PART XII: THE DEATH OF CHRIST (CONT.)

SECTION 238: FIRST THREE HOURS OF CRUCIFIXION — MATTHEW 27:35-44; MARK 15:24-32; LUKE 23:33B-43; JOHN 19:18-27


SECTION 242: JESUS’ BODY PLACED IN A TOMB — MATTHEW 27:59-60; MARK 15:46; LUKE 23:53-54; JOHN 19:39-42


PART XIII: THE RESURRECTION AND ASCENSION OF CHRIST

SECTION 244: THE TOMB VISITED BY THE WOMEN — MATTHEW 28:1; MARK 16:1

SECTION 245: THE STONE ROLLED AWAY — MATTHEW 28:2-4

SECTION 246: THE TOMB FOUND TO BE EMPTY BY THE WOMEN — MATTHEW 28:5-8; MARK 16:2-8; LUKE 24:1-8; JOHN 20:1

SECTION 247: THE TOMB FOUND TO BE EMPTY BY PETER AND JOHN — LUKE 24:9-11[12]; JOHN 20:2-10

SECTION 248: APPEARANCE TO MARY MAGDALENE — [MARK 16:9-11]; JOHN 20:11-18

SECTION 249: APPEARANCE TO THE OTHER WOMEN — MATTHEW 28:9-10

SECTION 250: REPORT OF THE SOLDIERS TO THE JEWISH AUTHORITIES — MATTHEW 28:11-15

SECTION 251: APPEARANCE TO TWO DISCIPLES TRAVELING TO EMMAUS — [MARK 16:12-13]; LUKE 24:13-32
DATE AND TIME

15th of Nisan—30 AD

Friday morning of that week

First 3 hours on the cross—9 AM to 12 noon—Suffers the wrath of man

### Reconciling John 19:14 and Mark 15:25

The Apparent Contradiction:

John says Yeshua was not yet crucified at 12:00 noon—yet Mark says He had been on the cross since 9:00 am.

<table>
<thead>
<tr>
<th>Jn 19:14</th>
<th>Mk 15:25</th>
</tr>
</thead>
<tbody>
<tr>
<td>sixth hour (6:00 am Roman time) Pilate passes sentence</td>
<td>The events of sections 236-237: calling the Cohort, the Roman mockery, journey to Golgotha third hour (9:00 am) The Crucifixion begins</td>
</tr>
</tbody>
</table>

Suffers the wrath of man

Yeshua ➔ Crucified

Pilate ➔ passes sentence
STAGE 6—CRUCIFIXION

9 AM - Chagigah – festival PEACE offering is sacrificed

Romans 5:1

Cross, Crucifixion

CROSS, CRUCIFIXION. The Gk. word for ‘cross (stauros; verb stauroō; Lat. crux, crucifigo, ‘I fasten to a cross’) means primarily an upright stake or beam, and secondarily a stake used as an instrument for punishment and execution. It is used in this latter sense in the NT. The noun occurs 28 times and the verb 46. The crucifixion of live criminals did not occur in the OT (stauroō in the LXX of Est. 7:10 is the Heb. tālā, meaning ‘to hang’). Execution was by stoning. However, dead bodies were occasionally hung on a tree as a warning (Dt. 21:22–23; Jos. 10:26). Such a body was regarded as accursed (hence Gal. 3:13) and had to be removed and buried before night came (cf. Jn. 19:31). This practice accounts for the NT reference to Christ’s cross as a ‘tree’ (Acts 5:30; 10:39; 13:29; 1 Pet. 2:24), a symbol of humiliation.

Crucifixion was practised by the Phoenicians and Carthaginians and later used extensively by the Romans. Only slaves, provincials and the lowest types of criminals were crucified, but rarely Roman citizens. Thus tradition, which says that Peter, like Jesus, was crucified, but Paul beheaded, is in line with ancient practice.
Apart from the single upright post (crux simplex) on which the victim was tied or impaled, there were three types of cross. The crux commissa (St Anthony’s cross) was shaped like a capital T, thought by some to be derived from the symbol of the god Tammuz, the letter tau; the crux decussata (St Andrew’s cross) was shaped like the letter X; the crux immissa was the familiar two beams †, held by tradition to be the shape of the cross on which our Lord died (Irenaeus, Haer. 2. 24. 4). This is strengthened by the references in the four Gospels (Mt. 27:37; Mk. 15:26; Lk. 23:38; Jn. 19:19–22) to the title nailed to the cross of Christ over his head.

After a criminal’s condemnation, it was the custom for a victim to be scourged with the flagellum, a whip with leather thongs, which in our Lord’s case doubtless greatly weakened him and hastened eventual death. He was then made to carry the cross-beam (patibulum) like a slave to the scene of his torture and death, always outside the city, while a herald carried in front of him the ‘title’, the written accusation. It was this patibulum, not the whole cross, which Jesus was too weak to carry, and which was borne by Simon the Cyrenian. The condemned man was stripped naked, laid on the ground with the cross-beam under his shoulders, and his arms or his hands tied or nailed (Jn. 20:25) to it. This cross-bar was then lifted and secured to the upright post, so that the victim’s feet, which were then tied or nailed, were just clear of the ground, not high up as so often depicted. The main weight of the body was usually borne by a projecting peg (sedile), astride which the victim sat. There the condemned man was left to die of hunger and exhaustion. Death was sometimes hastened by the crurifragium, breaking of the legs, as in the case of the two thieves, but not done in our Lord’s case, because he was already dead. However, a spear was thrust into his side to make sure of death, so that the body could be removed, as the Jews demanded, before the sabbath (Jn. 19:31ff.).

The method of crucifixion seems to have varied in different parts of the Roman empire. Secular writers of the time shrink from giving detailed accounts of this most cruel and degrading of all forms of punishment. But new light has been thrown on the subject by archaeological work in Judaea. In the summer of 1968 a team of archaeologists under V. Tzaferis discovered four Jewish tombs at Giv’at ha-Mivtar (Ras el-Masaref), Ammunition Hill, near Jerusalem, where there was an ossuary containing the only extant bones of a (young) crucified man, dating from probably between AD 7 and AD 66, judging from Herodian pottery found there. The name Jehohanan is incised. Thorough research has been made into the causes and nature of his death and may throw considerable light on our Lord’s form of death.

The young man’s arms (not his hands) were nailed to the patibulum, the cross-beam, which might indicate that Lk. 24:39; Jn. 20:20, 25, 27 should be translated ‘arms’. The weight of the body was probably borne by a plank (sedecula) nailed to the simplex, the upright beam, as a support for the buttocks. The legs had been bent at the knees and twisted back so that the calves were parallel to the patibulum or cross-bar, with the ankles under the buttocks. One iron nail (still in situ) had been driven through both his heels together, with his right foot above the left. A fragment shows that the cross was of olive wood. His legs had both been broken, presumably by a forcible blow, like those of Jesus’ two companions in Jn. 19:32.

If Jesus died in similar fashion, then his legs were not fully extended as in traditional Christian art. His contorted leg muscles would then have probably caused severe pain with spasmodic contractions and rigid cramps. This could have contributed to the shortened time of his death in 6 hours, hastened doubtless by the earlier scourging.
Contemporary writers describe it as a most painful form of death. The Gospels, however, give no detailed description of our Lord’s physical sufferings, but simply and reverently say ‘they crucified him’. According to Mt. 27:34, our Lord refused any form of alleviation for his sufferings, doubtless that he might preserve clarity of mind to the end, in doing his Father's will. Hence the fact that he was able to comfort the dying thief, and pronounce the rest of the seven wonderful words from the cross.

The NT writers’ interest in the cross is neither archaeological nor historical, but Christological. They are concerned with the eternal, cosmic, soteriological significance of what happened once for all in the death of Jesus Christ, the Son of God, on the cross. Theologically, the word ‘cross’ was used as a summary description of the gospel of salvation, that Jesus Christ ‘died for our sins’. So the ‘preaching of the gospel’ is ‘the word of the cross’, ‘the preaching of Christ crucified’ (1 Cor. 1:17ff.). So the apostle glories ‘in the cross of our Lord Jesus Christ’, and speaks of suffering persecution ‘for the cross of Christ’. Clearly the word ‘cross’ here stands for the whole glad announcement of our redemption through the atoning death of Jesus Christ.

‘The word of the cross’ is also ‘the word of reconciliation’ (2 Cor. 5:19). This theme emerges clearly in the Epistles to the Ephesians and Colossians. It is ‘through the cross’ that God has reconciled Jews and Gentiles, abolishing the middle wall of partition, the law of commandments (Eph. 2:14–16). It is ‘by the blood of his cross’ that God has made peace, in reconciling ‘all things to himself’ (Col. 1:20ff.). This reconciliation is at once personal and cosmic. It comes because Christ has set aside the bond which stood against us with its legal demands, ‘nailing it to the cross’ (Col. 2:14).

The cross, in the NT, is a symbol of shame and humiliation, as well as of God’s wisdom and glory revealed through it. Rome used it not only as an instrument of torture and execution but also as a shameful pillory reserved for the worst and lowest. To the Jews it was a sign of being accursed (Dt. 21:23; Gal. 3:13). This was the death Jesus died, and for which the crowd clamoured. He ‘endured the cross, despising the shame’ (Heb. 12:2). The lowest rung in the ladder of our Lord’s humiliation was that he endured ‘even death on a cross’ (Phil. 2:8). For this reason it was a ‘stumbling block’ to the Jews (1 Cor. 1:23; cf. Gal. 5:11). The shameful spectacle of a victim carrying a patibulum was so familiar to his hearers that Jesus three times spoke of the road of discipleship as that of cross-bearing (Mt. 10:38; Mk. 8:34; Lk. 14:27).

Further, the cross is the symbol of our union with Christ, not simply in virtue of our following his example, but in virtue of what he has done for us and in us. In his substitutionary death for us on the cross, we died ‘in him’ (cf. 2 Cor. 5:14), and ‘our old man is crucified with him’, that by his indwelling Spirit we might walk in newness of life (Rom. 6:4ff.; Gal. 2:20; 5:24ff.; 6:14), abiding ‘in him’.


STAGE 7 — FIRST WORD FROM THE CROSS

Prays for the forgiveness of those involved in his crucifixion

Note that the prayer highlights the ignorance of those involved

Includes Romans and other Jewish leaders

STAGE 8 — PARTING OF THE GARMENTS

JEWISH GARMENTS

Jewish garments composed of five parts.

a. Upper garment
b. Under garment
c. Head covering
d. Sandals
e. Robe or coat

Four soldiers always assigned for crucifixion.

However, five garments.

Four soldiers take the first four garments

What to do with the robe?

It is unique

Cast lots for it.

Little did they dream that in so doing they are fulfilling a prophecy of Psalm 22:18 (19-H)
STAGE 9 — **SUPERSCRIPTION PLACED OVER HIS HEAD.**

Reads: This is Jesus of Nazareth, King of the Jews.

It is written in three languages - Hebrew, Greek, and Latin.

Under Normal circumstances what was erected over the head of the crucified one was the crime

Pilate’s wording for Jesus does not sound like an accusation but rather a title

The Jewish leaders recognize it and request Pilate to change the wording

He refuses.

His own personal revenge on the Jewish leaders for forcing his hand on this issue and making him do something he did not wish to do.

STAGE 10 — **CRUCIFIXION OF THE OTHER TWO**

STAGE 11 — **THE FIFTH MOCKERY**

Done by those who pass by – common people

STAGE 12—**THE SIXTH MOCKERY**

Done by the Leaders of Israel

STAGE 13—**THE SEVENTH MOCKERY**

By the Roman Soldiers

STAGE 14—**THE EIGHTH MOCKERY**

By the two thieves

**COMMON ELEMENTS**

1. They all mock his Messianic claim.
2. All challenge him to come down from the cross.
   
   This is not a coincidence!!

   This is Satan’s final attempt to keep Christ from the substitutionary atonement.

   To respond to those mocking him and come down from the cross
STAGE 15—SALVATION OF ONE OF THE TWO THIEVES

Not a lot of words from him, but his theology is clear.

1. Knew he was a sinner.
2. Knew that Jesus was sinless
3. Knew that Christ could save him
4. Knew that Christ will come into his Kingdom

STAGE 16—SECOND WORD FROM THE CROSS

Jesus will prove that he is the Messiah, the Son of God – the very point the others are all mocking

However, who He is will only be proved only to the one who has exhibited faith.

That is the thief who will die alongside of Him.

STAGE 17—THIRD WORD FROM THE CROSS

When Mary His mother comes with John

Mary stands with the disciple and sees the fulfillment of the prophecy by Simon—

Luke 2:35
... and a sword will pierce even your own soul...

Yeshua is referring to John not Himself when He says to Mary “behold your son”

One of the responsibilities of the first-born son is to take care of his mother.

Jesus does this by placing her under the car of His disciple John

He does not commit her to the care of his half brother because they are not believers yet

Mary and John now belong to each other in a mother/son relationship

Spiritual relationships take precedence over physical relationships

SECOND THREE HOURS ON THE CROSS

STAGE 18—DARKNESS OVER WHOLE LAND

TIME—12 NOON UNTIL 3 IN THE AFTERNOON ON FRIDAY

Not a natural solar eclipse, a supernatural darkening

A natural solar does not last three hours

A natural solar eclipse is impossible during the full moon and lasts only seven to eight minutes

A lunar eclipse is impossible in the middle of the day and lasts 30 minutes to one hour, finally, the statement is “the Sun (verse 45, not the Moon) was darkened”

POSSIBLE HISTORICAL INSIGHT (ALL OF THESE CITATIONS CAN BE QUESTIONED, BUT ALL AGREE THAT SOMETHING UNUSUAL OCCURRED AT THIS TIME)

1. DIONYSIUS THE AREOPAGITE IN HELIOPOLIS OBSERVED:

A SOLAR DARKNESS OF SUCH THAT EITHER THE DEITY HIMSELF SUFFERED AT THAT MOMENT OR SYMPATHIZED WITH ONE THAT DID.

2. THALLUS MENTIONS:

A DARKNESS OVER ALL THE WORLD, AND AN EARTHQUAKE WHICH THREW DOWN MANY HOUSES IN JUDEA AND IN OTHER PARTS OF THE EARTH.

3. PHLEGON OF TRALLES: GREEK HISTORIAN OF THE 2ND C.


He was a freedman of the Emperor Hadrian and dated this event 4th year of 202 Olympiad – roughly 30AD

Darkness marks three hours during which Yeshua suffers wrath of God

Yeshua enters into a judicial relationship with God the Father rather than a familial relationship

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2 Adam Clarke’s Commentary on the Bible, E-Sword Edition Version 9.0.2, Matthew 27:45
STAGE 19 — FOURTH WORD FROM THE CROSS

At the end of the 3 hours this cry comes

Quotation of Ps. 22:1

This is a cry of help and victory

The cry for help — Psalm 22:1-21

The cry of victory—Psalm 22:22-31

Answered by return of light

The Judicial relationship ends

Note: Addresses The Father as God

This is the only time in the Bible He does this

170 times “Father”

21 times “My Father”

Not “MY GOD”

Why?

At this point, the relationship between Father and Son is a judicial relationship not a paternal relationship

Therefore, the cry is “My God” - not My Father

STAGE 20 — REACTION OF THE ONLOOKERS

Offered a drink to Jesus

Let us see if Elijah answers

They misunderstand His cry “My God My God” to be a call to Elijah the prophet
STAGE 21—FIFTH WORD FROM THE CROSS

“I thirst” – John 19:28 - after three hours of suffering

There is significance in this comment

If you remember the story of the rich man and Lazarus – Luke 16:22-24

The rich man in hell said, “I thirst”

Now Jesus who has for 3 hours been suffering the wrath of God and the pangs of hell says, “I thirst”

STAGE 22—DRINKING OF VINEGAR

This is to moisten His mouth so that He will be clearly and distinctly heard

STAGE 23 — SIXTH WORD FROM THE CROSS

This is a cry of victory

“Tetelestai” – Paid in full

It is a Greek word used in accounting

In Egypt, archeologists found an archive and in it were many Greek bills/invoices

Spelled out across the invoices was one word “tetelestai” – paid in full

Jesus had paid the price for sin in full

STAGE 24 — 7TH WORD FROM THE CROSS

This is a statement of trust

Note the voluntary aspect of His death proving what He had said earlier “No man takes my life from me, I lay it down of my on accord”

Jesus personally dismisses His soul from His body

STAGE 25 — PHYSICAL DEATH

Death was voluntary

This is seen in that a man normally dies and then his head falls down

But here He bows down His head first and then dismisses His Spirit
THEOLOGICAL SIGNIFICANCE OF THE MESSIAH’S DEATH
(Compiled by Ariel Ministries)


2. **Redemption**: the term means to buy back—Gal. 3:13, II Peter 2:1

3. **Reconciliation**: to make friendly again, to settle a difference of quarrel – the sin issue has been settled—II Corinthians 5:18-19

4. **Propitiation**: God’s wrath appeased and satisfied—I John 2:2

5. **Substitution**: a person or thing acting or used in place of another—II Corinthians 5:21, I Peter 3:18

6. **Proof of Love of God**—Romans 5:8

7. **Judgment of Sin Nature**—Romans 6:1-10

8. **Marked end of Mosaic Law as the rule of life for the believer**—Romans 10:4

9. **Ground of cleansing for believer’s sin**—I John 1:3-9

10. **Basis for the removal of pre-cross sins**: He died for the sins committed both before and after His death—Romans 3:25, Hebrews 9:15

11. **Basis for the judgment of Satan and demonic hosts**—John 12:31, Col. 2:15
SECTION 240: WITNESSES OF JESUS’ DEATH—MATTHEW 27:51-56; MARK 15:38-41; LUKE 23:45B, 47-49

STAGE 26

SIGNS

BIBLICAL ACCOUNT

1. Veil in temple is rent in two

Veil between the Holy of Holies and the Holy Place

Mishnah: Shekalim 8:5

Rabban Simeon b. Gamaliel says in the name of R. Simeon son of the Prefect: The veil was one handbreadth thick and was woven on a loom having seventy-two rods, and over each rod were twenty-four threads. Its length was 40 cubits and its breadth 20 cubits, it was made by 82 young girls, they used to make two every year, and three hundred priests immersed it

In other words, the veil was between 1” and 4” thick, 60 feet by 30 feet in size, and extremely heavy.

The point of my quote is that this veil was thick and strong and massive.

It was no bed sheet that you tear up and toss into the ragbag

This thick, heavy, strong, massive veil was torn in two from top to bottom

SIGNIFICANCE

A. No longer separation between God and man

B. Direct access to God through Jesus the Messiah

Every believer can approach God directly without a human mediator
Talmud - Mas. Yoma 52b

MISHNAH. THE OUTER CURTAIN WAS HELD BACK BY A CLASP ON THE SOUTH SIDE AND THE INNER CURTAIN ON THE NORTH SIDE. HE WALKED ALONG BETWEEN THEM UNTIL HE REACHED THE NORTH SIDE. WHEN HE REACHED THE NORTH SIDE HE TURNED ROUND TO THE SOUTH AND WENT ON ALONG THE CURTAIN, TO HIS LEFT, ...
2. **Earthquake**
From the archeological insights we’ve mentioned it is possible that the earthquake shook the immediate area into Turkey—Bithynia

3. **Tombs of believers are opened**

These are saints who have recently died

How recently we do not know other than they are recognized by friends and relatives in Jerusalem.

After Christ is resurrected, these believers are resurrected

This is not the resurrection of the Old Testament saints.

That occurs, according to Daniel and Isaiah, after the Tribulation and the second Coming

This is a resurrection to physical life only—they died again later

This is the third sign of Jonah for the nation

Jewish sources nowhere mention the rending of the temple veil but they do mention significant events in this year

They date them 40 years before destruction of temple, which is 30AD


**Jewish Sources**

1. **Josephus**

That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus (Hist. v. 13), of Josephus (War 6.5.3), of the Talmud (Jer. Yoma 43c; Yoma 39b), and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. **The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the Temple; and both he and the Talmud refer to a supernatural opening by themselves of the great temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple.** *The Life and Times of Jesus the Messiah, Dr. Alfred Edersheim, Page 894-895*

Moreover, the eastern gate of the inner, (court of the Temple,) which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night … But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies... *Wars of the Jews, Book VI, Chapter V, Para 3*

2. **Talmud**

During the last forty years before the destruction of the Temple ... nor did the westernmost light shine; and the doors of the Hekal (Temple) would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: Open thy doors, O Lebanon, that the fire may devour thy cedars. *Yoma 39B*

3. **Gospel of the Hebrews**

... according to the Gospel to the Hebrews, with the breaking of the great lintel over the entrance ... *The Life and Times of Jesus the Messiah, Dr. Alfred Edersheim, Page 894-895*
4. **LEGEND OF AZAzel**

During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-coloured strap become white, *Yoma 39B*

Azazel – Jewish name for scapegoat

On the Day of Atonement 2 goats were brought into the temple

One was killed as a blood sacrifice and after the laying on of hands

The other was led out into the wilderness

The second one was the scapegoat called “Azazel”

According to Jewish writings of the period, it became the custom to tie a red ribbon around the scapegoat

When the goat was sent out into the wilderness, the red ribbon turned white

This was in keeping with the statement in Isaiah one

Isaiah 1:18

“Come now, and let us reason together,” Says the Lord, “Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.

The turning of the red ribbon into white signified that God had forgiven the sins of Israel for that year

The Jewish writings go on to say that the red ribbon stopped turning white 40 years before the destruction of the temple

As of 30AD God was no longer forgiving the sins of Israel on the basis of the Yom Kippur sacrifice

Jewish writings clearly admit something happened at this time

Unfortunately, they do not recognize that the significant thing that happened in 30AD was the death of Jesus the Messiah
HUMAN REACTIONS

1. Roman centurion says this was indeed “Son of God”

   Notice – a Gentile recognizes the character of the One he has just crucified

   The words of Jesus are already coming true “when I am lifted up I will draw all men unto Myself”

2. Fear among Jews

   These people too recognize the significance of the event they have just witnessed

3. Loyalty from believing women

   The women who followed Him and financed His needs witness all that has occurred.

   These women will also witness His burial.

GOD THE FATHER’S REACTION: DEEP SORROW AND MOURNING

“He who is standing at the side of the deceased at the very moment that the soul comes forth is obligated to tear his garment. Moed Katan 25A


… in certain cases, the two parts into which you have rent your garment may never be sewn together again. The cases are the death of your father, your mother, your teacher of Torah, the Patriarch (Nasi) or the Father of the Court (Abh-beth-din), the receipt of terrible news, the utterance of blasphemy by someone in your presence, the burning of a Scroll of Law and, finally, the destruction of Judean cities, the temple or Jerusalem. … (a) rite practiced as a sign of deepest sorrow.

ENCYCLOPAEDIA JUDAICA: MOURNING (EXCERPT)

MOURNING-The rite of mourning most frequently attested in the narrative and poetic sections of the Bible is the rending of garments. Thus Reuben rends his garments on finding Joseph missing (Gen. 37:29). Jacob does so on seeing Joseph’s bloodstained cloak (Gen. 37:34). Joshua responds in this way to the defeat at Ai (Josh. 7:6), Hezekiah, to the words of the Rab-Shakeh (II Kings 19:1 = Isa. 37:1), and Mordecai, to news of the decree of genocide (Esth. 4:1). Job rends his garments on hearing of the death of his children (Job 1:20), and his friends tear their clothing to commiserate with him (2:12).

MOURNING HABIT AND "KERI'AH."

The mourning garments worn by a widow (Gen. xxxviii. 14) were probably black (comp. II Sam. xiv. 2). R. Yannai contrasted the black garment of a mourner with the white garment of a bridegroom (Shab. 114a). Nahmanides quotes R. Isaac ibn Ghayyat on the custom of wearing black ("Torat ha-Adam," p. 27d, ed. Venice, 1595). Asheri says "one may mourn for his father-in-law by wearing black for twelve months; one may mourn so for a mere friend, as did David for Abner" ("Rabbenu Asher," Rule 27, No. 9). In Russia, Poland, and Galicia the Jews discarded black for mourning in order to avoid seeming to ape the Christian custom. The only outward sign of mourning observed there is the "keri'ah" (rent) in the garment (there are numerous references in the Bible to rending the garments as a sign of grief). The rent must be at least a handbreadth (4 inches) long, and it is usually made in the lapel of the coat. In case of a parent's death the mourner must rend all the clothes worn by him during the mourning period. In ancient times it was customary to mourn for a parent, a principal teacher, or a nasi by exposing both shoulders through the upper garments; for a ḥakam (chief rabbi) the right shoulder was exposed, for the ab bet din the left shoulder. This custom had already become obsolete in the Middle Ages.

MODERN JEWISH PRACTICE

JEWISH DEATH RITUALS ACCORDING TO JEWISH LAW
http://www.jewishfederations.org/page.aspx?id=937

The body of the deceased is washed thoroughly.

The deceased is buried in a simple pine coffin.

The deceased is buried wearing a simple white shroud (tachrichim).

The body is guarded or watched from the moment of death until after burial.

Just before a funeral begins, the immediate relatives of the deceased tear their garments or the rabbi does this to them or hands them torn black ribbons to pin on their clothes to symbolize their loss.

Upon hearing about a death, a Jew recites the words, "Baruch dayan emet," Blessed be the one true Judge.
### Application

<table>
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<tr>
<th>THEME</th>
<th>THE PERSONAL SIGNIFICANCE OF THE CRUCIFIXION</th>
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<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>The significance of this event is explained in Isaiah 52:13–53:12. There is no middle ground for an individual who comes face to face with the crucifixion of the Messiah. We cannot walk the fence in regard to the event, we can only do one of two things:</td>
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<tr>
<td></td>
<td>1. We can personally accept the significance of this event and come to Jesus for the forgiveness of sins that He offers. We saw two examples of this. One example was a Gentile, the Roman Centurion in charge of the crucifixion who responded positively to what he witnessed. The other example was the Jewish man who mocked Jesus at first, but then changed his mind and placed his faith in Jesus as his personal Messiah and Savior. We can react this way or we can react another way.</td>
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<tr>
<td></td>
<td>2. We can personally reject the significance of this event. We saw this in the lives of those who mocked Him. Those who mocked Him came from all strata of society: common people, religious and social leaders, criminals, and Gentile soldiers.</td>
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<tr>
<td><strong>PERSONAL APPLICATION</strong></td>
<td>Therefore, the question is, “What is your response to the significance of this event?”</td>
</tr>
<tr>
<td><strong>PLAN OF ACTION</strong></td>
<td>Write down something practical you can do in response to your application. If you are a Believer, you might write down, “I purpose to witness more for You, Lord” or “I purpose to live a more holy life for You, Lord.” Something like that.</td>
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<tr>
<td></td>
<td>If you want to accept Jesus as your Messiah and Savior, see me after the lesson so we can talk about it.</td>
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<tr>
<td></td>
<td>If your response is to reject the significance of this event in your life, I will suggest that you purpose to investigate this event further so that you know why you are rejecting God’s revelation contained in the Old Testament and in the New Testament and so you will know the consequences of such a choice.</td>
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STAGE 27—BREAKING OF BONES & PIERCING OF YESHUA

DEATH BY CRUCIFIXION

The victim is hanging straight up and down supported by the feet and crotch

In order to breathe one must raise the body by the feet to catch breath

Purpose of breaking legs: cannot lift up to breath

This causes the person to suffocate

Speeds death

Sabbath is approaching

It is now about 3:00 – 4:00 on Friday afternoon

The Sabbath and sundown about 3 hours away

Hastening of death is requested and soldiers come to break thieves’ legs

Jesus is dead, no bones are broken

CRUCIFIXION

CRUCIFIED!

No death is so thorough. No shame is so complete. First, there was the scourging. The scourging post was two feet high. An iron ring placed close to the top projected from two sides. Clothing was ripped away from a prisoner so that he stood naked. Roman lictors were professionals. They confined their labors to the fine, brutal art of scourging and they could beat a victim until only the barest spark of life remained in the prisoner.

Wrists were firmly shackled to the iron ring. The victim was stretched, face down, with his feet pointing away from the post. The Roman scourge was a flagra, a short—handled whip consisting of several thin, iron chains that ended in small weights. Scourging was called the “little death.” It preceded the “big death”—crucifixion. Even the tension of awaiting the first blow is cruel. The body is rigid. The muscles knot in tormenting cramps. Color drains from the cheeks. Lips are drawn tight against the teeth. As the whip descends, the chains fan out across the back, and each link cuts through the skin and deep into the flesh. The weights crash with bruising force into the ribs and curl bitingly around the chest.
When a man is scourged, there is pain beyond the memory of pain. Sweat ‘bursts from the brow and stings the eyes. At each stroke of the flagra, a victim’s body twitches like a beheaded chicken. The second stroke patterns the back and half of the chest with a V—shaped network of small cuts. Only the Son of God could hold back the high—pitched wail of unbearable agony. The very juice of life is torn away with every lash. There is only the blinding, burning pain as cruel whips whistle again and again through the air and across the back and shoulders. The flagra can flay a man alive. Under the Hebrew law the strokes were limited to 39. Roman punishment was not so limited. There was only one rule for the lictor who scourged a man about to be crucified … the, victim must not die. A spark of life must be sustained for the agony of the cross. Men have bitten their tongues in two under such beatings. Only blessed unconsciousness could bring relief.

The limp body of a victim was cut away from the post. His wounds were washed but not otherwise medicated. The next step was a parade to the execution ground. Roman politicians always liked to make examples of condemned men. The long, slow parade along public streets was designed to serve as a warning to others that Rome dealt quickly and mercilessly.

A centurion usually served as the executioner or carnifex servorum. While four soldiers held the prisoner, he placed the sharp five-inch spike in the dead center of the palm of the hand. A skillful, experienced blow would send it through to the wood. Four to five more strokes would hammer the spike deep into the rough plank and a fifth turned it up, so that the hand could not slip free. A small projection, resembling a rhinoceros horn and known as the sedile, fitted solidly through the crotch. This was fitted to take most of the weight off the condemned man’s hands. Then a nail was driven through each foot.

It was a death reserved for slaves, thieves, and traitors. The wounds in the hands send fire down through the arms. Fainting only relieves temporarily. It is darkness and pain; then pain and darkness. The pain in the back, arms, hands, feet, and crotch is a dull, throbbing, horrible, endless pain. The pain builds up. It multiplies. It is cumulative. There is not a moment of respite.

The cross is planted so that the greatest amount of sunlight will pierce the prisoner’s eyes. Below, the curious wait, fascinated by the torture. The macabre scene is played out slowly. Dying should be a private thing, not a public spectacle. There is something obscene about having a mob of people standing around waiting for you to die.

Then the thirst begins … the lips are dry … the mouth is parched … the blood is hot … the skin fevered. The greatest of all needs at the moment is a drop of cool water. Water is denied. At the foot of the cross, the death squad drinks, in the presence of the dying man to add to his mental torment. The sun shines directly into the eyes of the crucified. Even when the lids are closed a red glare penetrates. The tongue thickens. What once was saliva is now like unloomed wool. Swelling begins in the hands and the feet. The sedile digs deeply into the genitals. It is impossible to turn, to change one’s position. Muscles begin to twitch.
The real horror is only beginning … what has happened until now is child’s play. One by one, the muscles of the back gather in tight, knotty cramps. There is no escaping them, no pulling out of them. They move across the shoulders and the thorax down into the abdomen. After two hours on a cross, every muscle in the body is locked in solid knots and the agony is beyond endurance. Men shriek themselves into insanity. The pain and symptoms are identical to tetanus (lockjaw), with every muscle undergoing continual contraction.

Man, with all his genius, has never devised a crueler nor more agonizing death than that of tetanus——the slow, steady contraction of every muscle. Death by crucifixion makes the agony last as long as possible. Each hour seems an eternity. At times the cramps make the neck rigid and the head is held flush with the vertical beam. A man longs for death. It is his only ambition. There are flies, insects, and the yelps of dogs with the scent of blood in their nostrils. Birds of prey, scavengers of the sky, circle lower and lower.

Prayers seem to mock a man, but you either pray or curse. As the hours pass the tiny blood vessels which feed the nerves will be squeezed flat and with the lack of circulation comes a numbing paralysis. A new agony develops for those who linger on the cross. It is the agony of the mucus membrane. On the cross, there is no end of suffering. It is only the manner of suffering that changes and the degree of pain that changes. The mucus membrane (the thin, slippery tissue that lines and lubricates much of the human body) dries to the consistency of fine gravel and scrapes the tender tissues of the anus. They tear at the tortured throat. They lie like stones in the sinuses. They rip layers of tissue from the eyes every time the pupil is moved or blinked.

As the hours passed soldiers were inclined to hasten death. They began breaking bones. Standing on a ladder, a practiced legionnaire would swing a mallet in a short arc and shatter the right thigh—bone instantly. A second sharp blow would shatter the left thigh. Could there ever be more intense suffering this side of hell? Most condemned men died nude.

CHRIST WAS CRUCIFIED.

He died the most brutal death ever devised by man. He took my place. It was my sin that sent Him to the cross. Jesus Christ died the most thorough death ever devised. It was designed to allow the slow death—erosion of cell, muscle, emotion, bone, tissues, mind, spirit, blood and heartbeat. Thus, the victory of Resurrection is the most thorough VICTORY ever recorded.

——C.M. Ward

With this article fresh in your mind please read PSALM 22 and ISAIAH 52:13-53:12

Courtesy of Marylinda Wilcox: from a lecture in the spring of 1973 at Pacific Lutheran University.
The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View

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Arizona Medicine
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In this paper, I shall discuss some of the physical aspects of the passion, or suffering, of Jesus Christ. We shall follow Him from Gethsemane, through His trial, His scourging, His path along the Via Dolorosa, to His last dying hours on the cross.

I became interested in this about a year ago when I read an account of the crucifixion in Jim Bishop's book, THE DAY CHRIST DIED. I suddenly realized that I had taken the Crucifixion more or less for granted all these years—that I had grown callous to its horror by a too easy familiarity with the grim details—and that as a physician I didn't even know the actual immediate cause of death. The Gospel writers don't help us very much on this point because crucifixion and scourging were so common during their lifetime that they undoubtedly considered a detailed description totally superfluous—so we have the concise words of the Evangelists; "Pilate, having scourged Jesus, delivered Him to them to be crucified—and they crucified Him."

I am indebted to many who have studied this subject in the past, and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical research and has written extensively on the subject.

The infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man I have no competence to discuss; however, the physiological and anatomical aspects of our Lord's passion we can examine in some detail. What did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, the torture and execution of a person by fixation to a cross. Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world—to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill in carrying it out. A number of Roman authors (Livy, Cicero, and Tacitus) comment on it. Several innovations and modifications are described in the ancient literature; I'll mention only a few which may have some bearing here. The upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top—this is what we commonly think of today as the classical form, of the cross (the one which we have later named the Latin cross). However, the common form used in our Lord's day, was the Tau cross (shaped like the Greek letter Tau or like our T). In this cross the patibulum was placed in a notch at the top of the stipes. There is fairly overwhelming archaeological evidence that it was on this type of cross that Jesus was crucified.
The upright post, or stipes, was generally permanently fixed in the ground at the site of execution and the condemned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or Biblical proof, medieval and Renaissance painters have given us our picture of the sculptors of the crucifixion today, showing the nails through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrists as part of the hand.

A titulus, or small sign, stating the victim’s crime was usually carried at the front of the procession and later nailed to the cross above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin Cross.

The physical passion of the Christ begins in Gethsemane. Of the many aspects of this initial suffering, I shall only discuss the one of physiological interest; bloody sweat. It is interesting that the physician of the group, St. Luke, is the only one to mention this. He says, "And being in agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground."

Every attempt imaginable has been used by modern scholars to explain away this phrase, apparently under the mistaken impression that this just doesn't happen.

A great deal of effort could be saved by consulting the medical literature. Though very rare, the phenomenon of Hematidrosis exists, where capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.

We shall move rapidly through the betrayal and arrest; I must stress again that important portions of the Passion story are missing from this account. This may be frustrating to you, but in order to adhere to our purpose of discussing only the purely physical aspects of the Passion, this is necessary. After the arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiaphas, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiaphas. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat on Him and struck Him in the face.

In the early morning, Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, the Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Barabbas released and condemned Jesus to scourging and crucifixion. There is much disagreement among authorities about scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who claimed to be the King of the Jews.
Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of a miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally, the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a King. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) is plaited into the shape of a crown and this is pressed into his scalp. Again, there is copious bleeding (the scalp being one of the most vascular areas of the body). After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they are tired of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain . . . almost as though He were again being whipped and the wounds again begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurion, begins its slow journey along the Via Dolorosa. In spite of his efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650-yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of His clothes—except for a loincloth, which is allowed the Jews.
The crucifixion begins. Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading, "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain--the nails in the wrists are putting pressure on the median nerves. As he pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet.

At this point, another phenomenon occurs. 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. It was undoubtedly during these periods that He uttered the seven short sentences that are recorded.

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father forgive them for they know not what they do."
The second, to the penitent thief, "Today thou shalt be with me in paradise."

The third, looking down at the terrified, grief-stricken, adolescent John (the beloved Apostle), He said, "Behold thy mother," and looking to Mary, His mother, "Woman, behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why hast thou forsaken me?"

Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as against the rough timber; then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

Let us remember again the 22nd Psalm (the 14th verse), "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

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.
Jesus gasps His fifth cry, "I thirst."

Let us remember another verse from the prophetic 22nd Psalm; "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in Posca, the cheap, sour wine which is the staple drink in the Roman legionnaires, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words--possibly little more than a tortured whisper.

"It is finished."

His mission of atonement has been completed. Finally, He can allow His body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father, into thy hands I commit my spirit".

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by curifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward, the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when they came to Jesus, they saw that this was unnecessary.

Apparently, to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John: "And immediately there came out blood and water." Thus, there was an escape of watery fluid from the sac surrounding the heart and blood from the interior of the heart. We, therefore have rather conclusive postmortem evidence that our Lord died not the usual crucifixion death by suffocation but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus, we have seen a glimpse of the epitome of evil which men can exhibit toward man--and toward God. This is not a pretty sight and is apt to leave us despondent and depressed. How grateful we can be that we have a sequel: A glimpse of the infinite mercy of God toward man--the miracle of atonement and the expectation of Easter morning!
THE PIERCING

Soldier stabs Yeshua with a spear to guarantee his death

Blood and water come out

Meaning of the blood and water is uncertain, if there is any beyond the proof of a punctured heart

John categorically states as an eyewitness to all of this that Yeshua was dead

FULFILLMENT OF PROPHECY

John points out clearly that all of this was a fulfillment of Messianic prophecy

Fulfills Psalm 34:20 and Zechariah 12:10

Yeshua was the Righteous man par-excellence of Psalm 34:20

He’s the pierced one of Zech 12:10

He’s also the Passover Lamb whose bones were not to be broken—Exodus 12:46, Num 9:12

Finally, the indignities are over

The work is finished

He need suffer no more

God the Father spares God the Son the final agony of broken legs
STAGE 28—REQUEST FOR THE BODY

JOSEPH


b. Rich man—Matt 27:57

c. Good man—the Greek word stresses excellence and generosity—Luke 23:50

d. Righteous man—live in accord with what is right, a standard—Luke 23:50

e. Waiting for kingdom of God—member of believing remnant—Mark 15:43

f. Secret disciple up till now—not even mentioned till now—Matt 27:57

g. Member of the Council—Sanhedrin member—Mark 15:43

h. Not party to death vote—Luke 23:51

I. Not courageous—feared the religious leadership—John 19:38

He finally gathers up his courage and comes requesting the body of Jesus.

It is clear Jesus died Friday before sundown and was buried before sundown Friday.

There has been a lot of debate as to whether Jesus died on a Wednesday, Thursday, of Friday due to a misunderstanding of Jewish terms.

Because of the mention in this passage of the Sabbath, it should be clear that Jesus died and was buried before sundown on Friday.

Pilate surprised by the quick death of Jesus – investigation made

DEATH VALIDATED

The Centurion validates and authenticates death

This is the same centurion who was in charge of crucifying Jesus and who was converted as he stood at the foot of the Cross

Some have put forth the swoon theory

This man was experienced and knew death when he saw it

STAGE 29—REMOVAL FROM THE CROSS

JEWISH BURIAL

Great People of the Bible and How They Lived, (Pleasantville: Reader’s Digest), 1974, Pg. 363

STAGE 30—BURIAL OF YESHUA

A RICH MAN’S TOMB

Luke 23:54 supports the position that the burial was prior to sundown Friday

Preparation day always Friday
THEOLOGICAL SIGNIFICANCE

1. Marked end of humiliation

2. Beginning of exaltation

This is seen in that He is not buried in a commoner’s grave, which is normal for a criminal

Buried in rich man’s tomb – a new tomb

It is also seen in the fact that the tomb is inside a garden

First Adam lost life in a garden—Last Adam brings Life in a garden

Apparently, time was too short for Joseph of Arimathea and Nicodemus to finish the wrapping

They close the tomb with the rock as the Sabbath starts


STAGE 31—Preparation to finish the anointing

DATE—15th of Nisan 30AD

Friday afternoon

Friday evening until Saturday evening is the Sabbath day

The women who had observed where He was buried, prepared for the anointing that they intend to do after sundown Saturday evening—after the Sabbath ends.

They had observed that Joseph of Arimathea and Nicodemus had not been able to finish the burial

They want to come back to the tomb and complete the procedure

However, they must wait and rest on the Sabbath
STAGE 32—SEALING THE TOMB

DATE—SHABBAT – 16 NISAN, 30 AD

ROMAN SEALING

Chief priests recognize Jesus’ claim that He would rise from the dead on the 3rd day.

The chief priests want to make sure Jesus does not rise from the dead.

Therefore, they arrange for Roman a sealing of the tomb.

This entails:

1. A stone in front of tomb’s doorway closing it
2. A strong rope bound around the stone
3. Roman wax seal where rope crosses and where stone touches tomb itself on either side

Result:

1. Cannot move the stone without breaking Seal
2. To break seal was punishable by death under Roman law
TIME RECKONING

At this point, we have to deal with some misconceptions that come from misunderstanding Jewish terms.

The problem comes from Gentile reckoning – that is trying to get 3 – 24 hour periods out of Christ’s statements, “3 days and three 3 nights in the tomb.

They conclude that Jesus must have been in the tomb 72 hours.

However, that phrase in Jewish thinking does not mean 3 – 24 hour periods – but “any period of time that touches three days”

Examples of this usage:

Genesis 42:17-18

I Samuel 30:12-13

I Kings 20:29

II Chronicles 10:5 & 22

Esther 4:16 and 5:1
As you look at these passages in Jewish reckoning, the expression 3 days and 3 nights only requires a period of time that touches three days.

Once we recognize this principle, a seeming contradiction is easily resolved.

This contradiction is found in Christ’s words themselves.

On a number of occasions it is stated that he will rise “on the 3rd day.”

These verses are:

Matthew 16:21, 17:23, 20:19, 27:64


Acts 10:40

I Corinthians 15:4

In all these verses it is said that Jesus will rise on the 3rd day.

Yet in other passages it is stated that He will rise “after 3 days.”

Examples of where Jesus says “after 3 days”:

Matthew 26:6, 28:40, 28:63

Mark 8:31, 9:31, 10:34, 14:58, 15:59

John 2:19-20

In Gentile thinking this sounds like a contradiction “which is it, after 3 days or on the 3rd day?”

If He rises after 3–24-hour periods, then the Resurrection occurs on the 4th day instead of the 3rd day.

The key to understanding is the manner in which time is accounted for in the Jewish world, especially in the case of death and dying.

“The Rabbis established the rule that “part of the day is like the whole of it.” (Pesachim 4a, Rabbi Kolatch, “The Second Jewish Book of Why,” page 194)

Rabbi Kolatch explains, “… if a burial is completed just before nightfall … this counts as the first day of mourning ….”

This is exactly the case with Yeshua’s burial.

He was buried on the sixth day of the week just before nightfall—that counts as day one.
He was in the grave during the entire Shabbat—that counts as day two.

The first day of the week began at nightfall, and He was raised from the dead before daybreak on the first day of the week—that counts as day three.

According to Jewish reckoning He was dead and in the grave exactly as stated—three days and three nights.

A short part of the sixth day of the week = day one,

All of Shabbat = day two

Approximately one-half of the first day of the week = day three

He was raised both on the 3rd day and after 3 days.

There is no contradiction in Jewish thinking on this point.

We do the same kind of thinking when we file our income tax.

By IRS rules if you have a child born on December 31, you can claim that child for the entire previous year.

Therefore, there is no problem with Jesus being buried on Friday and raised on Sunday.

Friday, Saturday and Sunday fulfill the stated requirements of 3 days and 3 nights.
Three Days and Three Nights

1. By Jewish reckoning, a day begins and ends at sunset (6:00 p.m.) The practice of reckoning days in this manner is based on Leviticus 23:32.

2. ANY PART OF A DAY COUNTS FOR THE ENTIRE DAY. (Pesachim 4A)

RABBI ELEAZAR BEN AZARIAH SAID, “A DAY AND A NIGHT MAKE AN ‘ONAH (A 24 HOUR PERIOD), AND THE PORTION ON AN ‘ONAH IS RECKONED AS A COMPLETE ‘ONAH. (Jerusalem Talmud, Shabbath 9.12a)

3. Jesus was not in the grave 72 hours as modern people expect. However, He was in the grave in a manner totally consistent with Jewish thinking of the First Century.
PART XIII: THE RESURRECTION AND ASCENSION OF CHRIST

SECTION 244: THE TOMB VISITED BY THE WOMEN—MATTHEW 28:1; MARK 16:1

THE THEOLOGICAL SIGNIFICANCE OF THE RESURRECTION
(COMPiled BY aRIEL MINISTRIES)

1. Theological Significance of the Resurrection – In relation to Yeshua
   A. Proved Him to be the Son of God – Romans 1:4
   B. Confirmed the truth of all He said – Matthew 28:6

2. Theological Significance of the Resurrection to All Men
   A. Makes certain the Resurrection of ALL men – I Corinthians 15:20-22
   B. Guarantees the judgment of all men
      This will occur at the Great White Throne Judgment – Acts 17:30-31

3. Theological Significance of the Resurrection to Believers
   A. Proves our justification – Romans 4:24-25
   B. Guarantees power for service – Ephesians 1:17-20
   C. Guarantees the believer’s resurrection – II Corinthians 4:14
   D. Designates Yeshua as the head of His Assembly – Ephesians 1:20-22
   E. Means that Jesus has the keys of death as far as the believer is concerned – Hebrews 2:9-18
   F. Means that we have a sympathetic High Priest in Heaven – Hebrews 4:14-16
SECTION 245: THE STONE ROLLED AWAY—MATTHEW 28:2-4

DATE: 17TH OF NISSAN, 30 AD

1. Earthquake
2. Angel rolls away stone
3. Guards will not arrest angel
   Guards couldn’t run away – as dead men, they are so afraid

SECTION 246: THE TOMB FOUND TO BE EMPTY BY THE WOMEN—MATTHEW 28:5-8; MARK 16:2-8; LUKE 24:1-8; JOHN 20:1

Sunday morning – sunrise
Mary Magdalene arrives first
She sees stone moved and leaves before she sees angels
Second group of women arrive
They see angels and stone moved
To second group angel says three things:
   1. Yeshua is risen even as He said
   2. Report to disciples that Yeshua is risen
      Tell them to proceed to Galilee and Jesus will meet them there
   3. Women remember prophecy of Yeshua that He would rise in 3 days
      They run and tell what has happened to apostles
SECTION 247:  THE TOMB FOUND TO BE EMPTY BY PETER AND JOHN—
LUKE 24:9-11[12]; JOHN 20:2-10

The Luke account tells us what these women reported to nine of the apostles.

The John account tells us what Mary reported to Peter and John.

Remember Mary could only report three things:

1. That the tomb was open and empty
2. That the stone rolled away
3. The body as gone

Other women report resurrection and the message of the angel.

Other nine disciples did not believe report – idle talk.

Luke 24:11

Peter and John however, upon hearing Mary’s report rush out to investigate.

John 20:3-10

After viewing the tomb, Peter leaves tomb in perplexity.

He doesn’t know what to think.

However, in contrast John leaves tomb believing.

We are told that the linen cloth was still rolled up.

This means that Yeshua was not unwrapped.

Yeshua was resurrected through the cloth.

John 20:6-7

Peter it says saw two cloths.

One that was wrapped around His Body and one that was wrapped around His Head.

This tells us that there is no validity to the shroud of Turin, which is one piece of cloth that is wrapped around both head and body – rather than 2 pieces as is stated in Scripture.
SECTION 248:  **APPEARANCE TO MARY MAGDALENE—[MARK 16:9-11]; JOHN 20:11-18**

John 20:11-16

The first appearance of the resurrected Messiah is to a woman

If fabricated story would not be done this way

In Jewish law a woman’s testimony was not accepted

This is why when the women testify to the nine apostles they don’t believe them

That would coincide with Jewish concepts of true authentic testimony

These facts help authenticate the resurrection account

Mary doesn’t recognize Him at first but when she does, Jesus responds to her
John 20:17

Why does He forbid Mary’s touch here but allow Thomas’ touch later?

He certainly was not untouchable

Jesus allowed the women to take hold of his feet and worship as we read in Mt 28:9

One aspect of the answer may lie in Mary’s love for Yeshua

Mary had lost Jesus once before (at His crucifixion)

It was natural to fear the loss of His presence again.4

She probably threw her arms around Him

Mary was probably embracing him

The prohibition here reminds Mary that the previous personal fellowship by sight, sound, and touch no longer exists

Jesus checks Mary’s impulsive eagerness.5

Usual explanation – Greek – touch me not – don’t cling to me – don’t try to keep me here on earth

His emphasis on ascending to The Father indicates there may be more going on

From statements in Hebrew 9:11-12 & 24 and Hebrews 10:12, Yeshua offered up His Blood in Holy of Holies of the Tabernacle in Heaven

He had to ascend and offer up His Blood

He would return to Galilee where the disciples would them meet Him

He may have wished to reserve physical contact unto His High Priestly ministry was completed

Mark 16:10-11

Mary’s testimony of the first appearance is disbelieved

Again because it came from a woman

5 Robertson, Dr. A. T. Word Pictures in the New Testament
SECTION 249: APPEARANCE TO THE OTHER WOMEN—MATTHEW 28:9-10

Yeshua appears again to women

This fact speaks in favor of authenticity

Jews would not fabricate a story in this manner

Notice, they touch Him

He was not untouchable or defiled by human contact

The touch of worship was acceptable

Mary’s touch, the touch of control and possession was unacceptable

Matthew 28:10

Depart to Galilee

Told this the third time

This sighting is also disbelieved

SECTION 250: REPORT OF THE SOLDIERS TO THE JEWISH AUTHORITIES—MATTHEW 28:11-15

This section covers the Initial rejection of third sign of Jonah

A guard who fails to prevent the breaking of a Roman seal is under the death penalty

The guards, knowing their punishment, did not tell Pilate what happened

Rather they told the priests

The Sadducees and Pharisees now begin a new conspiracy

They come up with the stolen body story

Notice the obvious flaws and inconsistencies in the story
Guards say the disciples came at night while they slept

a. If they were asleep, how do they know who took the body

   It could have been anybody

b. The Jews told the guards they would cover for them if Pilate learned of heir failure on guard duty

This phrase “until this day” refers to the time that the book of Matthew was written

However, it goes far beyond that day and it continues up until the present day

This saying spread among the Jews and is still the story today – the “Ole Stolen body” theory

If body stolen: only two groups would be interested in the body – His friends or his enemies

A neutral person would not break Roman seal for a prank and risk Roman justice

Option #1 - Disciples – would they die a terrible death for a lie?

   Yet 11 were executed, flayed, etc.

   11 disciples died horrible martyrs’ deaths and they refused to disown their faith in Christ

   Would all of them do that knowing it was a lie?

   This shows that they did not steal the Body

Option #2 – Enemies

   The Apostles preached resurrection of Christ

   The easiest way to stop this preaching would be to produce the Body

   If His Body had been produced, they would not be able to preach

   However, Christ’s enemies were incapable of producing the Body

   They were innocent of stealing it too!

   It takes more faith to believe in a stolen Body than in a resurrection
SECTION 251: APPEARANCE TO TWO DISCIPLES TRAVELING TO EMMOUS—[MARK 16:12-13]; LUKE 24:13-32

Only 1 Named—Cleopas

These are disciples outside the eleven

On road from Jerusalem to Emmaus

The actual location is uncertain

They are about seven miles from Jerusalem

3rd man joins – do not recognize Him them as the resurrected Messiah

This lack of recognition appears to be deliberate on God’s part

Their topic of conversation – crucifixion, reports of the resurrection, sightings

Jesus wishing to enter into their conversation and draw out their feelings asks, “What are you talking about?”

Luke 24:19-20

They still are thinking in terms of a physical redemption only—overthrowing Rome

They are not thinking in terms of a spiritual redemption first and then a physical redemption second


The term the 3rd day again

We cannot make this into three full days—3-24 hour periods

If Yeshua had been in the grave 72 hours this conversation would have been taking place well into the 4th day

Yet they say it is the 3rd day

The time element must be viewed from a Jewish frame of reference


Yeshua rebukes them for their disbelief

Then he leads a great Bible study—the author Himself
Then He expounds to them Old Testament prophecy showing that these things predicted in Tanach

**Luke 24:28-32**

Arriving they break bread—not communion—the expression simply means they had dinner

“Breaking bread” is an idiom for eating

Yeshua is recognized and vanishes

He permits recognition of Himself

These disciples return to Jerusalem tell the other disciples

**Mark 16:12-13**

Apparently this is a summary of the Emmaus appearance.

They did not recognize Yeshua at first because He appeared in a different form

This third report is also disbelieved

The authenticity of the Gospel accounts is greatly emphasized here

Why do I say this— for a number of reasons

1. The crucifixion has occurred and Yeshua is undeniably dead

2. The Resurrection has occurred and there are now three eyewitness reports of seeing Jesus

   This is fully in accord with the biblical principle that a matter is established through the testimony of two or three witnesses—Deuteronomy 19:15

3. The response to all these reports is consistent unbelief

If I were fabricating this story, I would not report the future Apostles of the Church wallowing in such depression and unbelief

If I were fabricating this report, I would have the Apostles victoriously leading the Church rather than having women and commoners begging them to believe

However, it actually happened this way so their lack of faith is honestly and forthrightly reported.

To me this is very human and speaks clearly of authenticity
### Application

<table>
<thead>
<tr>
<th>Theme</th>
<th>God’s Use of Common People</th>
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</thead>
<tbody>
<tr>
<td><strong>Biblical Application</strong></td>
<td>In this lesson, we saw God make use of three groups of common people. He used people without any particular spiritual authority, standing, or commission. Yet God chose to use them.</td>
</tr>
<tr>
<td>1.</td>
<td>Joseph of Arimathea: If anything, he was a coward, a secret disciple. He had many excellent character qualities, but boldness was missing until now. Now he boldly steps forward, requests the Messiah’s body, and even sacrifices His own tomb for its use. God honored his courage in that he was God’s instrument to fulfill prophecy.</td>
</tr>
<tr>
<td>2.</td>
<td>The women and Mary Magdalene were commoners. They simply came in humble service to do a very humble job: embalming the body. But, God chose to use their honest worship by giving them a message of hope to others and in Mary’s case, to appear first to her.</td>
</tr>
<tr>
<td>3.</td>
<td>Finally, we see the two discouraged disciples on the way to Emmaus. Jesus lifted them out of their unbelief and discouragement and sent them back to Jerusalem with a message of hope for those in authority, the eleven Apostles.</td>
</tr>
</tbody>
</table>

In each case, Jesus brought meaning and excitement into the common lives of common people and used them all.

<table>
<thead>
<tr>
<th>Personal Application</th>
<th>What is your need today? Are you in a situation today where you are fearful and need boldness, especially in the area of associating yourself with Jesus? Write that down, the word <strong>boldness</strong>.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Are you in a situation that is humble and menial, doing a task for God that seems so dry and lifeless? Write down, <strong>excitement</strong>.</td>
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<tr>
<td></td>
<td>Are you discouraged and depressed and all your hopes seem to have come crashing down? Write that down, the word <strong>encouragement</strong>.</td>
</tr>
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</table>

| Plan of Action | Try to write down something you can do in this situation that will help you look to God for His courage, His excitement, and His encouragement. What can you do to help you look to God for the satisfying of your needs today? Just as He lifted up common, average Believers, He is willing to work in your life today no matter how common and average it seems. |