

Jesus Dies on the Cross





Here's a **Full Breakdown** of Jesus' death on the cross, covering all four Gospel accounts: MT 27:45–56, MK 15:33–41, LK 23:44–49, and JN 19:28–37.



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Gospel Comparison Chart

Event	 Matthew 27:45–56	 Mark 15:33–41	 Luke 23:44–49	 John 19:28–37
Darkness	From 6th–9th hour (noon–3 PM)	Same as Matthew	Same, plus note that the sun's light failed	Not mentioned
Jesus' cry	"My God, my God, why have you forsaken me?"	Same words	Instead: "Father, into your hands I commit my spirit."	Instead: "I thirst," and "It is finished."
Reactions	Some think He called Elijah	Same	Curtain of temple torn, centurion declares innocence	Soldiers give sour wine, spear pierces His side
Temple veil	Torn in two	Same	Same	Not mentioned
Earthquake signs	Earthquake, rocks split, tombs open, saints raised	Not mentioned	Not mentioned	Not mentioned
Final witness	Centurion: "Truly this was the Son of God!"	Same	Centurion: "Certainly this man was innocent/righteous!"	John: eyewitness testimony of blood and water
Onlookers	Women from Galilee watching	Same list of women	Women at a distance, acquaintances	Mary, Mary's sister, Mary Magdalene, beloved disciple



Historical & Cultural Context

- **Darkness (12–3 PM):** In Jewish reckoning, the 6th hour = noon, 9th hour = 3 PM. Darkness recalls the 9th plague of Egypt (Exod 10:21–23) and Amos 8:9: "I will make the sun go down at noon, and darken the earth in broad daylight."
- **Temple Veil Tearing:** The veil separated the Holy of Holies from the people (Exod 26:33). Its tearing symbolizes **direct access to God** through Jesus' death (Heb 10:19–20).
- **Earthquake and Saints Raised** (unique to Matthew): These events anticipate the resurrection and final judgment, showing Jesus' death has cosmic significance.
- **Centurion's Confession:** A Roman soldier recognizes Jesus' divine identity/innocence, foreshadowing Gentile faith.
- **Sour Wine/Vinegar:** Fulfillment of Psalm 69:21, "They gave me vinegar for my thirst."
- **Pierced Side:** Fulfills Zechariah 12:10 ("They shall look on him whom they have pierced") and Exodus 12:46 ("Not one of his bones will be broken," referring to the Passover lamb).

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Greek Word Highlights

- **“It is finished”** (Tetelestai, τετέλεσται) – a legal/commercial term meaning *paid in full, completed*. Jesus’ work of atonement was fully accomplished.
- **“Forsaken”** (ἐγκατέλιπες, enkatelipes) – echoes Psalm 22:1, expressing both anguish and fulfillment of Scripture.
- **“Gave up His spirit”** (παρέδωκεν τὸ πνεῦμα) – John uses deliberate phrasing, suggesting Jesus actively handed over His life rather than passively dying.



Old Testament & Messianic Fulfillment

- **Psalm 22**: Mockery, casting lots for His clothing, His cry of forsakenness all echo this psalm.
- **Isaiah 53**: Suffering Servant “poured out his soul to death” and was “numbered with the transgressors.”
- **Exodus 12**: Jesus as the unbroken Passover Lamb.
- **Zechariah 12:10**: His piercing points to mourning and future repentance of Israel.



Theological Implications

- **Atonement**: Jesus’ cry, thirst, and final surrender reveal the full weight of bearing sin and satisfying divine justice.
- **Access to God**: The torn veil shows reconciliation between God and humanity through Jesus’ sacrifice.
- **New Exodus**: Darkness, blood, torn veil, earthquake all echo the plagues and Exodus deliverance, pointing to Jesus as the greater Moses leading His people into freedom.
- **Universal Witness**: From Roman centurion to Jewish women disciples, diverse voices testify to His true identity.



Reflection & Application

1. Jesus’ words show both His **human suffering** and **divine authority**—He thirsts, yet He finishes salvation.
2. The **veil tearing** invites believers to approach God boldly (Heb 4:16).
3. The **centurion’s confession** reminds us that even outsiders can recognize the truth of Jesus when insiders miss it.
4. The **blood and water** symbolize cleansing and new life (1 John 5:6–8).

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Psalm 22 is one of the most striking Old Testament passages foreshadowing Jesus' crucifixion. Let's walk through a **Full Breakdown** of how Psalm 22 aligns with the Gospel accounts of Jesus' death.

Psalm 22 & Jesus on the Cross

Overview

- **Psalm 22:** Written by David ~1000 years before Christ. Begins with deep lament, ends in confident victory and worldwide worship.
- **Crucifixion of Jesus:** The Gospels repeatedly echo Psalm 22, showing Jesus' suffering, rejection, and ultimate triumph as the true Son of David.

Comparison Chart: Psalm 22 & Crucifixion

Psalm 22 Verse	Description in Psalm	Fulfillment in Jesus' Crucifixion
v.1 – <i>“My God, my God, why have You forsaken me?”</i>	Sense of abandonment in suffering	Jesus quotes this directly on the cross (Mt 27:46, Mk 15:34).
v.6 – <i>“I am a worm and not a man, scorned by mankind.”</i>	Shame, humiliation	Jesus mocked by soldiers, leaders, passersby (Mt 27:39–44; Mk 15:29–32).
v.7–8 – <i>“All who see me mock me...‘He trusts in the Lord; let Him deliver him.’”</i>	Ridicule of the righteous	Mockers at the cross say: <i>“He trusts in God...let Him deliver Him now.”</i> (Mt 27:43).
v.14 – <i>“I am poured out like water...my bones are out of joint; my heart is like wax.”</i>	Intense physical suffering	Crucifixion causes dislocation, dehydration, heart failure (Jn 19:28; Jn 19:34 “blood and water”).
v.15 – <i>“My tongue sticks to my jaws...You lay me in the dust of death.”</i>	Extreme thirst & nearness of death	Jesus says: <i>“I thirst.”</i> (Jn 19:28).
v.16 – <i>“They pierced my hands and my feet.”</i>	Violent execution	Crucifixion nails through hands and feet (Jn 20:25).
v.17 – <i>“I can count all my bones—they stare and gloat over me.”</i>	Naked exposure and shame	Soldiers and crowd watching (Lk 23:35).
v.18 – <i>“They divide my garments among them, and for my clothing they cast lots.”</i>	Enemies taking possessions	Soldiers cast lots for Jesus' seamless tunic (Jn 19:23–24; Mt 27:35).
v.22 – <i>“I will declare Your name to my brothers...”</i>	Turning point: from lament to praise	Fulfilled in Jesus' resurrection: Heb 2:11–12 quotes this verse.
v.27–28 – <i>“All the ends of the earth shall remember and turn to the Lord...”</i>	Worldwide worship of God	Fulfilled in Great Commission & global spread of Gospel (Mt 28:19–20).

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Theological Insights

1. From Lament to Praise

- Psalm 22 begins in despair but ends in triumph—mirroring the cross → resurrection pattern.
- Jesus embodies this psalm, moving from the cry of dereliction to the assurance of God's vindication.

2. The Cry of Abandonment

- Not despair of unbelief, but the anguish of bearing sin (2 Cor 5:21).
- Jesus experiences God-forsakenness so believers may never be forsaken.

3. Prophetic Precision

- Descriptions in Psalm 22 (pierced hands/feet, lots for garments, mocking) fit crucifixion—yet crucifixion as a method did not exist in David's time.
- Demonstrates divine foreknowledge and Messianic prophecy.

4. The Suffering Servant & Davidic King

- Psalm 22 links with Isaiah 53: righteous suffering leads to many being justified.
- The psalmist-king suffers, but his deliverance brings worldwide blessing—fulfilled in Jesus.



Old Testament Connections

- **Exodus 12 (Passover Lamb)** → slain for others, bones not broken (Ps 22:17, Jn 19:36).
- **Isaiah 53** → despised, mocked, pierced, yet brings salvation.
- **Daniel 7:14** → “all nations shall serve Him,” echoed in Ps 22:27–28's worldwide worship.



Reflection

- Psalm 22 shows that **Jesus' death was not random**—it was foretold and divinely planned.
- The psalm provides a **window into Jesus' inner experience**: agony, abandonment, yet trust.
- From the darkest cry comes the brightest hope: “*He has done it!*” (Ps 22:31)—parallel to Jesus' “*It is finished!*” (Jn 19:30).

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Psalm 22 CSB

From Suffering to Praise

For the choir director: according to "The Deer of the Dawn." A psalm of David.

1 My God, my God, why have you abandoned me?

Why are you so far from my deliverance
and from my words of groaning?

2 My God, I cry by day, but you do not answer,
by night, yet I have no rest.

3 But you are holy,
enthroned on the praises of Israel.

4 Our ancestors trusted in you;
they trusted, and you rescued them.

5 They cried to you and were set free;
they trusted in you and were not disgraced.

6 But I am a worm and not a man,
scorned by mankind and despised by people.

7 Everyone who sees me mocks me;
they sneer and shake their heads:

8 "He relies on the LORD;
let him save him;
let the LORD rescue him,
since he takes pleasure in him."

9 It was you who brought me out of the womb,
making me secure at my mother's breast.

10 I was given over to you at birth;
you have been my God from my mother's
womb.

11 Don't be far from me, because distress is
near
and there's no one to help.

12 Many bulls surround me;
strong ones of Bashan encircle me.

13 They open their mouths against me—
lions, mauling and roaring.

14 I am poured out like water,
and all my bones are disjointed;
my heart is like wax,
melting within me.

15 My strength is dried up like baked clay;
my tongue sticks to the roof of my mouth.
You put me into the dust of death.

16 For dogs have surrounded me;
a gang of evildoers has closed in on me;
they pierced my hands and my feet.

17 I can count all my bones;
people look and stare at me.

18 They divided my garments among
themselves,
and they cast lots for my clothing.

19 But you, LORD, don't be far away.
My strength, come quickly to help me.

20 Rescue my life from the sword,
my only life from the power of these dogs.

21 Save me from the lion's mouth,
from the horns of wild oxen.
You answered me!

22 I will proclaim your name to my brothers
and sisters;
I will praise you in the assembly.

23 You who fear the LORD, praise him!
All you descendants of Jacob, honor him!
All you descendants of Israel, revere him!

24 For he has not despised or abhorred
the torment of the oppressed.
He did not hide his face from him
but listened when he cried to him for help.

25 I will give praise in the great assembly
because of you;
I will fulfill my vows
before those who fear you.

26 The humble will eat and be satisfied;
those who seek the LORD will praise him.
May your hearts live forever!

27 All the ends of the earth will remember
and turn to the LORD.

All the families of the nations
will bow down before you,

28 for kingship belongs to the LORD;
he rules the nations.

29 All who prosper on earth will eat and bow
down;

all those who go down to the dust
will kneel before him—
even the one who cannot preserve his life.

30 Their descendants will serve him;
the next generation will be told about the Lord.

31 They will come and declare his
righteousness;
to a people yet to be born
they will declare what he has done.

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Jesus is offered drink **twice** on the cross, but His responses are different: He refuses at the beginning, then accepts at the end. Let's break it down.



Two Drinks on the Cross

1. The First Drink (Before Crucifixion)

- **Matthew 27:34** – “They offered him wine mixed with gall, but when he tasted it, he would not drink.”
- **Mark 15:23** – “They offered him wine mixed with myrrh, but he did not take it.”

Meaning:

- This mixture of wine + gall/myrrh was a kind of **narcotic or sedative**, meant to **dull pain**.
- Some Jewish women in Jerusalem provided this merciful custom (cf. Proverbs 31:6: “Give strong drink to the one who is perishing”).
- Jesus **refused** because He chose to drink the “cup” of suffering fully (cf. Matthew 26:39). He would face the cross with a clear mind, fully conscious, bearing the weight of sin without relief.

2. The Second Drink (At the End)

- **Matthew 27:48 / Mark 15:36 / Luke 23:36 / John 19:28–30** – Near the end, Jesus says: “I thirst.” They give Him sour wine (vinegar) on a hyssop branch.
- He **receives** this one.

Meaning:

- **Psalm 69:21 prophecy**: “For my thirst they gave me vinegar to drink.” John 19:28 says explicitly that Jesus asked for it “to fulfill Scripture.”
- **Hyssop branch detail (John 19:29)**: Hyssop was used in **Passover** to sprinkle the lamb's blood (Exod 12:22). Here, the “true Lamb of God” drinks sour wine on hyssop as He completes His sacrifice.
- **Physical aspect**: His mouth was parched after hours of suffering. Taking the drink moistened His lips so He could cry out loudly, “It is finished!” (John 19:30).
- **Spiritual aspect**: He had fully borne God's wrath (“the cup” of judgment). Now He takes this final drink—not to dull pain, but to **declare victory** and close His mission.
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Key Difference

Timing	Drink	Jesus' Response	Reason
Beginning	Wine + gall/myrrh (pain-killer)	Refused	He chose to face suffering fully, with clear mind.
End	Sour wine (vinegar) on hyssop	Accepted	To fulfill Scripture, moisten His mouth, and declare “It is finished.”