesus Christ has been examined and divided into two groups, those recorded in the Gospels and those in the rest of the New Testament.

It has been decided that elements of both the Perfect Tense and Prophecy should now be incorporated into the Harmony of the Gospels as it again reinforces the complete validity of the Scriptures as the only complete source of the truth.

The Perfect Tense project has been published in 21 volumes including workbooks, which allow a person not using the KJV to complement and publish the work using their own version.

The upgraded work will be issued in an e-book format as they are completed to form a complete package for Church, group or individual use. We encourage sharing them freely with others as you are led.

We are greatly encouraged as we prepare the contents of the final books already completed as they encourage complete confidence in God's Eternal Plan and joy in the midst of current global events concentrating on the Lord Jesus Christ the Author and Finisher of our Faith. As Christians we are in a unique place of security and can encourage others to consider and accept eternal salvation by faith in Christ.

PERFECT TENSE

We examine the effect of the Perfect Tense in this project. There are nearly 1500 Perfect Greek Tenses in the New Testament.

1. God knows everything from beginning to end, and has in the Scriptures provided the information for humanity to have a permanent relationship with Him in His Eternal Plan, through His work for mankind on the Cross.
2. The basic meaning of the Greek Perfect Tense is that something happens at a point in time, with results that go on forever.

As God knows what goes on forever He has authored the Scriptures for mankind to individually express their volition regarding divine revelation, and so make decisions for their eternal destiny.

3. Everybody born physically exists for ever. We are born physically alive but spiritually dead. We therefore have to accept that we need to be born spiritually; being “born again”. **John 3:6-18, 36.**

4. Being “born again” in Grace through Faith in Christ provides a permanent relationship with God.

5. Those who reject the way of Grace remain alive physically, but by rejecting the staggering grace of the gift of the Cross, God’s perfect grace provision, they must accept that they select the wrath of God to live forever under, rather than grace, and are condemned to having no permanent relationship with God. **John 3:36.**

6. God is totally Just and will always provide sufficient information for all to establish relationship with Him, and does so through the ministries of the Holy Spirit, so that each person can have the grace based relationship with Him; so refusal to accept the way of Grace is rebellion against God, and a direct insult to His provision of the Cross, and His plan.

GOSPELS: MATTHEW, MARK, LUKE, JOHN

1. The four Canonical Gospels are Matthew, Mark, Luke and John. Many false “gospels” were written in the third century but were rejected as the fakes they clearly are. They can be read still today, and fragments of these heretical “gospels” turn up at times, like the so called “gospel of judas” recently. They are nonsense, and rightly rejected by people who seek the “ring of truth”, which is what we find in the Four proven Gospels before us.

2. All were written under the inspiration of the Holy Spirit. (**2 Timothy 3:16**), but each writer saw things from a different perspective, and therefore have variations in the things they wrote about.

3. All the Gospels are compatible but the emphasis of the writers is on different characteristics of Jesus Christ.

- | | | |
|------------|------------------------|-----------------------|
| a) Matthew | Christ the King | Written to the Jews |
| b) Mark | Christ the Servant | Written to the Romans |
| c) Luke | Christ the Perfect Man | Written to the Greeks |
| d) John | Christ the Son of God | Written to everybody |

4. The Gospels have equivalents in the four wing creatures in (**Revelation 4:7**) - the living creatures. (cf. **Ezekiel 1:10**)

- | | | |
|------------|---------|------------------|
| a) Matthew | King | Head of a Lion |
| b) Mark | Servant | Head of an Ox |
| c) Luke | Man | Head of a Man |
| d) John | God | Head of an Eagle |

5. The Gospels have equivalents in the four colours of the material of the entrance into the tabernacle. (**Exodus 26:36**)

- | | | |
|------------|---------|----------------------|
| a) Matthew | King | Purple of Royalty |
| b) Mark | Servant | Scarlet of Sacrifice |
| c) Luke | Man | White of Purity |
| d) John | God | Blue of Deity |

e) It should be noted that the colours of the robe of the ephod of the High Priest were purple, scarlet, white and blue.

6. The Gospels have equivalents in the Branch.

- | | |
|------------|--|
| a) Matthew | Branch of David (Isaiah 11:1, Jeremiah 23:5, 33:15) |
| b) Mark | Servant the Branch (Zechariah 3:8) |
| c) Luke | Man whose name is the branch (Zechariah 6:12,13) |
| d) John | Branch of Jehovah (Isaiah 4:2) |

157 PILATE FURTHER SEEKS TO RELEASE JESUS**MATTHEW 27:15-26A**

Matthew 27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. **16** And they had then a notable prisoner, called Barabbas. **17** Therefore when they **were gathered together**, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? **18** For he knew that for envy they had delivered him. **19** When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. **20** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. **21** The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. **22** Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. **23** And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. **24** When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **25** Then answered all the people, and said, His blood be on us, and on our children. **26** Then released he Barabbas unto them

KEY WORDS

Feast	Heorte	Feast
Governor	Hegemon	Governor, Procurator
Was Wont	Etho	Wont, Used to, Was the custom [Pluperfect Active Indicative]
Release	Apoluo	Release [Present Active Infinitive]
People	Ochlos	Crowd, Multitude
Prisoner	Desmios	Prisoner
They would	Thelo	Desire, Wish, Will [Imperfect Active Indicative]
Had	Echo	Have and hold [Imperfect Active Indicative]
Notable	Episemos	Eminent, Notable, Prominent
Called	Lego	Say, Call [Present Passive Participle]
Barabbas	Barabbas	Son of the father
Therefore	Oon	Accordingly, Therefore
Were	Sunago	Assemble, Gather together [Perfect Passive Participle]
gathered together		
Said	Epo	Say [Aorist Active Indicative]
Will ye	Thelo	Desire, Wish, Will [Present Active Indicative]
Release	Apoluo	Release [Aorist Active Subjunctive]
Is called	Lego	Call, Say [Present Passive Participle Indicative]
Christ	Christos	Messiah, Anointed one
Knew	Eido	Know, Perceive [Pluperfect Active Indicative]
Envy	Phthonos	Envy
Had delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Was set down	Kathemai	Sit down [Present Middle Participle]
Judgment seat	Bema	Judgment seat
Wife	Gune	Wife, Woman
Sent	Apostello	Send [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Have nothing to do	Medeis	Nothing
Just Man	Dikaios	Just
Have suffered	Pascho	Suffer [Aorist Active Indicative]
Many things	Polus	Many things
Day	Semeron	This day, Today
Dream	Onar	Dream
Because	Dia	Because, By reason of
Him	Autos	Him
Chief priests	Archiereus	Chief priest
Elders	Presbuteros	Elder
Persuaded	Peitho	Persuade [Aorist Active Indicative]
Multitude	Ochlos	Crowd, Multitude
Should ask	Aiteo	Ask, Beg, Beseech [Aorist Middle Subjunctive]

Destroy	Apollumi	Destroy [Aorist Active Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Whether	Tis	Which
Twain	Duo	Two
Will ye	Thelo	Desire, Wish, Will [Present Active Indicative]
I release	Apoluo	Release [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Shall I do	Poieo	Do [Aorist Active Subjunctive]
Is called	Lego	Call, Say [Present Passive Participle]
All	Pas	All
Say	Lego	Call, Say [Present Active Indicative]
Let him be crucified	Stauroo	Crucify [Aorist Passive Imperative]
Said	Phemi	Speak, Say, Affirm [Aorist Active Indicative]
Evil	Kakos	Evil
Hath he done	Poieo	Do [Aorist Active Indicative]
Cried out	Krazo	Cry out [Imperfect Active Indicative]
More	Perissos	More abundantly, more vigorously
Saying	Lego	Call, Say [Present Active Participle]
Let him be crucified	Stauroo	Crucify [Aorist Active Imperative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Could prevail	Opheleo	Prevail, Profit [Present Active Indicative]
Nothing	Oudeis	Nothing
Tumult	Thorubus	Riot, Tumult, Disturbance
Made	Ginomai	Come into being [Present Middle Indicative]
Took	Lambano	Take [Aorist Active Participle]
Water	Hudor	Water
Washed	Aponipto	Wash symbolically [Aorist Middle Indicative]
Hands	Cheir	Hand
Before	Apenanti	Before, In front of
Saying	Lego	Say [Present Active Participle]
Am	Eimi	Keep on being [Present Active Indicative]
Innocent	Athoos	Not guilty
Blood	Aima	Blood
See ye to it	Optomai	See [Future Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
People	Laos	People
Said	Epo	Say [Aorist Active Indicative]
Be	-	Not found in the original
On	Epi	Upon
Children	Teknon	Children
Released	Apoluo	Release [Aorist Active Indicative]
Unto them	Autos	Them

PERFECT TENSE VERB

SUNAGO – GATHERED – The verb occurs 62 times in the New Testament, with 7 appearances in the Perfect Tense, and is always in the Passive Participle meaning “having gathered together”. In Revelation 19:19 with the verb in the Passive Participle, it shows that the armies have been gathered together to Armageddon. The leaders of the armies in their arrogance believe they have done this of their own accord but in fact it is God who has drawn them there so He can deal permanently with them as he does as shown in this chapter.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
157	Psalm 129:3	He was scourged	Matthew 27:26
	Isaiah 50:6a	I gave my back to those who struck me	Matthew 27:26
	Isaiah 53:3b	Rejected	Matthew 27:21-23
	Zechariah 11:8b	Despised	Matthew 27:20

REFLECTION

Verse 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. **16.** And they had then a notable prisoner, called Barabbas. **17.** Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? **18.** For he knew that for envy they had delivered him.

Customs like this release of a prisoner varied locally. Roman Law recognises two kinds of amnesty: acquittal before the trial, and pardoning of the condemned, this is the latter.

Pilate was not required by law to cooperate, but he had severely irritated the priestly aristocracy and people in Jerusalem at the beginning of his tenure of office, and probably wished to avoid further problems. He was under pressure, as Pilate's major supporter in Rome had just been executed as a traitor, and he was therefore on very shaky ground politically.

The reason that Pilate had got the Procuratorship was through a friend who had authority in Rome. The friend's name was Sejanus, and through his influence and friendship Pilate received this position in Judea.

Sejanus however had been accused of betrayal, and was executed in Rome. Now everyone who had been connected with him was put under investigation by the Roman Senate, to see what role they may have had in the plot formulated by him.

Thus because of his friendship, Pilate was under investigation by Rome, and the last thing Pilate needed was for Rome to be told that someone claiming to be King of the Jews, and hence a competitor to Caesar, had been released by him. It was at this point that he puts himself on the judgement seat itself. Then comes his sixth and final attempt to have Jesus released by making a statement, "Behold Your King".

Verse 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

The judgement seat seems to have been outside the palace. By this period Roman governors were allowed to take their wives with them to the provinces. Further, although Roman wives were ideally quiet, many stories from that time praise aristocratic Roman women, who privately influenced their husbands into some noble course of action. Dreams were respected in all Mediterranean cultures, as something real and potentially very meaningful from the gods (to be taken seriously and followed as divine guidance).

Pilate gets a warning that he must not act the part of a judge to the point of sentencing Jesus to death. The warning comes from his own wife, who according to church tradition, had the name of Claudia. However Pilate proceeds to offer the choice, and the couple will die together in exile in Gaul, not far from Antipas and Herodias.

Verse 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. **21.** The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. **22.** Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. **23.** And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

These events occur early in the morning, and much of the crowd will not know Jesus, for those whom Jesus had been teaching after arriving from Bethany each day would be arriving later. Ancient literature also reports how quickly the masses often changed allegiances. The chief priests were well respected and more visible than Jesus, especially to foreign Jews visiting Jerusalem for the feast, and unfamiliar with local politics. Barabbas would also appeal to those drawn to more militant responses to Roman oppression than Jesus provided. The main reason however is we suspect, that this crowd is the High Priest's "rent a mob"

In verse 22 we see Pilate asking them [Present active indicative] what shall I do [Aorist Active Subjunctive] Aorist tense, at this point in time, subjunctive mood shows he has the choice and the ultimate decision. Called is in the Present Passive form which means Jesus had received the name Christ. They reply in the Present tense "let him be crucified" which is in the Aorist Passive Imperative. The passive voice recognises that crucifixion is received; imperative mood shows the "Caiaphas rent a mob" is commanding Pilate to this action, and the aorist tense shows that the crucifixion is at a point in time.

The determination in the crowd to be away with Jesus is seen in the imperfect tense of “krazo” to cry out which means that they put up a constant barrage of noise to Pilate demanding the crucifixion of our Lord.

Verse 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Washing hands was a typical Jewish way of declaring one’s innocence, **Deuteronomy 20:16**, but Pilate’s words and actions absolve his guilt no more than the exactly parallel words of the chief priests in **Matthew 27:4**, or those of others who acceded to his unjust actions for the cause of political expediency. They all reap their reward, and they await eternal judgment today, knowing they will face the one they ignored.

Verse 25. Then answered all the people, and said, His blood be on us, and on our children. 26. Then released he Barabbas unto them:

In verse 25 they take upon themselves a curse. The blood of the innocent applies to them and their children. It does not go beyond that. The Jewish people as a whole today can’t be held accountable for this death.

38 years later on that very spot was judgement pronounced against some of the most important people in Jerusalem, including some that had stood there that day and their children. In all some 3600 were scourged and crucified at that time, many of them right close to the Praetorium. Hundreds of crosses with mangled Jewish bodies were erected within sight of Jerusalem in the carnage which accompanied the fall of that city in August 70 AD.

Secular history tells us that the full name of Barabbas was Jesus Barabbas, which means Jesus the son of the Father. At this point the Jesus Barabbas is released. There is here of course a symbolic substitution. Jesus the real Son of the Father will die in place of the one who claims to be Jesus the son of the father, and the one deserving death for multiple political murders will be freed and the innocent will die in his stead.

MARK 15:6-15A

Mark 15: 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them

KEY WORDS

Feast	Heorte	Feast
Released	Apoluo	Release [Imperfect Active Indicative]
One	Heis	One
Prisoner	Desmios	Prisoner
Whomsoever	Per	Whom
Desired	Aiteo	Desire, Want, Beg [Imperfect Middle Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Named	Lego	Say, Name [Present Passive Participle]
Lay bound	Deo	Bound [Perfect Passive Participle]
Made Insurrection with	Sustasiastes	Fellow insurgent
Had committed	Poieo	Make [Pluperfect Active Indicative]
Murder	Phonos	Murder
Insurrection	Stasis	Insurrection

Multitude	Ochlos	Multitude
Crying aloud	Anaboao	Cry out [Aorist Active Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Desire	Aiteo	Desire, Want, Beg [Present Middle Infinitive]
Do	-	Not found in the original
Had ever	Aei	Ever
Done	Poieo	Done [Imperfect Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Will	Thelo	Wish, Will [Present Active Indicative]
Release	Apoluo	Release [Aorist Active Subjunctive]
King	Basileus	King
Knew	Ginosko	Know [Imperfect Active Indicative]
Chief priests	Archiereus	Chief priest
Delivered	Paradidomi	Deliver up [Pluperfect Active Indicative]
Envy	Phthonos	Envy
Moved	Anaseio	Excite, Stir up [Aorist Active Indicative]
People	Ochlos	Multitude
Should release	Apoluo	Release [Aorist Active Subjunctive]
Rather	Mallon	Rather
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Imperfect Active Indicative]
Will ye	Thelo	Will, Wish [Present Active Indicative]
Shall do	Poieo	Do [Aorist Active Subjunctive]
Ye call	Lego	Say, Call [Present Active Indicative]
Cried out	Krazo	Cry out [Aorist Active Indicative]
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Said	Lego	Say [Imperfect Active Indicative]
Evil	Kakos	Evil
Hath he done	Poieo	Do [Aorist Active Indicative]
Cried out	Krazo	Cry out [Aorist Active Indicative]
More exceedingly	Perissoteros	More exceedingly
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Willing	Boulomai	Willing Be disposed [Present Middle Participle]
Content	Poieo Hikanos	Make content [Aorist Active Infinitive]
Released	Apoluo	Release [Aorist Active Indicative]

PERFECT TENSE VERB

DEO – BOUND, BIND, IN BONDS and TIED – The verb occurs 44 times in the New Testament, and 23 times in the Perfect Tense, with 7 times in Acts, 4 in Mark, twice in Matthew, and 1 Corinthians, and once in Luke, Romans, Colossians and The Revelation.

In all cases with the exception of Acts 22:29, where the Magistrate was frightened because they had bound Paul a Roman citizen, which is in the Active voice, the other occurrences are in the Passive Voice. In Matthew the authority given to the disciples to bind things on earth Matthew 16:19 guaranteed to be bound in heaven and the colt which was tied until the prophecy of its releasing could be properly fulfilled Matthew 21:2, Mark 11:2, 11:4 and Luke 19:30.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 6. Now at that feast he released unto them one prisoner, whomsoever they desired. 7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8. And the multitude crying aloud began to desire him to do as he had ever done unto them.

It was a custom for the Roman governor to release one Jewish prisoner at the time of Passover. One such eligible prisoner was Barabbas who was guilty of a rebellion and murder. When Pilate offered to release Jesus taunting the envious chief priests the people were primed to ask for Barabbas. The very ones who were charging Jesus with treason against Caesar were asking for the release of a man who was actually guilty of that crime. The position of the chief priest was irrational and ludicrous, but sin and evil is like that. Basically they were jealous of Jesus' popularity, and as true servants of Satan, they hated the truth, but could tolerate fellow evil doers. It will be the zealots like Barabbas who will kill the entire family of the High Priest.

Verse 9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10. For he knew that the chief priests had delivered him for envy. 11. But the chief priests moved the people, that he should rather release Barabbas unto them. 12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13. And they cried out again, Crucify him. 14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15. And so Pilate, willing to content the people, released Barabbas unto them,

Pilate asked what he should do with the One whom they called the King of the Jews. The people, paid by the High Priestly mafia families, chanted savagely, "crucify him". Pilate demanded the reason, but they had none. Mob hysteria was rising; all they would shout was crucify him. Once he had gone down this path he opened the door to the evil of the high priesthood's thugs, and he lacked the moral courage to challenge them and do what was right this day – he just didn't care enough for the Jewish man before him.

So Pilate did what they wanted. He released Barabbas. It was a monstrous verdict of unrighteousness. The guiltless one was delivered to die in order that the guilty might go free, and many Romans and many Jews will die in the battles that result from the falsehood based "political solution" made this day.

LUKE 23:13-25

Luke 23:13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death **is done unto him. 16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder **was cast into** prison, whom they had desired; but he delivered Jesus to their will.**

KEY WORDS

Had called together	Sugkaleo	Call together [Aorist Middle Participle]
Chief Priests	Archiereus	Chief priests
Rulers	Archon	Ruler
People	Laos	People
Said	Epo	Say [Aorist Active Indicative]
Have brought	Prosphero	Carry to, Brought [Aorist Active Indicative]
Man	Anthropos	Man
One who perverteth	Apostrepho	Turn away, Pervert [Present Active Participle]
Behold	Idou	Lo, Behold
Having Examined	Anakrino	Examine, Judge [Aorist Active Participle]
Before	Enopion	In front of
Found	Heurisko	Find [Aorist Active Indicative]
Fault	Aition	Fault
Touching Things	Hos	That

Accuse	Kategoreo	Accuse, Charge [Present Active Indicative]
Nor yet	Oude	Neither
Sent	Anapempo	Send back [Aorist Active Indicative]
Worthy	Axios	Worthy, Comparable
Of Death	Thanatos	Death
Is	Eimi	Keep on being [Present Active Indicative]
Done	Prasso	Practice [Perfect Passive Participle]
Therefore	Oon	Accordingly
Chastise	Paideuo	Chastise, Discipline [Aorist Active Participle]
Release	Apoluo	Release [Future Active Indicative]
Necessity	Anagke	Necessity
Must release	Apoluo	Release [Aorist Active Imperative]
Feast	Heorte	Feast
Cried out	Anakrazo	Cry out [Aorist Active Indicative]
All	Pamphlethei	All at once
Saying	Lego	Say [Present Active Participle]
Away	Airo	Away, Remove [Present Active Imperative]
Release	Apoluo	Release [Aorist Active Imperative]
Certain	Tis	Some
Sedition	Stasis	Rebellion
Made	Ginomai	Come into being [Aorist Middle Participle]
City	Polis	City
Murder	Phonos	Murder
Was cast	Ballo	Throw [Aorist Passive Participle]
Prison	Phulake	Prison
Willing	Thelo	Will, Desire [Present Active Participle]
Release	Apoluo	Release [Aorist Active Infinitive]
Spake again unto them	Prosphoneo	Speak again [Aorist Active Indicative]
Cried	Epiphoneo	Cry out, Exclaim [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Crucify	Stauroo	Crucify [Present Active Imperative]
Crucify	Stauroo	Crucify [Present Active Imperative]
Said	Epo	Say [Aorist Active Indicative]
Third time	Tritos	Third time
Evil	Kakos	Evil
Hath he done	Poieo	Do [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Cause	Aition	Cause, Reason
Will chastise	Paideuo	Chastise, Discipline [Aorist Active Participle]
Let go	Apoluo	Release
Were instant	Epikimai	Instantly [Imperfect Middle Indicative]
Loud	Megas	Great
Voice	Phone	Voice
Requiring	Aiteo	Desire, Beg, Implore [Present Middle Participle]
Might be crucified	Stauroo	Crucify [Aorist Passive Infinitive]
Prevailed	Karischuo	Overpower [Imperfect Active Indicative]
Gave sentence	Epikrino	Judge [Aorist Active Indicative]
Should be	Ginomai	To become [Aorist Middle Infinitive]
Required	Aitema	Require, Asked
Released	Apoluo	Release [Aorist Active Indicative]
Cast	Ballo	Cast [Perfect Passive Participle]
Had desired	Aiteo	Desire [Imperfect Middle Indicative]
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Will	Thelema	Will

PERFECT TENSE VERBS

BALLO – THROW, CAST, LAY – The verb occurs 125 times in the New Testament, with 8 times in the Perfect Tense all within the Gospels and mostly in the Passive Participle format. These “Perfect Tenses” in Ballo can be put into two areas, firstly the very sick and secondly the likelihood of judgment resulting in death.

In the first category there are three cases, Matthew 8:6, Matthew 8:14, Matthew 9:2 and Mark 7:30 we have terminally ill people in the form of the Centurion's servant, Peter's mother in law, the man with the palsy and the demon possessed girl. In all cases without the intervention of the Lord Jesus Christ by miraculously healing their future would have been death.

In the second category there are four cases two of which in Mark 9:42, Luke 17:2 [Rhipto] with a person who "*offend one of these little ones that believe in me*" and Barabbas who had been convicted of "*that for sedition and murder*" in **Luke 23:25** where Permanent Divine judgment was in order. In the other two in John 3:24 John the Baptist will be cast into prison where he will be killed while the satanic infiltration of Judas to betray Jesus Christ in John 13:2 will lead to Judas' death as an unbeliever.

PRASSO – DO, COMMIT - Occurs 38 times in the New Testament being in 4 occasions in the Perfect Tense.

In Luke 23:15 Pilate says that having reviewed the situation Jesus Christ had not committed anything worthy of death. The environment of trials is continued in **Acts 25:11 and Acts 25:25** in relation to Paul who had appealed to Caesar as a Roman citizen. Paul strongly reaffirms his innocence, and that he has not committed any offence worth of death, there is no credible evidence against him, yet he is being held as a capital offence prisoner. Paul makes it clear he is not begging, entreating for his life, for as a Roman such a thing would be ignoble, but he will not be handed over to certain murder unjustly either.

In **Acts 26:26** Paul knows that Festus has no understanding of the Jewish scriptures, but that he does respect Agrippa, as a man and as a theologian of Judaism, and so Paul turns to Agrippa for certification of his "sanity" in raising these topics in the way he has. Whether Agrippa agrees or disagrees, he cannot but identify that Paul has been saying things taught freely by Moses and the prophets. The other important observation of Paul's here is that none of the things concerning the growth of the Nazarene movement have escaped the notice of Agrippa, for he has spies everywhere. Agrippa knows the facts and knows that the facts are well known amongst the people. The events Paul has described were not "done in a corner"; they were not hidden from public view. **Matthew 27:32-60, 28:5-15.**

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 13. And Pilate, when he had called together the chief priests and the rulers and the people, 14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16. I will therefore chastise him, and release him. 17. (For of necessity he must release one unto them at the feast.)

Pilate presents Jesus before the people and points out that Herod Antipas has not found any basis of conviction, neither does he. Here we have the third a declaration that Jesus Christ is innocent. Next comes the second attempt to have him released by offering the people a choice between Jesus and Barabbas. This was pointless theatre, except Pilate wanted to have others blamed for his actions, and not be blamed himself.

Pilate told the people are there was really nothing he could do but punish Jesus and release him because he found no basis for the charges against him. Jesus had done nothing to deserve death Pilate said, but he does not take the action that was required – release Jesus!

Scourging entailed a very cruel punishment using a whip with 40 lashes and was not to be used unless the prisoner was condemned to death. The whip was made of leather with pieces of metal, glass or nails woven into it. With the 40 lashes the skin would tear away from the flesh. Well before the 40 lashes were completed the bones would be exposed and many died of this terror weapon itself. By the end of the 40 lashes Jesus flesh had been torn throughout his body including his face.

This is the fulfilment of the terrible but accurate words of the prophet 700 years before. **Isaiah 52:13-15**. Jesus no longer resembled a man, and yet he had done nothing worthy of death – the perfect tense of Pilate’s words will come back to haunt him, for he awaits his fate in hell today.

Verse 18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19. (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20. Pilate therefore, willing to release Jesus, spake again to them. 21. But they cried, saying, Crucify him, crucify him. 22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24. And Pilate gave sentence that it should be as they required. 25. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

In spite of the fact of Jesus had been proved by the Roman authorities to have done nothing deserving of death the “religious mafia mob” yelled out that a known insurrectionist Barabbas should be released in place of Jesus. Amazingly the people were willing to have an insurrectionist and a murderer of their own leadership in their midst rather than the Messiah. Truly when we walk away from God we walk away from logic.

They would rather be with the well known sinner, than with the one who could forgive their sins. Pilate desired to release Jesus, affirming his innocence for third time, but he finally gave in to their demand and surrendered Jesus to their will.

Here we see the power of a mob who have been stirred up by people. In fact the Chief Priests not only stirred up the mob, but led in the shouting for the death of Jesus Christ, and probably put on a breakfast for them all after their “hard work” that morning. Beware the company of evil men and women, for the results of bad company can be eternal.

JOHN 18:39-40

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

KEY WORDS

Have	Eimi	Keep on being [Present Active Indicative]
Custom	Sunetheia	Custom
Should release	Apoluo	Release [Aorist Active Subjunctive]
One	Heis	One
Passover	Pasha	Passover
Will ye	Boulomai	Will [Present Middle Indicative]
Release	Apoluo	Release [Aorist Active Subjunctive]
King	Basileus	King
Cried	Kraugazo	Cry out, Clamour [Aorist Active Indicative]
All	Pas	All
Saying	Lego	Say [Present Active Participle]
Not	Me	No, Not
Man	Touton	This
Was	Eimi	Was [Imperfect Active Indicative]
Robber	Lestes	Brigand

PERFECT TENSE VERBS – None found

O T PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST – None found

REFLECTION

Verse 39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? **40.** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Custom or not, you do not bargain an innocent man for a guilty one! Pilate hopes he can shame the Jewish populace at least to separate them from their leaders, hoping they can be shamed into seeing their evil, but he does not consider the psychology of such a group, nor the control the religious mafia has over them. Barabbas was a murderer and thief, a totally evil man, but a zealot, and patriot to some, and the religious leadership is the group that got these people out of bed at 3am – this mob will do what they are told.

By such a contrast to Jesus, Pilate hoped to shame the crowd, but they were under orders from the High Priest, and their chant was orchestrated, and probably paid for in gold. Remember the time. It is 5am and so the only people here are the 'rent a riot' group, under the pay and orders of the High Priests. All the decent people of Jerusalem are in bed. Let's see the other two passages again.

Matthew 27:15 – 26. Pilate's weakness is highlighted here. He wants nothing to do with the injustice of this event, but lacks the moral fibre and strength to stand up for the truth.

Luke 23:13 – 25. The sentence is passed by 'voice vote'. The 'rent a riot' crowd are in full swing and have the power at this point. The point being made by each of the Gospel writers is that it does not matter who wins in time, it is who can stand up in eternity and say they stood for the truth!

APPLICATION

God's plan progresses through history and sometimes He uses the weaknesses of unbelievers to advance the plan. As God is all knowing and outside time He can see all the implications and results of the action of the free will of man. God weaves the free will of all into the Plan, and the unrighteous will still bow their knee in eternity – too late for their salvation, but they will fully acknowledge their evil that day. **Revelation 20:11-15.**

Unbelievers when looking at the person of Christ objectively were able to see that he was innocent and perfect.

Using mobs, especially "rent a crowds" proves nothing except the depravity of those involved – that they would value temporary things above the eternity, and lies rather than truth. A mob can be encouraged to demand things either for personal gain, or on the basis of emotion and sociological principles. As Christians we are not going to be popular, as we are in the Devil's world.

You do not need to be in the majority to be right. Political and other leaders may manipulate people into thinking bad is good and vice versa. Public opinion is often wrong.

Many decisions are made to satisfy the demands of a vocal minority. Decisions made on this basis can come back to haunt you.

This happened to Pontius Pilate who about 4 years later was removed from his post and exiled to France where he committed suicide.

DOCTRINES**PILATE – PONTIUS PILATE - EXPEDIANCY**

1. SCRIPTURE **Matthew 27:2,11-26; Mark 15:1-15; Luke 23:1-5,13-25; John 18:28-19:16.**

2. BIOGRAPHY

Pilate was of German origin. He was brought up near the borders of the Roman Empire. He trained in Rome as he was of royal birth.

It was during this time that because of a fight he was despatched to the Black Sea region to put down an uprising. He was successful and received the title Pontius after the Black Sea region of Pontus. Pilate was

appointed procurator of Judea by Tiberias in 26 AD, Judea being a third-class province. He initiated three actions which antagonised the Jews. Firstly, he marched the Roman army from its base in Caesarea to Jerusalem and hung the shields of the army on the walls of the city. These shields had pagan gods which infuriated the Jews. When the Jews protested to Tiberius, Pilate took some of his soldiers, put them in civilian clothing and ordered them to kill some Jews. Finally he took over the Temple treasury and extracted a huge sum of money to build a 60 kilometre aqueduct from a water spring to Jerusalem. Such action by the procurator frustrated the Jews and almost caused a riot. Pontius Pilate was again reprimanded by the emperor. He was a brilliant person, a good administrator but weak, and under a lot of political pressure when Jesus was brought before him. He sought expediency and compromise rather than justice. Some three years after the death of Christ, Pilate was removed by Caligula and in disgrace he committed suicide.

3. EVALUATION (**Matthew 27**):

- a) Because the power to execute those guilty of committing a capital offence had been withdrawn from the Jews by Rome in 6 AD the elders brought Jesus to Pilate (verse 2).
- b) Pilate questions Jesus as to if he is the King of the Jews. Jesus says, Yes. (Thou sayest) (verse 11).
- c) He refuses to answer the religious leaders. In the Roman court the accusers would speak first (verse 12) (Isaiah 53:7).
- d) Jesus' silence amazes Pilate (verses 13, 14).
- e) The sixth and most important trial where Jesus is found innocent yet condemned (verses 15-26).
- f) Pilate attempts to use a custom to release Jesus (verse 15).
- g) The choice given was Jesus (the Son of God) (verse 16, 17), or Barabbas (the son of the Father, the son of man).
- h) Pilate was aware of the reason for the trial - mental sins (verse 18).
- i) Pilate's wife gave good advice and confirms Jesus' innocence (verse 19).
- j) The religious leaders manipulate the mob to secure the release of Barabbas (verses 20, 21).
- k) The mob cry for the crucifixion of Jesus Christ (verse 22).
- l) Pilate makes one last attempt to save Jesus but the mob increases their pressure on him, resulting in Pilate condemning a person who he knows is innocent (verses 23,24).
- m) The crowd shout out that "His blood be on us and our children" (Ezekiel 18:2; Deuteronomy 24:16) (verse 25). This oath had two historical conclusions: the sacking of Jerusalem in 70 AD when the blood of the Jews covered the courtyard, and some five years earlier when 3600 of the nobles of Israel were publicly scourged and crucified in the Praetorian courtyard with another Roman standing in the balcony.

4. PRINCIPLES

- a) Political expediency perverts truth and justice (**1 Kings 21:8-13**).
- b) True leadership requires moral courage (**Genesis 44:18-34; 49:8-10**).
- c) God can use the weaknesses in a person's character in His plan (**Romans 9:17**).
- d) Using the wrong means (traditional release of a prisoner at the Passover) to attain an object (the release of an innocent person) can cause disaster (**Numbers 20:8-12**).
- e) In times of great stress good advice is often rejected (cf. Nitocris' advice to Belshazzar in Daniel 5) (**1 Kings 12:6-16**).
- f) A mob never thinks rationally but relies on its emotions (**Genesis 19:4**).
- g) Oaths can bring great suffering (**Judges 11:31-40**).
- h) Expediency and appeasement ends in disaster (**Judges 2:2, 3**).
- i) Expediency puts off eventual catastrophe: it solves no problems (**Genesis 12:10-20**).

CHRIST: TRIALS OF CHRIST

1. This shows how one of the two greatest forms of law of the ancient world was perverted to indict Christ.
2. Power of the Sanhedrin - the highest Courts in the land. The Sanhedrin could not pass capital punishment as the power to do so had been removed from them in 6 AD by the Romans.
3. There was a twofold indictment against the Lord:
 - a) Destroying the Temple and building another in three days. (**Matthew 27:40, Matthew 26:61**)
 - b) Claiming to be the Son of God. (**Matthew 27:43**)
4. The illegality of the Jewish trial:
 - a) Judge was prejudiced and had previously plotted the death of Jesus. (**Matthew 26:59**)
 - b). There was to be no arrest by religious authorities that was effected by a bribe. (**Exodus 23:8**)
 - c) The Courts was without jurisdiction to try a capital offence.

- d) The incompetence of the judges is seen by the cross examination of the judges as its purpose is self incrimination. **(Matthew 26:57-67)**
- e) The judges portrayed further prejudice by attempting to obtain testimony from false witnesses.
- f) There were to be no steps of criminal proceedings after sunset.
- g) Judges or Sanhedrin members were not allowed to participate in the arrest.
- h) There were to be no trials before the morning sacrifice.
- i) There were to be no secret trials, only public.
- j) Sanhedrin trials could only be conducted in the hall of judgement of the Temple compound.
- k) The procedure was to be first the defence and then the accusation.
- l) All may argue in favour of acquittal, but all may not argue in favour of conviction.
- m) There were to be two or three witnesses and their testimony had to agree in every detail. **Deuteronomy 19:15**
- n) There was to be no allowance for the accused to testify against himself.
- o) The High Priest was forbidden to rent his garments. **Leviticus 21:10**
- p) Charges could not originate with the judges, they could only investigate charges brought to them.
- q) The accusation of blasphemy was only valid if the name of God itself was pronounced.
- r) A person could not be condemned on the basis of his own words alone.
- s) The verdict could not be announced at night, only in the daytime.
- t) In cases of capital punishment, the trial and guilty verdict could not occur at the same time but must be separated by at least 24 hours.
- u) Voting for the death penalty had to be done by individual count beginning with the youngest so the young would not be influenced by the elders.
- v) A unanimous decision for guilt shows innocence since it is impossible for 23-71 men to agree without plotting.
- w) The sentence could only be pronounced three days after the guilty verdict.
- x) Judges were to be humane and kind.
- y) A person condemned to death was not to be scourged or beaten beforehand.

Principle - religion destroyed the objectivity of Jewish law.

5. General principles:

- a) Any system of law which is bona-fide recognises a person as innocent until proven guilty.
- b) Guilt must be proved in a fair trial by true laws of evidence.
- c) In the time of Christ, two legal systems existed, Roman and Jewish law.
- d) Jewish law was distorted by the infiltration of manmade religion.
- e) Roman law was distorted by political expediency.
- f) In His trials Jesus was subject to the two greatest systems of law in the ancient world, but both had been distorted by man.

SIN: JEALOUSY

1. Jealousy is the strongest of the mental sins. **(Proverbs 27:3,4)**
2. Jealousy is the most cruel of all sins; it turns a person into a monster.
3. Jealousy removes all happiness from a believer; it is a mental sin by which you make your own misery.
4. Some people cannot stand the success of others; consequently jealousy destroys the basis of friendship.
5. So great was the sin of jealousy that a whole offering of the Levitical Code was prescribed for it. **(Numbers 5:11-31)** It is the only offering that was designed for one sin only.
6. Jealousy is the basis for the destruction of married love. **(Song of Solomon 8:6)**
7. The same jealousy which destroys love can also destroy the normal function of the soul. **(Job 5:2; Proverbs 14:30)** This is the explanation of some cases of psychoses and neuroses.
8. Jealousy motivates to revenge. **(Proverbs 6:34)**
9. Jealousy of Joseph motivated his brothers to sell him into slavery. **(Acts 7:9)**

10. Therefore jealousy takes real or apparent wrongs out of the Lord's hand and intrudes on divine judgement. (**Deuteronomy 32:35; Romans 12:19**)
11. Jealousy split the nation of Israel. (**Isaiah 11:13** - Ephraim's jealousy of Judah)
12. Jealousy was the motivator of the religious leaders who crucified Jesus Christ. (**Matthew 27:18; Mark 15:10**)
13. Jealousy rejects the teaching of the Bible truths. (**Acts 13:45; 17:5**)
14. False doctrine of apostasy produces jealousy (**1 Timothy 6:3,4**).

GOD: PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (**1 John 3:23, Ephesians 1:4-6**)
3. Entrance into the plan is based on the principle of grace. (**Ephesians 2:8, 9**) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. (**1 Peter 1:2**)
5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.
6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (**Romans 8:29, Acts 2:23, 1 Peter 1:2**)
13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.
14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.

15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. **(Matthew 26:39-42)** God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.

16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

HARMONY

PILATE TRIES TO RELEASE JESUS

There was a custom, that the governor should release one prisoner at the feast of the passover whomsoever the crowd desired. He asked them will ye therefore that I release unto you the King of the Jews?

Pilate, when he had called together the chief priests and the rulers and the people said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

The Romans had then a notable prisoner called Barabbas who for a certain sedition made in the city, and for murder in the insurrection was cast into and laid bound in prison with them that had made insurrection with him.

When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Therefore when they were gathered together and the multitude crying aloud began to desire him to do as he had ever done unto them, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. They cried out all at once, saying, and release unto us Barabbas.

Pilate therefore, willing to release Jesus, spake again to them. But the chief priests moved the people, that he should rather release Barabbas unto them they cried, saying, Crucify him, crucify him. Away with this man.

Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews, this Jesus which is called Christ? They all say unto him, Let him be crucified.

Then Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. They were instant with loud voices and cried out the more exceedingly, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

So Pilate, willing to content the people gave sentence that it should be as they required released Barabbas unto them but he delivered Jesus to their will.

158 PILATE DELIVERS JESUS TO DEATH, SCOURGING

MATTHEW 27:26B-30

and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head.

KEY WORDS

Scourged	Phragello	Scourge, Publicly lash [Aorist Active Participle]
Delivered	Paradidomi	Deliver [Aorist Active Indicative]
Crucified	Stauroo	Crucify [Aorist Passive Subjunctive]
Soldiers	Stratiotes	Soldier
Governor	Hegemon	Governor
Took	Paralambano	Take unto [Aorist Active Participle]
Common hall	Praitonion	Hall of judgment
Gathered	Sunago	Gather [Aorist Active Indicative]
Whole	Holos	Whole
Band	Speira	Band, Cohort
Stripped	Ekduo	Strip, Divest [Aorist Active Participle]
Put on	Peritithemi	Place around [Aorist Active Indicative]
Scarlet	Kokkinos	Scarlet coloured
Robe	Chlamus	Military robe
Platted	Pleko	Braid, Plait, Twine [Aorist Active Participle]
Crown	Stephanos	Crown
Thorns	Akantha	Thorn
Put it	Epitithemi	Put on [Aorist Active Indicative]
Head	Kephale	Head
Reed	Kalamos	Reed
Right hand	Dexios	Right Hand
Bowed the Knee	Gonupeteo	Bend the knee [Aorist Active Participle]
Before	Emprosthen	In front of
Mocked	Empaizo	Deride, Mock [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Hail	Chairo	Hail, Rejoice [Present Active Imperative]
King	Basileus	King
Spit	Emptuo	Spit [Aorist Active Participle]
Took	Lambano	Take [Aorist Active Indicative]
Smote	Tupto	Beat, Smite [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
158	Jonah 2:5	Jonah's worthless crown in the deep	Matthew 27:29
158	Isaiah 50:6c	He was spat upon	Matthew 27:30
	Isaiah 53:7a	Oppressed and afflicted	Matthew 27:27-31

REFLECTION

Verse 26B. And when he had scourged Jesus, he delivered him to be crucified. 27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of

soldiers. 28. And they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30. And they spit upon him, and took the reed, and smote him on the head.

The common hall into which the cohort or band of soldiers led the Lord was called the Praetorium, and it has recently been found by archaeologists. The soldiers stationed in Palestine were famous for their brutality. Most of them had a Greek background with the Roman army of those days being made up of soldiers from many races. However the officers in charge were Romans in the first century AD.

These people despised the Jews and therefore they brutalised them when possible. When a Jew was to be crucified they practised any brutality they wanted to. It was the opportunity for the basest of human nature to be expressed, and Satan certainly did his worst through these soldiers.

The governor is again the "procurator" or ruler of a third class Roman province. He assigns a detachment of soldiers who will be responsible for the execution of the death sentence.

They stripped Jesus and put on Him a scarlet robe. It is noted that the word robe is Chlamus in the Greek which is a military robe. This presumably would be an old Roman military robe. In common with the Assyrians and many years later the British the Romans wore scarlet robes. This is not the old purple robe mockingly given by Antipas, but it will be used later.

They weaved or platted a crown out of thorns and placed it on His head. By this action unbeknown to the soldiers they were reflecting the concept of sin as seen in **Genesis 3: 17-18**, "*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

and Jonah inside the large fish the symbol given by our Lord as to His death and resurrection **Jonah 2:5** "*The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.*"

They also gave him a reed as a mock sceptre and adopted the posture of humble servants by bowing the knee in homage to Him in mock reverence and saying, "Hail to the King of the Jews". They used the term "Hail", which was a term used to address Caesar or other high dignitaries in the Roman Empire.

They also spat on Him and hit Him on the head with the reed. The imperfect tense of Tupto to smite shows that they continuously and repeatedly struck the Lord with the reed. These actions showed the utter contempt and rejection by them of the Lord Jesus Christ.

MARK 15:15B-19

and delivered Jesus, when he had scourged him, to be crucified. 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

KEY WORDS

Delivered	Phragello	Scourge, Publicly lash [Aorist Active Participle]
Scourged	Paradidomi	Deliver [Aorist Active Indicative]
Crucified	Stauroo	Crucify [Aorist Passive Subjunctive]
Soldiers	Stratiotes	Soldier
Led away	Apago	Lead away [Aorist Active Indicative]
Hall	Aule	Hall
Called	Ho eimi	That being [Present Active Indicative]
Praetorium	Praitorion	Praetorium
Call together	Sugkaleo	Call together [Present Active Indicative]
Whole	Holos	Whole
Band	Speira	Band, Cohort

Clothed	Enduo	Clothe [Present Active Indicative]
Purple	Porphura	Purple
Platted	Pleko	Braid, Plait, Twine [Aorist Active Participle]
Crown	Stephanos	Crown
Of Thorns	Akanthinos	Thorny, Of thorns
Put it about	Epitithemi	Put on [Present Active Indicative]
Head	-	Not found in the original
Began	Archomai	Begin [Aorist Middle Indicative]
Salute	Aspazomai	Salute, Greet [Present Middle Infinitive]
Hail	Chairo	Hail, Rejoice [Present Active Imperative]
King	Basileus	King
Smote	Tupto	Beat, Smite [Imperfect Active Indicative]
Head	Kephale	Head
Reed	Kalamos	Reed
Spit	Emptuo	Spit [Imperfect Active Indicative]
Bowing	Tithemi	Bow, Appoint, Sink down [Present Active Participle]
Knees	Gonu	Knee
Worshipped	Proskuneo	Do homage [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 15B. and delivered Jesus, when he had scourged him, to be crucified. **16.** And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. **17.** And they clothed him with purple, and platted a crown of thorns, and put it about his head, **18.** And began to salute him, Hail, King of the Jews! **19.** And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

The soldiers led Jesus away into the hall of the governor's residence. After assembling the whole garrison they staged a mock coronation for the King of the Jews.

It was God's son they clothed with the purple robe. It was their own creator they crowned with thorns. It was the sustainer of the universe they mocked as King of the Jews. It was the Lord of Glory they struck on the head. They spat on the Prince of Peace. They mockingly worshipped, bowing the knee to the King of Kings and lord of lords.

In all this they acted out of contempt, not so much for Jesus personally, but for their subject nation which had long desired a King of its own.

At this point to Jesus suffered the fourth mockery of the night, and the fifth mistreatment. The mockery Hail to the King of the Jews, the mistreatment they smote his head with a reed and spit upon him, bowing the knee and worshipping him.

Pause and reflect upon these men who did this awful thing this night, for most of them have had years in hell to regret it, and pause also and reflect, some were there at the Cross, and at least one, the Centurion, may be saved later. The story of these men isn't over with their mockery; until a person dies there is hope, no matter what they have done and do.

JOHN 19:1-3

1 Then Pilate therefore took Jesus, and scourged him. **2.** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3.** And said, Hail, King of the Jews! and they smote him with their hands.

KEY WORDS

Took	Lambano	Take [Aorist Active Indicative]
Scourged	Mastigoo	Flog [Aorist Active Indicative]
Soldiers	Stratiotes	Soldier
Platted	Pleko	Braid, Plait, Twine [Aorist Active Participle]
Crown	Stephanos	Crown
Thorns	Akantha	Thorn
Put	Epitithemi	Put on [Aorist Active Indicative]
Head	Kephale	Head
Put on	Periballo	Cast around, Put on [Aorist Active Indicative]
Purple	Porphurous	Bluish red
Robe	Himation	Robe, Outer garment
Said	Lego	Say [Imperfect Active Indicative]
Hail	Chairo	Hail, Rejoice [Imperfect Middle Indicative]
King	Basileus	King
Smote with hands	Didomi Rhapsima	Give slaps [Imperfect Active Indicative]
Hands	Cheir	Hand

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 1. Then Pilate therefore took Jesus, and scourged him. **2.** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3.** And said, Hail, King of the Jews! and they smote him with their hands.

This was an evil thing for Pilate to do, and any sympathy for this man must leave you at this point. The scourging of the Romans could kill a man. The Lord was a bloody mess at the end of this, He would have been barely recognisable. This also had been prophesied as seen in the following passages from Isaiah:

Isaiah 50:5-6. *“The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”*

Isaiah 52:14. *“As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:”*

Isaiah 53:3-5. *“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”*

Note the words, 'he was marred beyond recognition', the 'curse of all men was upon him', and as these brutal soldiers did their worst, all their hatred of the Jews was vented upon Jesus. He bore the very sins of the religious people the Romans hated! When Caiaphas, Annas and all their crooked servants stand before the Lord's Great White Throne at the end of space-time, they will be without all excuse, for they will see that HE took all their sins indeed, and their condemnation will be 100%, and they will accept it.

APPLICATION

Here we see Satan again trying to kill Jesus before He can get to the Cross and bear the sins of the world. If he can cause the Lord to die other than on the Cross he has won the angelic conflict.

All Satan's malice was focused upon our Lord to stop him bearing our sin, but nothing could stop His work!

The crown of thorns is symbolic of the curse of sin and the Son of Man is going to take this curse for us and pay the penalty for our sins in His own body on the tree.

At the name of Jesus every knee shall bow and every tongue confess that He is Lord.

Man is in rebellion against God. We can expect to be persecuted as we are not of this world and are representatives of heaven on earth as seen in the Beatitudes in Matthew 5.

PROPHECY

[1] HE IS SCORNED

PROPHECY

Isaiah 50:6 (712 BC): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

FULFILMENT

Matthew 27:26 (32 AD): Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

1. Scourging involved the laceration of the body by a whip with metal spikes embedded in it to maximise trauma.
2. Jesus, who had done nothing wrong, and had been found not guilty by Pilate, was scourged as a matter of expediency.
3. Often those scourged by the Romans died under punishment. That our Lord had been greatly weakened by this action was demonstrated by his inability to carry his cross all the way to Golgotha (**Matthew 27:32**).
4. It is of interest that the person released as a result of Jesus Christ being condemned was Barabbas, whose compound name Bar Abbas means son of the Father. The son of God was a substitute for the son of the Father (**2 Corinthians 5:21**).

[2] CROWN OF THORNS

PROPHECY

Jonah 2:5 (862 BC): The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

FULFILMENT

Matthew 27:29 (32 AD): And when they had plaited a crown of thorns they put it upon his head.

1. The crown of thorns on the head of the Lord Jesus Christ represents the sins of the world being placed on the Saviour.
2. One of the judgments on Adam in the garden was the production of thorns. **Genesis 3:17,18** states, And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
3. It is also clear that at the second advent of our Lord the pristine nature of the world will be restored (**Romans 8:19-22**).

4. That the Bible mentions the weed around Jonah's head and Jonah is the only sign given to the Jews just prior to Jesus' crucifixion is significant and can be seen as a prototype of the thorns on the Saviour's brow.

DOCTRINES

ANGELS – ANGELIC CONFLICT

1. There is an angelic conflict and it is intimately related to our presence in this world.

2. ETERNITY PAST

[a] Initially God created angels. At creation we are told that there was unity as all the angels sang in unison.

[b] Satan as Lucifer with the title Son of the Morning was the head of the angels. **Isaiah 14, Ezekiel 28:12-15**

[c] It is noted that the Lord Jesus Christ is now called Son of the Morning in **2 Peter 1** showing that the Lord replaced Satan as a result of His victory at the Cross.

3. FALL OF SATAN

[a] Satan became proud and attempted a coup d'etat against God in **Isaiah 14:12-17**

[b] When Satan fell he took one third of the angels with him. **Revelation 12:9.**

[c] The angels who exist forever therefore fall into two permanent groups

(i) Elect Angels who remained faithful to God (**1 Timothy 5:21**)

(ii) Fallen angels who chose to follow Satan who fall into two categories:-

(1) Imprisoned ones who were made inoperative at the time of the Flood (**Jude 6, 2 Peter 2:4**)

(2) Demons who are currently operative (**1 Corinthians 10:20, 21, Mark 5:1-20**)

[d] There is therefore a spiritual warfare between elect and fallen angels, which affects the human race. (**Ephesians, 6:12, Revelation 12**)

4. SENTENCE ON THE FALLEN ANGELS

[a] In eternity past Satan and the fallen angels were judged and sentenced to the Lake of Fire - **Matthew 24:51**

[b] It would appear that Satan appealed against his sentence and said "how can a God of Love sentence any of his creatures to the lake of fire?"

[c] The answer is in the character of God who is HOLY as well as LOVE. His holiness can only judge sin and rebellion.

[d] The lake of fire therefore was not created for man. Man ends up in the lake of fire due to his own negative attitude towards God.

5. MAN'S ROLE IN THE ANGELIC CONFLICT

[a] This sentence which was given before man existed has not yet executed and will not be so until the end of the Millennium in **Revelation 20:10.**

[b] There must be a long lapse of time before the sentence is executed with this period being taken up with the whole of human history. Therefore the purpose of the existence of the human race and its relation to God can only be explained as a testimony to the angels.

[c] Through the creation of man God provides a clear legal witness to Satan and his angels of their sin. The whole of human history is to prove certain points to the angels. Things can happen in your life as a believer in the Lord Jesus Christ and these can only be explained as a testimony to the angels.

6. FALL OF MAN AND VICTORY OF THE GOD MAN

[a] Man starts off lower than the angels. **Hebrews 2:9** tells us that Jesus Christ made Himself a little lower than the angels.

[b] Although Adam failed to be victorious the Lord Jesus Christ replaces Adam in history and won the battle in His humanity. **1 Corinthians 15:22** tells us that in Adam all die, in Christ shall all be made alive.

[c] A new form of creature judges come into existence and will judge the angels **1 Corinthians 6:1-3**

7. SIMILARITIES BETWEEN ANGELS AND MAN

[a] Angels and mankind have a number of parallels with human free will being tested in exactly the same way as angelic free will.

[b] Angels began in innocence and full obedience to God (**Job 38:7 Ezekiel 28:14-15**)

Man began in innocence (**Genesis 2:25**)

Angels sinned - rebellion of Satan (**Isaiah 14:12-14**)

Man sinned - rebellion of Adam (**Genesis 3:1-7**)

Angels are divided into two categories - elect or fallen.

Man is divided into two categories - believers and unbelievers. (**John 3:36**)

8. ADAM AND FREEWILL

[a] God created Adam and Eve, to show Satan that mankind, created lower than angels (**Hebrews 2:6-7**), would choose to obey God. Mankind therefore, by a choice of freewill, would decide whether to obey God and be blessed, or to disobey God and be judged (the same choice that Satan had).

[b] A test was instituted for man's freewill - obedience to God or disobedience. (**Genesis 2:16-17**). Adam - and therefore all mankind - sinned and thereby rebelled against God. All of mankind, therefore, is in the same condition of sinful rebellion as Satan.

[c] However, God instituted another test of freewill for mankind - will they choose to return to God through Jesus Christ, or will they choose to continue in sin and rebellion (**John 3:16, 2 Peter 3:9**).

[d] Anyone who chooses to return to God will be saved; anyone who chooses to remain in rebellion to God will be judged in the lake of fire, the same fate as Satan (**Matthew 25:41**)

[e] Therefore, by the work of Christ on the cross, and man's freewill faith in Christ, God has vindicated His love to save and His justice to judge.

9. RESOLUTION OF THE ANGELIC CONFLICT

Stage 1 - Salvation - by faith, man is saved and made positionally superior to angels (**Hebrews 2:6-7**)

Stage 2 - Christian Walk - by faith, the believer overcomes Satan (**Ephesians 6:10-17**)

Stage 3 - Eternity -in Christ, the believer will judge Satan and his fallen angels (**Hebrews 2:8, 1 Corinthians 6:3**)

10. THE CLOUD OF WITNESSES

Angels watch the human race. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**). Elect angels rejoice every time someone is saved (**Luke 15:10**)

11. THREE BASIC QUESTIONS

The angelic conflict answers three basic questions:-

[a] Why man? Inside man is a soul with mentality and freewill which when linked together resolves the angelic conflict, (**Colossians 2:14-15, Hebrews 2**). The cross is the real victory in the angelic conflict.

[b] Why sin? Sin resolves stage 1 of the plan of God (see paragraph 9). At the cross sin was judged and the barrier between man and God was removed so that man's relationship with God depends on his free will. Every time a person accepts Christ, elect angels rejoice. In the garden man was innocent and all he had to do was stay away from one tree. Now man is guilty he has to come to a tree (the cross). (**Genesis 2:17, 1Peter 2:24**)

[c] Why suffering? Suffering resolves the issue in Stage 2. Suffering involves the promise principle. (**1 Peter 1:7-8, Romans 5:2-4**). Suffering is designed for blessing and is a further blow to Satan. It is to demonstrate the love of God in a way that cannot be done in eternity as in eternity there is no more sorrow, pain or death. (**Revelation 21:4**)

12. STAGES IN THE CONFLICT [SEE SATANIC ATTACK ON THE PLAN OF GOD]

[a] From the fall of man to the ascension of Christ the line of Christ and Jesus Christ himself were the target of attack. Once the ascension was a fact in history Satan was unable to attack the line of the Saviour.

[b] The resurrection, ascension and session of the Lord Jesus Christ caused intensification in the angelic conflict.

[c] Once Christ is glorified at the right hand of the Father the angelic conflict becomes intensified in the Church age.

[d] Every Church Age believer is now a target and because of this every believer has had special provisions made for him:

- (i) Indwelling of the Holy Spirit (**John 14:17**)
- (ii) Indwelling of Jesus Christ (**John 14:23**)
- (iii) Completed canon of Scripture (**1 Corinthians 13:10**)

13. PROGRESSION TO THE LAKE OF FIRE

This explains the actions of the Lord Jesus Christ from the time he sat down at the right hand of the Father until the Last Judgement. **Psalms 110:1** says "The Lord [God the Father] said to my Lord [God the Son], Sit thou at my right hand until I make thine enemies thy footstool."

[a] The first stage – Insurgency warfare – Pentecost - Rapture

During this time He calls out the personnel who will replace the angelic council members who have been condemned **1 Corinthians 4:8, 6:1-3, 2 Timothy 2:12, Revelation 3:21**

The angelic council comprises God and all the angels as seen in **1 Kings 22:19-23 and 2 Chronicles 18:18-23**

[b] The second Stage – Rapture to Second Advent - Confrontation

During this time the new members of the angelic council are evaluated in relation to their divine and human good, rewarded [**1 Corinthians 3:11-15**], they lose their old sin nature and have a resurrection body. The rebellious members, Satan and his followers are cast out of heaven **Revelation 12:4**

[c] The third stage – Second Advent – Victory Stage

Christ casts Satan and the fallen angels into hell for a thousand years and rightfully asserts His authority.

[d] The fourth stage – The Last Judgement. The Lake of Fire was created for Satan and his angels **Matthew 25:41**

Satan is cast into the Lake of Fire with the demons and the unbelievers. Unbelievers join them in the Lake of Fire because they have not accepted Jesus Christ as Lord and Saviour. The old creation is destroyed and a new heavens and a new earth provided by God. At that point all knees shall bow and the promise of making His enemies His footstool will have been fulfilled.

14. THE BELIEVERS AND RESULT OF THE ANGELIC CONFLICT

The result of the angelic conflict:

Stage 1 - Salvation - saved mankind is positionally superior to angels;

Stage 2 - Christian Walk - through suffering the believer develops his faith towards Christ to such an extent that he thereby shows the fallen angels the certainty of their doom;

Stage 3 - Heaven - In eternity the believer in his resurrection body will be physically superior to angels.

15. CONCLUSION

Through the fall of man Satan obtained control of the world though not necessarily control of mankind.

What makes it possible for man to live in the Devil's world and not be under his control? - free will.

By using The Word of God you can make decisions that are completely against Satan and his concepts.

Satan is the ruler of this world. (**2 Corinthians 4:4, John 12:31, 14:30, 16:11, Ephesians 2:2**)

However we have the Bible - the mind of Christ (**1 Corinthians 2:16**) We should know it and use it.

MILITARY FORCES

1. Protection of the national entity is two-fold:

a) INTERIOR - the policeman and the judge

b) EXTERIOR - the military establishment (**Nehemiah 4:14, 15**).

2. In spite of man's effort for peace, warfare will continue until the Millennium (**Matthew 24:6; Mark 13:7; Luke 21:9**). Therefore warfare is not only a normal part of history (**Ecclesiastes 3:8; Numbers 21:14**) but very necessary for the maintenance of national sovereignty and freedom.

3. In both the struggle for the perpetuation of Jewish freedom after the Exodus, Jesus Christ Himself was the Lord of the armies under the title "Lord of Hosts" (**Joshua 5:13 - 6:2; Isaiah 1:24**).

4. Armies both defend freedom and destroy freedom. In (**Jeremiah 34:7**) the Jewish Army fought to defend Jewish freedom, while the Chaldean Army fought to destroy Jewish freedom.

5. The issue of national sovereignty, integrity and freedom depends upon which army wins. The Chaldean Army won and the Jews lost their freedom (**Jeremiah 40:1**).

6. God uses the military in action, to demonstrate the degeneracy of a nation. Failure of the military on the battlefield indicates the lack of self-discipline, spiritual incentive, motivation for courage and respect for authority which are so basic in perpetuating freedom. Failure of the military indicates lack of character and stability among the citizens of a national entity.

7. National military training is important in a nation's life (**Numbers 31:3-5; Luke 14:31**).

CHRIST: ISAIAH CHAPTER 53: SUFFERING OF JESUS CHRIST

Isaiah 53 is one of the most famous chapters in the Bible and portrays prophetically the sufferings of the Lord Jesus Christ.

Prophecy - 53:1 "Who hath believed our report? and to whom is the arm of the LORD revealed?"

Fulfilment - **John 12:38**

Prophecy - 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Fulfilment - **Philippians 2:5-8**

Prophecy - 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not"

Fulfilment - **John 1:11, Matthew 26:38; 27:20-22,**

Prophecy - 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Fulfilment - **Matthew 8:16, 27:41-43**

Prophecy - 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Fulfilment - **Matthew 27:26-29, Colossians 1:20, 1 Peter 2:24**

Prophecy - 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Fulfilment - **Romans 3:23, 2 Corinthians 5:21.**

Prophecy - 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." –

Fulfilment - **Matthew 27:12-14, 1 Peter 2:23.**

Prophecy - 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Fulfilment - **Luke 23:4-33, John 18:3-30**

Prophecy - 53:9 "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Fulfilment - **Matthew 27:24, 57-60**

Prophecy - 53:10 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fulfilment - **John 3:16, Romans 8:32**

Prophecy - 53:11 "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.:"

Fulfilment - **John 19:34, Romans 4:25**

Prophecy - 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Fulfilment - **Mark 15:27, Luke 23:34, John 19:28-31**

BEATITUDES

1. The Blessing of Salvation - **Matthew 5:3**
2. The Blessing of Suffering - **Matthew 5:4**
3. The Blessing of Humility - **Matthew 5:5**
4. The Blessing of Spiritual Desire - **Matthew 5:6**
5. The Blessing of Grace in Action - **Matthew 5:7**
6. The Blessing of Single-Mindedness - **Matthew 5:8**
7. The Blessing of Witnessing - **Matthew 5:9**
8. The Blessing of Persecution - **Matthew 5:10-12**

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (**Revelation 21:4**).
4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).
5. Suffering can be caused by:
 - a) Discipline for your own sins
 - b) The effect of the sins of others on you - gossip, war, crime
 - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
 - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
 - a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
 - b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
 - c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).
7. Purpose of Christian Suffering:
 - a) To receive discipline for carnality or backsliding (**Psalm 38**)
 - b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
 - c) To illustrate doctrine (Book of Hosea)
 - d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
 - e) To keep down pride (**2 Corinthians 12:7-10**)
 - f) To develop faith (**1 Peter 1:7, 8**)
 - g) To witness for Christ (**2 Corinthians 13:4**)
 - h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
 - i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
 - j) To help others who suffer (**2 Corinthians 1:3-5**)
 - k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in **1 Peter 5:8,9**. They will protect us against the cunning of the "lion".

- a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. **Romans 13:11-13. 1 Thessalonians 5:6 -8.**
- b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
- c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.**
- d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
- e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

NOT OF THIS WORLD

1. The believer has a different position. (**1 Corinthians 15:22**). In Adam all die but in Christ shall all be made alive.
2. The believer has a different birth. (**John 3:5-7, Titus 3:5**). Natural generation versus regeneration. All are born into the world. Believers only are born again. This places one outside the framework of the devil's world.
3. The believer has a different service. The unbeliever serves his father the devil. (John 8:44) The believer serves Christ. (**John 13:16, 15:20**)
4. The believer has a different purpose. (**1 Corinthians 6:19, 20, Romans 15:6**). The unbeliever in the world system is seeking some form of self gratification. Believer is under the form of God glorification.
5. The believer has a different power. (**Galatians 5:16**). The energy of the flesh versus the power of the Spirit. The satanic doctrine versus the power of the Word of God.
6. Different way of life. (**Ephesians 4:22, 2:13**). The world's way of life is religion and legalism. The Christian way of life is supernatural.
7. A difference in destiny. (**John 3:36, 3:18**). The World is headed for the lake of fire prepared for the devil and his angels. The believer is headed for heaven.

HARMONY

ABUSE BY THE ROMAN GUARD

Then Pilate therefore took Jesus, and scourged him and then delivered him to be crucified. The soldiers of the governor took Jesus into the common hall called Praetorium; and gathered unto Him the whole band of soldiers.

They stripped him, and put on him a bluish red robe and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and mocked him and began to salute him saying, Hail, King of the Jews!

They spat upon him, smote him on the head with the reed, slapped him with their hands and they bowed the knee before him mockingly worshipping him.

159 PILATE AGAIN SEEKS JESUS' RELEASE

JOHN 19:4-16A

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. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 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. 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. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 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? 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. 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. 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. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 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. 16 Then delivered he him therefore unto them to be crucified.

KEY WORDS

Went	Exerchomai	Go out [Aorist Active Indicative]
Forth	Exo	Out of
Saith	Lego	Say [Present Active Indicative]
Behold	Ide	Behold, Lo
Bring forth	Ago	Bring forth [Present Active Indicative]
May know	Ginosko	Know [Aorist Active Subjunctive]
Find	Heurisko	Find [Present Active Indicative]
Fault	Aitia	Fault, Crime
Came	Exerchomai	Come out [Aorist Active Indicative]
Forth	Exo	Forth
Wearing	Phoreo	Wear, Bear [Present Active Participle]
Crown	Stephanos	Crown
Of Thorns	Akanthinos	Of Thorns, Thorny
Purple	Porphurous	Blue red, Purple
Robe	Himation	Robe, Outer garment
Saith	Lego	Say [Present Active Indicative]
Behold	Idou	Behold
Man	Anthropos	Man
Chief priests	Archiereus	Chief priest
Officers	Huperetes	Officer
Saw	Eido	See, Perceive [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Cried out	Kraugazo	Cry out [Aorist Active Indicative]
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Saith	Lego	Say [Present Active Indicative]
Take	Lambano	Take [Aorist Active Imperative]
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Find	Heurisko	Find [Present Active Indicative]
Fault	Aitia	Fault, Crime
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Law	Nomos	Law
Ought	Opheilo	Ought [Present Active Indicative]
Die	Apothnesko	Die [Aorist Active Infinitive]
Because	Hoti	Because

Made	Poieo	Make [Aorist Active Indicative]
Son	Uihos	Son
God	Theos	God
Heard	Akouo	Hear [Aorist Active Indicative]
Saying	Logos	Word
More	Mallon	More
Was Afraid	Phobeo	Afraid, Fearful [Aorist Passive Indicative]
Went	Eiserchomai	Go [Aorist Active Indicative]
Again	Palin	Again
Judgment hall	Praitorion	Praetorium
Saith	Lego	Say [Present Active Indicative]
Whence	Pothen	From where
Art	Eimi	Keep on being [Present Active Indicative]
Gave	Didomi	Give [Aorist Active Indicative]
Answer	Apokrisis	Answer, Response
Saith	Lego	Say [Present Active Indicative]
Speakest	Laleo	Speak [Present Active Indicative]
Knowest	Eido	Know, Understand [Perfect Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Power	Exousia	Authority
Crucify	Stauroo	Crucify
Have	Echo	Have and hold [Aorist Active Infinitive]
Power	Exousia	Authority
Release	Apoluo	Release [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Couldst have	Echo	Have and hold [Imperfect Active Indicative]
Power	Exousia	Power, Authority
Against	Kata	Against
Except	Ei Me	If not
Were	Eimi	Be [Imperfect Active Indicative]
Given	Didomi	Give [Perfect Passive Participle]
From Above	Anothen	From above
Delivered	Paradidomi	Deliver [Aorist Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Greater	Meizon	Greater, Larger
Sin	Hamartia	Sin
Thenceforth	Toutou	From this
Sought	Zeteo	Seek, Desire [Imperfect Active Indicative]
Release	Apoluo	Release [Aorist Active Infinitive]
Cried out	Krazo	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Let this man go	Apoluo Toutou	Release this one [Aorist Active Subjunctive]
Art	Eimi	Are [Present Active Indicative]
Friend	Philos	Friend
Maketh	Poieo	Make [Present Active Participle]
King	Basileus	King
Speaketh against	Antilego	Speak against [Present Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Saying	Logos	Words
Brought forth	Ago exo	Bring out [Aorist Active Indicative]
Sat down	Kathizo	Sit [Aorist Active Indicative]
Judgment seat	Bema	Judgment seat
Place	Topos	Place, Location
Called	Lego	Say, Call [Present Passive Participle]
Pavement	Lithostrotos	Tessellated mosaic on which the Roman tribunal was placed
Hebrew	Hebraisti	Hebrew language
Gabbatha	Gabbatha	A vernacular term for the Tribunal in Jerusalem
Was	Eimi	Keep on being [Imperfect Active Indicative]
Preparation	Paraskeue	Preparation
Passover	Pascha	Passover
About	Hosei	About
Sixth	Hektos	Sixth

Hour	Hora	Hour
Saith	Lego	Saith [Present Active Indicative]
Cried out	Kraugazo	Cry out [Aorist Active Indicative]
Away with	Airo	Take away [Aorist Active Imperative]
Crucify	Stauroo	Crucify [Aorist Active Imperative]
Saith	Lego	Say [Present Active Indicative]
Shall I Crucify	Stauroo	Crucify [Aorist Active Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Crucified	Stauroo	Crucify [Aorist Passive Subjunctive]

PERFECT TENSE VERB

DIDOMI - GIVE – The verb occurs 413 times in the New Testament, with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice leaving 10 in the Passive. The vast majority of the Perfect Tenses occur in the Gospel of John, with 24, and with 3 in 1 John, accounts for 75% of the occurrences.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
159	Psalm 22:12-13	They seek His death	John 19:6
	Isaiah 40:9	Behold your God	John 19:14
	Isaiah 49:7	He is despised of the nation	John 19:14-15
	Zechariah 11:4-6c	Rejected in favour of another king	John 19:13-15

REFLECTION

Verse 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.

If he had, 'no fault in him', why was He scourged? Scourging was part of a capital punishment sentence! Pilate is saying, 'he's had enough', but he lacks the courage to say, 'enough!', himself.

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

His words here are very theatrical, 'ECCE HOMO', behold the man!, look at this man, take pity on Him. The crowd shows their determined evil now, with their repeated chant of "crucify"!!!

Verse 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.

How Pilate hated these people! Take him yourself and kill him he says in utter contempt. They couldn't and Pilate knew this. He is desperate to get rid of Jesus, and in the crowd's next cry he finds a hope of getting rid of the man.

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

It is a solely religious matter. Blasphemy carried an automatic death penalty, but legally they cannot execute the sentence. **Leviticus 24:16.** It is however the crowd who is guilty of blasphemy, for they are the ones trying to kill the Lord of glory.

Pilate is worried by this claim, for other false Messiahs had created riots and troubles before; also the Caesars had started to claim to be divine, and did not want any other men to claim such a thing. He ought to die they scream, and the word they select for 'die' is apothnesko, the most violent word for death. No death is too bad for this man they are saying. What will Pilate do now?

Pilate was a great military man, he had fought many battles, so he is not a coward, he is a tough soldier, but he is now a morally weak man. He values his new high position and the wealth it brings, and he wants to maintain his life style, and will not risk losing his wealth and power for a trifle like the truth!

As we reflect upon the entire scene, even the good people of Jerusalem, who are all still in bed, are not going to care enough to be saved later. Acts will record that there will be several thousand saved, out of a total population at Passover-Pentecost time of over a million people, but most just don't care about Jesus, and sadly the majority still do not care about who He is and what He did for them this day.

Pilate was a scared man. What was he fearful of? He was fearful of losing his money making position as Procurator! He wasn't really scared of the Jews, for he believed he could lead his men and kill them if he had to, but he was on his last warning from the governor of Syria. He had to avoid a scene and if an innocent man had to die to preserve Pilate's life style then Jesus would die.

The same dynamic will operate for the majority of the people in this city – they value their tradition, culture, wealth and settled life-style, and didn't want to trade all that in for truth and a new “way” of life! In 66AD when the entire Church leaves the city, only a few hundred will flee, and over a million remain to be killed or enslaved by the Romans!

Pilate didn't really enjoy this, he would rather have killed the crowd, but he couldn't without getting into trouble himself. As we have seen in the other passages his wife had warned him that Jesus was 'different' and he should not get involved! He knows that this is true also himself, but he is scared, and now that day has dawned and the crowd is gathering he is getting more and more concerned.

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

What are you, where are you really from? This is not a question that should have needed to be asked. Pilate should have known all the facts by this point. What could the Lord have done here? Like Herod Antipas, who Pilate had sent Him to earlier, would a miracle have sufficed? Jesus will not overwhelm these evil men's volition – they will freely decide what to do with Him, but He will not give them any entertainment on the way.

Jesus had already given the answer to that in the story of the rich man and Lazarus the beggar. **Luke 16:19-31**. To the pagan mind, if you are a god you would use your power for selfish ends, but that just shows how far away Pilate is from the truth, and it reminds us that satanic deception is what leads to hell for all religious people. **Ephesians 2:1-10**.

Verse 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 now makes a direct appeal to Jesus to give him anything he can to save Himself. Now remember this is after he has had the Lord scourged and beaten and humiliated! Pilate says, 'I have the power here!, you had better talk to me!' Jesus answer is going to be a sobering reminder of who really has the power here, right at this moment and forever. Remember how beaten Jesus is, and marvel at His self control and dignity in the face of these great evils.

Verse 11. Jesus answered, Thou couldst 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.

It is the Eternal Plan of God that is being followed here, not the plans of Pilate and petty religious people, and the Lord reminds him that he is guilty of injustice but the ones delivering him to Pilate will bear more guilt and in eternity feel more shame. All those involved in the Lord's death will themselves die violently also, and for the Jewish leaders and people they will lose their very national life itself. The price they will pay for killing their king will be a terrible one just 38 years later. The perfect tense of the verb didomi, “given”, reminds us that the things done here this night have eternal consequences for them all.

Verse 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.

Pilate now tries to free the Lord by negotiating with the leadership of the Jewish people there. This is the politician working now, and it is way too late, because he has totally failed to understand the motivation and malice of these religious people. The crowd's leaders know they have Pilate where they want him. They make it clear that they will report to Caesar his behaviour if he doesn't do what they want. Once again the issue is clear, he must do the right thing, even if it will cost him the life style he has, but he will not do it. He will select temporary power and wealth – expediency – rather than eternal truth – he will lose it all.

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

Pilate now goes into the judgement hall [which has been excavated and can be seen today exposed for the first time since 70 AD when it was buried under the rubble of the defeated city]. Pilate passes the moral responsibility over to the Jewish people, even though he is still responsible, and personally he does the killing through his detachment of soldiers. God is not interested in theatre, only truth.

Verse 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. 16. Then delivered he him therefore unto them to be crucified.

The crowd condemn themselves with their chant this time, by selecting the Caesar as their lord rather than the Lord of glory. They are clear about their desire, 'away with him'; we want nothing to do with this man!

Like the unbeliever even today they want to eliminate Him from their thinking, they want Him out of their sight as if that will permanently solve the challenge he gives them. Like the days of Noah, they are more interested in their temporary joys and distractions rather than eternal realities. **Matthew 24:37-38.**

In **Matthew 27:24 - 31**, for here we see the last bit of theatre on Pilate's part. It is a meaningless gesture before God, who matters, but the people gathered do personally take responsibility, and what a terrible price they and their children will pay thirty eight years later when the Romans come and kill or enslave them all.

Remember, do not ever join the Anti-Semites who blame all Jews for the death of Jesus, for it is this generation of religious criminals alone who take responsibility, and several thousand from within this city will accept the Lord as their Saviour in the Post-Pentecost revival that occurs, and the early church will be mainly Jewish and Jewish led for the first decades.

APPLICATION

As we have seen through John's Gospel, the Lord came to die, and as John has made clear in these last chapters His death occurs in a way that people would not have expected. Every expected judicial procedure is broken, every rule is broken, and every custom is put aside, both by the crowds and the leadership of Judaism.

The lust and hatred of evil men rules supreme apparently, and yet the very decisions of these men are under the control of the Lord, as He over-rules them all to ensure He goes to the cross at the right time. He does so to ensure that at the very moment the religious leaders are killing the Passover sacrifice in the temple He will give up His Spirit on the Cross.

Like the Pharaoh of the Exodus, Pontius Pilate is placed in a place where the Lord 'hardens his heart'. Remember the meaning of that phrase, to 'wring the water out of a wet garment', to really squeeze the contents out of a thing. The pressures do not change Pilate, they really ensure he expresses what is truly in his heart, and its contents become clear here; they are the contents of a totally self centred man! Pilate is interested only in preserving his own life style, and the results of his actions here will be that he will lose everything, even his life in the end.

Note the clothing of the Lord as he goes to the cross. A purple robe, the robe of royalty. Where was it from? He did not wear such a thing in his life for to wear such a robe in public, if you were not the king, was to be put to death. Was this Antipas' from his mockery, or Pilate's old robe? At this point it may have been an old one of his, for as the procurator he was entitled to wear the purple. Pilate will put above his cross, 'King of the Jews', but the robe is a Gentile one, for even Antipas ruled under the Senate at Rome, recognising that Jesus is King of all kings and Lord of all lords. His crown is of box thorns, symbolizing his victory over sin and death, and it is referred to as the 'stephanos', rather than the 'diadema'.

This is the victor's crown rather than the royal crown, so that even in their mocking the soldiers have recognised that He is 'victor'. They do not know that He is victor over death itself. The thorns themselves are important, for they symbolise the very curse of sin. **Genesis 3:17-19**. The crown indicates the point that the Lord became sin for us! But it is a victor's crown of thorns, indicating that He is victorious over sin! His very humiliation is the sign of his victory. Whatever would have made the Roman soldiers to do this? They do something that prophetically was significant.

What do we do when we face injustice and evil in a state today as believers? We are told to follow our Lord's example in all things and we see Him here not resisting the evil authority nor resisting the death penalty itself. He accepts this as part of the plan for Him. The Lord's courage and dignity will win the salvation of the Centurion himself.

Are we any different? As believers we are under the plan of God also, and we can relax under God's provision for us. If we are to die, we are to relax under the Lord's provision, even unto death itself.

The only reason a person will be in Hell is that they have rejected the Lord of glory and trusted in their own works to save them. It is the evil sin of unbelief that condemns a person **John 3:16, 18, 36, 2 Thessalonians 2:12, Hebrews 3:12**.

In time however we do 'reap as we have sowed'. We, and all mankind, do suffer in time for many sins we commit in time, for the consequences of our evil acts rise up to bite us later! **Job 4:8, Proverbs 22:8, Hosea 8:7, Galatians 6:7 - 9**.

1 Peter 5:6, 7, must express our attitude to power or we too will be like Pilate when faced with such a choice. We must choose truth above money or power or influence. Our life style must either be based upon God's provision and grace, or else it will rest upon Satan's cosmos system! We must trust the Lord to lift us up and not rest on the schemes and plans of evil men. No believer is ever to play politics as we see Pilate doing here!

DOCTRINES

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)
4. Satan's strategy towards believers is:-
 - a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
 - b) To appeal to pride. (**2 Corinthians 10:12**)
 - c) To promote idolatry. (**Habakkuk 2:18, 19**)
 - d) To promote legalism. (**1 Timothy 1:7-8**)
5. Satan's policy calls for counterfeit faith:-
 - a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
 - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
 - c) Counterfeit communion. (**1 Corinthians 10:19-21**)
 - d) Counterfeit doctrine. (**2 Timothy 4:1**)
 - e) Counterfeit righteousness. (**Matthew 19:16-28**)
 - f) Counterfeit way of life. (**Matthew 23**)
 - g) Counterfeit power. (**2 Thessalonians 2:8-10**)
 - h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

BLASPHEMY

1. In word or deed to show insolence, insult, or disrespect to the character of God, i.e. any act that robs God of his majesty, or of the glory and honour due to him.

2. Blasphemy has many objects.

[a] It may be against God. **Leviticus 24:11-23, Isaiah 52:5, Ezekiel 20:27, Revelation 13:6, 16:11.**

[b] It may be against Christ. **Acts 26:11, James 2:7.**

[c] It may be against the Holy Spirit. **Matthew 12:24-32, Mark 3:22-30, Luke 12:10.**

[d] It may be against the Word of God. **Psalms 107:11, Isaiah 5:24.**

[e] Against the angels. **Jude 8, 10.**

[f] Against doctrine itself. **1 Timothy 6:1.**

[g] Against believers as servant of the living God. **Acts 13:45, 1 Corinthians 4:13, Acts 18:6.**

[i] Against the Name of God. **Romans 2:24.**

[j] The messengers of God. **2 Peter 2:10.**

[k] The message of redemption. **Romans 14:16.**

3. Blasphemy in God's sight is:

[a] Denial of the truth **1 Timothy 1:13.**

[b] False doctrine **1 Timothy 1:20.**

[c] Idolatry **Nehemiah 9:18, 26.**

[d] Persecuting saints **Isaiah 52:5.**

[e] Insulting the poor **James 2:6,7.**

[f] Hypocrisy **Romans 2:24, 2 Timothy 3:2.**

4. Blasphemy is just another sign of man's rejection of the Messiahship of Jesus and their pride filled belief in their own ability to meet God's standards without any need for a Saviour **John 3:16-36.**

CHRIST: OBEDIENCE OF JESUS CHRIST

1. Jesus Christ was perfect in His obedience (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will:

2. The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)

3. In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)

4. During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)

5. When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1John 2:2**)

6. When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross (**Matthew 27:32, Luke 23:26**)

7. When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all (**Matthew 27:39-44, Mark 15:29-32, Luke 23:35-39**).

CHRIST: TESTIMONIES BY UNBELIEVERS

1. Judas Iscariot (**Matthew 27:4**) - I have sinned in that I have betrayed innocent blood.
2. Pontius Pilate (**John 19:4,6**) - I find no crime in him.
3. Herod the Usurper (**Luke 23:15**) - No, nor yet Herod for I sent you to him and, lo nothing worthy of death is done unto him.
4. Pilate's wife (**Matthew 27:19**) - Have nothing to do with this just man.
5. The dying thief (**Luke 23:41**) - This man hath done nothing amiss.
6. The centurion of the Golgotha detachment (**Luke 23:47**) - This man was a righteous man.
7. The Roman soldiers at Golgotha (**Matthew 27:54**) - truly this one was the son of God.

EVIL

1. DEFINITION: Evil is Satan's policy in opposition to God's doctrine. Evil is therefore a collection of beliefs and practises that back up Satan's viewpoint rather than God's.
2. Evil is not necessarily bad, it is simply a policy that will take you away from the path that God prepared for you.
3. False religion may be very moral and even ascetic (and therefore look "holy"), but if it is leading people away from God's revealed will it is evil.
4. Often evil can masquerade as "good". People who believe that their "good works" can satisfy God's holy demands are deceived by evil doctrine. **Romans 7:19, 20,**
5. Only God's Word, Bible Doctrine can help the believer distinguish between true good and evil, **Hebrews 3:13,14.**
6. Only a soul saturated in God's Word is truly protected from the subtlety of Satan's policy of evil. **Proverbs 2:10-14, 3:7, 19:23.**
7. Only applied knowledge of God's Word negates and neutralises evil. **Psalms 54:5, Romans 12:21, Isaiah 45.**
8. The issue for the believer is the daily choice to accept God's Word and therefore protect oneself against evil. God watches for our choices. **Proverbs 11:18, 19, 22:3, 24:1-4, Ephesians 5:16, 2 Thessalonians 3:2,3.**
9. The company of evil people will distort the thinking of the believer and confuse his/her witness. **Isaiah 5:20, 1 Corinthians 15:23.**
10. There is no evil in God at all. **Psalm 5:4, 1 John 1:5, 4:4.**
11. God judges evil and will condemn it to the lake of fire for ever at the final judgement. **Psalm 34:16, Isaiah 13:11, Revelation 20:11ff**
12. In spite of evil still existing in the world due to Satan's on-going presence throughout the Church Age, the Lord is still on the throne, and his hand is on all things.
13. Satan only does things by "permission" and we are in the Lord's hands and so are, in Christ, safe. **Job 1:6-12, Proverbs 16:3, 4, Isaiah 45:6, 7**

FEAR

1. Fear is seen in two ways in scripture.

[a] Firstly as a mental attitude sin that is incompatible with our status as children of the most high, the ruler of the universe.

[b] Secondly it is used to describe the correct attitude towards God the Lord for all his creatures.

There is godly fear, awe, and respect for God as God, and there is inappropriate fear, which is the cringing fear of one who believes the other is able to hurt them. This second kind is wrong for us as children of God, for none can harm us without God's permission for we belong to Him.

2. Our occupation with the persons and majesty of God is often spoken of as "fear" in the legitimate sense for believers. **2 Samuel 23:2-3, Nehemiah 5:9, Job 28:28, Psalms 19:9, 34:11-12, 111:10, Proverbs 1:7, 9:10, 10:27, 22:4, Malachi 3:16, Ephesians 5:21.**

3. Fear as a mental attitude sin is spoken of in, **1 Samuel 17:11, 24, Proverbs 29:25.**

4. In God's grace plan for us fear has no place. His plans for us are always divinely good, and any testing situation is for our good. **Romans 8:28.**

5. Fear is an expression of a failure of faith in the plan. **Exodus 14:13-14, Deuteronomy 31:6-8, Joshua 8:1, 1 Chronicles 28:20, Isaiah 41:10, 2 Timothy 1:7.**

6. Spiritual death is one way of describing Satan's kingdom and is the place of the source of fear. **Hebrews 2:14, 15**

7. In spiritual death, Adam was afraid. **Genesis 3:10**, this fear motivated Adam to produce religious activity (fig leaves) and lies. **Genesis 3:7**

8. Salvation removes the basis of fear, which is condemnation from the Justice of God (spiritual death).

9. Spiritual maturity provides freedom from fear. **2 Timothy 1:7; Hebrews 13:6, 1 John 4:18, 1 Corinthians 13:5b**

10. Carnality and any form of religious activity that leads us away from grace and daily obedience to the Word enslaves the believer to Satan through fear. **Galatians 5:1; Romans 8:15**

11. The mature believer is commanded to fear nothing he may suffer in life, for by means of God's grace provision all we ever may need is provided for us. **Revelation 2:10**

12. The baby believer is sustained by believing God's Word, obeying his commands hour by hour to daily life, and rest upon his promises. **Hebrews 4**

13. As we become mature believers we continue with this resting on the promises but in addition to this we are sustained by our understanding / application of entire categories of God's Word - we have then moved beyond the promises to confidence in the very character of God itself.

14. Illustration: A woman who asks every hour, "Do you love me?" needs assurance through many promises, and many actions backing the promises up. Once she gets to truly know her husband, and her love is fully established in him through his faithfulness to her, she has absolute assurance, and doesn't need constant reminders of his love by specific words. She is full of confidence through knowledge of her husband's character.

15. Chapter's 3-6 of Hebrews deal with the falling away from growth and confidence by these believers. The spiritual principle of Chapter 4 is the means of getting them back on target.

16. In **Hebrews 13:6**, we see the objective of the writer, freedom from fear by their daily, moment by moment living the awareness of the love of Christ for them, and the power of Christ available to them.

17. The writers of Scripture identify correctly that when the believer is fearful, he imitates the unbeliever ("cowardly" – **Revelation 21:8**), and that is not right given our great position. **Hebrews 11:27** "By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing Him who is unseen." This is our standard!
18. Fear is a mental attitude sin that shows our mind has moved away from thinking of the Lord. **1 Samuel 17:11, 24**
19. Fear is a sign of falling back into domination by the "prince of this world". **1 Samuel 18:12,29 21:12 28:20**
20. Absence of fear is a big part of maintaining a dynamic mental attitude. **Hebrews 13:6 11:27**
21. There is only one legitimate fear; it is the fear of failure to enter spiritual maturity. **Hebrews 4:1**
22. Love demands absence of fear. **1 John 4:18**. They are two opposing mental attitudes.
23. Fear is not part of the Divine Plan for the Believer. **2 Timothy 1:7 Exodus 14:13-14 Joshua 8:1 Isaiah 41:10 2 Samuel 1:7**
24. Courage and lack of fear is a sign of mature spiritual status. **Psalms 3:6, Psalm, 56:3 Hebrews 11:27**
25. Fear is the power by which the Evil of Satan rules among mankind. **Hebrews 2:14-15 Genesis 19:30** (Lot) **1 Kings 18:9-14** (Obadiah), both Lot and Obadiah show how the failing believer lives in constant fear.
26. Fear is the word used to mean "Occupation with Christ" when related to the attitude of the mature Believer toward Christ. **2 Samuel 23:3 Nehemiah 5:9, 15 Ephesians 5:21 Job 28:28 Psalm 19:9 34:10 Proverbs 1:7 9:10 Proverbs 10:27, 1 Peter 2:17**

CHRIST: DEITY OF CHRIST

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (**Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16**)
2. Jesus Christ is undiminished deity. This includes all the divine characteristics:
- Sovereignty (**Genesis 1, Revelation 1:5, 6, 17:14, 19:16**)
 - Eternal Life (**Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8**)
 - Holiness (**Luke 1:35, Acts 3:14, Hebrews 7:26**)
 - Love (**John 13:1, 34, 1 John 3:16**)
 - Unchangeable (**Hebrews 13:8**)
 - All Knowing (**Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23**)
 - All Powerful (**Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8**)
 - Everywhere (**Matthew 28:20, Ephesians 1:23, Colossians 1:27**)
 - Truth (**John 14:6, Revelation 3:7**)
3. Christ is the Son of God, equal with the Father and the Holy Spirit (**Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2**)
4. Proofs of the deity of Christ.
- He is the Creator of all. (**John 1:3, 10, Colossians 1:16, Hebrews 1:10**)
 - He is the Preserver of all things. (**Colossians 1:17, Hebrews 1:3**)
 - He pardons sin. (**Luke 5:21, 24**)
 - He raises the dead. (**John 5:21, 28-29, 11:42-43**)
 - He will reward the saints. (**2 Corinthians 5:10**)
 - He will judge the world in the Last Day. (**John 5:22**)
 - He receives worship (**Hebrews 1:6**)
5. Jesus Christ is Jehovah.

- a) Jesus is God. (**Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1; Titus 2:13**) Jehovah is God. (**Jeremiah 32:18; Isaiah 43:10; 45:22; Philippians 2:10**).
- b) Jesus is I AM (**John 8:24; 8:58; 13:19; 18:5**). Jehovah is I AM (**Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39**).
- c) Jesus is the First and the Last (**Revelation 1:17; 2:8; 22:13**). Jehovah is the First and the Last (**Isaiah 44:6; 48:12; 41:4**).
- d) Jesus is the Rock (**1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18**). Jehovah is the Rock (**Exodus 17:6; Isaiah 17:10; 2 Samuel 22:32; Deuteronomy 32:4**).
- e) Jesus is Saviour (**Acts 2:21; 4:12; Romans 10:9; Jude 25**). Jehovah is Saviour (**Psalms 106:21; Hosea 13:4; Isaiah 45:21; 43:3, 11**).
- f) Jesus is Lord of Lords (**Revelation 17:14; 19:16; 1 Timothy 6:14-16**). Jehovah is Lord of Lords (**Psalms 136:1-3; Deuteronomy 10:17**).
- g) Jesus is Creator (**John 1:3; Colossians 1:15-17; Hebrews 1:10**). Jehovah is Creator (**Job 33:4; Isaiah 40:28; Genesis 1:1**).
- h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
- i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
- j) It is quite clear that Jesus is God (**1 John 5:5**)

6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (**Matthew 4:1-11, 27:42-43**)

7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.

8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)

9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.

10. God became flesh; it is not a case of God merely possessing humanity.

JUSTICE

1. God's character involves perfect justice as an attribute. All he does is just and righteous. Refer Character of God, Righteousness.

2. We must adjust our lives and attitudes to God's perfect Justice. We do this at salvation by recognizing our need of a perfect Saviour. We do that when we sin and confess our sins, recognizing that we need the perfect sacrifice for sin, and we do this through Christian growth to spiritual maturity, as we grow more Christ like, so that our lives are characterized by more justice in our dealings. Refer Sin, Salvation, Maturity.

3. God's grace provides through the Cross what his Righteousness and Justice demands from sinful man. **Romans 5:12, 6:23, 1 Corinthians 5:21, 1 Peter 2:24, 1 John 1:9, 2:2**.

4. God's perfect Justice is met by the Cross and he waits for us to appropriate the blessings of salvation through faith in Christ. He waits to bless us without any compromise to his perfect character. **Proverbs 1:3, Ecclesiastes 9:13-10:13, Isaiah 30:18**.

THORNS

1. Thorns are associated with the curse and sin of mankind. (**Genesis 3:18**)

2. The unconquered inhabitants of the land were to be thorns to Israel. (**Numbers 33:55, Judges 2:3**)

3. Thorns are used as an analogy to negative attitude to Bible doctrine. (**Proverbs 26:9, 22:5**)

4. Removal of the curse during the Millennium is expressed by the removal of thorns. (**Isaiah 55:13, Ezekiel 28:24**)

5. A thorn is used as an expression for maximum suffering. **(2 Corinthians 12:7)**
6. Thorns are related to depression and economic recession under an agricultural economy. **(Jeremiah 12:13)**
7. Thorns are used for details of life which cause rebellion against God and His word. **(Matthew 13:7, 13:22)**

UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. **(Psalm 22:1-3, John 1:5)**
2. Sin is solved at the Cross for all. **(1 John 2:2)**
3. The way is therefore open to all who will believe. **(John 3:16, 36, Acts 16:31)**
4. Those who reject Christ are without hope, promise and God in the world. **(Ephesians 2:12, Romans 5:14, 17, 6:23)**
5. We are born dead to God. **(Psalm 51:5)**
6. It is only through Christ that we can be born again. **(John 14:6)**
7. The unbeliever spurns this grace offer and the Lord who died for him. **(Hebrews 2:1-4)**
8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. **(John 3:16-21, Revelation 20:11-15)**
9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. **(Revelation 9:2)**
10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. **(Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13)**

HARMONY

PILATE TRIES A LAST TIME TO RELEASE JESUS

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

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgement hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 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? 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.

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. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 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. Then delivered he him therefore unto them to be crucified.

160 JESUS LED TO CRUCIFIXION**MATTHEW 27:31-34**

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. **32** And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. **33** And when they were come unto a place called Golgotha, that is to say, a place of a skull, **34** They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

KEY WORDS

After	Hote	After
Mocked	Empaizo	Mock, Deride [Aorist Active Indicative]
Took off	Ekduo	Take off [Aorist Active Indicative]
Robe	Chlamus	Robe
Put on	Enduo	Put on [Aorist Active Indicative]
Raiment	Himation	Outer garment, Cloak
Led away	Apago	Lead away [Aorist Active Indicative]
Crucify	Stauroo	Crucify [Aorist Active Infinitive]
Came out	Eserchomai	Come out [Present Middle Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Man	Anthropos	Man
Name	Onoma	Name
Compelled	Aggareuo	Press into public service [Aorist Active Indicative]
Bear	Airo	Carry [Aorist Active Subjunctive]
Cross	Stauros	Cross
Were come	Erchomai	Come [Aorist Active Participle]
Place	Topos	Place, Location
Called	Lego	Say, Call [Present Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
To say	Lego	Say, Call [Present Passive Participle]
Skull	Kranion	Skull
Gave	Didomi	Give [Aorist Active Indicative]
Vinegar	Oxos	Sour wine
Drink	Pino	Drink [Aorist Active Infinitive]
Mingled	Mignumi	Mingled, Mixed [Perfect Passive Participle]
Gall	Chole	Gall
Tasted	Geuomai	Taste [Aorist Middle Participle]
Would	Thelo	Would [Aorist Active Indicative]
Drink	Pino	Drink [Aorist Active Infinitive]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
160	Leviticus 16:27	The Blood , the life of the flesh	Matthew 27:33
	Psalm 69:21	Given vinegar in thirst	Matthew 27:34
	Isaiah 53:7a	Oppressed and afflicted	Matthew 27:27-31

REFLECTION

Verse 31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. **32.** And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

After they had mocked Him in a very sarcastic way they removed the old military robe, and put His own clothes back on Him, even if just folded up so as to rest the cross upon his shoulder, and started the journey to Golgotha, the place of the skull.

In His humanity the Lord Jesus Christ is very strong as demonstrated in His overturning of the moneychangers tables in the Temple and His removal of them from the Temple. Here however He was so weak from the abuse that He could not carry His cross.

Jesus by now had been abused so much that He did not have sufficient strength to carry His cross so the Roman authorities pulled a North African, one Simon of Cyrene, to carry His cross for him. Simon's family is mentioned in the Scriptures, his wife in **Romans 16:13** and his sons Alexander and Rufus in **Mark 15:21** with Rufus appearing as well in **Romans 16:13**. It appears that this act of their father leads the entire family to faith over time.

Verse 33. And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Matthew does not say very much about the procession to the Cross. The place of execution is here called Golgotha, the place of the skull, whereas in **Luke 23:33** it is called Calvary.

In verse 34 we see the custom of the day where they gave sour wine mixed with a narcotic for the condemned person to drink to deaden the pain somewhat, and prolong the agony, but Jesus refused to drink it because it would have impaired His freewill while bearing our sins.

We notice that Jesus was to drink the cup of our sins, which is greater than any pain in the history of the human race. In order to be a perfect sacrifice He has to have His complete intellect free from impairment.

MARK 15:20-23

Mark 15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received it not.

KEY WORDS

Mocked	Empaizo	Mock, Deride [Aorist Active Indicative]
Took off	Ekduo	Take off [Aorist Active Indicative]
Purple	Porphura	Blue red
Put on	Enduo	Put on [Aorist Active Indicative]
Clothes	Himation	Outer garment, Cloak
Led out	Exago	Lead out [Present Active Indicative]
Crucify	Stauroo	Crucify [Aorist Active Subjunctive]
Compel	Aggareuo	Press into public service [Present Active Indicative]
One	Tis	Person, One
Passed by	Parago	Pass by [Present Active Participle]
Coming	Erchomai	Come [Present Middle Participle]
Country	Agros	The country
Father	Pater	Father
Bear	Airo	Carry [Aorist Active Subjunctive]
Cross	Stauros	Cross
Bring	Phero	Bring [Present Active Indicative]
Place	Topos	Place, Location
Is	Eimi	Keep on being [Present Active Indicative]
Being interpreted	Methermeneuo	Translate [Present Passive Participle]
Skull	Kranion	Skull
Gave	Didomi	Give [Imperfect Active Indicative]
Drink	Pino	Drink

Wine	Oinos	Wine
Mingled	Smurmizo	Embittered as a narcotic, Mingled with myrrh [Perfect Passive Participle]
Received	Lambano	Receive [Aorist Active Indicative]

PERFECT TENSE VERB

SMURMIZO – MINGLED WITH MYRRH - Occurs only once in the New Testament and is in the Perfect Tense. In **Mark 15:23** this verb means to mingle or drug with myrrh. Such a mingling would of course be permanent and was offered to deaden the pain, but also prolong the dying. This wasn't mercy on the Roman's part, for crucifixion was designed as a terror tool for the evil Empire, and so prolonging the death was the objective – for maximum shock/horror effect. Matthew's account mentions gall, which suggests that Myrrh was not the only ingredient. Christ Jesus refused to partake of any such means of alleviation. He would retain his mental power for the complete fulfilment of the Father's Plan.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. **21.** And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

When their crude jests were over they put His own clothes back on Him, and led Him out crucify Him. Simon of Cyrene in North Africa was commandeered to carry the Lord's cross. He had two sons Alexander and Rufus who were probably believers if Rufus is the same one as mentioned in **Romans 16:13**.

Verse 22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. **23.** And they gave him to drink wine mingled with myrrh: but he received it not.

The Spirit of God describes the crucifixion in a simple and unemotional manner not dwelling on the extreme cruelty or terrible suffering this mode of execution entailed. We are to be factual not emotional.

The exact location of Golgotha, the place of the skull is unknown. The traditional site is at the Church of the Holy Sepulchre, but this is inside the present walls of Jerusalem although proponents of this site say that it was outside the walls at the time of Christ, and LiDAR [Light Detection and Ranging] Survey does indicate it as the best contender for the actual site. Another supposed site is Gordon's Calvary, which is situated north of the city walls near a garden. It is probable that the site was so named because it was the place of execution rather than it being in the shape of a skull, as that shape was achieved by gunpowder in Napoleon's time.

The soldiers offered Jesus wine mixed with a narcotic but He declined to drink it as it would have impaired His freewill, needed to be judged for the sins of the world.

LUKE 23:26-33A

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. **27** And there followed him a great company of people, and of women, which also bewailed and lamented him. **28** But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. **29** For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. **30** Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. **31** For if they do these things in a green tree, what shall be done in the dry? **32** And there were also two other, malefactors, led with him to be put to death. **33** And when they were come to the place, which is called Calvary,

KEY WORDS

Led away	Apago	Lead away [Aorist Active Indicative]
Laid hold	Epilambanomai	Take hold of [Aorist Middle Participle]
One	Tis	Person, One
Coming out	Erchomai	Come [Present Middle Participle]
Country	Agros	The country
Laid	Epitithemi	Impose, Lay upon [Aorist Active Indicative]
Cross	Stauros	Cross
Might bear	Phero	Carry [Present Active Infinitive]
After	Opisthen	After, Behind
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Great	Polus	Great
Company	Plethos	Throng
People	Laos	People
Women	Gune	Woman
Bewailed	Kopto	Beat the breast [Imperfect Middle Indicative]
Lamented	Threneo	Lament, Bewail [Imperfect Active Indicative]
Turning unto	Strepho	Turn around [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Daughters	Thugater	Daughter
Weep	Klaio	Weep [Present Active Imperative]
Weep	Klaio	Weep [Present Active Imperative]
Yourselves	Heautou	Yourself
Children	Teknon	Children
Behold	Idou	Lo Behold
Days	Hemera	Day
Coming	Erchomai	Come [Present Passive Indicative]
Shall say	Ereo	Say [Future Active Indicative]
Blessed	Makarios	Blessed, Inner happiness
Are	-	Not found in the original
Barren	Steiros	Barren, from which we get the word sterile
Wombs	Koilia	Womb
Never	Ou	No, Never
Bare	Gennaios	Conceive
Paps	Mastos	Female breast
Gave suck	Thelazo	Suckle [Aorist Active Indicative]
Shall begin	Archomai	Begin [Future Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Mountains	Oros	Mountain
Fall on	Pipto	Fall [Aorist Active Imperative]
Hills	Bounos	Hill
Cover	Kalupto	Cover, Hide [Aorist Active Imperative]
Do	Poieo	Do [Present Active Indicative]
Things	Tauta	Thing
Green	Hugros	Green
Tree	Xulon	Tree
Shall be done	Ginomai	Come into being [Aorist Middle Subjunctive]
Dry	Xeros	Dry
Were also	Kai	Also
Two	Duo	Two
Other	Heteros	Other of a different kind
Malefactors	Kakourgos	Malefactor, Evildoer
Led	Ago	Lead away [Imperfect Passive Indicative]
To be put to death	Anaireo	Put to death [Aorist Passive Infinitive]
Were come	Erchomai	Come [Aorist Active Indicative]
Place	Topos	Place
Called	Kaleo	Call [Present Passive Participle]
Calvary	Kranion	Skull

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Cyrene is in North Africa and Simon was apparently in Jerusalem for the Passover. Suddenly coming in from the countryside into the city he finds himself bearing the cross for an innocent man. However this leads to Simon's conversion and great blessing to his immediate family and the salvation of many over time.

Verse 27. And there followed him a great company of people, and of women, which also bewailed and lamented him. 28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31. For if they do these things in a green tree, what shall be done in the dry?

There is a large group of people who follow this procession to the place of execution. Many of the people were women who had followed and support Jesus throughout His ministry, and were now in a great state of anguish, beating their breasts, and crying out a wailing lament. Jesus turns to them, and tells them not to weep for Him, but to weep for those who have placed a curse on themselves by condemning Him, a curse which will come home and haunt them, and cost them all their lives.

Many of these people and those who were watching were to suffer the trauma of the siege and subsequent fall of Jerusalem in AD 70. It is reported that at that time some mothers killed and ate their children because of starvation. There were going to be horrors ahead, which would make this procession fade into insignificance, as far as scale and suffering was concerned. The hills will be covered in crosses then.

In verse 31 it contrasts green wood with dry wood. The green wood represents our Lord in innocence while the dry wood is a symbol of the guilty. He says in effect, "If this is what they do to innocent people what do you think they are going to do to the guilty?"

Verse 32. And there were also two other, malefactors, led with him to be put to death. 33. And when they were come to the place, which is called Calvary,

There were two robbers/murderers/terrorists put to death at the same time. These appear to be colleagues with Barabbas, who had not been released when Barabbas was. Jesus will be on Barabbas' cross between his two old accomplices in evil.

The word Calvary is the Latin word for skull.

JOHN 19:16B-17

And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

KEY WORDS

Took	Paralambano	Take, Receive [Aorist Active Indicative]
Led away	Apago	Lead away [Aorist Passive Subjunctive]
Bearing	Bastazo	Bear [Present Active Participle]
Cross	Stauros	Cross
Went forth	Exerchomai	Come out [Aorist Active Indicative]
Place	Topos	Place, Location
Called	Lego	Say, Call [Present Passive Participle]
Skull	Kranion	Skull

Is called	Lego	Say, Call [Present Passive Indicative]
Hebrew	Hebraisti	In the Hebrew language

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

We now come to the seventh sign of John's Gospel, the cross itself. Remember John's purpose as he goes through this chapter, for he has been pointing towards the Cross and Empty Tomb all through his Gospel. It is important to remember that he is supplementing the other writer's work, and that he is also only recording what he personally saw.

There are four things he emphasises in the rest of this chapter of John; the actions of the soldiers, the Lord's concern for his mother, the Lord's thirst, and his final victorious cry from the cross, 'it is finished'. The pageant of smaller players on the stage is a big part of this chapter also. It began with the priests and Pilate, then moved to the soldiers, then to Joseph and Nicodemus as they seek the body and bury it.

In verse 17 He comes bearing His own cross like a common criminal. This was the norm for Romans, as the guilty man was forced to carry and often even pay for his own execution. He would have carried only the cross beam, not the full cross, as the upright stake was already in the ground ready for the crucifixion.

Plutarch tells us how the condemned person was crucified. They were nailed to the cross piece and then hoisted up onto the upright by ropes and a peg fastened the cross piece to the upright. Their ankles were then lashed, bent sideways, and nailed through the very ankle bone into the lower part of the upright. It was a painful death that normally took two or more days, the person died either of tetanus from the rusty nails, or of exhaustion and asphyxia. They could only breathe by lifting their whole body weight up by pushing against their nailed feet, so with each breath there was overwhelming pain and distress.

John notes, 'He went out', indicating still the Lord's purpose in all He is doing this day. He is still in control, in the midst of all the evil that Satan can throw at Him. The actual place of the crucifixion is not really known 100%, but it is probably the site of the church, rather than Gordon's Calvary, as it was made to look like a skull by dynamite rather than actually being like a skull in Jesus day. The church on the traditional site was outside the old city walls and the hill it stood on may have looked like a skull in Jesus day, it is now impossible to tell due to the debris of the great siege and the 1950 years since.

APPLICATION

There were three methods of execution in the Roman Empire at the time of our Lord's death, Suicide by slitting one's wrists in a tub of water for the Roman aristocracy such as Pilate, Decapitation for the Roman citizen such as Paul and any Roman knight which did not avail themselves of suicide, and Crucifixion for the non Roman citizen.

It was only the latter case which would satisfy the Scriptures, specifically Psalm 22 and places where it says that the accursed will die on a tree. Other methods like stoning which was not available to the Jews at this time would not have been long enough for our Lord to be judged for our sins.

In bearing the cross after Jesus, Simon of Cyrene gave us a picture of what should characterise us as disciples of the Saviour.

If there is no free will due to the impairment of the Lord Jesus Christ by the effect of a narcotic there is no salvation.

It is interesting that Simon who may well be Hamitic bore the cross for our Lord, Pilate who was a Japhetic was in the story as a ruler and condemned our Lord, and the high priests who were Semitic, rejected our Lord on the basis of their miss-understanding or ignoring of key scripture and favouring their traditions over the evidence before them that Jesus was indeed Messiah.

The descendants of the three sons of Noah, Ham, Shem and Japheth are then the scene fulfilling their type roles as given in **Genesis 9:25-27**. "25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

DOCTRINES

DEATH

1. In essence, death means "separation".
2. Types of death:
 - a) Physical death - is the separation of the soul from the body (**Genesis 35:18**).
 - b) Spiritual death - is separation from God, having no relationship with God (**Ephesians 2:1, 12, Genesis 2:17, 3:8**)
 - c) The second death - this is the Great White Throne judgement followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (**Revelation 20:12-15, 21:8**)
 - d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) **Romans 6:3-14 Colossians 2:12-14**
 - e) Sexual death - inability to procreate (**Romans 4:17-21, Hebrews 11:11-12**)
 - f) Operational death - faith without works is non operational (**James 2:26**)
 - g) Temporal death - a carnal believer, out of fellowship with God (**Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1**)
3. Reasons for death:
 - a) The work is finished. (**John 19:30 cf Luke 23:46, 2 Timothy 4:7**)
 - b) For the glory of God - martyrdom (**John 21:19, Acts 7:55-60**)
 - c) The sin unto death - extreme discipline for believers with hardened hearts against God (**1 John 5:16**)
 - d) Suicide - superimposing your will over God's will for your life (**1 Samuel 31:4, Matthew 27:5**)
 - e) The unique death of Christ - committing His own spirit to the Father (**Luke 23:46**)

GOD: DIVINE INSTITUTIONS – FREEWILL

1. Definition :- Volition or free will is the responsibility before God to choose different ends and means in life.
2. The above definition does not say that one has the power to do what you choose but it does give the opportunity to choose.
3. God gave Adam a choice in the garden in (**Genesis 2:16,17**) where God told the man "thou shalt not eat" in the imperative mood which is a command.
4. Free will gives you the opportunity to want to accomplish things in conformity with God's will without having the natural ability to do so. (**1 Kings 3:5-10**) Solomon in this case wanted to judge but could not because of his own limitations.
5. In (Psalm 13) David's free will continued to be positive even though he had not been successful.
6. One of the reasons for the delay in the answering of prayer requests is to allow the strengthening of free will to desire to do God's will.
7. Free will in both believer and unbeliever. (**John 7:17**)
8. Free will in giving. (**2 Corinthians 8:12**)
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. (**2 Corinthians 5:10**)
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. (**Revelation 20:11-15**)

11. Relationship of free will is vertical, between man and God not man and man. (**Ephesians 6:5-9**)
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. (**Numbers 20**)
15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.
16. Human viewpoint attack on free will - Determinism.
- The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
 - This concept is incorrect as shown by the power of prayer (**James 5:17**).
 - It is possible for God to manipulate His universe. (**Acts 16:26**).
17. Types of miracles in the Bible
- natural - a variation of a natural law
 - Elijah and the drought
 - Paul and the earthquake
 - Moses at the Red Sea with the east wind
 - supernatural - a direct violation of a natural law
 - The resurrection of Christ
 - Being born again
18. In physics this concept is called "Heisenburg's Uncertainty Principle" after the German Nobel prize winner who postulated it.

Modern science now views a lot of the formulae of physics as occurring the vast majority of times but on odd occasions not complying with observed laws. Such non compliance would include miracles or manipulation by God.

19. Evolution is an attack on free will as it states that man is evolved from animals and is a higher form of animal. This is often reinforced in text books which state "men and the other animals" indicating that man differs in degree only and not in "kind".
- "Difference in degree" - hot and cold is a matter of relative heat; ice, water and steam are all water and of the same kind.
 - "Difference in kind - a square and a triangle.
 - Solomon in (**Ecclesiastes 3:21**), a believer out of fellowship assesses man as different only in degree from animals.
 - Based on evolutionary principles abortion can be justified and atrocities condoned against other races such as the Nazi reaction to Jews, gipsies and the Slavs. From this comes the concept that if we knew everything about animal behaviour we could then describe man.
 - The Biblical view however is that we do vary in kind, not in degree (**Genesis 2:16**) with the thing that sets man apart from the animals being volition.
 - By implication man is never totally determined by his environment.
 - Hell is a monument to the fact of free will because if you do not have a choice you cannot be judged.
20. Three problems which the Bible solves regarding free will -
- What about babies who die before they hear the gospel or those who are mentally unable to decide?

Solution - (**2 Samuel 12:18**) where a child born to David and Bathsheba dies on the 7th day, the day before circumcision which would have brought the child into a covenant relationship.

David says that he will go to be with the child indicating the child has been automatically saved without a covenant requirement.

This is the principle of "unlimited atonement". **(1 John 2:2)**

- (b) What about the physical damage which hinders the person causing a restriction of free will ?

Solution - **(John 9:1-7)** where a man blind from birth is healed. Jesus did not bypass the free will but made up for the blindness. He breaks down the barriers for a person to do God's will but the free will of the person is not manipulated.

- (c) What about spiritual damage to free will ?

Solution - **(Genesis 3:8)** where after the fall God sought out Adam and Eve in the garden where they had hidden from him. God who is all knowing asked the question "Where are you ?"

The principle of the "total depravity of man" is seen here in the fact that man will not of his own free will seek God.

In (Deuteronomy 5) Moses and all the Israelites heard a public address by God which the Israelites shrank back from.

God speaks to man in three areas:-

- (a) He speaks to all men. **(Matthew 5:45, Acts 14:17)**
- (b) He has a more intense form of calling. **(Genesis 6:3, Romans 13:1)**
- (c) He calls through the gospel of Jesus Christ. **(John 16:8-11)**

It is however possible to so damage the free will regarding spiritual matters that it becomes impossible to believe or repent.

Examples

- (a) the Amorites and Canaanites of Joshua's day. **(Genesis 15:16)**
- (b) the Pharaoh of the Exodus. **(Exodus 7- 11)**
- (c) those who accept the mark of the beast. **(Revelation 13:8)**
- (d) the reaction of unbelievers at the second advent. **(Revelation 6:16)**

21. However there are many areas over which even those who have had limited free will have control and the person who searches will find. **(John 7:17)**

22. If God is truly sovereign how can man have genuine free choice? God has absolute sovereignty as shown by a study of His character. It is also clear that man has free will.

God uses his free will as creator whilst man uses his as a part of creation.

23. One way of looking at this is fatalism which is the basis of most eastern religions which state that man's destiny is set and certain.

24. Another way is autonomy which says that all things are uncertain and therefore history goes on chaotically.

25. True biblical sovereignty is based on the creator/creation concept with the creator outside the universe and the created beings within.

Three non salvation examples:-

- (a) Paul as a prisoner on a ship bound for Rome predicts, having received advice from the angel of God, that there will be no loss of life but the ship will become a wreck. The guarantee is a sovereign guarantee and therefore absolute. Paul however tells the soldiers that they must stay on the boat to be saved. They do and they are saved. Sovereign decrees by God therefore contain free will decisions by man. **(Acts 27)**
- (b) The sovereign decree is that all things work together for good towards the goal of predestination and eventual glorification. We have a guarantee that we will be in heaven. We need to be actively involved in the chain of events. **(Romans 8:28)**

- (c) Daniel understood the time of "desolations" as seventy years as prophesied by Jeremiah and knew that it would end on time. He now seeks by supplication with sackcloth and ashes forgiveness for Israel's sin on the basis that no discipline is going to be removed without the sin having been forgiven. **(Daniel 9:2)**

God promises certain things but they are contingent on our prayer Using the principle of the sovereignty of

God we can be confident in prayer if we are controlled by the Holy Spirit. **(James 4:2)**

26. Can free will be neutral ? The answer is no, one is either positive or negative towards God. For instance if a young man is keen on a girl and is asked if he is going to marry her and he answers he does not know. As long as he debates the question he will not marry her and is therefore negative to marriage.

27. Every attack in the Christian life has one common feature, the denial of the Word of God as shown in the temptation of our Lord. Each of them therefore is an attack on the character of God.

28. The act of negative free will to the plan of God is given in **(Romans 1:18-32.)**

In this passage:-

- (a) The unbeliever hold the truth in unrighteousness. (v18)
- (b) The power of God is clearly seen by all men. (v19-20)
- (c) They became vain in their imaginations and worshipped part of the creation rather than the creator. (v21-23)
- (d) The result is sexual and other perversions. (v24-31)
- (e) They end up encouraging others to defy God. (v32)

29. Are the majority always right ? A scriptural example of this was Elijah and the prophets of Baal in **(1 Kings 18)** where on a public opinion basis Elijah would have been considered wrong.

The concept that public opinion is always correct comes from the French philosopher Rousseau who stated "the most general will is always the most just also the voice of the people is in fact the voice of God".

Another good example of this would be the public opinion that happened at the crucifixion of Christ.

30. There are therefore two classes in the Christian life, positive or negative to God's will.

31. In Old Testament times physical idols were common. The idols nowadays are commonly abstract in the form of ideas and concepts. It is up to the Christian to challenge these concepts where they occur.

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE JOURNEY TO GOLGOTHA

And after that they had mocked him, they took the purple robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they laid hold upon a man of Cyrene, Simon by name who passed by, coming out of the country, the father of Alexander and Rufus,; and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death and when they were come to the place, which is called Calvary and is called in the Hebrew Golgotha,

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him wine to drink mingled with gall: and when he had tasted thereof, he would not drink.

161 THE CRUCIFIXION

MATTHEW 27:35-38

Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

KEY WORDS

Crucified	Stauroo	Crucify [Aorist Active Participle]
Parted	Diamerizo	Part, Divide [Aorist Middle Indicative]
Garments	Himation	Clothes, Garments
Casting	Ballo	Cast [Present Active Participle]
Lots	Kleros	Lots
Might be fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Was spoken	Rheo	Speak
Prophet	Prophetes	Prophet
Parted	Diamerizo	Part, Divide [Aorist Active Indicative]
Among them	Heautou	Among
Vesture	Himatismos	Clothing
Did they cast	Ballo	Cast
Sitting down	Kathemai	Sit down [Present Middle Participle]
Watched	Tereo	Hold fast, Watch [Imperfect Active Indicative]
Set up	Epitithemi	Add to, Impose [Aorist Active Indicative]
Over	Epano	Above, Over
Head	Kephale	Head
Accusation	Aitia	Crime, Fault, Accusation
Written	Grapho	Written [Perfect Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Then were two	Duo	Two
Thieves	Lestes	Brigand, Robber
Crucified	Stauroo	Crucify [Present Passive Indicative]
One	Heis	One
Right hand	Dexios	Right hand
Another	Heis	One
Left	Euonomos	Left hand, The Greek name derived form the concept that the left hand was lucky to the pagan Greeks

PERFECT TENSE VERB

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible God expects us to use them; those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
161	Psalm 22:16	The crucified Him and cast lots for His clothing	Matthew 27:35
	Isaiah 53:8c	Killed	Matthew 27:35

REFLECTION

Verse 35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36. And sitting down they watched him there;

The word crucified is in the aorist active participle and shows the Roman detachment carrying out the judicial sentence pronounced by Pilate. Matthew was not personally present at the crucifixion, for he had fled, John however was present to the end, except for an hour or two when he took Mary home.

The phrase, "parted his garments", is in the aorist middle participle which points to the Roman soldiers stripping Him of all His belongings. In religious art we see the Lord on the Cross high up and with some clothing whereas in reality the feet of those that we crucified were generally just above ground level and they were naked.

The closeness of the executors and the enemy was therefore greatly intensified the suffering by their proximity as well as the nakedness of the crucified victim.

The clothes were therefore drinking money for the soldiers who were on execution duties. The middle voice shows that they were anxious to get hold of the clothes as they were of unusual quality and obtaining the clothes would be of advantage to them.

As far as casting lots however we have the active voice, they threw the dice to obtain the most valuable piece of clothing.

The Romans were famous for using dice. It is recorded that in the third Punic War at the fall of Corinth, the art gallery, which housed the majority of great oil paintings from previous ages was raided and all the paintings were removed. These invaluable oil paintings were used for shooting dice before being hacked up with swords by the ignorant Roman soldiers.

The dividing of the clothes and the casting of dice was done so that prophecy might be fulfilled. The word fulfilled is in the aorist passive subjunctive, the passive voice showing that the prophecy would receive fulfilment while the subjunctive mood indicates its potential and that prophecy is not fulfilled until the historical event takes place. **Psalm 22:18.**

It is noted that the human author of Psalm 22 was David who had the office of King but had the gift of prophecy unlike Nathan who had the office of prophet. Psalm 22 had been prophesied about 1000 years before it was fulfilled.

In verse 36 we see the Roman soldiers sitting around the cross watching intently. They were used to details like this but the imperfect tense of "tereo", which means not only to observe but guard, indicates that they kept on watching the crucifixion.

Verse 37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

The common practice was to set up a note to show why the person had been condemned. The placard was placed over the head of Jesus and stated, "This keeps on being Jesus The King of the Jews". This was an absolutely correct statement as his lineage could be traced back to David on his mother's side physically in Luke 3 and on his father's side legally in Matthew chapter. The message was written in Hebrew/Aramaic (Aramaic was written with Hebrew letters), Greek and Latin – the three languages of communication in that area – the language of culture/faith, the language of commerce, and the language of political power.

Verse 38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

He is crucified between two assassins or terrorists/brigands, one of which will by the time the day is finished have believed in Christ. This represents the division in man as given in **John 3:36**, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

MARK 15:24-28

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. **25** And it was the third hour, and they crucified him. **26** And the superscription of his accusation was written over, THE KING OF THE JEWS. **27** And with him they crucify two thieves; the one on his right hand, and the other on his left. **28** And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

KEY WORDS

Had crucified	Stauroo	Crucify [Present Active Indicative]
Parted	Diamerizo	Part, Divide [Present Middle Indicative]
Garments	Himation	Clothes, Garments
Casting	Ballo	Cast [Present Active Participle]
Lots	Kleros	Lots
Every man	Tis	All men
Should take	Airo	Take [Aorist Active Subjunctive]
It was	Eimi	Keep on being [Imperfect Active Indicative]
Third	Tritos	Third
Hour	Hora	Hour
Crucified	Stauroo	Crucify [Aorist Active Indicative]
Superscription	Epigraphē	Superscription
Accusation	Aitia	Crime, Fault, Accusation
Was written over	Epigrapho	Written [Perfect Passive Participle]
King	Basileus	King
With	Sun	With, Together with
Crucify	Stauroo	Crucify [Present Active Indicative]
Two	Duo	Two
Thieves	Lestes	Brigand, Robber
One	Heis	One
Right hand	Dexios	Right hand
Other	Heis	One
Left	Euonomos	Left hand
Scripture	Graphe	Writings, Scripture
Was fulfilled	Pleroo	Fulfil
Saith	Lego	Say
Was numbered	Logizomai	Number
Transgressors	Anomos	Without the law, Transgressor, Criminal

PERFECT TENSE VERB

EPIGRAPHO – WRITE occurs 5 times in the New Testament and is one of 5 Greek verbs so translated. It has the meaning to "write over or upon".

In **Mark 15:26** the writing on the Cross is eternally true, Jesus was, is and will be the King of the Jews. It also appears in **Revelation 21:12** stating that the names inscribed on the twelve gates of the New Jerusalem are of the tribes of Israel. This shows that Israel in its tribes will be recorded permanently and nations are foolish to try and destroy the Jews as they will survive and be blessed.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
161	Isaiah 53:12	Numbered with the transgressors	Mark 15:27-28

REFLECTION

Verse 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25. And it was the third hour, and they crucified him.

With great simplicity Mark writes, "And they crucified him". His Roman readers needed no elaboration and he offered none as they were fully aware of what was involved.

Normally a condemned man was stripped naked, laid on the ground and both outstretched forearms were lashed then nailed to the cross beam. This beam was then raised and fastened to an upright post already stuck in the ground and the victims feet were nailed to it.

A wooden peg part way up the post on which the victim sat helped support his body. Death which came from extreme exhaustion and thirst was painful and slow and usually came after two or three days. Sometimes death was hastened by breaking the victim's legs as shown in **John 19:31-33**.

Roman soldiers customarily divided the executed criminals clothing. This was a bonus for the soldiers in the crucifixion detail and was usually sold for drinking money. The soldiers in this case divide most of the clothes but cast lots for his outer coat which was woven in one piece and would have some value.

The third hour is about 9:00 in the morning.

Verse 26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

The charge over a convicted criminal was often posted above the head or on the crossbeam of the person being crucified. The claim to be a King would be sufficient to incur Roman wrath. However Jesus is called not a royal pretender but, "King of the Jews". In this case the charge was above the Lord indicating that the traditional cross was used.

While there are minor variations in the four Gospel accounts of what was written, Mark recorded the official charge against him that he was, "The King of the Jews". Pilate's wording was intended as an insult to the Jewish aspiration for independence.

Verse 27. And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

The term thief in verse 27 is translated in other more modern versions as robbers or bandits. This term is the same one the Josephus used for revolutionaries. These two men were therefore probably colleagues of Barabbas who was originally meant to be executed with him that day.

As so often occurs in the Bible actions by unbelievers cause the fulfilment of prophecy. In this particular case Pilate by condemning the Lord Jesus Christ at the same time as the revolutionaries allowed for the fulfilment of **Isaiah 53:12**. *"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."*

LUKE 23:32 - 38

Luke 23:32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they **know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou**

be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

KEY WORDS

Crucified	Stauroo	Crucify [Aorist Active Indicative]
Malefactors	Kakourgos	Evildoer, Malefactor
One	Hos Men	The first
Right hand	Dexios	Right hand
Other	Hos	Other
Left	Aristeros	Left hand
Said	Lego	Say [Imperfect Active Indicative]
Father	Pater	Father
Forgive	Aphiemi	Forgive, Remit [Aorist Active Imperative]
Know	Eido	Know [Perfect Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Parted	Diamerizo	Part, Divide [Present Middle Participle]
Raiment	Himation	Clothes, Garments
Cast	Ballo	Cast [Aorist Active Indicative]
Lots	Kleros	Lots
Superscription	Epigraphe	Superscription
Was	Eimi	Keep on being [Imperfect Active Indicative]
Written	Grapho	Written
Over	Epi	Over
Letters	Gramma	Letters
Greek	Hellenikos	Greek
Latin	Rhomaikos	Latin
Hebrew	Hebraikos	Hebrew
Is	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King

PERFECT TENSE VERB

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in a segregated form.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
161	Psalm 22:17-18	Stripped Him before the stares of men	Luke 23:34-35

REFLECTION

Verse 33. There they crucified him, and the malefactors, one on the right hand, and the other on the left. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

There were three crosses at Calvary that day, the cross of Jesus in the middle, and the criminals crosses on each side of him. This fulfilled **Isaiah 53:12**, “*He was numbered with the transgressors*”.

With infinite love and mercy Jesus cried from the cross, “Father forgive them for they know not what they do”. Here we see the Jesus Christ addressing the Father in a prayer of intercession for His enemies.

In the soul of Jesus there was no resentment, no anger, and no desire for punishment upon the men who were maltreating Him, and in answer to His prayer, some around the Cross will be saved, some by day’s end, and others later.

Jewish garments were usually composed of five parts; upper garment, under garment, head covering, shoes, robe or coat. At the crucifixion there was always four soldiers assigned for the execution so the first four items were naturally divided at one per soldier. With the robe they could tear it into four parts but because of its unique make they chose to cast lots for it.

Verse 38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Normally the superscription contained the crime for which the person was being crucified but Pilate's words sounds like a title and the Jewish leaders recognise it. He has however taken their "charge" against Jesus and certified it as true, and punishable by death – Jesus keeps on being the King of the Jews! It is his way of getting back at the Jews for causing him to do something with which he did not agree.

JOHN 19:16b-24

John 19 16b And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. 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. 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. 22 Pilate answered, What I have written I have written. 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. 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.

KEY WORDS

Crucified	Stauroo	Crucify [Aorist Active Indicative]
Two	Duo	Two
Others	Allos	Others
On Either side one	Enteuthen Kai	On both sides one
Midst	Mesos	Middle
Wrote	Grapho	Write [Aorist Active Indicative]
Title	Titlos	Title
Put it	Tithemi	Place, Put [Aorist Active Indicative]
Cross	Stauross	Cross
Writing	Grapho	Write [Perfect Passive Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
King	Basileus	King
Read	Anaginisko	Read, literally to know again [Aorist Active Indicative]
Many	Polus	Many
Place	Topos	Place
Crucified	Stauroo	Crucify [Aorist Passive Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Nigh	Eggus	Close to
City	Polis	City
Was	Eimi	Keep on being [Imperfect Active Indicative]
Was written	Grapho	Written [Perfect Passive Participle]
Hebrew	Hebraikos	Hebrew
Greek	Hellenikos	Greek
Latin	Rhomaikos	Latin
Said	Lego	Say [Imperfect Active Indicative]
Chief Priests	Archiereus	Chief Priest
Write	Grapho	Write [Present Active Imperative]

He said	Epo	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Have written	Grapho	Write [Perfect Active Indicative]
Have written	Grapho	Write [Perfect Active Indicative]
Soldiers	Stratiotes	Soldier
Had crucified	Stauroo	Crucify [Aorist Active Indicative]
Took	Lambano	Take [Aorist Active Indicative]
Garments	Himation	Clothes
Made	Poieo	Make [Aorist Active Indicative]
Four parts	Tessares	Four
Parts	Meros	Part
Every	Hekastos	Every
Coat	Chiton	Robe
Was	Eimi	Keep on being [Imperfect Active Indicative]
Without seam	Arrhaphos	Without seam, literally a single piece
Woven	Huphantos	Woven
Top	Anothen	From the top, From above
Throughout	Dia Holos	Through the whole
Said	Epo	Say [Aorist Active Indicative]
Among	Pros	Between
Themselves	Allelon	One another
Let us not	Me	No, Not
Rend	Schizo	Divide, Rend [Aorist Active Subjunctive] from which we get the English word schizophrenia
Cast lots	Lagchano	Cast lots [Aorist Active Subjunctive]
It shall be	Eimi	Keep on being [Future Middle Indicative]
Scripture	Graphe	Writings, Scripture
Might be Fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Saith	Lego	Say [Present Active Participle]
Parted	Diamerizo	Part, Divide [Aorist Middle Indicative]
Raiment	Himation	Clothes
Vesture	Himatismos	Vesture
Cast	Ballo	Cast, Throw [Aorist Active Indicative]
Lots	Kleros	Lots
Things	Tauta	Things
Did	Poieo	Do [Aorist Active Indicative]

PERFECT TENSE VERB

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
161	Psalm 22:18	They parted His garments	John 19:23-24
	Psalm 102:1-11	The suffering and reproach of Calvary	John 19:16-30

REFLECTION

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

There were three people to be executed that day, the other two were probably the side kicks of Barabbas. The cross Jesus was on was meant for Barabbas. Jesus is placed on Barabbas cross in the middle of his two murderous companions. He is in the place of honour even here. Turn over to **Luke 23:39-43**; All mankind will one day be divided into the two sides of the cross as here we see portrayed, the saved on one side and the unsaved on the other.

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

Pilate wrote the title for the cross, and caused a minor uproar amongst the crowd again, and he made sure that the people who walked past could read these words in the three languages of the area – Hebrew/Aramaic, the language of faith, Greek the language of commerce, and Latin the language of the Roman Power. This time he is not going to be bullied; he has been told to do things by Jews once too many times this day. What he has written stays written, and is again a testimony to the world of the truth. In spite of himself Pilate now testifies to the truth, but it is in the company of the demons! **James 2:19.**

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

The Chief Priests anger was understandable, for Pilate has implied by this sign that they have killed their own king (which is true). Pilate is really angry here and wants to “nail them” and embarrass them. Pilate uses legal language here, the double form of the verb 'grapho', literally, it means, what I have written stands forever! Even Pilate is made to tell the truth about the One he will later stand before as His judge.

Verse 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. 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.

The soldiers were hardened to their execution duty; the screams and cries of the dying men were no worry or concern to them, and they calmly took their 'execution portion', which was the clothing and belongings of the executed man. Crucified men were killed naked, the final humiliation to the Lord. Clothes were expensive items so they had value.

Exactly as it had been prophesied the Lord's garments were dealt with. **Psalm 22:18**, comes true as pagan soldiers deal with their portion of the price for killing the king of glory. The word tunic may refer to the sort of clothing worn by the High Priest, and mentioned in **Leviticus 16:4**. The one who provided the clothing for Adam and Eve (**Genesis 3:21**) to wear in the garden is stripped naked to die for Adam's sin. Here we see the outward events of the cross but in the Psalms we see the total picture of the event of the cross.

Psalm 22:1 – 31, note the points as we read this Psalm. The Lord cries aloud from the cross, his 'roaring' (verse 1) with the pain of it all. The loneliness and agony of the cross (verse 6). The hatred of the angry bulls of men who cried out for his death (verse 12). The physical pain is described (verse 14). The effects of the beatings before the cross are outlined in Verses 15-17.

The casual act of the soldiers is prophesied 1000 years before it occurs (verse 18). The resurrection is portrayed in verses 22 and following. Verse 24 mentions the victory that will be the Lord's after the cross. Verses 25-31 identify the kingdom blessing won by the cross, blessing that are ours today because of the victory won there.

APPLICATION

In prophecy we see God validating His Scriptures. In this short passage we have four fulfilments of prophecy from the Old Testament. The prophecies are all over 600 years old when fulfilled with the oldest and most recent prophecies being separated in time by almost 1000 years in their being given.

PROPHECIES**[1] NUMBERED WITH THE TRANSGRESSORS**

PROPHECY

Isaiah 53:12 (712 BC): "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

FULFILMENT

Mark 15:28 (32 AD): And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

1. When Jesus Christ was crucified he had a convicted criminal crucified on each side of him.
2. One of the felons believed during the period on the cross, whilst the other remained an unbeliever, clearly portraying the two categories of the human race (**John 3:36**). The believer was promised paradise by the Lord. He graphically portrays that one can do absolutely nothing for salvation other than believe or have faith in Christ
3. As the famous hymn "Rock of Ages" puts it, "Nothing in my hand I bring, simply to thy cross I cling; naked come to thee for dress, hopeless look to thee for grace. His death amongst the transgressors also shows the potential for all to be saved and that Christ died for all.

[2] PIERCED HANDS AND FEET

PROPHECY

Psalms 22:16 (1000 BC): For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

FULFILMENT

Matthew 27:35 (32 AD): And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots.

1. This prophecy, dating from the time of David, is remarkable in the fact that crucifixion was not practiced in David's day by the Jews. This form of execution was used by the Phoenicians, Carthaginians and Persians in the 6th century BC.
2. It was later used by the Romans for those of non-citizen categories. A Roman citizen was executed by sword such as in the case of Paul. Knights or the aristocracy of the Roman Empire were allowed to commit suicide, as illustrated by Pilate.
3. Four types of crosses were used:
 - (a) Crux Simplex - the simple vertical stake.
 - (b) Crux Commissa - a cross shaped like a 'T'.
 - (c) Crux Decussata - a cross shaped like an 'X'.
 - (d) Crux Immissa - held by tradition to be the type of cross on which Christ died. This was confirmed by the Christian writer Ireneaus (140-202 AD).
4. The tradition of the type of cross is further strengthened by statements in **Matthew 27:37**; **Mark 15:26**; **Luke 23:38** and **John 19:19-22** regarding the title nailed to the cross of Christ over his head.
5. After condemnation, the person to die was made to carry the crossbeam [patibutum] to the scene of his death, not the whole cross as is usually depicted.

The condemned was then stripped naked, laid on the ground with the crossbeam under his shoulders, and his hands tied or nailed to the cross. The crossbar was then lifted and secured to the upright post so that the victim's feet were just above the ground.

The main weight of the body was borne on a peg [sedile] astride which the victim sat. He died from exhaustion, thirst, or sometimes tetanus. History records numbers of occasions where over a week elapsed between crucifixion and death.

[3] MOSES LIFTING UP THE SERPENT

PROPHECY

Numbers 21:7-9 (1500 BC): Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. 8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

1. The Jews in the wilderness, on entering the land of Edom, started complaining to Moses regarding God. Because of this act a plague of serpents was sent among the children of Israel as a result of which many died of snakebite. Moses was instructed to construct a serpent of brass and raise it on a pole.

2. In this event we see that the wages of sin is death (**Romans 6:23**). The serpent on the pole represents sin being judged, the judgement being indicated by the fact that the serpent was made of brass.

3. Salvation from physical death was secured by faith, looking on the brass serpent.

4. The fulfilment between this action and the cross of Christ, where all sin was dealt with, is given in the following Scripture.

FULFILMENT

John 3:14, 15 (32 AD): And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

[4] DIVISION OF HIS GARMENTS

PROPHECY

Psalms 22:18 (1000 BC): They part my garments among them, and cast lots upon my vesture.

FULFILMENT

John 19:23, 24 (32 AD): 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. 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.

1. It was common practice at crucifixions that the clothes of the condemned person were sold by the common soldiers who attended such events.

2. The monies received from the sale of the clothes were usually spent on rough red wine which was consumed by the soldiers while they awaited the victim's death.

3. In this prophecy the great accuracy of the scriptures are seen in that the coat which was without seam was the subject of lot by dice whilst the other clothes were divided up.

OTHER APPLICATION

The Lord on the Cross made seven reported utterances. The first asked the forgiveness of the Father on those who were abusing Him. We need also to have the understanding of the principle of "Vengeance is mine, I will repay says the Lord". We should have no bitterness but love our enemies.

The language is used in the superscription were three great world languages of the time, each of them the servant of one dominant idea.

[a] Greek was the language of culture and knowledge in that realm said the inscription Jesus was King.

[b] Latin was the language of law and government Jesus was King there.

[c] Hebrew was the language of revealed religion Jesus was King of there.

Hence as Jesus Christ hung dying it was true that on his head were many crowns Revelation 19:12

DOCTRINES

CHRIST: CRIES OF CHRIST FROM THE CROSS

1. There are seven phrases which our Lord uttered on the cross.
2. During the six hours between the crucifixion and our Lord's death, the following is the sequence of events that took place.
3. Christ having been scourged, the crucifixion party arrives at Golgotha, The Place of the Skull (**Matthew 27:33**).
4. A drink of red wine and a narcotic gall is offered to Jesus but he refuses because it would impair his free will (**Matthew 27:34**).
5. Jesus is crucified between two gangsters followed by the first cry from the cross, "Father, forgive them for they know not what they do" (**Luke 23:32-34**).
6. The first cry recorded of Jesus Christ on the cross was a prayer asking the Father to forgive those who had crucified Him. This was important because He was about to be judged for their sins.
7. The soldiers gamble for his clothes (**Matthew 27:35,36, Psalm 22:18**).
8. Monies raised from the sale of the clothes would be spent on rough red wine. Traditionally, those crucified were naked.
9. The Jews mock Him (**Matthew 27:39-43**). They tempt Him to come down from the cross. They say that they would believe if He did. (**Psalm 22:7-8**).
10. One of the gangsters trusted in Him (**Luke 23:42**)- It is of interest that all the gangster could do was believe. He was not baptised, he did not come from a church.
11. Principle: Faith in the work of Christ for one personally is the means of salvation.
12. The second cry: "Today shalt thou be with me in Paradise. " (**Luke 23:43**)
13. Principle: The soul of Jesus went to Paradise, the body of Jesus went to the grave, the spirit went to the Father (**Luke 23:46**).
14. Paradise, or Abraham's Bosom, was a temporary holding place for OT saints in Sheol or Hades pending the cross becoming an historical fact. The unbelieving gangster, at death, would go to Torments, an area separated from Paradise by a great gulf fixed.

15. The two gangsters represent humanity in its two categories - believers and unbelievers (**John 3:36**).
16. The third cry: He said unto his mother "Woman, behold thy son." Then said He to the disciple, "Behold thy mother" (**John 19, 26,27**)
17. Jesus never called His mother 'Mother'. He always called her 'Woman'. He emphasised that she was the mother of the humanity of Jesus Christ, the seed of the woman (**Genesis 3.:15**) and not the mother of God. By not using the word 'mother' He was seeing problems in the future involving Mary, the mother of God.
18. He also made provision for His mother complying with the fifth commandment "Honour thy father and mother." (**Exodus 20:12**) by saying to John, "Behold thy mother" ' John would appear to have lived to be 100 years old, which confirms the second portion of the fifth commandment "that thy days may be long".
19. At 12 noon darkness covered the earth (**Matthew 27:45**).
20. The fourth cry: "Eloi, Eloi, lama sabachthani?" (**Matthew 27:46; Mark 15:34**). "My God, My God, why hast Thou forsaken Me?" (cf. **Psalms 22:1**) Christ was forsaken. This cry showed that Jesus Christ was being judged for our sins (**2 Corinthians 5:21; 1 Peter 2:24**). The Father and Spirit forsook Him because they can only judge sin.
21. The fifth cry: "Jesus, knowing that all things were now accomplished that the scripture might be fulfilled, saith, 'I thirst' " (**John 19:28**). His work on the cross now completed, He fulfilled the scripture of (Psalm 69:21) which was a drink of vinegar and gall.
22. Even in His greatest extremity, Jesus put the greatest of emphasis on the Word of God and fulfilled the total prophetic spectrum in the correct sequence. He had refused the drink previously
23. The sixth cry: "When Jesus therefore had received the vinegar he said, 'It is finished' " (**John 19:30**). Christ's work on earth is completed. He has been judged for the sins of the whole world. Salvation is complete.
24. Principle: You cannot add man's works to salvation. It was completed in total in AD 32 at Golgotha. The attitude of each individual to the sacrifice of Christ determines their eternal future. Either they attempt by their own works to enter heaven (**Isaiah 64:6; Ephesians 2:9; Titus 3:5**) or by Christ's work through belief.
25. The seventh cry: "Father, into thy hands I commit My spirit " (**Luke 23:46**). It is of great significance that there is the change of vocative towards God here. Christ is no longer bearing our sins. He is back in an intimate relationship with His Father, rather than forsaken. (See fourth cry, 12.) Jesus Christ's timing is perfect as he dismissed His spirit to the Father at the very instant that was the Father's will.
26. Christ dies physically on the cross at 3.00 p.m. (**Matthew 27:50**), thus fulfilling the Mosaic Law that no person who is killed on wood should hang overnight. So Christ was buried before sunset on that day. (**Matthew 5:17; Deuteronomy 21:22,23**).

CHRIST:- HUMILIATION AND EXALTATION – THE ROAD TO GLORY

1. The Lords Jesus Christ in Exaltation - **Hebrews 8:1** *"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;"*
2. The Road to Glory - **Philippians 2:5-11**
- 3 "Let this mind be in you, which was also in Christ Jesus" [v 5]
- [a] "let this mind be in you - (Present. Active. Imperative) have this attitude. To think objectively, noble thinking of divine viewpoint based on thinking the mind of Christ. **1 Corinthians 2:16** compared to **2 Corinthians 10:4-5**
- [b] "in yourselves" - among believers Vs. 4 "look" - (Present. Active. Participle] consider, focus Basis of 4 Laws of the Christian Way of Life.

4. "Who, being in the form of God, thought it not robbery to be equal with God" [v 6]:

[a] "form of God" - Inner Character. Divine Essence- in his pre-incarnate state.

[b] "being" - (Present. Active. Participle.) Eternal existence. **Revelation 1:8 John 1:1 Colossians 2:16**

[c] "robbery" - "to be grasped" - (Present. Active. Infinitive.)

[i] Used for act of robbery

[ii] Used of a thing robbed

[iii] A prize or thing to be grasped; be won but something to clutch hold of strongly,

5. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" [v 7]

[a] His incarnation: not something to hold. No reputation - "emptied" - (Aorist. Active. Indicative.) To lay aside privileges, deprive oneself of normal function:

[i] Not loss of deity

[ii] Not loss of divine attributes

[iii] Rather, a choosing not to exercise His essence so as to become "like us:" **Hebrews 2:14,17**

[b] being the form" - (Aorist. Active. Participle.) human essence - body, soul, spirit no Old Sin Nature

[c] "being made" (Aorist. Middle. Participle.) Having become. Precedes "humbled"

[d] "likeness of men" - of same condition, nature and ability.

6. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [v 8]

[a] His Humiliation: - "being found" - (Aorist. Passive. Participle) being recognised, discovered.

[b] "in appearance" - In contrast to all that He was, what He appeared outwardly to others.

[c] "He humbled Himself" - (Aorist Active Indicative.) Mental attitude of grace from birth to death. True humility Romans 12:3

[d] "becoming obedient" - (Aorist. Middle Participle.) to hear & obey.

[e] "to the point of death" - Spiritual death. Christ learned obedience through suffering (**Hebrews 5:8**) maximum self-discipline.

[f] His Humiliation: - "death on a cross" - Most disgraceful form of death. Reserved for hardened criminals and runaway slaves.

7. "Wherefore God also hath highly exalted him, and given him a name which is above every name":[v 9]

[a] His Exaltation: -"therefore" - because of His humiliation "highly exalted" - (Aorist . Active. Indicative.) To raise above and beyond.

[b] Christ shared God's glory in Eternity Past, but this is the exaltation of His humanity. Compare **Ephesians 1:20-23**

[c] "bestowed" - (Aorist. Middle. Indicative.) Freely bestowed, as Christ gave Himself freely.

[d] "name" - The rank, office, dignity. The name, **Hebrews 1:4-8**

8. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"; [v 10]

Celebrityship Recognised/Universal Acknowledgment: "at the name" - In sphere of His exalted position

[i] Those in heaven - angelic

[ii] On earth - human

[iii] Under earth - dead unbelievers and imprisoned demons.

9. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" [v 11].

[a] "every tongue confess" - (Aorist. Middle. Subjunctive.) Openly acknowledge volitionally - self condemned

[b] "Jesus Christ is Lord" - Deity

[c] "to glory of God"

APPLICATION

1. True humility is the way to greatness. **Luke 22:24-27** grace-oriented thinking. **Romans 12:3**

2. The way to lead with authority is to follow with submission. **Luke 7:1-10**

3. True understanding of authority demands that one serve - not be served. **1 Corinthians 9:1-18** The Law of Supreme Sacrifice and the Christian Medal of Honour.
4. Application to the Pastor. **1-Peter 5:1- 4**

CHRIST: PROPHECIES ABOUT THE CRUCIFIXION

1. The Crucifixion, (**Genesis 3:15**), (**John 19:18**)
2. No bones broken, (**Exodus 12:46**, **Psalms 34:20**), (**John 19:32-36**)
3. Leaders of Israel take counsel against Jesus, (**Psalms 2:2**), (**Matthew 26:3-4**)
4. Christ's cry on the cross, (**Psalms 22:1**), (**Matthew 27:46**)
5. The crowd despised him, (**Psalms 22:7-8**), (**Matthew 27:39-44**)
6. The mob ridicules him, (**Psalms 22:7-8**), (**Matthew 27:39-44**)
7. The staring soldiers, (**Psalms 22:17**), (**Matthew 27:36**)
8. Parting of garments, lots for the coat, (**Psalms 22:18**), (**Matthew 27:35**)
9. The rejection of the Jews, (**Isaiah 53:3**), (**John 1:11**)
10. The substitutionary death, (**Isaiah 53:5,6,10**), (**Romans 5:6,8**)
11. Christ's silence in Pilate's presence, (**Isaiah 53:7**), (**Matthew 27:13-14**)
12. Christ's unfair sufferings, (**Isaiah 53:8,9**), (**Mark 15:1-25**)
13. The tomb of the rich, (**Isaiah 53:9**), (**Matthew 27:57-60**)
14. Numbered with the thieves, (**Isaiah 53:12**), (**Mark 15:27-28**)
15. Messiah cut off - betrayed, (**Daniel 9:26**), (**Matthew 26:24**)
16. Darkness at noon, (**Amos 8:9**), (**Matthew 27:45**)
17. Thirty pieces of silver, (**Zechariah 11:12**), (**Matthew 26:15**)
18. The potter's field, (**Zechariah 11:13**), (**Matthew 27:3-7**)
19. The piercing of his side, (**Zechariah 12:10**), (**John 19:34**)
20. The disciples scattered, (**Zechariah 13:7**), (**Mark 14:27,50**)

CHRIST – WORK ON THE CROSS

The work of the Lord Jesus Christ on the Cross is:

1. Punitive - It was a payment, a judgment Jesus took on Himself, the judgment of all sin **Galatians 3:13**, **2 Corinthians 5:21**
2. Substitutionary - Jesus Christ died in our place. Isaiah prophesied that the Messiah would be wounded for our iniquities and bruised for our transgressions. **Isaiah 53:5,6**, **Leviticus 1:4**, **2 Corinthians 5:21**, **1 Peter 2:24**
3. Voluntary - Jesus knew the plan of the Father and He went willingly to the Cross [**John 10:18**] Isaiah says that He set His face as flint **Isaiah 50:7**

4. Redemptive - "Redeem is exagorazo. Agorazo means "to buy in a slave market" Ek means "out". When Jesus Christ entered this world we were in the slave market of sin. He walked in, paid the price for all of us, and opened the gate so all who wanted to could go free. **Galatians 3:13, 4:15**
5. Propitiatory - It satisfied God's righteous demand for a perfect sacrifice for sin; Christ was the perfect sacrifice. **Romans 3:25, 1 John 3:2**
6. Reconciling - By it we are restored to a relationship of peace with God. **Romans 5:1**
7. Efficacious - It is effective. When anyone puts faith in the work of Jesus Christ on the cross, that work accomplishes the salvation. **Romans 5:9, 2 Corinthians 5:21, Ephesians 2:13, Hebrews 9:11-12**

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. (**Hebrews 1:2**) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (**1 Corinthians 3:12-15**)
7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.
8. All believers have tasted of Grace at least once (**1 Peter 2:3**). This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. (**Ephesians 2:8, 9**) Disorientation to grace is the believer's greatest occupational hazard in his Christian life. (**Galatians 5:4, Hebrews 12:15**)
9. The divine attitude to grace is expressed in (**Isaiah 30:18, 19**) God is constantly waiting to pour out his blessing on all believers in the Christian life.
10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ (**Psalms 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9**)
11. There are many ways in which the Christian life expresses GRACE:
 - a) Prayer (**Hebrews 4:16**)
 - b) Suffering (**2 Corinthians 12:9, 10**)
 - c) Growth (**2 Peter 3:18**)
 - d) Stability (**1 Peter 5:12**)
 - e) Lifestyle (**Hebrews 12:28, 2 Corinthians 1:12**)
 - f) Production of Divine Good (**1 Corinthians 15:10, 2 Corinthians 6:1**)
12. Grace is the correct attitude in relation to giving. (**2 Corinthians 8 & 9**)
13. Grace is the only means of coping with suffering in the Christian life. (**2 Corinthians 12:7-10**) Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. (**1 Peter 1:6,7**)

14. Implications of grace:

- a) God is perfect, his plan is perfect.
- b) A perfect plan can only originate from a perfect God.
- c) If man could do anything in the plan of God the plan would no longer be perfect.
- d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
- e) Legalism, human works is the enemy of Grace.
- f) The works of human righteousness have therefore no place in the plan of God. **(Isaiah 64:6)**

CHRISTIAN LIFE: CRUCIFIED WITH CHRIST

1. SCRIPTURE **(Galatians 2:20)** *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."*

2. Evaluation or Literal Translation

a) "I am crucified with Christ". I have been crucified with Christ in the past with a result that I keep on being crucified with Christ forever identification with Christ in His death). Passive voice - I have received this crucifixion (this occurs at the point of salvation). We are dead to the law after crucifixion with Christ because Christ fulfilled the law. **(Matthew. 5:17)**. We are overcomers **(1 John 5:4,5)**

b) "yet not I" - I no longer live - my old life of sin and self has died

c) "but Christ lives in me" - Christ keeps on living in me. **(Galatians. 4:19)**. Christ lives in us for fellowship as well - **(Revelation. 3:20, John 14:20, 2 Corinthians. 13:5, Romans. 8:10, Colossians. 1:27)**

d) "and the life which I now live in the flesh I live by the faith (or power) of the Son of God who loved me and gave himself for me."

3. The only way to fulfil the law is through the character of Christ formed in the believer through the ministry of the Holy Spirit (Romans 8:2-4). In our own strength we are unable to keep the law because we have a sinful nature.

HARMONISATION

The slight differences between the four Gospels in the exact wording of the "Aitia" or criminal charge that Pilate had composed and fixed above Christ's head on his cross is noted.

The four statements given are as follows:

Matthew - THIS IS JESUS THE KING OF THE JEWS.

Mark - THE KING OF THE JEWS

Luke - THIS IS THE KING OF THE JEWS.

John - JESUS OF NAZARETH THE KING OF THE JEWS.

It is also noted that the inscription were in three languages Aramaic or Hebrew, Latin and Greek

Pilate would obviously know Latin, his native tongue, Greek, the lingua franca of the ancient world but scarcely be able to write in Hebrew or Aramaic.

It is quite conceivable that Pilate first wrote in Latin in a brief form as recorded in Mark and Luke with Luke adding "This is", while Mark in his brief way just gave the meat of the Latin version without the words, "This is" which are understood. Pilate or his translator could have had an expanded form adding the name Jesus in the Aramaic and including Nazareth in the local language, as recorded in John, for all to see.

In all cases the phrase "The King of the Jews" is given and this was the phrase which the High Priest complained to Pilate about in John 19:21-22

It is therefore considered that there is no conflict in the four Gospel accounts.

HARMONY

JESUS IS CRUCIFIED

It was the third hour and they crucified him. There were two malefactors crucified with him, one on the right hand, and another on the left and Jesus in the midst. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

THE FIRST WORDS OF OUR LORD

Then said Jesus, Father, forgive them; for they know not what they do.

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. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture which was spoken by the prophet might be fulfilled, which saith, They parted my garments among them, and for my vesture they did cast lots. These things therefore the soldiers did and sitting down they watched him there.

THE SUPERScription

Pilate wrote a title, and put it on the cross and set up over his head. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city. The words were written in letters of Greek, and Latin, and Hebrew. It said THIS IS JESUS OF NAZERETH THE KING OF THE JEWS.

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 answered, What I have written I have written.

162 INCIDENTS AT THE CROSS**MATTHEW 27:39-44**

39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He **trusted** in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

KEY WORDS

Passed by	Paraporeuomai	Pass by, Travel near [Present Middle Participle]
Reviled	Blaspheo	Defame, Revile from which we get the word Blaspheme [Imperfect Active Indicative]
Wagging	Kineo	Shaking, Wagging [Present Active Participle]
Heads	Kephale	Head
Saying	Lego	Say [Present Active Participle]
Destroyest	Kataluo	Destroy [Present Active Participle]
Temple	Naos	Temple
Buildest	Oikodomeo	Build [Present Active Participle]
Three	Treis	Three
Days	Hemera	Day
Save	Sozo	Save [Aorist Active Imperative]
Be	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
God	Theos	God
Come down	Katabaino	Come down [Aorist Active Imperative]
Cross	Stauros	Cross
Likewise	Homoios	Likewise
Chief Priests	Archiereus	Chief Priest
Mocking	Empaizo	Mock [Present Active Participle]
Scribes	Grammateus	Scribe, Town Clerk
Elders	Presbuteros	Elder
Said	Lego	Say [Imperfect Active Indicative]
Saved	Sozo	Save [Aorist Active Indicative]
Others	Allos	Others
Cannot	Dunamai Ou	Has not the power [Present Middle Indicative]
Save	Sozo	Save [Aorist Active Infinitive]
Be	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Let him now	Nun	Now
Come down	Katabaino	Come down [Aorist Active Imperative]
Cross	Stauros	Cross
Will believe	Pisteuo	Believe [Future Active Indicative]
Trusted	Peitho	Trust [Perfect Active Indicative]
God	Theos	God
Let Him Deliver	Rhuomai	Deliver [Aorist Middle Imperative]
Will	Thelo	Will [Present Active Indicative]
Have him	Autos	Him
Said	Epo	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Thieves	Lestes	Brigand
Were crucified	Sustauroo	Crucified with [Aorist Passive Participle]
Cast in the teeth	Oneidazo	Taunt, Revile, Cast in the teeth [Imperfect Active Indicative]

PERFECT TENSE VERB

PEITHO – TRUST, PERSUADED, HAVE CONFIDENCE – The verb occurs 45 times in the New Testament, with 23 appearances in the Perfect Tense in the New Testament, appearing in 10 different books. In **Matthew 27:43** the Chief Priests, Elders and Scribes mocking the Lord on the Cross quoted Psalm 22:8 'He trusted in God let Him deliver Him now if He will have Him.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
162	Psalm 22:7	They shoot out the lip and shake the head	Matthew 27:39-44
	Psalm 22:8	He trusted in God, let Him deliver Him	Matthew 27:43
	Psalm 31:14-15	He trusted in God, let Him deliver Him	Matthew 27:43
	Psalm 109:25	Ridiculed	Matthew 27:39
	Isaiah 53:4b	Thought to be cursed of God	Matthew 27:41-43

REFLECTION

Verse 39. And they that passed by reviled him, wagging their heads, 40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking him, with the scribes and elders, said, 42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44. The thieves also, which were crucified with him, cast the same in his teeth.

Bearing in mind the height of the crucified person above the ground and that he was hanging naked on the cross the parade of mockers passing by almost at eye height must have increased the pressure and degradation significantly.

Satan is trying to get the Lord down from the Cross before the Lord's saving work is done, as he realises that his greatest defeat is about to happen. He has attempted on a number of occasions from before the Lord's birth to eliminate the humanity of the Messiah, so that He cannot hang on wood, which was required by the Scriptures.

Could the Lord Jesus Christ come down from the Cross? The answer is obviously - yes. However that was not the plan of God the Father for Him.

It is also noted in Matthew's account that once the three have been crucified both the brigands are railing against the Lord. There is no repentance to start off with by anyone present.

Examination of the verbs in verses 42 to 44 adds understanding to this oppressive scene. The religious leaders and mob command the Messiah to come down from the cross with the aorist active imperative of Katabaino. The active voice means that Jesus himself has to come down. This is followed by the present tense of Empaizo meaning to mock and imperfect tense of Lego to say show that this was a parade of people continuously saying that they will believe if He does so.

They also taunt Him by saying He was able to save others but He does not have the Dunamai power to Sozo save Himself. Sozo is in the middle voice indicating benefit to Himself by coming down from the cross. This is true, but it will not benefit mankind!

In verse 43 they blaspheme God saying that the Messiah Peitho trusted God. This is in the Perfect tense meaning He trusted God in the past with the result He still trusts God. They command God to deliver Him for His benefit with an aorist middle imperative of Rhuomai implying by the present active indicative of Thelo that this will show that He is acceptable as the Messiah has said "Eimi", I keep on being, the Son of God.

These religious bigots must have sorely tested the patience of both the Father and the Messiah, but the Plan continues in spite of their hatred, and the Lord will bear the sins of these evil men with all others.

MARK 15:29-32

Mark 15: 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, **30** Save thyself, and come down from the cross. **31** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. **32** Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that **were crucified** with him reviled him.

KEY WORDS

Passed by	Paraporeuomai	Pass by, Travel near [Present Middle Participle]
Railed	Blaspheo	Defame, Revile [Imperfect Active Indicative]
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Three	Treis	Three
Days	Hemera	Day
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Cross	Stauros	Cross
Likewise	Homoios	Likewise
Chief Priests	Archiereus	Chief Priest
Mocking	Empaizo	Mock [Present Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Among themselves	Pros Allelon	Among themselves
Scribes	Grammateus	Scribe, Town Clerk
Saved	Sozo	Save [Aorist Active Indicative]
Others	Allos	Others
Cannot	Dunamai Ou	Has not the power [Present Middle Indicative]
Save	Sozo	Save [Aorist Active Infinitive]
Christ	Christos	Christ, Messiah
King	Basileus	King
Descend from	Katabaino	Descend [Aorist Active Imperative]
Cross	Stauros	Cross
May see	Eido	See, Perceive [Aorist Active Subjunctive]
Believe	Pisteuo	Believe [Aorist Active Subjunctive]
Were crucified	Sustauroo	Crucified with [Perfect Passive Participle]
Reviled	Oneidazo	Taunt, Chide, Revile [Imperfect Active Indicative]

PERFECT TENSE VERB

SUSTAUROO – CRUCIFY WITH Occurs 5 times in the New Testament. In **Mark 15:32** those who were permanently crucified with Him reviled Him.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, **30.** Save thyself, and come down from the cross. **31.** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. **32.** Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

The Lord Jesus Christ was mocked by the passers-by, the chief priests and scribes as well as the two brigands. The passers-by were probably Jews who were ready to keep the Passover inside the city, so kept their distance. Outside they paused long enough to hurl an insult at the true Pascal lamb. They misquoted Him as threatening to destroy their beloved temple and to rebuild it in three days. If He was so great let Him save Himself by coming down from the cross.

The chief priests and the scribes scorned His claim to save others, and when we look at the language used to describe their words, it may be they didn't journey out to see the death, just spoke to one another in the comfort of their palace – but they may have – either option is possible. He saved others, they mocked, Himself He cannot save. It was viciously cruel yet unintentionally true. It was true in the Lord's life, as if He had descended from the cross at that point, salvation of mankind would not have been possible.

The religious leaders also challenged Him to come down from the cross if He were the Messiah the King of Israel. Then they would believe they said. Let us see and we will believe. But God's order is believe, and then you will see. Again we see that even the crucified criminals reproach Him.

LUKE 23:35-37, 39-43

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the king of the Jews, save thyself.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

KEY WORDS

People	Laos	People
Stood	Histemi	Stand [Pluperfect Active Indicative]
Beholding	Theoreo	View [Present Active Participle]
Rulers	Archon	Ruler
Derided	Ekmukterizo	Sneer outright at, Deride [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Saved	Sozo	Save [Aorist Active Indicative] [Aorist Active Imperative]
Let him save	Sozo	Save [Aorist Active Imperative]
Be	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ, Messiah
Chosen	Eklektos	Chosen, from which we get the word elect
God	Theos	God
Soldiers	Stratiotes	Soldier
Mocked	Empaizo	Mock, Deride, Jeer at [Aorist Active Indicative]
Coming to	Proserchomai	Coming to [Present Middle Participle]
Offering	Prosphero	Offer, Present to [Present Active Participle]
Vinegar	Oxos	Sour wine
Saying	Lego	Say [Present Active Participle]
Be	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Save	Sozo	Save [Aorist Active Imperative]
One	Heis	One
Malefactors	Kakourgos	Evildoer, Malefactor
Hanged	Kremannumi	Hang [Aorist Passive Participle]
Railed on	Blasphemeo	Blaspheme, Defame, Revile [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Be	Eimi	Keep on being [Present Active Indicative]

Save	Sozo	Save [Present Active Infinitive]
Other	Heteros	Another of a different type
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Rebuked	Epitimao	Rebuke [Present Active Participle]
Saying	Epo	Say [Aorist Active Indicative]
Dost not	Oude	Do not
Fear	Phobeo	Fear [Present Middle Indicative]
God	Theos	God
Seeing	Hoti	Because
Art	Eimi	Keep on being [Present Active Indicative]
Same	Autos	Same
Condemnation	Krima	Condemnation from which we get the word crime
Indeed	Men	So, Indeed
Justly	Dikaios	Justly
Receive	Apolambano	Receive in full [Present Active Indicative]
Due Reward	Axios	Deserving
Deeds	Prasso	Practice, Deeds [Aorist Active Indicative]
Man	Houtos	This one
Hath done	Prasso	Practise, Do [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Amiss	Atopos	Out of place
Said	Lego	Say [Imperfect Active Indicative]
Lord	Kurios	Lord, Master
Remember	Mnaomai	Remember [Aorist Passive Imperative]
Comest	Erchomai	Come [Aorist Active Subjunctive]
Kingdom	Basileia	Kingdom
43		
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Today	Semeron	Today, This very day
Shalt be	Eimi	Keep on being [Future Middle Indicative]
Paradise	Paradeisos	Paradise, Garden of a king

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
162	Psalm 22:17-18	Stripped Him before the stares of men	Luke 23:34-35
	Isaiah 53:9b	Innocent and done no violence	Luke 23:41

REFLECTION

Verse 35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. **36.** And the soldiers also mocked him, coming to him, and offering him vinegar, **37.** And saying, If thou be the king of the Jews, save thyself..... **39.** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

Ridicule was one of the sufferings inflicted on the naked man hanging on a cross. Ancient writers liked irony; the double irony here is that Jesus does save others and that the leaders in turn offer lies like Satan's in **Luke 4:3**.

One might view the soldier's offer of sour wine as an act of mercy because sour wine could act as a painkiller and was also often used as a remedy for thirst, but Luke declares that it is done only as part of their ridicule.

The soldier's words may include a touch of Roman cynicism towards Judaism, which was widespread partly because of Roman soldier's conversions to Judaism.

Verse 40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

The second words by the Lord Jesus Christ from the Cross are in reply to the repentant brigand. This criminal commenced the period of crucifixion by shouting criticism and derision at our Lord but sometime during the first three hours of the Cross, he considers the person of Christ, and his own position. In reply to scathing comments from the other criminal we see that he does not have many words but does know the solution to his problem.

- [1] The Brigand knew that he was a sinner
- [2] He knew that Christ was sinless
- [3] He knew that Christ could save him
- [4] He knew that Christ would come into His kingdom

In reply the Lord says that the repentant criminal will be in Paradise with Him that very day. Thus both Jesus and the repentant criminal will go to the place of the righteous dead.

The truth of these words will prove that He is the Christ, the Son of God, at the very point that others are mocking.

JOHN 19:25-27

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

KEY WORDS

Stood	Histemi	Stand [Pluperfect Active Indicative]
Cross	Stauros	Cross
Mother	Meter	Mother
Sister	Adelphē	Sister
Wife	-	Not found in the original
Saw	Eido	See, Perceive [Aorist Active Participle]
Disciple	Mathetes	Disciple
Standing by	Paristemi	Stand by [Perfect Active Participle]
Loved	Agapao	Love [Imperfect Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Woman	Gune	Woman
Behold	Idou	Behold, Lo
Son	Uihos	Son
Saith	Lego	Say [Present Active Indicative]
From	Apo	From
Hour	Hora	Hour
Took	Lambano	Take [Aorist Active Indicative]
Home	-	Not found in the original

PERFECT TENSE VERB

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act.

These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus' ear in Mark 14:47, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials. Most poignant is the sight of Jesus' mother and the Apostle John standing by the Cross where Mary is placed in John's care by the Lord Jesus Christ in **John 19:26**.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Tradition records her place of burial as Ephesus, where John went after the fall of Jerusalem and the escape to Pella. So it certainly appears she lived until a great age and went with the believers when they fled Jerusalem to Pella and from there to Ephesus. Before we move on in the Gospel story it is appropriate that we pause and pay tribute to the many great women who followed the Lord.

Four women at least are watching this terrible event. They are all called Mary. They are, Mary the Lord's mother, Mary the wife of Zebedee, whose sons are James and John, Mary Magdalene, and Mary the Lord's mother's sister in law, the wife of Cleophas. **Mark 15:40 - 41, Matthew 27:55, 56.**

Two of the Mary's had sons who followed the Lord. The men, other than John, are not there, but the women are! The Lord's care for Mary His mother is seen here also, and this makes it clear that Joseph has been dead for some time. Even though there are other brothers the Lord places John in charge of Mary, as His brothers are at this point unbelievers and He will not place his believing mother in their charge. It is interesting to reflect that John is the only disciple who dies of old age, those who fled the Cross that day all died in a similar way later.

All three phases of the Lord's life are represented in these verses, His early life with Mary His mother, His ministry with Mary of Magdala, and the future of the church with the other Mary and her sons. These were amazing women.

They ministered to him. This means these women did all the work to ensure the ministry of the Lord could carry on; they washed, cooked, provided funds, and prayed, and encouraged, and they heard His words and believed them. By the end of three years they are mature believers, while the disciples are still baby believers!

They were busy in the spiritual and the physical ministries, and it is my experience that the two always go together! The person who won't wash the dishes of the saints will not be spiritually mature or really useful in the spiritual arena.

After Mary leaves with John, there is a gap in John's record of about three hours, for it takes that time for him to settle Mary in his house in the city. John then returns to the cross, and picks up his narrative from there. This gap is covered by the others, who may have been there, but were in the distant background. Let us put all the events together again by looking again at the cries from the cross, then go back to John 19.

APPLICATION

The people who said, "come down and we will believe", had had three years of miracles and testimony but had not believed.

The repentant brigand/terrorist/gangster should be of great comfort to us as we see the minimal amount that a person has to do to be saved. The gangster/terrorist could not be baptised or join any organisation. He was within a few short hours of death and was unable to go anywhere to offer restitution. This shows us clearly and finally that salvation is all of grace. **Psalm 103:8-17** applies forever.

The fact that Mary was placed into the care of John when we know that she had living children show that you are closer to your brethren in Christ than you are to your own blood.

These women were also apparently successful business women, and their money kept the disciples in food and clothing through the three years of the Lord's earthly ministry. There is a very important principle here. The person up front can only function if they are totally backed up by a team of people who are financially and practically active in support ministries.

While Mary the Lord's mother is taken away by John the other two stay by the cross and weep, and they also follow the body to ensure it is placed in a grave. These women are ready to follow the Lord's body and even rescue it from the city dump if necessary! This is the devotion they are rightly praised for.

PROPHECY

DESPISED BY THE CROWD

PROPHECY

Psalm 22:7,8 (1000 BC): All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him.

FULFILMENT

Matthew 27:39-43 (32 AD): And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

1. The suffering of the Lord Jesus Christ was increased by the attitude of the crowd which came to see the crucifixion. Their behaviour fulfilled the prophecy of **Psalm 22:7,8** where, with their heads wagging in derision, they quoted the statement, He trusted in God, let him deliver him if he will have him.

2. Bearing in mind that the Lord was not remote from these people, as often shown in paintings, but his feet were nearly touching the earth of Golgotha, their sneering criticism must have been very hard to bear.

DOCTRINES

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.

2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)

3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection.

Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)

It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)

a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)

b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)

c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)

5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)

6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.

8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)

9. There are no degrees of punishment in the Lake of Fire.

a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.

b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)

c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.

d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).

e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

CHRISTIAN LIFE – DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (**1 John 5:11-13**). He will never die (**John 11:25, 26, John 8:51**)

2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)

3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)

4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)

5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).

6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)

7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).

8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)
10. We shall know all things perfectly (**1 Corinthians 13:12**)
11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

WOMEN: WIDOWS

1. In the ancient world the widow was very vulnerable. If a woman did not have a husband or family to care for her, she would starve to death on the streets.
2. God is very concerned for widows and children. **Psalms 68:5, 6, 146:9, Exodus 22:22**
3. God punishes those who abuse the widow and children. **Psalms 94:6-12, Malachi 3:5.**
4. In Israel, if a man died without producing a son to carry on his family name, his brother was to marry the widow. **Deuteronomy 25:5-10, Genesis 38:6-11, Matthew 22:23-33.**
5. The Pharisees abuse of the widows led to a major attack upon them by the Lord. **Matthew 23:14, Mark 12:40.**
6. Care for widows became a hallmark of the church, since many early Christians were martyred, leaving their families as widows and orphans.
7. The office of Deacon was created to look after the widows and their children. **Acts 6:1- 6.**
8. To qualify for the support of the church a widow would have to fulfil certain requirements. **1 Timothy 5:3-16.**
 - a) had to be over sixty years of age
 - b) married only to one husband, and faithful to him as long as he lived (if a woman had two husbands it was likely she would have others to support her)
 - c) she had to have supported good works in the church, and had to commit herself to praying daily for the church and its ministries.
9. Paul advised the older widows to remain unmarried, so that they could devote themselves fully to the God's service. **1 Corinthians 7:8-9, 32.**

ANGELS: CROSS AND SATAN

1. With His death on the Cross Christ dealt with sin as a whole. (**Colossians 1:15-22, 1 John 2:2**)
2. With the removal of the sin barrier Satan's power was negated. (**John 12:31, 16:11, Colossians 2:14, Hebrews 2:14,**)
3. Judgement upon Satan has been pronounced but the sentence has not been executed, he is still prince of this world. (**2 Corinthians 4:4, Ephesians 2:2**)
4. He is still the deceiver and liar who leads astray foolish believers (**1 Peter 5:8-9**)
5. The cross is God's grace provision for the salvation of all who will believe in the Lord. Satan's attack is the philosophy of works, promoting the idea that man can do without the need of a Saviour. (**Ephesians 2:8-9**)

6. Satan's judgement has been progressively revealed:-

- a) In the Garden of Eden. (**Genesis 3:15**)
- b) At the Cross. (**John 12:31**)
- c) In the Tribulation. (**Revelation 12:7-12**)
- d) At the Second Advent. (**Revelation 20:1-3**)
- e) At the Last Judgement. (**Revelation 20:10**)

7. Satan's rebellion centres on two sins, pride and lying. (**Isaiah 14:12-24, Ezekiel 28:17, John 8:44**)

8. God's plan calls for sin to be removed and with it Satan's power. The victory on the Cross will lead to the glory of God and the proclamation throughout all eternity of the perfect justice of God. (**1 John 3:8**)

SALVATION

1. Salvation is the gift of God by grace through faith.

2. We cannot work for salvation - we must receive it as a gift. (**Ephesians 2:8, 9, Romans 4:4-5**)

3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. (**Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4**)

4. We are saved so that we can serve God. (**Ephesians 2:8-10**) Our good works show that we have been saved.

5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

SALVATION: SIN – MAN'S NEED FOR SALVATION

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (**Romans 3:23**)

2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.

3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. (**Romans 3:9-10**)

4. The sin of Adam

a) Sin entered the world with Adam. (**Genesis 3:1-5, Romans 5:12**)

b) The penalty of sin is death (**Romans 6:23**)

i) spiritual death - separation from God in time (**Genesis 3:8**)

ii) physical death - separation of the soul from the body (**Genesis 3:19, 5:5**)

iii) eternal death - separation from God in the Lake of Fire (**Revelation 20:13-14**)

c) The man, Adam, as head over the woman, was therefore held responsible for sin (**Romans 5:12**)

d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.

e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.

f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).

g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned (**Romans 5:19, 8:1**)

5. All of creation is corrupted as a result of sin (**Genesis 3:16-19, Romans 8:20-22**)

6. Three types of sin:-

a) Adam's sin is imputed to all mankind

b) As a result, we all inherit a sinful nature

c) As a result, we therefore commit personal sins

7. Sin manifests itself in three categories:

- a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
- b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. (**Proverbs 6:16-19**)
 - iii) Can result in the sin unto death. (**Psalms 12:3**)
 - iv) God protects and blesses the believer who is victimised by the sins of the tongue. (**Matthew 5:11-12**)
 - v) Troublemakers are always characterised by sins of the tongue. (**Psalms 52:2**)
- c) Sins of the mind
 - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.

8. Recovery from sin

- a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
- b) Confess the known sin. (**1 John 1:9, Psalms 66:18**) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
- c) Examine your motivation - this involves full surrender to God. (**Romans 12:1-2, 2 Corinthians 13:5**)
- d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin. (**Philippians 3:13-14, Psalms 103:10-12**)
- e) Resume your active spiritual walk. Avoid areas where you might be tempted. (**Hebrews 12:12-13**)
- f) Be reconciled to others once you have been reconciled to God. (**James 5:16**)
- g) In human forgiveness we are told to forgive others even as God has forgiven us (**Ephesians 4:32**).

9. Jesus washed the feet of the disciples **John 13:10**

- a) The body is clean - we were eternally forgiven once and for all at the cross. (**Hebrews 10:1-12**).
- b) The feet need regular washing - we must confess our sins to the Father to restore fellowship (**1 John 1:9**)

10. Satan constantly accuses us of our sins before God (**Revelation 12:10**). However, the Lord Jesus Christ is our Advocate/Lawyer in heaven (**1 John 2:1**). He pleads for us by saying that the penalty for that sin has been paid in full.

11. Names for sin include:-

- a) Unbelief - denial of the truth. (**John 16:9, Hebrews 3:12**)
- b) Lawlessness - rejection of rules of life. (**1 Timothy 1:9**)
- c) Iniquity - evil acts. (**Acts 8:22, 23**)
- d) Trespass - encroachment on God's authority. (**Ephesians 2:1**)
- e) Disobedience - refusal to obey. (**Hebrews 2:2**)
- f) Transgression - violation of law. (**Luke 15:29, Galatians 3:19**)

12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (**1 John 5:16, 17, 1 Corinthians 11:31, 32**)

Examples

- a) The Corinthian Pervert - (**1 Corinthians 5**)
- b) The Corinthians who habitually came to the Lord's Table in an unworthy manner. (**1 Corinthians 11:27-32**)
- c) Moses (**Deuteronomy 32:48-52**)
- d) Achan (**Joshua 7:16-26**)
- e) Ananias and Sapphira (**Acts 5:1 -11**)

13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.

- a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. **Genesis 6:3, John 16:7-11, Hebrews 10:29**.
- b) Synonyms for the unpardonable sin are: wilful sin **Hebrews 10:26-31**, blasphemy against the Holy Spirit **Matthew 12:31**, resisting the Holy Spirit **Acts 7:51**, insulting the Holy Spirit **Hebrews 10:29**

14. The first recorded sin was that of Satan - pride (**Isaiah 14:12-14**)

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. **(James 1:13)**.

16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. **(James 1:14)**

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.

2. Gospel of the Kingdom.

a) Preached by John the Baptist **(Matthew 3:1, 2)** the Lord Jesus Christ **(Matthew 4:23)** and his disciples **(Matthew 10:7)** Thy Kingdom come **(Matthew 6:10)**.

b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant **(2 Samuel 7:16)**

c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. **(Matthew 24:14, Revelation 7)** After the 2nd Advent the 1,000 year reign commences. **(Revelation 20:1-6)**

3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.

a) Gospel of God **(Romans 1:1, 1 Thessalonians 2:2)**

b) Gospel of Christ - **(Mark 1:1, Romans 1:16)**

c) Gospel of the Grace of God - **(Acts 20:24)**

d) Gospel of Peace - **(Ephesians 6:15)**

e) Gospel of your salvation - **(Ephesians 1:13)**

f) Glorious Gospel - **(2 Corinthians 4:4)**

4. The Everlasting Gospel - **(Revelation 14:6)** -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. **(Matthew 25:31, 32)**. This gospel is the means of salvation to countless thousands both Jews and Gentiles. **(Revelation 7:9-14)**

5. Paul's "My Gospel" - **(Romans 2:16)** This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.

6. "Another Gospel" which is not another **(Galatians 1:6, 7, 2 Corinthians 11:4)** This is a perversion of the Gospel of Christ **(Galatians 1:8, 9)** The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae **(Colossians 2:18)** among others.

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

MOCKING OF OUR LORD BY ALL

The people stood beholding. They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes and elders He saved others; himself he cannot save. He saved others; let him save himself, if he be Christ, the chosen of God. Let Christ the King of Israel descend now from the cross, that we may see and believe. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The soldiers also mocked him, coming to him, and offering him vinegar saying, If thou be the king of the Jews, save thyself. The thieves also, which were crucified with him reviled him with the same words.

One of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? We indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

THE SECOND WORDS OF OUR LORD

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

THE THIRD WORDS OF OUR LORD

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

163 THE DEATH OF JESUS

MATTHEW 27:45- 50

Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour. **46** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? **47** Some of them that **stood** there, when they heard that, said, This man calleth for Elias. **48** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. **49** The rest said, Let be, let us see whether Elias will come to save him. **50** Jesus, when he had cried again with a loud voice, yielded up the ghost.

KEY WORDS

Sixth	Hektos	Sixth
Hour	Hora	Hour
Was	Ginomai	Came to be [Aorist Middle Indicative]
Darkness	Skotos	Darkness
All	Pas	All
Land	Ge	Land, World
Ninth	Ennatos	Ninth
About	Peri	About
Cried	Anaboao	Cry out [Aorist Active Indicative]
Loud	Megas	Loud, Great
Voice	Phone	Voice
Saying	Lego	Say [Present Active Participle]
Eli	Eli	My God
Lama	Lama	Why
Sabachthani	Sabachthani	Thou hast left me [Aorist Active Indicative]
Say	Toutesti	That is
My God	Mou Theos	My God
Why	Hinati	Why
Hast thou forsaken	Egkataleipo	Forsaken [Aorist Active Indicative Second Person Singular]
Some	Tis	Some people
Stood	Histemi	Stand [Perfect Active Participle]
Heard	Akouo	Hear [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Man	-	Not found in the original
Calleth	Phoneo	Call [Present Active Indicative]
Elias	Elias	Elijah

Straightway	Eutheos	Straightway, Immediately
One	Heis	One
Ran	Dremo	Run [Aorist Active Participle]
Took	Lambano	Take [Aorist Active Participle]
Spunge	Spoggos	Sponge
Filled	Pletho	Fill [Aorist Active Participle]
Vinegar	Oxos	Sour wine
Put	Peritithemi	Put on [Aorist Active Participle]
Reed	Kalamos	Reed
Gave to drink	Potizo	Give to drink [Imperfect Active Indicative]
Rest	Loipoi	Rest, Remnant, Reminder
Said	Lego	Say [Imperfect Active Indicative]
Let be	Aphiemi	Let alone, Leave [Aorist Active Imperative]
Let us see	Eido	See, Perceive [Aorist Active Subjunctive]
Whether	Ei	If
Will come	Erchomai	Come [Present Middle Indicative]
Save	Sozo	Save [Future Active Participle]
Had Cried	Krazo	Cry [Aorist Active Participle]
Again	Palin	Again
Loud	Megas	Loud
Voice	Phone	Voice
Yielded up	Aphiemi	Send forth [Aorist Active Indicative]
Ghost	Pneuma	Spirit

PERFECT TENSE VERB

HISTEMI – STAND - Occurs 156 times in the New Testament with 62 times in the Perfect Tense. Most of the occurrences are in the Gospels, Acts and the Revelation. As would be expected the verb is always in the Active Voice. Examination of these verses show little activity other than people waiting apart from the 14 times Histemi in the Perfect Tense that it appears in the Revelation.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
163	Psalm 22:1	My God, My God why have you forsaken me?	Matthew 27-46
	Psalm 22:2	Darkness upon Calvary for three hours	Matthew 27-45
	Psalm 88	The Suffering and Reproach of Calvary	Matthew 27:26-50
	Isaiah 26:19	His power of Resurrection predicted	Matthew 27:50-54
	Daniel 9:26c	Killed before the destruction of the Temple	Matthew 27:50-51
	Amos 8:9	Darkness covers the earth for three hours	Matthew 27:45

REFLECTION

Verse 45. Now from the sixth hour there was darkness over all the land unto the ninth hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

The sixth hour of Jewish time is noon. There was darkness all over the land. The people who observed the Cross in the morning could see the suffering of our Saviour but this period dealt with the judgement of our sins and no one could see it.

It was during this period that Jesus Christ was forsaken by God as He was being judged by God for the sins of the world. Up to this time He had been silent regarding His sufferings. **Isaiah 53:7**, *“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth”.*

However as He was forsaken by God He screamed out My God, My God why hast thou forsaken me. **Psalm 22:1**, *“My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?”*

The word death means separation. When one physically dies your soul is separated from your body. When Adam sinned he died spiritually and was therefore separated from God.

When Jesus shouted out asking God why had He forsaken or left Him it was again sin which caused the separation, the sin of mankind. God had to judge sin. This was payment for the penalty of sin. **2 Corinthians 5:21**, *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*

As in the case of Adam first there was the spiritual death, which was followed by the physical death, so it was with Christ. In the case of our Lord however once God’s holiness had been satisfied by the work of the Lord on the Cross the Lord Jesus Christ became once again and forever in total intimate fellowship with God.

Some have said that the cry, “My God, My God”, relates to the Father and Holy Spirit forsaking Him. There is however the concept of close relations as shown by God repeating the name twice as in the case of Abraham.

We cannot know what happened to the Deity of Christ at the cross, as we are mere creatures, but as the word “forsaken” is in the second person singular, it would appear that the Messiah was calling on God as a whole, rather than individual members of the Trinity.

It is the humanity of Christ that is dying because Deity cannot die. Deity is unchangeable and has Eternal Life and therefore cannot die. He bore our sins in His own body on the tree.

Verse 47. Some of them that stood there, when they heard that, said, This man calleth for Elias. **48.** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. **49.** The rest said, Let be, let us see whether Elias will come to save him. **50.** Jesus, when he had cried again with a loud voice, yielded up the ghost.

Some of those around the Cross thought that Jesus Christ was calling to Elijah to deliver Him. This concept intrigued those watching, and when someone filled up a sponge with sour wine and offered it up to the Lord they told him to stop it and see whether Elijah will actually come to assist Him. Note the attitude of these people – no compassion at all! It is this disinterested and distracted lack of engagement with the Lord that dooms them all eventually.

It is noted that Potizo which is translated, “Gave to drink”, is in the imperfect tense showing the person who was doing this kept on trying to give Him a drink. The crowd in general however appears to have got impatient with this action as they ordered the person to stop it with the aorist active imperative of Aphiemi, the imperative mood being an order to quit.

The reason why many of the crowd were excited about that was because of the promise of the return of Elijah in **Malachi 4:5,6**. *“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*

Because of the unusual happenings that day they felt perhaps Elijah would come. However after crying out again Jesus offered up His spirit and dies physically.

It should be noted that the word Pneuma translated ghost should be translated spirit. In the other Gospels the phrase “give up the ghost” is the word Ekpneo, which means to expire.

MARK 15:33-37

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. **34** And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? **35** And some of them that **stood by**, when they heard it, said, Behold, he calleth Elias. **36** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. **37** And Jesus cried with a loud voice, and gave up the ghost.

KEY WORDS

Sixth	Hektos	Sixth
Hour	Hora	Hour
Was Come	Ginomai	Came to be [Aorist Middle Participle]
Was	Ginomai	Came to be [Aorist Middle Indicative]
Darkness	Skotos	Darkness
Whole	Holos	Whole
Land	Ge	Land, World
Until	Heos	Until
Ninth	Ennatos	Ninth
Cried	Boao	Shout [Aorist Active Indicative]
Loud	Megas	Loud, Great
Voice	Phone	Voice
Saying	Lego	Say
Eloi	Eloi	My God
Lama	Lama	Why
Sabachthani	Sabachthani	Thou hast left me [Aorist Active Indicative]
Which Is	Ho Esti	That is to say [Present Active Indicative]
Being interpreted	Methermeneuo	By interpretation [Present Passive Participle]
My God	Mou Theos	My God
Why	Hinati	Why
Hast forsaken	Egkatalaipo	Forsaken [Aorist Active Indicative Second Person Singular]
Some	Tis	Some people
Stood by	Paristemi	Stand [Perfect Active Participle]
Heard	Akouo	Hear [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Behold	Idou	Lo, Behold
Calleth	Phoneo	Call [Present Active Indicative]
Elias	Elias	Elijah
One	Heis	One
Ran	Dremo	Run [Aorist Active Participle]
Filled full of	Gemizo	Fill entirely [Aorist Active Participle]
Sponge	Spoggos	Sponge
Vinegar	Oxos	Sour wine
Put on	Peritithemi	Put on [Aorist Active Participle]
Reed	Kalamos	Reed
Gave to drink	Potizo	Give to drink [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Let alone	Aphiemi	Let alone, Leave [Aorist Active Imperative]
Let us see	Eido	See, Perceive [Aorist Active Subjunctive]
Whether	Ei	If
Will come	Erchomai	Come [Present Middle Indicative]
Take down	Kathaireo	Take down [Aorist Active Infinitive]
37		
Cried	Aphiemi	Cry [Aorist Active Participle]
Loud	Megas	Loud
Voice	Phone	Voice
Gave up the ghost	Ekpneo	Expired [Aorist Active Indicative]

PERFECT TENSE VERB

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act. These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus' ear, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
163	Psalm 22:14-15	Suffered agony on Calvary	Mark 15:34-37

REFLECTION

Verse 33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. **34.** And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Jesus hung on the cross for three hours in the daylight until noon. Then at noon total supernatural darkness engulfed the whole land, and this lasted for three hours to 3 PM or the ninth hour.

The darkness which was most likely a miraculous solar eclipse, or the like, was probably a cosmic sign of God's judgement on human sin which was placed on Jesus, **Isaiah 53: 5-6**. Specifically pictured here is God's judgement on Israel who rejected his Messiah the Sin Bearer. **John 1:29**.

Mark reported only this one of Christ's seven sayings from the cross. This was more than the cry of the righteous Sufferer affirming His faith that God would cause Him to triumph. Nor did Jesus merely feel abandoned. Instead Jesus' cry combined being abandoned by God the Father in the judicial sense and a genuine affirmation of Jesus' relationship to God.

Bearing the curse of sin and God's judgement on sin, He experienced the unfathomable horror of separation from God who cannot look on sin.

This is the only one of Jesus' recorded prayers in which he did not use the address Father. Far from renouncing him Jesus claims the Father as his God. He died forsaken by God so that his people might claim God as their God and never be forsaken. **Hebrews 13:5**.

The difference between Eli in Matthew, and Eloi in Mark, is the difference between a Greek transliteration in Matthew and its equivalent in Aramaic the probable language that our Lord used in this cry of anguish.

Verse 35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias. **36.** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. **37.** And Jesus cried with a loud voice, and gave up the ghost.

Some Jewish bystanders apparently misunderstood or more likely, as a mockery, deliberately misinterpreted Jesus cry as a call to Elijah. Popular Jewish belief held that Elijah came in times of distress to deliver righteous sufferers.

In response to Jesus additional words, "I thirst", which are mentioned in the Gospel of John a bystander soaked a sponge with sour wine diluted with a mixture of eggs and water which was the common inexpensive beverage of the day and raised it on a stick to Jesus mouth so that he could extract some refreshment from it. If the drink prolonged his life, the spectators would have a chance to see if Elijah would take him down.

Jesus' loud cry before He breathed his last indicated that He did not die the ordinary death of one who was crucified. Normally such a person suffered extreme exhaustion for a long period and then lapsed into a coma before dying. But Jesus was fully conscious to the end and His death came voluntarily and suddenly. This accounts for Pilate's surprise that He was already dead as seen in verse 44.

LUKE 23:44-46

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45** And the sun was darkened, **46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

KEY WORDS

Was	Eimi	Keep on being
About	Hosei	About
Sixth	Hektos	Sixth
Hour	Hora	Hour
Was	Ginomai	Came to be [Aorist Middle Indicative]
Darkness	Skotos	Darkness
Over	Epi	Over
All	Holos	All
Earth	Ge	Land, World
Until	Heos	Until
Ninth	Ennatos	Ninth
Sun	Helios	Sun
Darkened	Skotizo	Darken [Aorist Active Participle]
Had cried	Phoneo	Cry out [Aorist Active Participle]
Loud	Megas	Loud
Voice	Phone	Voice
Said	Epo	Say [Aorist Active Indicative]
Father	Pater	Father
Into	Eis	Into
Hands	Cheir	Hand
Commend	Paratithemi	Commit [Present Middle Indicative]
Spirit	Pneuma	Spirit
Having said	Epo	Say [Aorist Active Participle]
Gave up the ghost	Ekpneo	Expired [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
163	Psalms 22:20-21	He committed Himself to God	Luke 23:46
	Psalms 31:5	Into Your hands I commit my spirit	Luke 23:46
	Isaiah 50:3	Heaven is clothed in black at His humiliation	Luke 23:44-45
	Isaiah 53:12b	He would give up His life to save mankind	Luke 23:46
	Isaiah 53:12e	Intercede with God on behalf of man	Luke 23:34

REFLECTION

Verse 44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45. And the sun was darkened,

Darkness covered the whole land from the sixth to the ninth hours, that's from noon to 3:00 PM. This was a sign to the nation Israel. They had rejected the light, and now they would be judicially blinded by God.

The Greek word for the whole land relates the whole inhabited world. Through history we have various sources, which speak of the very same darkness dating from this period.

In Egypt one source known as the Annesius of Egypt reports that he saw this phenomenon while he was at Iliaphus in Egypt.

Another writer Diogenes wrote a very interesting statement. He was a scientist in Egypt and he saw a solar darkness of such a type that he speculated that either the deity himself suffered at that moment, or sympathised with one that did.

Another writer Phelphlegon of Tralles, who was a freed man in the fourth year of the 202nd Olympiad saw a great and remarkable eclipse of the sun above any that had happened before, at the sixth hour of the day where day was turned into the darkness of night. He said the stars were seen in heaven.

There was also a great earthquake, which destroyed many houses in Nicea. He calls what happened an eclipse, but it could not be an eclipse, as we know during an eclipse of the sun, the stars do not come out.

This was the unique darkness recorded in various parts of the ancient world. In this unique darkness for three hours Christ's suffers the wrath of God against sin.

Verse 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

It was during these three hours of darkness that Jesus bore the penalty of our sins in His body on the tree. At the close of that time He committed his spirit into the hands of God His Father and voluntarily yielded up His life.

What should be noted is the voluntary character of His death proving what He said earlier that "no man takes my life from me I lay it down of myself" [John 10:18] and Jesus personally dismisses His soul from His body.

JOHN 19:28-30

John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 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. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

KEY WORDS

Knowing	Eido	Know [Perfect Active Participle]
All things	Pas	All things
Were now	Ede	Even now
Accomplished	Teleo	Completed [Perfect Passive Indicative]
Scripture	Graphe	Writings, Scripture
Might be fulfilled	Telioo	Completed, Fulfilled [Aorist Passive Subjunctive]
Saith	Lego	Say [Present Active Indicative]
I Thirst	Dipsao	Thirst [Present Active Indicative]
Was set	Keimai	Laid [Imperfect Middle Indicative]
Vessel	Skeuos	Vessel
Full of	Mestos	Full
Vinegar	Oxos	Sour wine
Filled	Pletho	Filled [Aorist Active Participle]
Sponge	Spoggos	Sponge
Put it on	Peritithemi	Put on [Aorist Active Participle]
Hyssop	Hussopos	Hyssop
Put it	Prosphero	Carry to [Aorist Active Indicative]
Mouth	Stoma	Mouth
Received	Lambano	Receive [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
It is finished	Teleo	Complete [Perfect Passive Indicative]
Bowed	Klino	Bow down [Aorist Active Participle]
Head	Kephale	Head
Gave up	Paradidomi	Give up [Aorist Active Indicative]
Ghost	Pneuma	Spirit

PERFECT TENSE VERBS

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of "knows" and "don't knows" and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in a segregated form.

TELEO – FINISH, FULFIL, ACCOMPLISH - Occurs 26 times in the New Testament. In **John 19:28-30** the Lord was completely in control of himself even though the pain was beyond words. He has been sin bearing for three hours, from 12 noon until 3pm.

He is conscious that prophecy must be completely fulfilled. Psalm 42:1-2 Psalm 63:1. He asks for fluid to ensure he can speak aloud his last words. Jesus is aware that all things were now permanently accomplished as seen with the Perfect Passive indicative of Teleo in verse **28**.

He is given cheap wine by the soldiers, probably from their own issue, as the Romans ensured their men were lightly drunk when they had to do such executions. The Lord uses it to wet his lips and ensure his now swollen tongue does not stop his final victory cry, but does not take it to ease his pain, for the victory is now won, and all that matters is that the final cry is clear for all to hear.

This is the victory cry of the Lord, the sin bearing is completed, his earthly ministry is finished. There is double victory here, for not only does he announce the completion of the payment for sin, he also cheats the angel of death (Satan) by dismissing his own spirit rather than letting death take him. Just so we also escape the attacks and torments of the angel of death. When we die we see Jesus, we do not see death. Acts 7:51ff, 2 Corinthians 5:1-9.

It is noted that the word Teleo which means to be finished in **John 19:30** is in the Perfect Passive Indicative, the perfect tense indicating that it has been finished in time, with the result that the payment for sin is finished forever. The passive voice shows that it has received finishing, and the indicative mood is the reality of it being completed. The cry says that it is finished once and for all, or paid in full.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
163	Psalm 22:15	He thirsted	John 19:28
	Psalm 22:31	It is finished	John 19:30
	Psalm 69:21	This prophecy fulfilled after completing salvation	John 19:28-30

REFLECTION

Verse 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. **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. **30.** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Lord was completely in control of Himself even though the pain was beyond words. He has been sin bearing for three hours, from 12 noon until 3pm. He is conscious that prophecy must be completely fulfilled. Turn back and look again at **Psalm 42:1, 2, 63:1**. He asks for fluid to ensure He can speak aloud His last words. Note again the perfect tenses here – with results that go on forever.

He is given cheap wine by the soldiers, probably from their own issue, as the Romans ensured their men were lightly drunk when they had to do such executions. The Lord uses it to wet his lips and ensure His now swollen tongue does not stop his final victory cry. “It is Finished – with eternal results – sin is paid for forever!”

This is the victory cry of the Lord, the sin bearing is completed, and his earthly ministry is finished. There is double victory here, for not only does he announce the completion of the payment for sin, He also cheats the angel of death (Satan) by dismissing His own spirit rather than letting death take Him. Just so we also escape the attacks and torments of the angel of death.

It is noted that the word Teleo, which means to be finished, is in the Perfect Passive Indicative, the perfect tense indicating that it has been finished in the past with the result it is finished forever. The passive voice shows that it has received finishing and the indicative mood is the reality of it being completed. The cry says that it is finished once and for all, or paid in full.

APPLICATION

In this section we have the last four cries by our Lord from the Cross. "My God, My God why has thou forsaken me" [Matthew, Luke], "I thirst" [John], "It is finished", [John] "Father into thy hands I dismiss my spirit" [Luke]. This shows the importance of a Harmony of the Gospels to get the complete picture.

It is also noted that the first cry was, "Father forgive them for they do not know what they do". Here therefore we see the perfect relation between the Jesus Christ and God being broken during the bearing of the sins of the world but also its restoration after that period with the phrase, "Father into thy hands I dismiss my spirit".

For all those in Christ Jesus there is security from any upset with death. We are able to relax with God's timetable for our death and his means of taking us home. Death for the believer is a home coming rather than a 'taking' from life.

In all cases other than suicide death is when life is taken from a person and would reflect the passive voice in a verb. However it is noted that Jesus Christ was active in His death indicating that He as the God man was absolutely in conformity with the Father as to the exact moment of His death.

There is a parallelism between the Cross and the Levitical Offerings, with the flat plate offering corresponding with the three hours when the sacrifice was able to be seen, and the oven period where the Lord was hidden from view.

We notice that the Lord constantly fulfilled prophecy throughout His incarnation.

[1] COMMITAL OF HIS SPIRIT

PROPHECY

Psalm 31:5 (1 000 BC): Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

FULFILMENT

Luke 23:46 (32AD): And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The perfect accord between the action of the Son and the will of the Father is shown in the fulfilment of this prophecy. The Father had provided a body for the Son at the beginning of the first advent (**Hebrews 10:5**), now at the end of this period the Lord Jesus Christ returns his life to the Father.

[2] THIRST ON THE CROSS

PROPHECY

Psalm 69:21 (1000 BC): They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

FULFILMENT

John 19:28-30 (32 AD): After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 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. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

1. The timing of the tasting of the vinegar or rough red wine mixed with gall is important. As can be seen by the prophecy and fulfilment above, the Lord Jesus Christ tasted and therefore fulfilled the prophecy immediately before he died physically. Having tasted the wine and gall Jesus Christ said "It is finished" and died.

2. The Jews had attempted to give Jesus this mixture to drink just prior to his crucifixion. However, he had refused because the mixture was a narcotic and could have affected the free will of our Lord which would have made the judgement of God on him null and void.

3. This time is given in **Matthew 27:33,34** And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

[3] DARKNESS

PROPHECY

Amos 8:9 (787 BC): And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

FULFILMENT

Matthew 27:45 (32AD): Now from the sixth hour there was darkness over all the land unto the ninth hour.

1. One of the prophecies fulfilled to the very hour was that darkness should cover the earth at noon.
2. Unnatural darkness commenced over the earth at the sixth hour (or 12 noon) and lasted until the ninth hour (3pm). This darkness obscured mankind's view of the Lord Jesus Christ being judged for the sins of the world.
3. The cross is pictured in the Levitical offerings of Leviticus 2:4-7 4 "And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5And K thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. 6Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. 7And 0 thy oblation be a meat offering baken in the frypan, it shall be made of fine flour with oil."
4. We have three categories of offerings in this passage:
 - (a) The oven where the offering was hidden from sight.
 - (b) The flat-plate or pan where the offering was seen.
 - (c) The frying-pan where the offering was part hidden, part seen.
5. In all cases the offering was of fine flour, of the highest quality, without leaven (or sinless) but with added oil, which represents the power of the Holy Spirit.
6. The frying-pan represents the whole cross period; the flat-plate the first three hours; and the oven the last three hours.
7. We also learn from the offering that it was the offering only which was tested by fire.

The person who brought the offering was not judged. In a similar way we are unable to assist God in any way in salvation.

All we can do is acquire salvation by faith.

[4] - CRY FROM THE CROSS

PROPHECY

Psalms 22:1 (1000 BC): My God, my God, why hast thou forsaken me?

FULFILMENT

Matthew 27:46 (32 AD): And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

1. During the six hours from 9am to 3pm on the day of his crucifixion, seven phrases were offered by the Lord.

2. The above prophecy was fulfilled with the fourth phrase. The cries from the cross were as follows:

(a) Father forgive them for they know not what they do (**Luke 23:32-34**). Jesus had been treated totally unfairly yet he did not become bitter or resentful. He was about to be judged for these sins as well as all the other sins of the world, and in grace asked God the Father to forgive them. It is of importance to note that at this point he addresses the Father with the title 'Father' (see F62).

(b) His second cry was a statement to the repentant gangster crucified next to him. Today shalt thou be with me in paradise (**Luke 23:43**). (See G64).

(c) His third phrase was addressed to Mary his mother. Woman behold thy son. Then said he to the disciple, Behold thy mother (**John 19:26,27**). Even in his extremity he provided for his family. In this case he handed over protection of Mary to John his disciple. Under the concept of the fifth commandment, Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (**Exodus 20:12**), it is of interest that of all the disciples, John appears to have lived by far the longest. The Book of Revelation, written by John on the island of Patmos, is usually dated at 96 AD, indicating that at that time he would have been in his mid-80's. His days had certainly been long.

(d) The fourth cry was one of great anguish, My God, my God, why hast thou forsaken me? (**Matthew 27:46**).

No longer is it 'Father'. Jesus Christ cried with a loud voice, or screamed, My God, My God. God had forsaken him because he was being judged for the sins of the world at this point (**2 Corinthians 5:21**).

(e) The fifth phrase completed another requirement of fulfilment of prophecy, I thirst (John 19:28). This action confirmed the prophecy of Psalm 69:21 (see G77).

[f] The sixth cry was a shout of triumph: It is finished (John 19:30). Salvation was complete: the payment for sin had been made in full. The work that the Lord Jesus Christ had come to accomplish on earth was complete. Satan was a totally defeated foe.

(g) The final phrase was: Father into thy hands I commit my spirit (**Luke 23:46**). Again, the statement is addressed to God, using the title Father, showing that the total close intimate relationship between the Father and the Son had been restored (see G73).

DOCTRINES

GOD: CHARACTER OF GOD

1. Whilst God is three persons all three persons have exactly the same essence or character:

a) SOVEREIGNTY

The Father (**Ephesians 1:11** , cf **Isaiah 40:8**, **Matthew 6:10**, **Hebrews 10:7, 9**)

The Son (**John 5:21**, **Revelation 19:16**)

The Spirit (**1 Corinthians 12:11** , cf **Hebrews 2:4**)

b) RIGHTEOUSNESS

The Father (**John 17:25**)

The Son (**Luke 1:35**, **Hebrews 7:26**, **2 Corinthians 5:21**)

The Spirit The Holy Spirit

c) JUSTICE

The Father (**Job 37:23, cf 8:3**)

The Son (**Acts 3:14, John 5:22, Revelation 19:11**)

The Spirit (**Nehemiah 9:20**)

d) LOVE

The Father (**John 3:16**)

The Son (**Ephesians 5:25, 1 John 3:16**)

The Spirit (**John 16:7-11, 1 Corinthians 2:10**)

e) ETERNAL LIFE

The Father (**John 5:26**)

The Son (**Micah 5:2, cf John 1:1-2, 1 John 5:11**)

The Spirit (**Isaiah 48:16**)

f) ALL-KNOWING

The Father (**Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2**)

The Son (**John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5**)

The Spirit (**Isaiah 11:2, cf 1 Corinthians 2:11**)

g) EVERYWHERE

The Father (**2 Chronicles 2:6**)

The Son (**Matthew 28:20, cf Ephesians 1:23**)

The Spirit (**Psalms 139:7**)

h) ALL-POWERFUL

The Father (**Mark 14:36, cf 1 Peter 1:5**)

The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)

The Spirit (**Romans 15:19**)

i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)

The Son (**Hebrews 13:8**)

The Spirit (**John 14:16**)

j) TRUTH

The Father (**John 7:28, John 17:3**)

The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)

The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

CHRIST: HYPOSTATIC UNION

1. Hypostasis means standing together under one essence, two things united under one with no loss or transfer to the other and no change to either.

In the person of Jesus Christ the two natures, divine and human, were inseparably linked with no loss or transfer of properties or attributes, and no mixture or loss of separate identity the union was personal and eternal. The Lord Jesus Christ is still perfectly human and divine

2. See **Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philippians 2:5-11, 1 Timothy 3:16, Hebrews 1:4**
3. The incarnate person of the Lord Jesus Christ included undiminished deity; He remained co equal and co eternal with the father while on earth. As a baby in the cradle he was holding the universe together.
4. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature **1 Peter 2:22**

5. The two natures were united without transfer of attributes; the Essence of Deity and humanity were unchanged.
6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**
7. The union was personal and hypostatic; one essence with two natures.
8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.
9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
 - a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
 - b) Deity cannot thirst, humanity can **John 19:28**
 - c) Deity is omniscient , humanity learns **Luke 2:40,52**
10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-
 - a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
 - b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
 - c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
 - d) To be a king he must be a man, a Jew in the line of David. **Psalms 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
 - a) From his deity alone **John 8:58**
 - b) From his humanity alone **John 19:28**
 - c) From his hypostatic union - **John 11:25,26**
12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe , the God man the Lord Jesus Christ.

SIN: THE BARRIER BETWEEN MAN AND GOD

INTRODUCTION

1. The Character of God:

- a) God is sovereign, absolute righteousness, justice, love, eternal life, all powerful, all knowing everywhere, unchangeable and truth.
- b) God is one in essence but three in personality: God the Father, God the Son, and God the Holy Spirit. These three personalities have the same essence.
- c) God the Father is the planner of man's salvation; God the Son is the executor of the plan of salvation, and God the Holy Spirit is the revealer of this plan.

2. God's Divine Plan:

- a) A conference was held in eternity past between God the Father, Son and Holy Spirit (Divine Planning) whereby it was made possible for man to have fellowship with God.
- b) God's foreknowledge recognized a barrier would exist in time and that all people would be behind this barrier. **(Romans 3:23)**
- c) Sin is a failure to measure up to God's perfect righteousness, a failure to possess "The perfect righteousness". Man cannot remove this barrier. God's Righteousness and Justice must be satisfied before His love can come to man.

d) God the Father is the author of a plan whereby He decided to treat the human race on the basis of Grace (all the Father does for us). Grace is receiving a gift. It is undeserved and unmerited, and contrary to all human concepts.

e) God the Son removed the barrier by His death on the cross. We receive Him as our personal Saviour, and perfect righteousness is credited to us. (**2 Corinthians 5:21**)

AN EXPLANATION OF THE BARRIER AND ITS REMOVAL

1. Problem of Sin:

a) Sin exists in three categories: imputed sin, (all sinned when Adam sinned) inherent sin (the sinful nature) personal sin (sins committed).

b) Man is a sinner because Adam sinned and passed down the sin nature to the human race. The penalty of sin is spiritual death (**Romans 5:12, 6:23**). Every member of the human race is a sinner as far as God is concerned (**Romans 3:23**).

c) In **John 8:31-32** Jesus Christ addressed the Jews who believed on Him and told them to go on in truth and use what He provided. Truth sets us free from the Mosaic Law to serve the Lord and operate in grace.

d) The unbelieving, religious Jews (v 33) said they were Abraham's seed and not in bondage. They were actually in bondage to the Roman Empire, their religious leaders, and the Mosaic Law. He told them about the bondage of sin.

e) They are all born in the slavery of sin, for no member of the human race can free himself or other members of the human race. Jesus Christ became true humanity to liberate the human race. He was born outside the slavery of sin by the virgin birth as the God-Man. He paid the price for freedom of the human race - this is redemption.

2. Solution to the Problem of Sin: Redemption and Atonement:

a) The "son abides in the house forever" (**John 8:35**), for Jesus Christ is "the son". He is eternal life and holy and when man believes on Him man is free and enters into union with Jesus Christ. Christianity is a relationship to Jesus Christ, not a religion.

b) The purchase price of our redemption is His blood (**1 Peter 1:18, 19, Ephesians 1:7, Revelation 1:5, Hebrews 9:11-14, Galatians 3:13**), representing His death. Jesus Christ bore the sins of the whole world (past, present and future) on the cross.

c) God is absolute righteousness and justice; the wages of sin is death (**Romans 6:23, Colossians 2:14**). Jesus Christ cancelled the "IOU" the human race owed God. The human race owes God perfect righteousness.

d) God is perfect righteousness and we cannot pay perfect righteousness. Jesus Christ died on the cross, paying the penalty of our sins. This is expiation (**Romans 5:8**)

e) The doctrines of Redemption and Expiation are found in **Psalms 22:1-6**. God the Father and Holy Spirit left the Son because He was bearing our sins on the cross. (**Matthew 27:46**)

3. The Problem of Physical Birth (John 3) and its Solution: Regeneration: (**John 3:1-15**)

a) Nicodemus (v 1) was a Pharisee. He was a very religious man, attending church three times a day and praying seven times a day. He was sincere and was a product of "salvation by works".

b) He was also a ruler of the Jews. He came to Jesus by night because he was too busy during the day doing "good" (v 2).

c) He called Jesus Rabbi or "Doctor". He admitted more than most Pharisees for he said they knew Jesus came from God, for no one could keep doing the miracles He did except God was with Him (v 2).

d) Jesus interrupted, knowing his problem, "Except a man be born again". Nicodemus needed to be born again (v 3).

e) Why is the new birth necessary? Man is born in this world with a soul (ability to understand and categorize human phenomena), a conscience (standard by which we judge right or wrong), and a sin nature (the source of all personal sins). The human spirit is un-activated. We are born physically alive and capable of having fellowship with members of the human race, but we are spiritually dead and cannot have fellowship with God (**Ephesians 2:1**). We need to be born again.

f) Nicodemus' response (v 4). He cannot think in terms of spiritual things for he has no human spirit. He asked if he could be born again physically.

g) The new birth is a spiritual birth (v 5), so Jesus Christ uses spiritual language, - water.

i) The context determines the meaning of "water"

(1) Salvation - (**Isaiah 55:1, Revelation 22:17**)

(2) God the Holy Spirit - (**John 7:37-39**)

(3) God's Word - **(1 Peter 1:23, Ephesians 5:26, James 1:18)**

ii) Here "water" is used symbolically for God's Word. The new birth is a spiritual birth. The Kingdom of God is the kingdom of eternal relationship with God.

h) Contrast of two births (v 6). "That which is born of the flesh is flesh (physical birth). That which is born of the Spirit is spirit (spiritual birth)." Nicodemus should not be surprised (v 7). He needed to be born again.

i) The illustration (v 8) the wind. It can be heard but not seen. The new birth is not visible. Nicodemus still does not understand (v 9).

j) Jesus Christ used sarcasm (v 10, 11) to shock Nicodemus. He is a doctor of divinity and does not understand. The Trinity ("we") knows what they speak (all knowing). Nicodemus does not have an open mind.

k) No member of the human race (v 13) ever ascended, but Jesus Christ who came from heaven (as the God Man). As God He is everywhere, and as God and Man, Jesus Christ is on earth at the same time.

l) How to be born again (v 14, 15). Jesus Christ refers to (Numbers 21:4-9) the incident of the brazen serpent which was raised on a pole. This pictures Jesus Christ hanging on the cross bearing the sins of the world.

(Colossians 2:14, 15)

m) The result (v 15). Whoever believes in Jesus Christ shall not perish but have eternal life. The problem of physical birth is removed by the new birth. We are born spiritually by regeneration or the new birth.

4. Problem of Human Righteousness and Its Solution: Justification and Imputation:

a) Man has no righteousness in himself as far as God's viewpoint is concerned although he may be more righteous than other members of the human race when he compares himself with them. **(Isaiah 64:6)**

b) God is absolute righteousness and He cannot have fellowship with us when we have human righteousness. Good deeds put us more in debt to God. **(Romans 4:1-4)**

c) Perfect or absolute righteousness is credited or imputed to us at the moment of salvation (2 Corinthians 5:21) -imputation.

d) We are justified or made righteous on the basis of the absolute righteousness which God gives us.

5. Problem of the Character of God and Its Solution: Propitiation and Reconciliation.

a) Propitiation is an act of God whereby He is satisfied with the death of Jesus Christ on the cross. Jesus Christ satisfied the righteousness and justice of God.

b) Reconciliation looks at the cross from man's viewpoint. Man is reconciled to God. God is never said to be reconciled. Propitiation looks at the cross from God's viewpoint.

6. Problem of Position in Adam and Its Solution: Positional Truth:

a) At the moment of salvation we enter into union with Jesus Christ **(Romans 8:38, 39, 2 Corinthians 5:17)**. This is called the baptism of the Holy Spirit **(1 Corinthians 12:13)**

b) By our first birth we are "in Adam" **(1 Corinthians 15:22)**. By the new birth we share Christ's eternal life, His righteousness, His destiny, His sonship, His priesthood, etc. Everything He is, we are-, and all He has, we have.

c) Christianity is a relationship to Jesus Christ that cannot change. The barrier between God and man has been removed by Jesus Christ on the cross.

d) The issue now is the person of Jesus Christ. He has solved the problem of sin in the human race.

SUMMARY OF THE BARRIER AND ITS REMOVAL

BARRIER	WORK OF CHRIST
SIN (Romans 3:23)	Redemption (1 Corinthians 1:29-30, Colossians 1:14) Unlimited Atonement (1 John 2:2, 2 Peter 2:1)
PENALTY (Romans 6:23)	Expiation (Colossians 2:14)
BIRTH (John 3:6)	Regeneration (John 3:3, Galatians 3:26, John 1:11-12)
CHARACTER OF GOD (Romans 3:23)	Propitiation (1 John 2:2, Romans 3:25)
RIGHTEOUSNESS OF MAN	Justification (Romans 3:24, Romans 5:1)

(Isaiah 64:6)Imputation (**Romans 3:22, 2 Corinthians 5:21**)

LIFE

Positional Truth (**1 John 5:11-12, 1 Corinthians 15:22**)**SALVATION – EXPIATION AND PROPITIATION**

1. Expiation and Propitiation are two sides of the same coin with propitiation being in relation to God while expiation looks at the problem from man's side.
2. By expiation the offence which renders the person guilty in the sight of God is covered from the eyes of God by the effective dealing with the problem by propitiation.
3. The Mercy Seat (the top of the Ark of the Covenant) in the Tabernacle was the place of propitiation.
4. The concept of the Mercy Seat must be understood in the light of the Ark of the Covenant (**Exodus 25:10-22, 37:1-9**).
5. The Ark of the Covenant was a wooden box (45" x 27" x 27") constructed of acacia wood (the humanity of Christ) overlaid with gold (the Deity of Christ).
6. Contents of the Ark: the golden pot of manna, the tablets of stone and Aaron's rod that budded (**Hebrews 9:4**). The tablets of stone represented man's transgressions against God's perfect standard, the rod that budded stood for man's rebellion against established authority, the pot of manna showed man's rejection of divine provision.
7. The content of the Ark is a picture of Christ bearing our sins in His body on the tree (**2 Corinthians 5:21**).
8. The Mercy Seat was a solid gold lid which fitted over the ark and bore two golden cherubs, one on each end representing God's holiness (**Hebrews 9:5**).
9. Once every year, on the Day of Atonement, the high priest entered twice into the Holy of Holies with a bowl of blood (once for his own sins and once for the sins of the people) (Hebrews 9:7). He sprinkled the blood on the Mercy Seat. God's righteousness and justice were satisfied.
10. Because of propitiation, or satisfaction of His holy character, God is free to love the believer.
11. The Mercy Seat represented propitiation with emphasis on the person of Jesus Christ, our own great High Priest.
12. "Mercy Seat" in **Hebrews 9:5** has the same concept as the word propitiation (Gk. hilasterion) in **Romans 3:25**.
13. Propitiation is used to express the true and perfect love of God for all believers regardless of their status (**1 John 4:10**).
14. Propitiation is used to relate the person of Christ and the "covering" of God's character (**Romans 3:25**).

BLOOD SACRIFICE

1. Ever since the earliest recorded time God has required a blood sacrifice for sin. It is implied by the coats of skin provided by the Lord in the garden after Adam and Eve had attempted to clothe their nakedness with leaves. Abel brought an acceptable animal sacrifice, unlike Cain's who brought an unacceptable bloodless offering.
2. The requirement for blood sacrifices was continued with Noah after the flood; (cf. the near sacrifice of Isaac by Abraham); and was established as a requirement not only by the Passover lamb but also in the Levitical offerings.

3. When recording the will of God for Israel in the matter of food and the abstinence from eating "any manner of blood" Moses states, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul".

4. It is clear from the above that the life of an innocent victim (the animal sacrifice) acted as a shadow until the once and for all payment was paid with the true sacrifice of Christ.

5. There is an absolute necessity of the unique sacrifice of the Lord Jesus Christ as indicated by the phrase "the blood of Christ". (**Romans 3:25, Ephesians 1:7, Hebrews 9:22**)

6. Up to the time of the once and for all sacrifice the sins of believers were set aside adjacent to them (gk. para) but since the cross they have been taken fully away.

7. The twelve elements of grace which involve the blood of Christ:-

- a) The New Covenant. (**Hebrews 8:8, 9:20-21**)
- b) The blood is the life. (**John 6:53**)
- c) Purchase and Redemption. (**Acts 20:28, Ephesians 1:7, 1 Peter 1:18-19**)
- d) Propitiation. (**Romans 3:25**)
- e) Justification. (**Romans 5:9**)
- f) Sanctification. (**Hebrews 13:12**)
- g) Cleansing. (**Hebrews 9:14, 1 John 1:7, Revelation 7:14**)
- h) Victory. (**Revelation 12:11**)
- i) The blood of sprinkling. (**Hebrews 10:22, 1 Peter 1:2**)
- j) Made nigh. (**Ephesians 2:13**)
- k) Peace. (**Colossians 1:20**)
- l) Boldness to enter. (**Hebrews 10:19**)

8. It is of interest that the resurrection body consists of flesh and bone but apparently no blood.

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE DEATH OF CHRIST

When the sixth hour was come, there was darkness over the whole land until the ninth hour and the sun was darkened

THE FOURTH WORDS OF OUR LORD

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

THE FIFTH WORDS OF OUR LORD

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

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, put it to his mouth and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to take him down.

THE SIXTH WORDS OF OUR LORD

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head

THE SEVENTH WORDS OF OUR LORD

When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

164 INCIDENTS FOLLOWING HIS DEATH

MATTHEW 27:51-56

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which **slept** arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

KEY WORDS

Behold	Idou	Lo, Behold
Veil	Katapetasma	Veil
Temple	Naos	Temple
Rent	Schizo	Rent, Split [Aorist Passive Indicative]
Twain	Duo	Two
From	Apo	From the ultimate source
Top	Anothen	Top
Bottom	Kato	Bottom
Earth	Ge	Earth
Quake	Seio	Quake [Aorist Passive Indicative]
Rocks	Petra	Rock
Rent	Schizo	Rent, Split [Aorist Passive Indicative]
Graves	Mnemeion	Grave
Opened	Anoigo	Open [Aorist Passive Indicative]
Many	Polus	Many
Bodies	Soma	Bodies
Saints	Hagios	Saints
Slept	Koimao	Decease, Sleep [Perfect Middle Participle]
Arose	Egeiro	Rose [Aorist Passive Indicative]
Came out	Exerchomai	Come out of [Aorist Active Participle]
After	Meta	After
Resurrection	Egersis	Resurrection
Went into	Eiserchomai	Go into [Aorist Active Indicative]
Holy	Hagios	Holy
City	Polis	City
Appeared	Emphanizo	Appeared [Aorist Passive Indicative]

Many	Polus	Many
Centurion	Hekatontarchos	Captain of one hundred men
Were with	Meta	With
Watching	Tereo	Watching or guarding [Present Active Participle]
Saw	Eido	Perceive, See [Aorist Active Participle]
Earthquake	Seismos	Earthquake
That Were done	Ginomai	Come to pass [Aorist Middle Participle]
Feared	Phobeo	Fear [Aorist Passive Indicative]
Greatly	Sphodra	Very Greatly
Saying	Lego	Say [Present Active Participle]
Truly	Alethos	Truly
Was	Eimi	Keep on being [Imperfect Active Indicative]
Son	Uihos	Son
God	Theos	God
Many	Polus	Many
Women	Gune	Woman
Were	Eimi	Keep on being [Imperfect Active Indicative]
Beholding	Theoreo	View [Present Active Participle]
Afar off	Apo Makrothen	From afar
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Ministering	Diakoneo	Minister, Serve [Present Active Participle]
Among which	En Hos	In which
Was	Eimi	Keep on being [Imperfect Active Indicative]
Mother	Meter	Mother
Children	Uihos	Son

PERFECT TENSE VERB

KOIMAO - SLEEP - Occurs 18 times in the New Testament with 4 times being in the perfect tense. In **Matthew 27:52** as well as John 11:11-12 the word "sleep" relate to people who were physically dead, a permanent departure of the soul and spirit from the body. The body is dead but the soul is alive forever either with the Lord in the case of believers or with Satan for unbelievers. In 1 Corinthians 15:20 it relates to the Church Age Christians who had died before the Rapture who will become the next group after the Lord Jesus Christ to receive a resurrection body.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52. And the graves were opened; and many bodies of the saints which slept arose, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

There are three miracles after the Cross where the Father gives testimony to the validity of the work of Christ on the Cross. The miracles are directed to three groups, the tearing of the veil towards the Jews, the earthquake towards the Gentiles and the resuscitation of the dead towards the inhabitants of Jerusalem.

The veil was a very large and extremely heavy curtain which hung in the Temple separating the Holy Place from the Holy of Holies. It was 20 metres [60 foot] high 6 metres [20 foot] wide and 5 centimetres [2 inches] thick and was heavily braided. It was through this barrier that the High Priest used to go on the Day of Atonement to offer a blood sacrifice for the sins of the people and for the High Priest's sins.

Obviously with a curtain of this size, humanly it was impossible to tear, but we see that the veil was torn from the top to the bottom giving access into the representation of the Throne Room of God. The Greek word translated from is Apo, which means from the ultimate source, which in this case is God.

At the same time the earth did quake with rocks being broken into two. It is noted that the same Greek word Schizo is used for the rending of the rocks as is used for the splitting of the veil. To the Jews the splitting of

the veil was a miracle, but to the Gentiles this major earthquake was most impressive, and seen as the displeased voice of God.

The third miracle was the opening of the graves and resuscitation of some dead saints who then proceeded to appear to many in Jerusalem indicating that the curse of death had been conquered.

This may be a prelude of the transfer of the Old Testament saints that is spoken of in **Ephesians 4:8**. The saints were however not resurrected as Jesus Christ is the first fruits of them that sleep, **1 Corinthians 15:20**, and Peter tells us in **Acts 2:29** that David is still in the sepulchre. We do not know how long these people brought back from death were witnessing in the city, nor do we know what happened to them later.

The Old Testament saints receive their resurrection bodies at the Second Advent of Christ. These people therefore received another temporary body for the purpose of witnessing for Christ, and this may have occurred from this day through to the resurrection Sunday morning. The Greek word Koimao translated slept is in the Perfect tense showing that they had been in the grave for a long period of time. The authorities had more than one problem on resurrection Sunday morning!

It appears that the two witnesses in Revelation 11 are Moses and Elijah. We know that Moses died. He will be resuscitated again, minister for three and a half years before being killed by the Antichrist and eventually transferred back to heaven. If Moses or Elijah were in resurrection bodies they could not die again.

At death the spirit of the Lord went to the Father in heaven, the soul of the Lord joined the repentant brigand in Paradise and His body was put in the grave. But His body would only be in the grave for a short period of time, before it would be totally changed, for He is the "firstfruits" of the Resurrection, so His new body evaporates through the bandages and is quite different to the ordinary physical body He had in His earthly ministry, as we will see in the next volume. **Psalm 16:10 Acts 2:27**.

Verse 54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The centurion in the Roman army would be a trained observer of people and things. The earthquake made a great impression on him and his troops as has all that had happened since they left the Praetorium.

The earthquake shook them both physically and mentally resulting in their conversion identifying that the Lord Jesus Christ was indeed the Son of God. The word watching is the Greek word Tereo which means to guard something which is yours. They now had the Lord as their Saviour. The word was is Eimi which is the verb of absolute status quo and could be rendered kept on being or always has been the Son of God.

Verse 55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

There were many women present outnumbering the men. They are not all named. The women were there but afar off. They had followed Jesus from Galilee ministering to Him. Mary was a common name among those noted including Mary Magdalene the former demon possessed prostitute who was perhaps His most faithful disciple in His ministry, Mary the mother of James and Joses, and Salome the mother of the disciples James and John.

The last named woman Salome is put in a rather unusual way, with perhaps Matthew remembering this mother wanting her boys to be on the right and left side of Christ. It appears to have been quite a family as the sons were called the sons of thunder, indicating that perhaps they were somewhat short tempered.

MARK 15:38-41

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and

of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

KEY WORDS

Veil	Katapetasma	Veil
Temple	Naos	Temple
Rent	Schizo	Rent, Split [Aorist Passive Indicative]
Twain	Duo	Two
From	Apo	From the ultimate source
Top	Anothen	Top
Bottom	Kato	Bottom
When the	Ho	The
Centurion	Kenturion	Centurion
Stood	Paristemi	Stand [Perfect Active Participle]
Over against	Enantios	Opposite
Saw	Eido	Perceive, See [Aorist Active Participle]
Cried out	Krazo	Cry out [Aorist Active Indicative]
Gave up the ghost	Ekpneo	Expire [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Truly	Alethos	Truly
Man	Anthropos	Man
Was	Eimi	Keep on being [Imperfect Active Indicative]
Son	Uihos	Son
God	Theos	God
Were	Eimi	Keep on being [Imperfect Active Indicative]
Women	Gune	Woman
Looking on	Theoreo	View [Present Active Participle]
Afar off	Apo Makrothen	From afar
Among whom	En Hos	In which
Was	Eimi	Keep on being
Mother	Meter	Mother
Less	Mikros	Less, Small
Was	Eimi	Keep on being [Imperfect Active Indicative]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Ministered	Diakoneo	Minister, Serve [Imperfect Active Indicative]
Other	Allos	Other
Came up with	Sunanabaino	Come up with [Aorist Active Participle]

PERFECT TENSE VERB

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act. These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus' ear, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 38. And the veil of the temple was rent in twain from the top to the bottom. 39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Simultaneously with Jesus' death of the veil of the temple was torn from in two from top to bottom. The passive tense of the verb Schizo which means to rend or tear and the direction of the tear indicates that this was God's action. It was no doubt observed and reported by the priests who at that moment were conducting

the Jewish evening sacrifice. The inner veil was torn as a sign that Jesus' death ended the need for repeated sacrifices for sins and opened a new and living way of free and direct access to God.

The perfect tense indicates the permanence of the set up of that curtain. The Mishnah tells us how a replacement was set up and well over 100 priests were needed to prepare for it to be put in place – and the Mishnah entry on the subject makes me think that they had to do this in 32 AD!

There was an important soldier whose life was transformed at the crucifixion of our Lord. Mark uses the Greek word Kenturion a transliteration of the Latin word referring to a commander of a hundred soldiers. All other New Testament writers use the equivalent Greek word or Hekatontarchos. This provides additional evidence that Mark wrote to a Roman audience. The Centurion's confession is the climax of Mark's revelation of Jesus identity. It also exemplifies the truth of the torn curtain.

Verse 40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41. (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

There were many women who viewed the scene of the crucifixion. Mary Magdalene surnamed because of the fact that she came from Magdala a village on the Sea of Galilee had been released from a demon possession by Jesus. Another Mary is distinguished from the others by the name of her son's James the younger and Joses who apparently were well known in the early church. Salome whose name appears only in Mark was than mother of the disciples James and John. When Jesus was in Galilee these three women used to follow Him from place to place and used to care for His material needs. Many other women who did not accompany Him regularly were there also. They had come to Jerusalem for the Passover festival with Jesus perhaps hoping He would establish his Messianic Kingdom.

Mark mentioned the women as eyewitnesses to the crucifixion in anticipation of their eye-witness role of Jesus' burial and his resurrection. Their devotion surpassed that of the eleven disciples who had deserted him. Mark may have intended these words as an encouragement to faithful discipleship among women in the local churches of Rome.

LUKE 23:45B, 47-49

and the veil of the temple was rent in the midst.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

KEY WORDS

Veil	Katapetasma	Veil
Temple	Naos	Temple
Rent	Schizo	Rent, Split [Aorist Passive Indicative]
Midst	Mesos	Middle
Centurion	Hekatontarchos	Captain of one hundred men
Saw	Eido	See [Aorist Active Participle]
Was done	Ginomai	Come into being [Aorist Middle Participle]
Glorified	Doxazo	Glorify
God	Theos	God
Saying	Lego	Say [Present Active Participle]
Certainly	Ontos	Certainly
Was	Eimi	Was [Imperfect Active Indicative]
Righteous	Dikaios	Righteous
Man	Anthropos	Man
All	Pas	All
People	Ochlos	Crowd
Came together	Sumparaginomai	Come together, Stand with [Aorist Middle Participle]
To	Epi	At

Sight	Theoria	Spectacle
Beholding	Theoreo	Seeing [Aorist Active Participle]
Were done	Ginomai	Come to pass [Aorist Middle Participle]
Smote	Tupto	Strike [Present Active Participle]
Breasts	Stethos	Breast, Chest
Returned	Hupostrepho	Turn back [Imperfect Active Indicative]
Acquaintances	Gnostos	Acquaintance
Women	Gune	Woman
Followed	Sunakoloutheo	Accompany, Follow [Present Active Participle]
Stood	Histemi	Stand [Pluperfect Active Indicative]
Afar off	Makrothen	Afar
Beholding	Horao	See [Present Active Participle]
Things	Tauta	These things

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
164	Psalm 38:11	His friends stood afar off	Luke 23:49
	Psalm 88:8	They stood far off and watched	Luke 23:49

REFLECTION

Verse 46B. And the veil of the temple was rent in the midst. **47.** Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. **48.** And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. **49.** And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The veil was situated between the Holy of Holies, (which was inhabited only by God and where no mortal was permitted to enter, except the high priest once each year,) and the Holy Place where the priests ministered. **Exodus 26:33.** Although the action of the veil rendering may be that God provided access for all people into His presence it could also indicate the departure of God from the temple as in Ezekiel chapters 10 and 11.

Luke in his Gospel emphasizes the implication of the claim of innocence. Roman pronouncements of innocence were important to Luke’s audience as seen in the introduction to Acts.

Beating breasts was a characteristic of a sign of mourning. **Luke 18:13.** Jewish women bystanders would offer this as the only public mourning the accused could get, because none was permitted after the disposal of their bodies.

Family and friends would usually be present at an execution. No one stood too close to the cross because that could obstruct the view as most of the crosses were lower to the ground than many modern pictures depict. To Palestinian Jews, the fact that these women accompanied Jesus’ group of disciples would have been scandalous, but that reflected on their dirty minds, and did in no way disparage the Lord.

APPLICATION

The veil of the temple that separates the Holy of Holies being split in two from top to bottom shows that now there is no separation, as every person can now approach directly to God without a human mediator, and the direction of the split was top to bottom.

We have free direct access to God through Jesus Christ. The work that Jesus did was permanent in its effect.

The earthquake shows how God is in control of history and the minimal power that even the strongest of mankind has in relation not only to nature, but to his own destiny.

The temporary raising of these dead saints here in Jerusalem show that the Lord has conquered death; that death is no longer the end but through Christ we have eternal life. "O death where is thy sting, O grave where is thy victory"? Romans 7 -8, 1 Corinthians 15. "Thanks be to God who gives us the victory through our Lord Jesus Christ".

There are a group of people who are in heaven now because of this momentous day, the repentant brigand, Simon of Cyrene, Mary the mother of the humanity of Christ was joined to a new family, the Centurion and Roman detachment all had their lives changed radically.

There were also many who looked on from afar, some knew what was happening but others such as most of the disciples did not see for they were elsewhere nursing their shattered dreams.

PROPHECIES

[1] THE PIERCING WOUNDS

PROPHECY

Zechariah 12:10 (487 BC): And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

FULFILMENT

John 19:34, 35, 37 (32AD): But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 37 And again another scripture saith, They shall look on him whom they pierced.

1. An examination of the piercing of the side of our Lord and its implications was made by a great physiologist with the following results as to the cause of the physical death of Jesus Christ.

2. When the soldier pierced with his spear the side of Christ he was already dead; and the flow of blood and water that followed was either a natural phenomenon explicable by natural causes, or it was a miracle. That John thought it, if not to be miraculous, at least to be unusual, appears plainly from the comment he makes upon it, and from the emphatic manner in which he solemnly declares his accuracy in narrating it.

3. Repeated observations and experiments made upon men and animals have shown the following results:

When the left side is freely pierced after death by a large knife, comparable in size with a Roman spear, three distinct cases are observed.

1st - No flow of any kind follows the wound except a slight trickling of blood.

2nd - A flow of water only, succeeded by a few drops of blood, follows the wound.

3rd - A copious flow of blood only follows the wound.

Of the three cases, the first is that which usually occurs; the second in cases of death by drowning and can be proved to be the normal case of a crucified person; whilst the third case would be found in death by pleurisy and rupture of the heart

4. Whilst the above three types are well known, two other cases, although not recorded in the text books, could occur. 4th - A copious flow of water followed by a copious flow of blood follows the wound.

5th - A copious flow of blood followed by a copious flow of water follows the wound.

The fifth type is recorded in John 19.

5. Death by crucifixion causes a condition of blood in the lungs similar to that produced by drowning. The fourth case would have occurred if the victim had been suffering from pleurisy, whilst the fifth type would occur if the person on the cross had died from a rupture of the heart. The history of the days preceding our Lord's death precludes the idea of pleurisy, as does the type of flow observed by John. It is therefore

concluded that the type of flow recorded in John 19 must have resulted from the combination of crucifixion and rupture of the heart.

6. It is also of importance that such a flow could not have been invented by John as its occurrence was highly unusual.

7. Had Jesus been alive when the spear was thrust into his side, strong spurts of blood would have emerged with every heartbeat. However, with John observing semi-solid dark clots seeping out, distinct from an accompanying watery serum, there is very strong evidence of massive clotting of the blood in the main arteries, and is exceptionally strong medical proof of physical death.

[2] NO BONES BROKEN

PROPHECY

Exodus 12:46 (1500 BC): **46** in one house shall it be eaten; thou shalt not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof.

PROPHECY

Psalms 34:20 (1000 BC): He keepeth all his bones: not one of them is broken.

FULFILMENT

John 19:31 - 33, 36 [32 AD] 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 a high day), besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

1. Ever since the Passover lamb ceremony had been instituted some 1500 BC, the children of Israel annually had killed the lamb on the 14th Nisan. They were instructed by Moses, just before leaving Egypt, that great care should be taken that none of the bones of the Passover lamb be broken. In the Psalms the promise that the bones would not be broken was again given.

2. The Passover lambs over the centuries were a picture of the death of Jesus Christ who, unlike the gangsters whose legs were broken to effect their death by exhaustion, died without a bone being broken.

3. It is also of interest that the religious leaders of the Jews who had conspired to murder the King of Glory, could not tolerate the bodies remaining on the crosses over the Sabbath, which shows the workings of the legalistic mind.

[3] TOMB WITH THE RICH

PROPHECY

Isaiah 53:9 (712 BC): And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

FULFILMENT

Luke 23:50-53 (32 AD): And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of

Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

1. After the death of a convicted person by crucifixion, the practice was to throw the body of the deceased onto the rubbish dump of Jerusalem, called Gehenna or the Valley of Hinnom.
2. During the reign of Ahaz and Manasseh at Topheth (or fire place) in the Valley of Hinnom, human sacrifices were offered to the heathen god Molech (**2 Chronicles 28:3, 33:6**).
3. However, Josiah in his reforms stopped this practice (**2 Kings 23:10**).
4. **Jeremiah 7:30-33** announced that the name of the valley be changed to the "Valley of Slaughter" because when the Lord judged Judah for her sins, the number of dead would be so great that they would be thrown into the valley to lie there without burial.
5. From about the second century BC the Valley of Hinnom came to be thought of as the place of final punishment for the enemies of God.
6. In order to fulfil the prophecy of **Isaiah 53:9**, however, Joseph of Arimathaea and Nicodemus claimed the body of Jesus from Pilate and buried it in a rich man's tomb hewn out of rock. A stone was then rolled to cover the entrance. A secure tomb such as this made the assertion of the religious leaders of the Jews, that the disciples had stolen the body of Jesus Christ completely lacking in credibility. Had Jesus Christ's body been thrown into the Valley of Hinnom, however, such a claim could have been hard to disprove.

DOCTRINES

TABERNACLE

1. The Tabernacle was set up as the basic system of worship in Israel and was a part of the spiritual code of the Mosaic Law portraying the person of Christ, the unique High Priest, the unique person, the unique Saviour.
 - a) The tabernacle also speaks of the human body in a tent or temporary storage place for the soul.
 - b) The tabernacle also portrays God's dwelling place and portrays God's dwelling with man in grace.
 - c) The tabernacle is also the place where man meets God and as the tabernacle represents the Lord Jesus Christ this shows that God meets people at the cross.
 - d) Only the priest was able to enter the tabernacle and only the believer today has fellowship with God.
 - e) The tabernacle was given in fine detail and shows that God plans things down to the finest detail.
 - f) The tabernacle was divided into two parts - the outer area which represented the earth and the inner which represented God's domain.
 - g) The inner area was divided into two, the holy place in which the Levitical priests functioned, the Holy of Holies in which the high priest functioned once a year. The holy place represents heaven, the Holy of Holies representing the throne room of God where our High Priest Jesus Christ constantly intercedes for us.
2. The Tabernacle was located in the centre of the camp. All around the tabernacle were the tribes of Israel, three to each cardinal compass point.
Principle: Everybody starts on the outside, only those who enter the tabernacle (i.e. are born again) have fellowship with God.
3. The specifications which start in Exodus 25 commence with the Holy of Holies. This is to show that salvation starts with God and not man. All blessing comes from God.
4. The tabernacle is a perfect rectangle 100 cubits by 50 cubits, 175 feet long, 87 1/2 feet wide and 8'9" high. It was always that way and never changed - God is unchangeable. (**Exodus 27:9-15**)
5. The side of the tabernacle was supported by 60 brass pillars on the outer court, 60 brass sockets. Brass judgement, Pillars - cross. On the top of the pillars was a silver chapter. Silver - redemption. Twenty on the north and south side and 10 on the east and west sides. (**Exodus 27:9-15**)
6. The outside of the tabernacle was of fine white linen - representing the righteousness of God. (**Exodus 27:9**)

7. There was one door into the tabernacle - there is only one way to God - through Christ. The door was blue in colour and 35' wide. Once you had passed through the door you were inside the tabernacle representing imputed righteousness. The large width meant that all could pass through, the material was very fine showing that minimal faith was needed to enter in. (i.e. weak people could push the material aside). There were four layers of material. In order they were blue, purple, scarlet, white:- blue - deity of Christ, purple - Kingship of Christ, red - redemptive work of Christ, white - total righteousness of Christ. Thus by the time you had fully passed through the door the white righteousness of Christ encompassed you completely. (**Exodus 26:36**)

8. The pillars supporting the doors were of acacia wood overlaid with gold - the unique person of Christ. 5 pillars: 5 = grace, gold- deity, wood - humanity. (**Exodus 26:37**)

9. The floor of the tabernacle weighed 6 1/2 tonne.

10. The roof had four layers: (**Exodus 26:1-14**)

(a) Outer: Badger skin - Humanity Ram's wool dyed red - Redemption White Goat's hair - Sinlessness

(b) Inner: Fine linen - Righteousness

11. There were seven articles of furniture in the tabernacle:

a) The brazen altar outside the door.

b) The brazen laver near the door.

c) The table of shewbread.

d) The golden lampstand.

e) The golden altar near the veil.

f) The mercy seat.

g) The ark of the covenant.

The veil was between the Holy Place and the Holy of Holies; the golden altar was associated with the Holy of Holies.

12. THE BRAZEN ALTAR (**Exodus 27:1-8**)

This was situated adjacent to the entrance into the tabernacle. Brass represents judgement. You could not enter into the Holy Place unless you had sacrificed on the brazen altar. Fire burnt the sacrifice. Fire judgement.

Application: You cannot enter the plan of God unless you have trusted in Christ at the cross.

13. THE BRAZEN LAVER (**Exodus 30:17-21**)

The brass bowl filled with water. This was also situated outside the tabernacle. Prior to entering the tabernacle the priest washed his hands representing confession of sin. Brass - sins judged on the cross. Water - cleansing.

Application: Before we can have fellowship with God we have to confess our sins. In the Church Age we are all priests, we have to confess our sins before we fellowship. Our brazen laver is **1 John 1:9**

14. TABLE OF SHEWBREAD (**Exodus 25:23-30**)

This was in the Holy Place, constructed of acacia wood overlaid with gold. Laying on top of the table was the shewbread, 12 loaves, one for each of the tribes except Levi. The loaves were made of fine flour without leaven baked with frankincense and baked in fire. Bread - fellowship, Fine flour - righteousness of Christ. No leaven - no sin. Frankincense - propitiation. Fire - judgement. The priests ate the loaves after they had been exhibited for 1 week. Eating represents intake of Bible doctrine. Each loaf was placed under a crown showing the Lord Jesus Christ is the King of Israel. No leper priest allowed to eat, neither a stranger.

15. THE GOLD CANDLESTICK (**Exodus 25:31-40**)

This was also in the Holy Place constructed of gold - the candlestick represents Christ as the light of the world. There were seven candlesticks with a central stick, the other six branching off the central stick, three on either side. Six is man's number, seven is God's number - the perfect number.

Analogy - Man is made perfect in Christ.

The candlestick was the only light in the Holy Place. The fuel in the candlestick was oil. Oil represents the Holy Spirit. Oil in the centre stick represents Christ being empowered and relying on the Holy Spirit during his incarnation. Oil in the other lamps shows the Christian way of life walking in the Spirit. (**Galatians 4:19, 5:22, 23**) The six candlesticks branching off the central stick represents the Christian in union with Christ and fellowship between Christians.

The candlestick weighed 48 lbs. (21 kg) and was beaten out of one piece of gold. It was very valuable and shows the preciousness of Christ. The candlestick was fashioned by beating and represents Christ suffering for the sins of the world. On the top of the centre candlestick they had knobs or pomegranates representing the eternal life and perfection of Christ. There were also almond buds opening up representing Christ being the fount of all life.

Flowers occurred on all seven candlesticks. The flowers represent the beauty of the character of Christ which we produce when we are filled with the Spirit. Each lamp had a wick which drew the oil up through the lamps. The wick has to be soaked in oil before it burns otherwise it emits smoke. Light divine good or production. Smoke - human good or production.

Application: If the believer is empowered by the Holy Spirit he produces works which are noticeably different from the unbeliever. The burnt wick represents work for the Lord Jesus Christ. The priest used to collect the burnt wick and put it in a snuff box. God remembers our works for Him. (**1 Corinthians 3:12-15**)

An alternate interpretation of the candlestick likens the seven stems as the seven spirits of God as found in (**Isaiah 11:2, Revelation 1:4**). The spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

16. THE GOLDEN ALTAR OF INCENSE (**Exodus 30:1 -10**)

This is located just outside the Holy of Holies and represents intercessory prayer. The altar was made of gold overlaying wood and was in the form of a crown. The priest would go to the brazen altar, pick up coals, pass through the holy place and place the coals into the crown. Incense was then sprinkled onto the coals and the fumes coming up from the incense represented prayer to God. By taking coals from the brazen altar it showed that the basis for effective prayer is the death of Christ. The unbeliever cannot pray effectively except for accepting Christ as Saviour. The only person who could obtain the coals was a priest representing a believer.

The crown is also significant. The cross must come before the crown, the crown also speaking of Christ the King priest after the order of Melchizedek. Fire spoke of judgement, the judgement of the cross being the basis for effective prayer. The Incense which was put on the altar contained four ingredients which speak of the work of Christ.

- a) Stukti - liquid from a gum tree representing the Father who is the recipient of prayer.
- b) Onoika - a ground-up shell (representing judgement). The burnt shell gave off a perfume (propitiation).
- c) Galbanin - the fat of a plant showing prosperity and representing the resurrection of Christ.
- d) Frankincense - a white gum used in crowning kings - representing the session of Christ.

17. THE ARK OF THE COVENANT AND MERCY SEAT (**Exodus 25:10-22**)

Located in the Holy of Holies the mercy seat was of gold. Over the seat were two golden cherubs which covered the mercy seat with their wings and looked down at the top of the mercy seat. In a box under the mercy seat were three objects representing sin, the tables of the law representing -transgression against moral laws, the pot of manna showing rejection of provision and Aaron's rod that budded showing rejection of authority. This was the ark of the covenant. Once a year on the feast of the atonement, blood from a sacrifice at the brazen altar was brought into the Holy of Holies and sprinkled on the mercy seat. The blood from the brazen altar represents the death of Christ. The cherubs, one representing the righteousness of God, the other the Justice of God look down, see the blood and are satisfied. The sin of the human race is removed by the death of Christ.

MARY - GRACE

1. SCRIPTURE - **Matthew 1; Luke 1-3.**

2. BIOGRAPHY Of the seven women named Mary in the New Testament, none has a more central role than Mary the mother of Jesus Christ. The genealogy of Mary is given in **Luke 3**. She is shown as the daughter of Heli (**Luke 3:23**), descended from Nathan the son of David (**Luke 3:23-31**). At the time of the conception of Jesus, she was engaged to Joseph who was also descended from David, through Solomon (**Matthew 1:7-16**). Through his parents Jesus was legally entitled to the throne of David. Living in Nazareth (**Luke 1:26**). Mary visited a close relative, Elizabeth, the mother of John the Baptist (**Luke 1:39-56**), before travelling to Bethlehem to be taxed under the orders of Augustus. In Bethlehem, Jesus was born (**Luke 2:1-20**). After the visit of the Magi, when Jesus was about 18 months old, Joseph, Mary and Jesus fled into Egypt until the death of Herod the Great (**Matthew 2:20,21**).

Joseph led his family to Nazareth because Archaleus, a very cruel king, was reigning in Judah (**Matthew 2:22,23**). Joseph is no longer mentioned, but Mary appears at the marriage of Cana (**John 2:1-12**); then later when Jesus was challenged by the Pharisees (**Matthew 12:46-50**); and at the cross (**John 19:25-27**). On the cross Jesus committed His mother to the care of the disciple John. Mary was with the disciples in the upper room after the ascension (**Acts 1:13,14**).

3. EVALUATION

- a) Mary was one of the few people prophesied in the Old Testament, as the woman from whose seed the Saviour would come (**Genesis 3:15**).
- b) Her state was amplified in **Isaiah 7:14** that she would be a virgin.
- c) Since the sin nature is passed down through the father, Mary received a sin nature from Heli.
- d) Because Jesus was born of a virgin however, conceived by the Holy Spirit, Jesus Christ was born without a sin nature (**Matthew 1:20**).
- e) Mary was highly favoured in grace by God (**Luke 1:28,30**), being called "blessed among women".
- f) Mary accepted the miracle of this birth as outlined by Gabriel (**Luke 1:26-38**).
- g) Mary praised God for His goodness (**Luke 1:46-55; cf. 1 Samuel 2:1-10**).
- h) Mary recognised that the child she was to have would be the long awaited Saviour (**Luke 1:46-48**).
- i) Joseph was noble by protecting Mary from public stoning as an adulteress (**Deuteronomy 22:23,24**).
- j) Mary and Joseph arranged for Jesus' circumcision on the eighth day (**Luke 2:21**) and His presentation to the Lord after the purification of Mary (**Luke 2:22-24**). They offered turtle doves and pigeons, showing they were not wealthy (**Luke 2:24**).
- k) Jesus never called Mary mother, but always woman (**John 2:4; 19:26**), to ensure that Mary was never to be thought of as the mother of God.

4. PRINCIPLES

- a) We should be oriented to grace (**Romans 5:2; 6:14**).
- b) Parents are responsible for the spiritual welfare of their children (**Deuteronomy 32:46**).
- c) Christians should use common sense in making decisions (**Proverbs 24:5,6**).
- d) God uses unbelievers in the lives of believers to work His plan out (cf. the taxation of Augustus).
- e) Pre-eminence should always be given to Jesus Christ (**John 3:30**).
- f) There is only one mediator between God and man Jesus Christ (**1 Timothy 2:5**).
- g) All except Christ have sinned (**Romans 3:23**).

MARY: SEVEN DIFFERENT WOMEN

Seven women with the name of Mary are mentioned in the New Testament.

1. Mary - Mother of Jesus (**Matthew 1:16-20**). She was the mother of the humanity of Jesus Christ, fulfilling the prophecy of (**Genesis 3:15**). She had the central role in the development of the young Jesus and followed him through to His death on the cross. So as not to confuse the human race with the heresy of being mother of God, Jesus always addressed her as 'woman'.
2. Mary Magdalene (**Luke 8:2**). A former demon-possessed prostitute who was set free by Jesus, she became, perhaps, the most astute of the followers of Jesus and had the privilege of being shown that Jesus had risen from the dead. (**John 20:1-18**). Mary shows that no matter how low you have been, all things are made new in Christ.
3. Mary, mother of James and John (**Matthew 27:56; 28:1**). This Mary represents the person who has children who have a central role to play in the Christian life. She had her sons' progress very much in mind and was a very caring mother.
4. Mary and Martha (**Luke 10:39-42. John 11:1;12:3**). This Mary, whom Jesus praised, listened quietly and attentively to Jesus rather than being ultra-busy. Mary shows that in order to function in the Christian life it is not essential to be visibly working all the time.
5. Mary, mother of John Mark (**Acts 12:12**). Mary opened her home to an all-night prayer meeting for Peter who was in prison. Peter was miraculously released in answer to fervent prayer. God honours prayer.

6. Mary of Rome (**Romans 16:6**). This woman undertook the menial jobs for Paul in Rome. She was a helper who assisted in his ministry by hard work. Those who do menial work are just as essential on the Christian walk as those who are apparently on centre stage.
7. Mary the wife of Cleophas (**John 19:25**). All we know about this Mary is that she stood by the cross. This Mary represents all the believers whose work for the Lord is known only to God. They also serve who only stand and wait.
8. All the Mary's had one thing in common, however. They had all accepted Jesus Christ as Saviour.

JOHN THE DISCIPLE

1. He was the son of Zebedee and Salome. (**Matthew 4:21**) Zebedee and Salome were apparently aristocrats from Galilee. Their home was at Bethsaida (**Luke 5:10, John 1:44**)
2. John had a background of wealth and influence.
 - a) John possessed servants. (**Mark 1:20**)
 - b) His mother Salome was very wealthy. (**Mark 15:40, Matthew 27:55, 56**)
 - c) He was a friend of Caiaphas who had been the high priest since 7 AD (**John 18:15**)
3. John became a believer probably under the ministry of John the Baptist. (**John 1:35-39**)
4. John and his brother James were called Boanerges - sons of thunder. (**Mark 3:17**). Thus both James and John were energetic types of people. (**Luke 9:49 Gk**)
5. John's mother, Salome, wanted her sons to be important in heaven. (**Matthew 20:20-22**). In (**Mark 10:35-9**) James and John had the same idea approaching Jesus themselves.
6. On three important occasions in Christ's ministry John was mentioned in company with his brother James and Simon Peter to the exclusion of all others.
 - a) The raising of the daughter of Jairus. (**Mark 5:37**)
 - b) At the transfiguration. (**Mark 9:2**)
 - c) Gethsemane. (**Mark 14:33**)
7. John was apparently the only disciple of the twelve to develop to maturity during the public ministry of Jesus Christ.
8. John was the disciple whom Jesus loved. (**John 13:23**)

EVENTS CONCERNING THE TEMPLE RELATING TO THE CRUCIFIXION

1. Several sources give reports of various events happening at the Temple on and after the crucifixion of our Lord.
2. According to Josephus there was a sudden mysterious extinction of the middle light of the seven light candlestick in the Holy Place. All the lights were to be kept constantly burning and while the other six lamps continued to give light the middle one suddenly went out.
3. The Gospel to the Hebrews mentions that the lintel to the temple suddenly broke and fell
4. Josephus and the Talmud both mention that the very heavy temple doors that always took several men to open suddenly and inexplicitly opened of their own accord. It was reported in the Talmud that one of the Rabbis when he saw this happen turned round and said that he knew that the temple was destined for destruction.
5. On the Day of Atonement two goats were presented at the Temple, one was killed as a blood sacrifice, the other the Scapegoat or Azazel was let out into the wilderness. Up to this time a red ribbon was attached to the Scapegoat and when Azazel was sent out into the wilderness the ribbon turned white. This represented

that the sins of Israel had been covered by the sacrificial blood of an animal. From after the crucifixion however the ribbon ceased to change colour.

APPARENT PROBLEM

Some have said that there is an anomaly between the reported saying of the Centurion when the words of Luke differ in content to that of Mark and Matthew.

However when one is greatly impressed by a situation which would be the case of the Roman officer having just experienced darkness over the earth and a major earthquake as well as studying Christ dying on the Cross he probably uttered a number of phrases to express his amazement. For instance if you attend a great sporting or cultural event that really stirs one you will end up using a number of superlatives when verbalising it.

It is true that Christ was a perfect man and as we have seen this is the emphasis in the Gospel of Luke, Christ the perfect man thus it is not surprising that Luke records this. The Holy Spirit however guided Matthew and Mark to record the Centurion's statement about Christ being the Son of God.

HARMONY

ACTIVITY AT THE DEATH OF CHRIST

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion which was close to him and they that were with him, watching Jesus saw that he so cried out, and gave up the ghost, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God and glorified God, saying, Certainly this was a righteous man..

There were also many women beholding afar off. Those which ministered to Him included Mary Magdalene, and Mary the mother of James and Joses, and Salome mother of Zebedee's children. These were they who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

All the people that came together to that sight, beholding the things which were done, smote their breasts, and returned and all his acquaintance, and the women that followed him from Galilee beheld these things.

165 TAKING DOWN FROM CROSS, BURIAL

MATTHEW 27:57-61

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: **58** He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. **59** And when Joseph had taken the body, he wrapped it in a clean linen cloth, **60** And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. **61** And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

KEY WORDS

Even	Opsios	Evening
Was come	Ginomai	Come to pass [Aorist Middle Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Rich	Plousios	Rich
Man	Anthropos	Man
Named	Tounoma	The name
Was a disciple	Matheteuo	Was a disciple [Aorist Passive Indicative]
Went	Proseuchomai	Draw near, Come to [Aorist Active Participle]
Begged	Aiteo	Beg, Desire [Aorist Middle Indicative]
Body	Soma	Body
Commanded	Keleuo	Command, Order
Delivered	Apodidomi	Deliver, Given to [Aorist Passive Infinitive]
Had taken	Lambano	Take [Aorist Active Participle]
Wrapped	Entulisso	Entwine, Wind in [Aorist Active Indicative]
Clean	Katharos	Clean
Linen cloth	Sindon	Fine linen
Laid	Tithemi	Lay [Aorist Active Indicative]
New	Kainos	New
Tomb	Mnemeion	Tomb, Sepulchre
Had hewn out	Latomeo	Quarry [Aorist Active Indicative]
Rock	Petra	Rock
Rolled	Proskulio	Roll against [Aorist Active Participle]
Great	Megas	Great
Stone	Lithos	Stone
Door	Thura	Door
Sepulchre	Mnemeion	Tomb, Sepulchre
Departed	Aperchomai	Depart [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Other	Allos	Other
Sitting	Kathemai	Sitting [Present Middle Participle]
Over against	Aperianti	Before, In front of

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
165	Isaiah 53:9	Buried in a rich man's grave	Matthew 27:57

REFLECTION

Verse 57. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: **58.** He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

The word come is Ginomai which means to come to pass so this is toward evening. Joseph of Arimathaea a member of the Sanhedrin and a believer goes to Pontius Pilate and begs for the body of Jesus. We note that he went to Pilate and not the Jews.

This is not only because Pilate had final authority, but the Jews would have probably killed him on the spot for asking for such a thing. Pilate agreed to the release of the body to Joseph, but only after he had confirmed with the Centurion that Jesus was already dead.

Verse 59. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

He, together with Nicodemus prepares the body. The body was wrapped in clean linen bandages not unlike the mummies of Egypt mixing the linen with spices, but with no incisions made in the body.

We should note that it is Joseph, not Mary who takes the lifeless body of our Lord from the Cross. In many sacred statues and paintings we see Mary nursing the body of Christ as He is removed from the Cross but such an event would appear very unlikely to have taken place, as Mary had been taken away by John to his home.

Whether Joseph was old or expecting to die soon, we do not know, but he has prepared a rich man's tomb for his own body, being hewn out of the rock. Having prepared the body as well as they can in the reduced time frame they have that evening, as they must be off the streets by 9pm, Joseph and Nicodemus placed it in the tomb and then sealed then entrance of the tomb with a large stone and left.

Verse 61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

This passage ends with two of the Mary's sitting opposite the tomb. The tense of the verb showed that they kept on sitting there. The body is lying dead in the grave but the soul and spirit of our Lord are active, the former with the repentant brigand in Paradise which is part of Hades and the spirit of our Lord with the Father. Forget soul sleep – its cultic nonsense – turn over to Acts 7:50ff – as Stephen dies he doesn't say, "I feel tired... he says, "I see Jesus!" Be encouraged by these things.

MARK 15:42-47

Mark 15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already **dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was **hewn out** of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary the mother of Joses beheld where he **was laid**.**

KEY WORDS

Even	Opsios	Evening
Was come	Ginomai	Come to pass [Aorist Middle Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Preparation	Paraskeue	Readiness, Preparation
That is	Ho eimi	Which is [Present Active Indicative]
Day before the Sabbath	Prosabbaton	Day before the Sabbath
Honourable	Euschemon	Honourable
Counsellor	Bouleutes	Member of the Sanhedrin
Waited	Eimi	Keep on [Imperfect Active Indicative]
	Prosdechomai	Await [Present Middle Participle]
Kingdom	Basileia	Kingdom
God	Theos	God

Came	Erchomai	Come [Aorist Active Participle]
Went	Eiserchomai	Come in [Aorist Active Indicative]
Boldly	Tolmao	Boldly, Courageous [Aorist Active Participle]
Craved	Aiteo	Desire, Request, Beg [Aorist Middle Indicative]
Body	Soma	Body
Marvelled	Thaumazo	Marvel, Wonder [Aorist Active Indicative]
Were Dead	Thnesko	Dead [Perfect Active Indicative]
Already	Ede	By this time, Even now
Calling	Proskaleomai	Summons, Call to attend [Aorist Middle Participle]
Centurion	Hekatonarches	Captain of one hundred men
Asked	Eperotao	Demand [Aorist Active Indicative]
He had been	Apothnesko	Dead [Aorist Active Indicative]
Any while	Palai	A long time ago, Any while
Knew	Ginosko	Know [Aorist Active Participle]
Gave	Doreomai	Give graciously [Aorist Middle Indicative]
Body	Ptoma	Corpse
Bought	Agorazo	Buy [Aorist Active Participle]
Fine Linen	Sindon	Fine linen
Took down	Kathaireo	Take down [Aorist Active Participle]
Wrapped	Eneileo	Wrap in [Aorist Active Indicative]
Laid	Katatithemi	Lay down [Aorist Active Indicative]
Sepulchre	Mnemeion	Tomb, Sepulchre
Was	Eimi	Keep on being [Imperfect Active Indicative]
Hewn out	Latomeo	Quarry [Perfect Passive Participle]
Rock	Petra	Rock
Rolled	Proskulio	Roll against [Aorist Active Indicative]
Stone	Lithos	Stone
Door	Thura	Door
Mother	-	Not found in the original
Beheld	Theoreo	See, Behold [Imperfect Active Indicative]
Laid	Tithemi	Lay [Perfect Passive Indicative]

PERFECT TENSE VERBS

LATOMEO – HEW - Occurs twice in the New Testament and only once in the Perfect Tense in **Mark 15:46** where the tomb that Jesus was buried in had been permanently hewn out of rock.

THNESKO – DEAD - Occurs 12 times in the New Testament with 5 appearances in the Perfect Tense with them all in the Active Voice. Death here is seen as a reality and permanent as far as the physical body is concerned although study of the verb Gennao above shows that once a person is born, they live forever.

TITHEMI – HAVING LAID, SET - Occurs 96 times in the New Testament with 6 appearances in the Perfect Tense. **Mark 15:47**, John 11:34 and John 19:41 all deal with the burial of the Lord Jesus Christ as to where He was laid. The other three occasions relate to God appointing people to function in various ways in Acts 13:47 and Romans 4:17 and the destruction of Sodom and Gomorrah as a permanent warning in 2 Peter 2:6 to the ungodly.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath, **43.** Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. **44.** And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. **45.** And when he knew it of the centurion, he gave the body to Joseph.

The Jewish day began at sunset. Evening was now fast approaching and the necessity for prompt action probably emboldened Joseph of Aramathea to ask Pilate for permission to bury the body of Jesus. Joseph was there a member of the Sanhedrin but also a secret disciple of Christ.

Pilate could hardly believe that Jesus already dead. When the centurion confirmed the fact the governor granted the body to Joseph.

It is noted that two different words are used for the body of Jesus in this section Joseph asked for the body [Soma] of the Jesus Christ and Pilate granted the corpse [Ptoma] to him.

Verse 46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

With loving care Joseph and Nicodemus embalmed the body, wrapped Him in the linen and put Him in a new tomb. The tomb had been carved out of rock, the door was sealed with a coin shaped stone which would have rolled into a groove carved out of the stone.

Again the women, the two Marys, are mentioned as being present. We admire their unflagging and fearless affection.

LUKE 23:50-56

Luke 23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (The same had **not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on. 55 And the women also, which **came with** him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.**

KEY WORDS

Behold	Idou	Lo Behold
Was	-	Not found in the original
Man	Aner	Noble man
Named	Onoma	Name
Counsellor	Bouleutes	Member of the Sanhedrin
Was	-	Not found in the original
Good	Agathos	Good
Just	Dikaio	Just
Same	Houtos	He
Had	Eimi	Keep on being [Imperfect Active Indicative]
Consented	Sugkatatithemai	Agree to [Perfect Passive Participle]
Counsel	Boule	Advice, Counsel
Deed	Praxis	Function, Deed, Action
Was	-	Not found in the original
City	Polis	City
Waited	Prosdechomai	Await [Imperfect Passive Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Went	Proseuchomai	Draw near, Come to [Aorist Active Participle]
Begged	Aiteo	Beg, Desire [Aorist Middle Indicative]
Body	Soma	Body
Took down	Kathaireo	Take down [Aorist Active Participle]
Wrapped	Entulisso	Entwine, Wind in [Aorist Active Indicative]
Linen	Sindon	Fine linen
Laid	Tithemi	Lay [Aorist Active Indicative]

Sepulchre	Mnema	Burial place
Was hewn in stone	Laxeutos	Hewn in stone, Quarry [Aorist Active Indicative]
Never before	Oudepo	Never before, Not even yet
Was	Eimi	Keep on being [Imperfect Active Indicative]
Laid	Keimai	Lay [Present Passive Participle]
Day	Hemera	Day
Was	Eimi	Keep on being [Imperfect Active Indicative]
Preparation	Paraskeue	Readiness, Preparation
Sabbath	Sabbaton	Sabbath
Drew on	Epiphosko	Start to dawn, Approach [Imperfect Active Indicative]
Women	Gune	Woman
Came	Sunerchomai	Come with [Perfect Active Participle]
Followed after	Katakouloutheo	Follow after [Aorist Active Participle]
Beheld	Theaomai	See, Behold [Aorist Middle Indicative]
How	Hos	How
Laid	Tithemi	Lay down [Aorist Passive Indicative]
Returned	Hupostrepho	Turn back [Aorist Active Participle]
Prepared	Hetoimazo	Prepare, Make ready [Aorist Active Indicative]
Spices	Aroma	Spices
Ointments	Muron	Scented oils
Rested	Hesuchazo	Rested from labour [Aorist Active Indicative]
According to	Kata	According to i
Commandment	Entole	Commandment

PERFECT TENSE VERBS

SUGKATATITHEMAI – CONSENT - Occurs only once in the New Testament **Luke 23:51** presents details about the burial of Jesus Christ in order to demonstrate that He was truly dead. All the preparations for burial would have been unnecessary if He had in fact not died. The death of the Messiah was needed or there could be no resurrection. It is noted that Joseph was a very noble character, who though he was one of the Sanhedrin, he did not consent to the condemnation that the Sanhedrin had passed on our Lord.

SUNERCHOMAI – COME TOGETHER - Occurs 34 times in the New Testament. It occurs twice in the Perfect Tense. In **Luke 23:55** we see a group of faithful women having continuously followed Him from Galilee saw the tomb. In Acts 10:27 The two men are deep in conversation as they walk towards and into the house together, and as they enter the main living area Peter finds he is surrounded by a crowd of people, who have all come by invitation of Cornelius. Jesus had told Peter to be ready for a harvest of souls in areas where non-Jews lived, and so he finds himself suddenly in a harvest field under the Spirit's leadership. John 4:35-42. The Lord opens the door of service and opportunity and our challenge is to see the situations we find ourselves in from God's perspective, not our own. 1 Corinthians 16:9, 2 Corinthians 2:12-13, Colossians 4:2-5.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
165	Isaiah 53:9	Buried in a rich man's grave	Luke 23:50-53

REFLECTION

Verse 50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51. (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

All four Gospel writers present details about the burial of Jesus Christ in order to demonstrate that He was truly dead. All the preparations for burial would have been unnecessary if He had in fact not died. The death of the Messiah was needed or there could be no resurrection.

It is noted that Joseph was a very noble character, who though he was one of the Sanhedrin he did not consent to the condemnation that the Sanhedrin had passed on our Lord. It is a reminder that although most were "bought men" there were good men on the ruling body, and they become increasingly uncomfortable with the politics being played out.

Verse 52. This man went unto Pilate, and begged the body of Jesus. **53.** And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Condemned criminals did not often receive the honour of formal burial and normally would have been thrown onto the rubbish dump for their corpses to be eaten by rats and dogs, or burnt.

Exceptions however seem to have been made on the intercession of well to do families friends as the recent archaeological discovery of a skeleton of a crucified man buried in another formal grave testifies.

Verse 54. And that day was the preparation, and the sabbath drew on. **55.** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. **56.** And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Bodies decomposed rapidly, so mourners were allowed to anoint, wash, and wrap the body in its shrouds even on the Sabbath. However the women disciples of our Lord waited until the Sabbath was over before proceeding to go to the tomb.

JOHN 19:31-42

John 19:31 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. **32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. **33** But when they came to Jesus, and saw that he was dead already, they brake not his legs: **34** But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. **35** And **he that saw it bare record**, and his record is true: and **he knoweth** that he saith true, that ye might believe. **36** For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. **37** And again another scripture saith, They shall look on him whom they pierced. **38** And after this Joseph of Arimathaea, 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. **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. **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. **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**. **42** There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

KEY WORDS

Was	Eimi	Was [Imperfect Active Indicative]
Preparation	Paraskeue	Readiness, Preparation
Bodies	Soma	Body
Should not remain	Me meno	Not remain, Not continue [Aorist Active Subjunctive]
Cross	Stauros	Cross
Sabbath	Sabbaton	Sabbath
Besought	Erotao	Beseech, Ask, Request [Aorist Active Indicative]
Legs	Skelos	Leg
Broken	Katagnumi	Break in pieces [Aorist Passive Subjunctive]

Might be taken away	Airo	Take away [Aorist Passive Subjunctive]
Came	Erchomai	Come [Aorist Active Indicative]
Soldiers	Stratiotes	Soldier
Break	Katagnumi	Break in pieces [Aorist Active Indicative]
First	Protos	First
Other	Allos	Other
Was Crucified	Sustauroo	Crucify with [Aorist Passive Participle]
Came	Erchomai	Come [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Was dead	Thnesko	Dead
Already	Ede	Even now, Already
Break	Katagnumi	Break in pieces [Aorist Active Indicative]
One	Heis	One
Spear	Logche	Spear, Lance
Pierced	Nusso	Pierce, Prick [Aorist Active Indicative]
Side	Pleura	Side
Forthwith	Euthus	Immediately
Came out	Exerchomai	Come out [Aorist Active Indicative]
Blood	Aima	Blood
Water	Hudor	Water
Saw	Horao	See overall [Perfect Active Participle]
Bare record	Matureo	Bear witness [Perfect Active Indicative]
Record	Marturia	Record, Witness
Is	Eimi	Keep on being [Present Active Indicative]
True	Alethinios	True
Knoweth	Eido	Know, Perceive [Perfect Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Might Believe	Pisteuo	Believe [Aorist Active Subjunctive]
These things	Tauta	Things
Done	Ginomai	Came into being [Aorist Middle Indicative]
Scripture	Graphe	Writings, Scripture
Should be fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Bone	Osteon	Bone
Be Broken	Suntribo	Broken, Shattered [Future Passive Indicative]
Another	Heteros	Another of a different kind
Saith	Lego	Say [Present Active Indicative]
Shall look	Optanomai	Look [Future Middle Indicative]
Pierced	Ekkenteo	Pierce [Aorist Active Indicative]
After	Meta	After
Disciple	Mathetes	Disciple
Secretly	Krupto	In Secret [Perfect Passive Participle]
Fear	Phobos	Fear
Besought	Erotao	Request, Beg, Seek [Aorist Active Indicative]
Might take away	Airo	Take away [Aorist Active Subjunctive]
Body	Soma	Body
Gave leave	Epitrepo	Grant, Allow, Permit [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Took	Airo	Take [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
First	Proton	First
Came	Erchomai	Come [Aorist Active Participle]
Night	Nux	Night
Brought	Phero	Bring, Carry [Present Active Participle]
Mixture	Migma	Mixture, Compound
Myrrh	Smuma	Myrrh
Aloes	Aloe	Aloes
Hundred	Hekaton	Hundred
Pound	Litra	Pound
Weight	-	Not found in the original
Took	Lambano	Take [Aorist Active Indicative]
Wound	Deo	Bind [Aorist Active Indicative]
Linen clothes	Othonion	Linen bandages

Spices	Aroma	Spice
Manner	Ethos	Manner, Custom from which we get ethics
Is	Eimi	Keep on being [Present Active Indicative]
Bury	Entaphiazō	Bury [Present Active Infinitive]
Place	Topos	Place, Location
Crucified	Stauroō	Crucify [Aorist Passive Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Garden	Kepos	Garden
New	Kainos	New
Sepulchre	Mnemeion	Burial place
Wherein	En Hos	In which
Never man yet	Oudepo Oudeis	No one yet
Was	Eimi	Keep on being [Imperfect Active Indicative]
Laid	Tithemi	Laid [Perfect Passive Participle]
Laid	Tithemi	Laid [Aorist Active Indicative]
Day	-	Not found in the original
Was	Eimi	Keep on being [Imperfect Active Indicative]
Nigh at Hand	Eggus	Close, Nigh at hand

PERFECT TENSE VERBS

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see” and with “Blepo” means to physically see. John the Apostle dominates the use of “Horao” with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases.

MATUREO - BEAR WITNESS, TESTIFY Occurs 79 times in the New Testament with 7 appearances in the Perfect Tense. There are recorded a number of permanent witnessing to and by the Lord Jesus Christ. The Father witnessed for Christ in John 5:37 and 1 John 5:9. That He died on the Cross is witnessed by John reporting on the blood and water discharge of His death in **John 19:35**. Jesus Christ witnesses of John the Baptist in John 3:26.

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in a segregated form.

KRUPTO – HIDDEN – Occurs 16 times in the New Testament appearing 6 times in the Perfect Tense and is always in the Passive Voice In **John 19:38** Joseph kept his belief in Jesus permanently hidden because of the Jews.

TITHEMI – HAVING LAID, SET - Occurs 96 times in the New Testament with 6 appearances in the Perfect Tense. Mark 15:47, John 11:34 and **John 19:41** all deal with the burial of the Lord Jesus Christ as to where He was laid. The other three occasions relate to God appointing people to function in various ways in Acts 13:47 and Romans 4:17 and the destruction of Sodom and Gomorrah as a permanent warning in 2 Peter 2:6 to the ungodly.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
165	Exodus 12:46	Not a bone of the Lamb to be broken	John 19:31-36
	Numbers 9:12	Not a bone broken	John 19:31-36
	Psalms 22:14	Blood poured out when they pierced His side	John 19:34
	Psalms 22:16	They pierced His hands and feet	John 19:34-37
	Psalms 34:20	Not a bone of Him broken	John 19:31-36
	Zechariah 12:10a	The Messiah’s body would be pierced	John 19:34-37

REFLECTION

Verse 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.

We now see the attitudes of three groups of people. The new day, according to Jewish time begins at 6pm that day, and it is the holy day of Passover. The lambs are being killed for Passover from 3pm onwards. It is important that all bodies are out of public places before 6pm, or the holy day is defiled by their presence.

Those who are dead in their trespasses and sins, are asking for the body of the one who has just paid for their sins, to be taken down so that their ritual can continue, the very ritual which speaks of Him! The breaking of the legs put the condemned men into shock, and also stopped them lifting themselves to breath and so they suffocated. It was a cruel but sudden suffocating end – remember this was a terror execution practise by the Romans, designed for maximum effect on the on-lookers.

Verse 32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37. And again another scripture saith, They shall look on him whom they pierced.

The Lord is already dead, but the Romans are careful people, they know that condemned men have tried to escape before, so they ensure he is dead by a spear thrust. This leaves no room for the 'swoon theory' of the resurrection, the Lord is truly dead, and so the only way He can rise is supernaturally! The evidence for this will be overwhelming. John's use of the three perfect tenses in verse 35 underline the permanent results of the events occurring here.

John is an eye-witness of these last events, and that tells us that he must have stayed in prayer by the body of the Lord, close to the cross, to respect and honour Him. He makes it very clear he saw this. His reason was that many claimed in his day that Jesus was a ghost, not truly human at any point, he was 'a god'. John records that His heart is broken, and that the blood had separated within his pericardium and so the spear releases it all onto the ground. His death is as real as his life has been, and his resurrection will be equally real.

John records that like the Pascal lamb he was perfect, no bone was broken, even though he had been badly beaten, and they looked upon the one they pierced. **Exodus 12:46, Numbers 9:12, Psalm 34:20, Zechariah 12:10, Revelation 1:7.** Only almighty God could organise an event like this. Everything fits together and it all went to produce our salvation. The work of sin bearing is done, and our salvation is won. Resurrection will trumpet that victory.

At this point where is the Lord? His body is still on the cross, but where is He? Remember the Lord's words, when he told the story of the rich man and Lazarus, that the dead go to the waiting place called Hades.

In this place, up until this time there were two divisions, the first for believers called 'Abraham's Bosom', or Paradise, the second the place where the unbelievers await the last judgement, called 'Torments', or Hell. The Lord went to Hades to announce his victory. Let us look at the scriptures to see that. **Luke 16:19-31.**

1. He preached victory to all the dead, and announced his victory even to the imprisoned angels to remind them that they will be judged. **Colossians 2: 15, 2 Peter 2:14, Jude 6, 1 Peter 3:18 - 20.**
2. He then led the righteous dead to heaven to be with God forever. He empties the Paradise section of Hades. **Ephesians 4:8.**

Now, while all this is going on in Hades there is a debate over the Lord's body on earth. The normal plan for the bodies of criminals was that they were thrown on the town waste dump to be eaten by the rats.

To even touch a dead body rendered the Jew unclean for seven days. **Numbers 9:4 -12, 19:11**. This is important to realise when we see the action of Nicodemus and Joseph or Aramathea, for both will forgo their right to eat the Passover with their families this year by their work with the body of Jesus.

Verse 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. **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.

The disciples have scattered, but these two men come out publicly and ask to bury the Lord's body. At a time of great fear these men do two things that will render them ceremonially unclean; they enter a Gentile house, and they handle a dead body. Note the perfect tense of the verb, for "secretly", they have to keep it secret, and the results of their work are eternal, as they needed to stay under the Sanhedrin radar, for claiming this body and burying it was a great risk to them, but they are honoured forever.

They put their rights aside, they forget themselves and they think only of their Lord and honouring Him, even if it costs them their lives. They personally provide all that will be needed for burial, probably using their own supplies put aside for their own burial.

In this day you would have to save for years putting aside bandages for the body and spices worth thousands of dollars. These were kept in the tombs ready for the body to arrive and be dressed for burial. These men may not have known that they were disciples until they laboured over the Lord's body together in the growing darkness of that Passover night. What they did is described in the next verses.

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

Matthew records that the tomb was Joseph's own tomb. **Matthew 27:60**. They wound his body with linen bandages. This was done on a stone table with a small basin, filled with spices, through which the bandages were drawn.

It was an Egyptian way of burial that was popular with the wealthy at this time. The head was not done this way, at this time, but was covered with a square of cloth like a handkerchief. This is the same way that Lazarus was buried. Turn back and read **John 11:44**. This is why when Lazarus staggers out of the grave the Lord orders him cut free quickly or he would have suffocated. The weight of the spices used was 50 kgs! Hundreds of metres of bandages would have been used.

They worked away until the light failed and then they left. Three days and nights would pass until they could return. Passover began at 6pm that night, and it was looked upon as a holy Sabbath, then the next day was the first day of the feast of Unleavened Bread, another holy Sabbath, then came the ordinary Sabbath. It would not be until that Sabbath night (6pm Saturday) that people would be out and about again.

It would not be until early on the Sunday morning, the dawn of the Sunday Feast of First fruits that the women would return to the tomb and the men probably planned to return to complete their work. John moves straight on to this day, but let us pause and remind ourselves of events between the trial and the resurrection.

APPLICATION

God often provides assistance from unusual and unexpected quarters as in the case of Joseph of Arimathea, who had prepared his tomb and was a secret disciple. In order that Scripture might be fulfilled the Lord had already prepared this, and all phases of the Lord's ministry.

God knows our every action in the Plan of God and His Plan will be completed on time and in complete accordance with His requirements.

The Messiah who was born of a virgin and had gone forth anointed by Jehovah, healing the sick, giving sight to the blind, proclaiming the "Gospel of the Kingdom" had died at last on the cross for sinners.

Now his body lay in a tomb and no one knew if redemption was a completed fact or not until his resurrection, which will prove victory over sin and death.

If He had not come forth from the tomb there would be no evidence that the sin question had been settled. His resurrected body would be proof of the complete success of His mission and a guarantee of our salvation.

The Messiah is demonstrated to be dead so the swoon theory is seen as false. The Centurion had seen the death of many people and would not be fooled by a person fainting. The blood clots and serum is undeniable evidence of the physical death of Jesus Christ.

DOCTRINES

CHRIST – SACRIFICE OF CHRIST

The sacrifice of the Lord Jesus Christ on the Cross had many affects. It was

1. Penal **Galatians 3:13 2 Corinthians 5:21**
2. Substitutional **Leviticus 1:4 Isaiah 53:5-6 2 Corinthians 5:21 1 Peter 2:24**
3. Voluntary **Genesis 22:9 John 10:18**
4. Redemptive **Galatians 3:13 Ephesians 1:7 1 Corinthians 6:20**
5. Propitiatory **Romans 3:25 1 John 2:2**
6. Reconciling **2 Corinthians 5:18, 19 Colossians 1:21, 22**
7. Efficacious **John 12:3 20-23 Romans 5:9, 10 2 Corinth 5:21 Ephesians 2:13 Hebrews 9:12**
8. Revelatory **John 3:16 1 John 4:9, 10**

CHRIST – TYPES – PASSOVER AS A TYPE OF CHRIST

1. The Passover is a type of Christ who fulfilled the type on the very day in AD. 32.
2. The Lord Jesus Christ is called our Passover, sacrificed for us. **(1 Corinthians 5:7)**
3. The Passover lamb was brought into the home four days before the feast to demonstrate that it was without blemish. **(Exodus 12:5-6)**.
4. In fulfilment of the type Jesus Christ had a ministry of over three years to demonstrate that He was eligible to die for the sins of the world due to his unblemished character. **(Hebrews 4:15)**
5. The lamb tested must be slain by the family to be protected. **(Exodus 12:6)**
6. The Lord Jesus Christ having been found perfect had to die as a willing sacrifice. **(Hebrews 9:22)**
7. The blood from the sacrificed lamb had to be applied to the door. **(Exodus 12:7)**
8. The death of Christ has to be personally recognised and acted upon. This clearly shows the part played by the free will of man and demonstrates the rejection of the concept of universalism which states that not only did Christ die for all, which is true, but that all as a consequence are saved which is not true. **(John 3:36)**
- 9 The blood by itself, once applied, was totally able to provide protection against judgement. **(Exodus 12:13)**
10. The death of Christ once applied to the life is all sufficient in protection against judgement. **(Romans 8:1)**

11. The firstborn of Egypt died if the protection was not used. (**Exodus 12:29**)
12. God gave his only begotten Son to save us from the second death. (**John 3:16**)

CHRIST: POST MORTEM AND RESURRECTION OF JESUS CHRIST

One of the many unique features regarding the Lord Jesus Christ is His death and His subsequent bodily resurrection from the dead. Many do not look at the evidence for both the proof of the physical death and subsequent resurrection of the Lord Jesus Christ from the dead. In this topic we examine some of the evidence.

The sceptic will say "If he is risen He was not dead, or if He died He is not risen"

POST MORTEM ON THE DEATH OF THE LORD JESUS CHRIST

1. An examination of the piercing of the side of our Lord and its implications was made by a great physiologist Samuel Houghton with the following results as to the cause of the physical death of Jesus Christ.

2. When the soldier pierced with his spear the side of Christ he was already dead; and the flow of blood and water that followed was either a natural phenomenon explicable by natural causes, or it was a miracle.

That John thought it, if not to be miraculous, at least to be unusual, appears plainly from the comment he makes upon it, and from the emphatic manner in which he solemnly declares his accuracy in narrating it in **John 19:33-35**. *"But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."*

3. Repeated observations and experiments made upon men and animals have shown the following results: When the left side is freely pierced after death by a large knife, comparable in size with a Roman spear, three distinct cases are observed:

- 1st - No flow of any kind follows the wound except a slight trickling of blood.
- 2nd - A flow of water only, succeeded by a few drops of blood, follows the wound.
- 3rd - A copious flow of blood only follows the wound.

Of the three cases, the first is that which usually occurs; the second in cases of death by drowning and can be proved to be the normal case of a crucified person; whilst the third case would be found in death by pleurisy and rupture of the heart

4. Whilst the above three types are well known, two other cases, although not recorded in the text books, could occur.

- 4th type - A copious flow of water followed by a copious flow of blood follows the wound.
- 5th type - A copious flow of blood followed by a copious flow of water follows the wound.

The fifth type is what is recorded in John 19.

5. Death by crucifixion causes a condition of blood in the lungs similar to that produced by drowning. The fourth case would have occurred if the victim had been suffering from pleurisy, whilst the fifth type would occur if the person on the cross had died from a rupture of the heart.

The history of the days preceding our Lord's death as described in the Gospels precludes the idea of pleurisy, as does the type of flow observed by John.

6. CONCLUSIONS

It is therefore concluded that the type of flow recorded in John 19:34 must have resulted from the combination of crucifixion and rupture of the heart.

The fact that it is a mixture of blood clots and a watery serum is evidence of massive clotting of the blood in the main arteries and is exceptionally strong medical proof of death.

Laying aside the inspection by the Roman soldiers who were expert in this area because of their attendance at many crucifixions what John reported as an eyewitness of the blood and water is proof positive that Jesus was physically already dead.

JOSEPH OF ARIMATHEA

We know eight things about Joseph

1. He was of honourable estate
2. He was a rich man
3. He was a good man
4. He was a righteous man
5. He looked for the Kingdom of God so he was a member of the believing remnant
6. He was a secret disciple of Jesus up to the point of his plea to Pilate
7. He was a counsellor meaning he was a member of the Sanhedrin
8. He was not party to their vote that condemned Jesus to death

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

NOT A BONE BROKEN

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. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

PROPHECY FULFILLED

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

THE BURIAL OF THE MESSIAH

When the even was come, because it was the preparation, that is, the day before the Sabbath and the Sabbath drew near there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

Joseph was of the Jewish city of Arimathaea. He was an honourable counsellor and a disciple of Jesus, but secretly for fear of the Jews. (The same had not consented to the counsel and deed of them).

He was a good and just man and who also was waiting for the kingdom of God. He came, and went in boldly unto Pilate and begged the body of Jesus.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, Pilate commanded the body be given to Joseph.

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.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre. Joseph bought fine linen when he had taken the body of Jesus down he wrapped it in a clean linen cloth with the spices, as the manner of the Jews is to bury. He laid the body of Jesus in his own new tomb wherein never man before was laid, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

The women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

There was Mary Magdalene, and the other Mary the mother of Joses sitting over against the sepulchre looking at where He was laid.

166 THE WATCH AT THE SEPULCHRE

MATTHEW 27:62-66

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, **63** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. **64** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. **65** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66** So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

KEY WORDS

Next day	Epaurion	Next day, Tomorrow
Followed	Eimi Meta	Is after [Present Active Indicative]
The day of	Ho	The
Preparation	Paraskeue	Readiness, Preparation
Chief Priests	Archiereus	Chief Priests
Pharisees	Pharisaios	Pharisee
Came together	Sunago	Come together [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Sir	Kurios	Lord, Sir
Remember	Mnaomai	Remember [Aorist Passive Indicative]
Deceiver	Planos	Deceiver
Said	Epo	Say [Aorist Active Indicative]
While	Eti	While
Was alive	Zao	Live [Present Active Participle]
After	Meta	After
Three	Treis	Three
Days	Hemera	Day
Will rise again	Egeiro	Rise up [Present Passive Indicative]
Command	Keleuo	Order [Aorist Active Imperative]
Sepulchre	Taphos	Tomb, Sepulchre

Made sure	Asphalizo	Make secure [Aorist Passive Infinitive]
Lest	Mepote	Lest, If ever
Disciples	Mathetes	Disciples
Come	Erchomai	Come [Aorist Active Participle]
Night	Nux	Night
Steal	Klepto	Steal [Aorist Active Subjunctive]
Say	Epo	Say [Aorist Active Subjunctive]
People	Laos	People
Is Risen	Egeiro	Rise up [Aorist Passive Indicative]
Dead	Nekros	Dead
Last	Eschatos	Last
Error	Plane	Error, Deceit
Shall be	Eimi	Keep on being [Future Middle Indicative]
Worse	Cherion	Worse
First	Protos	First
Said	Phemi	Affirm [Aorist Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Watch	Koustodia	Guard, from which we have the word "custody"
Go your way	Hupago	Go [Present Active Imperative]
Make it sure	Asphalizo	Make secure [Aorist Middle Imperative]
Ye can	Eido	See, Perceive
66		
Went	Poreuomai	Depart [Aorist Passive Participle]
Made sure	Asphalizo	Make secure [Aorist Middle Indicative]
Sealing	Sphragizo	Seal up, Stop [Aorist Active Participle]
Stone	Lithos	Stone
Setting a watch	Meta Koustodia	With a guard

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, **63.** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. **64.** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. **65.** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66.** So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The religious leaders seek a guard from Pilate to secure the tomb, just in case the disciples stage a fake resurrection! Pilate is well and truly sick of them by this stage and refuses them, for they have their own guard, the Temple Guard; the same group that did the arrest. So it is this guard that checks the tomb, makes sure his body is there, and then seals the tomb with the High Priest's seal, and sets their watch through the next three nights. They will still be there on Sunday morning.

It is interesting that the chief priests who were Sadducees, despised the Pharisees, yet they came together to see Pilate. They had been fighting to the death at times for over a hundred years, yet their mutual hatred of the Lord Jesus Christ brought them together. Their obvious attempts to suppress the resurrection was however unsuccessful.

We note that Egeiro, meaning to rise up in verse 63, is in the passive voice thus Jesus foretold that He would receive rising. This is further amplified in **Romans 8:11**, "*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*"

The leaders of Israel arrange for the sealing of the tomb. The way the tomb was officially sealed was that the round stone in front of the tomb would have a strong rope placed around it in the form of an X.

A Roman wax seal would be put right where the rope crosses and the stone would also be sealed at the junction of the stone and tomb itself.

It was therefore impossible to move the stone without breaking the seals and under Roman Law to break an official Roman seal was punishable by death, and to break the High Priest's seal was also death under the present Jewish religious administration. The unbelieving rulers were taking every precaution to ensure that the body of the Lord Jesus Christ stayed in the tomb.

APPLICATION

Political leaders will go to any length to protect their status quo power situation.

The Plan of God continued on track, and on time, irrespective of what man tries to do to thwart it. In this case the negative attitude and preparations of the leaders of Israel added additional weight to the fact of the resurrection of our Lord

The tomb will not be opened to let the Lord out, but to let the people in to see the evidence of the resurrection.

DOCTRINES

ANGELS: SATAN AND SATANIC ATTACK

1.- Pre Adamic

Original Creation	Genesis 1:1	Perfection and unity.
Creation of Satan	Ezekiel 28:13-15	Created the most beautiful creature, a genius.
Fall of Satan	Isaiah 14:12-15	"I will" 5 times. Satan sets himself up as God.
1/3 of Angels follow Satan	Revelation 12:4	
God's Judgement	Matthew 25:41	Lake of fire created for Satan and his angels.
Satan appeals		Man created with a free will to show the fairness of God's judgement.

Man having been created, Satan wages war firstly to get man to sin, secondly having had a Saviour promised to attack the line of Christ, thirdly an attack on the Saviour until He completed His work, fourthly to attack the Word of God and the individual believer.

2. - Stage 1 - Innocence-Sinfulness

	Scripture	Remarks
Man created	Genesis 1:26, 27	God provides everything. One tree a test of free will.
Woman falls	Genesis 3:1-6	Through ignorance of God's Word
Man falls	1 Timothy 2:13, 14	Man chooses deliberately to go against God's provision.
Salvation promised	Genesis 3:15	

3. - Stage 2 - Attack on the Line of the Saviour

Object:- If Satan can prevent the Saviour being physically born he has proved that God does not keep His promise in **Genesis 3:15** and is therefore not perfect.

Attack 1. Cain kills Abel (Attack on the seed of the woman)	Genesis 4:8, 9	An unbeliever kills a believer but Seth, another believer is provided for the line of Christ.
Attack 2. Infiltration of Fallen Angels. (Attack on the humanity)	Genesis 6:1-8	Infiltration until only Noah's family left as the humanity. Flood removes angel/men demons incarcerated in Tartarus (Hades)
Attack 3. Tower of Babel (Attack on nationalism)	Genesis 11:1 -7	An attempt by Satan to bring in the Millennium without God. The original U.N. God forms nations and confuses their tongues.- Tower of Babel.
Abraham promised the Saviour will be descended from him.	Genesis 12:1-3	Attack on the line of Abraham.
Attack 4. Pharaoh of Egypt.	Exodus 1:22	Using Pharaoh by ordering the slaughter of the male Jews Satan attempts to eliminate the Jews.
David promised a King descended from him will reign forever	2 Sam 7:12-16	Satan now attacks the descendants of David
Attack 5. Against the Kings of Judah	2 Kings 22:1, 2	Josiah, boy King of Judah divinely protected comes to throne at age of 8 after coup d'etat eliminates every other member of the royal line.
Attack 6. Against the Jews	Esther 3:6	Satan attempts to destroy the Jews using Haman. Haman eventually executed.
Attack 7. Against Jerusalem.	Isaiah 37:36	185,000 Assyrian troops under Sennacherib killed by God outside Jerusalem.
 4. Stage 3. Attack on the Person of Christ		
Attack 1. Possible stoning of Mary	Matt 1:18-20	The nobility of Joseph defended the as yet unborn Jesus.
Attack 2. Herod the Great.	Matt 2:16-18	Satan using Herod attempts to eliminate the Christ child by murdering all the young males in Bethlehem. Joseph takes Jesus to Egypt.
Attack 3. Temptation in Wilderness	Matt 4:9	A sinner cannot redeem other sinners. Satan offers the crown (Millennium) before the cross. Jesus follows God's plan.
Attack 4. Temptation not to go to the Cross.	Matt 16:21-23	Jesus follows God's plan although the cross was obnoxious to him.
Attack 5. Attempt to stone Jesus.	John 8:59	It was prophesied that the Saviour would die on wood. Stoning would have cut across this prophecy.
Attack 6. Attempt to tempt Jesus down from the cross.	Matt 27:40	If Jesus had come down from the cross there would have been no salvation.
Attack 7. The drugged wine.	Matt 27:34	Gall was a drug which if Jesus had accepted it would have impaired his free will and there would have been no salvation.

5. Stage 4. - Attacks since the Cross.

Attack 1. Against Scripture.	Attempting to get false books accepted in the canon of Scripture. Liberalism and Moderism, Humanism and Evolution.
Attack 2. Revival of Roman Empire	Under Charlemagne in 800 and Charles V in 1500. Roman Catholic Church.
Attack 3. Massacre of Jews.	Hitler's final solution attempts to eliminate Jews. No Jews no Kingdom for Jesus to reign over. Inquisition, Crusades, Russian pogroms.
Attack 4. One World Government.	Revival of the Tower of Babel concept under the League of Nations and U.N.
Attack 5. Socialism.	Satan's millennium.
Attack 6. Persecution.	Nero, Reformation, Inquisition

6. Strategy of Satan at the Present Satan's strategy is divided into 3 sections.

(a) Towards unbelievers. -

To blind them regarding the gospel (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)

(b) Towards believers.

He accuses believers. (**Revelation 12-9, 10, Job 1:6-11**)

He persuades the believers to ignore the will of God through disobedience (**Genesis 2:17**), through worry (**1 Peter 5, 7-9**), ignoring doctrine (**1 Chronicles 21:1**)

He seeks to entice the believer from the will of God. (**James 4:7, 8**)

He seeks to destroy the believer's focus by getting eyes on self (**1 Corinthians 1:10, 11** on people (**1 Corinthians 1:12**) by getting eyes on things (**Hebrews 13:5, 6**)

To get the believer frightened of death. (**Hebrews 2:14, 15**)

(c) Towards the world in general.

Satan tries to deceive the nations. (**Revelation 20:7-10**)

Principle:- The more you know about the Word of God the more you will be able to be effective as a Christian. cf. Jesus in **Matthew 4**.

HARMONY

THE WATCH AT THE SEPULCHRE

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

DOCTRINES

DOCTRINE	SECTION	PAGE
ANGELS – ANGELIC CONFLICT	158	25
ANGELS – CROSS AND SATAN	162	80
ANGELS – SATAN AND SATANIC ATTACK	166	130
BEATITUDES	158	30
BLASPHEMY	159	38
BLOOD SACRIFICE	163	99
CHRIST – CRIES OF CHRIST FROM THE CROSS	161	64
CHRIST – DEITY OF CHRIST	159	41
CHRIST – HUMILIATION AND EXHULTATION	161	65
CHRIST – HYPOSTATIC UNION – GOD – MAN	163	95
CHRIST – ISAIAH 53: SUFFERING OF CHRIST	158	28
CHRIST – OBEDIENCE OF CHRIST	159	38
CHRIST – POST MORTEM AND RESURRECTION OF CHRIST	165	126
CHRIST – PROPHECIES ABOUT THE CRUCIFIXION	161	67
CHRIST – SACRIFICE OF CHRIST	165	125
CHRIST – TESTIMONIES OF UNBELIEVERS	159	39
CHRIST – TRIALS OF CHRIST	157	16
CHRIST – TYPES – PASSOVER AS A TYPE OF CHRIST	165	125
CHRIST – WORK ON THE CROSS	161	67
CHRISTIAN LIFE – CRUCIFIED WITH CHRIST	161	69
CHRISTIAN LIFE – DESTINY OF BELIEVERS	162	79
CHRISTIAN LIFE – SUFFERING	158	30
DEATH	160	50
EVENTS AT THE TEMPLE AFTER THE CRUCIFIXION	164	113
EVIL	159	39
FEAR	159	40
GOD – CHARACTER OF GOD	163	94
GOD – DIVINE INSTITUTIONS – FREEWILL	160	50
GOD – PLAN OF GOD	157	18
GOSPEL OF SALVATION	162	83
GRACE	161	68
HELL AND HADES	162	78
JOHN THE DISCIPLE	164	113
JOSEPH OF ARIMATHEA	165	127
JUSTICE	159	42
MARY – GRACE	164	111
MARY – SEVEN DIFFERENT MARYS	164	112
MILITARY FORCES	158	28
NOT OF THIS WORLD	158	31
PILATE – PONTIUS PILATE – EXPEDIENCY	157	15
RELIGION	159	37
SALVATION	162	81
SALVATION – MAN'S NEED FOR SALVATION	162	81
SALVATION – EXPIATION AND PROPITIATION	163	99
SIN – THE BARRIER BETWEEN GOD AND MAN	163	96
SIN – JEALOUSY	157	17
TABERNACLE	164	109
THORNS	159	42
UNBELIEVER	159	43
WOMEN – WIDOWS	162	80

HARMONY**PILATE TRIES TO RELEASE JESUS**

There was a custom, that the governor should release one prisoner at the feast of the Passover whomsoever the crowd desired. He asked them will ye therefore that I release unto you the King of the Jews?

Pilate, when he had called together the chief priests and the rulers and the people said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

The Romans had then a notable prisoner called Barabbas who for a certain sedition made in the city, and for murder in the insurrection was cast into and laid bound in prison with them that had made insurrection with him.

When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Therefore when they were gathered together and the multitude crying aloud began to desire him to do as he had ever done unto them., Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. They cried out all at once, saying, and release unto us Barabbas.

Pilate therefore, willing to release Jesus, spake again to them. But the chief priests moved the people, that he should rather release Barabbas unto them they cried, saying, Crucify him, crucify him. Away with this man.

Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews, this Jesus which is called Christ? They all say unto him, Let him be crucified.

Then Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. They were instant with loud voices and cried out the more exceedingly, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

So Pilate, willing to content the people gave sentence that it should be as they required released Barabbas unto them but he delivered Jesus to their will.

ABUSE BY THE ROMAN GUARD

Then Pilate therefore took Jesus, and scourged him and then delivered him to be crucified. The soldiers of the governor took Jesus into the common hall called Praetorium; and gathered unto Him the whole band of soldiers.

They stripped him, and put on him a bluish red robe and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and mocked him and began to salute him saying, Hail, King of the Jews!

They spat upon him, smote him on the head with the reed, slapped him with their hands and they bowed the knee before him mockingly worshipping him.

PILATE TRIES A LAST TIME TO RELEASE JESUS

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

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgement hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 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? 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.

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. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 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. Then delivered he him therefore unto them to be crucified.

THE JOURNEY TO GOLGOTHA

And after that they had mocked him, they took the purple robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they laid hold upon a man of Cyrene, Simon by name who passed by, coming out of the country, the father of Alexander and Rufus,; and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death and when they were come to the place, which is called Calvary and is called in the Hebrew Golgotha,

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him wine to drink mingled with gall: and when he had tasted thereof, he would not drink.

JESUS IS CRUCIFIED

It was the third hour and they crucified him. There were two malefactors crucified with him, one on the right hand, and another on the left and Jesus in the midst. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

THE FIRST WORDS OF OUR LORD

Then said Jesus, Father, forgive them; for they know not what they do.

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. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture which was spoken by the prophet might be fulfilled, which saith, They parted my garments among them, and for my vesture they did cast lots. These things therefore the soldiers did and sitting down they watched him there.

THE SUPERSCRPTION

Pilate wrote a title, and put it on the cross and set up over his head. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city. The words were written in letters of Greek, and Latin, and Hebrew. It said THIS IS JESUS OF NAZERETH THE KING OF THE JEWS.

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 answered, What I have written I have written.

MOCKING OF OUR LORD BY ALL

The people stood beholding. They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes and elders He saved others; himself he cannot save. He saved others; let him save himself, if he be Christ, the chosen of God. Let Christ the King of Israel descend now from the cross, that we may see and believe. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The soldiers also mocked him, coming to him, and offering him vinegar saying, If thou be the king of the Jews, save thyself. The thieves also, which were crucified with him reviled him with the same words.

One of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? We indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

THE SECOND WORDS OF OUR LORD

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

THE THIRD WORDS OF OUR LORD

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

THE DEATH OF CHRIST

When the sixth hour was come, there was darkness over the whole land until the ninth hour and the sun was darkened

THE FOURTH WORDS OF OUR LORD

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

THE FIFTH WORDS OF OUR LORD

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

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, put it to his mouth and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to take him down.

THE SIXTH WORDS OF OUR LORD

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head

THE SEVENTH WORDS OF OUR LORD

When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

ACTIVITY AT THE DEATH OF CHRIST

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion which was close to him and they that were with him, watching Jesus saw that he so cried out, and gave up the ghost, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God and glorified God, saying, Certainly this was a righteous man..

There were also many women beholding afar off. Those which ministered to Him included Mary Magdalene, and Mary the mother of James and Joses, and Salome mother of Zebedee's children. These were they who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

All the people that came together to that sight, beholding the things which were done, smote their breasts, and returned and all his acquaintance, and the women that followed him from Galilee beheld these things.

NOT A BONE BROKEN

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. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

PROPHECY FULFILLED

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

THE BURIAL OF THE MESSIAH

When the even was come, because it was the preparation, that is, the day before the Sabbath and the Sabbath drew near there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

Joseph was of the Jewish city of Arimathaea. He was an honourable counsellor and a disciple of Jesus, but secretly for fear of the Jews. (The same had not consented to the counsel and deed of them) He was a good and just man and who also was waiting for the kingdom of God. He came, and went in boldly unto Pilate and begged the body of Jesus.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, Pilate commanded the body be given to Joseph.

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.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre. Joseph bought fine linen when he had taken the body of Jesus down he wrapped it in a clean linen cloth with the spices, as the manner of the Jews is to bury.

He laid the body of Jesus in his own new tomb wherein never man before was laid, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

The women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

There was Mary Magdalene, and the other Mary the mother of Joses sitting over against the sepulchre looking at where He was laid..

THE WATCH AT THE SEPULCHRE

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.