



Cherrequine Bible Doctrine Ministries

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The Crucifixion of Jesus Christ

(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</p>

	<p>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' messiah-ship.</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>

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
 1. From not having noted these fixed points;
 2. From the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD;
 3. 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, 24, 35. Cp. 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, &c.), 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; i.e. before our Wednesday sunset.
- 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 (commencing on the Tuesday at sunset), 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 (before our Wednesday sunset), "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, or weekly Sabbath. See 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" (two animals)
- 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.
- And 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 even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution
- The last supper, commencing with the washing of the feet.
- 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 go 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 (our Tuesday midnight) Pilate said "Behold your King"
- Led away to be crucified
- And "led with Him" two "malefactors" (kakourgoi)
- Discussion with Pilate about the Inscriptions
- The dividing of the garments
- "It was the third hour, and they crucified Him" (our 9 a.m. Wednesday)
- "Then were there two robbers" (lestai) crucified with Him"
- The reviling of the rulers, both "robbers", and one "malefactor"
- The Lord's mother and John
- "The sixth hour" (our Wednesday noon) and the darkness
- "The ninth hour" (our Wednesday 3 p.m.) and the expiring cry
- Subsequent events (Mt. 27:51-56, Mk 15:38-41, Luke 23:47-49, John 19:31-37)
- 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 verb “to crucify” signifies

- "The act of crucifixion," (Matt. 20:19)
- Figuratively, "the putting off of the flesh with its passions and lusts," a condition fulfilled in the case of those who are "of Christ Jesus," (Gal. 5:24), so of the relationship between the believer and the world, (Gal. 6:14).

“To crucify with” (su, "for," sun, "with"), is used

- Of actual "crucifixion" in company with another, (Matt. 27:44; Mark 15:32; John 19:32)
- Metaphorically, of spiritual identification with Christ in His death, (Rom. 6:6, and Gal. 2:20). The term “ana” (again) is used in Hebrews 6:6 of the Hebrew apostates, who as reversionist Christians, in turning back to Judaism, were thereby virtually guilty of "crucifying" Christ again.

The Greek word for "cross," *stauros*, literally refers to an upright, pointed stake or pale. The word *xylon* is usually "wood" or "tree." In the New Testament and in some other literature of the time both frequently refer to a particularly cruel and humiliating form of capital punishment known as crucifixion. In both canonical and later Christian literature "cross" and "crucifixion" take on a particularly important significance because of their connection with the death of the Lord Jesus. Any understanding of crucifixion in the ancient world must comprise the facts related to the act itself, its consequence upon the victim, and the socio-cultural implication attached to it.

Crucifixion was a common mode of punishment among heathen nations in early times. It is certain that crucifixion was unknown to the Jews. The modes of capital punishment according to the Mosaic Law were:

- By the sword (Ex. 21)
- By strangling
- By burning (Lev. 20)
- By stoning (Deut. 21)

This was regarded as the most dreadful form of death, and to a Jew it would acquire greater shock from the curse in Deuteronomy 21:23. This punishment began by subjecting the sufferer to

scourging. In the case of our Lord Jesus, however, his scourging was rather before the sentence was passed upon him, and was inflicted by Pilate for the purpose, probably, of exciting pity and procuring his escape from further punishment (Luke 23:22; John 19:1).

Crucifixion was a method of execution used by the Romans to penalize slaves, criminal and foreigners regarded as spies or enemies of the state. Hung from a crossbar astride an upright peg, the naked victim was allowed to hang as a public spectacle until dead. No vital organs were damaged, and death was slow agony. Prior to crucifixion, the victim was scourged and made to carry the crossbar to the execution site. The crucifixion of the Lord Jesus Christ followed this order of events (Mark 15:15; John 19:17).

Though closely associated with Rome, crucifixion originated with the Phoenicians and Persians. It was practiced from the 6th century BC until the 4th century AD. The Roman emperor Constantine I banned crucifixion in 337 and later made the cross the symbol of Christianity.

The condemned one carried his own cross to the place of execution, which was outside the city, in some noticeable place set apart for the purpose. Before the nailing to the cross took place, a medicated cup of vinegar mixed with gall and myrrh (the sopor) was given, for the purpose of deadening the pangs of the sufferer. Our Lord refused this cup, that His senses might remain clear (Matthew 27:34). The spongeful of vinegar, sour wine, posca, the common drink of the Roman soldiers, which was put on a hyssop stalk and offered to our Lord in disapproving disgrace (Matthew 27:48, Luke 23:36), He tasted to allay the agonies of his thirst (John 19:29). The accounts given of the crucifixion of our Lord are in entire agreement with the customs and practices of the Roman in such cases. He was crucified between two "malefactors" (Isaiah 53:12; Luke 23:32), and was watched by a platoon soldiers (John 19:23; Matthew 27:36, 54), with their centurion.

The "breaking of the legs" of the malefactors was intended to hasten death, and put them out of misery (John 19:31); but the unusual rapidity of our Lord's death (19:33) was due to His authority to take His own life. The omission of the breaking of his legs was the fulfillment of a type (Exodus 12:46). He literally died of a broken heart, a ruptured heart, and hence the flowing of blood and water from the wound made by the soldier's spear (John 19:34).

The Lord Jesus was neither the first nor the only person to be crucified. The Romans had used that method of execution for at least 70 years before our Lord Jesus was crucified.

By the Lord Jesus' time, it is clear that they had developed "efficient" methods of crucifixion. History recorded crucifixion of 2,000 people at one time and it seems unlikely that the workers would have had the time to dig 2,000 holes and built 2,000 crosses. The SPQR had a well developed technology of crucifixion. Practically, it was indicate that it was extremely common for the upright pole to be left in place, at the standard location for the crucifixions, and that Jesus (and the others) almost certainly carried just the horizontal cross-bar, still a heavy burden. Once there, the execution crew would have lifted Jesus and the cross-bar up onto the already vertical pole.

Most modern depictions of the Crucifixion show the Lord Jesus being quite high up, but that almost certainly was not the case. Sufferers of crucifixion generally had their feet just a foot or two above the ground. Also, part of the "punishment" of crucifixion (and a visible example of that punishment for the community as a whole) was that it was generally an extended process. The Romans had discovered much earlier that the skin would just tear away and the person would fall

from the cross. The spikes were certainly driven through the wrist area, between some bones there.

The crucifixion of Jesus, the Messiah (Christ), was the will and act of God with eternal and cosmic significance as was the only means by which God provided salvation, the forgiveness of sins (1 Cor. 15:3).

Christ crucified 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 which offends his holiness and separates man from his Creator. Because of the cross God becomes both the righteous and perfect Judge and, at the same time, the one who makes forgiveness available to all and justifies believers (Rom. 3:26). The condemning legal demands set against man have been "canceled," nailed to the cross (Col. 2:14). The word or message of the cross is God's word of reconciliation (2 Cor. 5:19).

The Lord Jesus says, "If any man will come after me, let him take up his cross and follow me" (Mark 8:34; Matt. 10:38; Luke 14:27), must have come with a jolting, graphic impact. The Lord Jesus insists that the humiliation and suffering that culminated in His crucifixion were to characterize the experience of His followers. "It is," he says, "for the disciple to be like his teacher" (Matt. 10:24). Crucifixion becomes a part of the identification between Christ and the believer who is "crucified with Christ" (Gal. 2:20). The negative side of the characteristics of the new life of the Christian consists in having "crucified" sinful natures and desires (Gal. 5:24).

When understood in its historical, social context, Paul's statement that the proclamation of Christ crucified is a "stumbling block" or "scandal" (skandalon) to the Jews and "foolishness" (moria) to the Gentiles is both logical and clear. Yet for Christians it remains an act and demonstration "of the power and wisdom of God" (1 Cor. 1:23-24).

It is important to understand from the beginning that the Lord Jesus would have been in excellent physical condition. As a carpenter by trade, He participated in physical labor. In addition, He spent much of His ministry traveling on foot across the countryside. His stamina and strength were, most likely, very well developed. With that in mind, it is clear just how much He suffered: If this torture could break a man in such perfect shape, it must have been a horrific experience to many. The physical condition of the humanity of Jesus Christ was perfect but was prepared by the Holy Spirit to die.

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" (Matthew 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.

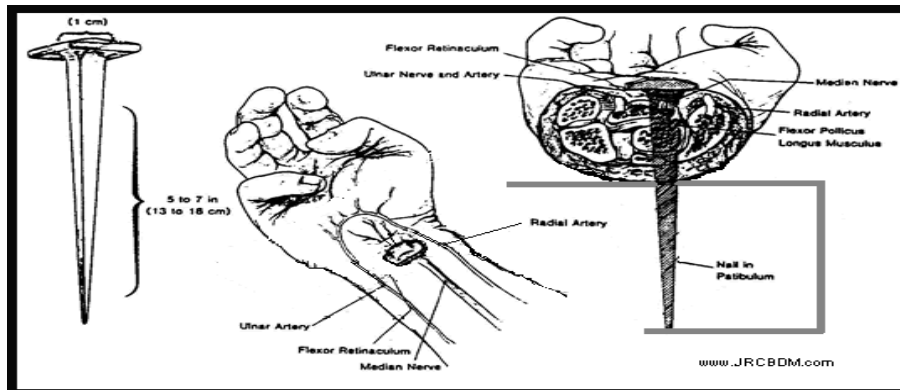
Roman soldiers place a crown of thorns on Jesus' head and a robe on His back (Matthew 27:28-29). The robe helps the blood clot (similar to putting a piece of tissue on a cut from shaving) to prevent Jesus from sustaining more blood loss. As they hit the Lord Jesus in the head (Matthew 27:30) the thorns 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 (Matthew 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.

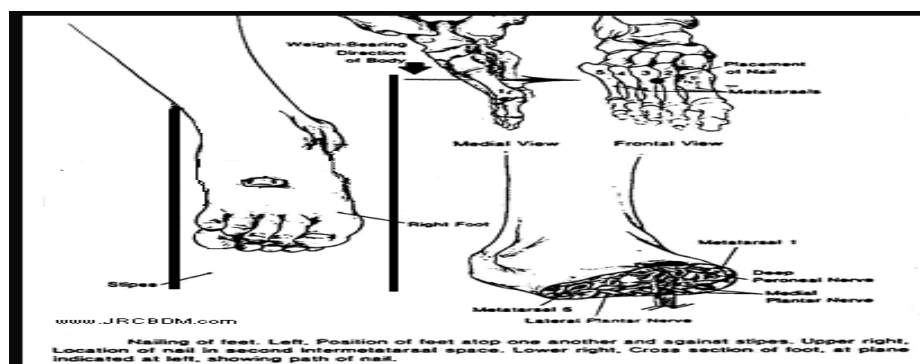
The Lord Jesus' cross was probably not the Latin cross (†), but rather a Tau cross (T). The vertical piece (the stipes) remains in the ground permanently. The accused carries only the horizontal piece (the patibulum) up the hill. Atop the patibulum lies a sign (the titulus), indicating that a formal 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

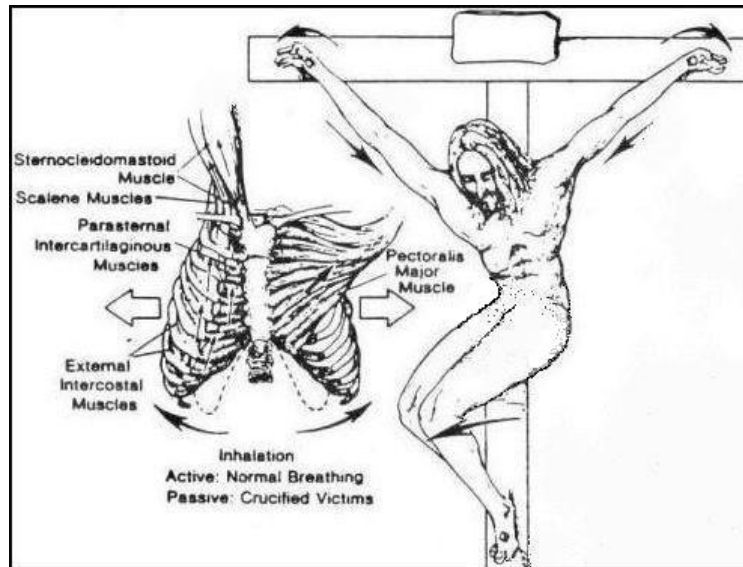


The Biblically and Historically Correct Nailing of Feet

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.

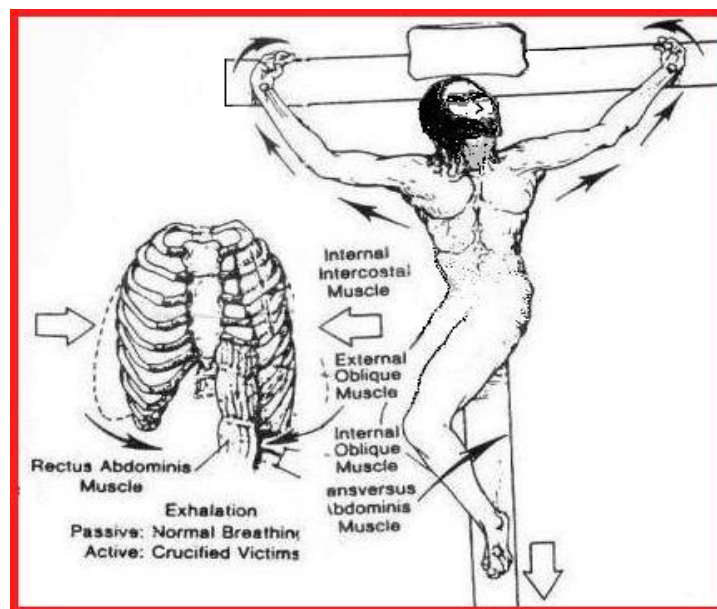
It is almost certainly that the Lord Jesus' feet were nailed through the tops as contrary often pictured. In this position (with the knees flexed at approximately 90 degrees), the weight of the body pushes down on the nails and the ankles support the weight. The nails would not rip through the soft tissue 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.



Normal and Crucified Inhalation

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 Exhalation

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.

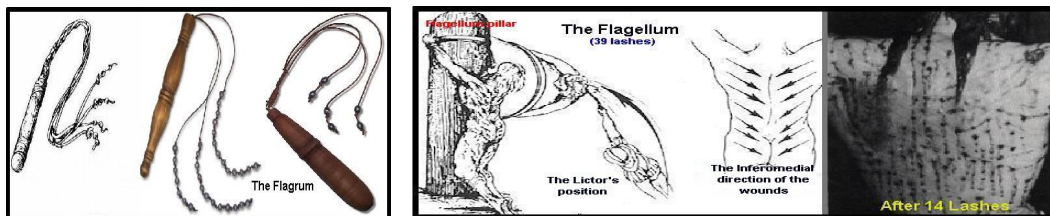
As perfect humanity, the Lord Jesus Christ felt every bit of the crucifixion. What greater love than the perfect Man lay down His life for His friends?

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 overlying 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. (Deuteronomy 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.

(Deuteronomy 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.

Scourging of the Lord Jesus

After Christ was arrested by a cohort of armed Roman soldiers (between 300 to 600 men) He was lead for the six mock trials:

First trial: He was taken to Annas the former high priest, political boss and behind the six trials.

Second trial: This time He stood before Caiaphas the current high priest.

Third trial: Our Lord was battered and bruised, dehydrated and exhausted from a sleepless night as He stood before the Counsel of Jewish Elders (the Sanhedrin). They decided to they drag Him away to stand before Pontius Pilate, the Roman Procurator of Judea because the Jews could not legally hold a trial at night or on a Holy Day and were not allowed to execute anyone. Luke 22:66-71

Fourth trial: Pilate had to go out to meet them at the gate because it was illegal for them to enter a Gentile dwelling on a Holy Day. Pilate took our Lord in and questioned Him and found no fault in Him. When Pilate heard that Jesus was from Galilee, he pawned Him off on King Herod Ahtipas John 18:28-38,

Fifth trial: Herod wanted the Lord Jesus to perform tricks and when Jesus refused to amuse him, Herod mocked Him and sent Him back to Pilate.

Sixth trial: Pilate offered to release the Lord Jesus because of a Passover custom but the mob insisted that Barabbas be released instead. Then Pilate ordered the Lord Jesus to be scourged.

The death sentence was pronounced utilizing people's power scheme. The Lord Jesus was condemned to die by crucifixion. He was led away and prepared for the scourging or flogging which was a legal preliminary to every Roman execution (Matthew 27: 26). The Lord Jesus was stripped of His clothing, His back, buttocks and legs exposed, His face against the upright post, hands tied above His head is now considered primed and the flogging can begin. The soldier comes forward, His gazed fixed upon Him, who is silent and appears to be in deep contemplation as He awaits the punishment.

The soldier takes a step back and raises the flagrum (whip) over his head in preparation for the first blow. A whistling and cracking sound can be heard as the whip with its metal and bone tips is released with all the force the soldier has. The whip lands upon the naked back, sending waves of pain coursing through the body. The heavy whip is brought down with full force again and again across His shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they are 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 mass of observers attending the flogging who had condemned the Lord Jesus to death stood by cheering, shouting encouragement to the legionaries, taking pleasure in the spectacle before them. Their delight obvious as the flesh is stripped from the body.

Encouraged by the crowds, the blows continue, cutting deeper and deeper into the tissues, blood begins to ooze from capillaries and veins of the skin until finally arterial bleeding from vessels in the underlying muscles occurs. The blood pours out; shreds of skin become detached, hanging in ribbons. The entire area of His back has become an unrecognizable mass of torn flesh, deep grooves caused by the iron balls, exposing a bloody mass of muscle, bone and tissue. (Isaiah 52:14) Blood flows freely down His body forming a deep red pool at His feet and surrounding area.

His whole body trembles with shivers running down His spine as His strength begins to fail. His wrists being tied is the only reason He is still upright because his legs have now lost the strength to hold Him. Finally, it is over, Jesus is untied and collapses to ground. Too weak to move He stays there on the pavement which is wet with his own blood. At last he has the chance to recover some of his strength once again.

The soldiers look at Jesus amazed, wondering how this man could survive the flogging and still maintain his dignity and composure.

Isa 50:6 I gave⁵⁴¹⁴ my back¹⁴⁶⁰ to the smiters,⁵²²¹ and my cheeks³⁸⁹⁵ to them that plucked off the hair:⁴⁸⁰³ I hid⁵⁶⁴¹ not³⁸⁰⁸ my face⁶⁴⁴⁰ from shame^{4480, 3639} and spitting.⁷⁵³⁶

Isa 54:14 In righteousness⁶⁶⁶⁶ shalt thou be established:³⁵⁵⁹ thou shalt be far⁷³⁶⁸ from oppression;^{4480, 6233} for³⁵⁸⁸ thou shalt not³⁸⁰⁸ fear:³³⁷² and from terror;^{4480, 4288} for³⁵⁸⁸ it shall not³⁸⁰⁸ come near^{7126, 413} thee.

Mat 27:26 Then he released to them Barabbas. Then after having Jesus beaten with a whip, he handed [*Him*] over so that He should be crucified.

Mat 27:26 Then⁵¹¹⁹ released⁶³⁰ he Barabbas⁹¹² unto them:⁸⁴⁶ and¹¹⁶¹ when he had scourged⁵⁴¹⁷ Jesus,²⁴²⁴ he delivered³⁸⁶⁰ *him* to²⁴⁴³ be crucified.⁴⁷¹

Mar 15:15 So Pilate, because he was wanting to do [*what would*] satisfy the crowd, released to them Barabbas. And he handed over Jesus-after having [*Him*] beat with a whip-so that He should be crucified.