

JESUS CHRIST

JUDGMENT / CONDEMNATION /CRUCIFIXION

Scripture and Spirit of Prophecy

(Bible = black words; SOP = Blue words)

Author's = red & purple words

- In Pilate's Judgment Hall –

- Condemnation - Crucifixion –

Compiled by Rod Cassidy

- Matt. 27:2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.
- Mark 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.
- Luke 23:1 And the whole multitude of them arose, and led him unto Pilate.
- John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

In the judgment hall of Pilate, the Roman governor, Christ stands bound as a prisoner. About Him are the guard of soldiers, and the hall is fast filling with spectators. Just outside the entrance are the judges of the Sanhedrin, priests, rulers, elders, and the mob. {DA 723.1}

After condemning Jesus, **the council of the Sanhedrin had come to Pilate** to have the sentence confirmed and executed. But these Jewish officials **would not enter the Roman judgment hall**. According to their ceremonial law **they would be defiled thereby**, and **thus prevented from taking part in the feast of the Passover**. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance. {DA 723.2}

When the Saviour was brought into the judgment hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been **called from his bedchamber in haste**, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour. He knew that it must be someone whom the Jewish authorities were anxious to have tried and punished with haste. {DA 723.3}

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly on Jesus. He had had to deal with all kinds of criminals; but never before had a man bearing marks of such goodness and nobility been brought before him. On His face he saw no sign of guilt, no expression of fear, no

boldness or defiance. He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven. {DA 724.1}

Christ's appearance made a favorable impression upon Pilate. His better nature was roused. He had heard of Jesus and His works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumors that he had heard from several sources. He resolved to demand of the Jews their charges against the prisoner. {DA 724.2}

John 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

Who is this Man, and wherefore have ye brought Him? he said. **What accusation bring ye against Him?** The Jews were disconcerted. Knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that He was a deceiver called Jesus of Nazareth. {DA 724.3}

Again Pilate asked, "What accusation bring ye against this Man?"

John 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

The priests did not answer his question, but in words that showed their irritation, they said, "**If He were not a malefactor, we would not have delivered Him up unto thee.**" When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvelous works could tell a story very different from the fabrication they themselves were now rehearsing.

{DA 724.4}

Mark 15:3 And the chief priests accused him of many things: but he answered nothing.

John 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

The priests thought that with the weak and vacillating Pilate they could carry through their plans without trouble. Before this he had signed the death warrant hastily, condemning to death men they knew were not worthy of death. In his estimation the life of a prisoner was of little account; whether he were innocent or guilty was of no special consequence. The priests hoped that Pilate would now inflict the death penalty on Jesus without giving Him a hearing. This they besought as a favor on the occasion of their great national festival. {DA 724.5}

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purposes of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that

had been dead four days; and he determined to know, before signing the sentence of condemnation, what were the charges against Him, and whether they could be proved. {DA 725.1}

John 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

If your judgment is sufficient, he said, why bring the prisoner to me? "**Take ye Him, and judge Him according to your law.**" Thus pressed, the priests said that they had already passed sentence upon Him, **but that they must have Pilate's sentence to render their condemnation valid.** What is your sentence? Pilate asked. The death sentence, they answered; **but it is not lawful for us to put any man to death.** They asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result. {DA 725.2}

Pilate was not a just or a conscientious judge; but weak though he was in moral power, he refused to grant this request. He would not condemn Jesus until a charge had been brought against Him.

The priests were in a dilemma. They saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then He could be punished as a political offender. Tumults and insurrection against the Roman government were constantly arising among the Jews. With these revolts the Romans had dealt very rigorously, and they were constantly on the watch to repress everything that could lead to an outbreak. {DA 725.4}

Only a few days before this the Pharisees had tried to entrap Christ with the question, "Is it lawful for us to give tribute unto Caesar?" But Christ had unveiled their hypocrisy. The Romans who were present had seen the utter failure of the plotters, and their discomfiture at His answer, "Render therefore unto Caesar the things which be Caesar's." Luke 20:22-25. {DA 725.5}

Luke 23:2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped He would teach. In their extremity they called false witnesses to their aid, "**and they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.**" Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end. {DA 725.6}

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that a deep plot had been laid to destroy an innocent man who stood in the way of the Jewish dignitaries.

- Matt. 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
- Mark 15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. {crf Luke 23:2 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest [it].}
- Matt.27:12 And when he was accused of the chief priests and elders, he answered nothing.
- Mark 15:3 And the chief priests accused him of many things: but he answered nothing.

Turning to Jesus he asked, "**Art Thou the King of the Jews?**" **The Saviour answered, "Thou sayest it."** And as He spoke, His countenance lighted up as if a sunbeam were shining upon it. {DA 726.1}

When they heard His answer, Caiaphas and those that were with him called Pilate to witness that Jesus had admitted the crime with which He was charged. With noisy cries, priests, scribes, and rulers demanded that He be sentenced to death. The cries were taken up by the mob, and the uproar was deafening. Pilate was confused. Seeing that Jesus made no answer to His accusers, **Pilate said to Him, "Answerest Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing."** {DA 726.2}

- Mark 15:4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
- Matt.27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

Standing behind Pilate, in view of all in the court, Christ heard the abuse; **but to all the false charges against Him He answered not a word**. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, **but His silence was eloquence**. It was as a light shining from the inner to the outer man. {DA 726.3}

- Matt. 27:14 And he answered him to never a word; insomuch that the governor marvelled greatly. {crf. Isaiah 53:7 He was oppressed and he was afflicted, yet He opened not his mouth.}
- Mark 15:5 But Jesus yet answered nothing; so that Pilate marvelled.

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that He could not be as unrighteous and unjust as were the clamoring priests. Hoping to gain the truth from Him and to escape the tumult of the crowd, **Pilate took Jesus aside with him, and again questioned, "Art Thou the King of the Jews?"** {DA 726.4}

- John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
- vs. 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

vs. 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus did not directly answer this question. He knew that the Holy Spirit was striving with Pilate, and He gave him opportunity to acknowledge his conviction. **"Sayest thou this thing of thyself," He asked, "or did others tell it thee of Me?"** That is, was it the accusations of the priests, or a desire to receive light from Christ, that prompted Pilate's question? Pilate understood Christ's meaning; but pride arose in his heart. He would not acknowledge the conviction that pressed upon him. **"Am I a Jew?" he said. "Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?"** {DA 726.5}

Pilate's golden opportunity had passed. Yet Jesus did not leave him without further light. While He did not directly answer Pilate's question, He plainly stated His own mission. He gave Pilate to understand that He was not seeking an earthly throne. {DA 727.1}

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Christ affirmed that His word was in itself a key which would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could his ruined nature be reconstructed. {DA 727.3}

John 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault [at all].

Pilate had a desire to know the truth. His mind was confused. He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what it really was, and how he could obtain it. "What is truth?" he inquired. But he did not wait for an answer. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. **Going out to the Jews, he declared emphatically, "I find in Him no fault at all."** {DA 727.4}

Luke 23:4 Then said Pilate to the chief priests and [to] the people, I find no fault in this man.

Luke 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

These words from a heathen judge were a scathing rebuke to the perfidy and falsehood of the rulers of Israel who were accusing the Saviour. As the priests and elders heard this from Pilate, **their disappointment and rage knew no bounds.** They had long plotted and waited for this opportunity. As they saw the prospect of the release of Jesus, **they seemed ready to tear Him in pieces.** They loudly denounced Pilate, and threatened him with the censure of the Roman government. They accused him of refusing to condemn Jesus, who, they affirmed, had set Himself up against Caesar. {DA 727.5}

Angry voices were now heard, declaring that the seditious influence of Jesus was well known throughout the country. **The priests said, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." {DA 728.1}**

Luke 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

vs. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Pilate at this time had no thought of condemning Jesus. *He knew that the Jews had accused Him through hatred and prejudice.* He knew what his duty was. **Justice demanded that Christ should be immediately released.** But Pilate dreaded the ill will of the people. Should he refuse to give Jesus into their hands, a tumult would be raised, and this he feared to meet. **When he heard that Christ was from Galilee, he decided to send Him to Herod, the ruler of that province, who was then in Jerusalem.** {EW174 "he was greatly relieved; for he hoped to free himself from all responsibility in the trial and condemnation of Jesus."} By this course, Pilate thought to shift the responsibility of the trial from himself to Herod. **He also thought this a good opportunity to heal an old quarrel between himself and Herod. And so it proved. The two magistrates made friends over the trial of the Saviour.** {DA 728.2}

Luke 23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Pilate delivered Jesus again to the soldiers, and amid the jeers and insults of the mob He was hurried to the judgment hall of Herod. **"When Herod saw Jesus, he was exceeding glad."** {EW174 "Herod considered the act an acknowledgment of his power, authority, and judgment. This had the effect to make friends of the two rulers."} He had never before met the Saviour, but **"he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him."** This Herod was he whose hands were stained with the blood of John the Baptist. When Herod first heard of Jesus, he was terror-stricken, and said, "It is John, whom I beheaded: he is risen from the dead;" "therefore mighty works do show forth themselves in him." Mark 6:16; Matthew 14:2. **Yet Herod desired to see Jesus.** Now there was opportunity to save the life of this prophet, and the king hoped to banish forever from his mind the memory of that bloody head brought to him in a charger. He also desired to have his curiosity gratified, and thought that if Christ were given any prospect of release, He would do anything that was asked of Him. {DA 728.3}

Luke 23:10 And the chief priests and scribes stood and vehemently accused him.

A large company of the priests and elders had accompanied Christ to Herod. And when the Saviour was brought in, these dignitaries, all speaking excitedly, urged their accusations against Him. But Herod paid little regard to their charges. He commanded silence, desiring an opportunity to question Christ. He ordered that the fetters of Christ should be unloosed, at the same time charging His enemies with roughly treating Him. Looking with compassion into the serene face of the world's Redeemer, he read

in it only wisdom and purity. He as well as Pilate was satisfied that Christ had been accused through malice and envy. {DA 729.1}

Luke 23:9 Then he questioned with him in many words; but he answered him nothing.

Herod questioned Christ in many words, but throughout the Saviour maintained a profound silence. At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. Men say that Thou canst heal the sick, said Herod. I am anxious to see that Thy widespread fame has not been belied. Jesus did not respond, and Herod still continued to urge: If Thou canst work miracles for others, work them now for Thine own good, and it will serve Thee a good purpose. Again he commanded, Show us a sign that Thou hast the power with which rumor hath accredited Thee. But Christ was as one who heard and saw not. The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position. {DA 729.2}

Herod promised that if Christ would perform some miracle in his presence, He should be released. Christ's accusers had seen with their own eyes the mighty works wrought by His power. They had heard Him command the grave to give up its dead. They had seen the dead come forth obedient to His voice. Fear seized them lest He should now work a miracle. Of all things they most dreaded an exhibition of His power. Such a manifestation would prove a deathblow to their plans, and would perhaps cost them their lives.

Luke 23:10 And the chief priests and scribes stood and vehemently accused him.

Again the priests and rulers, in great anxiety, **urged their accusations against Him. Raising their voices, they declared, He is a traitor, a blasphemer. He works His miracles through the power given Him by Beelzebub, the prince of the devils.** The hall became a scene of confusion, some crying one thing and some another. {DA 729.3}

Herod's conscience was now far less sensitive than when he had trembled with horror at the request of Herodias for the head of John the Baptist. For a time he had felt the keen stings of remorse for his terrible act; but his moral perceptions had become more and more degraded by his licentious life. Now his heart had become so hardened that he could even boast of the punishment he had inflicted upon John for daring to reprove him. And he now threatened Jesus, declaring repeatedly that he had power to release or to condemn Him. But no sign from Jesus gave evidence that He heard a word. {DA 730.1}

Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent. {DA 730.2}

The mission of Christ in this world was not to gratify idle curiosity. He came to heal the brokenhearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet.

{DA 730.3}

Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour. {DA 730.4}

Herod's face grew dark with passion. Turning to the multitude, he angrily denounced Jesus as an impostor. Then to Christ he said, If You will give no evidence of Your claim, I will deliver You up to the soldiers and the people. They may succeed in making You speak. If You are an impostor, death at their hands is only what You merit; if You are the Son of God, save Yourself by working a miracle. {DA 730.5}

No sooner were these words spoken than a rush was made for Christ. Like wild beasts, the crowd darted upon their prey. Jesus was dragged this way and that, **Herod joining the mob in seeking to humiliate the Son of God.** Had not the Roman soldiers interposed, and forced back the maddened throng, the Saviour would have been torn in pieces. {DA 731.1}

Luke 23:11 And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate.

"Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe." The Roman soldiers joined in this abuse. All that these wicked, corrupt soldiers, helped on by Herod and the Jewish dignitaries, could instigate was heaped upon the Saviour. Yet His divine patience failed not. {DA 731.2}

Christ's persecutors had tried to measure His character by their own; they had represented Him as vile as themselves. But back of all the present appearance another scene intruded itself,--a scene which they will one day see in all its glory. There were some who trembled in Christ's presence. While the rude throng were bowing in mockery before Him, some who came forward for that purpose turned back, afraid and silenced. Herod was convicted. The last rays of merciful light were shining upon his sin-hardened heart. He felt that this was no common man; for divinity had flashed through humanity. At the very time when Christ was encompassed by mockers, adulterers, and murderers, Herod felt that he was beholding a God upon His throne. {DA 731.3}

Hardened as he was, Herod dared not ratify the condemnation of Christ. He wished to relieve himself of the terrible responsibility, **and he sent Jesus back to the Roman judgment hall.** {DA 731.4}

Luke 23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And so it proved. The two magistrates made friends over the trial of the Saviour. {DA 728.2}

Luke 23:13 And Pilate, when he had called together the chief priests and the rulers and the people, [asked]

Luke 23:14 Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him:

vss.15-16 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release [him].

Pilate was disappointed and much displeased. When the Jews returned with their prisoner, **he asked impatiently what they would have him do. He reminded them that he had already examined Jesus, and found no fault in Him; he told them that they had brought complaints against Him**, but they had not been able to prove a single charge. **He had sent Jesus to Herod, the tetrarch of Galilee**, and one of their own nation, **but he also had found in Him nothing worthy of death. "I will therefore chastise Him," Pilate said, "and release Him."** Here Pilate showed his weakness. He had declared that Jesus **was innocent**, yet he was willing for Him to be scourged to pacify His accusers.

He would sacrifice justice and principle in order to compromise with the mob. This placed him at a disadvantage. The crowd presumed upon his indecision, and clamored the more for the life of the prisoner.

Luke 23:20 Pilate therefore, willing to release Jesus, spake again to them.

Matt. 27:15 Now at [that] feast the governor was [accustomed] to release unto the people a prisoner, whom they would. {Luke 23:17} (For of necessity he must release one unto them at the feast.)

“ vs.16 And they had then a notable prisoner, called Barabbas.

{TM 139 Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejecter of His mercy the wrath and judgments of God, unmixed with mercy.}

John 18:40 Then cried they all again, saying, Not this man, but Barabbas. (Luke 23:18)
“...they cried out all at once, saying, Away with this *man*, and release unto us Barabbas”

Luke 23:21 But they cried, saying, Crucify [*him*], crucify him.

“ vs.17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. Had he carried out his convictions of right, the Jews *would not have presumed to dictate* to him. Christ would have been put to death, but the guilt would not have rested upon Pilate. {DA 731.6}

Mark 15:10 For he knew that the chief priests had delivered him for envy.
{Matt.27.18}

Mark 15:11 But the chief priests moved the people, that he should rather release Barabbas unto them” (Matt.27:20) and destroy Jesus.

“ vs. 12 And Pilate answered and said again unto them, What will ye then that I shall do [unto him] whom ye call the King of the Jews? (Matt.27:22) What shall I do then with Jesus which is called Christ?

Pilate had taken step after step in the violation of his conscience. He had excused himself from judging with justice and equity, and he now found himself almost helpless in the hands of the priests and rulers. His wavering and indecision proved his ruin. {DA 731.6}

Mark 15:13 And they cried out again, Crucify him. (Matt. 27:23) And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Even now Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. **In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him.** Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission. She knew Him to be the Prince of God. She saw Him on trial in the judgment hall. She saw the hands tightly bound as the hands of a criminal. She saw Herod and his soldiers doing their dreadful work. She heard the priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law He ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in Him." She heard the condemnation pronounced by Pilate, and saw him give Christ up to His murderers. She saw the cross uplifted on Calvary. She saw the earth wrapped in darkness, and heard the mysterious cry, "It is finished." Still another scene met her gaze. She saw Christ seated upon the great white cloud, while the earth reeled in space, and His murderers fled from the presence of His glory. With a cry of horror she awoke, and **at once wrote to Pilate words of warning.** {DA 732.1}

Matt.27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

While Pilate was hesitating as to what he should do, a messenger pressed through the crowd, and handed him the letter from his wife, which read: "**Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.**" {DA 732.3}

Mark 15:8 And the multitude crying aloud began to desire *him to* [release] as he had done [in the past] them.

Pilate's face grew pale. He was confused by his own conflicting emotions. But while he had been delaying to act, the priests and rulers were still further inflaming the minds of the people. Pilate was forced to action. **He now bethought himself of a custom which might serve to secure Christ's release.** It was customary at this feast to release some one prisoner whom the people might choose.

John 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

John 18:40 Now Barabbas was a robber. (Mark15:7) "*which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.*" (Luke 23:19) "Who for a certain sedition made in the city, and for murder, was cast into prison."

This custom was of pagan invention; there was not a shadow of justice in it, but it was greatly prized by the Jews. The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, **he said with great earnestness, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"** {DA 733.1}

Matt.27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Mark 15:9 ...saying, Will ye that I release unto you the King of the Jews?

Matt.27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Matt.27:21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Like the bellowing of wild beasts came the answer of the mob, "**Release unto us Barabbas!**" Louder and louder swelled the cry, Barabbas! Barabbas! Thinking that the people had not understood his question, **Pilate asked, "Will ye that I release unto you the King of the Jews?" But they cried out again, "Away with this Man, and release unto us Barabbas!"** "What shall I do then with Jesus which is called Christ?" Pilate asked. Again the surging multitude roared like demons. Demons themselves, in human form, were in the crowd, and what could be expected but the answer, "Let Him be crucified"? {DA 733.2}

Luke 23:20 Pilate therefore, willing to release Jesus, spake again to them.

“ vs. 21 But they cried, saying, Crucify [him], crucify him.

Matt. 27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? [They] all say unto him, Let him be crucified.

“ 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Pilate was troubled. He had not thought it would come to that. He shrank from delivering an innocent man to the most ignominious and cruel death that could be inflicted. After the roar of voices had ceased, he turned to the people, **saying, "Why, what evil hath He done?"** But the case had gone too far for argument. It was not evidence of Christ's innocence that they wanted, but His condemnation.
{DA 733.3}

Luke 23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go.

Still Pilate endeavored to save Him. "He said unto them the third time, **Why, what evil hath He done? I have found no cause of death in Him:** I will therefore chastise Him, **[1st scourging]** and let Him go." But the very mention of His release stirred the people to a tenfold frenzy. **"Crucify Him, crucify Him," they cried.** Louder and louder swelled the storm that Pilate's indecision had called forth. {DA 733.4}

Luke 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Luke 23:24 And Pilate gave sentence that it should be as they required.

Jesus was taken, faint with weariness and covered with wounds, and scourged **[1st scourging]** in the sight of the multitude. **"And the soldiers led Him away into the hall, called Praetorium, and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him."** Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard. {DA 734.1}

Matt. 27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band [of soldiers].

Mark 15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

Matt. 27:28 And they stripped him, and put on him a scarlet robe.

Mark 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his hand [head], [vs.18] and began to salute him, Hail, King of the Jews!

Matt. 27:29 And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Matt. 27:30 And they spit upon him, and took the reed, and smote him on the head.

Ps. 71:7 I am as a wonder unto many; but thou [art] my strong refuge.

Jer.2:12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip. {DA 734.2}

Satan led the cruel mob in its abuse of the Saviour. *It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation.* One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid--He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty--submitted with perfect calmness to the coarsest insult and outrage. {DA 734.3}

The sword of justice was now to awake against His dear Son. He was betrayed by a kiss into the hands of His enemies, and hurried to the judgment hall of an earthly court, there to be derided and condemned to death by sinful mortals. There the glorious Son of God was "wounded for our transgressions, He was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until "His visage was so marred more than any man, and His form more than the sons of men." {2T 206.2}

Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, **so did His meekness and patience exalt Jesus above humanity**, and prove His kinship to God. **His abasement was the pledge of His exaltation.** The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with "the oil of gladness" (Hebrews 1:9.) as our great high priest. {DA 734.4}

John 19:1 Then Pilate therefore took Jesus, and scourged [him]. *Matthew's account vs 27:26... and when he had scourged Jesus, including the next few verses which follow coincide with three of the other four Gospel's account, that this seems to be the first scourging. The key phrase of course in all the gospels is: 'he delivered Him to be crucified'. Only Luke states directly after Jesus was delivered "to their will", in vs 26, that "they led him away," to Calvary.*

-Matt "he delivered [him] to be crucified".

-Mark "and delivered Jesus, when he had scourged [him], to be crucified."

-Luke "but he delivered Jesus to their will."

-John "Then delivered he him therefore unto them to be crucified"

Further, they all give an account of Jesus being taken to the common hall and abused, after this first scourging before being led off to Calvary.

John 19:2,3 And the soldiers platted a crown of thorns, and put [it] on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands.

Mark 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

When Pilate gave Jesus up to be scourged and mocked, he thought to excite the pity of the multitude. He hoped they would decide that this was sufficient punishment. Even the malice of the priests, he thought, would now be satisfied. But with keen perception the Jews saw the weakness of thus punishing a man who had been declared innocent. They knew that Pilate was trying to save the life of the prisoner, and they were determined that Jesus should not be released. To please and satisfy us, Pilate has scourged Him, they thought, and if we press the matter to a decided issue, we shall surely gain our end. {DA 735.2}

John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Pilate now sent for Barabbas to be brought into the court. He then presented the two prisoners side by side, and pointing to the Saviour he said in a voice of solemn entreaty, "**Behold the Man!**" "**I bring Him forth to you, that ye may know that I find no fault in Him.**" {DA 735.3}

John 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!

When Jesus was before Pilate, the Roman ruler sought to release Him, and desired that the people should choose to release Jesus from the ordeal through which He was about to pass. {TM 37-38}

There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain; **but never had it appeared more beautiful than now.** The Saviour's visage was not marred before His enemies. **Every feature expressed gentleness and resignation and the tenderest pity** for His cruel foes. In His manner there was no cowardly weakness, but the strength and dignity of long-suffering. In striking contrast was the prisoner at His side. Every line of the countenance of Barabbas proclaimed him the hardened ruffian that he was. The contrast spoke to every beholder. Some of the spectators were weeping. As they looked upon Jesus, their hearts were full of sympathy. Even the priests and rulers were convicted that He was all that He claimed to be. {DA 735.4}

The Roman soldiers that surrounded Christ were not all hardened; some were looking earnestly into His face for one evidence that He was a criminal or dangerous character. From time to time they would turn and cast a look of contempt upon Barabbas. It needed no deep insight to read him through and through. Again they would turn to the One upon trial. They looked at the divine sufferer with feelings of deep pity. **The silent submission of Christ stamped upon their minds** the scene, never to be effaced until they either acknowledged Him as the Christ, or by rejecting Him decided their own destiny. {DA 735.5}

John 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]. Pilate saith unto them, Take ye him, and crucify [him]: for I find no fault in him.

Pilate was filled with amazement at the **uncomplaining patience of the Saviour**. He did not doubt that the sight of this Man, in contrast with Barabbas, *would move the Jews to sympathy*. But he did not understand the fanatical hatred of the priests for Him, who, as the Light of the world, had made manifest their darkness and error. They had moved the mob to a mad fury, and again priests, rulers, and people raised that awful cry, "**Crucify Him, crucify Him.**" At last, losing all patience with their unreasoning cruelty, Pilate cried out despairingly, "**Take ye Him, and crucify Him: for I find no fault in Him.**" {DA 736.1}

John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

The Roman governor, though familiar with cruel scenes, was moved with sympathy for the suffering prisoner, who, condemned and scourged, with bleeding brow and lacerated back, **still had the bearing of a king upon his throne**. But the priests declared, "**We have a law, and by our law He ought to die, because He made Himself the Son of God.**" {DA 736.2}

John 19:8 When Pilate therefore heard that saying, he was the more afraid;

Pilate was startled. He had no correct idea of Christ and His mission; but he had an indistinct faith in God and in beings superior to humanity. A thought that had once before passed through his mind now took more definite shape. He questioned whether it might not be a divine being that stood before him, clad in the purple robe of mockery, and crowned with thorns. {DA 736.3}

John 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Again he went into the judgment hall, and said to Jesus, "**Whence art Thou?**" **But Jesus gave him no answer**. The Saviour had spoken freely to Pilate, explaining His own mission as a witness to the truth. Pilate had disregarded the light. {DA 736.4}

Jesus had already told Pilate that he was the Messiah, that his kingdom was not of this world; and he had no farther words for a man who so abused the high office of judge as to yield his principles and authority to the demands of a blood-thirsty rabble. Pilate was vexed at the silence of Jesus, and haughtily addressed him:-- {5Red 65.1}

John 19:10 Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

John 19:11 Jesus answered, Thou couldst have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Thus the **pitying Saviour**, *in the midst of His intense suffering and grief*, excused as far as possible the act of the Roman governor who gave Him up to be crucified. **What a scene was this to hand down to the world for all time!** **What a light it sheds upon the character of Him who is the Judge of all the earth!**

{DA 736.7}

"**He that delivered Me unto thee**," said Jesus, "**hath the greater sin**." By this Christ meant Caiaphas, who, as high priest, represented the Jewish nation. They knew the principles that controlled the Roman authorities. They had had light in the prophecies that testified of Christ, and in His own teachings and miracles. The Jewish judges had received unmistakable evidence of the divinity of Him whom they condemned to death. And according to their light would they be judged. {DA 737.1}

John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend:

The greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the depositaries of sacred trusts that they were basely betraying. Pilate, Herod, and the Roman soldiers were comparatively ignorant of Jesus. They thought to please the priests and rulers by abusing Him. They had not the light which the Jewish nation had so abundantly received. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did. {DA 737.2}

Again Pilate proposed to release the Saviour. "**But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend**." Thus these hypocrites pretended to be jealous for the authority of Caesar. Of all the opponents of the Roman rule, the Jews were most bitter. When it was safe for them to do so, they were most tyrannical in enforcing their own national and religious requirements; but when they desired to bring about some purpose of cruelty, they exalted the power of Caesar. To accomplish the destruction of Christ, they would profess loyalty to the foreign rule which they hated. {DA 737.3}

John 19:12 ... whosoever maketh himself a king speaketh against Caesar.

John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

"**Whosoever maketh himself a king**," they continued, "speaketh against Caesar." This was touching Pilate in a weak point. He was under suspicion by the Roman government, and he knew that such a report would be ruin to him. He knew that if the Jews were thwarted, their rage would be turned against him. They would leave nothing undone to accomplish their revenge. He had before him an example of the persistence with which they sought the life of One whom they hated without reason. {DA 737.4}

John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

John 19:15 But they cried out, Away with , away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Pilate then took his place on the judgment seat, and again presented Jesus to the people, saying, "**Behold your King!**" Again the mad cry was heard, "**Away with Him, crucify Him.**" In a voice that was heard far and near, Pilate asked, "**Shall I crucify your King?**" But from profane, blasphemous lips went forth the words, "**We have no king but Caesar.**" {DA 737.5}

Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. **They had no king but Caesar. To this the priests and teachers had led the people.** For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders. {DA 737.6}

Luke 23:24 And Pilate gave sentence that it should be as they required.

“ 23:25 And he ...delivered Jesus to their will.

Matt. 27:24 When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it." In fear and self-condemnation Pilate looked upon the Saviour. In the vast sea of upturned faces, His alone was peaceful. About His head a soft light seemed to shine. Pilate said *in his heart*, He is a God. Turning to the multitude he declared, **I am clear of His blood. Take ye Him, and crucify Him. But mark ye, priests and rulers, I pronounce Him a just man. May He whom He claims as His Father judge you and not me for this day's work.** Then to Jesus he said, **Forgive me for this act; I cannot save You.** And when he had again scourged Jesus, [2nd scourging] he delivered Him to be crucified. {DA 738.1}

Matt. 27:26 ... and when he had scourged Jesus, ***[This passage could be considered the second scourging, if you take the text for what it is, but see notes under John 19:1, p.13]***

Pilate yielded to the demands of the mob. Rather than risk losing his position, he delivered Jesus up to be crucified. But in spite of his precautions, the very thing he dreaded afterward came upon him. His honors were stripped from him, he was cast down from his high office, and, stung by remorse and wounded pride, not long after the crucifixion he ended his own life. So all who compromise with sin will gain only sorrow and ruin. "There is a way which seemeth right unto a man, but the end there of are the ways of death." Proverbs 14:12. {DA 738.3}

...and the Jewish priests and rulers *forcing* even the Roman governor to work their will" {Ed 254} When Pilate declared himself innocent of the blood of Christ, Caiaphas answered defiantly, "**His blood be on us, and on our children.**" The awful words were taken up by the priests and rulers, and echoed by the crowd in an inhuman roar of voices. **The whole multitude answered and said, "His blood be on us, and on our children."** {DA 738.4}

The people of Israel had made their choice. Pointing to Jesus they had said, "Not this man, but Barabbas." Barabbas, the robber and murderer, was the representative of Satan. Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last. {DA 738.5}

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. *The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead.* Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests.

Matt.27:25 Then answered all the people, and said, His blood [be] on us, and on our children.

Looking upon the smitten Lamb of God, the Jews had cried, "**His blood be on us, and on our children.**" That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, a perpetual curse. {DA 739.1}

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,--a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins! {DA 739.2}

The Jews who first aroused the rage of the heathen against Jesus were *not to escape unpunished.* In the judgment hall, as Pilate hesitated to condemn Jesus, the infuriated Jews cried, "**His blood be on us, and on our children.**" *The fulfillment of this terrible curse which they called down upon their own heads, the Jewish nation has experienced.* The heathen and those called Christians alike have been their foes. Those professed Christians, in their zeal for Christ,

213

whom the Jews crucified, thought that the more suffering they could bring upon them, the better would God be pleased. Many of the unbelieving Jews were therefore killed, while others were driven from place to place and were punished in almost every manner. {EW 212.2}

Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah. {COL 294.1}

*Terribly will that prayer be fulfilled in the great judgment day. When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels.... Every circumstance will appear before them, as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite beings, have been warring against. ***In awful agony and horror*** they will cry to the mountains and rocks, "**Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?**" Revelation 6:16, 17. {DA 739.3}*

Yet I saw that God had marvelously preserved this people and scattered them over the world that they might be looked upon as specially visited by the curse of God. I saw that God had forsaken the Jews as a nation; but *that individuals among them will yet be converted and be enabled to tear the veil from their hearts and see that the prophecy concerning them has been fulfilled*; they will receive Jesus as the Saviour of the world and see the great sin of their nation in rejecting and crucifying Him. {EW 213.1}

* * * * *

Christ's Betrayal and Crucifixion Reenacted.-- The scenes of the betrayal, rejection, and crucifixion of Christ have been reenacted, and will again be reenacted on an immense scale. People will be filled with the attributes of Satan. The delusions of the archenemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action, they cry, "Release unto us Barabbas, but crucify Christ." . . . {3SM 415.6}

A Representative Scene.--The scene transacted in Jerusalem at the betrayal and rejection of Christ represents the scene which will take place in the future history of the world, when Christ is finally rejected. The religious world will take sides with the first great rebel, and will reject the message of mercy in regard to the commandments of God and the faith of Jesus (MS 40, 1897). {5BC 1107.4}

John 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led [him] away.

Mark 15:20 ...and put his own clothes on him, and led him out to crucify him.

John 19:17 And he bearing his cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha:

"And when they were come to the place, which is called Calvary, there they crucified Him."
{DA 741.1}

"That He might sanctify the people with His own blood," Christ "suffered without the gate." Heb.13:12 ... He died outside the gate, where felons and murderers were executed. Full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." Galatians 3:13.
{DA 741.2}

A vast multitude followed Jesus from the judgment hall to Calvary. The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. The priests and rulers had been bound by a promise not to molest Christ's followers if He Himself were delivered to them, and the disciples and believers from the city and the surrounding region joined the throng that followed the Saviour. {DA 741.3}

Luke 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him laid the cross, that he might bear [it] after Jesus.

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,--all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. {DA 741.4}

Jesus had scarcely passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon His bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne His burden but a few rods when, from loss of blood and excessive weariness and pain, He fell fainting to the ground. {SR 220.2}

When Jesus revived, the cross was again placed upon His shoulders and He was forced forward. He staggered on for a few steps, bearing His heavy load, then fell as one lifeless to the ground. He was at first pronounced to be dead, but finally he again revived. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for Him to carry the instrument of torture farther. While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with Him. {SR 220.3}

Mark 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him

{at the instigation of the priests and compel [him] to carry the cross of Christ (5 Red 70.2)} by placing "the cross upon his shoulders". {DA 742.2}

Matt. 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden. {DA 742.3}

A Means of Conversion--The cross he [Simon] was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour, caused him to acknowledge that He was the Son of God (Undated MS 127). {5BC 1107.6}

John 19:17 And he bearing his cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha: {*John paints this picture deliberately, as Jesus carrying His cross. John desires to show that Christ was in control from beginning to end.*}

Luke 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

Not a few women are in the crowd that follow the Uncondemned to His cruel death. Their attention is fixed upon Jesus. Some of them have seen Him before. Some have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. They wonder at the hatred of the crowd toward Him for whom their own hearts are melting and ready to break.

And notwithstanding the action of the maddened throng, and the angry words of the priests and rulers, these women give expression to their sympathy. As Jesus falls fainting beneath the cross, they break forth into mournful wailing. {DA 742.4}

Luke 23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

This was the only thing that attracted Christ's attention. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. *He looked upon these women with tender compassion.* They were not believers in Him; He knew that they were not lamenting Him as one sent from God, but were moved by feelings of human pity. He did not despise their sympathy, but it awakened in His heart a deeper sympathy for them. "**Daughters of Jerusalem,**" He said, "**weep not for Me, but weep for yourselves, and for your children.**" From the scene before Him, Christ looked forward to the time of Jerusalem's destruction. In that terrible scene, many of those who were now weeping for Him were to perish with their children. {DA 743.1}

- Luke 23:29 For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck.
- “ vs.30-31 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, "**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?**" By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express. {DA 743.2}

In awful agony and horror they will cry to the mountains and rocks, "**Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?**" Revelation 6:16, 17. {DA 739.3}

- Matt. 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, Mark's gospel states in 15:22: ...being interpreted, The place of a skull.
- John 19:18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.
- Luke 23:32 And there were also two other, malefactors, led with him to be put to death.
vs.33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, the other on the left.

Arriving at the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. She had seen Him fainting under the burden of the cross, and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. With the disciples she still cherished the hope that Jesus would manifest His power, and deliver Himself from His enemies. Again her heart would sink as she recalled the words in which He had foretold the very scenes that were then taking place. As the thieves were bound to the cross, she looked on with agonizing suspense. Would He who had given life to the dead suffer Himself to be crucified? Would the Son of God suffer Himself to be thus cruelly slain? Must she give up her faith that Jesus was the Messiah? Must she witness His shame and sorrow, without even the privilege of ministering to Him in His distress? She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes were driven

through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus. {DA 744.1}

Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the Passover (MS 111, 1897). {5BC 1100.7}

Luke 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, the other on the left. (crf. Mark 15:27)

Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. {Isaiah 53:12}

Christ Placed as Most Notorious Criminal.--Joseph and Nicodemus watched every development at the condemnation and crucifixion of Christ. Not an action escaped them. These men were diligent searchers of the Scriptures, and they were deeply indignant as they saw this man, whom the judges had pronounced to be entirely without fault, placed in the center of two thieves, "on either side one, and Jesus in the midst." This instruction had been given by the chief priests and rulers, that by his position all might judge that Christ was the most notorious of the three (MS 103, 1897). {5BC 1107.8}

Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

But Jesus meekly submitted. He needed no one to force His arms back upon the cross. {EW 176.2}

Not one word did Jesus answer to all this. While the nails were being driven through His hands, and the sweat drops of agony were forced from His pores, from the pale, quivering lips of the innocent Sufferer a prayer of pardoning love was breathed for His murderers: "**Father, forgive them; for they know not what they do.**" All heaven was gazing with profound interest upon the scene. {2T 208-209}

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, {and "the thieves were cursing their executioners" EW 176.2} Jesus {in agony} prayed for His enemies, "**Father, forgive them; for they know not what they do.**" His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,--"**for they know not what they do.**" {DA 744.2}

Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But...it was their privilege to know and accept Jesus as their Saviour. Some of them would yet see their sin, and repent, and be converted. Some by their impenitence would make it an impossibility for the prayer of Christ to be answered for them. Yet, just the same, God's purpose was reaching its fulfillment. Jesus was earning the right to become the advocate of men in the Father's presence. {DA 744.3}

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life. {DA 745.1}

The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom His people with His own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his host to be vanquished. {2T 208.2}

Matt 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. crf. Mark 15:26 & John 9:19 And Pilate wrote [the] title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

Luke 23:38 This superscription...was written in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. **Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews."** This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him." "We have no king but Caesar." John 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence. {DA 745.2}

John 19:20-22 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, [and] Greek, [and] Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

The priests saw what they had done, and asked Pilate to change the inscription. They said, "**Write not, The King of the Jews; but that He said, I am King of the Jews.**" But Pilate was angry with himself

because of his former weakness, and he thoroughly despised the jealous and artful priests and rulers. He replied coldly, "**What I have written I have written.**" {DA 745.3}

A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. The place where Christ was crucified was near to the city. Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice. It was a living truth, transcribed by a hand that God had guided. {DA 745.4}

An Arranged Superscription.--Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, and passed through the conflict.... A way was now opened whereby mercy and truth could meet together, and righteousness and peace kiss each other (MS 111, 1897). {5BC 1107.7}

Matt. 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted [thereof], he would not drink. Mark's gospel states (15:23) - And they gave him to drink wine mingled with myrrh: but he received [it] not.

In another prophecy the Saviour declared, "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. **They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.**" Psalm 69:20, 21. To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage. {DA 746.2}

Matt. 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Luke 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar,

John 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout.

In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, "Dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. **They part My garments among them, and cast lots upon My vesture.**" Psalm 22:16-18. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One.

John 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. *His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it, whose it shall be."* {DA 746.1}

The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men. {DA 746.3}

Matt. 27:39 And they that passed by reviled him, wagging their heads, {crf. Mark 15:29, 30 - And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] in three days, Save thyself, and come down from the cross.}

Matt. 27:40 And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.

Matt. 15:30 Save thyself, and come down from the cross.

Matt. 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. {crf: Luke 23:35 And the people stood beholding. And the rulers also with them derided [him], saying, He saved others; let him save himself, if he be Christ, the chosen of God.}

Matt. 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. {Ps.22.8 fulfilled - He trusted on the Lord he would deliver him: let him deliver him, seeing he delighted in him.}

"If Thou be the Son of God," they said, **"come down from the cross."** **"Let Him save Himself, if He be Christ, the chosen of God."** In the wilderness of temptation Satan had declared, "If Thou be the Son of God, command that these stones be made bread." "If Thou be the Son of God, cast Thyself down" from the pinnacle of the temple. Matthew 4:3, 6. And Satan with his angels, in human form, was present at the 749 cross. The archfiend and his hosts were co-operating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding. {DA 746.4}

"... and vulgar jests and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants." {2T 207, 208}

Matt. 27:36 And sitting down they watched him there;
 Mark 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Christ could have come down from the cross. But it is because He would not save Himself that the sinner has hope of pardon and favor with God. {DA 749.1}

In their mockery of the Saviour, the men who professed to be the expounders of prophecy were repeating the very words which Inspiration had foretold they would utter upon this occasion. Yet in their blindness they did not see that they were fulfilling the prophecy. Those who in derision uttered the words, "He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining. {DA 749.2}

Matt. 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left. {crf: Mark 15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.}
 Mark 15:32 And they that were crucified with him reviled him.

(Mark 15:27; Luke 23:33; John 19:18). [Christ] placed in the center of two thieves, "on either side one, and Jesus in the midst." This instruction had been given by the chief priests and rulers, that by his position all might judge that Christ was the most notorious of the three (MS 103, 1897). {5BC 1107.8}

Matt. 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering only became more desperate and defiant. But not so with His companion. {DA 750.1}

Luke 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
 " 23:40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
 " 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned

away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. In the judgment hall and on the way to Calvary he had been in company with Jesus. He had heard Pilate declare, "I find no fault in Him." John 19:4. He had marked His 750 godlike bearing, and His pitying forgiveness of His tormentors. On the cross he sees the many great religionists shoot out the tongue with scorn, and ridicule the Lord Jesus. He sees the wagging heads. He hears the upbraiding speeches taken up by his companion in guilt: "If Thou be Christ, save Thyself and us." Among the passers-by he hears many defending Jesus. He hears them repeat His words, and tell of His works. The conviction comes back to him that this is the Christ. Turning to his fellow criminal he says, "Dost not thou fear God, seeing thou art in the same condemnation?" The dying thieves have no longer anything to fear from man. But upon one of them presses the conviction that there is a God to fear, a future to cause him to tremble. And now, all sin-polluted as it is, his life history is about to close. "And we indeed justly," he moans; "for we receive the due reward of our deeds: but this Man hath done nothing amiss." {DA 749.3}

Luke 23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
 " 23:43 And Jesus said unto him, Verily I say unto thee Today, thou shalt be with me in paradise.

There is no question now. There are no doubts, no reproaches. When condemned for his crime, the thief had become hopeless and despairing; but strange, **tender thoughts now spring up**. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. "Lord, remember me," he cries, "when Thou comest into Thy kingdom." {DA 750.1}

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with Me in paradise. {DA 750.2}

Luke 24:21 But we trusted that it had been he which should have redeemed Israel:

With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, "We trusted that it had been He which should have redeemed Israel." How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord...The bystanders caught the words as the thief called Jesus Lord. The tone of the repentant man arrested their attention. Those who at the foot of the cross had been quarreling over Christ's

garments, and casting lots upon His vesture, stopped to listen. Their angry tones were hushed. With bated breath they looked upon Christ, and waited for the response from those dying lips. {DA 751.1}

As He spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced by a bright and living light. To the penitent thief came the perfect peace of acceptance with God. **Christ in His humiliation was glorified.** He who in all other eyes appeared to be conquered was a Conqueror. He was acknowledged as the Sin Bearer. Men may exercise power over His human body. They may pierce the holy temples with the crown of thorns. They may strip from Him His raiment, and quarrel over its division. **But they cannot rob Him of His power to forgive sins. In dying He bears testimony to His own divinity and to the glory of the Father.** His ear is not heavy that it cannot hear, neither His arm shortened that it cannot save. It is His royal right to save unto the uttermost all who come unto God by Him. {DA 751.2}

In the prayer of the poor thief, there was a note different from that which was sounding on every side; it was a note of faith, and it reached to Christ. The faith of the dying man in Him was as sweetest music in the ears of Christ. The glad note of redemption and salvation was heard amid His dying agonies. God was glorified in and through His Son. {OFC 240.6}

I say unto thee today, Thou shalt be with Me in Paradise. Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, "I am not yet ascended to My Father." John 20:17. But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. "Today" while dying upon the cross as a malefactor, Christ assures the poor sinner, Thou shalt be with Me in Paradise. {DA 751.3}

Isaiah 53:12 He was numbered with the transgressors.

The thieves crucified with Jesus were placed "on either side one, and Jesus in the midst." This was done by the direction of the priests and rulers. Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, "He was numbered with the transgressors." Isaiah 53:12. But the full meaning of their act the priests did not see. As Jesus, crucified with the thieves, was placed "in the midst," so His cross was placed in the midst of a world lying in sin. And the words of pardon spoken to the penitent thief kindled a light that will shine to the earth's remotest bounds. {DA 751.4}

With amazement the angels beheld the infinite love of Jesus, who, suffering the most intense agony of mind and body, thought only of others, and encouraged the penitent soul to believe. In His humiliation He as a prophet had addressed the daughters of Jerusalem; as priest and advocate He had pleaded with the Father to forgive His murderers; as a loving Saviour He had forgiven the sins of the penitent thief. {DA 752.1}

Lamentations 3:22,23 Because His compassions fail not,...great is thy faithfulness.

John 19:25-27 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].

As the eyes of Jesus wandered over the multitude about Him, one figure arrested His attention. At the foot of the cross stood His mother, supported by the disciple John. She could not endure to remain away from her Son; and John, knowing that the end was near, had brought her again to the cross. In His dying hour, Christ remembered His mother. Looking into her grief-stricken face and then upon John, He said to her, "Woman, behold thy son!" then to John, "Behold thy mother!" John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly. **O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother!** He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed,—the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master. {DA 752.2}

The perfect example of Christ's filial love shines forth with undimmed luster from the mist of ages. For nearly thirty years Jesus by His daily toil had helped bear the burdens of the home. And now, even in His last agony, He remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy. {DA 752.3}

Psalms 22:20 Deliver Me from the lion's mouth: my *darling* [Christ's precious life] from the power of the dog.

Isaiah 53:3, 4 He is despised and rejected of men; a man of sorrows, and acquainted with grief: ...Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

And now the Lord of glory was dying, a ransom for the race. In yielding up **His precious life**, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. **Christ was the prince of sufferers**; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. {DA 752.4}

It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup he drank so bitter, and **broke the heart** of the Son of God... It was this sense of "the malignity of sin" that

“filled him with horror and despair.” This “familiarity with evil” was “so deeply rooted in the human heart as to be difficult to eradicate.” {5 RED 81.2, 82.1}

Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions, that it would make atonement seem impossible, so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin. {5 BC 1102.8}

Isaiah 53:6 ...and the Lord hath laid on Him the iniquity of us all. {crf. Hebrews 9:28 - So Christ was once offered to bear the sin of many.}

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish **pierced His heart** with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. {DA 753.1}

Psalms 22:15 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

2 Cor.5:21 For He hath made Him to be sin for us, who knew no sin.

Satan with his fierce temptations **wrung the heart of Jesus.** The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. {DA 753.2}

Matt 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Mark 5:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause

for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that **the faith** of after generations might be confirmed. {DA 753.3}

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. **The Father was with His Son. Yet His presence was not revealed.** Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him [Isa.63:3] {DA 753.4}

In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten.

Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God. {DA 754.1}

Isaiah 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

“ vs. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

“ vs. 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

“ vs. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Every pang endured by the Son of God upon the cross, the blood drops that flowed from His head, His hands and feet, the convulsions of agony which racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face from Him, speak to man, saying, **It is for love of thee that the Son of God consents to have these heinous crimes laid upon Him; for thee He spoils the domain of death, and opens the gates of Paradise and immortal life.** He who stilled the angry waves by His word and walked the foam-capped billows, who made devils tremble and disease flee from His touch, who raised the dead to life and opened the eyes of the blind, offers Himself upon the cross as the last sacrifice for man. He, the sin-bearer, endures judicial punishment for iniquity and becomes sin itself for man. {SR 225.1}

“He who knew not the taint of sin, pours out his life as a malefactor upon Calvary...This history should stir every soul to its depths. It was to save us that the Son of God became a man of sorrows and acquainted with grief. *He was wounded for our transgressions, and with his stripes we are healed.* God holds us each responsible for the soul estimated of such value. {RH, February 28, 1882 par. 12 & 13}

The silence of the grave seemed to have fallen upon Calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Vivid lightnings occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come. After a while some whispered that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear. {DA 754.2}

At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, My God, why hast Thou forsaken Me?" {DA 754.3}

- - - -

Psalm 22 is the "Psalm of the Cross", clearly indicating the sufferings of Christ the last hours of His life. It tells much--*What it Cost Christ to Save Us*. It reveals the state of mind the Son of God was in, during those long, agonizing tortuous hours. He experienced rejection by his own people, being forsaken by all his disciples and worst of all the experience of abandonment by His heavenly Father. Yet, the Suffering Messiah prevailed by faith until the end.

We need to study it, not just read it since it involves the last few but terribly painful hours of Jesus life. The suffering, agony and mental breakdown of the Son of God, bearing the sins of the world will impact the human mind so strongly for those who gaze upon it as to bring contrition of heart and soul to each. Note this statement from DA p. 104, "Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin." [This is what focusing on the cross of Christ accomplishes.] God "lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction...Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, [the Spirit's voice speaking at Calvary], inquires with tenderest sympathy, 'What wilt thou that I shall do unto thee?'"

This Psalm unlike any other notes the following:

- Three pleas for the Father to "be not far from" the Suffering Victim.
- Expresses how humiliated Jesus felt, likening his condition to that of 'a worm'.
- Shares a truth in vs.9 & 10 that reveals the way Christ got the victory all through His life.
- Makes the declaration by faith in vs. 21 which SHOUTS VICTORY to the Universe.
- Last 10 verses turns the psalm into a 'song of praise' with four statements of praise.
- In this last third of the chapter, draws a clear and decisive link to Rev 14.
- Ends by saying "It is finished" in the Hebrew.

“Hanging upon the cross Christ was the gospel...This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God.” {7ABC 458.1}

Psalm 22:1 My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, the words of my roaring {lamentation}? {1st prayer for help}

“ 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

“ 22:3 But thou *art* holy, *O thou* that inhabits the praises of Israel.

“ 22:4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

“ 22:5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

“ 22:6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

“ 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,*

“ 22:8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

“ 22:9 But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts.

“ 22:10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

“ 22:11 Be not far from me; for trouble [is] near; for *there is* none to help. {2nd prayer of help}

“ 22:12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

“ 22:13 They gaped upon me [with] their mouths, *as* a ravening and a roaring lion.

“ 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

“ 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

“ 22:16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

“ 22:17 I may tell all my bones: they look *and* stare upon me.

“ 22:18 They part my garments among them, and cast lots upon my vesture.

“ 22:19 But be not thou far from me, O LORD: O my strength, haste thee to help me. {3rd prayer for help}

“ 22:20 Deliver my soul from the sword; my darling from the power of the dog. {This phrase ‘my darling’ is unique for it conveys the idea of that which is dearest to Him, dearer than life or salvation itself? In essence, it represents the sum of all His hopes and aspiration, His personal integrity, His mission, the dearest thing to Him, yea the vindication of His Father’s name in the great controversy.}

“ 22:21 Save me from the lion's mouth:

We also see very clearly, the faith of Jesus as He hung there during those dark, horrible hours feeling abandoned by His Father. It was His faith that works by love which kept Him hanging on till the very end of the struggle. A Faith that suffered long, which was hammering out a victory for man. Note this poignant statement: “The soul palsied [paralyzed] by sin can be endowed with life only through the work wrought out upon the cross by the Author of our Salvation” {Ms 31, 1890}. It was this faith which enabled Christ to finally declare the victory, not just for man, but for the entire universe in verse 22. {Though not the focus of this study, the last ten verses of the chapter Christ turns into a psalm of praise. Embedded in those verses are deep truths applicable to those living when the final atonement is being made in the heavenly sanctuary.}

- “ 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- “ 22:23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
- “ 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- “ 22:25 My praise [shall be] of thee in the great congregation: I will pay my vows before them that fear him.
- “ 22:26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.
- “ 22:27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
- “ 22:28 For the kingdom [is] the LORD'S: and he [is] the governor among the nations.
- “ 22:29 All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.
- “ 22:30 A seed shall serve him; it shall be accounted to the Lord for a generation.
- “ 22:31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [this].

It is plausible to believe that when Christ cried out, “My God, My God, why hast thou forsaken Me”, at the ninth hour, this whole psalm went through His mind in summary fashion, for it had been His experience while on the cross, especially those last three hours.

It is interesting to note that this cry, {“My God, My God...”} “was the fourth “saying” of Christ on the cross, the first of His strong cries of agony as He was crushed to death by the torture of sin and guilt.” Even though Jesus knew He would be subject to this horrendous experience, it surprised Him by “the strangeness of it. Never before had He experienced anything like this.” The seventh century reformer, John Flavel, makes this observation: “Here is an observable variation of the language in which this astonishing complaint was uttered; for he speaks both Hebrew and Syriac in one breath. *Eli, Eli, lama,* are all Hebrew, *Sabachthani* is a Syriac word, used here for emphasis sake.”

As the author of “Christ in the Psalms” brings out, when a person knowing more than one language, ...under extreme mental stress can revert back to the mother language. This apparently was the case with Jesus, who knew several languages—Hebrew, Greek, Aramaic and possibly Latin. “Jesus in mental anguish cried out both in Hebrew and Syriac (an ancient Aramaic language).”

- *Christ in the Psalms p.26-27*

As the outer gloom settled about the Saviour, many voices exclaimed: The vengeance of heaven is upon Him. The bolts of God's wrath are hurled at Him, because He claimed to be the Son of God. Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust? {DA 754.3}

John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering, and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus.

Mark 15:36 And one ran and filled a sponge full of vinegar, and put [it] on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. {crf Mat. 27:46}

John 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.

He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself. {DA 755.1}

Matt. 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost. {crf. John 19:30 - When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost; Mark 15:37 And Jesus cried with a loud voice, and gave up the ghost.}

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city. {DA 756.1}

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, {a "shriek, shrill" ST 4/14/1898} Jesus cried, "**It is finished.**" "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. {DA 756.2}

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor. {DA 756.3}

++++

It is appropriate here to present this great undermined teaching of Scripture known as “Corporate Solidarity” or “Biblical Solidarity”. In essence, this concept means ‘the one stands for the all’. Applied to the first man who was created, we find it expressed this way: “When God created Adam (Adam means ‘mankind’ in the original tongue), He created all mankind ‘in Adam’. He ‘breathed into his nostrils the *breath of lives* as the original Hebrew indicates. So, God created the whole human family when He created Adam. As the Bible clearly states, God created all nations that are upon the earth when Adam was created {Acts 17:26}. In other words, God saw in Adam a ‘fountain of life’. The life that every person is born with is the extension of Adam’s life, after the Fall. The New Testament describes this life by the Greek word *Bios* (see for example, Luke 8:14; 1 John 2:16, where the word *life* is *Bios* in the original).

Thus, when Adam sinned, the logical deduction is that “all mankind sinned in Adam.” This can be only rightly understood from a ‘corporate unity’ position or ‘whole body’ understanding, {*corp* meaning body} i.e. the one stands for the all. Another way of looking at this concept is described in the words ‘*singular plurality*’.

The divine, eternal life of Christ is called *Zoe* in the New Testament (see for example, John 1:4, 8:12 where the word *life* is *Zoe* in the original). At His incarnation, Jesus surrendered to the Father’s control this *Zoe* life (Philippians 2:5-7, the *kenosis* doctrine). Because of this voluntary surrender on Christ’s part, it enabled the Father to unite Christ’s *Zoe* life to the corporate ‘condemned’ *Bios* life of humanity that needed redeeming in the womb of Mary (Ephesians 2:5,6, note the word *together* or *with* in this text; see also Hebrews 2:14-18; 4:15). This qualified Christ to legally become the second or last Adam, mankind’s representative and substitute (1 Corinthians 15:45).

So, when Adam sinned, all men where condemned in Adam. When Christ, as the Second Adam came into humanity, God in essence put “all mankind” in Him. By His perfect life, Christ met the positive demands of the law *for us*, (i.e. Jesus worked out a perfect righteousness for every man, woman and child, at each level of development, not just for us, but *as us*). When He at last laid down His life at the cross, the fallen condemned life of Adam (the whole human race) was executed (the second death). Thus, by His sacrificial death on the cross, Christ met the justice of the law *in our place*. In this way Jesus fulfilled the total demands of the law on man’s behalf for righteousness (Matthew 5:17; Romans 10:4; 2 Corinthians 5:21). When Christ was crucified, as in the first Adam we all were condemned (John 3:17); so in like manner in the Second Adam, all were justified (Rom 5:18), at least for a probationary period of time. [From a corporate perspective, God extended man’s probation (the race) an additional two thousand years, beyond the cross]. Therefore, in the resurrection of Christ, God gave the *Zoe* life of Christ to the human race, a new species of humanity came forth. A glorified, holy and perfect humanity came out of the grave. Christ ascended to heaven in our humanity, redeemed, ascended with Him into the highest heaven. Paul in Ephesians 2 says clearly (vs.6) that, “...He hath quickened us (made us alive) together with Christ...and hath raised us up together and made us sit together in the heavenlies in Christ Jesus.” Thus, we are actually seated in Him in the spiritual realm today.

This is the same humanity we all will inherit at the resurrection of the just, when this “mortal, must put on immortality” and this “corruption, put on in-corruption.” What a glorious day that will be! (Romans 6:23). In so doing, God re-wrote the history of humanity objectively, creating a new humanity out of the old (2 Timothy 1:8-10).

This is God’s supreme gift to mankind, made effective individually by faith. When this incredible good news for all mankind (Luke 2:10) so that when it is proclaimed with a loud cry into all the world for a witness it will become inexcusable for anyone to be lost (Matthew 24:14). Only then can the end come. May that day come soon.

Matt. 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

“ 27:52 And the graves were opened; and many bodies of the saints which slept arose,

“ 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Never before had the earth witnessed such a scene. The multitude stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a hoarse rumbling, like heavy thunder, was heard. There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground. {DA 756.4}

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. {DA 756.5}

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the

worshippers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12. {DA 757.1}

Matt. 27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. {vs.35-40} And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced... And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight].

A soldier, at the suggestion of the priests who wished to make the death of Jesus sure, thrust his spear into the Saviour's side, inflicting a wound which would have caused instant death if he had not already been dead. From the wide incision made by the spear there flowed two copious and distinct streams, one of blood, the other of water. This remarkable fact was noted by all the beholders, and John states the occurrence very definitely; he says: "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced." {3SP 172.1}

Matt. 27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: {crf: Mark 15:40 - There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. (crf: Luke 27:56)}

Mark 15:42 And now when the even was come, because it was the preparation, that is, the day before the Sabbath, {John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

Matt. 27:57 ...there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: {crf. Mark 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved {Matt.

27:58 “begged”) the body of Jesus. {crf. Luke 23:50 - behold, a man named Joseph, a counsellor; a good man, and a just: who also himself waited for the kingdom of God.}

- Mark 15:44 And Pilate was surprised to hear that he should have already died and summoning the centurion, he asked him if he had already died. {vs.45} and when he knew [it] of the centurion, he gave the body to Joseph.
- Matt. 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, {vs. 60} And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
- Mark 15:47 And Mary Magdalene and Mary [the mother] of Joses beheld where he was laid.
- Luke 23:54 And that day was the preparation, and the Sabbath drew on. {vs.56} And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

The exalted Son of God in assuming humanity draws Himself nearer to man by standing as the sinner's substitute. He identifies Himself with the sufferings and afflictions of men. He was tempted in all points as man is tempted, that He might know how to succor those who should be tempted. Christ overcame on the sinner's behalf. {1SM 279.3}

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. **His right hand and His holy arm had gotten Him the victory**. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

NOW IS COME SALVATION AND STRENGTH AND THE KINGDOM OF OUR GOD AND THE POWER OF HIS CHRIST. – Revelation 12:10

+ + + + +

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciate, every truth in the word of God, from Genesis to revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,--the Son of God uplifted on the cross. {GW 315}

There is one great central truth to be kept ever before the mind in the searching of the Scriptures--Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. --Manuscript 31, 1890. {7ABC 458.1}