

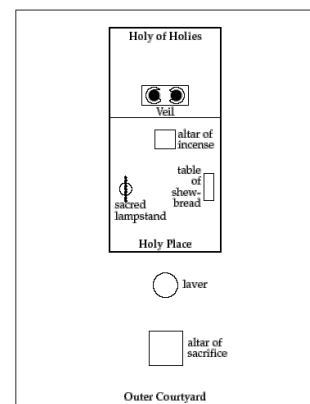
The Cross of Christ

“The cross of Christ will be the science and the song of the redeemed throughout all eternity” (GC 651).
 “The mystery of the cross explains all other mysteries” (GC 652).

Introduction: Prediction = Preparation (Dn 8-9; Lk 24:13-35; Mt 16:21; 17:12, 22-23)
 Historical: Crematio - Decollatio (damnatio ad bestias) - Crux = the worst death

1. The Cross in the Sanctuary: God would rather have your sins in His house than for you to keep them in your heart (Ex 30:10; b. Lev 6:26; 10:17-18; 16:21; Jer 17:1)

“The Priest flicks the animal blood from finger to ground before the veil. The red sin drops through the air as so many dark looks, black tongues, and murky deeds passing from sinner to Sanctuary; thus, carrying sin’s tarry prints from my temple only to begrime God’s. Sin stored in God’s closet; sin dried, cracked, caked and laminated in a stratum of fly-spots and healing scabs. The Sanctuary will be cleansed, but not before it gets dirty. Yet, (and here’s a strong irony) God’s Temple can only be washed clean with more blood—blood that flies from priestly fingers to splatter God’s Throne in spots of gore -life blood lost and then kept to save sinners. The ‘keeping’ presages a function and an end; the blood accumulates, as does the sin forgiven, until a certain time when sin and sinners will be no more. Meanwhile, God embraces his forgiven ones with their clean faces, teeth and hands-not minding that his own place reeks of what He cannot stand.” - *Karl Wilcox, November 2013*



2. Isaiah 53:1-6 Personal Pronouns = Substitutionary Atonement

➡ Highlight all personal pronouns: What do you notice?

“Who has believed our report? And to whom has the arm of the LORD been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.”

3. Jesus on the Cross: Others first, God center, Himself last

What others have said before they died:

- Amelia Earhart: “We are running north and south.”
- Van Gogh: “There is no end to sorrow.”
- John Jacob Astor IV: “The ladies have to go first.”
- George Eastman: “Why wait?”
- Sir Walter Raleigh: “What matter how the head lie so the heart be right?”

- Alexander Hamilton: "The scruples of a Christian have determined me to expose my own life to any extent, rather than subject myself to the guilt of taking the life of another . . . I should rather die innocently than live guilty. . . . Remember, my Eliza, you are a Christian."
- Jimi Hendrix: "jam session . . . probably get busted at my own funeral"
- Marilyn Monroe: "It might be kind of a relief to be finished. It's sort of like I don't know what kind of a yard dash you're running, but then you're at the finish line and you sort of sigh – you've made it! But you never have – You have to start all over again."

“. . . for anyone hung on a tree is under God's curse. You must not defile the land the Lord your God is giving you as an inheritance." Deut 21:23 CSB

"Christ has redeemed us from the curse of the law by becoming a curse for us, because it is written: cursed is everyone who is hung on a tree." Gal 3:13

<i>Others</i>	a) Lk 23:34	Father, forgive them.
	b) Lk 23:43	Amen I say to you today: You will be with me in Paradise!
	c) Jn 19:25-26	Mother, behold your son. - John Paul II, May 29 2002: "Co-Redemptrix"? Not divine qualification but devotional quality!
<i>God</i>	d) Mt 27:46	My God, My God, why have You forsaken Me? - Psalm 22!
<i>Himself</i>	e) Jn 19:28	I thirst.
	f) Lk 23:46	Father, into Your hands I commit My spirit.
	g) Jn 19:30	It is finished.

Special Focus: The Thieves on the Cross (23:40-43)

"Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to those who, when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed ones beside the river of life, and will open to them that which while on this earth they could not understand" (Undated Manuscript 150; 1SM 262).

Lk 23:42 - Jesus' Divinity, the Textus Receptus

TR: καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, **Κύριε**, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

UBS: καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου **X** ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

KJV: And he said unto Jesus, **Lord**, remember me when thou comest into thy kingdom.

NIV: Then he said, "Jesus, remember me when you come into your kingdom.

EGW capitalizes on the thief's appeal to Jesus' Lordship as Christ's divinity:

"While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour.

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. 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" (DA 750-751).

Here Ellen White directly and quite explicitly substantiates the veracity of the Textus Receptus.

Lk 23:43 - The Issue with the Comma

Most Bible translations put the comma in the wrong place:

I say to you, Today you will be with me in paradise.

But several reasons speak in favor of moving the comma after Today:

I say to you today, You will be with me in paradise.

1. Greek manuscripts show no commas until the 9th century. The oldest extant manuscript, Papyrus Bodmer XIV-XV (P75) shows no comma. Vaticanus marks a point right after "Today".

So also Greek minuscule manuscript 339 (13th century), Curetonian Syriac.

2. Luke likes to link an adverb (like today) with a preceding verb: (Luke 2:11; 5:26; 12:28; 13:32, 33; 22:34, 61; Acts 19:40; 20:26; 22:3; 24:21; 26:2, 29;27:33).

3. Jesus had not gone to His Father yet:

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (Joh 20:17 KJV)

4. The thief asks to be remembered in the future; the logical response by Jesus is to grant him assurance right then, on the spot.

5. Old Testament promises are worded similarly:

- "I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us (Deut 26:3 KJV).

"I teach you today" (4:1)

"I set before you today" (11:26)

"I give you today" (28:13)

"I command you today" (6:6; 7:11; 12:32)

"I testify against you today" (8:19)

"I declare you today" (30:18; cf., 4:26; 30:19; 32:46; [Acts 20:26](#); [26:2](#))

Incidentally, only the New World Translation of the Jehovah's Witnesses has it right:

"And he said to him: "Truly I tell you today, you will be with me in Paradise." Lk 23:43

See Wilson Paroschi, "The Significance of a Comma: An Analysis of Luke 23:43

<https://www.ministrymagazine.org/archive/2013/06/the-significance-of-a-comma:-an-analysis-of-luke-23:43>

4. The Cross Event: Creation Parallels as Neutralization of the Curse (Deut 21:23; Gal 5:11)

- 1) 2nd Adam (Rom 5:14)
- 2) naked = Adam
- 3) Friday
- 4) Garden
- 5) Tree
- 6) Thorns = Gen 3:18
- 7) Jesus takes care of His mother = male/female relationship secured
- 8) darkness = Gen 1:2
- 9) "Paradise" = Eden
- 10) "Why have you forsaken me?" = Gen 3 (loss of God's presence)
- 11) "Come down" = you don't have to die (original lie)
- 12) "It is finished" = creation (Gen 1:31-2:3)
- 13) breathed his last (Mk 15:37, 39; Lk 23:46) = reversion of Gen 2:7
- 14) Sabbath rest in tomb
- 15) resurrection = Edenic restoration



5. Practical Theology: "impossible" (Mt 19:26)

The faith that saves is the faith that enables: Jesus is our substitute and our example.
 "All our good works are dependent on a power outside of ourselves" (COL 160).

6. Eschatological Element: Rev 12:11 - If you like Jesus you'll be like Jesus!

7. Heb 9:12 - Holy Place, not Most Holy Place

"It was the work of the priest in the daily ministrations to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministrations in the first apartment of the sanctuary in heaven. Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." [Heb 6:19, 20; 9:12.](#) {GC 421}

8. Medical Evidence

"Clearly, the weight of the historical and medial evidence indicates that Jesus was dead before the wound to his side was inflicted. . . . Accordingly, interpretations based on the assumption that Jesus did not die on the cross appear to be at odds with modern medical knowledge." Dr. William D. Edwards, JAMA 1986

"Jesus of Nazareth underwent Jewish and Roman trials, was flogged, and was sentenced to death by **crucifixion**. The scourging produced deep stripelike lacerations and appreciable blood loss, and it probably set the stage for hypovolemic shock, as evidenced by the fact that Jesus was too weakened to carry the crossbar (patibulum) to Golgotha. At the site of **crucifixion**, his wrists were nailed to the patibulum and, after the patibulum was lifted onto the upright post (stipes), his feet were nailed to the stipes. The major pathophysiologic effect of **crucifixion** was an interference with normal respirations.

Accordingly, death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus' death was ensured by the thrust of a soldier's spear into his side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when taken down from the cross." - "On the Physical Death of Jesus" (Edwards, Gabel, Hosmer, JAMA March 21, 1986)

9. Prophetic Fulfillment

Prediction	Detail	Fulfillment
Ps 22:16	Piercing	Mk 15:24
Ps 22:7	Mocking	Mt 27:41-41
Ps 22:18	Garments	Lk 23:34
Ps 69:20-21	Sour Wine	John 19:28-29
Ps 22:14	Water	Jn 19:28; 34
Ps 34:20	Bones not broken	Jn 19:32-33
Ps 22:1	My God, My God	Mk 15:34/Mt 27:45-46
Ps 31:5	spirit in Father's hands	Lk 23:46
Isa 53:9	rich man's grave	Mt 27:57-60

10. Historical Perspective

"The theological reasoning of our time shows very clearly that the particular form of the death of Jesus, the man and the messiah, represents a scandal which people would like to blunt, remove or domesticate in any way possible. We shall have to guarantee the truth of our theological thinking at this point. Reflection on the harsh reality of crucifixion in antiquity may help us to overcome the acute loss of reality which is to be found so often in present theology and preaching." Hengel, *Crucifixion*, 90

"He was whipped until his bones showed." *Wars* 6.5.3

"Each criminal who goes to execution must carry his own cross on his back." Plutarch, *Sera* 554

"Sixteen men . . . were paraded out, chained together by the foot and neck, each carrying his own cross. The executioners added this grim public spectacle to the punishment as an extra deterrent to anyone thinking about committing the same crime." Chariton, *Chaereas and Callirhoe* 4.2.7

"Some hang their victims upside down. Some impale them through the private parts. Others stretch out their arms onto forked poles." *To Marcia on Consolation* 20.3

"Is there such a thin as a person who would actually prefer wasting away in pain on a cross-dying limb by limb one drop of blood at a time-rather than dying quickly? Would any human being willingly choose to be fastened to that cursed tree, especially after the beating that left him deathly weak, deformed, swelling with vicious welts on shoulders and chest, and struggling to draw every last, agonizing breath? Anyone facing such a death would plead to die rather than mount the cross." Seneca, *Epistulae morales* 101.14

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“I discovered nothing but a perverse and extravagant superstition.” Pliny the Younger, *Epistulae* 10.96.4-8

“Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of the procurator Pontius Pilate.” Tacitus, *Annals* 15.44.3

“To say that their ceremonies centre on a man put to death for his crime and on the fatal wood of the cross is to assign to these abandoned wretches sanctuaries which are appropriate to them and the kind of worship they deserve.” Minucius Felix, *Octavius* 9.4

“Punished with limbs outstretched, they see the stake as their fate; they are fastened (and) nailed to it in the most bitter torment, evil food for birds of prey and grim pickings for dogs.” Pseudo-Manetho, *Apotelesmatica* 4.129ff.

“I see crosses there, not just of one kind but made in many different ways: some have their victims with head down to the ground; some impale their private parts; others stretch out their arms on the gibbet.” Seneca, *Dialogue* 6

“And additional derision accompanied their end: they were covered with wild beasts’ skins and torn to death by dogs; or they were fastened on crosses and, when daylight faded, were burned to serve as lamps by night.” Nero: Tacitus, *Annals* 15.44.4 (disputed)

“But hanging is a lesser penalty than the cross. For the gallows kills the victim immediately, whereas the cross tortures for a long time those who are fixed to it.” Isidore of Seville, *Etymologia* 5.27.34

Conclusion

“It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross” (DA 83).

<http://www.godvine.com/God-s-Angels-are-Always-on-Time-fb-gv-4249.html>