

Resources:

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Warren Wiersbe. *The Bible Exposition Commentary*
Multiple authors and editors. *The Bible Knowledge Commentary*.
C.I. Scofield. *The New Scofield Reference Bible*.

EVERYTHING CHRIST WENT THROUGH ON THE CROSS FIT PERFECTLY WITH GOD'S PREDETERMINED PLAN FOR OFFERING SALVATION TO SINNERS.

Tonight we will ask one question with two parts, and that will guide us through this study. The question is this:

What are the order of events of Jesus on the cross and how might those events be significant?

Matthew 27:24-61
Mark 15:16-47
Luke 23:24-55
John 19:16-42

Event #1 - Pilate handed Jesus over for crucifixion.

Matthew 27:24-26, Mark 15:14-15, Luke 23:24-25, John 19:15-16

Pilate clearly thought that Jesus should not be sentenced to death, so he washed his hands in front of the Jews to declare that he himself was innocent in this action. The Jews declared that they were taking full responsibility for the death of Jesus. Unfortunately for Pilate, this did not excuse him completely from the matter. What we see happening is that the Romans (Gentiles) killed Jesus by listening to the instruction of the Jews.

Event #2 - The Roman soldiers placed a crown of thorns and a robe on Jesus, beat Him, then stripped Him of the robe, placed His own clothes back on Him, and led Him away to the cross.

Matthew 27:27-31, Mark 15:16-20

They mocked Him as they beat Him. For the Jews, Jesus was a nobody claiming to be the Messiah. For the Romans, Jesus was a nobody claiming to be a King. But to the Bible, Jesus was truly both Messiah and King.

Isaiah had prophetically written earlier that, "*his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind (Is. 52:14).*"

Dr. Thomas Constable wrote, "Under Mosaic Law, the Jews could not scourge someone with more than 40 lashes (Deut. 25:3; cf. 2 Cor 11:24). However here, the Romans—not the Jews—were scourging Jesus. They had no limit on the number of lashes they could impose on a prisoner. They customarily used a leather whip with pieces of bone and/or metal embedded in the thongs, a flagellum. Scourging with this whip often turned human flesh into pulp and exposed the bones and internal organs.[1962] People frequently died from this type of flogging. The Romans used it to weaken prisoners before crucifixion. This scourging fulfilled Jesus' words in 20:19. After this violent and bloody brutality, Pilate sent Jesus to die like a condemned criminal, by crucifixion (cf. Isa. 53:6, 12)."

Event #3 - Jesus carried His own cross to the place called Golgotha, but during the walk, a man named Simon of Cyrene was forced to carry Jesus' cross.

Matthew 27:32-33; Mark 15:21-22, Luke 23:26, John 19:17

As Jesus was making His way to the place of His death, He looked pathetic to the outside world. The people were laughing at Him and mocking Him as He was being beaten nearly to death. This is not the kind of person one would normally want to follow after, but according to Jesus, this is the call of the disciple of Christ. Jesus had once said, *“If anyone would come after me, let him deny himself and take up his cross daily and follow me. (Lk 9:23).”*

The call to follow Christ includes a call to follow after one who was and still is, *“despised and rejected by men (Is. 53:3).”* Simon of Cyrene, following Jesus, carrying a cross pictures the reality of following after Christ. Jesus said Himself, *“If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. (Jn 15:18-19).”*

Event #4 - As Jesus walked, some women followed behind weeping, and Jesus turned to them and spoke to them.

Luke 23:27-31

Jesus called these women “daughters of Jerusalem.” That would indicate that these women were Israelite women, but they were not believers. They were weeping at what they saw taking place. Maybe they saw the injustice, or maybe they felt compassion for the one they saw being beaten. Either way, Jesus turned to them and told them not to weep for Him, but to weep for themselves and their children’s fate. In saying this, Jesus was not only showing concern for these women, but He was also declaring a judgment to come on the nation of Israel.

Event #5 - During all of this, two other criminals were being led to crucifixion.

Matthew 27:38, Mark 15:27, Luke 23:32; John 19:18

Constable noted, “The ‘two’ men crucified with Jesus were guerrilla freedom fighters, not simply ‘robbers’ (Gr. *lestai*, cf. v. 16). Jesus, the true Messiah, hung between two men who wanted to bring in Israel's kingdom through violent action against Israel's enemies—contrary to God's will.”

The significance of Jesus being crucified between two others is found from what Isaiah had prophetically written. *“because he poured out his soul to death and was numbered with the transgressors (Is. 53:12).”*

Event #6 - Pilate had a sign posted on the cross of Jesus, reading in Hebrew, Latin, and Greek: JESUS THE NAZARENE, THE KING OF THE JEWS.

Matthew 27:37, Mark 15:26; Luke 23:38, John 19:19-22

Warren Weirsbe wrote, “It was also required that the criminal wear a placard announcing his crime. The only announcement recorded in the Gospels is the one that Pilate wrote: “This is Jesus of Nazareth, the King of the Jews.” The chief priests protested the title, but Pilate refused to change it. It was his final thrust against the Jewish religious establishment. He knew that the priests and elders envied Jesus and wanted to destroy Him (Matt. 27:18). A shrewd politician like Pilate well understood the workings of the Jewish religious establishment. He knew that his placard would insult and embarrass them, and that is exactly what he wanted.”

Event #7 - Jesus was offered wine to drink, but He refused.

Matthew 27:34, Mark 15:23

At the beginning of Jesus being crucified, He was offered wine and myrrh. It is not certain who offered Him the drink, but the drink was probably offered to Him to numb some of the pain of the experience. When Jesus tasted the drink, He refused to drink it. He chose to go through the suffering on the cross without dulling any of His senses. He soberly and naturally faced the pain.

Event #8 - Jesus spoke to God the Father saying, "Father forgive them; for they do not know what they are doing."

Luke 23:34

Jesus is the one who offers forgiveness and compassion to those who are responsible for killing Him. I can't help but see the picture here that this is us. The sin of the world put Jesus on that cross, and we have all taken part in that sin. We are responsible for His death, but in the midst of the suffering, He is willing to pray for the forgiveness of sinners. Jesus Himself had no sin to confess. If so, this would have been the time for Him to do so, but instead, He prayed for others to be forgiven of their sins. While dying for sinners, He was interceding for them in prayer.

Event #9- Jesus was stripped of His own clothes.

Matthew 27:35, Mark 15:24, Luke 23:34, John 19:23-25

Just before being fixed to the cross, Jesus was stripped of His clothing. It's possible He was stripped completely naked. Jesus faced the lowest form of humiliation on that cross. The stripped clothing would prepare the soldiers to cast lots among themselves for who would keep the clothing (event 11).

Event #10 - Jesus was lifted up in crucifixion on the third hour (9:00 am).

Matthew 27:35, Mark 15:24-25, Luke 23:33; John 19:18

According to Websters, crucify means to put to death by nailing or binding the wrists or hands and feet to a cross. The Greek word that is translated as crucify in the Bible is the word *stauroo* (staw-raw-oh). James Strong defined this word as: to impale. The word indicates that Jesus was fastened to the wooden cross by being impaled with nails driven into Him. The gospels do not actually have any record of the nails being driven into His hands and feet, but this is likely the case, especially when you consider Psalm 22:16 says, "*a company of evildoers encircles me; they have pierced my hands and feet.*"

Event #11- Upon lifting Jesus up on the cross, the soldiers divided up His garments among themselves by casting lots, then sat down to keep watch over Jesus.

Matthew 27:35-36, Mark 15:24, Luke 23:34, John 19:23-25

Psalm 22:18 says this: "*they divide my garments among them, and for my clothing they cast lots.*" The soldiers that performed the crucifixion were given the clothes of the criminal. John noted that there were four soldiers involved in nailing Jesus to the cross. If they divided up Jesus' clothes into four parts, that could have included Jesus' robe, sandals, belt, and head covering. According to Constable, His tunic would have been like a long undershirt. Since the tunic was

woven in one piece, the soldiers cast lots to see who would receive the tunic in addition to the other garments.

Event #12 - While on the cross, those who passed by verbally abused Jesus.

Matthew 27:39-43, Mark 15:29-32, Luke 23:35-37

Psalm 22:7 tells us this: *"All who see me mock me; they make mouths at me; they wag their heads."* Psalm 109:25 says this: *"I am an object of scorn to my accusers; when they see me, they wag their heads."* When they said, "if you're the Son of God, come down from the cross," I imagine Jesus remembered the words of Satan, "if you're the Son of God, throw yourself down.." When they said, "He trusts in God, let God deliver Him now," maybe He thought of Psalm 22:8, "He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!" The prophets said He would be mocked. That is exactly what happened when Jesus came, and that is still what takes place today.

Event #13 - While on the cross, the two robbers began verbally abusing Jesus.

Matthew 27:44, Mark 15:32, Luke 23:39

Matthew and Mark noted that the soldiers were even saying the same kinds of things to Jesus. Even the robbers who were being executed justly were each taking their turn at Him. From the highest of society to the lowest, all kinds of people spoke poorly of Jesus.

Event #14 - Eventually, one of the robbers rebuked the other and submitted to the Kingship of Christ.

Luke 23:40-42

Luke alone noted though, that one of those robbers stopped speaking bad about Jesus and came to terms with the truth. He did not excuse himself of his just punishment. He did not try to justify himself. He simply admitted that he believed Jesus would still be a King and have a Kingdom after the cross. He asked for Jesus to remember him. He asked for Jesus to offer Him grace.

C.I. Scofield noted, "When the two malefactors were hanged beside the Lord, the one was no better than the other. ... It is only the grace of God in the cross of Christ that can instantly transform a reviling sinner into an attitude of saving faith and confession. The repentant thief began to see (1) the justice of his own punishment (v. 41); (2) the sinless character of Christ (v. 41); (3) the Deity of Christ (v. 42); (4) a living Christ beyond the grave (v. 42); and (5) a kingdom beyond the cross, with Jesus as its coming King (v. 42)."

Event #15 - Jesus told the repentant robber that he will be with Jesus that very day in paradise.

Luke 23:43

Jesus answered the request of the robber by giving him a place in heaven with Jesus in paradise. That man would be there that very day. Paul the apostle referred to paradise as the third heaven (2 Cor. 12:2-3), the dwelling place of God (2 Chron. 6:21). This man did nothing but trust that Jesus would live again, having a kingdom, and he trusted that Jesus could remember him in that day. All he had was faith, and Jesus granted him eternal life through the one and only requirement that is consistent throughout all of Scripture - faith. He believed.

Event #16 - While on the cross, Jesus spoke to His mother Mary, and His disciple John.

John 19:25-27; Mark 15:40-41

Jesus gave John a responsibility that I am sure John accepted as an honor - to care for Jesus' mother as his own mother. History tells us that John is the only apostle who died at an old age. He was the only apostle who lived long enough to care for Mary in her old age. And the fact that John was there with Mary at the cross of Jesus indicates that John was the only trustworthy man He could look to for this. Jesus' brothers were not even mentioned. That would tell us they weren't there. Jesus gives honorable and big responsibilities to those who are consistently faithful to Him.

Event #17 - At the sixth hour (noon), darkness fell over the whole land for 3 hours.

Matthew 27:45, Mark 15:33, Luke 23:44

For three hours, the land became abnormally dark. A dark, eerie feeling must have crept over every person there. Constable noted, "Darkness in Scripture often represents judgment and or tragedy (cf. Amos 8:9-10). Compare the three days of darkness in Egypt (Exod. 10:21-23) and the three hours of darkness here. Matthew's description of the setting "conveys a strong sense of impending disaster." [1993] This was a judgment on Israel and its people, but it was also a judgment on Jesus. His cry of desolation came out of this darkness (v. 46). This was a time of judgment on Jesus for the sins of all humanity."

Jesus had told Nicodemus earlier that, "*this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God (John 3:19-21).*"

Jesus declared that the world loves darkness, and when Jesus was rejected by the world and hung at that cross, darkness fell over land when the light of the sun should have been the brightest.

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