

**From Gabbatha to Golgatha**  
**From Judgment to Crucifixion Pt. 2**  
**John 19:12-18**

John 19:12–18 (NKJV)

<sup>12</sup> From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

<sup>13</sup> When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

<sup>15</sup> But they cried out, “Away with *Him*, away with *Him*! Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

<sup>17</sup> And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, <sup>18</sup> where they crucified Him, and

two others with Him, one on either side, and Jesus in the center.

## **Introduction**

The Crucifixion is central to the gospel. It is the first of 2 mountain peaks, the other being the resurrection,

Both of these must be achieved for the gospel to be the good news.

But without the crucifixion the resurrection is not needed and without the crucifixion, there is no salvation

But crucifixion alone is not enough.

Not just anyone could be crucified. Rome in fact crucified 1000s in their history so it was a common thing.

But this crucifixion had to be unique and it had to be of someone who met certain qualifications

Not just anyone could be crucified for the sins of men.

1. He had to be a truly man, to be the second Adam
2. He had to be innocent, sinless, to be the perfect lamb.
3. He had to be God, to be infinite, so as to be able to take the full wrath of God of an eternal punishment of sinners.
4. He had to fulfill all the prophecy related to the coming of Messiah.

This is why, Paul's, theme in all his preaching was Christ and him Crucified

### **1 Corinthians 1:23–24 (NKJV)**

<sup>23</sup> but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

To the Jewish people, the idea of a crucified Messiah was absurd, ridiculous, and incomprehensible. They expected the messiah to be a conquering king, who would defeat Israel's enemies and establish his kingdom. They were looking for a coronation, not a crucifixion; for a

messiah who killed his enemies, not one who was killed by his own people. The cross was foolishness to them (1 Cor. 1:18); a massive stumbling block that they could not get past (v. 23).

MacArthur, J. (2014). [Luke 18–24](#) (p. 377). Chicago, IL: Moody Publishers.

But that never stopped Paul from Preaching Christ.

## **1 Corinthians 2:2 (NKJV)**

<sup>2</sup> For I determined not to know anything among you except Jesus Christ and Him crucified.

Paul was not concerned with discussing or speculating on the ideas of men. He was not interested in presenting Christ as one of many options among religions.

He had no desire to spend his time on the useless philosophies of men.

The only thing that mattered to him when he showed up to a pagan town was what really mattered and the only thing that mattered. Christ and him Crucified.

Nothing else could save. Nothing else could deliver men from the wrath of God lingering over their heads.

Nothing was as important as the only thing that is most important, and that was mans relationship with God.

The Life and Death of Jesus is the most important event in History. Infact it split History, BC to AD.

There has never been a person to live on this planet like Christ. And there has never been a person on this planet to ever die a death like Christ.

And there has never been a person whose death affected eternally millions of men women and children, like Christ.

So what is our message, what is our theme. What is our purpose, to proclaim Christ and Him Crucified.

## **Lesson**

## 1. The Predetermined Sentence.

### 2 The Predetermined Savior

## 1. The Predetermined Sentence.

John 19:12–18 (NKJV)

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Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> Then he delivered Him to them to be crucified.

### 2 The Predetermined Savior

As I stated before, there is divine predetermination here. Not chance, not random. No just men making choices from evil desire but rather, God ordaining and controlling through direct interventions and the use of secondary causes to accomplish the death of His Son

There is the obvious and repeated reference to fulfilled Scripture that speaks to the the divine intent and purpose behind all of this.

John 18:31–32 (NKJV)

” <sup>32</sup> that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

John 19:24 (NKJV)

<sup>24</sup> that the Scripture might be fulfilled which says:  
Therefore the soldiers did these things.

John 19:28 (NKJV)

, that the Scripture might be fulfilled,

John 19:36 (NKJV)

<sup>36</sup> For these things were done that the Scripture should be fulfilled,

These events are preplanned, predetermined. They are part of a greater and most marvelous intentional act of Love on the Part of God for the salvation of Sinners and the Glory of His Name.

So after having thoroughly rejecting Jesus as a Messiah and Savior, and stating in a blasphemous way that they have no king but Caesar. The final curtain is drawn not sentence of Christ.

He came unto his own and his own would not receive him.

Although he had done so many miracles among them, they would not believe.

They had concluded that all his miracles where done in the power of the Beelzebub, the devil  
Matthew 12:24 (NKJV)

<sup>24</sup> Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.”

So now because of an act of total apostasy, and unbelief and rejection by the Jews, Pilate does the unthinkable.

He caves to the demands of the evil Christ haters and in an act of defiance to the rule of Law, he



makes his court proceeding a mockery of justice and delivers Jesus over to be crucified

**16** Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

**paradidómi: to hand over, to give or deliver over, to betray**

**Original Word:** παραδίδωμι

**Part of Speech:** Verb

**Transliteration:** paradidómi

**Phonetic Spelling:** (par-ad-id'-o-mee)

**Definition:** to hand over, to give or deliver over, to betray

**Usage:** I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from [3844](#) /pará, "from close-beside" and

[1325](#) /dídōmi, "give") – properly, to give (turn) over;

"hand over from," i.e. to deliver over with a sense of close (personal) involvement

**16** Then he delivered Him to **them**

It seems best to understand *autois* as a dative of advantage: Pilate hands Jesus over [sc. to the soldiers] *to satisfy the demands of the Jews*

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 606). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This reading is confirmed by Luke 23:24: ‘So Pilate decided to grant their demand’ (lit. he ‘handed Jesus over to their will [*tō thelēmati autōn*]’).

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 606). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Luke 23:25 (NKJV)

<sup>25</sup> And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

“Let us not forget, however, that behind the governor of Judea, who *delivered* the Lord Jesus unto the Jews, was the Governor of the Universe, who “spared not his own Son, but *delivered him up* for us all” (Rom. 8:32). And why? Because He was “*delivered* for our offenses” (Rom. 4:25). Christ was delivered to death, that we might be delivered from death.”

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1042). Swengel, PA: Bible Truth Depot.

**16** Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

The earliest manuscripts simply state the “They took Jesus” the older of Byzantine family read “They took him and led him away”

Although it may not be in the earliest manuscripts for the Gospel of John, it is recorded that way in the Matthew and Mark.

So Jesus was led and not dragged. He did not fight them, resist them even though this was a great injustice, to kill a truly innocent, and sinless man.

He was not made to do this, He volunteered.

Bound by a love and devotion to the Glory of God and Perfections of His Character, and driven by a sacrificial eternal love for sinners, Jesus followed the soldiers to his death.

Isaiah 53:7 (NKJV)

<sup>7</sup> He was oppressed and He was afflicted,  
Yet He opened not His mouth;  
He was led as a lamb to the slaughter,  
And as a sheep before its shearers is silent,  
So He opened not His mouth.

At this point they probably administered the terrible scourging, the *verberatio*

Carson, D. A. (1991). *The Gospel according to John* (p. 608). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

### **Matthew 27:26–27 (NKJV)**

<sup>26</sup> Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

### **Mark 15:15 (NKJV)**

<sup>15</sup> So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.

“According to that study everyone who was crucified was first beaten. The victim’s arms were lifted up and tied to a pole, leaving him in a slumped position. Braided leather thongs with bits of metal and bone embedded in them were used to lash the victim from the bottom of the neck down to the back of the knees. Two lictors (attendants of Roman

magistrates) hit him with alternating blows. There are no indications as to how many lashes the victims customarily received; that was at the discretion of the lictors. The bone and the metal would rip into the flesh, causing deep contusions and lacerations into the subcutaneous tissues, and then into the fabric of the muscles. The resulting pain and blood loss would lead to circulatory shock.”

MacArthur, J. (2014). [Luke 18–24](#) (pp. 378–381). Chicago, IL: Moody Publishers.

**17** And He, bearing His cross, went out to a place called *the Place of a Skull*, which is called in Hebrew, Golgotha,

**17** And He, bearing His cross,

The Jews lost no time: Christ was taken straight from Gabbatha to Golgotha; from judgment to execution. The Savior “bearing his cross,” had been marvelously foreshadowed of old when “Abraham took the *wood* of the burnt offering, and *laid it upon Isaac his son*” (Gen. 22:6).

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1042). Swengel, PA: Bible Truth Depot.

Genesis 22:6–8 (NKJV)

<sup>6</sup> So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to Abraham his father and said, “My father!”

And he said, “Here I am, my son.”

Then he said, “Look, the fire and the wood, but where *is* the lamb for a burnt offering?”

<sup>8</sup> And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” So the two of them went together.

**17** And He, bearing His cross,  
**went out**

### **Hebrews 13:12 (NKJV)**

<sup>12</sup> Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

This, too, fulfilled an Old Testament type—every detail of the Passion fulfilled some prophecy or type.

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1042). Swengel, PA: Bible Truth Depot.

### **Leviticus 16:27 (NKJV)**

<sup>27</sup> The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place*, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

“Little did the blinded Jews imagine that when they madly hounded on the Romans to crucify Jesus *outside* the gates, that they were unconsciously perfecting the mightiest sin-offering of all!” (Bishop Ryle).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1042). Swengel, PA: Bible Truth Depot.

**17** And He, bearing His cross,  
went out

(lit. ‘carrying the cross for himself’ [*heautō*]) confirms what we know of Roman practice: ‘Each criminal as part of his punishment carries his cross on his back’ (Plutarch, *The Divine Vengeance*, 554 A/B). This refers to the cross-member, the horizontal bar (Lat. *patibulum*).

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 608). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The other gospels add

### Matthew 27:31–32 (NKJV)

<sup>31</sup> And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

<sup>32</sup> Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.

### Mark 15:21 (NKJV)

<sup>21</sup> Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

### Luke 23:26 (NKJV)

<sup>26</sup> Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

Again, the second-century gnostic heretic Basilides in his commentary on John argues that Simon of Cyrene took Jesus' place and died on the cross in his stead—the common view of Muslims to this day



Carson, D. A. (1991). *The Gospel according to John* (p. 609). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

.... apparently Jesus under the strain of the night before and the anguish of heart within him gave out so that Simon of Cyrene was (compelled) to carry it for Jesus

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 19:17). Nashville, TN: Broadman Press.

## Remember

Jesus has been up all night moved from Annas the High priest, to Caiaphas, then to the Sanhedrin, then to Pilate and to Herod and back to Pilate, all along being beaten in the head, slapped in the face, hit with a rods, having the beard ripped from his face.

He has a crown of 4- 6 inch thorns crushed into his head, spat on, ridiculed, mocked, and then tied to a post and whipped over and over again, with unlimited lashes from 2 Roman soldiers who are well trained and strong enough to do this for hours and are only made to stop by sheer exhaustion. They use the the whip with multiple leather strips that have sharp fragments of bone and metal made into the ends. With each lash, flesh is ripped from the back, neck and legs of Christ. Blood is pouring out of his body. Shock, fatigue and dehydration have taken over.

**17** And He, bearing His cross,  
 went out to a place called *the*  
*Place of a Skull*, which is called  
 in Hebrew, Golgotha,

*Golgotha. Golgotha*, of which Κρανιον and *Calvaria* are merely translations, is supposed to have been a hill, or a rising on a greater hill, on the north-west of Jerusalem

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). [The Treasury of Scripture knowledge](#) (Vol. 2, p. 80). London: Samuel Bagster and Sons.

for the meaning of “place of a skull” or Calvary and Golgotha in Hebrew (Aramaic). Luke has simply Κρανιον [*Kranion*] (Skull), a skull-looking place

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 19:17). Nashville, TN: Broadman Press.

*Golgotha* is an English transliteration of the Greek, itself a transliteration of the Aramaic *gulgoltâ*, which means ‘skull’. Our more common ‘Calvary’ derives from Latin *calvaria*, which also means ‘skull’ and which was used in the (Latin) Vulgate version in all four Gospels. *The place of the Skull* probably derived its name from its appearance, though this is uncertain. The site is in doubt. Gordon’s Calvary is not an option. The most likely site is near the Church

of the Holy Sepulchre, just outside the northern wall, and not far from a road (Mt. 27:39; Jn. 19:20).

Carson, D. A. (1991). *The Gospel according to John* (pp. 609–610). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In keeping with the Gospels' understated description of the crucifixion, the location of the **place called The Skull** (Aramaic "Golgotha"; Latin "Calvaria") is unknown. As noted in the previous chapter of this volume, it may have been the traditional site, now obscured by a Roman Catholic church, the more recently proposed site known as Gordon's Calvary, or a different site altogether. The New Testament does not describe the site as a hill, but it was customary for the Romans to crucify people in an elevated place to give the passersby a clear view. The place was perhaps called The Skull because it resembled a skull. Others believe that it was so named because the skulls of the people who were crucified were left lying around, though it is unlikely that the Jews would have

MacArthur, J. (2014). *Luke 18–24* (p. 378). Chicago, IL: Moody Publishers.

**17** And He, bearing His cross,  
went out to a place called *the*  
*Place* of a Skull, which is called  
in Hebrew, Golgotha,

The condemned criminal bore it on his shoulders to the place of execution, where the upright beam of the gibbet was already fastened in the ground. The

victim was then made to lie on his back on the ground, where his arms were stretched out and either tied or nailed to the *patibulum*. The cross-member was then hoisted up, along with the victim, and fastened to the vertical beam. The victim's feet were tied or nailed to the upright, to which was also sometimes attached a piece of wood that served as a kind of seat (Lat. *sedecula*) that partially supported the body's weight. This was designed to increase the agony, not relieve it (*cf.* notes on vv. 18, 31ff.).

Carson, D. A. (1991). *The Gospel according to John* (p. 608). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**18** where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

where they crucified Him

It is the same in the other 3 gospels

**Matthew 27:35** (NKJV)

<sup>35</sup> Then they crucified Him,

**Mark 15:24** (NKJV)

<sup>24</sup> they crucified Him

## Luke 23:33

<sup>33</sup> there they crucified Him

What is amazing about this is the brevity of the statement. “they crucified Him” ... that's it. That's all we get. No horrifying details, No procedure. Nothing. It almost seems inconsequential. Like it's not that important of a detail. We get more detail at the bottom of the cross with the soldiers and what Jesus said on the cross than anything about the crucifixion.

But this should not surprise us, if we understand that crucifixion was common. It was normal to see criminals crucified along the road. It was so common, that to just mention the word crucifixion would bring all the needed imagery to the reader of the gospel.

**18** where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

Luke 23:32 (NKJV)

<sup>32</sup> There were also two others, criminals, led with Him to be put to death.

All four Gospels mention that Jesus was crucified with two others. Matthew and Mark call them *lēstai*,

probably 'guerrilla fighters' (John applies the same word to Barabbas in 18:40);

Carson, D. A. (1991). *The Gospel according to John* (p. 610). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It is possible as I noted before, the the third, thief and murderer, Barabbas should have been in the middle, perhaps the ring leader of the other two.

It is interesting, that the one that Jesus replaced on the Cross was a thief and murderer. The very two things that Satan is described as doing.

He comes to steal, kill and destroy.

He is called a murderer in John 8

He is called a thief of the gospel seed in Matt 13.

He is called

Revelation 9:11 (NKJV)

<sup>11</sup> And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon.

which is destroyer.

So Jesus is crucified among the worse of the worse criminals.

They are the enemies of Rome, the destroyers of the peace of Jerusalem, but most important. They

are the enemies of God. They are lawbreakers. Insolent men of the most base kind.

This is the kind of man Jesus replaced. This is the kind of sinner that Jesus died where the sinner should have died.

### **Isaiah 53:9 (NKJV)**

<sup>9</sup> And they made His grave with the wicked—

But with the rich at His death,  
Because He had done no violence,  
Nor *was any* deceit in His mouth.

### **Isaiah 53:12 (NKJV)**

<sup>12</sup> Therefore I will divide Him a portion with the great,  
And He shall divide the spoil with the strong,  
Because He poured out His soul unto death,  
And He was numbered with the transgressors,  
And He bore the sin of many,  
And made intercession for the transgressors.

**19:18.** *Here*, in this public place where all could see him, the soldiers *crucified him*. In the ancient world, this most terrible of punishments is always associated with shame and horror. It was so brutal that no Roman citizen could be crucified without the sanction of the Emperor.

be *crucified*, which was the Roman form of execution, reserved only for the vilest criminals

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1043). Swengel, PA: Bible Truth Depot.

Stripped naked and beaten to pulpy weakness (*cf.* notes on v. 1), the victim could hang in the hot sun for hours, even days

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 610). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Execution by crucifixion dates back to the sixth century B.C. when it was apparently invented by the Persians. The earliest reference to the practice is the crucifixion of three thousand Babylonians by the Persian king Darius. Alexander the Great crucified two thousand citizens of Tyre in revenge for their treatment of him. The first-century B.C. Hasmonean king of Judea, Alexander Jannaeus, crucified eight hundred rebels. The Romans used crucifixion extensively, and perfected it as a brutal means of torture. After the capture of Jerusalem in a.d. 70, for instance, the Romans crucified so many Jews that they ran short of lumber.

MacArthur, J. (2014). [\*Luke 18–24\*](#) (pp. 377–378). Chicago, IL: Moody Publishers.



“Through the years there has been a lot of study done on the physical aspects of crucifixion. Perhaps the most concise and helpful treatment appeared in the March 21, 1986, issue of the *Journal of the American Medical Association* (vol. 255, no. 11) in an article entitled, “On the Physical Death of Jesus Christ” (William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer, MS, AMI).”

Crucifixion was a slow death, intended to inflict maximum agony and suffering. The victims carried their crosses, or at least the crosspiece, across the back of their necks and shoulders with their arms tied to it. Jesus received help from Simon of Cyrene in carrying His cross, either because in His weakened condition He could no longer carry it, or perhaps because He was not moving fast enough to suit the soldiers.

Arriving at the place of crucifixion, the prisoners would be offered sedation (which Jesus refused; Matt. 27:34) and then be thrown to the ground on their backs. The crosspiece would then be pulled

under their shoulders and their arms nailed to it using tapered iron spikes five to seven inches long, and about a half inch square. They were driven through the wrists rather than the palms of the hands so they could carry the full weight of the slumping body.

The impaled victim was then lifted up, and the crosspiece was attached to the upright post, often called the stipes. The feet were then nailed with one nail, the knees bent up so that the victims could push up on the wounds in their feet as well as pull up on the wounds in their wrists in order to breathe. The sagging position of the body with the knees bent made it impossible to breathe steadily; the soldiers could cause death in minutes by breaking the victims' legs (cf. John 19:31–32). Needless to say, no one survived crucifixion.

The agonizing pain those crucified endured is almost incomprehensible. The most extreme word in English language to describe pain is the word “excruciating,” which comes from the Latin word *excruciat*, meaning “out of the cross.” In order to breathe, a person had to pull and push himself up, causing the wounds on his back from the scourging to rub painfully on the rough wood of the cross. The nails in the wrists would crush or sever the long sensory radial motor median nerve, causing

relentless bolts of pain. The nails in the feet would likely pierce the deep perineal and plantar nerves, causing the same results.

The weight of the body on the nail wounds as the victim struggled to push and pull himself upright to catch a breath caused pain so intense that he could not survive long. “It is likely that this form of respiration would not suffice and that hypercarbia [the presence of an abnormally high level of carbon dioxide in the blood] would soon result. The onset of muscle cramps or tetanic contractions, due to fatigue and hypercarbia, would hinder respiration even further” (“On the Physical Death of Jesus Christ,” 1461).

When death finally, mercifully came hours or days later, the Roman soldiers confirmed it by piercing the victim’s chest with a spear. The resulting flow of blood and water (serous pleural and pericardial fluid; John 19:34) would indicate death.

MacArthur, J. (2014). [Luke 18–24](#) (pp. 378–381). Chicago, IL: Moody Publishers.

This is not unexpected to the Old Testament Reader. The Prophets prophesied of this long ago, hundreds of years earlier long before crucifixion was even invented.

Psalm 22:16–18 (NKJV)

- <sup>16</sup> For dogs have surrounded Me;  
The congregation of the wicked has enclosed Me.  
They pierced My hands and My feet;
- <sup>17</sup> I can count all My bones.  
They look *and* stare at Me.
- <sup>18</sup> They divide My garments among them,  
And for My clothing they cast lots.

### Zechariah 12:8–10 (NKJV)

<sup>8</sup> In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. <sup>9</sup> It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.

John 19:37 <sup>37</sup> And again another Scripture says, “They shall look on Him whom they pierced.”

## Revelation 1:5–7 (NKJV)

<sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, <sup>6</sup> and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

<sup>7</sup> Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even SO, Amen

As I noted before,  
The biblical account of the crucifixion of the Lord Jesus is remarkably restrained; it is not the physical sufferings of Jesus that are unique, but rather what they accomplished

MacArthur, J. (2014). [Luke 18–24](#) (p. 378). Chicago, IL: Moody Publishers.

There was much more going on while Jesus was being crucified. In fact, the entire process, from the beatings, the mockery, the spitting, the brutal flogging, and lashing of the backside of the Savior with the whip. All, including the horrific crucifixion, was what Isaiah said, It pleased the Lord to do to His Son

All three gospels, Matthew, Mark and Luke record that Darkness was over the land from 12 noon to 3pm.

Matthew 27:45 (NKJV)

Mark 15: Luke 23

<sup>45</sup> Now from the sixth hour until the ninth hour there was darkness over all the land.

At the beginning of the second three hours the great **darkness fell upon all the land**. The Greek *gē* (**land**) can also be translated *earth*, indicating the entire world. It is therefore not possible from the text to determine how widespread the darkness was. God was equally able, of course, to make the darkness local or universal. Shortly before the Exodus, He caused a great darkness to cover the land of Egypt (Ex. 10:14–15), and some forty years later He caused the sun to “stand still,” probably by temporarily stopping the rotation of the earth (Josh. 10:12–13; cf. 2 Kings 20:9–11).

Several interesting reports in extrabiblical literature suggest that the darkness at Jesus’ crucifixion was worldwide. The early church Father Origen (*Against Celsus*, 2.33) reported a statement by a Roman historian who mentioned such a darkness. Another church Father, Tertullian, wrote to some pagan

acquaintances about an unusual darkness on that day, “which wonder is related in your own annals and preserved in your own archives to this day.” There was also a supposed report from Pilate to Emperor Tiberius that assumed the emperor’s knowledge of a certain widespread darkness, even mentioning that it was from twelve to three in the afternoon

To describe this darkness Luke used the word *ekleipō*, which has the literal meaning of failing, or ceasing to exist, and is the term from which *eclipse* is derived. But a normal astronomical eclipse would have been impossible during the crucifixion, because the sun and moon were far apart on that day. Regardless of its extent, therefore, the darkening of the sun was by the supernatural intervention of God. During that three-hour period, Luke explains, the sun was obscured (23:45).

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, p. 268). Chicago: Moody Press.

## **Why the darkness?**

The purpose for the darkness is not explained in the gospels or elsewhere in Scripture, but according to the *Babylonian Talmud* many rabbis had long

taught that darkening of the sun was a judgment of God on the world for an unusually heinous sin. If, indeed, that was God's intention at the crucifixion, He presented a gigantic object lesson to the world regarding the greatest sin ever committed by fallen mankind.

Some interpreters have suggested the darkness was a means of God's casting a great veil over the sufferings of Christ, and others that it was an act of divine fatherly sympathy given to cover the nakedness and dishonoring of His Son.

But in light of many scriptural teachings and events, it would seem that the crucifixion darkness was indeed a mark of divine judgment. In speaking of Assyria's being used by God to punish Israel, Isaiah spoke of "darkness and distress" that would cover the land, when "even the light is darkened by its clouds" (Isa. 5:30). In describing the day of the Lord, the same prophet declared that "the stars of heaven and their constellations will not flash forth their light" and that "the sun will be dark when it rises, and the moon will not shed its light. Thus I will punish the world for its evil," God said, "and the wicked for their iniquity" (13:10–11).

Also speaking of the day of the Lord, the prophet Joel wrote of "a day of darkness and gloom, a day of clouds and thick darkness" (Joel 2:2). Amos asked



rhetorically, “Will not the day of the Lord be darkness instead of light, even gloom with no brightness in it?” (Amos 5:20). Zephaniah wrote, “Listen, the day of the Lord! In it the warrior cries out bitterly. A day of wrath is that day, a day of trouble and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness” (Zeph. 1:14–15).

In those Old Testament passages and many others the judgment of God is directly associated with darkness, and similar association is found in the New Testament. Peter declares that God cast the rebellious angels “into hell and committed them to pits of darkness, reserved for judgment” (2 Pet. 2:4). In much the same words, Jude speaks of those angels being “kept in eternal bonds under darkness for the judgment of the great day” (Jude 6). Jesus Himself frequently spoke of divine judgment in terms of “outer darkness,” where “there shall be weeping and gnashing of teeth” (Matt. 8:12; 22:13; 25:30).

The cross was a place of immense divine judgment, (*where the sins of the all those who would believe were placed on the Son and the judgement of God that we deserved was*) poured out vicariously on the sinless, perfect Son. It was therefore appropriate that great supernatural darkness express God’s reaction to sin in that act of judgment.

(italics mine)

MacArthur, J. F., Jr. (1985). *Matthew* (Vol. 4, pp. 268–269). Chicago: Moody Press.

### Romans 3:25–26 (NKJV)

<sup>25</sup> whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

### 1 John 2:2 (NKJV)

<sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

### 1 John 4:10–11 (NKJV)

<sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

There is a heresy, that teaches that when Jesus died, that he went to Hell and spent time there paying for our sins. This is false.

Jesus did not go to hell after he died, but rather hell came to him while he was alive.

“The darkness was not caused by the absence of God, but rather by His presence in full judgment, vengeance, and fury. Infinite wrath moved by infinite righteousness released infinite punishment on the Son. Because He is infinite, in just three hours He was able to absorb all the punishment of eternal hell for all who will ever believe. He bore in His own body our sins (1 Peter 2:24), though He who knew no sin was made sin for us (2 Cor. 5:21), was wounded for our transgressions and crushed for our iniquities (Isa. 53:5), and was made a curse for us (Gal. 3:13). This was the cup that He pleaded with the Father in Gethsemane to remove, if possible”

MacArthur, J. (2014). [Luke 18–24](#) (pp. 389–390). Chicago, IL: Moody Publishers.

But why did God permit His Beloved to be so outrageously treated? To *show us* the place which His Son had taken. It was the place which was *due us* because of our sins—the place of shame, condemnation, punishment.

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1044). Swengel, PA: Bible Truth Depot.

Luke 23:39–43 (NKJV)

<sup>39</sup> Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”

<sup>40</sup> But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? <sup>41</sup> And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” <sup>42</sup> Then he said to Jesus, “Lord, remember me when You come into Your kingdom.”

<sup>43</sup> And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

### Romans 5:6–10 (NKJV)

<sup>6</sup> For when we were still without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him. <sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Romans 4:25 (NKJV)

<sup>25</sup> who was delivered up because of our offenses,...

1 Peter 1:20 (NKJV)

<sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

1 Peter 3:18 (NKJV)

<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

1 Timothy 1:15 (NKJV)

<sup>15</sup> This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

Matthew 18:11 (NKJV)

<sup>11</sup> For the Son of Man has come to save that which was lost.

Matthew 20:28 (NKJV)

<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Crucifying the Son of God deserved heaven's most immediate and severe judgment. Yet God mercifully delayed His punishment of the nation until a.d. 70. Such a delay in judgment is consistent with God's merciful nature. For example, despite Israel's sin (Isa. 1:1–16), God repeatedly promised salvation, instead of immediate judgment, to those who repented and believed (Isa. 40:1–2; 41:14; 42:6–7; 43:1–7; 52:7–10; 53; 55:1–9). God was patient in the days of Noah, waiting 120 years before history's most extensive judgment. But God's patience has an end; His judgment will fall on the nation that abused and mocked His Son, and the comedy at Calvary would lead to sorrow of eternal proportions. MacArthur, J. (2014). [Luke 18–24](#) (pp. 378–381). Chicago, IL: Moody Publishers.

### John 3:14–18 (NKJV)

**<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in Him should not perish but have eternal life. <sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into**

the world to condemn the world, but that the world through Him might be saved.

<sup>18</sup> “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 (NKJV)

<sup>36</sup> He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”