

Whosoever Will 7-12-26

2026-07-07 12:02:10

Good morning. We are in John chapter twelve this morning. We're going to be looking at the anointing of Christ. We're going to see Jesus with three different groups of people here. We're going to see him with his friends, we're going to see him with a group of Gentiles, and then lastly we're going to see him gathered with a group of Jews. This is the beginning of the last week before Calvary. The Jewish leaders, of course, have convened and have decided that killing Jesus is the only way out of their dilemma. If they do not, they're going to lose their jobs, they're going to lose their position, and Rome will not stand for what's going on there. But while the Jews are trying to kill him, his friends decide to honor him with a feast. In the Gospel of Mark, we're told that this feast takes place at the home of Simon, a leper whom Jesus had healed. The hostess is Martha.

Legendary for her cooking skills, she doesn't have a meltdown as she did with Mary in Luke chapter 10. The guests named at this banquet are Mary, Martha, Lazarus, Jesus and his 12 disciples. Martha has become a picture of a working Christian, someone who is always busy doing something to advance the Lord's work. Mary on the other hand has become a picture of a worshipping Christian, always seen at the feet of Christ, learning and finding out new things from him. Lazarus has become a picture of walking with Christ, a witness for him. After this marvelous resurrection that he has just had, the stories he had to tell and the experiences he had make him a wonderful witness for the life and ministry of Jesus Christ.

The act of Mary's devotion, the expensive perfume shows her tremendous love of Jesus. Interestingly enough, it's something she could have used at the burial of her own brother, but she did not. She had reserved it for her Lord and Savior. She gave Jesus the very best that she had. She gave it lavishly, she gave it lovingly, she gave it in spite of the criticism that was offered up, especially by Judas. The triumphal entry into Jerusalem has become another 'aha' moment for the disciples. Verse 16 reminds us that for most of Jesus' ministry, they've been clueless. They claim to understand when they really don't. They're ashamed to admit that they don't. But as the years passed and they looked back on their experiences with Jesus, they remembered different things. They remembered things that He had told them would happen, and then they remember the fulfillment of those things.

They understood the significance of what Jesus' ministry had stood for. Remember, John is writing this possibly as many as 50 years after these events took place. And when he talks about how clueless the disciples were, how they struggled to understand who Jesus was and what he was doing, he's talking about himself also. That he was just as clueless as the rest of them. But as the years have passed, all 11 of them have learned to love and to respect their time that they had with Jesus. And of course, with all of this going on, the Jews are just absolutely incensed. This tremendous turnout for Jesus at his triumphal entry, this adoring mob. The Jews realize that they

cannot possibly carry out their plans to kill him. ; they'd have a riot on his hands. And I love their reaction: "The world has gone mad." My dad used to quote an old Amish saying that sometimes.

I think the whole world has gone mad except for me and thee, and sometimes I fear for thee. So that's kind of the predicament that the scribes and Pharisees are in. They simply cannot decide what to do. Every time they try to do it, their plans get thwarted. And, of course, we know they're thwarted because the time was not right yet for Jesus to die. The Jews are beginning to think they have not only lost the battle, they've lost the war too. Things are just totally out of control. These thousands of people flocking to Jesus' side as he triumphantly enters Jerusalem on that day. But they're going to be more excited come the end of the week when most of the people in this same crowd are crying, 'Crucify him!' Our part of the story picks up in the middle. The story of Christ with this group of Gentiles, verse twenty of John chapter twelve. And now, therefore, there were some Greeks among those who were going up to worship at the feast.

Chapter 11 had talked about how many people were gathering in Jerusalem for this feast of the Passover, and how many of them came one or two months early to prepare themselves to celebrate, to be a part of the excitement, to be a part of the crowd. So who exactly are these Greeks that have come up for the Passover? Well, actually they were Gentiles. Most of them probably lived among the Jews who had been dispersed. Those Jews that had left Jerusalem because of the persecution uh that had arisen uh. Early in the first century, they lived among the Jews. They respected the Jews. The Jews had great business sense. The Jews were very moral people. So the Greeks had a great admiration for these Jews that lived among them. They visited in their synagogues. They heard their stories. Um it's possible. Some of them had even converted to Judaism.

And others had come to the feast out of curiosity. They knew so much about the Jews. They had actually come to Jerusalem to see what this greatest of their feasts was all about. And Gentiles have always played an important role in the gospel story from the very beginning. The Gentile kings came from the east to worship the baby Jesus at his birth, and now Gentiles from all over the world are gathering at his death, and they don't even realize that it's coming. In about 50 days on the day of Pentecost 3, 000 Gentiles are going to be saved. They're going to become the nucleus of the church, the bride of Christ. They'll be the first members of the church, the bride of Christ, and then they will return to these places where they were living amongst dispersed Jews and share the good news of what they had learned and what they had seen and what they had heard when they were in Jerusalem for the Passover verse 21.

And these people, these Greeks, came to Philip, who was from Bethsaida of Galilee, and were making a request of him. Sir, we wish to see Jesus. And Philip came and told Andrew, and then Andrew and Philip came and told Jesus. So why did the Greeks come to Philip? His name was Greek. It meant lover of horses. To them, it was a symbol of wealth. It was a symbol of prestige. It was a symbol of military power. So he seemed to be an important

person to them. So among the twelve disciples that were gathered around Jesus, they came to him. He is not really sure what to do with this request that they want to see Jesus, so he consults Andrew, and Andrew was a really great choice.

Because every time we see Andrew recorded in Scripture, he brings someone to Jesus. He was the one that brought his brother Simon Peter when Andrew first met Jesus. He went and found his brother Simon Peter and brought him. He was the one that found the lad with the loaves and fishes, the day of the five thousand were fed. And now we see him here with this group of curious Greeks, bringing them to Jesus. Verse twenty three, and Jesus answered them by saying The hour has come for the Son of Man to be glorified. Truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. The one who loves his life loses it, and the one who hates his life in this world will keep it to eternal life. If anyone serves me, he must follow me; where I am there my servant will be also. If anyone serves me,

The Father will honor him. Scripture doesn't really say whether or not Jesus actually met with these Greeks or whether he sent a message back to them. Later in the story we see him addressing some different people, but it's not really clear if they are or are not the same Greeks that had sent the request. So it may have been that he simply used Andrew or Philip, one of the disciples, to take a message back to them. He says here, 'The hour has come.' That's an expression that we've heard so many times before. It's been, 'The hour has not come. The time was not right for him,' but now it is. And he's talking about not only his crucifixion, but his burial, his resurrection, even his ascension back to heaven. And then he gives them a lesson. He gives them a lesson about the seed. He says the seed in itself.

It is perfectly worthless, but it must die. It must be planted in order to become fruitful. And he says, God's children are like these seeds. Within ourselves we're absolutely worthless, but a life given over to Christ can be fruitful if we die to self, if we live in Him, if we let Him live through us. Then we can live a life of service to others. We can be meaningful to others. Our life would have been of value. It will be one of those things people often wonder when they're gone: will anybody miss me? Have I made an impact on anybody? Is there something that I have done that someone will remember? A life of service to others, a life given over to Christ is certainly a life worth remembering. And Jesus has told us many times that we are to bear fruit. We are to bear more fruit.

And we are to bear much fruit. That's what this analogy of planting. The seed is: that it was worthless until it was planted, and then it bore fruit—more fruit and much fruit—just as we Christians are supposed to do. And then he gives them another great promise: that where we are, there he is also. The scriptures already told us when two or three are gathered, he's in their midst; that when we are there, when we're honoring him, he is there with us. And he says. For the believer, there is honor. There is reward for even the smallest little bit of service that's done in His name. Verse 27, Jesus still speaking says, "And now my soul has become troubled; and what am I to say? Father,

save me from this hour? But for this purpose I came to this hour. Father glorify your name.” And then a voice came out of heaven: “I have both glorified it and will glorify it.”

Again, he uses the word troubled here. My soul has become troubled. The word actually means horrified, anxious, agitated. He is of course looking ahead to the cross. This is early in the week of the crucifixion. He is about to take on the full wrath of God for all sin of all times. It has brought a heavy burden to the soul of Jesus. He is not questioning the will of God but being fully human, he is pondering the physical aspects of what lies ahead. Remember, he was not only fully God but he was fully man. And when he suffered, bled, died, he did it just as we humans would have done it also. There was nothing supernatural about it that he suffered physically just as we would have. But notice the way he phrased this. Notice he did not say what should I do? He says.

What should I say? Instead of asking to be released from this burden, he prays, ‘Glorify Thy name.’ He has reconciled himself. This is Your will for me. This is what I will do. And God responds: This is one of only three times in the Bible, where God has responded from heaven during the ministry of Jesus audibly, where it could be heard. The first was at His baptism. The second was on the Mount of Transfiguration, and now here on the eve of the cross, we find again God verbally justifying Jesus, reassuring him that all is well. That the clock is ticking; everything is going as God had planned it. Verse twenty nine: So the crowd who stood by and heard it were saying that it had thundered. And others were saying an angel has spoken to him. Jesus responded and said, ‘The voice has not come for my sake.’

But for yours. Now judgment is upon this world, and now the ruler of the world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself. And now he was saying this to indicate what kind of death he was going to die. The crowd, here it is not described. It’s probably a mix of people, some curious Jews, possibly some of these interested Greeks that he saw when he heard about earlier, possibly some proselytes who had converted from their heathen ways to Judaism. The disciples were obviously there, the enemy was there, the scribes and the Pharisees. So it’s a mixed bag of people that has been there. And there has been an audible response from God to Jesus. But the crowd only hears a noise that sounds to them like thunder. Why could they not understand the voice of God?

It wasn’t necessary. God was not speaking to them, God was speaking to Jesus, only. And if you remember on the Damascus road, the people that were with Paul saw some things, they heard some things, but not what Paul saw and heard. God was speaking to Paul only. And. So it made no sense to the others gathered around just as this made no sense that it was a private conversation that God had with Paul on the Damascus road. And here it’s a private conversation between Jesus and. And God, and even the fact that it sounded like thunder is not unusual. God has often used nature to speak to His people. When you look back to the children of Israel in their wilderness experience, particularly when they gathered at Mount Sinai, there was thunder, there was lightning, there was smoke, there were clouds, there was

fire. As they traveled through the wilderness, They had the pillar of fire by day ;. They had the cloud of light by night. So they had so many things.

That they were used from nature to talk to them. His final message is that judgment is coming. He references this idea of lifted up. It's a reminder back to the days of Moses and the serpent in the wilderness holding up the serpent, look and live. It was a reference back to that. It is a reference to Christ being lifted up on the cross, look to him and live. That this sacrificial death is your way to an eternal life at home with the Father. In a few days it's going to look like Satan has won, but three days later Jesus is going to defeat him and death. He will ultimately destroy them with his resurrection. But the only way that we can get to the resurrection is by way of the cross. He must be crucified in order to die, to be born again.

Religious leaders all over the world have died. Jesus is the only one that was ever born again. It is the only way for mankind to have salvation, the perfect sinless blood of the Son of God. Verse 34, this crowd that's gathered around is speaking and says, 'We have heard from the law that the Christ is to remain forever. How is it that you say 'the Son of Man must be lifted up?' Who is this Son of Man?' So Jesus said to them, 'For a little while longer the light is among you. Walk while you have the light, so that the darkness will not overtake you. Also, the one who walks in the darkness does not know where he is going. While you have the light, believe in the light, so that you may become sons of light.' So the crowd is really saying we don't understand.

You talk about light and dark. You talk about life and death. We're so confused, our law. And remember, of course, for the scribes and the Pharisees, it had become their law. They had so debased it, they had added so many do's and don'ts to it that it was unrecognizable to God. The scribes and Pharisees only had religion. They could tell you what not to do. They could show you what you had done wrong. But they could do nothing to help you, to lift you up, to make you a better person. They could only talk down to you. So the law here is kind of a broad term. Of course, the five books of Moses were the most revered part of the scriptures to them, but they also revered the prophets and the psalms. And so what they are quoting here is kind of ambiguous. Basically they're saying, "The prophets say that Messiah will live forever." You claim to be a Messiah.

But now you are telling us that you are about to die. We don't understand how the Messiah can live forever. You are the Messiah and you are about to die. So Jesus goes back to the theme of light and darkness that he has used several times before: 'I am the light of the world, and I am only going to be with you for a few more days. Believe now while you can.' It's kind of a recurring theme with Jesus. Today is the acceptable day. Today is the day of salvation. You have no guarantee of tomorrow. If you die in this darkness, there are no second chances. You will be punished for all of eternity. So now is the time. Of course they were seeing Jesus, they were seeing the miracles, they were hearing the words, they were hearing the parables and the stories. They did it all firsthand and still they could not believe.

How much more so us today, looking back through eyes of faith, reading these stories, believing they were true, believing that Jesus did indeed come and die. That has been a much more difficult path for us because the light had left the earth. He was not visible to us, and yet we see him through eyes of faith, and we believe. Starting with the last part of verse thirty six: And these things Jesus proclaimed, and he went away. And hid himself from them. But though he had performed so many signs in their sight, they still were not believing in him. And this happened so that the word of Isaiah, the prophet spoke would be fulfilled: Lord, who has believed our report? And to whom has the arm of the Lord been revealed? For this reason they could not believe. For Isaiah said again, He has blinded their eyes and hardened their hearts.

So that they will not see with their eyes and understand with their hearts and be converted. So I will not heal them. As usual, Jesus simply vanishes from their midst; they cannot find him. There is no point in arguing with them anymore. Their minds are made up. Their fate has been sealed. In just a few days, he will be dead and gone. God's word has two effects on the hearts of men: It's either going to soften them to salvation or it's going to harden them to damnation. One writer put it this way: He says, "The same sun that softens wax hardens clay." So, the same Jesus that came for salvation is also the one that is going to condemn the nonbelievers to damnation. There is simply no middle ground with Jesus. You either believe or you do not. You either have a life of eternity.

With him in heaven, or you have a life of eternity with your father Satan in the lake of fire. He used the word here, the expression 'not believing.' Jesus has used 'believe' eight times in twelve verses of this chapter. Jesus says they would not believe because they could not believe and therefore, they shall not believe. And he even quotes from Isaiah chapter six about the total blindness of God's people and how even God, who had spoken, said that there would come a point where he would further harden their hearts that he would further make it impossible for them because of the choices they had made. Isaiah 55:6 says this: 'Seek ye the Lord while he may be found.' For the nonbeliever, there is a point of no return. You can say no to God's offer of salvation. So many times.

That he withdraws that offer, it is no longer available. He has no more obligation to you because you have told him no time and time again. Your heart will further be hardened to the point it could not be redeemed. This is what happened to Pharaoh after they went through the ten plagues, the ten miracles, all of these things. Each time, the Bible says Pharaoh hardened his heart. And then on that last time, on that night of the death angel passing through Egypt, God hardened his heart because of the previous hardenings that Pharaoh had done. So when God hardens the heart, "whosoever wills" becomes "whosoever can'ts," "whosoever won't." There is no more offer of salvation. He also uses the expression, "the arm of the Lord." It is a metaphor. Of course, the arm is a very visible part of the body. It represents God's strength; it represents salvation; it represents active power.

Literally, the Bible is saying here that with His arm, He reaches down from heaven to intervene in the lives of men. He offers them salvation, He offers

them freedom from judgment if they will just accept it. Verse forty one: These things Isaiah said because he saw His glory; he saw God's glory and he spoke about Him. Nevertheless, many even the rulers believed in Him, and because the Pharisees, they were not confessing him so that they would not be excommunicated from the synagogue. For they loved the approval of people rather than the approval of God. In chapter six, the Bible of Isaiah, the Bible records that Isaiah saw God high and lifted up, and it changed his life forever. He saw his own sin, he saw his own inadequacy and he realized that.

God was ready to use him, and he was ready to be used by God. So he spoke about God in his book of prophecy. The religious leaders on the other hand, the Bible says a few truly believed but the majority did not. But even those few that believed were still so fearful of the scribes and Pharisees. They were a mighty and powerful force in Israel at this time. And because of them, they were afraid to outwardly confess their belief. They were afraid of peer pressure; the Bible calls it "fear of men." So they became closet believers. They loved the praise of men more than they loved the praise of God. Even Joseph of Arimathea and Nicodemus, their great act of claiming the body of Jesus is one apparently the only time recorded in Scripture where they confessed their faith, even though it had been.

A long time that they had been following Jesus. In Revelation 21:8, Jesus wrote through John, "But for the cowardly, the fearful and unbelieving and abominable and murderers and sexually immoral persons and sorcerers and idolaters, and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." For those that are too afraid, those that are too weak, those that are too fearful to accept Jesus as Lord and Savior, there is no choice. They have made the choice and it will be the lake of fire forever. As we have gone through this chapter, John has talked about the contrast between light and dark. He has actually identified four different kinds of darkness that exist in the world.

The first is in John chapter 1 verses 5 through 8. He talks about mental darkness, how the unsaved man is blinded by Satan and he cannot see spiritual truths. Secondly, he talks about moral darkness. This is in John chapter 3 starting in verse 18. The unsaved man loves sin and darkness and hides; he loves sin and darkness more than salvation and light. Next, John talks about judicial darkness, judicial blindness. John chapter 12 verse 35. If the unsaved man doesn't respond to the light, doesn't obey the light, then as we said God sends darkness. God compounds the problem. He hides Christ from them because it's obvious they're never going to repent. They're never going to be saved. There will be judgment.

And then finally, there is eternal darkness. John chapter twelve, Verse forty six, : The unsaved man will abide in darkness forever, an eternity of punishment in the lake of fire, an eternity separated from God. Verse forty four: Now Jesus cried out and said, "The one who believes in Me does not believe only in Me, but also in Him who sent Me. And the one who sees Me and sees Him who sent Me." I have come as light into the world, so that no one who believes in me will remain in darkness. God sent the Son to Earth. To see the Son is to see the Father; they are inseparable. Jesus has told people

time and time again, "We're one and the same." You want to see God? You are seeing Me; you are seeing God. To believe in One is to believe in the other. If you believe in Me.

You get belief in God as an added benefit. Verse 47: 'If anyone hears my teachings and does not keep them, I do not judge him, for I did not come to judge the world but to save the world. The one who rejects me and does not accept my teachings has one who judges him. The word which I spoke, that will I judge him. The word which I spoke. That will judge him on the last day. For I did not speak my own, but the Father himself who sent me has given me a commandment as to what to say and what to speak. And I know that his commandment is eternal life. And therefore the things I speak just as the Father has told me. Jesus words are the very words of God that God has given him all the things, all the words to say.'

John began this gospel with the story that Jesus was the Word. He was with God from before time began. He was the spoken word at creation, and then one day he became man and lived among us. But he has always been the Word of God. He has always been the spokesperson for God. He says, to reject my words are to reject the words of the God that gave them to me, to reject that God is to accept eternal damnation. Four times in this passage he has used the word judge. He came, he said, to save the world not to judge it. That is, this time, that is this first advent, he did come for salvation, but he is coming again. He's coming again at the end of time. And when he does come again, he will be the judge of the world when he returns.

The judgments will be by the word of God. The very words that these people have rejected will stand up and will condemn them in that last day. In Revelation chapter 20 verse 12, John was inspired by God to write this: 'I saw the dead, the great and the small standing before the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in according to their deeds.' The Bible says here, two books are going to be opened at the judgment seat of Christ. And remember, the judgment seat of Christ is for believers only. The two books are the Bible and the Lamb's Book of Life. The Lamb's Book of Life contains only the names of the redeemed. Mankind will not be judged by their good works or what religion they were. The question is, what did you do.

With my son, what did you do with this new life that he gave you? Did you believe in him or did you not? The decision you make now will determine your fate on that day. This chapter concludes the public ministry of Jesus. The light of salvation is not always going to shine. This is early in the week of the Passover. On Friday, that light will be extinguished; it will no longer be available for them. That brings us to America 250. We have talked about words many times in this story of John, so I thought perhaps a story about words would be very fitting. His name was William Holmes McGuffey. He was a college professor. He was also a Presbyterian minister in Ohio. In 1836 he published a book called The McGuffey Reader.

It was actually the first and most widely used textbook in America. It has been estimated during the years that it was available that 120 million copies were sold. That's a number on par with Bible sales or Webster's dictionary. In the preface to the book, He wrote this : " From no source has this author drawn more copiously than from the sacred scriptures." For this I certainly apprehend no censure. In a Christian country, The man is to be pitied, who, at this day can honestly object to imbuing the minds of youth with the language and spirit of the Word of God. And this was written in 1836, remember, a long time ago. The McGuffey Reader was most widely used from 1836 to about 1960.

The last schools finally dropped the McGuffey Reader in the late 1950s. The reason was its archaic language and its overtly religious themes. Romans 15:4 says, 'For whatsoever was written in earlier times was written for our instruction, so that through perseverance and encouragement of the Scriptures we might have hope.' So in 1836, he saw no reason why anybody would object to his using the Word of God in his McGuffey Reader. That the children should be taught it, they should learn it, they should put it in their hearts. The exact same thing that Scripture says. And yet as time passed, as men's hearts hardened, as we got into this woke age in which we now live, it is now unacceptable for our children to have Bibles in school, to pray in school.

And remember, God said if His people would pray, He would hear and He would heal. Now we are left with the decision: Are we going to be a praying people that will pray and God will heal? And He will heal our land. Let's pray. Father, thank you for giving us another day. Thank you for the glory of the days You give us, Lord. We do not know how many there are and there are many decisions to make for You in those few days. Bless us now as we go, Lord, that we would faithfully share your word, but we would not only share it, but we would live it. Lord, that others would see something in us that they want to have. And we ask these things all hopefully, joyfully in your name. Amen.

TAKE AWAYS

JOHN CHAPTER TWELVE

The Anointing of Christ

Christ and His Friends (Vss1-11)

Christ and the Gentiles (Vss 12-36)

Christ and the Jews (Vss 37-50)

Judas' complaint about the waste of a costly item were his first words recorded in Scripture

Scripture records no words spoken by Lazarus – but what a testimony his life became

The expression “lifted up” is used several times in the Bible

And each time it has a different meaning:

Numbers 21:8-9 – to raise a flag or banner (serpent in the Wilderness)

Ezekiel 28:17 – Satan’s heart became proud or haughty

John 12:32 – literally Jesus will be lifted up on a Cross

Mary offered the best she had to her Lord

Do we do the same?

Or do we give Him the crumbs, leftovers of our lives ?

Notice the progression in the hardening of the hearts of the Jewish leadership

Vs 37 – they WOULD not believe in spite of the evidence

Vs 39 – they COULD not believe because their eyes were blind, ears were deaf

Vs 40 – therefore, they SHOULD not (can’t) believe because of grace spurned

His name was William Holmes McGuffey. He was a college professor and Presbyterian minister in Ohio. In 1836 He published the “McGuffey Reader” – the nation’s first and most widely used textbook. It is estimated 120 million copies were sold. A number on par with the Bible and Webster’s Dictionary. In a preface he wrote:

"From no source has the author drawn more copiously than from the Sacred Scriptures. For this [I] certainly apprehend no censure. In a Christian country, that man is to be pitied, who, at this day, can honestly object to imbuing the minds of youth with the language and spirit of the Word of God."

The McGuffey Reader was widely used from 1836 to 1960. The last schools finally dropped it in the late 1950’s because of its archaic language and its overtly religious themes.

Romans 15:4 "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

JESUS LAST WEEK TIMELINE

There is much debate and discussion about the events of Jesus final week
It is a confirmed fact that all of the events recorded in Scripture occurred

The debate is about when – what day – they happened

The most widely accepted view is:

Saturday

Jesus dines at the home of Simon the Leper

He is anointed with precious perfume by Mary, sister of Martha
and Lazarus

Palm Sunday

Jesus enters Jerusalem on a borrowed donkey (Zechariah 9:9
fulfilled)

Massive crowds welcome him

Monday

Cleansing of the Temple (Malachi 3:1-3 fulfilled)

Tuesday

Controversies with the Jewish leaders

Teaches the people on the Mount of Olives

Warns the disciples of the end times

Wednesday

Day of rest

Possibly when Judas Iscariot offered to betray Jesus

Thursday

Preparation Day for the Passover

Last Supper

Final instructions to disciples on the way to the Garden of
Gethsemane

Betrayal

Friday

Trial and Crucifixion (Isaiah 53:7 and Psalm 22:6-8 fulfilled)

Saturday

Jesus in the sealed tomb (Isaiah 53:9 fulfilled)

Sunday

Resurrection Day

While the day of the crucifixion is debated, the day of the resurrection is absolutely clear: Scripture says that Jesus rose on the first day of the week (Matthew 28:1). What's more important than knowing the day of the week of Jesus' death is believing that He *DID* die and that He rose from the dead. Equally important is *WHY* He died—to take the punishment that all sinners deserve. Jesus is truly the **Lamb** of God who takes away the sins of the world (**John 1:29**). Putting your trust in Him results in eternal life (**John 3:16, 36**)! This is true whether He was crucified on Wednesday, Thursday, or Friday.

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