

The Crucifixion of Christ

John 19:16-30

Warm-up Question: If you could have a paradise of your own choosing, what would it be like?

¹⁶Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. ¹⁷Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸There they crucified him, and with him two others—one on each side and Jesus in the middle. ¹⁹Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.” ²²Pilate answered, “What I have written, I have written.” ²³When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. ²⁴“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.” So this is what the soldiers did. ²⁵Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” ²⁷and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home. ²⁸Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

The *Via Dolorosa*, the Way of the Cross

As soon as Pilate spoke the judgment against Jesus, the Roman soldiers led Him away. He was probably taken back into the Roman barracks and a squad of four soldiers would have been assigned to crucify Him. The crossbeam of the cross, the *patibulum*, was then tied to His shoulders, and He was led outside the barracks to be paraded by the longest route to a place outside the city walls, typically to a place seen by most people going in and out of the city gate. Early church fathers felt that Isaac’s carrying of the wood on which he would be sacrificed by his father Abraham (Genesis 22:6) was symbolic of Jesus’ carrying His cross. Each person to be crucified would have a squad of four soldiers, a *quaternion*, one on either side of Him. The Roman soldier in front would parade a sign saying for what the man was being crucified. This would create fear in the people who read it so that all would think twice before committing a similar crime.

There were four reasons that the Romans used crucifixion as a form of punishment: 1) the death was agonizing, 2) the process of crucifixion was slow, 3) it could be observed publicly, and 4) it was humiliating and served as a deterrent to crime and insurrection.

Pilate had instructed the sign to be written in Aramaic, Latin and Greek with the words JESUS OF NAZARETH, THE KING OF THE JEWS. The Jewish elders were incensed by this and tried to get the sign changed to say that Jesus had *said* that He was the King of the Jews. Pilate responded to them saying, “What I have written, I have written” (John 19:22). It was as if God the Father was speaking the truth through Pilate and would not allow the sign to be changed. As far as Pilate’s motive in this, we do not know. The *titulus*, or small sign, stating the victim’s crime was always nailed to the cross above the head. However, Jesus had committed no crime. Pilate himself had proclaimed that he found no fault in Him. Of course, Pilate may have put this inscription on the cross of Jesus as a cruel jest to taunt the Jews. They had proclaimed earlier: “We have no king but Caesar!”

Whatever the motive, the sign was there for any passing by to see. Jesus’ lordship was proclaimed from the cross. It is interesting to note that the inscription on Jesus’ cross was in three languages: Aramaic, Latin and Greek. William Barclay makes this observation: “These were the three great languages of the ancient world, and they stood for three great nations. In the economy of God, every nation has something to teach the world, and these three stood for three great contributions to the world and to world history. The consummation of all things is seen in Jesus. In Him was the supreme beauty and the highest thought of God. In Him was the law of God and the kingdom of God. In Him was the very image of God. All the world’s seeking and strivings found their consummation in Him. It was symbolic that the three great languages of the world should call Him king.”

When we consider the place where Jesus was crucified, it is also very significant. It is likely to have been outside the city gate and near a road where people would be passing. Jesus would have heard their insults. If you go to Jerusalem today, you will find that there is more than one location that is presented as the possible location where Jesus was crucified. I organize and lead tours to Israel, and we visit two possible sites for the crucifixion and burial on the last day of the tour. There is archeological evidence for both of these two sites, being identified as “Golgotha” or “Calvary.”

The first is the Catholic Holy Sepulcher, which is now inside the walls, but at the time of Christ was outside the western wall of the city. The other site is on the north side, again outside the city walls. This site is called The Garden Tomb or Gordon’s Calvary. Charles George Gordon proposed this site in 1882-1883. The Garden tomb is near to a cliff that contains two large sunken holes, which resemble eyes. The whole outcrop of rock looks strangely like a skull. Tourists have somewhat defaced the skull shape by taking pieces of the rock home with them, but if you ever get to see a photo taken just after the capture of Jerusalem by the British in 1917, the resemblance of a skull is even clearer. Gordon reasoned that this is why the place of the crucifixion was called Golgotha, which literally means, *Place of a Skull*. In Latin, the name Calvary has the same meaning.

There have been other suggestions for the name of the place. There was a legend that Adam’s skull was buried there. There is also a suggestion that it was a place littered with the skulls of crucified criminals. This explanation is unlikely because Jewish law would not permit a body to rot in the open in such a way. The Roman method of crucifixion would often last for days, and they would let the bodies rot on the cross as a warning to others. Jewish law, however, also

disallowed this. The scriptures demanded that those who were hung from a tree were taken down by nightfall (Deuteronomy 21:22-23). Whatever the reason for the grim name, it was a desolate place. A place outside the city walls, a place reserved for punishment and rejection. This is the place where the King of Kings gave Himself for us. Before they drove the six-inch spikes into His hands and feet, they offered Christ something to drink:

³³They came to a place called Golgotha (which means The Place of the Skull).
³⁴There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it (Matthew 27:33-34).

Matthew 27:33-34 tells us that Jesus was given sour wine (vinegar) mingled with gall, which was a word used for a bitter substance. Mark tells us that the bitter substance was Myrrh, a mild narcotic, why do you think Jesus spat it out?

Hundreds of years beforehand, the prophets had written about the suffering servant of God who would fulfill all things to restore man to fellowship with God. Some attribute King David to be the writer of Psalm 69. Whoever wrote these words prophesied that the Messiah would be given sour wine (vinegar) mixed with gall.

¹⁹You know how I am **scorned, disgraced and shamed**; all my enemies are before you. ²⁰Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none, for comforters, but I found none. ²¹**They put gall in my food and gave me vinegar for my thirst** (Psalm 69:19-21).

His express purpose in coming was to die on the cross in place of guilty man. He wanted nothing that would dull His senses at the crucial time. Christ came to taste death, the full punishment, for every man (Hebrews 2:9). When he refused the mild narcotic, Myrrh, they laid Him down on the *patibulum*, the crossbeam, and pierced his hands and feet with six-inch spikes. Many of the classical painters thought that Jesus was nailed through the palms, but now we know through historical Roman accounts that the nails were driven through the small bones of the wrists, (radial and ulna). The *patibulum*, with Jesus nailed to it, was then lifted and slotted over the main vertical part of the cross. The Roman soldiers would then put both feet together and bend the legs slightly before placing one spike typically through the Achilles tendons.

There is some evidence in history to suggest that there were four nails used and that the feet were nailed separately to the upright. They would then place a *seducula*, a piece of wood under the feet, so that the victim would be able to painfully push His feet down and allow His lungs to fill with air. As the weight of the body hung on the nails, the pain would have been unbearable with the wrists putting pressure on the median nerves. Allowing the victim to breathe in this way would prolong the death.

Now let us consider the timing of His death. It is no accident that the death of Jesus took place during Passover. It is a poignant thought that at the very same time of Jesus' death, several hundred yards away, in the Temple area, the Passover lambs were being slaughtered for Israelites all around Jerusalem to eat the Passover that evening. Josephus the historian recorded that more than 256,000 lambs were slaughtered for the Passover celebration in 66 A.D. For that many lambs, all the priests were busy at their work at the same time as the Lamb of God that takes away the sin of the world was being crucified. The lambs were all to be roasted and eaten that

night, just as each of us are to receive the Lamb of God into our lives (Revelation 1:12). We are to partake spiritually of the life of the Lamb of God (John 6:53).

King David was also a prophet and had foreseen this moment hundreds of years beforehand when he wrote Psalm 22. Some believe that Christ spoke the whole Psalm while on the cross. We know that He recited part of it. Here are excerpts from Psalms 22:

¹My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? ⁶But I am a worm and not a man, scorned by men and **despised by the people.** ⁷**All who see me mock me; they hurl insults, shaking their heads:** ⁸"He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him." ¹²Many bulls surround me; strong bulls of Bashan encircle me. ¹³Roaring lions tearing their prey open their mouths wide against me. ¹⁴I am poured out like water, and all **my bones are out of joint.** My heart has turned to wax; it has melted away within me. ¹⁵**My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth;** you lay me in the dust of death. ¹⁶Dogs have surrounded me; **a band of evil men has encircled me, they have pierced my hands and my feet.** ¹⁷I can count all my bones; people stare and gloat over me. ¹⁸They divide my garments among them and cast lots for my clothing (Psalm 22:1, 6-8, 12-18).

In what ways does this prophetic psalm of David speak of the crucifixion of Christ? What similarities do you see?

It was common for those crucified to be completely nude to increase the shame, but it is possible that Jewish sensibilities allowed a loincloth to be worn. We do not know for certain. We do know that the soldiers cast lots similar to a dice game for his undergarment. The inner garment would have been a woven garment, in one piece. To tear it would have been a waste, so that is why they cast lots for it. The four soldiers that led Jesus to Golgotha were allowed to keep the clothes and sandals of those that were condemned. This division of garments and the casting of lots for Christ's seamless garment were just as David had prophesied hundreds of years before (Psalm 22:18).

The Seven Sayings of Christ on the Cross

We will now meditate on the seven last sayings of Christ on the cross. He was crucified with two others one on either side of Him. He was in the center as if He was the worst. To be crucified in the middle was usually the ringleader's place. Again, prophecies written hundreds of years before were being fulfilled:

¹²Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, **and was numbered with the transgressors.** For he bore the sin of many, and **made intercession for the transgressors** (Isaiah 53:12).

As the end part of the above verse states of the Messiah, He hung there in terrible pain, praying for those that were gathered and watching.

1st Saying: "**Father, forgive them, for they do not know what they are doing**" (Luke 23:34).

How wonderful is such mercy and grace that is extended to us in those words! If you ever doubted the love and mercy of God, you should memorize those words. The innocent Lamb of God bore in His body your sin and my sin and did away with it, "**having forgiven us all our transgressions**, ¹⁴having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, **having nailed it to the cross** (Colossians 2:13b-14).

Every breath must be fought for. To fill His lungs, He had to push up on the spikes in His feet and on to the little piece of wood. As He does so, the gaping wounds in His back from the beatings are being scraped against the wooden upright. As we gain a picture of the Lord Jesus from the gospel writers, from every angle we look, He is a bloody mass: blood from His head from the crown of thorns, blood dripping from His back, His hands and feet, and soon a gaping wound in His side as the soldier pierces Him with his spear (John 19:34).

It wasn't long before His critics gathered around Him, breathing out their curses and scorn against Him.

³⁹Those who passed by hurled insults at him, shaking their heads ⁴⁰and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!" ⁴¹In the same way the chief priests, the teachers of the law and the elders mocked him. ⁴²"He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. ⁴³He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God'" (Matthew 27:39-43).

Again, this was something that God had foretold through the prophet king David. The Lord had shown him that one of his descendants, the One who would one day become king and heir of all things, would be despised and scorned by men. This is evidence to us of the genuineness of the Holy Scriptures, that these things were foretold hundreds of years before they happened so that, when it did happen, we might realize the truth of the Scriptures and place our faith in God and in His Messiah, Jesus. Here's David's prophecy as it relates to those who scorned Christ while He suffered:

⁷All who see me mock me; they hurl insults, shaking their heads. ⁸"He trusts in the LORD," they say, "let the LORD rescue him. Let him deliver him, since he delights in him." ¹²Many bulls surround me; strong bulls of Bashan encircle me. ¹³Roaring lions that tear their prey open their mouths wide against me. ¹⁶Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet (Psalm 22:7-8; 12-13; 16).

2nd Saying: One of the two robbers who was crucified with Him joined in the scorning while the other was repentant:

³⁹One of the criminals who hung there hurled insults at him: "Aren't you the Messiah?"

Save yourself and us!”⁴⁰ But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence?”⁴¹ We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”⁴² Then he said, “Jesus, remember me when you come into your kingdom.”⁴³ Jesus answered him, “**Truly I tell you, today you will be with me in paradise**” (Luke 23:39-43).

The life of the Lord Jesus causes a division in humanity: “Whoever is not with me is against me, and whoever does not gather with me scatters (Matthew 12:30). Each of us is like one of them. We all have to make choices as to which one we wish to be like at our death. Some will see no value in the death of Christ and die in their sins; whereas, others will see the redemptive work of Christ on that day and receive it as being suffered for them. We cannot escape the cross. We must all make our choice: to continue in our sin or to believe and place our trust in the substitutionary work of Christ for us and as us. Jesus tells the repentant thief that he will be with Him in paradise that very day. Many can’t understand such grace that is given to this repentant thief. He never had time to do any good works. He was not even baptized, but Christ says that His faith in Him that day was sufficient. Salvation, I would remind you, is bestowed to the believer as a gift, not by any works of righteousness we have done (Titus 3:5, Ephesians 2:8-9). If you have never reached out to the God of all grace, then cry out to Him today for the same gift of God.

Jesus had said that upon His death His spirit would be in the heart of the earth (Matthew 12:39-40), but here He says that He will be with the thief in paradise—how can both be true?

We are not told much of what took place during the three days that Jesus was in the underworld, called *Sheol* in the Hebrew or *Hades* in the Greek language, but we do know that it was composed of two separate states of spiritual life separated by a “chasm.”

²²“The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried.²³ In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.²⁴ So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’²⁵ “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.’²⁶ And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us’ (Luke 16:22-26).

We cannot spend much time on this due to the fact that this is a study in itself, but many Bible teachers, including myself, believe that Jesus descended into the underworld (Hades) upon His death and victoriously grabbed the keys of death and hell because death could not hold Him. “**I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades**” (Revelation 1:18). In another passage about the resurrection, we are told that when Jesus was resurrected, “When he ascended to the heights, he led a crowd of captives and gave gifts to his people” (Ephesians 4:9-10 NLT). I take that to mean that the paradise side of the underworld is now empty because, upon death, the believer goes straight to be with the Lord in heaven (2 Corinthians 5:8, John 17:24).

3rd Saying: Notice that in between painful breaths, Jesus is still caring for those that are nearest and dearest to Him.

“He said to His mother, **'Woman, behold your son!'** Then He said to the disciple, **'Behold your mother!'**” (John 19:26-27).

We don't hear of Joseph, Mary's husband, being around during Jesus' ministry. Joseph had obviously died at some point. To care for Mary was Jesus' responsibility due to His being the firstborn of the family. I note that He did not pass on responsibility to His brothers, perhaps due to their unbelief; they were only converted after the resurrection of Christ. It is possible that Mary kept from them the details of Jesus' miraculous birth. He asked the disciple whom He loved, John, to take care of Mary, His mother. He commits her to the care of the one He knew He could trust the most. Even in the moments of agony and intense spiritual warfare, He is concerned with what lays ahead for those who would mourn Him, and He does not forget this very practical detail. He committed them to one another so that they would comfort one another when He was gone.

John's account does not mention this, but Matthew records an unusual darkness that came over the earth for three hours, **"Now from the sixth hour there occurred darkness over all the land until the ninth hour"** (Matthew 27:45). This darkness was not due to an eclipse because an eclipse cannot last any longer than seven and a half minutes; whereas, this darkness lasted for three hours. The prophet Amos prophesied about this time of darkness:

"On that day, says the Lord God, I will make the Sun to go down at noon, and darken the Earth in broad daylight (Amos 8:9).

4th Saying: Jesus then cried out His fourth statement while on the cross: **"My God, my God, why have you abandoned me?"** (Mark 15:34).

Why would Christ feel forsaken by God?

Paul wrote to the church at Corinth, **"He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him"** (2 Corinthians 5:21). There on the cross, Jesus was loaded down with the sin of the world upon Him. He became the sin bearer for the whole human race. Scripture further tells us that God is too pure to look upon evil (Habakkuk 1:13). For the first time in eternity, the Father looked away from the Son due to His carrying your sin and mine upon Himself. This was all at the most painful time of the crucifixion.

Thomas Davis, a medical doctor, who has studied what effect crucifixion has on the body wrote:

As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide

builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen...Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber. Then, another agony begins. A deep crushing pain in the chest as the pericardium slowly fills with serum and begins to compress the heart. It is now almost over—the loss of tissue fluid has reached a critical level—the compressed heart is struggling to pump heavy, thick sluggish blood into the tissues—the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.¹

5th Saying: Jesus then spoke the fifth saying: **“I am thirsty”** (John 19:28). This statement was also prophesied by King David, saying, **“My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth”** (Psalm 22:15). John records one of the Roman soldiers bringing a sponge on a stalk of the hyssop plant.

²⁹A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the **hyssop plant**, and lifted it to Jesus’ lips (John 19:29).

Why would John mention the hyssop? With John, there is always significance with the little details. When the Israelites were slaves to Pharaoh and Egypt, the means of deliverance was the blood of a pure and perfect lamb whose blood was to be shed and placed in a basin at the bottom of the door. They were then to take a bunch of the hyssop plant and dip it in the blood in the basin and apply the blood to the lintel and both sides of the door forming a cross.

“Go at once and select the animals for your families and slaughter the Passover lamb. ²²Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. ²³When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down (Exodus 12:21b-23).

When God would see the blood, He Himself would protect the household and not permit the destroying angel to enter the house (Isaiah 31:5). In the same way, we believe that the blood of the new covenant (Jeremiah 31:31) is applied to our spiritual lives and that we now belong to the Lord and are completely delivered from Satan (Pharaoh) and the world (Egypt).

6th Saying: “It is finished!” (John 19:30). As Jesus felt that the time had come, the three synoptic gospels (Matthew, Mark and Luke), tell us that Jesus shouted out loudly, but they do not tell us what He shouted. It is only John that gives us the one word in Greek, *tetelestai*. It is translated as *it is finished* in many translations in English. This is not a shout of weariness, but of great victory. He pushed Himself up one more time and filled His lungs completely and shouted out for the entire world to hear. “It is finished!” (*tetelestai*) was a word used in accounting in the

¹ “The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View,” Arizona Medicine, Vol.22, No.3 (March 1965), 183-87.

common Greek language of the day. When a man's debt was paid, it was *tetelestai*. It means to make an end of, complete or accomplish something, not merely ending it, but bringing it to perfection or its destined goal. It also means to pay in full, as in a tax or tribute.² This was a cry of triumph! It is accomplished, paid in full, no debt remaining to God's people. They are free! No wonder He shouted. He wanted the world to know that the debt of sin had been paid. God's judgment and justice had been atoned (to make amends and to reconcile).

7th Saying: As this shout was still ringing around Golgotha, His last words, His seventh saying from the cross was spoken, "**Father, I entrust my spirit into your hands!**" (Luke 23:46). With this last saying, Jesus gave up His spirit.

Today, I would like to ask you, how is your debt? Is it heavy upon you? The Messiah has paid your debt for you, but until you receive the pardon, you are still in your sin.

In the year 1829, a Philadelphia man named George Wilson robbed the U.S. Mail Service, killing someone in the process. Wilson was arrested, brought to trial, found guilty, and sentenced to be hanged. Some friends intervened on his behalf and were finally able to obtain a pardon for him from President Andrew Jackson. But, when he was informed of this, George Wilson refused to accept the pardon! The sheriff was unwilling to enact the sentence—for how could he hang a pardoned man? An appeal was sent to President Jackson. The perplexed President turned to the United States Supreme Court to decide the case. Chief Justice Marshall ruled that a pardon is a piece of paper, the value of which depends on its acceptance by the person implicated. It is hardly to be supposed that a person under the sentence of death would refuse to accept a pardon, but if it is refused, it is then not a pardon. George Wilson must be hanged. So, George Wilson was executed, although his pardon lay on the sheriff's desk. What will you do with the full pardon offered to you by the Chief Justice—the God of the Universe?³

I want to end this story with a thought about what happened as the soldiers cast lots for his clothes. Consider this. At the same time that Jesus was dying in agony for them, these men were indifferent. They were playing games and unconcerned about His suffering. It was just an ordinary day for them. They did not realize that their eternal destiny hung in the balance, that everything depended upon this act of selfless love. They were cold. This picture shows us the indifference of the world to Christ. They played a game as if it did not matter. Whatever you do with the matter of Christ's sacrifice, know that this does require a response. What will be your response to this gift, this sacrifice? Like George Wilson will you leave it on the table?

Prayer: Father, thank You for Your great love and mercy expressed to us in the giving of Your Son to die in our place. Please forgive me! Help me to never play games with such things as this. Cleanse me from sin and make me new. I turn my life over to you and desire to be free from the spiritual shackles that have bound me. Amen!

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² Key Word Study Bible, AMG Publishers. Key Word 5464, Page 1679.

³ 1500 Illustrations for Biblical Preaching. Edited by Michael Green. Published by Baker Books. Page 317.

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