

Holy Week

THE WEEK JESUS CHRIST WAS CRUCIFIED

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Holy week

WHY WE REJECT THE DOCTRINE OF TRADITIONAL HOLY WEEK:

The teaching of traditional religion about the day the Lord Jesus Christ was crucified is fictitious and purely unbiblical. JESUS CHRIST DID NOT DIE ON THAT PARTICULAR FRIDAY. Let us consider the following truths:

The crucifixion of the impeccable humanity of Christ took place in Jerusalem in the Jewish month of Nisan (April) 30 A.D. He suffered through 6 illegal trials preceding His crucifixion were before:

- Annias
- Caiaphas (twice)
- Herod
- Pilate (twice)

The Lord Jesus Christ died 2 deaths on the cross: spiritual and physical. Our Lord first died spiritually during the last 3 hours on the cross and then He died physically after He had accomplished His Finished Work (John 19:30). He died physically of His own volition and not through asphyxiation or exhaustion.

Our Lord's substitutionary spiritual death on the cross accomplished 3 things: (

- Defeated Satan in the angelic conflict by disproving Satan's claims that God lacks integrity and does not love His creatures.
- Provided salvation for all mankind as well as angels.
- Fulfilled righteous requirements of the Mosaic Law.

The Cross of Christ is the central point in all of angelic and human history since it resolves the angelic conflict, which is the reason why mankind was created.

The greatest suffering the humanity of Christ endured on the cross was not the physical and mental torture of the cross but rather when He received the imputation of the sins of the entire world by the justice of God the Father and was separated from the Father during the last 3 hours on the cross.

There were 4 Sabbaths that occurred on that week Christ was crucified:

- The Passover Sabbath (Lev. 23:4-8)
- The Regular Sabbath (Saturday)
- The Feast of First Fruits (Lev. 23:9-14)
- The Feast of the Unleavened Bread (Lev. 23:8)

On that week, from 6:00 PM Tuesday to 6:00 PM Wednesday was the Feast of the Passover. The Passover lamb was slain (1 Cor. 5:7) and the memorial meal was eaten on Tuesday night, [not on traditional Thursday], the eve and the preparation for the actual Passover which fell on Wednesday [not on traditional Friday].

The Jews measure their days from sundown to sundown [from 6:00 PM to 6:00 PM], not from midnight to midnight [12:00 MN to 12:00 MN]. Gregorian calendar and system of counting hours were not yet in use during the crucifixion of Christ. However, even with the use of Gregorian system, the number of days of Christ in the tomb would be short of 3 days and 3 nights as recorded by the Scripture.

The Jews celebrated the Passover once a year every Wednesday of the Jewish month of NISIN (April), which is the last week of the 50 holy days celebration of Jewish religion. Gregorian calendar was not yet in use then.

That particular Wednesday was also the first day of the Feast of Unleavened Bread described in John 19:31, designed also as the preparation day for the rest of the week (Ex. 12:11, Lev. 23:6-7).

That particular Thursday and Friday was designated as Jewish holy days as no worship or killing days, which they cannot violate by having somebody hanged and killed on a cross.

THERE WAS NO CRUCIFIXION THAT FRIDAY

The Lord Jesus Christ was in the tomb for three days and three nights (72 hours) based on the veracity of the Scripture (Mat. 12:40, 1 Cor. 15:4).

If Jesus Christ was crucified and buried before 6:00 PM of Friday and was resurrected on early Sunday morning- then He was dead and buried in the tomb for only one and half (1 1/2) days and not three days and three nights as declared by the Word of God. The Word of God is the Truth and the basis of all truth.

The Word of God cannot lie. The Bible is the Truth not the teaching of self-righteous men who invented foolish church doctrines. We also reject the teaching about Resurrection on Sunday because He rose from death not on Sunday early morning. Jesus Christ did not die on Friday and He did not rise from the grave on Sunday.

The objective of this article is to set free those who have been enslaved by religious practices, rituals and dogmas. We have to reject the traditional views and teaching of holy week because of its erroneous and fictitious nature.

We reject the teaching of traditional Good Friday because Jesus Christ was crucified during the Passover as the Lamb of God.

Jesus Christ rose from the grave before 6:00 PM of Saturday because 6:01 PM was already Sunday. He was in the tomb for 3 days and 3 nights. If Christ was buried on Friday and resurrected on Sunday. In that case, He was in the tomb for only one and half (1 1/2) days.

When it comes to spiritual truth, the Bible is always the authority not the church dogmatic teachings. Those who invented the traditional holy week were false prophets and false teachers.

WHY WE REJECT THE DOCTRINE OF PALM AND EASTER SUNDAYS

Jesus Christ and His disciples went to Bethany six (6) days before the Passover (John 12:1-11).

On the next day, five (5) days before the Passover, Jesus Christ and His disciples entered Jerusalem (John 12:12). If the Passover was celebrated on the first Wednesday of April, therefore, Jesus Christ and His disciples entered Jerusalem on Saturday (not Sunday). The issue of date and time were clearly defined by the Scripture so as not mislead people.

The Bible is accurate in its historical documentation and detail information, while religions resolve to invention of facts and data. Religion invents, creates, and fabricates anything that will support their teachings, but people must examine, evaluate, and make a careful study of their claims.

THERE WAS NO PALM SUNDAY SINCE THE LORD JESUS CHRIST ENTERED JERUSALEM ON SATURDAY AND NOT ON SUNDAY.

The Lord Jesus led the apostles in celebrating the Passover meal on the eve of Passover. They ate the Passover meal before 6:00 PM of Tuesday since 6:01 PM is already Wednesday. Tuesday 6:00 PM was the eve of the Passover.

For reference, take note that in Luke 23:44, 12:00 NN is sixth hour and 3:00 PM is ninth hour. Also, 5:00 PM is the eleventh hour. There was no Good Friday because Jesus Christ was hanged and dead on the cross on Wednesday. There was no Ash Wednesday in the Bible. No writer of the Scriptures ever mentioned it.

There was no Black Saturday in the Bible. No writer of the Scripture ever mentioned anything about it. God did not die. It was the humanity of Christ that was slain. His perfect humanity died physically and spiritually. His Deity cannot die.

The early Church did not celebrate Ash Wednesday, Holy Thursday, Good Friday, Black Saturday and Easter Sunday. The Bible mandated the believers to celebrate only two symbolic rituals: namely the Lord's Supper and Water Baptism by Immersion.

Satan is the master of deception and two of his favorite schemes are seclusion of believers and substitution in the area of truth, teachings, and practices. He secludes the genuine believer from the truth or he secludes the truth from the believers. He hides them behind the bushes of lies and deception. Religion is the best machinery of the devil for doctrinal deception. Satan is happy for any religious teaching as long as it is not the truth of the Bible.

He brings something that looks like the genuine or truth and replaces it. Satan wanted to displace all the truths in the hearts of believers with something that exactly look alike of the truth. Denominational or church doctrines are nothing but a look alike of the Biblical truth.

THE JEWS MEASURE THEIR DAYS FROM SUNDOWN TO SUNDOWN: (6:00 PM TO 6:00 PM) NOT FROM MIDNIGHT TO MIDNIGHT (12:00 MN TO 12:00 MN). Christ's death, burial and resurrection fulfilled both timetables, as is evidenced by the figure on the last page. All date references are to the year 32 A.D.

THE LAST TEN DAYS OF THE HOLY WEEKS OF ISRAEL

- Friday: 6 days before Passover - Jesus Christ & His disciples went to Bethany (John 12:1-11)
- Saturday: 5 days before Passover - Jesus Christ & His disciples entered Jerusalem (John 12:12)
- Sunday
- Monday

- Tuesday: Passover meal - Jesus Christ washed the disciples feet (John 13:1)
- Wednesday: Passover - Jesus Christ Prayed (John 17) - arrested: crucified, died, burial (Leviticus 23:5)
- Thursday: Unleavened Bread (Leviticus 23:6)
- Friday: Holy Day - No work was permitted
- Saturday: Regular Sabbath (Leviticus 23:3) Jesus Christ rose from the grave before 6:00 PM Sunday: First Fruits

THE JEWISH FEASTS IN BIBLICAL TIMES:

The Jewish feasts spoke of the forthcoming of Jesus Christ and the Plan of God. The Sabbath day speaks of a day of rest. It is not just Sunday (or Saturday). Each Jewish feast was called a Sabbath. Each feast and its representation is discussed as follows:

Feasts related to the First Advent of Jesus Christ:

- Passover: This feast spoke of Christ's death [April 14, 32 A.D, Wednesday] Deut. 16:1 (Abib is April), Lev. 23:5, Ex. 12:3-6
- Unleavened Bread: This feast represents fellowship with God in time. This is for one week, April 15–April 21. Lev. 23:6
- First Fruits: This feast speaks of Christ's resurrection, April 18, Sunday (Lev. 23:9-14)
- Pentecost which means 50 days. Pentecost occurred at the beginning of the Church Age. (Lev. 23:15) 16 This is 50 days after the First Fruits (the resurrection of Jesus Christ), June 6, Sunday. Pentecost is always on Sunday.

Feasts related to the 2nd advent of the Lord Jesus Christ:

- The Feast of Trumpets: This is the assembly feast. It is Israel regathered. This will occur at the Second Advent of Jesus Christ. (Lev. 23:23) October 1, a one day feast.
- The Day of Atonement: This is the salvation of Israel. This is the fulfillment of the four unconditional covenants for only the born

again Jews Leviticus 23:26-32 October 10, a one day feast also known as Yom Kippur

- The Feast of the Tabernacles: this feast speaks of the millennial reign of Christ Leviticus 23:33-3. This feast begins October 15. It lasts for seven days. See the last page for further discussion on Jewish feast, timetable and activities.

THE CROSS OF JESUS

THE CROSS: (STAUROS) was the instrument of death. Death by crucifixion originated somewhere in the East. Alexander the Great learned of it from the Persians. The SPQR (The Senate and People of Rome) borrowed the idea from the PHOENICIANS through CARTHAGE and perfected it as a means of capital punishment.

THE ROMANS reserved crucifixion for slaves, assassins, and for those who committed heinous crime like rebellion and sedition against the SPQR. Only rarely were Roman citizens subjected to this kind of treatment. Upon receiving the death sentence the condemned person was flogged with Roman lashes or a whip loaded with sharp metal, bones and stones. He was then required to shoulder the cross bar upon which he was extended and carry to the place of his crucifixion.

At the crucifixion site he was stripped and tied or nailed to the cross bar, which then was fastened to an upright post. A projecting peg gave the condemned a place to sit his feet to relieve the strain on his arms. Death therefore was slow in coming, except when it was hurried by soldiers breaking the crucified man's leg (John 19:31).

Crucifixion was abhorrent to the Jews (1 Cor. 1:23, Gal. 3:13), as much to the Romans. The Jews considered crucified men accursed by God (Deut. 21:22-23). In the New Testament, when the term STAUROS (cross) refers to Jesus Christ the term has both a literal and figurative meaning.

Literally, it meant the physical instrument by which Jesus was put to death (John 19:17, 20:25, Mat. 27:35 and 2 Cor. 13:4).

As instrument of death, the cross is not different from electric chair, gas chamber, lethal injection or firing squad of the modern times. Figuratively, the cross of Jesus became the mark of God's redemptive action in history. It was symbolic of the means God employed for releasing into the world a power that is sufficient to save men for good (1 Cor. 1:18).

Since the cross was reserved for the criminals, it symbolized the sufferings and humiliation Jesus endured with joy for the Royal Family of God (Heb. 12:2). It indicates the depths to which He was willing to go to lift up the worst and lowest of men.

JESUS' CROSS also stood as the symbol of God's unique purpose for Him (Acts 2:23, Mat. 16:21, John 18:11). This is a METONYM FOR HIS MISSION, a symbol both of God the Father's will for Jesus Christ and His voluntary submission to the will and purpose of God.

In relation to Christ, the literal and the figurative cross has spiritual meaning to us His beneficiaries. THERE WAS ONLY ONE CROSS where He died. The same Cross that saved us through His death.

THE CROSS IS JUST THE INSTRUMENT NOT THE CAUSE AND SOURCE OF REDEMPTION. JESUS CHRIST IS THE ONLY CAUSE AND SOURCE OF SALVATION.

The cross literally as an instrument of death is an ugly adornment. Wearing a cross in a form of pendant is like wearing a lethal injection or an electric chair around your neck. A cross on top of a church building silently conveys the message "we are going to kill you".

The Lord Jesus Christ did not remain on the cross. He was buried but rose from the death. To depict Him still hanging on a cross is to say that He did not rise from death and that is blasphemy.

AN IDOLATROUS CROSS

IN ONE of the military campaign of Israel to free EDOM from heathenism, they became impatient of the terrible journey and so they grumbled against God (Numbers 21:4-5). THE LORD sent fiery serpents to bit the Hebrews, so that many of them died. They asked Moses to intercede and the Lord told Moses to make a bronze serpent, mounted it on a standard (a measuring rod) for everyone to see. Everyone who was bitten but looked at the bronze serpent did not die (Num. 21:6-9).

Numbers 21:8 was an exemption of Exodus 20:4 for several reasons: The Hebrews repented prior to the making of the bronze serpent. The purpose of the bronze serpent was to remove the effect of poisonous VENUM in the bodies of those bitten by snakes.

The bronze serpent was to serve as a reminder of their disobedience and the resulting divine discipline (their sin unto death- 91 Cor. 10:9). The bronze serpent was not designed to be an object of worship. No personal faith was involved in the part of those who were bitten, but only obedience to take a look.

One hundred years later, Hezekiah broke into pieces the bronze serpent that Moses had made. For almost 100 years, the Israelites burn incense to it. The idol was called NEHUSHTAN, the name given by King Hezekiah (2 Kings 18:4).

There was no time in the history of Israel that they did not worship idols. They were never free from attraction of idols worship. When they went out of Egypt, they brought the idols of their Egyptian masters and worshipped them (Jos. 24:14, Ezek. 20:8-18).

Who ever made the cross as the symbol of Christianity was in reality an idolater. He made the instrument of death as an object of worship for its own victims. The worship of idols was an abomination to the protagonists of Hebrew monotheism.

The prohibition against idolatry found expression in the Decalogue (Ex. 20:4) that forbade the representation of God in any form. The commandment was not an attack to artists or sculptors but on the idolaters, those who worship the man-made sculptured objects.

To worship idols is to go whoring after other gods; therefore idolatry was described as adultery (Hos. 1:2, 9:1, Ezek. 16:15-17).

Idolatry degrades both God and man. It denies the existence of the only true God whose glory cannot be adequately captured in any tangible form. A visible representation of the deity tends to restrict a person's concept of God, for he will base his concept of God, consciously or unconsciously upon the image or idol.

The crucifix or cross is lifeless, powerless and cold. It cannot bring hope or real comfort to anyone. It cannot drive away demons or spiritual beings since material objects that have no spiritual power do not threaten them.

If Hezekiah destroyed the bronze serpent because the Israelites offered incense to it, then all the assumed representation of the true God must be destroyed also.

Anything can be an object of worship whenever a person ascribe to it any form of adoration, veneration, praise, worship, reverence and honor that truly belongs only to God. Satan does not care who or what you worship, as long as it is not the true God of the Bible.

The worship of creatures or man-made object is actually the worship of Satan.

The devil is a murderer, and he loves the cross since it is the symbol of death used by the Romans against the Christians.

THE CROSS DOES NOT SYMBOLIZE CHRISTIANITY BUT CRIMINALITY, NOT SALVATION BUT DECEPTION, NOT THE POWER OF GOD BUT POWER OF THE ROMAN EMPIRE.

CARRYING YOUR CROSS DAILY

THE cross was used also of the followers of Jesus Christ, both literally and figuratively. Literally, because crucifixion was a frequent occurrence and the spectacle of condemned men carrying their crosses to the place of execution was very common. Christ's words about taking up the cross daily and following Him must first of all have been interpreted literally. These words must have been understood as a prediction of the same physical means of death for His disciples. It was fulfilled in the early Church history (Mat. 23:34, Rom. 5:3).

METAPHORICALLY: it was for Christ, the symbol of our sacrifice that His followers must bear the cross [Mark 8:34-35].

TO BEAR THE CROSS refers to progressive spiritual growth under the control of the Holy Spirit (to reside inside the divine dynasphere) under the plan, will and purpose of God.

TO DENY SELF means to live and function under the power of the Holy Spirit and to reject the dictatorship of the old sin nature and reject every offer of the old sin nature to control the soul.

THE CROSS means the will, the plan, and the purpose of God for every regenerated believer. The cross is not our personal problems, self-made miseries, poverty, injustice, hardship in life.

TO TAKE UP YOUR CROSS AND TO DENY YOURSELF is to live under the power of the Holy Spirit and to accept the leadership of the Holy Spirit in all aspects of your life while advancing toward the goal of SPIRITUAL MATURITY, which is the will of God for all believers.

Spiritual maturity is the maximum Bible doctrine resident and stored in the soul. If in the experience of Jesus the cross was a metonym for His mission (death on the cross), the believer is called upon to do the will, the plan, and purpose of God in positive volition.

The cross symbolizes His life under the will of the Father. The cross has become a symbol of full obedience and positive volition for the Lord Jesus.

The bearing of literal cross has nothing to do with repentance or obedience, humiliation, self-sacrifice of the person doing it for God. God despises it no matter how sincere it maybe. There is no need to imitate the cross-bearing of Christ, because we cannot duplicate His redemptive work on the cross. God the Father accepted His once and for all sacrifice not because of the cross but because of He is the One and only God-Man.

If Christ would die today to redeem men, He will die by lethal injection or by electric chair. Then, some people will be wearing a miniature lethal injection or of an electric chair.

The cross of Calvary must be printed in the soul of every regenerated saint not in the door, wall, or anywhere in the house. The house is not a believer- Jesus did not die for the house. It is nice to see crosses of many variations in the cemetery since they symbolize death not life. The cross of the believer is to do the will and purpose of God. The cross of every believer is invisible but glorious. The result is far greater than anything in this world, the glorification of God in time and in eternity.

The New Testament writers assume the historicity of the crucifixion of Jesus and focus their attention upon its significance. In it they understand that He, "who was in the form of God, did not consider equality with God a thing to be grasped at," was willing to "humble Himself," take "on the form of a servant," and endure "even the death on the cross" (Phil. 2:6-8).

This demonstrates the ultimate of humiliation and degradation. Yet, they affirm, the crucifixion of Jesus, the Messiah (Christ), was the will and act of God with eternal and cosmic significance.

At the simplest level, the crucifixion of Jesus was the means by which God provided salvation, the forgiveness of sins (1 Cor. 15:3).

Christ's crucifixion becomes the summary of the Christian message (1 Cor. 2:2). The cross of Jesus, the beloved Son of God, is the supreme demonstration of the love God has for sinful man (John 3:16; 15:16).

In Jesus' death, God deals concretely with the sin and guilt; this offends His holiness and separates man from His Creator. Because of the cross, God becomes both the righteous and just Judge and, at the same time, the one who makes forgiveness available and justifies believers (Rom. 3:26).

The condemning legal demands set against man has been "canceled," nailed to the cross (Col. 2:14). The word of the cross is God's Word of reconciliation (2 Cor. 5:19). The Word of the cross is the Gospel of Christ, the message that Christ was crucified, dead, buried, rose from the death, ascended to heaven, glorified and is coming back to earth. The message of the cross is the redemption of mankind through the finished work of Christ. He has accomplished salvation for man and that is the greatest expression of His grace.

The Lord Jesus Christ died on the cross once and for all members of the human race. His spiritual death on the cross is unique since it was designed to save souls. He died for the sins of all men not for His own crime. His physical death was unique it assures or guarantees our resurrection.

There is no way to duplicate the death of Jesus Christ since His physical birth was unique without the Seed of Adam. He died without sin and not able to sin. The cultic rituals of the Lenten season are not only ridiculous but also blasphemous, because sinful

men are attempting to take the role of Christ. Such activities (like crucifixion, carrying wooden cross, egg hunting, and the like) are not Biblical and have no spiritual relevance.

Our spiritual death is something we did not choose but passed to us through Adam. Christ's spiritual death was His own choosing and decision. The celebration of the Lenten season and its rituals and activities therefore is not Scriptural but pagan practices.

THE DEATH OF CHRIST

Adam was created spiritually alive and through his negative volition became spiritually dead. Adamic sin is imputed to all human being after Adam became spiritually dead at the point of physical birth.

Jesus Christ is the only person ever born spiritually alive and through His volition deliberately chose to go to the Cross to die spiritually and physically (Gen. 2:17).

The perfect God-Man had to pay the penalty or wages of sin (that is spiritual death) to free the human race from the slave market of sin. The Lord Jesus Christ died twice on the cross: spiritually for our salvation, physically for our resurrection.

The term "to die" occurs twice, literally translated dying you will die. It's an idiom that indicates the intensity of death, the wages of sin-not the physical death but the spiritual death (Rom. 3:23, 5:12, 6:23). Our physical death is the eventual result of spiritual death.

We did not earn the wages of sin but Adam earned it for us. The sin of Adam is imputed to all human being that is why, all men died spiritually at the point of physical birth. All the personal sins of all men are imputed in Christ at the cross. Christ died spiritually on the cross for three (3) hours in order to purchase our salvation.

He was spiritually dead from 12:00 Noon to 3:00 PM, though He had no sin of His own but was judged for our sins (2 Cor. 5:21).

His physical death is necessary for His own resurrection (1 Cor. 15:1-4, 20-23).

Christ was physically alive while being judged for our sins repeatedly screaming the words My God, My God, Why hast Thou forsaken Me? In the original text, it is not a question mark but an exclamation mark.

His groaning was not for physical, emotional or psychological pains but for spiritual suffering. He bore the sins of all men of the entire human history. The sins of all men were imputed on Him at the cross.

When His spiritual death is completed, He shouted “Teleleatai Teleleatai” meaning “it is finished”. (In the past with the results that goes forever (John 19:30). Christ was still speaking after salvation was completed. He was very much alive physically when He announced the completion of His legacy- the salvation of men. Christ physical death has nothing to do with the payment for sins of men. He was the only person who died twice on a tree.

The unique Person of the Lord Jesus:

- Christ physical birth was unique: without the seed of Adam
- Christ humanity was unique: without sin and not able to sin
- Christ spiritual death was unique: it saves men souls
- His physical death was unique: it assures our resurrection

Christ is the only Person ever authorized to dismiss His own life when His mission was finish. By an act of His volition, His soul and human spirit left His body dying physically (Mat. 27:50, Mark 15:37). Our physical death is the consequence of our spiritual death, the result of Adamic original sin. Christ’s physical death was the completion of salvation, related to resurrection and glorification rather than the means for atonement for sins.

Our spiritual death is something we did not chose but passed to us through Adam. Christ’s spiritual death was His own choosing and decision in order to save us. For salvation He died the spiritual death and for our resurrection He died the physical death for 3 days and 3 nights.

Salvation is the redemption of the soul while resurrection is the redemption of the body. Christ died the spiritual death for our redemption and the physical death for our resurrection. The Lord Jesus Christ is the only Person qualified to die for the sin of the entire human race.

The perfect humanity of Christ was required to die spiritually on the cross for three hours in behalf of the entire human race. The perfect humanity of Christ was required to die and remain in the grave for three days and three nights. The deity of Christ did not die.

RESURRECTION is the raising up and restoration of a deceased person to life in body and soul to eternal life and glorified life. The resurrection of Jesus Christ is the first in the entire human history (1 Tim. 6:16). Other reported cases were resuscitated.

Resuscitation is the restoration of an individual to his mortal body, but subsequently to die again, like in the case of Lazarus (John 11:43, 12:10). The resuscitation of some selected Old Testament saints who rose from the grave while Jesus was hanging in the cross (Mat. 27:50-53). Resurrection provides the deceased an immortal body, so that never again will he die (1 Cor. 15:54).

The resurrected body is a powerful body designed to do the will of God at all time in all the space and beyond. It will be a body without any hint for disobeying God. The spiritual body is not for this world but designed for eternal fellowship with the Lord Jesus Christ (1 Thess. 4:17).

The immortal body is like that of the Lord Jesus Christ, the God-Man forever. The resurrection body is capable of seeing Jesus Christ just as He is (1 John 3:2). It is entirely difficult to have a clear concept of the resurrected body, since we have only mortal knowledge of our temporal bodies. And since the Lord Jesus Christ entered the world in supernatural and dramatic entrance He deserved also a supernatural and dramatic exit through His Ascension.

The future glorified bodies of believers have these characteristics:

- It will be raised in an imperishable body, from perishable mortal to eternal body (1 Cor. 15:42). Eternal body is a body designed and equipped to serve the Lord throughout eternity future.
- It will be raised in glory (1 Cor. 15:43), from mere garbage of the flesh and blood to a glorious eternal body. That eternal body will be the reflection of the infinite perfection of God's handiwork. The glorious body is free from old sinful nature, without Adamic original sin and without capacity for personal sins.
- The eternal and glorious body will be raised by the omnipotent power of God, a body more powerful than spiritual death or physical death and a body more powerful than sin (1 Cor. 15:43).
- It will be raised in spiritual body with a new perfect nature with 100% positive volition toward God and His Word (1 Corinthians 15:45). The resurrected body is a powerful body designed to do the will of God at all time in all the space and beyond. It will be a body without any flaw that tends to disobey God.

He was the first to have resurrected body, both Enoch and Elijah did not die, therefore, they have no resurrection experienced yet. The reality that Jesus Christ died and afterward rose from the death is both the central doctrine of Christian theology and the major fact in a defense of its teachings.

It is the witness of the NT that the resurrection of Jesus is the pivotal point of Christian doctrine and practices.

Paul reports an early creed in I Corinthians chapter 15 which both includes the resurrection as an integral part of the gospel and reports several eyewitness appearances.

Then Paul relates the importance of this event, for if Jesus did not literally rise from the dead, then the entire Christian faith is fallacious (vs. 14) and ineffective (vs. 17). Additionally, preaching is valueless (vs. 14), Christian testimony is false (vs. 15), no sins have been forgiven (vs. 17), and believers have perished without any Christian hope (vs. 18). The conclusion is that, apart from this event, Christians are the most miserable of all people (vs. 19). However, Christ rose from the grave won the victory for us. Christians are in the winning side.

The physical cross does not symbolize Christianity but criminality, not salvation but deception, not the power of God but the power of the Roman Empire. The cross of Calvary must be printed on the soul of every regenerate believer, invisible to the human eyes.

The Spiritual Death of Christ: There are 2 word groups which speak of death in the NT: (1) *Thanatos* (2) *Nekros*. Both words are used in the NT for spiritual and physical death. They are synonyms. The difference in usage between the 2 words is that *thanatos* is always used by the NT writers in reference to our Lord's voluntary substitutionary spiritual death on the cross. *Nekros* and its word group is never used in relation to the substitutionary spiritual death of Christ on the cross.

The words pneumatic and somatic come from 2 Greek nouns:

- *Pneuma* "spirit."
- *Soma* "body"

Pneumatic death refers to spiritual death. Somatic death refers to physical death or the death of the human body.

Pneumatic or spiritual death precedes somatic or physical death. The humanity of Christ died twice, spiritually and physically, so that we might be born twice, physical birth and spiritual birth. Our Lord died 2 unique deaths occurred on the Cross:

- Spiritual or Pneumatic
- Physical or Somatic. Our Lord in His perfect humanity first died spiritually or pneumatically (Matt. 27:44-45), and then He died physically or somatically (John 19:30). It was our Lord's substitutionary spiritual death in the last 3 hours on the Cross-, which was the payment for our sins (Matt. 27:45-46; Mark 15:34). Our Lord was still alive when He said "It is finished" (*tetalestai*, "it (the work of salvation) is finished in the past with results that go on forever") (John 19:30). His physical death was not the payment for our sins but rather His spiritual death when in His perfect humanity He was separated from His Father in the last 3 hours on the Cross when He was receiving the imputation of the sins of the whole world-past, present and future, and was being judged for them.

The humanity of Christ accomplished the following through His substitutionary spiritual death on the Cross:

- The Defeat of Satan (John 12:31; 16:8-11; Col. 2:15; Heb. 2:14).
- God the Father's Salvation Plan for all mankind (Rom. 5:18-19; 6:10a, 8:3; Heb. 2:14-18; 2 Cor. 5:14-15, 18-19; 1 Tim. 4:10; Heb. 2:9; 1 Pet. 2:24; 3:18; John 3:17; 1 Tim. 2:4-6; 2 Pet. 3:9).
- Fulfillment of the Mosaic Law (Mt. 5:17-18; Rm. 10:4).

The humanity of Christ's spiritual death provided mankind with redemption which that He purchased the entire human race out from the slave market of sin in which every human being is born as a result of the imputation of Adam's sin (1 Tim. 2:6; Mark 10:45; Eph. 1:7; Col. 1:14; 1 Pet. 1:18-19; Rev. 5:9).

The humanity of Christ's spiritual death propitiated or satisfied the perfect justice of God (Rom. 3:22-26; 1 John 2:2; 1 John 4:10).

The humanity of Christ's spiritual death reconciled the entire human race to God (2 Cor. 5:18-21; Eph. 2:14-16; Col. 1:20-22; 1 Pet. 3:18). The humanity of Christ was judged by the justice of God for every personal sin committed by the human race-past, present and future.

Salvation was completed while our Lord was still living (John 19:30). Our Lord in His perfect, sinless humanity died twice on the cross so that we could be born twice (John 3:1-7). He died spiritually so that we could be born again spiritually.

Somatic (Physical) Death of Christ: The Lord Jesus Christ did not die from suffocation or exhaustion. The Lord Jesus Christ died triumphantly, in control of His senses and of His own volition. The Lord Jesus Christ was in total control of His faculties and was totally and completely alert throughout all His suffering on the cross.

The Lord Jesus Christ of His own volition and in total control of His faculties dismissed His spirit by clearly enunciated the words, "Father into Thy hands I commit deposit My Spirit," and then did not breath again. The perfect sinless humanity of Christ was born trichotomous: body, soul and human spirit

Therefore, our Lord's somatic or physical death was unique because it was a trichotomous separation:

- His physical body went to the grave (Luke 23:50-53).
- His human spirit went to heaven (Luke 23:46; John 19:30).
- His human soul went into Paradise a compartment of Hades (Luke 23:43; Acts 2:27; 2:31; Eph. 4:9).

The Lord was brought back from the dead by 3 Categories of divine omnipotence:

- Omnipotence of God the Father sent back our Lord's human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21).
- Omnipotence of God the Holy Spirit sent back our Lord's human soul to the body in the grave (Rom. 1:4; 8:11)
- Omnipotence of God the Son raised His physical body from the grave (John 6:39-40, 54 10:17-18).

Imputation of Personal Sins to Christ: We are all reproductions of Adam after the fall. We share his original sin nature by real imputation. We share his sin nature because it is passed down to us genetically, and as a result of this, we share his spiritual death.

Adam's sin becomes our sin. Adam's sin nature becomes our sin nature. Adam's condemnation becomes our condemnation.

The Lord Jesus Christ was born a type of Adam before the Fall (Rom. 5:14). Adam was created perfect.

The Lord Jesus Christ was born perfect. The Lord Jesus Christ did not have a sin nature. The Lord Jesus Christ did not have a human father; therefore, he had no sin nature. Adam did not have a human father and neither did the Lord Jesus Christ.

Adam's original sin could not be imputed to the Lord Jesus Christ because He had no sin nature. There was no target or home for a real imputation with the Lord Jesus Christ. Christ was not "in Adam" because He had no human father and consequently, no sin nature. The Incarnation made this possible. The Virgin pregnancy was the reason why the Lord Jesus Christ had no sin nature. Jesus Christ was born both physically and spiritually alive. He is called the "uniquely born" Son (John 3:16).

Christ was the only free Man ever to enter Satan's world (John 8:34-36). Christ was free from:

- The devil's rulership
- The sovereignty of the old sin nature

- The imputation of Adam's sin
- The condemnation of spiritual death
- There was no principle of sin in Him

Jesus Christ had to be acceptable to the righteousness of God in order for the justice of God to judge our sins in Him as our Substitute. He could not be our Substitute unless He was perfect and He is. He was perfect at birth and He was perfect when He went to the Cross.

This means the Lord Jesus Christ could not commit any personal sins during His life on earth; otherwise, He would be disqualified to be our Substitute. Christ in His humanity could be tempted and could have sinned. Christ in His deity could not be tempted and could not sin. The Lord Jesus Christ in Hypostatic Union was temptable but impeccable.

The Hypostatic Union is the union of 2 natures, deity and true humanity in the Person of Jesus Christ. The Lord Jesus Christ was able not to sin in His humanity (*posse non peccare*). The Lord Jesus Christ was not able to sin in His deity (*non posse peccare*). The Father's plan for the Incarnation was the Cross. The Lord Jesus Christ in His humanity could have used negative volition to that plan and would have sinned.

Adam when he was without sin and perfect committed an act of negative volition when he ate from the tree of the knowledge of good and evil. Therefore, like perfect Adam, the Lord Jesus Christ could have sinned by committing an act of negative volition to the plan of God. The Lord Jesus Christ in His humanity was tempted not to go the cross repeatedly by Satan (Mat.4:1-11, 16:22-23; Luke 22:39-46).

The Removal of the Barrier by the Cross of Christ: There is a barrier, which separates man from God. The Finished Work of Christ on the cross removes this barrier (Eph. 2:14-16). The barrier was removed by the substitutionary spiritual death of Christ on the cross. It was not removed by His physical death.

The Barrier consists of the following:

- Mankind commits acts of sin (Isa. 64:6b; Rom. 3:23)
- The penalty of sin is spiritual death (Rom. 5:12; 6:23a)
- All are born spiritually dead at physical birth (Gen. 2:17; Rom. 5:12; Eph. 2:1)
- Man's relative righteousness cannot compare to God's perfect righteousness (Isa. 64:6a; Rom. 9:30-33).
- The character of God demands that our personal sins be judged (Isa. 46:9b; 64:6b; Rom. 8:8).
- Man's position in Adam as a result of the imputation of his sin (1 Cor. 15:22a).

The Work of Christ on the cross which removes the Barrier is as follows:

- Redemption resolves man's problem with sin (1 Pet. 1:18-19; Eph. 1:7; Titus 2:14; 1 Tim. 2:6a).
- The Unlimited Atonement also resolves man's sin problem (1 John 2:2).
- Expiation resolves man's problem with the penalty of sin, which is spiritual death (Col. 2:14). Regeneration resolves man's problem with being born spiritually dead (John 3:1-18).
- Imputation resulting in justification resolves the problem of man's relative righteousness (1 Cor. 1:30; 2 Cor. 5:21)
- Propitiation resolves man's problem with the perfect character of God (Rom. 3:22-26; 1 John 2:2). (7) Our position in Christ resolves man's position in Adam (1 Cor. 5:22b; 2 Cor. 5:17).

There are 3 categories of sanctification:

- Positional: The entrance into the Plan of God for the Church Age resulting in eternal security as well as 2 categories of positional truth (1 Cor. 1:2, 30; 1 Pet. 1:2; 1 Thess. 5:23; Eph. 5:26-27; Heb. 2:11; 10:10; Acts 20:32; 26:18; Rom. 6:3).
- Retroactive: The Church Age believer's identification with Christ in His death (Rom. 6:3-11, Col. 2:12).
- Current: The Church Age believer's identification with Christ in His resurrection, ascension and session (Col. 3:1-4).
- Experiential: The function of the Church Age believer's spiritual life in time through the utilization of the 2 Great

Divine Provisions of the Spirit of God and the Word of God (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

- Ultimate: The perfection of the Church Age believer's spiritual life at the exit-resurrection or Rapture of the Church which is the completion of the Plan of God for the Church Age (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10; John 6:40).

Positional sanctification of the Church Age believer in relation to the angelic conflict is critical to understand since it elevates him to a rank that is positionally higher than the angels. Positional sanctification is defined as the Church Age believers eternal union with Christ through the Baptism of the Spirit, which occurs at the moment of salvation. We are identified with Christ in His death and Resurrection (Rom. 6:5). The purpose of positional sanctification is for the Church Age believer to execute the Plan of God for the Church Age (Rom. 6:11-13, 19).

Results of positional sanctification:

- Believer is placed under grace (Rom. 6:14).
- Believer is released from the bondage to the old sin nature (Rom. 6:6-7).
- Receives a new nature at the moment of salvation
- Slaves to God (Rom. 6:22)
- We are the adopted children of God (Rom. 8:15-16).
- Heirs of God and Joint-Heirs with Christ (Rom. 8:16-17).
- Eternal Security (Rom. 8:35-39).
- Members of the Royal Family of God (1 Pet. 2:5, 9).
- New Spiritual Species (2 Cor. 5:17; Col. 3:10; Eph. 4:22-24).
- Resurrection Body (Rom. 6:5; 1 Cor. 15:54-55).
- (Eternal Life (Rom. 6:22-23; John 11:25-26).

God the Father motivated Him to send God the Son to the cross and to perform His work in eternity past on behalf of every church age believer:

- Election
- Predestination
- Escrow Blessings

The virtue-love of God the Son motivated Him to become a human being and perform His work in time at the cross:

- Redemption
- Propitiation
- Reconciliation

The virtue-love of God the Holy Spirit motivated Him to perform His work from regeneration to resurrection:

- Efficacious grace
- Regeneration
- Baptism of the Spirit
- Indwelling of the Spirit
- Filling of the Spirit
- Sealing of the Spirit
- Spiritual gifts
- Mentorship

The six days before the Passover (John 12:1)

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us:

- To determine the events which filled up the days of "the last week" of our Lord's life on earth
- To fix the day of His crucifixion
- To ascertain the duration of the time He remained in the tomb. The difficulties connected with these three have arisen :
 - From not having noted these fixed points:
 - From the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD;

- From not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note: That the first day of each of the three feasts, Passover, Pentecost, and Tabernacles, was "a holy convocation", a "Sabbath" on which no servile work was to be done. Lev. 23:7, Ex. 12:16. "That Sabbath" and the "high day" of John 19:31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly Sabbath.

It was called by the Jews Yom tov (Good day), and this is the greeting on that day throughout Jewry down to the present time. This great Sabbath, having been mistaken from the earliest times for the weekly Sabbath, has led to all the confusion. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt. 12:40).

Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned in addition to "three days". It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it.

We have therefore the following facts furnished for our sure guidance:

- The "high day" of John 19:31 was the first day of the feast.
- The "first day of the feast" was on the 15th day of Nisan.
- The 15th day of Nisan, commenced at sunset on what we should call the 14th.
- "Six days before the Passover" (John 12:1) takes us back to the 9th day of Nisan.

- "After two days is the Passover" (Matt. 26:2. Mark 14:1) takes us to the 13th day of Nisan.
- "The first day of the week", the day of the resurrection (Matt. 28:1), was from our Saturday sunset to our Sunday sunset. This fixes the days of the week, just as the above fix the days of the month, for:
- Reckoning back from this, "three days and three nights" (Matt. 12:40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan.
- This makes the sixth day before the Passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.
- Therefore Wednesday, Nisan 14th was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried "because it was the preparation [day]" the bodies should not remain upon the cross on the Sabbath day, "for that Sabbath day was a high day", and, therefore, not the ordinary seventh day (John 19:31).

It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p.m.).

The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not commence until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the ninth hour (3 p.m.) when "He gave up the human spirit; "no "Passover lamb" could have been eaten at the "last supper" on the previous evening.

With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels.

By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

The 6th day before the Passover - the 9th day of Nisan

- The Lord approaches Jerusalem from Jericho
- He passes our Thursday night at the house of Zacchaeus
- And delivers the Parable of the Pound
- He proceeds toward Jerusalem
- He sends two disciples (apenanti) for an ass and a colt
- And makes His first entry from Bethphage (not Bethany)
- He is unexpected, and they ask "Who is this?"
- He cleanses the Temple
- He returns to Bethany

The 5th day before Passover - the 10th day of Nisan

- The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany
- At this supper the first of two anointing took place.

The 4th day before the Passover – the 11th day of Nisan

- The triumphal entry into Jerusalem. He sends two disciples (katenanti) for a colt (one animal).
- The Lord starts from Bethany and is met by multitudes from Jerusalem
- He weeps over the city.
- He enters the Temple, looks around.
- Returns to Bethany

The 3rd day before the Passover – the 12th day of Nisan

- In the morning the Lord returns to Jerusalem
- The Fig-tree cursed

- The Temple. Further cleansing
- In the Temple. For more teaching. "Certain Greeks"
- Opposition of Rulers
- He goes out of the city (probably to Bethany; see Luke 21:37, 38)

The 2nd day before the Passover – the 13th day of Nisan

- In the morning on the way to Jerusalem, the question of the disciples about the Fig Tree.
- In Jerusalem again; and in the Temple
- In Jerusalem teaching in Parables; and questions
- The first great prophecy, in the Temple
- The second great prophecy, on the Mount of Olives.
- The second great prophecy, continued
- "After two days is the Passover"
- He returns to Bethany, and is present at the second supper in the house of Simon the leper.
- The second Anointing

The day before the Passover (Tuesday sunset to Wednesday sunset) the 14 day of Nisan

- The plot of Judas Iscariot to betray the Lord
- The "preparation" for the last supper
- The event was come when the plot for the betrayal
- The last supper, commencing with the washing of
- The announcement of the betrayal
- The supper eaten, the "New Covenant" made (Jer. 31:31). The lamb abolished, bread and wine substituted
- The first prophecy of Peter's denials
- The strife; who should be the greatest
- The second prophecy of Peter's denials
- The final appeal to His first commission
- The last discourse to the eleven, followed by His prayer
- They went to Gethsemane
- The third prophecy of Peter's denials
- The agony in the garden

- The apprehension of the Lord
- The Lazarus escape
- The trials: continued throughout our Tuesday night
- About the sixth hour Pilate said "Behold your King"
- Led away to be crucified
- Discussion with Pilate about the Inscriptions
- The dividing of the garments
- "It was the third hour, and they crucified Him" (9 a.m. Wednesday)
- "Then were there two robbers" (lestai) crucified with Him"
- The reviling of the rulers, and one "malefactor"
- The Lord's mother and John
- "The sixth hour" of darkness
- "The ninth hour" and the expiring cry
- Subsequent events (Mt. 27:51-56, Mk 15:38-41, Luke 23:47)
- Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset. (Mt.27:57-66 Mark 15:42-47, Luke 23:50-56, John 19:38-42)

Please Note the following:

- The first day of the Feast –what they called “The High Day” (Yom tov) – is the 15th day of Nisan (Wednesday sunset to Thursday sunset).
- The first night and the first day in the tomb was on the second day of the Feast – is the 16th day of Nisan (Thursday sunset to Friday sunset).
- The second night and the second day in the tomb was on the third day of the Feast which is weekly Sabbath – is the 17th day of Nisan (Friday sunset to Saturday sunset).
- The third night and the third day in the tomb was on the “the first day of the week” – is the 18th day of Nisan (Saturday sunset) – “the third day” of Matthew 16:21, not the third day of the Feast.

- Thus the Resurrection of the Lord took place at our Saturday sunset or thereabouts on "the third day"; "after three days and three nights" in the tomb (Matt. 27:63. Mark 8:31).

Conclusion:

- We have no authority to alter, change revise or reverse what the Scripture declared.
- We are not in position to change biblical date, day, or the order and position of any biblical events.
- We are not to go beyond what is written.
- We are not to add or minus anything from biblical account.
- Everything that is not accurately according to biblical date, day, order and position of events are all heretical.
- Christian is not to become enslave to human tradition, human belief and myths.

The Crucifixion
The week the Lord Jesus Christ was Crucified

<p>TUESDAY: Nisan (April) 13</p> <p>Jesus and the twelve disciples come into Jerusalem from Bethany, to partake of the Passover meal.</p> <p>Jesus ate an early-evening Passover meal with His disciples. After the meal, the walks with His disciples towards the Mt. of Olives.</p> <p>Jesus was betrayed by Judas at the olive grove in Gethsemane, arrested and brought before the high priest, Caiaphas.</p> <p>Trial ends at daybreak.</p>	<p>John and Peter were sent ahead of time to locate the place of the meal and to make preparations for it (Mark 14.12-16).</p> <p>Passover is observed on the 14th of Nisan every year (Leviticus 23.5). Jesus and His disciples partook of the Passover in the early evening of the previous day.</p> <p>Gethsemane is at the foot of the Mount of Olives, not far from the brook Kidron, and takes its name from a cave there that contained an oil press thus, Gat-Shmanim.</p>
<p>WEDNESDAY: Nisan (April) 13</p> <p>Preparation day for the <i>annual</i> not weekly, Sabbath.</p> <p>In the morning, Jesus was brought before Pilate the governor. Jesus was crucified and dies around 3PM. Jesus' body was placed in the tomb at twilight.</p> <p>Annual Sabbath begins at sunset. Sunset at this time of year in Jerusalem is about 6:30 to 7:00 PM.</p>	<p>Luke 23.44 shows that Jesus died around the ninth hour or approximately 3 PM. He would have been buried before sunset because of the approaching Sabbath, for that Sabbath day was a high-day (John 19.31).</p> <p>John 19.31 mentions that the day following Jesus' crucifixion was a high day as opposed to the weekly seventh-day Sabbath. Two Sabbaths: first an annual Holy Day and secondly the regular weekly Sabbath – are mentioned in the Gospel accounts. Compare Mark 16.1 with Luke 23.56</p>

<p>THURSDAY: Nisan (April) 13</p> <p>This was the first annual Sabbath or high-day - the first day of Unleavened Bread.</p> <p>Tomb is guarded and secured by sealing it with a stone.</p> <p>The annual Sabbath ends at sunset.</p>	<p>The 15th of Nisan is the first Holy Day, high-day, or annual Sabbath of the 7-day festival of Unleavened Bread. It begins at sunset on the 14th.</p> <p>Mark 16:1 tells us, "And when the Sabbath was past, Mary Magdalene and Mary (the mother of James and Salome), bought sweet spices that they might come and anoint Him." Luke's account also describes how the women "prepared the spices and ointments" and then they "rested on the Sabbath day according to the commandment." (Luke 23.56) Thus, according to these two accounts, they bought the spices and prepared them after the Sabbath and yet before the Sabbath. There had to be two Sabbaths involved here with a day of preparation between them.</p>
<p>FRIDAY: Nisan (April) 16</p> <p>With the annual Sabbath now over, the women bought and prepared spices for anointing Jesus' body.</p> <p>The weekly Sabbath begins at sunset Friday night. No work is to be done as commanded in the fourth commandment.</p>	<p>Mark 16:1 tells us, "And when the Sabbath was past, Mary Magdalene and Mary (the mother of James and Salome), bought sweet spices that they might come and anoint Him." Luke's account also describes how the women "prepared the spices and ointments" and then they "rested on the Sabbath day according to the commandment." (Luke 23.56) Thus, according to these two accounts, they bought the spices and prepared them after the Sabbath and yet before the Sabbath. There had to be two Sabbaths involved here with a day of preparation between them.</p>

<p>SATURDAY: Nisan (April) 17</p> <p>The weekly Sabbath. The women rested on the weekly Sabbath.</p> <p>Jesus rose around sunset, exactly three days and three nights (72 hours) after burial, to fulfill the sign of Jonah and authenticate Jesus' messiahship.</p> <p>The weekly Sabbath ends at sunset Saturday night</p>	<p>Jesus' promise was fulfilled exactly as he said it would. He said that, like the prophet Jonah, He would be entombed three days and three nights and that then He would be raised up from the dead the third day after His crucifixion and death (Matthew 12.39-40; 17.23; 20.19).</p>
<p>SUNDAY: Nisan (April) 18</p> <p>The women brought the prepared spices early in the morning while it was still dark. When they arrived they found that Jesus had already risen.</p> <p>Sunday night</p>	<p>Jesus' resurrection had already taken place by the time Mary Magdalene arrived at dawn Sunday morning. (John 20.1-2) In Matthew's account he states that "In the end of [or after] the Sabbath(s), as it began to dawn toward the first day of the week" they came to see the sepulcher (Mt. 28.1) The original Greek word used here for Sabbath is actually plural and should be translated "Sabbaths."</p>

After the Passover celebration, the Lord Jesus took His disciples to Gethsemane to pray. During His prayer about the events to come, the Lord Jesus sweats drops of blood. There is a rare medical condition called hemohedrosis, during which the capillary blood vessels that feed the sweat glands break down.

Blood released from the vessels mixes with the sweat; therefore, the body sweats drops of blood. This condition results from mental anguish or high anxiety (not from negative mental attitude of sins), a state Jesus expresses by praying “my soul is deeply grieved to the point of death” (Mat. 26:38). Hemohidrosis makes the skin tender, so His physical condition was slowly being prepared by the Holy Spirit for the scourging.

In the course of His six trials, traveling from Pilate to Herod and back again, the Lord Jesus walked approximately two and a half miles. He has not slept, and He has been mocked and beaten (Luke 22:63-65). In addition, His skin remains tender from the hemohedrosis. His physical condition was ready for the scourging.

Pilate orders Jesus to be flogged as required by Roman law before crucifixion traditionally, the accused stood naked, and the flogging covered the area from the shoulders down to the upper legs. The whip consisted of several strips of leather. In the middle of the strips were metal balls that hit the skin, causing deep bruising. In addition, sheep bone was attached to the tips of each strip.

When the bone makes contact with Jesus’ skin, it digs into His muscles, tearing out chunks of flesh and exposing the bone beneath. The flogging leaves the skin on Jesus’ back in long ribbons. By this point, He has lost a great volume of blood which causes His blood pressure to fall and puts Him into shock.

The human body attempts to remedy imbalances such as decreased blood volume, so Jesus’ thirst is His body’s natural response to His suffering (John 19:28). If He would have drunk water, His blood volume would have increased.

Roman soldiers place a crown of thorns on Jesus’ head and a robe on His back (Mat. 27:28-29). The robe helps the blood clot (similar to putting a piece of tissue on a cut from shaving) to prevent Jesus from sustaining more blood loss. As they hit the Lord Jesus in the head (Mat. 27:30) the thorns from the crown push into the skin and He begins bleeding profusely. The thorns also cause damage to the nerve that supplies the face, causing intense pain down His face and neck. As they mock Him, the soldiers also disgrace the Lord Jesus by spitting on Him (Mat. 27:30). They rip the robe off His back and the bleeding starts afresh.

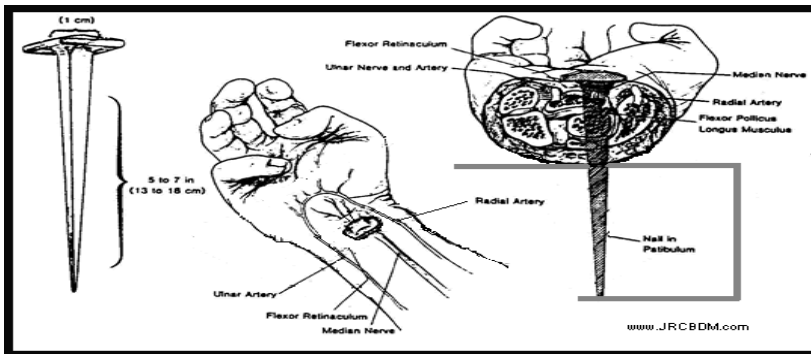
Due to severe blood loss without replacement, the Lord Jesus was in physical shock. His inability to carry the cross was maybe due to weight of the crossbar and the blows of the scourging were maximized because they saw that His strength was not common.

The Lord Jesus’ cross was probably not the Latin cross (†), but rather a Tau cross (T). The vertical piece (the stipes) remains in the ground permanently. The accused carries only the horizontal piece (the patibulum) up the hill. Atop the patibulum lies a sign (the titulus), indicating that a formal trial occurred for a violation of the law. In Jesus’ case, this reads “This is the King of the Jews” (Luke 23:38).

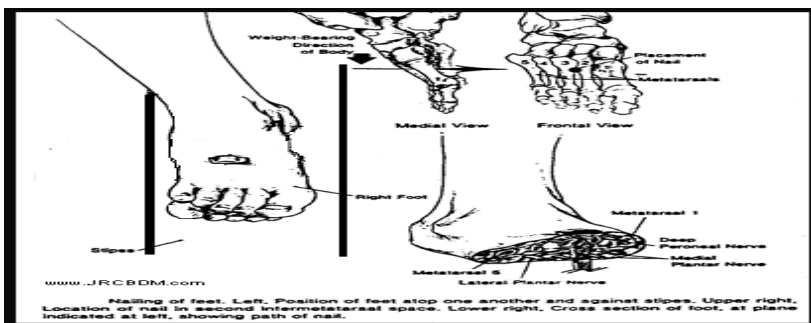
The accused needed to be nailed to the patibulum while lying down, so the Lord Jesus is thrown to the ground, reopening His wounds, grinding in dirt, and causing bleeding. They nail His “hands” to the patibulum. The Greek meaning of “hands” includes the wrist.

It is more likely that the nails went through the Lord Jesus' wrists. If the nails were driven into the hand, the weight of the arms would cause the nail to rip through the soft flesh.

Therefore, the upper body would not be held to the cross. If placed in the wrist, the bones in the lower portion of the hand support the weight of the arms and the body remains nailed to the cross. The huge nail (seven to nine inches long) damages or severs the major nerve to the hand (the median nerve) upon impact causes continuous agonizing pain to both arms.



The Biblically and Historically Correct Nailing of Hands



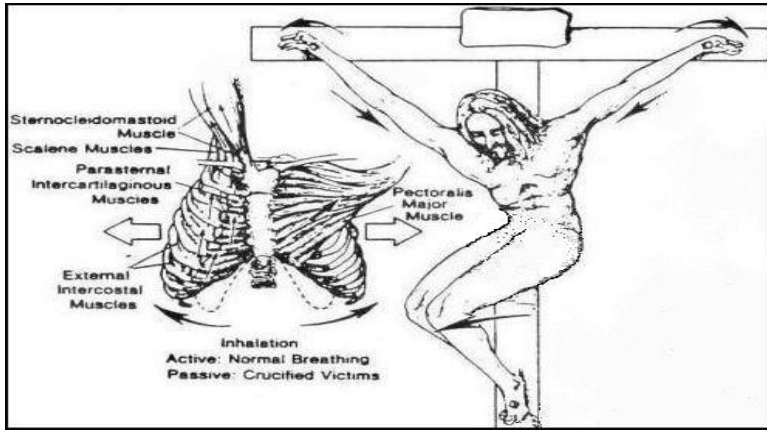
The Biblically and Historically Correct Nailing of Feet

Once the accused or convicted is secured, the soldiers lift the patibulum and place it on the stipes already in the ground. As it is lifted, the Lord Jesus' full weight pulls down on His nailed wrists and His shoulders and elbows were dislocated (Psalm 22:14). In this position, the arms of the crucified stretch to a minimum of six inches longer than their original length.

It is almost certainly that the Lord Jesus' feet were nailed through the tops as contrary often pictured. In this position (with the knees flexed at approximately 90 degrees), the weight of the body pushes down on the nails and the ankles support the weight. The nails would not rip through the soft tissue as would have occurred with the hands. Again, the nail would cause severe nerve damage (it severs the dorsal pedal artery of the foot) and creating acute pain.

Normally, to breathe in, the diaphragm (the large muscle that separates the chest cavity from the abdominal cavity) must move down. This enlarges the chest cavity and air automatically moves into the lungs (inhalation). To exhale, the diaphragm rises up, which compresses the air in the lungs and forces the air out (exhalation)? As the Lord Jesus hangs on the cross, the weight of His body pulls down on the diaphragm and the air moves into His lungs and remains there. Jesus must push up on His nailed feet (causing more pain) to exhale.

In order to speak, air must pass over the vocal cords during exhalation. The Gospels noted that the Lord Jesus did not speak only for seven times from the cross. It is amazing that despite His pain, He kept speaking and praying verbally.



Normal and Crucified Inhalation

The difficulty surrounding exhalation leads to a slow form of suffocation. Carbon dioxide builds up in the blood, resulting in a high level of carbonic acid in the blood. The body responds instinctively, triggering the desire to breathe. At the same time, the heart beats faster to circulate available oxygen. The decreased oxygen (due to the difficulty in exhaling) causes damage to the tissues and the capillaries begin leaking watery fluid from the blood into the tissues.

This results in a build-up of fluid around the heart (pericardial effusion) and lungs (pleural effusion). The collapsing lungs, failing heart, dehydration, and the inability to get sufficient oxygen to the tissues essentially suffocate the victim. The decreased oxygen also damages the heart itself (myocardial infarction) which leads to cardiac arrest. In severe cases of cardiac stress, the heart can even burst, a process known as cardiac rupture. The Lord Jesus most likely died of a heart attack.

After the Lord Jesus' death, the soldiers break the legs of the two criminals crucified alongside Him (John 19:32), causing suffocation. Death would then occur quicker. When they came to Him, He was already dead so they did not break His legs (John 19:33). Instead, the soldiers pierced His side (John 19:34) to assure that He was dead. In doing this, it is reported that "blood and water came out" (John 19:34), referring to the watery fluid surrounding the heart and lungs.

As perfect humanity, the Lord Jesus Christ felt every bit of the crucifixion. What greater love than the perfect Man lay down His life for His friends?

Scourging Practices

Scourging, practiced by the Romans was a cruel punishment that usually preceded crucifixion. The only ones exempted from scourging were women, Roman senators, governors and soldiers except in cases of desertion. Normally there were between two and six trained Roman officer called lictors that were responsible for dispensing the blows to the victims. The lictors chosen to administer the scourging had previously received "special medical training" for torture.

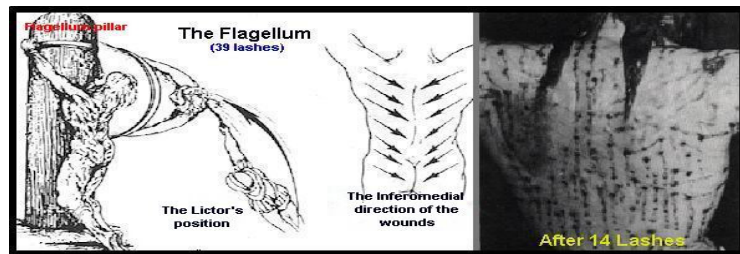
They knew how to wield the whip so as to open bruises which had already formed. The instrument used for scourging is a short whip called a flagrum or flagellum to which was attached several braided leather thongs of variable lengths. Knots were tied in the ends of each thong, and sheep bone or iron balls were inserted into the knots at the end of each thong. This whip is called a flagrum.

The person to be scourged is stripped of his clothing and his hands are tied to a post. Roman soldiers repeatedly strike the victim's back, buttocks and legs with their full force causing deep contusions. Lacerations from repeated blows cut into the underlying muscles and rip the overlaying skin of the back to a point where it hangs in ribbons of bleeding flesh. The capillaries and veins were often torn causing intense bleeding and at times leaving the entrails exposed.

Even once the victim fainted, if the lictors could feel a pulse and detect sufficient respiration, the beating would continue. Once the centurion in charge determined that the prisoner is near death, the beating is halted.



The Flagrum



The SPQR Science of Scourging (Flagellum)

According to Jewish law the prisoner was to receive not 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 an error occurred during counting.(Deut. 25:3) The Roman law did not have any set limit on the number of blows which could be administered.

The object of the scourging was to weaken the victim to a state of collapse and bring them as near to death as possible without killing them. Many did not survive this punishment and it was given the name "half death." The extent of blood loss may well have determined how long the victim would survive on the cross.

(Deut. 25: 2-3) If the latter deserves stripes the judge shall have him lie down and in his presence receive the number of stripes his guilt deserves. Forty stripes may be given him, but no more; lest, if he were beaten with more stripes than these, your kinsman should be looked upon as disgraced because of the severity of the beating.