

JESUS' DEATH

The Biblical Record of Jesus' Death and Burial

1. Jesus went out bearing his own cross.
 - a. **Jn 19:16** 16 So they took Jesus, 17 and he went out, bearing his own cross....
 - b. **Is 53:7-8** 7 He was oppressed, and he was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. 8 By oppression and judgment he was taken away.
2. The Roman soldiers compelled Simon of Cyrene to carry Jesus' cross.
 - a. **Mt 27:32** 32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.
 - b. **Lk 23:26** 26 And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.
 - c. **Mk 15:21** 21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.
3. A great multitude followed Jesus, and he spoke to them.
 - a. **Lk 23:27-31** 27 And there followed [Jesus] a great multitude of the people and of women who were mourning and lamenting for him. 28 But turning to them Jesus said, Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 For behold, the days are coming when they will say, Blessed are the barren and the wombs that never bore and the breasts that never nursed! 30 Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. 31 For if they do these things when the wood is green, what will happen when it is dry?
4. Two criminals were led away with him.
 - a. **Lk 23:32** 32 Two others, who were criminals, were led away to be put to death with him.
5. They came to a place called Golgotha, the Skull Place.
 - a. **Mt 27:33** 33 And when they came to a place called Golgotha (which means Place of a Skull).
 - b. **Lk 23:33** 33 And when they came to the place that is called The Skull...
 - c. **Mk 15:22** 22 And they brought him to the place called Golgotha (which means Place of a Skull).
 - d. **Jn 19:17** 17 ...To the place called The Place of a Skull, which in Aramaic is called Golgotha.
6. The Roman soldiers offered Jesus wine mixed with gall to drink. Jesus tasted it but would not drink it.
 - a. **Mt 27:34** 34 ...They offered [Jesus] wine to drink, mixed with gall, but when he tasted it, he would not drink it.
 - b. **Mk 15:23** 23 And they offered him wine mixed with myrrh, but he did not take it.

7. The Roman soldiers crucified Jesus.
 - a. **Mt 27:35** 35 And when they had crucified him....
 - b. **Lk 23:33** ... There they crucified him....
 - c. **Mk 15:24-25** 24 And they crucified him.... 25 And it was the third hour when they crucified him.
 - d. **Jn 19:18** 18 There they crucified him....

8. Two robbers were crucified with Jesus.
 - a. **Mt 27:38** 38 Then two robbers were crucified with him, one on the right and one on the left.
 - b. **Lk 23:33** 33 ... And the criminals, one on his right and one on his left.
 - c. **Mk 15:27** 27 And with him they crucified two robbers, one on his right and one on his left.
 - d. **Jn 19:18** 18 ... And with him two others, one on either side, and Jesus between them.

9. Jesus spoke to the Father.
 - a. **Lk 23:34** 34 And Jesus said, Father, forgive them, for they know not what they do.

10. The Roman soldiers divided Jesus' garments by casting lots.
 - a. **Mt 27:35** 35 ... They divided [Jesus'] garments among them by casting lots.
 - b. **Lk 23:34** 34 And they cast lots to divide his garments.
 - c. **Mk 15:24** 24 ... And divided his garments among them, casting lots for them, to decide what each should take.
 - d. **Jn 19:23-24** 23 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier, also his tunic. But the tunic was seamless, woven in one piece from top to bottom. 24 So they said to one another, Let us not tear it, but cast lots for it to see whose it shall be. This was to fulfil the Scripture which says, They divided my garments among them, and for my clothing they cast lots. So the soldiers did these things.
 - e. **Ps 22:18** 18 They divide my garments among them, and for my clothing they cast lots.

11. The Roman soldiers sat down and kept watch over Jesus.
 - a. **Mt 27:36** 36 Then they sat down and kept watch over him there.

12. The Roman soldiers put the charge against Jesus over his head.
 - a. **Mt 27:37** 37 And over his head they put the charge against him, which read, This is Jesus, the King of the Jews.
 - b. **Lk 23:38** 38 There was also an inscription over him, This is the King of the Jews.
 - c. **Mk 15:26** 26 And the inscription of the charge against him read, The King of the Jews.
 - d. **Jn 19:19-20** 19 Pilate also wrote an inscription and put it on the cross. It read, Jesus of Nazareth, the King of the Jews. 20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.

13. The Jewish leaders complained to Pilate.
 - a. **Jn 19:21-22** 21 So the chief priests of the Jews said to Pilate, Do not write, 'The King of the Jews, but rather, This man said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

14. Passersby derided Jesus.
 - a. **Mt 27:39** 39 And those who passed by derided him, wagging their heads 40 and saying, You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.
 - b. **Lk 23:35** 35...And the people stood by watching....
 - c. **Mk 15:29-30** 29 And those who passed by derided him, wagging their heads and saying, Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!
 - d. **Is 53:3-4** 3 He was despised and rejected by men, a man of sorrows and acquainted with grief And as one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he has borne our griefs and carried our sorrows. Yet we esteemed him stricken, smitten by God, and afflicted.

15. The Jewish leaders mocked Jesus.
 - a. **Mt 27:41-43** 41 So also the chief priests, with the scribes and elders, mocked him saying, 42 He saved others. He cannot save himself. He is the King of Israel. Let him come down now from the cross, and we will believe in him. 43 He trusts in God. Let God deliver him now, if he desires him. For he said, I am the Son of God.
 - b. **Lk 23:35** 35 ...But the rulers scoffed at him saying, He saved others. Let him save himself, if he is the Messiah of God, his Chosen One!
 - c. **Mk 15:31-32** 31 So also the chief priests with the scribes mocked him to one another saying, He saved others. He cannot save himself. 32 Let the Messiah, the King of Israel, come down now from the cross that we may see and believe.
 - d. **Ps 22:6-8** 6 But I am a worm and not a man, scorned by humanity and despised by the people. 7 All who see me mock me. They make mouths at me. They wag their heads. 8 He trusts in Yahweh. Let him deliver him. Let him rescue him, for he delights in him!

16. The soldiers mocked Jesus and offered him sour wine.
 - a. **Lk 23:36** 36 The soldiers also mocked him, coming up and offering him sour wine 37 and saying, If you are the King of the Jews, save yourself!
 - b. **Ps 22:12-13** 12 Many bulls encompass me. Strong bulls of Bashan surround me. 13 They open wide their mouths at me, like a ravening and roaring lion.
 - c. **Ps 22:16-17** 16 For dogs encompass me. A company of evildoers encircles me. ...17 They stare and gloat over me.

17. The robbers reviled Jesus.
 - a. **Mt 27:44** 44 And the robbers who were crucified with him also reviled him in the same way.
 - b. **Lk 23:39** 39 One of the criminals who were hanged railed at him saying, Are you not the Messiah? Save yourself and us!

- c. **Mk 15:33** 33 Those who were crucified with him also reviled him.
18. One of the robbers conversed with Jesus.
- a. **Lk 23:40-43** 40 But the other rebuked him saying, Do you not fear God, because you are under the same sentence of condemnation? 41 And we indeed justly, for we are receiving the due reward of our deeds. But this man has done nothing wrong. 42 And he said, Jesus, remember me when you come into your kingdom. 43 And he said to him, Truly, I say to you, today you will be with me in paradise.
19. Jesus conversed with Mary and John.
- a. **Jn 19:26-27** 26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, Woman, behold, your son! 27 Then he said to the disciple, Behold, your mother! And from that hour the disciple took her to his own home.
20. Darkness enveloped the land from noon-3pm.
- a. **Mt 27:45** 45 Now from the sixth hour there was darkness over all the land until the ninth hour.
- b. **Lk 23:44-45** 44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, 45 while the sun's light failed.
- c. **Mk 15:33** 33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour.
- d. **Is 53:6** 6 All we like sheep have gone astray. We have turned—every one—to his own way. And Yahweh has laid on him the iniquity of us all.
- e. **Is 53:10** 10 Yet it was the desire of Yahweh to crush him. He has put him to grief. When his soul makes an offering for guilt. . . .
- f. **Is 53:11** 11 By his knowledge shall the Righteous one, my Servant, make many to be accounted righteous, and he shall bear their iniquities.
21. About 3pm, Jesus cried out with a loud voice.
- a. **Mt 27:46-47** 46 And about the ninth hour Jesus cried out with a loud voice saying, Eli, Eli, lema sabachthani? that is, My God, my God, why have you forsaken me? 47 And some of the bystanders, hearing it, said, This man is calling Elijah.
- b. **Mk 15:34-35** 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lema sabachthani? which means, My God, my God, why have you forsaken me? 35 And some of the bystanders hearing it said, Behold, he is calling Elijah.
- c. **Ps 22:1-2** 1 My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? 2 O my God, I cry by day, but you do not answer, and by night, but I find no rest.
- d. **Ps 22:24** 24 For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him.
22. One of the bystanders gave sour wine for Jesus to drink, at Jesus' request.
- a. **Mt 27:48-49** 48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. 49 But the others said, Wait, let us see whether Elijah will come to save him.

- b. **Mk 15:36** 36 And someone ran and filled a sponge with sour wine, put it on a reed, and gave it to him to drink saying, Wait, let us see whether Elijah will come to take him down.
 - c. **Jn 19:28-29** 28 After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture), I thirst. 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.
 - d. **Ps 22:15** 15 My strength is dried up like a potsherd, and my tongue sticks to my jaws.
23. Jesus cried out with a loud voice and yielded up his spirit.
- a. **Mt 27:50** 50 And Jesus cried out again with a loud voice and yielded up his spirit.
 - b. **Lk 23:46** 46 Then Jesus, calling out with a loud voice said, Father, into your hands I commit my spirit! And having said this he breathed his last.
 - c. **Mk 15:37** 37 And Jesus uttered a loud cry and breathed his last.
 - d. **Jn 19:30** 30 When Jesus had received the sour wine, he said, It is finished, and he bowed his head and gave up his spirit.
 - e. **Ps 22:15** 15 You lay me in the dust of death.
 - f. **Is 53:8** 8 And as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?
 - g. **Is 53:12** 12 ...Because he poured out his soul to death and was numbered with the transgressors. Yet he bore the sin of many, and makes intercession for the transgressors.
24. The temple curtain was torn in two, from top to bottom.
- a. **Mt 27:51** 51 And behold, the curtain of the temple was torn in two, from top to bottom.
 - b. **Lk 23:45** 45 And the curtain of the temple was torn in two.
 - c. **Mk 15:38** 38 And the curtain of the temple was torn in two, from top to bottom.
25. An earthquake took place.
- a. **Mt 27:51-53** 51 And the earth shook, and the rocks were split. 52 The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53 and coming out of the tombs after his resurrection they went into the holy city and appeared to many.
26. The Roman soldiers were filled with awe.
- a. **Mt 27:54** 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, Truly this was the Son of God!
 - b. **Lk 23:47** 47 Now when the centurion saw what had taken place, he praised God saying, Certainly this man was innocent!
 - c. **Mk 15:39** 39 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, Truly this man was the Son of God!
 - d. **Is 52:14-15** 14 As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind— 15 so shall he sprinkle many nations.

27. The Roman soldiers do not break Jesus' legs.
- Jn 19:31-36** 31 Because it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. ...36 For these things took place that the Scripture might be fulfilled: Not one of his bones will be broken.
 - Ps 22:17** 17 I can count all my bones....
28. One of the Roman soldiers pierced Jesus' side with a spear.
- Jn 19:34-37** 34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 35 He who saw it has testified—his testimony is true, and he knows that he is telling the truth—that you also may believe. 37 And again another Scripture says, They will look on him whom they have pierced.
 - Ps 22:14** 14 I am poured out like water.... My heart is like wax. It is melted within my breast.
 - Is 53:5** 5 But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.
29. Many women observed from a distance.
- Mt 27:55-56** 55 There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, 56 among whom were Mary Magdalene, Mary the mother of James and Joseph, and [Salome] the mother of the sons of Zebedee.
 - Lk 23:49** 49 And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.
 - Mk 15:40-41** 40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome. 41 When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.
 - Jn 19:25** 25 But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
30. The crowds returned home beating their breasts.
- Lk 23:48** 48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.
31. Joseph of Arimathea asked for the body of Jesus.
- Mt 27:57-58** 57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus.
 - Lk 23:50-56** 50 Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, 51 who had

- not consented to their decision and action. And he was looking for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus.
- c. **Mk 15:42-43** 42 And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, 43 Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.
 - d. **Jn 19:38** 38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus....
32. Pilate inquired from the centurion whether Jesus was already dead.
- a. **Mk 15:44** 44 Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead.
33. Pilate granted Jesus' corpse to Joseph.
- a. **Mt 27:58** 58 Then Pilate ordered it to be given to him.
 - b. **Mk 15:45** 45 And when [Pilate] learned from the centurion that he was dead, he granted the corpse to Joseph.
 - c. **Jn 19:38** 38 ...And Pilate gave [Joseph] permission.
34. Joseph bought a linen shroud.
- a. **Mk 15:46** 46 And Joseph bought a linen shroud....
35. Joseph took down Jesus' body from the cross.
- a. **Lk 23:53** 53 Then he took it down...
 - b. **Mk 15:46** 46 ...And taking him down....
 - c. **Jn 19:38** 38 So [Joseph] came and took away his body.
36. Nicodemus brought a 75-pound mixture of myrrh and aloes.
- a. **Jn 19:39** 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.
37. Joseph and Nicodemus wrapped Jesus' body in a clean linen shroud with the spices.
- a. **Mt 27:59** 59 And Joseph took the body and wrapped it in a clean linen shroud....
 - b. **Lk 23:53** 53 ...And wrapped it in a linen shroud...
 - c. **Mk 15:46** 46 ...Wrapped him in the linen shroud....
 - d. **Jn 19:40** 40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.
38. Joseph and Nicodemus laid Jesus' body in his own new garden tomb cut in the rock.
- a. **Mt 27:60** 60 ...And laid it in his own new tomb, which he [Joseph] had cut in the rock.
 - b. **Lk 23:53-54** 53 ...And laid him in a tomb cut in stone, where no one had ever yet been laid. 54 It was the day of Preparation, and the Sabbath was beginning.
 - c. **Mk 15:46** 46 ...And laid him in a tomb that had been cut out of the rock.

- d. **Jn 19:41-42** 41 Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.
 - e. **Is 53:9** 9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.
 - f. **Mt 14:12** 12 And [John's] disciples came and took the body and buried it, and they went and told Jesus.
39. Joseph rolled a great stone to the entrance of the tomb and went away.
- a. **Mt 27:60** 60 And [Joseph] rolled a great stone to the entrance of the tomb and went away.
 - b. **Mk 15:46** 46 And [Joseph] rolled a stone against the entrance of the tomb.
40. The two Marys were there sitting opposite the tomb.
- a. **Mt 27:61** 61 Mary Magdalene and the other Mary were there sitting opposite the tomb.
 - b. **Lk 23:55** 55 The women who had come with him from Galilee followed and saw the tomb and how his body was laid.
 - c. **Mk 15:47** 47 Mary Magdalene and Mary the mother of Joses saw where he was laid.
41. The women returned and prepared spices and ointments.
- a. **Lk 23:56** 56 Then they returned and prepared spices and ointments.
42. The women rested on the Sabbath day.
- a. **Lk 23:56** 56 On the Sabbath they rested according to the commandment.

The Theology of Jesus' Death

1. The Necessity of Jesus' Death.

- a. "Blood is it. Death is it. It can never be nice. ... Safe or nice doesn't mean good."¹

2. Jesus' Qualifications to Die.

- a. "It would contradict the idea of justice, if for the sin of a rational being like man, the death of an irrational animal should be accepted as a sufficient atonement. Hence, a man must be offered as the sacrifice for man; so that a rational victim may be slain for a rational criminal. But how could a man, himself stained with sin, be an offering for sin? Hence a sinless man must be offered. But what man descending in the ordinary course would be free from sin? Hence, the Son of God must be born of a virgin, and become man for us. He assumed our nature without our corruption. He made himself a sacrifice for us, and set forth for sinners his own body, a victim without sin, and able both to die by virtue of his humanity, and to cleanse the guilty upon the grounds of justice."²
- b. Jesus' death is of infinite worth because he died as the God-man and not as a man only.
- c. "Do not wonder that the whole world was redeemed, for it was no mere man, but the Only-begotten son of God who died for it. The sin of one man, Adam, availed to bring death to the world; if by one man's offense death reigned for the world, why should not life reign all the more 'from the justice of one'? If Adam and Eve were cast out of paradise because of the tree from which they ate, should not believers more easily enter into paradise because of the Tree of Jesus? If the first man, fashioned out of the earth, brought universal death, shall not He who fashioned him, being the Life, bring everlasting life? If [Phinehas] by his zeal in slaying the evildoer appeased the wrath of God, shall not Jesus, who slew no other, but 'gave himself a ransom for all,' take away God's wrath against man?"³
- d. Climbing ropes have a red strand to show they are genuine alpine climbing rope.
- e. What can't die for our sin: our career, our spouse, our children, our favourite sport team, our travel experiences, our favourite movie, our favourite book, our favourite YouTube channel, likes on Facebook, our money, our lifestyle block, our farm, our camper van, our favourite political party.

3. The Injustice of Jesus' Death.

- a. The death of Messiah Jesus was the greatest crime in history.⁴

4. The Reason for Jesus' Death.

- a. See *Atonement*.

¹ Ellis Potter, *3 Theories of Everything*, 93-94.

² [], *Moralia* 17.

³ Cyril [d. 387], *Catechetical Lectures* 13.2.

⁴ Cecil Peasley.

- b. Five criteria seem central to the idea of vicarious suffering in Isaiah 53: (1) one person intercedes for the sins of others; (2) the one who intercedes for the sins of others is himself sinless and righteous; (3) the vicarious act of the one occurs once for all; (4) one intercedes for the sins of others of his own will; and (5) God brings about the vicarious action of the one for the sins of the others intentionally.⁵
- c. "...[T]hrough the first Adam, we offended God by not observing His command. Through the second Adam, however, we are reconciled, and are made obedient even unto death. For we were debtors to none other except to Him, whose commandment we transgressed at the beginning."⁶

5. The Place of Jesus' Death.

- a. "...Jesus didn't die on earth and He didn't die in heaven. He was hanging on a cross, suspended in the middle: He bridges heaven and earth."⁷

6. The Timing of Jesus' Death.

7. The Manner of Jesus' Death.

- a. Roman soldiers faced death if they allowed a prisoner to survive crucifixion.
- b. Why did God choose a Roman crucifixion as the way his Son would die? Because:
 - (1) On the cross, Jesus was suspended between God in heaven and man on earth.
 - (2) On the cross, Jesus' hands were spread out, signifying the universality of his death.
 - (3) Jesus' death had to be a public one, for all the world to see.
 - (a) **Ac 26:26** 26 ...The king [Agrippa] knows about these things, and to him I [Paul] speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.

8. The Historicity of Jesus' Death.

- a. "The cross is an objective fact that always tells us God loves us."⁸
- b. Many first century and early second century unfriendly Roman sources and Jewish sources affirm Jesus was crucified and died.
 - (1) Thallus
 - (2) Tacitus
 - (3) Mara Bar-Serapion
 - (4) Phlegon
 - (5) Josephus
 - (6) Babylonian Talmud

9. The Trinity and Jesus' Death.

⁵ Hermann Spieckermann, in Janowski and Stulmacher, *Suffering Servant*, 5-7.

⁶ Irenaeus, *Against Heresies* 5.16.3.

⁷ Ellis Potter, *3 Theories of Everything*, 68.

⁸ Jordan Lorence.

10. The Importance of Jesus' Death.

- a. "I'd like to have a cup of coffee with Jesus someday. Not the guy in the clean white robe who speaks in King James English and looks morosely at me while I sip my Venti iced coffee, but just a 'guy.'" A son of God who laughs, hangs out with the outcasts, breaks the rules that need breaking and calls the finger-pointers on the carpet. ... If we can find a way for people to see and touch and hear and smell Jesus, it might make it a little easier when we ask them to have faith in a Jesus that is beyond our senses. ... Yes, what Jesus did (or allowed to have done to him) was an act of immeasurable compassion and love. But isn't it easier to hug someone whose arms aren't nailed down?"⁹

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⁹ Steve Case, "Jesus in Jeans," *Seminole Chronicle*, August 6, 2009.