

JESUS' CRUCIFIXION & RESURRECTION

4/23/17

It was the 10th of Nisan – Jesus had come into Jerusalem on a colt of a donkey – TRIUMPHANTLY! What was going through the minds of the people in Jerusalem that Passover week in the spring of 29 AD – give or take a year (or two or three)? Why were there those who yelled “Crucify”? Had their agendas trumped the truth of God’s word?

OT verses supporting many veering from the word of God:

Rom. 10:1-2 - *Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge.*

Hosea 4:6a - *My people are destroyed for lack of knowledge.*

In Isaiah 6, God called Isaiah and told Isaiah that He, God, was sending him to a people who would not see or hear. Many of the Jewish people rejected Jesus because they were already blinded (Rom. 11:25). And, remember, the first believers in Jesus were Jewish. Many Jewish people embraced Him as their Messiah – as God! God promised that there would always be a remnant (Jewish believers in Jesus): Gen. 12:3; Isa. 1:9; Isa. 6:13; Zech. 12:10ff; Rom. 11:11-29; Rom. 15:7-9.

What transpired during “passion week”?

- Following the triumphal entry, Jesus cleansed the Temple. Matt. 21:12-13 *Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. ¹³ And He said to them, “It is written, ‘My house shall be called a house of prayer,’ [Isa. 56:7] but you have made it a ‘den of thieves.’*

- Jesus wept over Jerusalem – Matt. 23:37-39.
- Matt. 24 – Olivet Discourse – prophecies to the disciples re: 70 A.D.; Tribulation; Second Coming.
- Matt. 25 – Following the Second Coming Jesus will judge the nations that came against Israel.
- Passover with His disciples – Matt. 26:17ff.
- Jesus and the disciples - Matt. 26:30 - *And when they had sung a hymn, they went out to the Mount of Olives.*
- Gethsemane – oil press. Picture of Jesus’ suffering. The weight of the sins of the world pressed down upon Him.
- Jesus was arrested by the Romans.
 - The council/the Sanhedrin – Matt. 26:59
 - Pilate – Matt. 27:24b/Lk. 23:14
 - Herod – Lk. 23:14-15
 - Thief on the cross – Lk. 23:40-42
 - Judas – Matt. 27:4

Jesus was proclaimed blameless. Ex. 12 tells us that the lambs that were unblemished were the ones that were killed! Jesus, therefore, was beaten and mocked and led away to Golgotha – place of the skull to be crucified. He was nailed to the cross at 9 a.m. as the animal Passover lambs were being slain in the Temple (Josephus).

The sign over His head on the cross:

JESUS OF NAZARETH, THE KING OF THE JEWS (John 19:19)

Jesus/Yeshua – God is salvation

Nazareth – connotation – germ. Root: Nazar - the guarded one; connected to the word *netzer* – the BRANCH (Messianic title – Isa. 11:1-2) Branch depicts life; from a branch leaves and fruit burst forth. Jer. 23:5-6 – the Branch of righteousness Who would be raised...His name shall be THE LORD OUR RIGHTEOUSNESS! The Messiah is Jehovah; He is God!

King – Melech

Jews – Yehudah

Jesus, the Branch, the Messiah, is King of the Jews!

WHAT A PROCLAMATION – hanging over His head as He hung on the cross. The King of the Jews had to suffer and die (Isa. 53/Psa. 22).

Jesus cried out – “My God, My God, why have You forsaken Me?”

- 100% God; 100% man. Did He feel the nails? Did He have emotions? Jesus wept at Lazarus’ tomb. Matt. 23:37 – “O Jerusalem, Jerusalem,. . . how often I wanted to gather your children together. . . .”
- I do not believe that there was a separation between the Father and the Son at the cross. God is ETERNALLY the Trinity!

What was Jesus’ cry from the cross?

I’m suggesting that Jesus was using a teaching tool that the Rabbis used called REMEZ. Jewish boys who were studying under Rabbis learned “remez” which means “hint” in Hebrew. The Rabbis would call out a passage of Scripture and the student would have to give the Scripture before and after that passage. They lived in the text!

Jesus’ cry from the cross, “My God, My God, why have You forsaken Me?” - was a harkening back – a reminder – to observant Jews – that King David wrote of the crucifixion of the Messiah in Psalm 22 – 1,000 years prior to Jesus’ death on the cross. Crucifixion was NOT the mode of capital punishment in Israel during King David’s time. What was? Stoning!

Did you know that Psalm 22, Psalm 23, and Psalm 24 were taught as a UNIT? Observant Jews would know this. And, remember, there were no chapter divisions in the Scriptures at that time. Jesus by crying out the first verse of Psalm 22 was proclaiming:

- Who He is – the Messiah of Whom King David wrote in Psa. 22.
- God the Father answered Him (v. 21).
- He was reminding the people that God the Father had not hidden His face from Him; He heard Jesus (v. 24). Jesus was stating His hope and trust in His ever-present Father – Psa. 23 – *The Lord is My shepherd, I shall not want.*
- He was envisioning His triumphant return to heaven – Psa. 24 – lift up your gates and the King of Glory shall come in! (Eph. 4:7-10; II Cor. 2:14)

John 19:30 - *It is finished* – Jesus’ work was completed (John 17:4) – the seed of the woman had CRUSHED the seed of the serpent as prophesied in Gen. 3:15. Heb. 2:14 – “. . . that through death, He might DESTROY him who had the power of death, that is the devil.”

“It is finished” is *tetelestai*, an accounting term that means “paid in full.” Archaeologists have found “tetelestai” written in the papyri placed on receipts for taxes in the ancient world – indicating the taxes were “paid in full.”

What was finished?

- Believers are not under the authority of the Mosaic Law (Romans 4:13-16; Romans 10:4)
 - The Mosaic Law was temporary (Gal. 3:19)
 - The Law is from God and it reflects Who God is. The Law restores the soul (Psa. 19:7).
 - The Law is a tutor teaching mankind that we need a Savior (Gal. 3:24).
 - The Law only condemns; it cannot save! (Romans 3:20; Romans 8:3; II Cor. 3:7-11)
- The death of Jesus rendered inoperative the sin-nature’s authority and power to reign over the believer. The believer is dead to sin – free from the domination of the sin-nature. The sin-nature is not dead; however, the believer is dead to it in that he is no longer obligated to obey its demands as he was before he was saved (Romans 6).
- The death of Jesus is the grounds for the believer’s forgiveness and cleansing (I John 1:9). Jesus’ death obtained eternal redemption (Heb. 9:11-12).
- Jesus died not only for the sins that would be committed after His death, but also for the sins committed prior to His death. He died for the sins of NT saints and also for the sins of OT saints (Romans 3:25; Acts 17:30; Hebrews 10:4)
- The death of Jesus meant the spoiling of principalities and powers – He triumphed over them (Col. 2:14; John 12:31; John 16:11; Heb. 2:14).
- Established Him as our Great High Priest (Heb. 9:11-12)
- The blood of Jesus cleansed the heavenly sanctuary (Heb. 9:21-24). The fall of Satan occurred in heaven. Therefore, the heavenly sanctuary needed the cleansing of blood just as the earthly sanctuary needed the same.

- The death of Jesus is the grounds for peace:
 - Between God and man (Romans 5:1).
 - Between Jews and Gentiles (Eph. 2:11-16; Col. 3:11).

So – the veil of the Temple – (thickness of a man’s hand) was torn in two – from TOP to bottom – GOD made the way – HE opened the way to the Holy of Holies. Each year, prior to the death of the Messiah – the High Priest could only enter and sprinkle blood (animal blood) on the mercy seat during Yom Kippur.

In synagogues on the Sabbath following Passover – the day prior to Resurrection Sunday (in synagogues today and in Jesus’ day), the Song of Solomon was/is read. Jewish people call the Song of Solomon “the Holy of Holies”. In the Song of Solomon we see the marriage relationship between the bridegroom and the bride.

- Song of Solomon 4:6 – “Until the cool of the day, when the shadow flees away, I will go to the mountain of myrrh and to the hill of frankincense.” The Bridegroom was anointed for burial – to die for the bride.
- Song of Solomon 5:1 – “I have come to my garden, my sister, my spouse. . . .” – which many interpret an invitation to his garden.

The day following the Sabbath of Passover week was the Feast of Firstfruits (Lev. 23:9-14). Firstfruits commemorated the first harvest – (barley harvest). Jewish mindset: as God has given us the first harvest, surely He will give us the next harvest (wheat). The firstfruits dedicated the entire harvest to God!

- The day after the Song of Solomon was read in synagogues on the Sabbath (Sunday), when it was still dark, the priest would go into the Kidron Valley. He would wait, while it was still dark, for the first pinpoint of light to come up on the back of the Mount of Olives (in the east). When he saw the first pinpoint of sunlight, he would ceremonially harvest the first stalks of grain. These were the firstfruits.
- All four Gospels tell us that the resurrection was at the very “crack of dawn” – while it was still dark (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). The very hour of the very day of the year when the high priest was bringing the first fruit into the Temple, harvesting the first fruit, Jesus rose from the dead. I Cor. 15:20, 23 – Jesus is our first fruits. His resurrection dedicates the future harvest of redeemed souls! His resurrection guarantees the resurrection of believers in Him!

In the garden, man sinned. The curse was placed on man and the earth in the garden. But in the garden the promise of salvation/redemption was given (Gen. 3:15).

In a garden, Jesus was crucified – “Now in the place where He was crucified there was a garden, and in the garden a new tomb. . . .” (John 19:41). In the garden Jesus rose from the dead!

John 20:1 – Mary Magdalene came to the garden. In the garden, the curse came upon Eve first (Gen. 3:16-17ff). So, the good news of Jesus’ resurrection came to a woman first.

Mary stood outside by the tomb weeping (John 20:11-12). When she looked into the tomb, she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had been lying. What do we picture? The Mercy Seat which sat on top of the Ark of the Covenant (Ex. 25:10ff). The Mercy Seat – which is a type of Jesus – sits between the broken law (depicting man’s sin) and God!

John 20:16 – as Mary was weeping and telling whom she thought was the “gardener” that her Lord had been taken away and she didn’t know where they had laid Him. If the “gardener” had carried Him away, Mary asked him to tell her. Jesus responded with, “Mary!”

In Genesis, in the garden of Eden, Adam and Eve were driven out of the garden. Following the crucifixion and resurrection, the door is open.

Jesus’ resurrection is proof of Jesus’ deity. The resurrection is proof that His work was indeed finished – He had paid the penalty for sin – He had met God’s righteous demands (John 17:4 – *I have glorified You on the earth; I have finished the work You have given me to do.*).

The author of Hebrews tells us to LOOK UNTO JESUS – the Author and Finisher of our faith – Who for the JOY that was set before Him – endured the cross – despising the shame and has sat down at the right hand of the throne of God.