

After the two brigands had been made ready, the soldiers, under the direction of a centurion, started for the scene of the crucifixion. The centurion in charge of these twelve soldiers was the same captain who had led forth the Roman soldiers the previous night to arrest Jesus in Gethsemane. It was the Roman custom to assign four soldiers for each person to be crucified. The two brigands were properly scourged before they were taken out to be crucified, but Jesus was given no further physical punishment; the captain undoubtedly thought he had already been sufficiently scourged, even before his condemnation.

The two thieves crucified with Jesus were associates of Barabbas and would later have been put to death with their leader if he had not been released as the Passover pardon of Pilate. Jesus was thus crucified in the place of Barabbas.

What Jesus is now about to do, submit to death on the cross, he does of his own free will. In foretelling this experience, he said: "The Father loves and sustains me because I am willing to lay down my life. But I will take it up again. No one takes my life away from me -- I lay it down of myself. I have authority to lay it down, and I have authority to take it up. I have received such a commandment from my Father."

It was just before nine o'clock this morning when the soldiers led Jesus from the praetorium on the way to Golgotha. They were followed by many who secretly sympathized with Jesus, but most of this group of two hundred or more were either his enemies or curious idlers who merely desired to enjoy the shock of witnessing the crucifixions. Only a few of the Jewish leaders went out to see Jesus die on the cross. Knowing that he had been turned over to the Roman soldiers by Pilate, and that he was condemned to die, they busied themselves with their meeting in the temple, whereat they discussed what should be done with his followers.

1. ON THE WAY TO GOLGOTHA

Before leaving the courtyard of the praetorium, the soldiers placed the crossbeam on Jesus' shoulders. It was the custom to compel the condemned man to carry the crossbeam to the site of the crucifixion. Such a condemned man did not carry the whole cross, only this shorter timber. The longer and upright pieces of timber for the three crosses had already been transported to Golgotha and, by the time of the arrival of the soldiers and their prisoners, had been firmly implanted in the ground.

According to custom the captain led the procession, carrying small white boards on which had been written with charcoal the names of the criminals and the nature of the crimes for which they had been condemned. For the two thieves the centurion had

Nakon što su pripremili dvojicu zločinaca, vojnici su pod upravom stotnika krenuli prema mjestu raspeća. Stotnik na čelu ove dvanaestorice vojnika bio je isti onaj koji je noć prije vodio rimske vojnike da uhite Isusa u Getsemanskom vrtu. Kod Rimljana je bio običaj da svakog osuđenika na smrt na križu prate četiri vojnika. Dvojicu zločinaca su dobro izbičevali prije nego što će ih razapeti, dok Isusa više nisu fizički kažnjavali; upravitelj je nedvojbeno zaključio da su Isusa već dovoljno bičevali, još prije nego što su ga osudili.

Dvojica zločinaca koje su razapeli s Isusom bili su suradnici Barabe, i trebali su umrijeti sa svojim vođom, no njega je Pilat zbog blagdana Pashe oslobodio. Isusa su tako razapeli umjesto Barabe.

Ono što se Isus ovom prilikom spremao učiniti, podvrgnuti se smrti na križu, učinio je dobrovoljno. Navješćujući ovo iskustvo, rekao je: "Zato me ljubi i čuva Otac moj što sam spreman dati život svoj. Ali ja ću ga opet uzeti. Nitko mi ga ne može oduzeti – ja ga sam od sebe dajem. Imam vlast dati ga, imam vlast opet ga uzeti. Takva je zapovijed koju sam primio od Oca svoga."

Neposredno prije devet sati ujutro vojnici su izveli Isusa iz upraviteljevog dvora i poslali prema Golgoti. Slijedili su ih mnogi koji su Isusa potajno simpatizirali, premda se ova grupa od preko dvije stotine osoba najvećim dijelom sastojala od Isusovih neprijatelja i radoznalih besposličara koji su jednostavno htjeli uživati u užasnom procesu raspeća. Samo je nekoliko židovskih glavara došlo vidjeti Isusa kako umire na križu. Znajući da ga je Pilat predao rimskim vojnicima, te da je bio osuđen na smrt, oni su najvećim brojem ostadoli u hramu planirajući što će učiniti s njegovim učenicima.

1. NA PUTU ZA GOLGOTU

Prije nego što su napustili dvorište upraviteljevog dvora, vojnici su položili poprečnu gredu na Isusova ramena. Bio je običaj prinuditi osuđenike da nose poprečne grede do mjesta gdje su trebali biti razapeti. Ovi osuđenici nisu nosili cijeli križ, već jedino njegovu kraću gredu. Dulji i uspravni stupovi križa već su bili na Golgoti te su u času dolaska vojnika i zatočenika bili čvrsto zabijeni u zemlju.

Stotnik je prema običaju išao na čelu povorke noseći bijele tablice na kojima su kredom napisana imena zatočenika i priroda zločina radi kojih su bili osuđeni. Za dvojicu zločinaca, stotnik je već napisao njihova imena, a ispod njih napisao je jednu jedinu

notices which gave their names, underneath which was written the one word, "Brigand." It was the custom, after the victim had been nailed to the crossbeam and hoisted to his place on the upright timber, to nail this notice to the top of the cross, just above the head of the criminal, that all witnesses might know for what crime the condemned man was being crucified. The legend which the centurion carried to put on the cross of Jesus had been written by Pilate himself in Latin, Greek, and Aramaic, and it read: "Jesus of Nazareth -- the King of the Jews."

Some of the Jewish authorities who were yet present when Pilate wrote this legend made vigorous protest against calling Jesus the "king of the Jews." But Pilate reminded them that such an accusation was part of the charge which led to his condemnation. When the Jews saw they could not prevail upon Pilate to change his mind, they pleaded that at least it be modified to read, "He said, 'I am the king of the Jews.'" But Pilate was adamant; he would not alter the writing. To all further supplication he only replied, "What I have written, I have written."

Ordinarily, it was the custom to journey to Golgotha by the longest road in order that a large number of persons might view the condemned criminal, but on this day they went by the most direct route to the Damascus gate, which led out of the city to the north, and following this road, they soon arrived at Golgotha, the official crucifixion site of Jerusalem. Beyond Golgotha were the villas of the wealthy, and on the other side of the road were the tombs of many well-to-do Jews.

Crucifixion was not a Jewish mode of punishment. Both the Greeks and the Romans learned this method of execution from the Phoenicians. Even Herod, with all his cruelty, did not resort to crucifixion. The Romans never crucified a Roman citizen; only slaves and subject peoples were subjected to this dishonorable mode of death. During the siege of Jerusalem, just forty years after the crucifixion of Jesus, all of Golgotha was covered by thousands upon thousands of crosses upon which, from day to day, there perished the flower of the Jewish race. A terrible harvest, indeed, of the seed-sowing of this day.

As the death procession passed along the narrow streets of Jerusalem, many of the tenderhearted Jewish women who had heard Jesus' words of good cheer and compassion, and who knew of his life of loving ministry, could not refrain from weeping when they saw him being led forth to such an ignoble death. As he passed by, many of these women bewailed and lamented. And when some of them even dared to follow along by his side, the Master turned his head toward them and said: "Daughters of Jerusalem, weep not for me, but rather weep for yourselves and for your children. My work is about done -- soon I go to my Father -- but the times of terrible trouble for Jerusalem are just beginning. Behold, the days are coming in

riječ: "Zločinac." Kako je to bio običaj, namjeravali su pričvrstiti ovu tablicu na poprečnu gredu iznad glave zločinca raspetog na križu, kako bi svi svjedoci znali zbog kojeg zločina se tog čovjeka razapinje. Tablicu koju je stotnik nosio na putu prema Golgoti ispisao je sam Pilat na latinskom, grčkom i aramejskom jeziku i na njoj je pisalo: "Isus Nazarećanin – Kralj židovski."

Određeni pripadnici židovskih vlasti koji su bili nazočni kad je Pilat napisao ove riječi glasno su prosvjedovali što se Isusa naziva "kraljem židovskim." Ali im je Pilat svratio pažnju na činjenicu da je ova tvrdnja dio optužbi koje su vodile k Isusovoj osudi. Kad su Židovi uvidjeli da ne mogu utjecati na Pilata da promijeni mišljenje, počeo ga moliti da ako ništa drugo promijeni natpis u: "Ovaj je tvrdio: kralj sam židovski." Ali Pilat je ostao ustrajan; nije htio promijeniti natpis. Na sve daljnje molbe jedino je uzvratio, "Što sam napisao, napisao sam."

Premda je bio običaj ići na Golgotu najduljim mogućim putem kako bi što veći broj ljudi mogao vidjeti osuđene zatočenike, ovom su prilikom išli najkraćim putem do vrata nazvanih po gradu Damasku, na put koji je vodio iz grada prema sjeveru, i ovim su putem uskoro stigli do Golgote, mjesta gdje su se inače vršila raspeća zatočenika iz Jeruzalema. Iza Golgote nalazile su se vile bogataša, dok su s druge strane puta ležali grobovi mnogih bogatih Židova.

Raspeće nije bio židovski način kažnjavanja. Grci i Rimljani su usvojili ovu metodu od Feničana. Čak ni Herod, unatoč svoj svojoj okrutnosti, nije pribjegavao raspeću. Rimljani nikad nisu razapinjali rimske državljane; ovom su nečasnom načinu smaknuća podvrgavali jedino robove i podređene narode. Za vrijeme opsjede Jeruzalema, četrdeset godina nakon Isusove smrti, cijela je Golgota bila prekrivena tisućama i tisućama križeva na kojima su iz dana u dan umirali najbolji predstavnici židovske rase. Bila je to uistinu grozna žetva, urod koji je izrastao iz sjemena događaja koji su se odigrali ovoga dana.

Kako se povorka kretala uskim ulicama Jeruzalema, mnoge milosrdne židovske žene koje su imale priliku čuti Isusov nauk o dobroj volji i samilosti i koje su poznavale njegov život brižnog služenja ljudima, nisu mogle odoljeti suzama kad su vidjele da će ga podvrći tako nečasnoj smrti. Dok je on prolazio, mnoge od njih su plakale i naricale. I kad su se neke čak i odvažile uključiti u povorku i hodati pokraj njega, Učitelj je okrenuo glavu prema njima i rekao: "Kćeri jeruzalemske, ne plačite nada mnom, nego nad sobom plačite i nad djecom svojom! Moj se rad bliži kraju – uskoro trebam poći k svome Ocu – ali Jeruzalemu tek predstoje teška vremena. Jer, evo, dolazi vrijeme kad će se reći: Blago nerotkinjama i sisama koje nisu dojile.

which you shall say: Blessed are the barren and those whose breasts have never suckled their young. In those days will you pray the rocks of the hills to fall on you in order that you may be delivered from the terrors of your troubles."

These women of Jerusalem were indeed courageous to manifest sympathy for Jesus, for it was strictly against the law to show friendly feelings for one who was being led forth to crucifixion. It was permitted the rabble to jeer, mock, and ridicule the condemned, but it was not allowed that any sympathy should be expressed. Though Jesus appreciated the manifestation of sympathy in this dark hour when his friends were in hiding, he did not want these kindhearted women to incur the displeasure of the authorities by daring to show compassion in his behalf. Even at such a time as this Jesus thought little about himself, only of the terrible days of tragedy ahead for Jerusalem and the whole Jewish nation.

As the Master trudged along on the way to the crucifixion, he was very weary; he was nearly exhausted. He had had neither food nor water since the Last Supper at the home of Elijah Mark; neither had he been permitted to enjoy one moment of sleep. In addition, there had been one hearing right after another up to the hour of his condemnation, not to mention the abusive scourgings with their accompanying physical suffering and loss of blood. Superimposed upon all this was his extreme mental anguish, his acute spiritual tension, and a terrible feeling of human loneliness.

Shortly after passing through the gate on the way out of the city, as Jesus staggered on bearing the crossbeam, his physical strength momentarily gave way, and he fell beneath the weight of his heavy burden. The soldiers shouted at him and kicked him, but he could not arise. When the captain saw this, knowing what Jesus had already endured, he commanded the soldiers to desist. Then he ordered a passerby, one Simon from Cyrene, to take the crossbeam from Jesus' shoulders and compelled him to carry it the rest of the way to Golgotha.

This man Simon had come all the way from Cyrene, in northern Africa, to attend the Passover. He was stopping with other Cyrenians just outside the city walls and was on his way to the temple services in the city when the Roman captain commanded him to carry Jesus' crossbeam. Simon lingered all through the hours of the Master's death on the cross, talking with many of his friends and with his enemies. After the resurrection and before leaving Jerusalem, he became a valiant believer in the gospel of the kingdom, and when he returned home, he led his family into the heavenly kingdom. His two sons, Alexander and Rufus, became very effective teachers of the new gospel in Africa. But Simon never knew that Jesus, whose burden he bore, and the Jewish tutor who once befriended his injured son, were the same person.

Tada će se dovikivati gorama: 'Padnite ne nas!', a brežuljcima: 'Pokrijte nas,' kako bi vas izručili od užasa vaših muka."

Ove su jeruzalemske žene ustvari pokazivale veliku hrabrost javnim iskazanjem blagonaklonosti prema Isusu, jer je bilo strogo protuzakonito pokazati prijateljsko raspoloženje prema osuđenima na križnom putu. Svjetina je imala pravo vrijeđati i ismijavati optuženog, ili mu se javno rugati, ali mu nije smjela pokazati naklonost. Premda je Isus bio zahvalan za blagonaklonost koju su mu ukazale u ovom tamnom času dok su se njegovi prijatelji skrivali, on nije htio dopustiti ovim blagonaklonim ženama da na sebe navuku neraspoloženje vlasti ovim javnim iskazanjem samilosti. Isus ni u ovom času nije mislio na sebe, već je mislio samo o groznim i tragičnim danima koji su stajali pred Jeruzalemom i cijelom židovskom nacijom.

Dok se Učitelj s mukom vukao na svom križnom putu, bio je jako iscrpljen; nalazio se na rubu snage. Nije ni jeo ni pio od Posljednje večere u domu Ilije Marka; niti mu je bio dopušten ni trenutak počinka. Pored svega toga slijedilo je saslušanje za saslušanjem sve do osude, da i ne spominjemo bolna bičevanja prepuna fizičke boli i gubitka krvi. Povrh svega toga osjećao je užasnu tjeskobu, snažnu duhovnu napetost i grozan osjećaj ljudske usamljenosti.

Nedugo nakon što su prošli kroz vrata grada, dok je posrtao pod teretom poprečne grede, Isus je na trenutak ostao bez snage, te je posrnuo pod težinom tereta. Vojnici su počeli vikati i udarati ga nogama, no on jednostavno nije mogao ustati. Kad ga je zapovjednik ugledao kako leži na zemlji, znajući kroz što je sve prošao, naredio je vojnicima da prestanu, te je naredio jednom prolazniku, određenom Šimunu Cirencu, da uzme križ s Isusovih ramena i da ga odnese sve do Golgote.

Ovaj Šimun došao je iz daleke Cirene u sjevernoj Africi, kako bi prisustvovao Pashi. U trenutku kada mu je rimski zapovjednik zapovijedio da nosi Isusovu poprečnu gredu, on se baš zaustavio ispred gradskih zidina s drugim Cirencima dok je išao u grad na religiozne obrede. Šimun je ostao uz Isusa do samog svršetka, razgovarajući s mnogim njegovim prijateljima i neprijateljima. Nakon uzašašća i neposredno prije nego što će otići iz Jeruzalema, Šimun je postao hrabar učenik evanđelja kraljevstvo te je po povratku kući uveo cijelu svoju obitelj u nebesko kraljevstvo. Njegova dva sina, Aleksandar i Rufus, postali su vrlo djelotvorni učitelji novog evanđelja u Africi. Ali Šimun nikad nije saznao da je Isus, čiji je teret ovom prilikom nosio, ustvari bio židovski mentor koji se nekoć sprijateljio s njegovim povrijeđenim sinom.

It was shortly after nine o'clock when this procession of death arrived at Golgotha, and the Roman soldiers set themselves about the task of nailing the two brigands and the Son of Man to their respective crosses.

2. THE CRUCIFIXION

The soldiers first bound the Master's arms with cords to the crossbeam, and then they nailed his hands to the wood. When they had hoisted this crossbeam up on the post, and after they had nailed it securely to the upright timber of the cross, they bound and nailed his feet to the wood, using one long nail to penetrate both feet. The upright timber had a large peg, inserted at the proper height, which served as a sort of saddle for supporting the body weight. The cross was not high, the Master's feet being only about three feet from the ground. He was therefore able to hear all that was said of him in derision and could plainly see the expression on the faces of all those who so thoughtlessly mocked him. And also could those present easily hear all that Jesus said during these hours of lingering torture and slow death.

It was the custom to remove all clothes from those who were to be crucified, but since the Jews greatly objected to the public exposure of the naked human form, the Romans always provided a suitable loin cloth for all persons crucified at Jerusalem. Accordingly, after Jesus' clothes had been removed, he was thus garbed before he was put upon the cross.

Crucifixion was resorted to in order to provide a cruel and lingering punishment, the victim sometimes not dying for several days. There was considerable sentiment against crucifixion in Jerusalem, and there existed a society of Jewish women who always sent a representative to crucifixions for the purpose of offering drugged wine to the victim in order to lessen his suffering. But when Jesus tasted this narcotized wine, as thirsty as he was, he refused to drink it. The Master chose to retain his human consciousness until the very end. He desired to meet death, even in this cruel and inhuman form, and conquer it by voluntary submission to the full human experience.

Before Jesus was put on his cross, the two brigands had already been placed on their crosses, all the while cursing and spitting upon their executioners. Jesus' only words, as they nailed him to the crossbeam, were, "Father, forgive them, for they know not what they do." He could not have so mercifully and lovingly interceded for his executioners if such thoughts of affectionate devotion had not been the mainspring of all his life of unselfish service. The ideas, motives, and longings of a lifetime are openly revealed in a crisis.

After the Master was hoisted on the cross, the captain nailed the title up above his head, and it read in three languages, "Jesus of Nazareth -- the King of the Jews." The Jews were infuriated by this believed insult. But Pilate was chafed by their disrespectful manner; he

Malo poslije devet ujutru povorka je stigla na Golgote i rimski vojnici su počeli zakucavati dvojicu zločinaca i Sina Čovječjeg na njihove križeve.

2. RASPEĆE

Vojnici su prvo privezali Učiteljeve ruke za poprečnu gredu, te mu zatim zakucali dlanove za drvo. Nakon što su poprečnu gredu podigli i pričvrstili za uspravni stup križa, privezali su i prikovali Isusove noge koristeći se jednim dugačkim čavlom kako bi probili oba stopala. Uspravni je stup imao veliki kolac usađen na određenom mjestu koji je služio kao potpora prikovanom tijelu. Križ nije bio visok, te su se Učiteljeva stopala nalazila tek metar iznad zemlje. On je stoga mogao čuti svaku riječ poruge i jasno vidjeti izraze lica onih koji su mu se tako besmisleno rugali. Svi su okupljeni isto tako mogli čuti svaku Isusovu riječ izrečenu tijekom ovih sati polaganog mučenja i spore smrti.

Bio je običaj da oni kojima je predstojala smrt na križu budu goli, ali kako su se Židovi uveliko protivili javnom prikazanju golog ljudskog tijela, Rimljani bi obično stavili komad tkanine oko bokova svih koje su razapinjali u Jeruzalemu. Tako su s Isusa skinuli njegovu odjeću te mu navukli prikladno platno prije nego što su ga razapeli na križ.

Raspeće se koristilo kao okrutna i dugotrajna kazna, a žrtva bi ponekad umirala i nekoliko dana. U Jeruzalemu su se jako protivili raspeću, te je tako oformljeno društvo židovskih žena čije su zastupnice obilazile osuđenike i davale im vino s drogama kako bi im ublažile bol. Ali kad je Isus okusio to narkotizirano vino, odbio ga je piti unatoč velikoj žeđi. Učitelj je bio donio odluku da će zadržati svoju ljudsku svijest do samog svršetka života. Htio je susresti i pobijediti smrt, čak i u ovom njezinom okrutnom i nečovječnom obliku, dobrovoljnim podvrgavanjem potpunom ljudskom iskustvu življenja.

Prije nego što su Isusa raspeli na križ, raspeli su dvojicu zločinaca koji su cijelo vrijeme psovali i pljuvali na svoje pogubitelje. Nakon što su ga zakucali za stup, Isus je jedino rekao, "Oče, oprosti im, jer ne znaju što čine!" On se ne bi bio u stanju tako milostivo i brižno zauzeti za svoje pogubitelje da cijela njegova nesebična služba nije bila utemeljena upravo na ovakvim mislima ljubavi i odanosti. Ideje, motivi i čežnje cijelog čovjekovog života postaju obznanjene u kriznim situacijama.

Nakon što su Učitelja postavili na križ, stotnik je iznad njegove glave pričvrstio tablicu na kojoj je na tri jezika pisalo: "Isus Nazarećanin – Kralj židovski." Židovi su se pobjesnili zbog ove tobožnje uvrede. No, Pilat je bio ljut zbog njihovog neuljudnog ponašanja;

felt he had been intimidated and humiliated, and he took this method of obtaining petty revenge. He could have written "Jesus, a rebel." But he well knew how these Jerusalem Jews detested the very name of Nazareth, and he was determined thus to humiliate them. He knew that they would also be cut to the very quick by seeing this executed Galilean called "The King of the Jews."

Many of the Jewish leaders, when they learned how Pilate had sought to deride them by placing this inscription on the cross of Jesus, hastened out to Golgotha, but they dared not attempt to remove it since the Roman soldiers were standing on guard. Not being able to remove the title, these leaders mingled with the crowd and did their utmost to incite derision and ridicule, lest any give serious regard to the inscription.

The Apostle John, with Mary the mother of Jesus, Ruth, and Jude, arrived on the scene just after Jesus had been hoisted to his position on the cross, and just as the captain was nailing the title above the Master's head. John was the only one of the eleven apostles to witness the crucifixion, and even he was not present all of the time since he ran into Jerusalem to bring back his mother and her friends soon after he had brought Jesus' mother to the scene.

As Jesus saw his mother, with John and his brother and sister, he smiled but said nothing. Meanwhile the four soldiers assigned to the Master's crucifixion, as was the custom, had divided his clothes among them, one taking the sandals, one the turban, one the girdle, and the fourth the cloak. This left the tunic, or seamless vestment reaching down to near the knees, to be cut up into four pieces, but when the soldiers saw what an unusual garment it was, they decided to cast lots for it. Jesus looked down on them while they divided his garments, and the thoughtless crowd jeered at him.

It was well that the Roman soldiers took possession of the Master's clothing. Otherwise, if his followers had gained possession of these garments, they would have been tempted to resort to superstitious relic worship. The Master desired that his followers should have nothing material to associate with his life on earth. He wanted to leave mankind only the memory of a human life dedicated to the high spiritual ideal of being consecrated to doing the Father's will.

3. THOSE WHO SAW THE CRUCIFIXION

At about half past nine o'clock this Friday morning, Jesus was hung upon the cross. Before eleven o'clock, upward of one thousand persons had assembled to witness this spectacle of the crucifixion of the Son of Man. Throughout these dreadful hours the unseen hosts of a universe stood in silence while they gazed upon this extraordinary phenomenon of the Creator as he was dying the death of the creature, even the most ignoble death of a condemned criminal.

osjećao se ucjenjenim i poniženim, te je na ovaj način nastojao postići sitničavu osvetu. Mogao je napisati "Isus, pobunjenik." Ali dobro je znao koliko su ovi jeruzalemski Židovi mrzili sam spomen Nazareta, te ih je na ovaj način nastojao poniziti. Također je znao da će dimnuti njihov najosjetljiviji živac nazivajući ovog osuđenog Galilejca "kraljem židovskim."

Mnogi su židovski glavari pojurili prema Golgoti kad su čuli kako im se Pilat narugao ovim uvredljivim natpisom na Isusovom križu, ali nisu se usudili ukloniti tablicu jer su rimski vojnici bili postavljeni na straži. Kako nisu mogli skinuti natpis, ovi su se poglavari pomiješali se s gomilom te su na svaki način nastojali potaći ruganje i podsmijehivanje, kako ljudi taj natpis ne bi uzeli ozbiljno.

Apostol Ivan, Isusova majka Marija, Ruta i Juda, stigli su na Golgotu upravo kad su vojnici podigli Isusa na križ, u času kad je stotnik stavljao natpis iznad Učiteljeve glave. Ivan je bio jedini od jedanaestorice apostola koji je bio nazočan prilikom raspeća, a ni on nije ostao pored Isusa cijelo vrijeme, jer je, čim je doveo Isusovu majku, požurio u Jeruzalem kako bi doveo svoju majku i njezine prijatelje.

Kad je Isus opazio svoju majku u pratnji Ivana i svoga brata i sestre, nasmiješio se ali nije rekao ni riječ. U međuvremenu su četiri vojnika koja su, kako je to bio običaj, vodila Isusa na raspeće, među sobom razdijelila njegovu odjeću. Jedan je uzeo sandale, drugi turban, treći pojas, a četvrti ogrtač. Ostala je njegova košulja koja nije bila šivana, već sva otkana od vrha do dna i dugačka do koljena, i nju je trebalo rezati na četiri dijela. No kad su vojnici vidjeli kakav je to neobičan odjevni predmet, odlučili su za nju baciti. Isus ih je promatrao s križa dok su među sobom dijelili njegovu odjeću, dok mu se cijelo vrijeme rugala lakomislena gomila.

Dobro je što su rimski vojnici uzeli Učiteljevu odjeću. Inače, da je pripala Isusovim učenicima, oni bi je načinili predmetom relikvijskog obožavanja. Učitelj nije želio da njegovim učenicima ostane bilo što materijalno što bi mogli povezati s njegovim zemaljskim životom. Želio je čovječanstvu ostaviti jedino sjećanje na svoj ljudski život posvećen visokom duhovnom idealu posvećenja izvršenju Očeve volje.

3. ONI KOJI SU PRISUSTVOVALI RASPEĆU

Oko pola deset u petak ujutro, vojnici su raspeli Isusa na križ. Nešto prije jedanaest oko njega se okupilo preko tisuću ljudi koji su došli vidjeti razapinjanje Sina Čovječjeg. Tijekom ovih užasnih sati, nevidljive vojske svemira nijemo su promatrale ovaj nesvakidašnji prizor, svog Stvoritelja koji je umirao kao ljudsko biće, i to na najružniji mogući način – umirao je kao osuđeni zločinac.

Standing near the cross at one time or another during the crucifixion were Mary, Ruth, Jude, John, Salome (John's mother), and a group of earnest women believers including Mary the wife of Clopas and sister of Jesus' mother, Mary Magdalene, and Rebecca, onetime of Sepphoris. These and other friends of Jesus held their peace while they witnessed his great patience and fortitude and gazed upon his intense sufferings.

Many who passed by wagged their heads and, railing at him, said: "You who would destroy the temple and build it again in three days, save yourself. If you are the Son of God, why do you not come down from your cross?" In like manner some of the rulers of the Jews mocked him, saying, "He saved others, but himself he cannot save." Others said, "If you are the king of the Jews, come down from the cross, and we will believe in you." And later on they mocked him the more, saying: "He trusted in God to deliver him. He even claimed to be the Son of God -- look at him now -- crucified between two thieves." Even the two thieves also railed at him and cast reproach upon him.

Inasmuch as Jesus would make no reply to their taunts, and since it was nearing noontime of this special preparation day, by half past eleven o'clock most of the jesting and jeering crowd had gone its way; less than fifty persons remained on the scene. The soldiers now prepared to eat lunch and drink their cheap, sour wine as they settled down for the long deathwatch. As they partook of their wine, they derisively offered a toast to Jesus, saying, "Hail and good fortune! to the king of the Jews." And they were astonished at the Master's tolerant regard of their ridicule and mocking.

When Jesus saw them eat and drink, he looked down upon them and said, "I thirst." When the captain of the guard heard Jesus say, "I thirst," he took some of the wine from his bottle and, putting the saturated sponge stopper upon the end of a javelin, raised it to Jesus so that he could moisten his parched lips.

Jesus had purposed to live without resort to his supernatural power, and he likewise elected to die as an ordinary mortal upon the cross. He had lived as a man, and he would die as a man -- doing the Father's will.

4. THE THIEF ON THE CROSS

One of the brigands railed at Jesus, saying, "If you are the Son of God, why do you not save yourself and us?" But when he had reproached Jesus, the other thief, who had many times heard the Master teach, said: "Do you have no fear even of God? Do you not see that we are suffering justly for our deeds, but that this man suffers unjustly? Better that we should seek forgiveness for our sins and salvation for our souls." When Jesus heard the thief say this, he turned his face toward him and smiled approvingly. When the malefactor saw the face of Jesus turned toward him, he mustered up his courage, fanned the flickering flame of his faith, and

Pored križa su u različitim trenucima stajali: Marija, Ruta, Juda, Ivan, Šaloma (Ivanova majka), kao i grupa odanih vjernica među kojima su bile Marija Kleofina, sestra Isusove majke, Marija Magdalena, te Rebeka iz Sefore. Ovi i drugi Isusovi prijatelji mirno su promatrali njegovu golemu hrabrost i strpljenje i užasnu fizičku patnju koju je podnosio.

Mnogi su ga prolaznici grdili mašući glavama i govoreći: "Ti, koji hram razvaljuješ i u tri ga dana opet sagrađuješ, spasi sam sebe. Ako si uistinu Sin Čovječji, zašto ne siđeš s križa?" Slično su se i glavari svećenički i književnici rugali Isusu govoreći, "Druge je spasio, a sebe ne može spasiti." Drugi su govorili, "Ako si uistinu kralj Izraelov, siđi s križa, da vidimo i da vjerujemo." I dalje su mu se nastavili ismijavati govoreći: "On se uzdao u Boga da ga oslobodi. Štoviše, tvrdio je da je Sin Božji -- pogledaj ga sada -- raspetog između dvojice zločinaca." Vrijedali su ga i zločinci koji su bili s njim razapeti.

Kako Isus nije odgovarao na njihove poruge i kako se blizilo podne uoči ovog posebnog blagdansko dana pripreme, oko pola dvanaest se najveći dio svjetine koja ga je ismijavala i vrijedala razišao, a ostalo je tek manje od pedeset osoba. Vojnici su počeli ručati i piti svoje jeftino gorko vino dok su čekali polaganu smrt osuđenika. Dok su pili vino, podrugljivo su se obratili Isusu, nazdravljajući, "Usreću i uzdravlje židovskom kralju." I jako su se iznenadili Učiteljevim mirnim promatranjem njihovog podrugivanja i ismijavanja.

Kad je Isus vidio da jedu i piju, gledajući ih s križa reče, "Žedan sam." Kad zapovjednik stražara ču kako Isus reče, "Žedan sam," uze vina iz boce, natopi njome spužvu, nataknuo ju je na koplje i primaknuo je Isusovim ustima kako bi ovaj mogao navlažiti svoje osušene usne.

Kako je Isus odlučio ne služiti se svojim nadnaravnim moćima, odabrao je umrijeti kao svaki drugi smrtnik razapet na križu. Živio je kao čovjek, te je htio i umrijeti kao čovjek - vršeći Očevu volju.

4. RASPETI ZLOČINCI

Jedan od zločinaca vrijedao je Isusa govoreći, "Ako si ti Sin Čovječji, zašto ne spasiš sebe i nas?" Ali kad je ovaj tako ukorio Isusa, drugi, koji je mnogo puta čuo Isusove propovijedi, reče: "Zar se ni Boga ne bojiš? Zar ne vidiš da smo mi ovdje po pravdi, jer primamo zasluženu plaću za svoja djela, ali ovaj nije nikakva zla učinio? Bolje da tražimo oprost za grijeha i spasenje svojim dušama." Kad je Isus čuo ove riječi, okrenuo se prema zločincu, te se nasmješio u znak odobravanja. Kad je zločinac opazio Isusovo lice okrenuto prema njemu, on skupi hrabrosti da upali pritajeni plamen svoje vjere, te reče, "Gospodine,

said, "Lord, remember me when you come into your kingdom." And then Jesus said, "Verily, verily, I say to you today, you shall sometime be with me in Paradise."

The Master had time amidst the pangs of mortal death to listen to the faith confession of the believing brigand. When this thief reached out for salvation, he found deliverance. Many times before this he had been constrained to believe in Jesus, but only in these last hours of consciousness did he turn with a whole heart toward the Master's teaching. When he saw the manner in which Jesus faced death upon the cross, this thief could no longer resist the conviction that this Son of Man was indeed the Son of God.

During this episode of the conversion and reception of the thief into the kingdom by Jesus, the Apostle John was absent, having gone into the city to bring his mother and her friends to the scene of the crucifixion. Luke subsequently heard this story from the converted Roman captain of the guard.

The Apostle John told about the crucifixion as he remembered the event two thirds of a century after its occurrence. The other records were based upon the recital of the Roman centurion on duty who, because of what he saw and heard, subsequently believed in Jesus and entered into the full fellowship of the kingdom of heaven on earth.

This young man, the penitent brigand, had been led into a life of violence and wrongdoing by those who extolled such a career of robbery as an effective patriotic protest against political oppression and social injustice. And this sort of teaching, plus the urge for adventure, led many otherwise well-meaning youths to enlist in these daring expeditions of robbery. This young man had looked upon Barabbas as a hero. Now he saw that he had been mistaken. Here on the cross beside him he saw a really great man, a true hero. Here was a hero who fired his zeal and inspired his highest ideas of moral self-respect and quickened all his ideals of courage, manhood, and bravery. In beholding Jesus, there sprang up in his heart an overwhelming sense of love, loyalty, and genuine greatness.

And if any other person among the jeering crowd had experienced the birth of faith within his soul and had appealed to the mercy of Jesus, he would have been received with the same loving consideration that was displayed toward the believing brigand.

Just after the repentant thief heard the Master's promise that they should sometime meet in Paradise, John returned from the city, bringing with him his mother and a company of almost a dozen women believers. John took up his position near Mary the mother of Jesus, supporting her. Her son Jude stood on the other side. As Jesus looked down upon this scene, it was noontide, and he said to his mother, "Woman, behold your son!" And speaking to John, he said, "My son, behold your mother!" And then he addressed them

sjeti me se kad dođeš u svoje kraljevstvo." Isus mu reče, "Zaista, zaista, danas ti kažem, jednom ćeš biti sa mnom u Raju."

Učitelj je imao vremena usred smrtnih muka slušati ispovijed vjere ovog vjernika zločinca. Kad je ovaj lopov potražio spasenje, našao ga je. On je već mnogo puta bio ponukan povjerovati u Isusa, ali se tek u ovim posljednjim satima, neposredno prije nego što će izgubiti svijest, iz cijelog srca predao Učiteljevom nauku. Kad je vidio način na koji se Isus suočio sa svojom smrću na križu, ovaj se zločinac više nije mogao oduprijeti uvjerenju da je ovaj Sin Čovječji uistinu i Sin Božji.

Tijekom ovog razgovora i Isusovog primanja lopova u nebesko kraljevstvo, apostol Ivan nije bio pored križa, jer je otišao do grada kako bi pred križ doveo svoju majku i njezine prijateljice. Luka je kasnije čuo priču o ovim događajima od rimskog zapovjednika koji je postao vjernikom.

Apostol Ivan je govorio o raspeću onako kako ga se sjećao otprilike dvije trećine stoljeća nakon samog događaja. Drugi zapisi temelje se na svjedočanstvu rimskog stotnika koji je tada bio na dužnosti i koji je, zbog onog što je ovom prilikom vidio i čuo, kasnije povjero u Isusa i ušao u punu bratsku zajednicu nebeskog kraljevstva na zemlji.

Ovoga su mladića, pokajanog zločinca, u život nasilja i zločina uveli oni koji pljačkanje smatraju djelotvornim domoljubnim protestom protiv političkog ugnjetavanja i društvene nepravde. I ovakvo je učenje, zajedno s porivom za pustolovinom, navelo mnoge dobronamjerne mladiće na odvažna razbojnička djela. Ovaj je mladić smatrao da je Baraba heroj. Sada je shvatio da je bio u krivu. Ovdje je na križu pored sebe vidio uistinu velikog čovjeka, pravog heroja. Bio je to heroj koji je pobudio njegov zanos i koji je nadahnio najviše ideje smrtničkog samopoštovanja i potaknuo sve njegove ideale hrabrosti, muževnosti i odvažnosti. Dok je gledao Isusa, u njegovom se srcu probudio jedan svemoćni osjećaj ljubavi, odanosti i istinske veličine.

I da je ijedna druga osoba među ovom podrugljivom svjetinom osjetila rođenje vjere u svojoj duši i da se obratila Isusovoj milosti, i ona bi bila primljena s istom brižnom ljubavlju koja je bila ukazana ovom zločincu - vjerniku.

Upravo kad je lopov pokajnik čuo Učiteljevo obećanje da će se s njim jednom sresti u Raju, Ivan se vratio iz grada u pratnji svoje majke i nekih desetak vjernica. Ivan je stao pored Isusove majke Marije, podupirajući ju. Njezin sin Juda stajao je s druge strane. Kad ih je Isus vidio, otprilike oko podneva, obratio se svojoj majci, govoreći: "Ženo, evo ti sina!" Zatim reče Ivanu, "Sine, evo ti majke!" A zatim se obrati oboma, govoreći, "Želim da odete odavde." I tako su Ivan i

both, saying, "I desire that you depart from this place." And so John and Jude led Mary away from Golgotha. John took the mother of Jesus to the place where he tarried in Jerusalem and then hastened back to the scene of the crucifixion. After the Passover Mary returned to Bethsaida, where she lived at John's home for the rest of her natural life. Mary did not live quite one year after the death of Jesus.

After Mary left, the other women withdrew for a short distance and remained in attendance upon Jesus until he expired on the cross, and they were yet standing by when the body of the Master was taken down for burial.

5. LAST HOUR ON THE CROSS

Although it was early in the season for such a phenomenon, shortly after twelve o'clock the sky darkened by reason of the fine sand in the air. The people of Jerusalem knew that this meant the coming of one of those hot-wind sandstorms from the Arabian desert. Before one o'clock the sky was so dark the sun was hid, and the remainder of the crowd hastened back to the city. When the Master gave up his life shortly after this hour, less than thirty people were present, only the thirteen Roman soldiers and a group of about fifteen believers. These believers were all women except two, Jude, Jesus' brother, and John Zebedee, who returned to the scene just before the Master expired.

Shortly after one o'clock, amidst the increasing darkness of the fierce sandstorm, Jesus began to fail in human consciousness. His last words of mercy, forgiveness, and admonition had been spoken. His last wish -- concerning the care of his mother -- had been expressed. During this hour of approaching death the human mind of Jesus resorted to the repetition of many passages in the Hebrew scriptures, particularly the Psalms. The last conscious thought of the human Jesus was concerned with the repetition in his mind of a portion of the Book of Psalms now known as the twentieth, twenty-first, and twenty-second Psalms. While his lips would often move, he was too weak to utter the words as these passages, which he so well knew by heart, would pass through his mind. Only a few times did those standing by catch some utterance, such as, "I know the Lord will save his anointed," "Your hand shall find out all my enemies," and "My God, my God, why have you forsaken me?" Jesus did not for one moment entertain the slightest doubt that he had lived in accordance with the Father's will; and he never doubted that he was now laying down his life in the flesh in accordance with his Father's will. He did not feel that the Father had forsaken him; he was merely reciting in his vanishing consciousness many Scriptures, among them this twenty-second Psalm, which begins with "My God, my God, why have you forsaken me?" And this happened to be one of the three passages which were spoken with sufficient clearness to be heard by those standing by.

Juda povelj Mariju s Golgote. Ivan je Isusovu majku odveo do svog jeruzalemskog boravišta, da bi se potom požurio natrag na Golgotu. Marija se nakon Pashe vrati u Betsaidu, gdje je živjela u Ivanovom domu do kraja svog prirodnog života. Nije živjela ni godinu dana nakon Isusove smrti.

Kad je Marija otišla, druge su se žene povukle malo dalje, te su ostale kraj Isusa ne samo do njegove smrti na kižu, već i do časa kad je Učiteljevo tijelo bilo odnešeno u grob.

5. POSLJEDNJI SAT NA KRIŽU

Premda se to obično događa kasnije u godini, nedugo poslije podneva nebo se zamračilo od sitnog pijeska u zraku. Stanovnici Jeruzalema znali su da je ta pojava najavljivala dolazak jedne od onih toplih oluja iz Arapske pustinje. Prije prvoga sata nebo se tako zamračilo da je sunca potpuno nestalo, te su okupljeni ljudi požurili natrag svojim kućama. Kad je Učitelj izdahnuo nedugo nakon podneva, uz njega je bilo manje od trideset ljudi, od kojih je bilo trinaest rimskih vojnika i oko petnaestak vjernika. Među njima su najvećim dijelom bile žene, izuzev dvojice muškaraca, Isusovog brata Jude i Ivana Zebedejevog, koji se na Golgotu vratio neposreno prije Učiteljeve smrti.

Nedugo iza jednoga sata, usred sve veće tame od ljute pješčane oluje, Isus je počeo gubiti ljudsku svijest. Svoje posljednje riječi milosti, oprosta i upozorenja već je izgovorio. Izrazio je i svoju posljednju želju vezanu uz brigu o majci Mariji. Tijekom ovog posljednjeg sata prije Isusove smrti njegov ljudski um pribjegao je recitiranju mnogih diejlova židovskih spisa, naročito Psalma. Posljednja svjesna misao Isusovog ljudskog uma odnosila se na ponavljanje onog dijela Knjige Psalma koji se danas naziva dvadesetim, dvadeset prvim i dvadeset drugim psalmom. Dok je često micao usnama, bio je suviše slab da bi izgovorio riječi dok su mu mislima prolazili ovi dobro poznati odlomci. Samo su nekoliko puta oni koji su stajali najbliže do njega mogli čuti poneku riječ, poput: "Znam evo, Gospodin će spasenje dati svom pomazaniku," "Tvoja ruka nek pronađe sve dušmane moje," i "Bože moj, Bože moj, zašto si me ostavio?" Isus nije ni jednog trenutka posumnjao u činjenicu da je živio prema Očevoj volji; ni jednog časa nije posumnjao da je ovom prilikom polagao svoj zemaljski život u skladu s Očevom voljom. On nije osjećao da ga je Otac ostavio; jednostavno je u svojoj sve slabijoj svijesti recitirao mnoge dijelove Svetoga Pisma, među kojima je bio i ovaj dvadeset drugi psalam koji počinje riječima, "Bože moj, Bože moj, zašto si me ostavio?" I ovo je slučajno bio jedan od tri odlomka koje je izgovorio dovoljno jasno da su ga okupljeni slušatelji mogli čuti.

The last request which the mortal Jesus made of his fellows was about half past one o'clock when, a second time, he said, "I thirst," and the same captain of the guard again moistened his lips with the same sponge wet in the sour wine, in those days commonly called vinegar.

The sandstorm grew in intensity and the heavens increasingly darkened. Still the soldiers and the small group of believers stood by. The soldiers crouched near the cross, huddled together to protect themselves from the cutting sand. The mother of John and others watched from a distance where they were somewhat sheltered by an overhanging rock. When the Master finally breathed his last, there were present at the foot of his cross John Zebedee, his brother Jude, his sister Ruth, Mary Magdalene, and Rebecca, onetime of Sepphoris.

It was just before three o'clock when Jesus, with a loud voice, cried out, "It is finished! Father, into your hands I commend my spirit." And when he had thus spoken, he bowed his head and gave up the life struggle. When the Roman centurion saw how Jesus died, he smote his breast and said: "This was indeed a righteous man; truly he must have been a Son of God." And from that hour he began to believe in Jesus.

Jesus died royally -- as he had lived. He freely admitted his kingship and remained master of the situation throughout the tragic day. He went willingly to his ignominious death, after he had provided for the safety of his chosen apostles. He wisely restrained Peter's trouble-making violence and provided that John might be near him right up to the end of his mortal existence. He revealed his true nature to the murderous Sanhedrin and reminded Pilate of the source of his sovereign authority as a Son of God. He started out to Golgotha bearing his own crossbeam and finished up his loving bestowal by handing over his spirit of mortal acquirement to the Paradise Father. After such a life -- and at such a death -- the Master could truly say, "It is finished."

Because this was the preparation day for both the Passover and the Sabbath, the Jews did not want these bodies to be exposed on Golgotha. Therefore they went before Pilate asking that the legs of these three men be broken, that they be dispatched, so that they could be taken down from their crosses and cast into the criminal burial pits before sundown. When Pilate heard this request, he forthwith sent three soldiers to break the legs and dispatch Jesus and the two brigands.

When these soldiers arrived at Golgotha, they did accordingly to the two thieves, but they found Jesus already dead, much to their surprise. However, in order to make sure of his death, one of the soldiers pierced his left side with his spear. Though it was common for the victims of crucifixion to linger alive upon the cross for even two or three days, the overwhelming emotional agony and the acute spiritual anguish of Jesus brought

Oko pola dva Isus je izrekao svoju posljednju molbu upućenu svojim bližnjima kad je po drugi put rekao: "Žedan sam." I isti kapetan straže mu je i ovaj put navlažio usne onom istom spužvom namočenom gorkim vinom koje se u ono doba obično nazivalo octom.

Pješčana oluja se pojačavala i nebo se sve više zamračivalo. Pored Isusa su još uvijek stajali vojnici i mala grupa vjernika. Vojnici su čučali pored križa, šćućureni jedni pored drugih kako bi se zaštitili od razorne navale pijeska. Ivanova majka i ostale vjernice promatrale su izdaleka, gdje ih je štitila jedna izbičena stijena. Kad je Učitelj na kraju izdahnuo kraj križa su stajali Ivan Zebedejev, njegov brat Juda i sestra Ruta, Marija Magdalena i Rebeka nekoć iz Sefore.

Bilo je to upravo prije trećega sata kad Isus viknu jakim glasom, "Svršeno je! Oče, u ruke tvoje predajem duh svoj." I kad je to izgovorio, pognuo je glavu i izdahnuo. Kad je rimski stotnik vidio na koji je način Isus umro, udarajući se u prsa reče, "Zaista, ovaj je čovjek bio pravednik; to je uistinu bio Sin Božji." I od tog je trenutka počeo vjerovati u Isusa.

Isus je izdahnuo na plemenit način -- onako kako je i živio. Otvoreno je pokazao svoje kraljevsko dostojanstvo, te je zadržao kontrolu nad situacijom tijekom ovoga cijeloga tragičnoga dana. Spremno se suočio sa svojom sramotnom smrću, nakon što je prvo osigurao sigurnost svojih apostola. Mudro je suzbio Petrove nasilne tendencije, tražeći Ivanovu nazočnost do posljednjeg časa svoje smrtnog egzistencije. Otkrio je svoju pravu prirodu krvoločnom Velikom vijeću, te je podsjetio Pilata koji je izvor suverene moći Sina Čovječjeg. Prema Golgoti je krenuo noseći svoju vlastitu poprečnu gredu, a svoje je brižno darivanje završio predajući duh svog smrtničkog postignuća u ruke svog Rajskog Oca. Poslije takvog života i takve smrti, Učitelj je uistinu mogao reći, "Svršeno je."

Budući da je bio dan priprave za Pashu i subotu, Židovi nisu htjeli ostaviti raspeta tijela na Golgoti. Stoga su otišli Pilatu sa zahtijevom da se slome noge trojici razapetih, da ih se ubije, kako bi ih se skinulo s križeva i prije zalaska sunca bacilo u zločinačke grobnice. Kad je Pilat čuo ovu molbu, poslao je trojicu vojnika da polome noge i da skinu Isusa i dvojicu zločinaca s njihovih križeva.

Kad su vojnici stigli na Golgotu, učinili su kako im je bilo rečeno dvojici zločinaca, ali su, na svoje iznenađenje, zatekli Isusa mrtvog. Unatoč tome, kako bi se uvjerio u njegovu smrt, jedan je od vojnika kopljem probio Isusovu lijevu stranu. Premda su žrtve raspeća obično dulje ostajale u životu, ponekad i po dva-tri dana, ogromna emocionalna agonija i duboka duhovna tjeskoba okončali su Isusov

an end to his mortal life in the flesh in a little less than five and one-half hours.

6. AFTER THE CRUCIFIXION

In the midst of the darkness of the sandstorm, about half past three o'clock, David Zebedee sent out the last of the messengers carrying the news of the Master's death. The last of his runners he dispatched to the home of Martha and Mary in Bethany, where he supposed the mother of Jesus stopped with the rest of her family.

After the death of the Master, John sent the women, in charge of Jude, to the home of Elijah Mark, where they tarried over the Sabbath day. John himself, being well known by this time to the Roman centurion, remained at Golgotha until Joseph and Nicodemus arrived on the scene with an order from Pilate authorizing them to take possession of the body of Jesus.

Thus ended a day of tragedy and sorrow for a vast universe whose myriads of intelligences had shuddered at the shocking spectacle of the crucifixion of the human incarnation of their beloved Sovereign; they were stunned by this exhibition of mortal callousness and human perversity.

smrtni život za manje od pet i pol sati.

6. POSLIJE RASPEĆA

Usred tame izazvane pješćanom olujom, otprilike oko pola četiri poslije podne, David Zebedejev poslao je posljednje glasnike da pronesu vijest o Učiteljevoj smrti. Posljednje je glasnike poslao u dom Marte i Marije u Betaniji, gdje je pretpostavljalo da se nalazila Isusova majka s ostakom svoje obitelji.

Poslije Isusove smrti, Ivan je poslao žene s Judom do kuće Ilije Marka, gdje su ostale preko subote. Ivan, koji je do sada već bio dobro poznat rimskom stotniku, ostao je na Golgoti sve dok nisu stigli Josip i Nikodem s Pilatovim dopuštenjem da uzmu Isusovo tijelo.

I tako je završio ovaj dan patnje i tragedije cijelog svemira čiji si milijuni inteligentnih bića nijemo stajali zaprepašteni ovim prizorom razapinjanja ljudskog utjelovljenja njihovog voljenog Vladara; bili su užasnuti nad ovom smrtničkom bešćutnosti i ljudskom perversijom.