

Whosoever Will 8-30-26

Good morning. Moving right along in our story of John chapter 19, we are looking today at Christ mocked, crucified and finally buried. The story breaks down pretty much into three parts. The first is Christ is mocked. Secondly, he is crucified. And then finally, in the end of the chapter, he is buried. Pilate has been so desperate to please this angry mob, but at the same time, he is so desperate to spare the life of Jesus. He has given him an illegal scourging, but to no avail. He's allowed the soldiers to mock him as the King of the Jews. That was to no avail. This angry Jewish mob simply will not be placated. So Pilate symbolically washes his hands of Jesus and hands him over to the soldiers to be crucified. The story picks up in chapter 19 verse 17. And the Bible says they took Jesus therefore, and sent him out carrying his own cross to a place.

Called the place of the skull, which is in Hebrew called Golgotha. They here are the chief priest and the Roman soldiers. It was kind of a consortium of the two that were carrying Jesus out to be executed. The chief priest and the religious leaders had gotten what they wanted. The Roman government has now passed a death sentence on Jesus. All their problems are about to be over. It says he carried his own cross. This was a common thing in the Roman Empire for the accused to carry their own cross. It was an admission of guilt. Usually carrying their own cross, it was just the cross beam part. Normally would have weighed between 75 and 120 pounds. Every area had a crucifixion site, and the vertical spike was a permanent fixture there, and then the cross beam was added.

At the time of an execution, Matthew records that Jesus was weakened by blood loss, by trauma from the scourging and the beating, and that he collapsed on the Via Dolorosa and Simon. The Cyrene was conscripted to carry his cross. The place is described as Golgotha, 'the place of the skull,' and outside of the city of Jerusalem, there is a skull-shaped hill, but we have absolutely no proof that this was the place of crucifixion. When Rome destroyed Jerusalem in seventy AD, all legal records, all temple records, all religious records were destroyed. And so there is no actual record of where it was, but a lot of people believe that this was the site of the crucifixion. Verse eighteen says, 'And they crucified him and with him two other men, one on either side and Jesus in between.'

He was crucified, a uniquely Roman form of capital punishment. When the Romans overtook Jerusalem, they were introduced to a new form of capital punishment. It was reserved for the very worst, the most heinous crimes. By law, typically a Roman citizen could not be crucified. We said last week that it was probably developed by the Phoenicians, maybe the Persians, but the Romans had perfected it into an art form. He was crucified between two others. One of the crucifixion events that is recorded in all four gospels is that he was crucified between two criminals. It also fulfills Isaiah 53:12, "He was numbered with the transgressors." Again, as we did last week, you really have to look at all four gospels to get a complete picture of the crucifixion. Each writer had their own emphasis. Each writer looked at specific events.

Mark tells us that the crucifixion began at the third hour, which would have been nine a.m. Verse nineteen of John goes back to the story and says, 'Now Pilate also wrote an inscription and put it on the cross. It was written: Jesus the Nazarene, The King of the Jews.' And therefore, many of the Jews read this inscription because the place where Jesus was crucified was near the city. And it was written in Hebrew, Latin and Greek. And so the chief priests of the Jews were saying to Pilate, 'Do not write 'the King of the Jews.' Rather write that He said, 'I am the King of the Jews.'

Was placed on a sign on the cross. So everyone would know why they were being executed and interesting. Pilate's sign was absolutely correct. He was indeed the king of the Jews, and he didn't even know that he was proclaiming this truth to all the world for all the ages. It would be recorded in scripture that Jesus was the king of the Jews, and then, of course, add insult to injury to the religious leaders. He writes it in all three languages: Hebrew, which was the religious language; Greek, which was the language of philosophy; and finally Latin, which was the language of the law. And as the Bible says, there were many foreigners in Jerusalem for the Passover. There was no one that was there that would not have understood one of these three languages. So everyone understood perfectly what the charges were: that Jesus was "the King of the Jews," and because of that he was being executed. Verse 22:

And then the soldiers, when they had crucified Jesus, took his outer garments and made four parts, part for each soldier. And the tunic also. And the tunic was seamless, woven in one piece. And so they said to one another, Let's not tear it, but let's cast lots to decide whose it shall be. And this happened so that scripture would be fulfilled: They divided, my garments among themselves, and they cast lots for my clothing. The soldiers did these things, doing it not even realizing that they were fulfilling Old Testament prophecy. The indication is there were probably four soldiers at this crucifixion squad. The four pieces of clothing were probably the tunic, a robe, his sandals, a head covering and a belt. So why did John spend so much time describing this?

Particularly this seamless woven garment. John's explanation actually goes back to Exodus chapter 28, verse 32. The Bible says, 'There should be an opening in its top in the middle of it. Around its opening, there shall be a binding of woven work like the opening of a coat of mail. So that it will not be torn.' The description here is of the high priest's robe, of the garment that he was to wear. It was to be woven in one piece. It was to be seamless. There was to be binding around the neck of it so that it could not be torn. So a perfect description here of Jesus as our great high priest, that his garment was made in the same fashion as the high priest's garment, and the soldiers realized there is something special about it.

And they decided to keep it intact and to cast lots for it instead of dividing it into pieces. As we've said many times, you have to compare scripture to scripture. Again, it is true of the story of the crucifixion that you have to look at all the different versions of it. In Luke chapter 23 verse 34, the first part of it, the Bible says, 'But Jesus was saying, Father, forgive them, for they do not know what they are doing.' Jesus made seven sayings from the cross. You are going to have a handout that gives them to you. This is the first of the

seven cries from the cross. The word here is 'them.' He's talking about the crowd that's gathered there. He's talking about both the Jews and the Gentiles. For the most part, they had no idea who he was, they had no idea where he came from, why he was there or where he was going back to. They were totally clueless for the most part, but he is just showing his.

Love for these sinful, unrepentant people who were putting him to death, they just don't understand. He's offering mercy to them one more time, even as he is dying on the cross. Was his prayer answered? It was. It happened again in about 50 days. Some say that this was talking about the day of Pentecost when thousands would be saved. So many people were in Jerusalem at the time of the Passover, witnessing this crucifixion, and many of them lingered on the fifty extra days to celebrate the day of Pentecost. So many of those people that were at the gathering place on the day of Pentecost, the thousands that were saved, had probably witnessed the crucifixion. And so, this is that mercy he was offering on that day. Others believe that he's saying give them a little more time and they'll repent. God gave the Jews thirty seven more years after they executed Jesus.

To allow Rome to be destroyed and Rome to destroy Jerusalem in seventy A.D. Some think that it's talking about the day of Pentecost. Some think maybe he's talking about that Jerusalem would be spared for a little bit longer because of Jesus' plea for mercy from the cross. If you go to Matthew twenty seven starting in verse thirty nine, you find this, and those passing by were speaking abusively to him, shaking their heads and saying, 'You who are going to destroy the temple and rebuild it in three days, save yourself. If you are the son of God, come down from the cross.' Jesus could not have come down from the cross. Prophecy had to be fulfilled. Isaiah 53 had talked about his crushing, his bruising for our sake. The plan of salvation had to be completed. It had to be completed with a perfect blood sacrifice and only Jesus could do that.

Mark and Luke record that it was both the religious leaders and the soldiers and the second criminal that were mocking Jesus on this day. If you go to Luke chapter 23 starting in verse 40, you find this: "But the other thief on the cross responded, rebuking him, the first thief, 'the one who was mocking Jesus. Do, you not even fear God since you are under the same sentence of condemnation?'" And we indeed are suffering justly, for we are receiving what we deserve for our crimes. But this man has done nothing wrong. And he was saying, Jesus, remember me when you come into your kingdom. And he said to him, Truly I say to you today you will be with me in paradise. One thief is reviling cursing Jesus, but the other has seen Jesus for who he is. He pleads for mercy which Jesus.

Instantly grants him. And the interesting thing about it is, this thief who had mere hours of life left was just as saved as Methuselah was, who lived to be nine hundred and sixty nine years. Length of salvation has nothing to do with it. Once you are saved, it might have been moments for this thief, it was a nine hundred year lifetime for Methuselah. But they were both saved in exactly the same way, believing that Jesus was who He claimed to be, and their salvation was secure forever. Whether it happened in a moment or it

happened over a lifetime, so Jesus tells him He's going to be with Him in paradise. Kind of a new word. We don't run into it very often in the Bible. So what is paradise? Paradise is a place of blessing.

It's where the religious go after death, where the righteous go after death. Paradise is used as a synonym for heaven when we get to the book of Revelation. There has always been a separation between believers and unbelievers at death; one goes to paradise, the other goes to Hades. The wicked go to a holding place, but the righteous go to a holding place also. They both are going to a temporary holding place, and it is temporary until the day when Jesus comes back to judge the world based on whether or not an individual has believed in him. So it is just as much heaven as heaven will be when Jesus comes back, or it's just as much hell as hell will be in the lake of fire. But it is temporary, it will be replaced. But Paradise is heaven, and Hades is the lake of fire on the day of judgment when Jesus.

Passes his final judgment, the righteous will pass into the new heaven and the new earth and be there forever. And the unrighteous, the unsaved, will go to the lake of fire and there they will remain forever. Some commentators have referred to this as an eleventh hour profession. Not really referring to the time of day, but they're actually referring back to a parable that Jesus told in Matthew chapter 20, something we just studied back in the spring. If you remember, it was the story about the group of day laborers, and they were hired at different times during the day. The last group was hired at the eleventh hour, and they were paid just as much as those who were hired for the entire day. The idea was that they were saved basically, you might say just in the nick of time, but they were just as saved.

As everyone else had been that, they came late in the day, they got the same reward, though they may have come late in their life. Salvation came, and it was just as effective. It was just as real as someone who had been saved for a lifetime. So it was an 11th hour conversion. Back to John chapter 25, the latter part of that verse, it says, and now beside the cross of Jesus stood his mother's sister Mary, the wife of Clopas, and Mary Magdalene. These verses have been debated for years. The final conclusion is that actually four women are being described here. Some say that his mother, Mary, the wife of Clopas is one person, but there is no indication of that. The way the original text read he is describing four separate women: his mother's sister, the wife of Clopas and.

Mary Magdalene. Women have always been an important part of Jesus' ministry. They were his supporters, his encouragers when all else would turn their backs. Many of them supported him financially. So here are four of the most faithful of the women gathered at the cross. The disciples, with the exception of John, are cowering behind locked doors. But these brave women are there witnessing the crucifixion. And of course, His mother would have been there. She had to be there. Since the night of his birth, she has been storing up, the Bible says, treasures in her heart as she heard things about her son, heard prophets and priests speak of him, of the things that were going to happen. She knew that one day this day would come, and now it's

here and she had to be present. So who was this Mary's sister? There is no actual proof in the Bible.

One of the most common speculations is that her name was Salome, and there is some secular indication that Mary did have a sister named Salome. One of the Salomes that appears in the Bible was the wife of Zebedee, and Zebedee was the father of James and John, two of the disciples. The wife of Zebedee would also have been the mother of James and John. That would have made John, 'the beloved disciple,' Jesus' cousin, if she indeed was his mother's sister, but she was the one, the wife of Clopas Salome. She was the one who had gone and had lobbied with Jesus about her boys' position in heaven when he came into his kingdom. She wanted one on the right hand and one on the left hand. So what do you suppose she was thinking about on this day? It doesn't look like that kingdom is coming all of those hopes.

Ambitions that she had for her two little boys were now being dashed. It would be interesting to know what she was thinking on this day, but this is all speculation. We don't have any proof that she really was the sister of Mary. The other woman mentioned here is Mary, the wife of Clopas. She was, the Bible says, the mother of James and James the Less and Joseph. James the Less was one of the other twelve disciples; Joseph was not. Some against speculation identify Clopas as an alternate name for Alphaeus, and Alphaeus was one of the brothers of Joseph, the earthly father of Jesus. Again, that would have made this Mary also Jesus' aunt. But it is all speculation; no proof. But we just know that these women were faithful, they loved Jesus, they served him well. Mary, the wife of Clopas, is named as being one of the women who will be present.

In three days at the empty tomb, the last woman named another Mary was Mary Magdalene, a faithful follower of Jesus. He had cast seven demons from her. And in three days we're going to meet her again at the empty tomb. But if you don't remember anything else about Mary Magdalene in secular history, she's always referred to as a prostitute. There is no indication in scripture that she was a prostitute. She was a demon-possessed woman. And Jesus cured that, and she became a lifetime follower of His because of it. But nowhere in Scripture is it indicated that she was indeed a prostitute. Verse twenty six. So when Jesus saw His mother and the disciple, whom He loved, standing nearby, He said to His mother, "Woman, behold your son." And then He said to the disciple, "Behold your mother." And from that hour the disciple took her into his own.

Household. He looked at his mother. In Jesus' public ministry, Mary first appears in the Gospel of John at the wedding in Cana, and now at the end of his ministry here she is at the cross. She was with him from the beginning to the end. She celebrated two of the greatest events of life with him: a wedding and his death. His hour has finally come. All of those things that she has been hearing about, reading about, knowing what scripture said about her son for 33 years, all of these things are now coming to pass on this day. In Luke chapter two when they presented Jesus in the temple, Simeon had told her that one day her heart would be pierced. And this is that day. Now it is

happening. As I said earlier, most likely Joseph is apparently dead at this point.

He disappears from Scripture when Jesus is twelve years old. When they're on their way back from worshiping in the temple and Jesus goes back to teach. That's the last time we find any mention of Joseph. It is very likely he did not even live to see the public ministry of his earthly son. But Mary is now being entrusted to the care of the disciple, whom Jesus loved, obviously John. His physical brothers and sisters were living in Galilee and apparently in no position to care for her. Truthfully, at this point, they did not even believe that Jesus was who He said He was. Later, one of them, James, is going to become the pastor of the church in Jerusalem. He's going to be the one who writes the book of James that we'll be studying soon. Jesus uses the expression "woman" here, and people have talked about this for centuries; that it seems a very harsh way to speak to this woman who loved Him and was here at His crucifixion. But it's actually.

In the original text, a very loving, enduring word spoken with great respect and endearment. And he's entrusting her to his best friend. And again, like Joseph, very little is known about Mary from this point forward. In Acts chapter one, verse four, you find her mentioned as being in the upper room. And from that point on, she disappears from Scripture.

Secular history suggests that she possibly lived about 30 years after the crucifixion of Jesus. And most likely, she even traveled with John on some of his trips. By the end of John's ministry, he was living in Ephesus, and she may have moved there and lived with him while he was ministering and writing and actually pastoring in that church. Going to the Gospel of Mark, we find out that it's now the sixth hour. It is noon, the middle of the day. Mark 15 says that when the sixth hour came, darkness fell over the whole land until the ninth hour. An event recorded by both Matthew, Mark and Luke but not by John. This three hours of darkness over the earth, again, man at his very worst, man doing the worst that he can do, killing the Son of God.

Thinking they're destroying the solution to all of their problems. But for the last three hours of the crucifixion, God is at work in this darkness. He is giving mankind the greatest gift that ever given. He is solving man's sin problem. So what was this darkness that passed over? It says, 'The whole land until the ninth hour.' The Passover was always celebrated at a full moon, so a natural eclipse could not possibly have occurred. Scholars can't agree on how the sun was darkened, but they actually agree that it was darkened. This is a real literal event. It's not a metaphor for anything, that the land was actually darkened. If you want a scientific explanation, it was probably a supernatural eclipse.

It is a reminder of the ninth plague in Egypt, where God cast darkness throughout the land for three days, and then it was followed by the tenth plague, which was the death of the firstborn. So kind of a prediction of what was going to happen here that darkness fell over the land for three hours instead of three days. And then the death plague came. Jesus died on the cross, that God's only Son died as did the firstborn of all of Egypt. So where

was the darkness? The Bible says the whole land, probably throughout Palestine is what most people believe. And it was a message to the Jews, God is doing something great here. God has darkened the earth that He can work. It is in that time that all sin of all time is poured out on Jesus. It was so awful that even God could not look upon it, so He covered the earth in darkness for three hours.

What do you suppose the scribes, the Pharisees, Herod, Pilate, all of these men of power and influence that thought the world revolved around them were thinking during this absolutely numbing darkness? It was likely people could not even move around. There was simply no light anywhere. It was a darkness such as had never been before. So what do you suppose is going through their minds? Are they fearing for their lives? Are they thinking we have done something awful? Is there any way we can undo this again? We have no way of knowing, but you can rest assured it got their attention. The Bible moves on. Matthew says to the ninth hour, this was the end of the darkness. It is now three p.m. In the afternoon. Matthew twenty seven forty six says and about the ninth hour, three p.m. Jesus cried out with a loud voice saying Eli lema.

What he was saying is, 'My God, why have you forsaken me?' And some of those who were standing by there when they heard it said, 'This man is calling for Elijah.' Jesus had been totally silent during these three hours of darkness. But at the end of the three hours he speaks. This is actually a quote from Psalm 22:1. The darkness was just symbolic of the awfulness of the sin of all time past, present and future. God could not look upon it, and so He covered it with darkness. Jesus and the Father have never been separated before, and so Jesus speaks. He says, 'My God,' and He's speaking in the Hebrew here. The bystanders did not understand it; they think He's calling out for Elijah to come and rescue Him. Back to John verse 28: 'And after this, Jesus knowing that all things had been accomplished in order that Scripture would be fulfilled said, 'I am thirsty.'

Jesus has now fulfilled everything that the scripture said he would do. But notice, he is fully in control even right up until the very end. He asks for something to drink. There's an irony here, if you stop to think about it: that he was the living water. And yet he is dying of thirst. Verse twenty nine: A jar full of sour wine was standing there, and so they put a sponge full of wine on a branch of hyssop and brought it to his mouth. And therefore, when Jesus had received the sour wine, he said, "It is finished." He bowed his head and he gave up his spirit. A jug of sour wine; it was literally probably vinegar was at hand. Someone soaked a sponge, handed it up to him. The artist always pictured Jesus as high and lifted up on the cross of Calvary.

But in reality, if you knew anything about the executions, his feet were probably only about two or three feet off of the ground. It would have been very easy for someone to hand him this vinegar-soaked sponge. But it just fulfills another prophecy in Psalm sixty nine, the latter part of verse twenty one says, 'And in my thirst they gave me vinegar to drink.' He says it is finished. It is tetelestai. It is a word that means it cannot be unfinished. It cannot be finished again. It is a one-time event in a lifetime that will last forever. It means

to complete a mission. In a religious sense, it means to fulfill an obligation. The implication is that it was said with a very loud and commanding voice. It was not a whimper, it was not a sigh of defeat. Jesus is announcing the debt has been paid in full. Death has taken care of the sin question for all time.

You will believe in me. Again, even Jesus was in control right up to the very end. He chose the moment of his death. He realized all prophecy had been fulfilled; there was nothing left to be done, and this is something we simply cannot do—we cannot choose our moment of death, but it is something that could happen at any moment. It is something that we must be prepared for. No one took Jesus' life from him; he died freely. He gave his life on his own terms. He paid it all, as the hymnist has said. Going back to Luke 23, he says, 'And Jesus crying out with a loud voice said, "Father into your hands I entrust my spirit." And having said this he died.' Again it is a quote from Psalm 31:5. Crucifixion normally took much longer; it could sometimes last two or three days.

Again, it was just another indication of how totally Jesus was in control of this situation right up to the end. So the Bible says now in Luke, He has died. So what happens next? He had promised the believing thief that they would be together on that very day, and they would be in paradise. And so that is exactly what happened. His body and his spirit are separated. His body goes to the grave, his spirit goes to Paradise and will remain there for three days until they are reunited on that first Easter Sunday morning. There were, if you go to the other scriptures, some other events that occurred at the time of the crucifixion. One of the things was the veil in the temple was torn in half, and it was torn in half from top to bottom, symbolic of from God to man. There was no more a barrier between God and man. We now have access to God through.

Prayers. No barriers between us and him anymore. No one has to go to God and pray to him for us. We have access to him. The interesting thing about it is, the veil in the temple was about the thickness of the palm of your hand, so it was a feat only God could have accomplished. No man, no implement could have torn that veil in half. Other scripture tells us that a massive earthquake struck Jerusalem, and many tombs of the believers were opened. Scripture tells us that a centurion was convinced that this was indeed the Son of God. And if you look at the way it is phrased, it is as though he is speaking, not only for himself, but his entire contingent that was there at the crucifixion believed that Jesus really was the Son of God. The guards came around to break the legs of the victims, that was a way to speed up death. They were able to push up.

The means of crucifixion, you literally died by suffocation. But there was a cross piece for the feet, and as long as they could push up on that, they could get a breath of air. But once the legs were broken, they could no longer breathe. But when the soldiers came to Jesus, he was already dead. One of the guards pierced his side. The Bible says that blood and water flowed out together. A lot of speculation about the symbolism, what did it mean? Some believe that he died of a broken heart. Others see it as evidence that he was fully human, that he had all the elements of a human body. Others see it

simply as absolute proof that he was indeed dead. John 18:35 says, "And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may also believe."

John is validating that this is an eyewitness account of all of these events and not just the crucifixion, but all of the things that he saw and heard and did with Jesus throughout Jesus' three and a half years of ministry were true and valid. And he says, 'that you may believe.' Paul has already established that faith comes by hearing the word. And now John is saying, 'I hope through these words of mine that you may believe that He really was the Son of God.' That by reading and hearing, particularly this description of the crucifixion, that it will lead you to faith in Jesus Christ. Verse thirty eight. Now after these things Joseph of Arimathea, being a disciple of Jesus but a secret one for fear of the Jews, requested of Pilate that he might take away the body of Jesus and Pilate granted permission. And so he came and took away his body. The Jews were in a great hurry to get this over with. They had finally gotten what they wanted.

There was a Passover to celebrate that evening, and the next day they wanted to be done with Jesus, get it over with. But they've got the body. What are they going to do with it? It was still in possession of the Roman army, so Joseph of Arimathea very bravely goes to Pilate and requests the body, and Pilate is as anxious as the Jews to have this over with, so he quickly grants the request. If they had not done this, most likely Jesus' body would have been dumped on the garbage heap there in Jerusalem and burned along with the bodies of the two criminals that were crucified beside him. Verse thirty nine. And Nicodemus, who had first come to Jesus by night, Nicodemus was a rather common name in that day, so John is making sure you understand this is that same Nicodemus that we met in John chapter three. So Nicodemus came bringing a mixture of myrrh and aloes about a hundred.

Leaders worth. And so they took the body of Jesus and bound it in linen, wrapping it with spices, as was the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden was a new tomb in which no one had yet been laid. And therefore because of the Jewish day of preparation, since the tomb was near, they laid Jesus there. A very interesting story that Joseph and Nicodemus come to the crucifixion, bearing embalming spices with them. They had the materials necessary to wrap the body. They were prepared for this crucifixion and this burial. The other interesting thing about it is that this is the day of preparation for the Passover. Jewish merchants would have been closed. They could not have gone out on this Friday morning and purchased these things. The stores would not have been open.

Joseph was a very wealthy man. Matthew 27 tells us that the tomb belonged to Joseph and that it was prepared for burial. The question comes up: Joseph, a wealthy influential man, why would he have a tomb next to the public execution grounds outside of the city of Jerusalem? His tomb would have been on the highest spot in Rose Hill Cemetery.

Is it possible that God had laid on the hearts of Nicodemus and Joseph of Arimathea to be prepared for this day, that they had gone out, that they had purchased the supplies and they were ready? Strictly speculation, no proof of this. But remember Joseph and Nicodemus were scholars of the Old Testament. They knew all the prophecies in Isaiah 53. They knew about the suffering and the death of Messiah. They would have read verse 9 of Isaiah 53: He was buried in a rich man's tomb. It is totally not unlikely that in preparation for this they had secured a grave, they had prepared the spices and the wrapping material. They had a divinely appointed time and a divinely appointed mission on this day. But again, strictly speculation. We have no proof that any of that took place. But we do know they were prepared, and we do know that they did the preparation.

The burial that brings us to America two hundred and fifty in a couple of weeks. We're going to commemorate the twenty fifth anniversary of nine eleven, one of the darkest days in American history. And this is one of the most powerful, most interesting stories I think we have had. One of my favorites. I think it deserves a telling now, and you can speculate over it over the next few days. His name was Todd Beamer. He was an American businessman from Cranbury, New Jersey. He was a passenger on United Airlines, Flight 93 on September, the 11th of 2001. Shortly after his plane was hijacked, he was able to reach a Verizon supervisor on the plane's air phone. Her name was Lisa Jefferson.

And she remained on the phone with him throughout that morning. They talked about faith, they talked about love. He made Lisa promise to call his wife, who was also named Lisa. She was pregnant with her third child and to call her and the two sons and tell them that he loved them. Together they recited the 23rd Psalm. They prayed the model prayer together. His last words to her were, "Jesus, help me." He laid down the phone, and she heard him utter what has probably become one of the most iconic phrases in contemporary American history: "Let's roll." Forty heroes died that day in Shanksville, Pennsylvania. Of the four planes that were hijacked, Flight 93 was the only one that did not reach its destination.

And it's long been believed that its destination was either the U.S. Capitol or the White House. In Revelation twelve eleven John penned, "They did not love their life even when faced with death." Let's pray, Father, thank you for a country that is free. Father, a country that we hope will remain free. Lord, we thank you for the heroes that have gone before us that have enabled us to have the way of life we have, to live in the freedoms that we have. Lord, we pray that you'll continue to raise up these heroes, that you will continue to bless America with a long and prosperous history. For it's in your name we pray. Amen.

John chapter nineteen
Christ is Mocked – crucified – buried
Take – a – Ways

Mocked (Vss 1-22)
Crucified (Vss 23-30)
Buried (Vss 31-42)

Man at his worst
God at His best

How ironic that the One who Created thorns to plague man (Genesis
3:18)
Died wearing a crown of thorns made by man (John 19:2)

Golgotha
Gugoltha (Aramaic) – skull
Gulgolet (Hebrew) – skull
Golgotha (Greek) – place of the skull
Calvaria locus – (Hebrew) – place of the skull
Calvarie locus (Latin) – place of the skull
Every major first century language had a name for the place of the
crucifixion

His name was Todd Beamer – an American businessman from Cranbury, NJ and a passenger on United flight 93 on September 11, 2001. Shortly after his plane was hijacked, he was able to reach a Verizon supervisor on the plane's Airfone. Her name was Lisa Jefferson and she remained on the phone with him throughout the morning. They talked about their faith and love (he made her promise to call his pregnant wife and two sons and tell them he loved them}. They recited the 23 Psalm together and prayed the Model Prayer together. His last words to her were "Jesus help me !). He laid down the phone and she heard him utter what has become one of the most iconic phrases in contemporary American history "Let's roll !" Forty heroes died that day in Shanksville PA. But of the four planes hijacked that day Flight 93 was the only one that did

not reach its destination – believed to have been either the US
Capitol Building or the White House.

“and they did not love their life *even* when faced with death”
Revelation 12:11

CRIES FROM THE CROSS

Seven final sayings of Jesus

Each saying is like a tiny sermon

Luke 23:24

“Father, forgive them, for they know not what they do”
A message of Forgiveness and Grace

Luke 23:43

“Truly, I say to you, today you will be with Me in Paradise”
A message of Salvation and Hope

John 19:26-27

“Woman, behold, your son:...Behold, your mother”
A message of Relationship and Care

Matthew 27:46

“My God, My God, why have you forsaken Me?”
A message of Suffering and Abandonment

John 19:28

“I thirst”

A message of His Physical Humanity

John 19:30

“It is finished”

A message of the Completion of His Mission

Luke 23:46

“Father, into Your hands I commit My Spirit”

A message of Final Surrender