

The Crucifixion

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Luke 23:1-25

Luke 23:1-25, *“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.”*

Jesus tells His disciples to prepare for the Passover.

Mark 14:12-16, *“And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.”*

Historically, the Jews prepared for the Passover during the Jewish 9th through the 12th hour; that is, the time as kept by the Jews during the time of Christ. In older times they had a different scale of keeping time. The preparation of the Passover in today’s time was between noon and 6 p.m.

What about Easter?

Is it a Biblical term?

Well, Yes and No. It appears in the KJV of the Bible.

Acts 12:4, *“And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.”*

3957 pascha {pas'-khah} In the KJV translated as “Passover” 28 times and “Easter” 1 time.

The Passover was a day the Jews observed the passing over of the angel of death when they were in bondage in Egypt during the time of Moses.

The Passover and the institution of the Lord’s Supper.

Matt. 26:20-30, *“Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of*

man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."

The Garden of Gethsemane.

- Mark 14:26, "*And when they had sung an hymn, they went out into the mount of Olives.*"
- Mark 14:32-37, "*And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?"*
- Luke adds: Luke 22:44, "*And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*"

Dr. Truman Davis stated that medical literature shows, that although rare, this has occurred when a person has been under great emotional stress. The tiny capillaries in the sweat glands can break, causing sweat and blood to mix. Many cases (not all) when this happens, the person experiences weakness and shock.

Jesus knew that he was getting ready to endure the crucifixion. This had occurred sometime around midnight.

- Mark 14:38-42, "*Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time,*

and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

- *Mark 14:43-45, "And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him."*
- *Luke added, Luke 22:48, "But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"*
- *John 18:3-12, "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him,"*
- *Matthew added, Matt 26:52, "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."*

Jesus was taken before Annas.

The next morning, Peter stood a distance away in the palace watching.

He denied that he knew Jesus three times, then the cock crew. He went out and wept bitterly.

- Mark 14:55-60, *“And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?”*
- John 18:20-24, *“Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.”*

Jesus before Caiaphas and then the Sanhedrin.

- Matt. 26:63-68, *“But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. (Luke 22:64 says they blindfolded him) Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophesy unto us, thou Christ, Who is he that smote thee?”*
- Luke 22:65-71, *“And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right*

hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.”

Jesus taken before Pilate.

- John 18:28-38, *“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.”* (Josephus - and the Old Testament, as well - says that the Jews practiced crucifixion, but that it was condemned by the Jewish ruler Jannaeus in 76 BC., although it is recorded that the Jews did perform some crucifixions in the 2nd century BC. The crucifixion of Jesus was handled by the Romans at the insistence of the Jews.) *“That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.”*
- You can read of Luke’s account of Jesus’ trial before Herod (Luke 23:1-25).
- Matt. 27:24-25, *“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this*

just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”

- Matt. 27:26-30, *“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall,”* (Mark [Mark 15:16] says the hall was called Pretorium) *“and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.”*

Scourging.

Preparations for the scourging were carried out when the prisoner was stripped of his clothing and his hands were tied to a post above his head. The Roman legionnaire steps forward with the *flagrum* in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead or bone attached near the ends of each thong. The heavy whip is brought down with full force again and again across the prisoner’s shoulders, back, and legs. At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues and muscles, causing oozing of blood, then massive bleeding. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The Jews had a law that no one could be whipped 40 times, so they always stopped short by one to make sure they didn’t go over that limit. According to the encyclopedia, the Romans had no such rule of 40 save one.

Crown of thorns.

This is made from a plant common about Jerusalem that grows 4 to 8 feet high, is very pliable (can be bent without breaking), but are cover with rigid thorns of unequal length. This was placed upon Christ’s head, then hit with a reed, driving the thorns into his scalp. The scalp, when cut, bleeds very profusely.

Pilate seeks to release Jesus.

John 19:4-16, *“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe.*

And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."

On the way to Golgotha.

Matt. 27:31-34, *"And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross."* (Luke [Luke 23:26] says that he was to bear it after Jesus – that is, after Jesus had attempted to carry it) *"And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink."*

The part of the cross that Jesus bore (as was the crucifixion custom) was the top crossbar, called the patibulum. It was tied across the prisoner's shoulders, and he was to carry it to the crucifixion site. Jesus was too weak to bear it, so Simon, a Cyrenian, was compelled to carry it. According to the encyclopedia, the upright portion of the cross, the stake, was already placed in the ground. I had always envisioned them dropping the cross into the hole after he was nailed to it. That's not the way it was done according to history.

There were several different types of cross structures used by the Romans. The two most common were the structure that resembled a

capital T with the cross beam at the top, and another with the cross beam down a few inches from the top. There are scholars from both camps that believe Christ was crucified in the latter manner. The reason I believe the lower cross beam was used (as explained by many scholars) was because the sign “THE KING OF THE JEWS” was mounted on the cross above his head.

Although most crosses that were used left the victim’s feet just a few inches off the ground, taller ones have been used as well. Many scholars believe the one used for Jesus was 7 to 9 feet high. A hyssop reed with a sponge filled with vinegar had to be raised to the mouth of Jesus. Several references say that reed would have to be 3 to 4 feet long. A shorter stalk would be too young and flexible.

- Isa. 52:13, *“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.”*
- John 3:14, *“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”*

There were different methods used in attaching prisoners to the cross. Sometimes their hands were nailed to the cross with their arms slightly bent, sometimes they were tied, sometimes there were tied and nailed. The nails were normally placed in the wrist area between the two wrist bones. We find in the Old Testament that the wrists were considered part of the hand. (Bracelet was placed about the hand). The historical references that I find say that the feet were sometimes left hanging, sometimes tied, and sometimes were fastened with nails being driven through the metatarsals (that’s through the bony part of the feet. (Tarsals, then metatarsals, then phalanges). Sometimes a small platform is placed where the victim could assist in pushing himself up a little to breathe a little and give his arms a little break. This only prolonged the agony, with the victim lasting 3 days or more. Jesus lasted only six hours, so it is not believed he had any such rest block, but had to push against the nails of his feet to get a breath. His arms would get very fatigued, and breathing was very difficult. The chest cavity aches tremendously and the heart is compressed.

Psalms 22:14-15, *“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.”*

If you went to Jerusalem today, you would find two locations that are claimed to be the place called Golgotha, or a place of the skull. The true place had to be near to Jerusalem, but outside the city walls (Jewish law), be seen from afar (Matt. 27:55 & Mark 15:40), be near a roadway

(Matt. 27:39, Mark 15:29), and have some reason for being called the place of the skull. The first site (called the Holy Sepulchre site) was claimed to be the site of Golgotha in the 4th century during the time of Constantine, when Eusebius commissioned Marcarius to find the exact site of Golgotha. He claimed to know where the site was. The Church of Constantine was immediately ordered to be built on that site. Today, the church of the Holy Sepulchre resides on that site. Scholars today say that cannot be the true site for two reasons: 1) It was not outside the old city walls, and 2) it could not be seen from afar. The second site, known as Gordon's Calvary, fit all of the descriptions. Its rocky face, with all sorts of depressions, may have at one time resembled a skull, and it was also used by ancient Jews as a place for stoning.

The crucifixion.

- Matt. 27:35-38, *“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left.”*
- John 19:20 says that it was written in Hebrew, Greek, and Latin.
- John 19:21-24, *“Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.”*
- Matt. 27:39-44, *“And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he*

will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.”

- Luke 23:40-43, *“But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

Paradise here was Hades. It was not Heaven. The Greek word, “Hades” (which is the same as the Hebrew word, “Sheol”) is the “unseen” or the “all-receiving” area where the souls of the dead go to await the Judgment. In Acts 2:31, Peter quoted Psalms 16:10, *“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (Sheol), neither his flesh did see corruption.”* Christ did not go into the place of torment, for that is yet to come. He did go to the waiting place, which He referred to as “Paradise.” Christ said later that He had not yet ascended up into Heaven. He merely told the thief when he was asked to remember him, “We’re going to be together later this very day.” Jesus did not promise salvation to the thief.

John 19:25-27, *“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”*

From that time onward the Apostle John took care of Mary, the mother of Jesus.

- Matt. 27:45-50, *“Now from the sixth hour (9 a.m. - noon) there was darkness over all the land unto the ninth hour (to 3 p.m.). And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.”*
- John 19:28-30, *“After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge*

with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

Hyssop.

Jesus was offered a drink: wine mixed with myrrh, which was an anesthetic, but He refused. It is interesting to note that hyssop under the Old Law was used with the sprinkling of the blood of the sacrificed animals, especially with the blood of the lamb.

- Heb. 9:19-20, *“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you.”*
- Exo. 12:22, *“And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.”*

Darkness prevails.

- Matt. 27:45-46, *“Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*
- Matt. 27:51-56, *“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”*
- John 19:31-37, *“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought*

Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.”

Jesus was taken down from the cross and buried.

Matt. 27:57-66, “When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”

The Resurrection.

The first day of the week, early Sunday morning.

Matt. 28:1-7, “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly,

and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

It was not yet light.

Facts concerning the Sabbath.

Matt. 12:40, "*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*"

Many believe that Jesus died on Friday before the coming of the Sabbath; but that does not coincide with his being buried three days and 3 nights per Matthew.

From Friday evening to Sunday morning is not 3 days and three nights.

There is a logical answer to this.

The clue is in Matthew's mention of the feast of the Passover.

- Matt. 26:1-5, "*And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.*"
- John 19:12-15, "*And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."*
- John 19:31, "*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."*

That sabbath day was an high day. Jesus was crucified on the preparation of the passover, which was also referred to as a high sabbath day.

Luke referred to when Jesus' body was prepared for burial was still during the preparation of the Passover and he called it a sabbath.

Luke 23:53-54, "*And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.*"

Since the Feast of the Passover always appeared on the 14th of Nisan (Jewish calendar), Jesus dies on the cross on the 13th of Nisan. The term sabbath to the Jews meant a day of rest. They were to rest on the Feast of Passover, as well. It was referred to as a high sabbath day.

The religious world historically point to Jesus dying on the cross in A.D. 33 because in that year the 13th of Nisan appeared on a Friday. But a more logical date of His crucifixion was Thursday, April 6th in the year A.D. 30.

One more corroboration of the Feast of Passover being called a sabbath.

- Matt. 28:1 in the Greek text is specific that sabbath is plural, although the King James Version shows it in the singular.
- Matt. 28:1, "*In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*"

The Greek text literal translation has it, "*In the end of the sabbaths...*", thus combining the high sabbath (Feast of the Passover) and the Passover proper (Saturday) together as ending on the first day of the week.

Day of Pentecost was 50 days after the first sabbath following the Feast of the Passover. It was always on the first day of the week.

Conclusion

Jesus gave Himself for others during His ministry and He gave Himself on the cross.

- 1 Pet. 2:21, "*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.*"
- Isaiah 53:4-6, "*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and*

afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

We have much to be thankful for the crucifixion He endured for us all.

