

Vicarious Sacrifice: The Sacrificial Spiritual Death of Jesus: “It is finished!” Jesus Voluntarily Presented His Soul As the Target for the Imputation of All Human Sin; He Died Physically So He Could “Take it up again,” John 10:17; His Physical Death: Jesus Prophesies His Death, Matt 16:21; 17:22–23; 20:18–19; He Commits His Spirit to God, Luke 23:46; The Burial: in the Tomb of Joseph of Arimathea, Luke 23:52–53; Matt 27:57–60; John 19:38–42; Joseph & Nicodemus Are Pharisees & Members of the Sanhedrin

John 19:30 - Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

62. The sentence, “It is finished!” is the perfect passive indicative of the verb **τελέω (teléō)**. Its form in the third person singular is **τετέλεσται (tetélestai)** which means what is finished is “It.”
63. What’s “it”? The process of laying down His soul for the imputation of all mankind’s sins and their judgment. That is what is “it” and “it” is finished.
64. Certifying the completion of the act is the dramatic perfect tense of *teléō* which places emphasis on the results of the action:

The dramatic perfect ... is a sort of special rhetorical use of the intensive perfect, for its emphasis is upon the existing state.¹

65. The substitutionary spiritual death is finished, sin’s sting is finished, Levitical rituals are finished, and these results go on forever.
65. The passive voice indicates that our sins received the action of being judged in the soul of Jesus.
66. The indicative mood certifies that this act of our Lord is a historical fact which He stated from the cross and which remains as evidence that sin is no longer the issue, but rather, “What do you think of Christ?”
67. Next He turns His attention to the details necessary to inaugurate Phase 3: “so that I may take it up again.”
68. The clause is introduced by the conjunction **ἵνα (hina)** with the subjunctive of the verb **λαμβάνω (lambánō)**, which introduces the final purpose: “that He may receive it again.”
69. The clause introduces another “it” factor. The words “receive it” are the aorist active subjunctive of the verb **λαμβάνω (lambánō)**: “to receive.”
70. Jesus is about to dismiss His soul and human spirit from His physical body resulting in physical death. He is going to do this so He “may receive it (His soul) again” in resurrection body.
71. This began a sequence of events that culminated in the physical death, burial, 3 days, resurrection, ascension, and session of our Lord and the guarantee of a resurrection body for every believer.

Physical Death, Burial, 3 Days, Resurrection, Ascension, & Session

Physical Death:

1. Our Lord prophesied His physical death in the parable we are studying in John 10 as well as in other passages:

¹ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 204.

Matthew 16:21 - From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day [also see **Mark 8:31**; **Luke 9:22**].

Matthew 17:22 - And while they were gathering together at Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;

Matthew 17:22 - and they will kill Him, and He will be raised on the third day [also see **Mark 9:31** cf. **Luke 9:44**]."

Matthew 20:18 - "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,

v. 19 - and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up [also see **Mark 10:33–34**; **Luke 18:31–33**]."

2. All three synoptic Gospels document all three of the Lord's detailed prophecies regarding His Passion, crucifixion, death, burial, and resurrection.
3. The fulfillment of these prophecies occurred on the hill called Golgotha just outside the walls of Jerusalem on April 3, A.D. 33.
4. The last of the Lord's seven sayings of Christ on the cross was His address to the Father that He was dismissing His spirit:

Luke 23:46 - And Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My spirit." And having said this, He breathed His last [also cf. **Matthew 27:50**; **Mark 15:37**; **John 19:30**].

The Burial:

1. We know that the Lord was trichotomous having a body, soul, and human spirit. His physical death caused a trichotomous separation of these three entities.
2. We have just noted in Luke 23:46 that His human spirit was dismissed into the care of the Father in heaven.
3. We also know that His body was buried in the tomb of Joseph of Arimathea, a member of the Sanhedrin:

Luke 23:52 - This man [**Joseph**] went to Pilate and asked for the body of Jesus.

Luke 23:53 - And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

4. More details of the acquisition of the Lord's body and His interment are noted in the other Gospels.

Matthew 27:57 - When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

v. 58 - This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

v. 59 - And Joseph took the body and wrapped it in a clean linen cloth,

v. 60 - and laid it in his own new tomb, which he had hewn out in the rock; and rolled a large stone against the entrance of the tomb and went away [also see Mark 15:42–46].

5. John's Gospel provides still more details, including another member of the Sanhedrin:

John 19:38 - After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

v. 39 - Nicodemus, who had first come to Him by night [John 3:1–21], also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.

v. 40 - So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

v. 41 - Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

v. 42 - Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

6. It is interesting that both Joseph and Nicodemus were members of the Sanhedrin.

7. The Sanhedrin [Gk. συνέδριον (*sunédrión*); Heb. סַנְהֶדְרִין (*sanhedrin*): \san-head'-rin\; seghōl: *e* as in "bed"²] is the highest Jewish tribunal of 71 members in Jerusalem:

In Josephus we meet the word for the first time in connection with the governor Gabinius (ga-bin'-ē-us) (57–55 B.C.), who divided the whole of Palestine into 5 *sunédria*; and with the term *sunédrión* for the high council in Jerusalem. (p. 2688)

During the Roman period the Sanhedrin's influence was most powerful, the internal government of the country being practically in its hands, and it was religiously recognized even among the Diaspora.

Caiaphas is president of the trial of Our Lord. In the time of Christ, the Sanhedrin was formally led by the Sadducean high priests, but practically ruled by the Pharisees.

In the time of Christ the Great Sanhedrin at Jerusalem enjoyed a very high measure of independence. It exercised not only civil jurisdiction according to Jewish law, but also, in some degree, criminal. It had administrative authority and could order arrests by its own officers of justice. It was empowered to judge cases which did not involve capital punishment, which latter required the confirmation of the Roman procurator. As a rule, the procurator arranged his judgment in accordance with the demands of the Sanhedrin. (p. 2689)

The members of the Sanhedrin were arranged in a semicircle, so that they could see each other. The two notaries stood before them, whose duty it was to record the votes. (p. 2690)³

8. Joseph is said to be a member of the Sanhedrin in Mark 15:43 and Luke 23:50 and is mentioned as a disciple of Jesus' in John 19:38.

² J. Weingreen, *A Practical Grammar for Classical Hebrew*, 2d ed. (Oxford, UK: Oxford University Press, 1959), 4.

³ Paul Levertoff, "Sanhedrin," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:2689–90.

Legends record that Joseph was sent by Philip [the apostle] from Gaul to Britain along with 11 other disciples in 63 A.D., and built an oratory [chapel] at Glastonbury.⁴

9. Nicodemus, also a Pharisee, is notable from his conversation with Jesus in John 3:1–21. Nicodemus went away from that encounter confused, but later came to understand its meaning.
10. An early indication that Nicodemus was responsive to Jesus in retrospect is demonstrated in John 7. In that passage, Jesus proclaims, “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water’” (v. 38).
11. Among those who heard this, there were some that speculated Jesus was the Christ while some did not. Finally the issue was taken to the Sanhedrin where some of the scribes and Pharisees gave them a hearing.

⁴ C. M. Kerr, “Joseph of Arimathaea,” in *The International Standard Bible Encyclopaedia*, 3:1741.