

## THE DAY OF CRUCIFIXION (The Day of Christ's Death Upon the *Stavros*<sup>1</sup>)

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*Abstract.* This presentation details the actions and events of the last hours leading up to and including the execution of Jesus of Nazareth. This includes the ordeal of Gethsemane, the trial before the Sanhedrin, the trial before Pilate, the manner of execution, the Seven Sayings, and his death upon the *stavros*, or pole. Special emphasis is placed on the synchronization and simultaneity of Christ's trial and beatings and execution with the preparation and offering of the Passover Lamb of which Christ is the fulfillment. The relationship between the Sanhedrin and the Roman authorities is also examined in order to properly assess the responsibility of the leadership of Second Generation Israel for the murder of Israel's Messiah.

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<sup>1</sup>See the *Companion Bible*, Appendix 162, "The Cross and Crucifixion," p. 186 for more detail regarding the *stavros*.

“By common consent of lawyers, the most august of all jurisprudences is that of ancient Rome. But perhaps the most peculiar of all jurisprudences, and in the eyes of Christendom the most venerable as well as peculiar, is that of the Jewish Commonwealth. ... But when the two systems meet in the most striking and influential event that has ever happened, its investigation at once becomes not only interesting, but important. It becomes, undoubtedly, the most interesting isolated problem which historical jurisprudence can present.” [*The Trial of Christ*, by Alexander Taylor Innes, Books For The Ages, AGES Software, Albany, OR USA, Version 1.0 © 1997]

## I. Preliminary comments: The task of harmonization

**A. The danger of harmonization.** The assumption is too often made by students of scripture and commentators that *similarly described* events relate *identical* events. This assumption can have disastrous implications. For example, the order of temptations in Matthew are different than those in Luke. Because of this, commentators and harmonizers are wont to say that one account is correct and that the apparent discrepancy in another account is due to a non-chronological telling of the event — or worse: that it is due to an error in the scripture account. Another example is found in the gospel accounts of Jesus healing the blind men at Jericho. Scholars typically assume these describe one and the same miracle. However, the text does not support this assumption. Similarly, in the four accounts of Jesus’s entry into Jerusalem, some harmonizers conclude that these each describe the same event, and that the differences are actually discrepancies in the text. By failing to employ the normative hermeneutic in their pursuit of scriptural truth, and by forcing unwarranted presuppositions upon the text, scholars have created unnecessary difficulties by attempting to take events and circumstances that are similar and assuming they must be identical. In so doing, violence is done upon the text not only by the manipulation of information to fit their preconceptions, but in the very assumption that portions of scripture are discrepant or somehow in error.

**B. The differences between gospel narratives.** An entire Bible conference could be devoted to the diversity and the unity of the four gospel accounts. Suffice it to say, for the purposes of this paper, that each of the four gospels is unique and purposeful in its character and design. Each presents a distinctive view of the Messiah, which, taken together, present the full picture of Israel’s Lord and Savior. Unfortunately, these important and necessary differences are too often used by men to confuse students of scripture and to denigrate the scriptures themselves.

**C. Resolving apparent discrepancies.** The way to resolve the apparent discrepancies and to guard against such errors in one’s interpretation is the consistent application of the normative hermeneutic. Therefore, any errors that occurs in this attempt to harmonize the gospel narrative are due to the misapplication of the normative hermeneutic, not a defect in the hermeneutic itself.

**II. Introduction/review of preceding session.** Before going directly to the events in Gethsemane, it is important to recall that Judas is not with Jesus and his disciples by the time they depart for Gethsemane. Judas was earlier dismissed from the special Passover meal that Jesus arranged for himself and his disciples. Jesus knew that by the time Passover Day actually arrived (15 Abib), he would already be dead. He would make sure of this. During their feast, Jesus warns his disciples that he is going to be betrayed by one of them. Jesus identifies his betrayer: “He it is, to whom I shall give a sop [morsel, piece of sandwich], when I have dipped it.” Jesus then takes his sandwich, tears off a piece, dips it in the sweet sauce, and hands it to Judas. This is typically a gesture of honor from the host to a Passover participant or guest, but in this case, it is a solemn fulfillment of Ps 41:9: “Yea, mine own familiar friend, in whom I trusted, which did eat of my [food], hath lifted up his heel against me.” By this point, it is clear to Judas that Jesus is fully aware of what is going on. Judas had settled firmly into his role as betrayer. Having received/welcome repeated visits from Satan (see Lu 22:3), Judas’s heart has been hardened, having been “gathering iniquity to itself” (Ps 41:6).

Then, [*tote*, at that point in time], after Jesus handed the sandwich to Judas, Satan [again] enters into him. Then [*oun*, consequently], Jesus tells him, “That thou doest, do quickly.” Judas leaves in the middle of their special Passover meal. With respect to the *Old Covenant*, Judas has symbolically shunned the hospitality of the seder host, rejected the protection of the “blood of the lamb on the doorpost and lintels,” has dissociated himself (hence, is cut off) from his People. The text then says, “And it was night” (Jn 13:30b). With respect to the *New Covenant*, about which Jesus begins to teach and elaborate after Judas’s departure, Judas has shunned Israel’s promised Messiah and Savior, and instead has fully welcomed Satan, the accuser of the brethren. He has rejected the blood of the Lamb of God who takes away the sins of the world, cut himself off from New Covenant Israel, the true/elect People (“not all Israel is Israel”). Judas’s commitment to this betrayal sets Jesus’s ultimate glorification in motion. At this point at which Judas/Satan is no longer present, Jesus states, “Now is the Son of man glorified, and God is glorified in him. If [1st class condition, ‘since’] God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

Jesus then warns the disciples, contrary to an earlier time when such provisions were not necessary, that now is the time to take a purse and a bag and one’s sword, even if that means selling one’s clothing to acquire one. Whereas earlier Jesus sent them to fearlessly proclaim the Messiah and his kingdom, they are now to fear for their lives because Messiah and his kingdom have been rejected. For now, their two swords will suffice (Lu 22:35-37). As he did during the Passover and immediately after, Jesus further explains the glory and hope of future New Covenant Israel, but it is also becoming more clear to the disciples that Jesus is going to first be taken from them. From this point forward, from Jesus’s repeated warnings, having been urged by Jesus to acquire swords for their own protection, the disciples are resigned to this fact and they are in deep sorrow [See the TGF 2001 Bible conference, “The Lord’s Supper in Light of Sola Scriptura” for further detail on these events].

**III. Chronology of the day of Christ’s execution: A harmonized narrative.** The last eighteen hours of the mortal life of Jesus of Nazareth will be addressed in the following manner: In an effort to present a continuous narrative and to negotiate the limits of time, every event will be mentioned in its chronological order, but not every event will be given the same attention of detail. While references are provided throughout the narrative, there will be minimal occasion of looking up passages, except where clarification is needed and/or controversy addressed. Of the Seven Feasts of Moses, the sacrifice of Messiah is the fulfillment of the feast of Passover [See the TGF 1997 Bible Conference, “The Five Great Prophetic Clocks of Scripture” for further detail on this correlation]. Therefore, certain points on the Jewish festal calendar and approximate times will be identified as they correspond to the events of Jesus’s last hours leading up to and including his death.

**A. En route to the Garden of Gethsemane. Approximately 9 p.m. Tuesday evening, Preparation Day, 14 Abib.** According to the Passover requirements, the Jews have begun Preparation Day (starting at sundown, Tuesday), which means the Passover lambs have been on public display since 10 Abib (the previous Friday evening, Ex 12:3-6). Likewise, Jesus, the Lamb of God, has been on public display since 10 Abib. As the Nation is preparing their lambs for the Passover feast, so begins Jesus’s preparation as *the* Passover lamb of God.

Jesus and the Eleven conclude their own special Passover meal with the singing of the hallel (or the “Hallelujah;” according to rabbinical custom, this was the fourth and final cup of Passover accompanied by the singing of Pss. 115-118) that closes their observance (see 2001 TGF Bible Conference, Session III, “The Last Passover of Christ and the Twelve/Eleven”). After further discourse by Jesus, they gather their provisions and their two swords and head off to the Mount of Olives. Jesus warns them, “All ye shall be offended because of me this night: for it is written, ‘I will smite the shepherd, and the sheep of the flock shall be scattered abroad’ (Mt 26:31, quoting Zech 13:7).” Peter boasts, as he did earlier, “Though all men shall be offended because of thee, yet will I never be offended (v. 33).” Earlier Jesus warned that Peter would deny him three times before the cock crows at all. This time Jesus says that Peter will deny him three additional times before the cock crows twice. Peter protests: “Though I should die with thee, yet will I not deny thee (Mt 26:31-35 Mk 14:27-31).” And all the disciples affirm the same thing.

## **B. The agony in the Garden. Sometime between 9 p.m. and midnight, Tuesday evening (14 Abib)**

**1. Arrival at Gethsemane.** Jesus and the disciples arrive at Garden of Gethsemane (Mt 26:36 Mk 14:32 Lu 22:39 Jn 18:1). Note that Judas was not directly informed that Jesus and the disciples would go there, But, “Judas ... knew the place; for Jesus often met there with his disciples (Jn 18:2).” When they arrive, Jesus tells the disciples to sit while he goes farther on to pray. He takes Peter, James and John with him to keep watch while he is praying. As he departs with the three, he tells the disciples to pray that they may not enter into temptation (Lu 22:40).

**2. Jesus’s agony.** Whenever Jesus discussed his death, his soul would be troubled (see Jn 12:24,27 “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. ... 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”), however, now, as the inevitable event draws nearer, his mental and emotional states are more severely affected. There were already signs of his emotional distress earlier at the Passover when Jesus, “troubled in spirit, testified, ‘truly, truly, I say to you, one of you will be betray me’ (Jn 13:21).” Now Jesus is described as becoming exceedingly sorrowful, troubled, distressed (Mt 26:37,38 Mk 14:33,34). Several words are used to describe Jesus’s mental, emotional and physiological state:

**a. “very heavy”** translates *αδημονειν*, the present **active** infinitive of *αδεμονεω* (#85 *ademoneo*) the strongest of three Greek words used to denote emotional depression, which speaks of “an experience of which one is not familiar” [K.S. Wuest, *Mark in the Greek New Testament*, p 264]

**b. “sore amazed”** translates *εκθαμβεισθαι* present **passive** infinitive of *εκθαμβεω* (#1568 *ekthambeo*). *θαμβεω* (*thambeo*) means to be rendered immovable in terror, fright or amazement. With the *εκ* (*ek*) prefix, the word becomes even more intensified. Given the fact that Jesus set his face to the task and sacrifice that followed, the fear aspect of this word gives way to Jesus being greatly astonished at what he found himself experiencing.

**c. “being in an agony.”** The only occurrence of the word *αγωνια* (#74 *agonia*), it describes a struggle for victory, a wrestling, an anguish. It derives from *agon*, which denotes a conflict or contest. A battle waged within Jesus, but not one of emotional uncertainty or of shrinking from His purpose, but rather a battle between flesh and spirit. Jesus’s spirit was willing, but with that willingness comes a full realization and awareness of what he faces in hours to follow. The state of one’s mind affects the human body, and Jesus was fully human. The sorrow and depression so overwhelms Jesus that he recognizes its physiological effect upon him. He finds himself “sore amazed,” and in fact, the extreme emotional and psychological effect begins to literally kill him. His flesh was weak and was not bearing up well under the strain. Jesus describes himself as ...

**d. “exceeding sorrowful unto death.”** *περιλυπος* (#4036 *perilupos*) is translated “exceeding sorrowful.” *Lupos* means to be heavy with sorrow. With the *peri* prefix, that sorrow is intensified so much that it brings Jesus near the point of death. This further explains the ...

**e. “sweat as great drops of blood.”** The terms *hematohidrosis*, *hematidrosis* and *hemohidrosis* refer to a physiological condition in which the blood in the capillaries surrounding the sweat glands enter the sweat as the result of severe anxiety and stress.

Red sweat (which occurs in the condition known as hematidrosis) indicates that the sweat contains blood. It may be due to the exudation of blood into the sweat glands ... [*Deccan Herald*, Saturday, July 26, 2003 “The many colours of health”]

**f. A Satanic assault?** The annotations in the margin *Companion Bible* suggests a correspondence between Jesus’s agony in Gethsemane and his temptation in the wilderness. A compelling point of this argument is fact of the angelic ministry given in each case (Mt 4:11 Lu 22:43). Beyond this correlation, the author finds little else at this point to verify or disconfirm this theory.

“The Lord was overwhelmed with sorrow, but His first feeling was one of terrified surprise. Long as He had

foreseen the Passion, when it came clearly into view, its terrors exceeded His anticipations. His human soul received new experiences—He learned upon the basis of the things He suffered (Heb 5:8), and the last lesson of obedience began with a sensation of inconceivable awe. With this there came another, that of overpowering mental distress (He began to be distressed)” [ibid., Wuest quoting H.B. Swete, p 264].

### 3. Jesus’s prayers in Gethsemane.

**a. The cup and the hour.** Amid the extreme emotional, mental and physiological ordeal he is experiencing, Jesus prays to the intent that, since it is possible, the hour might separate from him, i.e. partaking of the cup/hour, and then being separated from the cup/hour.

**i. Key Greek words translated.** “That” translates *ἵνα*, *hina*, a purpose clause meaning “to the intent that.” The condition “if” should be translated *since*, as a condition of the first class (condition is assumed to be true). Instead of “if it were possible,” the verb should be translated *is*, the present tense, indicative verb. The preposition “from” translates *apo* (575 to separate from) and not *ek* (see below), meaning that Jesus would be partaking of the cup/hour, and then be separated from the cup/hour):

Abba, my Father, all things are do-able to you; **since** (*ei*, conditional with the indicative verb = since) it is possible, let this cup pass; remove [take away] this cup **from** (*apo*) me. Therefore (*alla* #235 Mk 14:36), moreover (*plen* #4133 Mt 26:39 Lu 22:42), not as I will [*thelō*], but as you [will]. Not my will [*thelema*], but yours, be done (Lu 22:42).

**ii. Identifying the cup and the hour.** To what do the “cup” and the “hour” refer? Is Jesus, as the majority of commentators and Bible scholars suggest, praying that the Father deliver him **out of** (*ἐκ ek*) the suffering and torture and spare him from being executed? How can this be when the gospels reveal that he knew that his entire life had been in preparation for his death? Jesus was able to study **his own life and death** in the Law, the prophets, and the writings. He would have thoroughly known and studied the words of Psalm 22 and Isaiah 53. From a lifetime of scripture study, Jesus knew the following:

<b>Event</b>	<b>Prophecy</b>	<b>(Fulfillment)</b>
Messiah will be betrayed by a friend:	Ps 41:9	(Jn 13:18,21)
That betrayal will be indicated with a kiss:	Ps 55:12-14	(Mt 26:47-56)
The Messiah will be sold out for thirty pieces of silver:	Zech 11:12	(Mt 26:15,16)
Messiah will be forsaken by his friends:	Zech 13:7	(Mk 14:27)
Messiah will be accused by false witnesses:	Ps 35:11	(Mt 26:59,60)
Messiah will not defend himself:	Ps 38:13 39:2 Isa 53:7	(Mt 27:12,14 1Pe 2:23)
Messiah will be mocked and beaten:	Mic 5:1, Isa 50:6 52:14	(Mt 26:67,68 27:30)
Messiah will be the object of ridicule:	Ps 109:25 Ps 22:7	(Mt 27:39 Lu 23:35)
Messiah’s hands and feet will be pierced:	Ps 22:16 Zech 13:6	(Jn 20:25-29)
None of Messiah’s bones will be broken!:	Nu 9:12 Ps 34:20	(Jn 19:36, Lamb of God)
Messiah will be executed with criminals:	Isa 53:9,12	(Lu 22:37 23:39-43)
Messiah will intercede for his executors:	Isa 53:12	(Lu 23:34 cf. Ac 7:59)
Messiah’s clothes will be parted and gambled for:	Ps 22:18	(Jn 19:23,24)
Messiah will be deserted, forsaken by God:	Ps 22:1	(Mt 27:46)
There will be a great darkness at midday:	Amos 8:9	(Mt 27:45)
Messiah will suffer extreme thirst:	Ps 22:15 69:3,21	(Jn 19:23 Mt 27:34,48)

<sup>1</sup>Note: On th audio presentation, Hilston mistakenly says “bones broken” instead of “no bones broken.” This error is deleted from the digital CD audio, but not from the analog cassette audio.



Messiah will deliver his spirit to God:	Ps 31:5	(Lu 23:46 cf. Ac 7 Stephen)
Messiah's friends will stand afar off:	Ps 38:11 88:8	(Lu 23:49)
Messiah will be buried in a rich man's tomb:	Isa 53:9	(Mt 27:57-61)
Messiah will willingly give himself to be murdered:	Isa 53:12 50:6	(Jn 10:11,18)
Messiah will die a substitutionary death:	Isa 53:5,6,11 Dan 9:26	(Mt 20:28)

**iii. Jesus' preparation and determination.** Despite knowing all that was prophesied of him, "... when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem (Lu 9:51)." Given Jesus's knowledge about his role as the Messiah, knowing fully what awaits him, and having set his face to go to Jerusalem, how is it at all conceivable that it would even enter into Jesus's mind to ask God to save him **out of** (*ek*) these events and to spare his life? Furthermore, in addition to fully understanding these prophecies concerning himself, Jesus made the following statements in the days and weeks preceding his Gethsemane experience:

"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 (Mt 12 40)" ... From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Mt 16:21) "... The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry (Mt 17: 22,23 Mk 9:31 Lu 9:22) ... Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to *stavro* him: and the third day he shall rise again (Mt 20:17-19) ... the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again (Mk 8:31). ... Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again (Mr 10:33,34) ... For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation (Lu 17: 24,25). ... Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again (Lu 18:31-33). ... Destroy this temple, and in three days I will raise it up (Jn 2:19) ... Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me (Jn 7: 33) ... Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father (Joh 10:17,18). ... Then said Jesus, Let her alone: against the day of my burying hath she kept this (Mt 26:11 Mk 14:8 Jn 12:7). ... But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart (Jn 15: 5,6)."

**iv. apo versus ek.** Given all of the prophecies that Jesus comprehended perfectly, and the very words of Jesus himself, immediately above, how is it at all cogently conceivable that Jesus would ask the Father to spare him **out of** having to fulfill these prophecies? The point: Have prayed for separation (*apo*) from the cup and permanent death, but not to escape (*ek*) having to drink from it. It was a prayer for resurrection..

Jn 12:23-27 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me **out of** (*εκ, ek*) this hour [?]; but for this cause came I unto this hour.

**v. The dregs.** Jesus does not drink to the dregs of the cup. He tastes God's wrath, drinks of the cup according to Mt 26:42 (see d. immediately below), but not to the dregs. Though He died for sins that were not His own, He did not remain in the grave, as one permanently dead and held captive by death. The cup is later removed, in full accordance with Jesus' prayer. The symbolism of drinking is expressed in various ways and of various degrees of drinking. In other words, drinking of a cup can understood according to a **full cup**, or according to **portions** of a cup.

- **Full cup.**

Ps 73:10 Therefore his people return hither: and waters of a **full cup** are wrung out to them.

Mt 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the **cup** and of the platter, but within they are **full of extortion and excess.**

Lu 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the **cup** and the platter; but your inward part is **full of ravening and wickedness.**

Re 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a **golden cup** in her hand **full of abominations and filthiness of her fornication:**

- **Designated portions of a cup:**

Ps 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the **portion of their cup.**

Ps 16:5 The LORD is the **portion** of mine inheritance and **of my cup:** thou maintainest my lot.

- **The dregs defined.** Dregs refer to the material that settled at the bottom of a cup of wine. It represents the worst and most bitter portion of the cup, and is symbolic of God's wrath.

Ps 75:8 For in the hand of the LORD there is a **cup**, and the wine is red; it is full of mixture; and he poureth out of the same: but the **dregs thereof**, all the wicked of the earth shall wring them out, and drink them.

Isa 51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the **cup of his fury;** thou hast **drunken the dregs of the cup** of trembling, and wrung them out.

Isa 51:22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the **cup of trembling**, even the **dregs of the cup of my fury;** thou shalt no more drink it again:

**vi. The cup and the hour represent God's wrath.** Jesus does not pray that He be spared out of having to drink it, but rather to be separated from it after He has drunk of it. The cup will not pass until He drinks from it. The drinking of the cup represents His suffering, death and separation from God. The passing of the cup represents His resurrection.

**c. Jesus checks on Peter, James and John.** Jesus breaks from his prayer to the Father, and goes to check on Peter, James and John. "Simon," says Jesus, "Are you asleep? So you could not watch with me one hour. Watch and pray, that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." Peter is a living example of this. Jesus himself is experiencing this very thing in the extreme as his flesh is dying of the distress and the agony he is enduring both mentally and emotionally.

**d. Jesus goes back to pray to his Father a second time.** He prays the same words as before (Mt 14:39), and adds, "My Father, **since** this [cup] cannot pass from (*apo*) me unless I drink it, not my will, but Yours, be done (Mt 26:42)" Jesus acknowledges that the cup will not pass unless he drinks from it first.

**e. Jesus checks on the men a second time.** Jesus rises again from prayer, and goes again to check on Peter,

James and John. He once again finds them sleeping, overwhelmed by their sorrow (Lu 22:45), and says to them, “Why do you sleep? Rise up and pray, so that you may not enter into temptation.” They sit there speechless, not knowing how to answer him (Mk 14:40).

**f. Jesus goes out and prays a third and final time.** He prays a third time, saying the same words as before. At this point, an angel appears to minister to Jesus and to strengthen him. Recall the first time we encounter the angelic presence with Jesus in the wilderness after being tempted by the Devil. This is indicative of the extreme weakness and distress Jesus experienced. Consider the compression of 40 days of physical suffering into an hour.

**g. Prayer summary: The answer to Jesus’s question and prayer.**

**i. Jesus’s question:**

Jn 12:27a Now is my soul troubled; and what shall I say, “Father, save me **out of** (εκ, *ek*) this hour:[?]”

**The answer:** [No] but for this cause came I unto this hour (Jn 12:27b).

**ii. Jesus’s Gethsemane prayer, paraphrased:** “Abba, my Father, all things are in your power; since it is in your power, let the full and permanent effect of your wrath pass from me (i.e. **resurrect** me); remove the full and permanent effect of death and the grave pass from me after I have tasted of it in accordance with your Word. Moreover, your desire (thelema) is paramount, and I ask you to fulfill your desire. My Father, since my **resurrection** —that is, the passing of the cup of death and wrath — will not happen unless I first taste of death and wrath, not my will, but Yours, be done.” Note that the answer to Jesus’ prayer had already begun, that is, the fruition of the Father’s will regarding His suffering and death.

**iii. The answer(s) to Jesus’s prayer:**

Ac 2:27,31 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ... 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

He 5:7-9 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and **was heard** in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

**h. Back to Peter, James and John.** He comes again to Peter, James and John to find them sleeping again. “Are you sleeping even now, and taking your rest? It is enough! Look, the hour is come, and the Son of man is being betrayed into the hands of sinners. Get up, let’s go. Lo, my betrayer is at hand (Mt 26:45-46 Mk 14:41-42).”

**C. Jesus is arrested. Approximately midnight, Tuesday night, 14 Abib.**

**1. Personnel.** Before Jesus could finish the sentence, a huge crowd draws near, led by Judas. Judas had figured that Jesus would be there in the Garden of Gethsemane because of how often Jesus went there with his disciples. Judas now leads a group of officers from the chief priests and Pharisees and the scribes and the elders of the people. Note the details provided by the scripture regarding who are the guilty among the Jewish ranks: a huge crowd of Temple officers from the chief priests (Mt 26:47 Mk 14:43 Jn



18:3), pharisees (Jn 18:3), elders (Mt 26:47 Mk 14:43), scribes (Mk 14:43), and the high priest's slave (Malchus, Lu 22:50). A band of Roman soldiers accompanies them (Jn 18:3, band, *spiera* #4686, cf. Mt 27:27 Mr 15:16 Joh 18:3,12 Ac 10:1 21:31 27:1). They all arrive with torches, lanterns, swords and clubs.

**2. The sign.** Judas had arranged to give the officers a sign. "The one whom I kiss, he it is, seize him and lead him away under guard (Mk 14:44)." Upon arriving, Judas immediately approaches Jesus to kiss him. Before Judas reaches him, Jesus says, "Friend, for what purpose have you come?" Judas comes right up to him and says, "Master, Master! Hail Master!" And he fervidly kisses Jesus. Jesus replies, "Judas, are you betraying the Son of man with a kiss? (Lu 22:48)"

**3. Jesus is arrested.** Then Jesus, knowing all the things that were about to happen to him, goes toward the crowd and the officers and says, "Whom do you seek?" They answer, "Jesus of Nazareth!" Jesus responds, "I am." Upon hearing this, they drew backward and fell to the ground. As they are getting up, and Jesus's disciples are being surrounded by this huge crowd of officers, Jesus asks them again, "Whom do you seek?" And they reply, "Jesus of Nazareth." So Jesus says, "I told you that I am, so since you're seeking me, leave these other men alone." By securing their safety for the time-being, Jesus fulfilled his own prophecy (Jn 17:12), "Of those whom thou hast given me, I lost none (Jn 18:4-9)."

**4. Disciples panic.** The officers seize Jesus, and it is suddenly crystallized in the minds of the disciples what is about to happen. They have no chance in the hands of this crowd. They realize that they're all doomed if they don't take drastic measures. Frantically, they ask Jesus, "Lord, shall we strike with the sword?" And before Jesus could answer, Peter draws his sword and attempts to split someone's skull (Mt 26 51 Mk 14:47). Instead, he succeeds in only dismembering the right ear of the high priest's bondservant, Malchus (Lu 22:51 Jn 18:10). "Put your sword back in its sheath; for all who take the sword will perish by the sword. Do you think I couldn't right now call to my Father and will furnish more than twelve legions of angels? But how then would the Scriptures be fulfilled, that it must be so? (Mt 26:52-54). **The cup which the Father has given, shall I not drink it?** (Jn 18:11)"

**5. Their hour, power of darkness.** Jesus then says to the crowds, to the chief priests, the captains of the temple, and the elders who all came out to arrest him, "Have you come out as against a robber, with swords and clubs, to seize me? Daily I sat with you, teaching in the temple, and you did not arrest me, you didn't lay a hand on me. But this has all come to pass that the scriptures of the prophets may be fulfilled. This is your hour, and the power of darkness (Lu 22:53)."

**6. Disciples forsake Jesus.** His disciples have realized the inevitable. Jesus is determined to go through with this, and is not going to fight his captors. As the officers take hold of Jesus and begin to bind him, the soldiers with them try to grab everyone who appeared to be associated with Jesus, including someone who may have been Lazarus (Mk 14:50-52, cf. Jn 12:9-11). As his associates, their lives were now in danger. The disciples forsook Jesus and fled, many of them to their homes (Jn 16:32). Peter and John follow the crowd at a distance (Jn 18:15).

#### **D. Jewish trials begin: Sometime after midnight, Wednesday morning, 14 Abib.**

##### **1. Annas' palace.**

**a. Jesus before Annas, former high priest.** The band of Roman soldiers, the chief captain and officers of the Jews lead him to Annas (Jn 18:13-24), the former high priest (father-in-law of Caiaphas, the new high priest). Annas questions Jesus regarding his disciples and his teaching. "I spoke openly to the *kosmos* (order). I always taught in the synagogues and in the temple compound, where the Jews all assemble. I said nothing in secret. Why do you question me? Question those who have heard me, as to

what I said about them. Look, they know what I said!" Upon saying this, one of the officers strikes Jesus with the palm of his hand and says, "Is that how you answer the high priest?" Jesus replies, "If I spoke wrong, bear witness of the wrong; but if rightly, why do you strike me?"

**b. Peter's first denial: entering "the door (*thura*) without;" to the portress (*thuroros*).** Meanwhile, Peter and John make it to the courtyard of Annas, but Peter stands outside. John, who was known to the high priest, goes into the courtyard and speaks to servant girl (*porteress*, see Appendix 1) watching the door and persuades her to let Peter in. "You're not also one of this man's disciples are you?" Peter replies, "**I am not** (Jn 18:17)." Peter joins a group of people warming themselves by a courtyard fire.

## 2. Caiaphas' palace. Sometime after midnight, Wednesday morning, 14 Abib.

**a. Jesus before Caiaphas: False witnesses.** Annas sends Jesus bound to Caiaphas the high priest (Jn 18:24). Recall it was Caiaphas who unwittingly prophesied that it was expedient that one man should die for the nation (Jn 11:50,51). Peter follows the crowd from a safe distance. At Caiaphas' palace, all the chief priests and the elders and the scribes are gathered. Their officers bring Jesus into Caiaphas' palace (house Lu 22:54). Jesus stands before Caiaphas and the chief priests and the entire Sanhedrin ("council" = Grk. *sanedrion*, Mt 26:59 Mk 14:55). The Jewish court tries desperately to find credible false witnesses against Jesus so they could execute him, but they are having no success (Mt 26:60). Many false witnesses come forward and testified against him, none of their testimonies agreed (Mk 14:56). Finally, two witnesses come forward and say, "We heard this man say, 'I will destroy this temple of God that is made with hands, and in three days I will build another, not made with hands.' (Mt 26:61 Mk 14:58)" But even though they had it partially right, their testimonies didn't agree either (Mk 14:59). Compare this to what Jesus actually said:

Jn 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

**b. Jesus answers Caiaphas** (Mt 26:62-64 Mk 14:60-62 Lu 22:69,70). Caiaphas the high priest stands up and directly questions Jesus himself, saying, "Do you answer nothing? What is it that these [people] witness against you?" Jesus keeps silent and answered nothing. Caiaphas then comes right out with it: "Are you the Messiah, the Son of the Blessed? I adjure you by the living God, tell us whether you are the Messiah, the Son of God." Jesus replies, "It is as you have said. I am. Furthermore, I say to all of you, hereafter you will see the Son of man sitting at the right hand of power and coming upon the clouds of heaven." That is to say, the shekinah is *his* tallith, and he sits upon the throne of heaven. The best efforts of the Sanhedrin could not put together a compelling case against Jesus, so Jesus, in order to fulfill his mission, makes a bald statement they can use. He is determined to get himself killed.

**c. Caiaphas and Sanhedrin pass sentence:** Then the high priest tears his clothes and says, "He has spoken blasphemy. Why need we any more witnesses? Look! You have heard his blasphemy; what is your judgment?" The Sanhedrin declares its verdict: "He deserves death" (Mt 26.65-66 Mk 14:63-64).

**d. Jesus is mocked and beaten.** Satisfied that they have their case against him, having heard his "blasphemy," Jesus is mistreated and humiliated by the people (Mt 26:67,68 Mk 14:65,66 Lu 22:54). While men hold him, the Jews spit in his face and pound him with their fists. Even the men holding him are mocking him. These men then blindfold him and start smacking him around, asking him, "Prophecy! Prophecy to us, you 'Messiah'! Who is it that struck you?"

**e. Peter's denials.** Meanwhile, Peter has come as far as one of the courtyards (hall) of Caiaphas' palace. He is anxious to see what was going to happen with Jesus (Mt 26:58b), so joins a group of palace guards

warming themselves by a fire. One of the high priest's servant girls notices him and looks at him intently by the light of the fire. "This man, too, was with Jesus of Nazareth," she says and goes up to him saying, "You, too, were with the Galilean." Peter denied this before them all, saying, "Woman, I know him not. I do not know or even understand what you are talking about." After a little about an hour, Peter denies Jesus a third time, at which point a cock crows. Shortly after, as Peter maneuvers himself around the palace grounds to try to see what is happening with Jesus, a maid recognizes him as an associate of Jesus. Peter denies it. (fourth denial). Peter goes from the palace hall to the porch (*pulon*) where some bystanders recognize his Galilean dialect. "Certainly you are one of them. Your accent betrays you." Again, Peter denies it. After another hour, Peter finds a place from where he can see Jesus before Caiaphas and the Sanhedrin. Peter is waiting to see what will happen and is in view of the court where Jesus is being held and questioned. A man near Peter says, "Certainly this man also was with him; for he is a Galilean." For the sixth time, Peter denies knowing Jesus, saying, "Man, I do not know what you are saying." Immediately, before he could finish his sentence, a crowing is heard a second time. Peter looks and can see where Jesus is standing amid the Sanhedrin, facing another direction. Then Lord turns and looks at Peter. Suddenly Peter's realization and remembrance of Jesus's words rush upon him. Peter bursts into tears and goes out from the palace. (Mt 26:57-68 Mk 14:53-65 Lu 22:54-71) [See the *Companion Bible*, Appendix 160, "The Denials of Peter," pp 181,182 for more detail regarding these events].

**3. Jesus is incarcerated until morning.** After the trials, and the beatings and mockings at Caiaphas' palace, the Jewish rulers put Jesus in a holding area and disperse until morning. Although this is not explicitly stated in the gospel narratives, it is suggested from the Hebrew scriptures that He was imprisoned at some time during His suffering (Isa 53:8, context). This fills some of the time through the night and accounts for the language that suggests the Sanhedrin reconvened at dawn. See below.

**4. Meeting of Sanhedrin at dawn, approximately 6 a.m. Wednesday morning, 14 Abib.** (Mt 27:1,2 Mk 15:1 Lu 22:66). As morning comes, all the chief priests, the elders and scribes reconvene and lead Jesus to a meeting of the Sanhedrin to deliberate over how they would kill him. They bring him before the whole Sanhedrin to question him: "If you are the Messiah, tell us." Jesus replies, "If I should tell you, you would not at all believe; and if I should ask you questions, you would neither answer me, nor let me go. Hereafter will the Son of man be seated at the right hand of the power of God." Then they all respond, "So you are the Son of God?" Jesus replies, "It is as you are saying, for I am." To this the elders say, "What need have we for more testimony? For we have heard for ourselves from his own mouth!" Then the whole company of them gets up, binds Jesus, leads him away and delivers him to Pontius Pilate, the Roman governor over Jerusalem.

**Sidebar: Judas commits suicide** (Mt 27:3-10). When Judas sees that Jesus is condemned, he is overcome with remorse and returns the thirty pieces of silver to the chief priests and the elders. He says to them, "I have sinned by betraying innocent blood." They reply, "What is that to us? It's your problem." He throws the money into the temple and goes off to hang himself. The chief priests take the silver. They cannot put the silver in the temple treasury because it is unlawful to contribute "blood money." They deliberate and decide to buy a potter's field as a burial ground for strangers. In so doing, they unwittingly fulfill yet another prophecy.

## E. Roman trial begins.

### 1. Jesus before Pilate. Sometime after dawn, Wednesday morning, 14 Abib.

**a. Debate between the Jews and Pilate.** Jesus is led from Caiaphas' palace to the Roman judgment hall (praetorium) to stand before the governor. The Jews do not go into the Gentile dwelling so as not to defile themselves before Passover, so Pilate goes out to them. Pilate asks, "What accusation do you bring against this man?" The Jews reply, "If he were not an evildoer, we would not have delivered him up to you" (Jn

18:29-31). Note the arrogance of the Jews, as if Pilate has no room to question their judgment regarding a capital crime.

**b. The Sanhedrin and capital punishment.** Pilate scoffs and says, “You take him and judge him according to your law.” To which, the Jews reply, “We are not permitted to put anyone to death” (Jn 18:31,32). This exclusion puts the Roman-style execution of Jesus in motion, since he would otherwise have been stoned to death by the Jews. Note, however, the manipulation and fallacy of the Jews’ claim. If indeed the Jews were so concerned about the prohibition of putting anyone to death, why were they so willing to throw Jesus off of a cliff in Luke 4:29, to stone the woman caught in adultery (Jn 8:4,5), to stone Stephen (Acts 7:58,59), and commission Saul of Tarsus to kill the disciples of Jesus (Ac 7:58 8:1,3 9:1).

**c. The Jews charge Jesus before Pilate.** The Jews then begin to accuse Jesus to Pilate, saying, “We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Messiah, a king (Lu 23:2).” The chief priests and elders continue accusing him of many things, yet Jesus just stands there, answering nothing. “Do you answer nothing?” Pilate asks. “Do you not hear how many things they are charging against you?” Jesus kept silent, at which the governor marveled greatly (Mk 15:3-5).

**d. Pilate meets privately with Jesus** (Jn 18:33-38). Pilate withdraws to his judgment hall and has Jesus brought to him. Pilate asks Jesus, “Are you the king of the Jews?” Jesus replies, “It is as you are saying. Are you asking this, of your own accord, or did others tell you this of me?” Pilate responds, “Am I a Jew? You own nation and the chief priests delivered you up to me. What have you done?” Jesus answers, “My Kingdom is not of this world. If my Kingdom were of this world, my attendants would fight, that I might not be delivered up to the Jews; but now is my Kingdom not from here.” Pilate then says, “You are there a king?” “It is as you are saying,” says Jesus, “that I am a King; for this was I born. And for this came I into the world: that I should bear witness of the truth. Everyone who is of the truth heeds my voice.” To which Pilate responds, “What is truth?”

**e. Pilate finds no crime in Jesus, send him to Herod.** (Jn 18:38 Lu 23:4,5) Pilate then goes back out to the Jews and tells the chief priests and the crowds, “I find no guilt in this man.” But the crowds insist, “He is stirring up the people, teaching throughout all Judea, starting from Galilee and even to this place.” When Pilate hears them mention Galilee, which is Herod’s jurisdiction, he asks if Jesus is a Galilean. On hearing this, he sends Jesus to Herod, who happened to be in Jerusalem at the time. Of course, the chief priests and scribes do not let Jesus out of their sight and they tag along.

**2. Jesus before Herod, sometime between dawn and noon, Wednesday morning, 14 Abib** (Lu 23:6-12). When Herod sees Jesus, he is delighted because he had wanted for a long time to see him, having heard so much about him. Herod hoped that Jesus would work some miracle for him to see. Herod now asks him many questions, but Jesus keeps silent, despite the accusations of the chief priests and scribes who were standing there also. Disappointed, Herod and his soldiers decide to ridicule and mock him, and then send him back to Pilate arrayed in gaudy apparel. This gesture results in a friendship between Herod and Pilate, who, up to this time, had rifts between them.

**3. Jesus before Pilate a second time, later Wednesday morning, 14 Abib** (Lu 23:13-16)

**a. Pilate opposes the Jews’ accusations against Jesus.** Upon Jesus’s arrival to Pilate, the governor calls together the Jewish rulers and the crowds and says to them, “You brought me this man as one stirring up subversion; and look; upon examining him before you I found in this man no guilt of the things of which you are accusing him; and neither did Herod, for he sent him back to us. So look, nothing worthy of death has been done by him. But you have a custom that I should release to you one man at the Passover; I will therefore chastise him, and release him.”



**b. Pilate taunts the Jews with their own custom** (Mt 27:15-23 Mk 15:6-14 Jn 18:39-40) At the time, Pilate had in custody a man named Barabbas, who had been thrown into prison for insurrection and murder. Knowing that the chief priests had delivered up Jesus out of envy, when the Jews made their customary request for the release of one man, whomever they wished, Pilate asks them, “Whom do you wish me to release for you? Barabbas, or Jesus, who is called Messiah?” Pilate’s wife warns him not to do anything “to that righteous man,” having suffered in her dreams that day because of him.

**c. The Jews choose Barabbas.** The chief priests and the elders incite the crowd to request Barabbas instead of Jesus. “Not this man,” shouts the crowd. “Away with this man, and release for us Barabbas!” But Pilate sees no reason to execute Jesus, having found no fault in him. He asks the crowd, “What then shall I do with Jesus who is called ‘Messiah,’ whom you call ‘King of the Jews?’” They cry out, “Let him be stauroo! stauroo! stauroo him!” (“Let him be nailed to the stake! The stake! Nail him to the stake!”)

**d. Pilate has Jesus scourged.** (Mt 27:28-31 Mk 15:17-20) A third time Pilate says to the crowds, “Why? What evil has he done? I found in him no guilt deserving death; so after chastening him, I will release him.” Pilate then takes Jesus and has him scourged. Jesus is stripped, whipped and beaten. The soldiers continue to mock him by twisting together a crown of thorns and jamming it down on his head. They throw a purple garment around him and say, “Hail, ‘King’ of the Jews!” while slugging him. After Jesus is well-bloodied and battered, Pilate brings him out for the people to see him and to release him. Pilate again declares that he find no guilt in him. Presenting a beaten and bloodied Jesus to the Jews, Pilate says, “Behold the man!” But instead of his appearance evoking sympathy and compassion for Jesus, it makes the people all the more blood-thirsty. “To the stake! To the stake!” To which Pilate replies, “You take and nail him, for I find no guilt in him.”

**e. The Jews accuse Jesus of claiming to be God.** (Jn 19:7-15) But the Jews answer, “We have a law, and by our law he ought to die, because he made himself the Son of God.” When Pilate hears this accusation, he becomes more afraid. Pilate again withdraws into the judgment hall, and brings Jesus with him. Pilate asks Jesus, “Where do you come from?” Jesus does not answer him. Pilate then says, “You are not talking to me? Do you not know that I have authority to nail you to a tree, and authority to release you?” Jesus replies, “You would have no authority at all against Me, were it not given you from above. Because of this, he who delivered me up to you has the greater sin.” At Jesus’s answer, Pilate still desires to release him and he goes back outside to try to change the minds of the people.

**f. The Jews challenge Pilate’s loyalty to Caesar.** But the Jews made political threats to Pilate, saying, “If you release this man, you are not a friend of Caesar. Anyone making himself out to be the King is speaking against Caesar!” When he hears this, Pilate brings Jesus outside, sits down on his judgment seat and says to the Jews, “Behold your King.” At this the people cry out, “Away with him! Away with him! Nail him to the stake!” In their insistence, they cry out all the more, demanding Jesus’s execution by the stake. Pilate taunts them, “Shall I execute your King?” The chief priests reply, “We have no king but Caesar!”

**g. Pilate washes his hands of the matter.** (Mt 27:24-26 15:15 Lu 23:24,25) Pilate sees that nothing is working. The people are determined to see Jesus put to death, and a riot is forming. Pilate then takes water and washes his hand before the crowd, saying, “I am innocent of the blood of this righteous man. You will bear witness to it.” The all the people answered and said, “His blood be on us! And on our children!” The voices of the people and of the chief priests prevail. The people demanded that Pilate pass the sentence, and wishing to manage the crowd, Pilate gives sentence that it should be as they demanded. Pilate releases Barabbas and turns Jesus over to soldiers for execution.



**h. Jesus is beaten and mocked again.** Pilate's soldiers take Jesus and lead him away into the Praetorium. They call together the whole battalion of soldiers to join in the process. They strip Jesus of his own clothing, they drape around him the purple material and add a crimson cloak. They put the crown of thorns back on his head and placed a reed in his right hand. In mock homage, the soldiers bow before him and say, "Hail, 'King' of the Jews!" They spit on him, and take the reed and whack him with it. After the mocking, they strip off the purple and crimson garments and put his own clothing back on him. They then lead Jesus out to execute him.

## F. The execution begins.

**1. The *stavros* and the *titlos*.** The soldiers get the *stavros* (stake) to which Jesus will be nailed and place it on Jesus's shoulders. Meanwhile, Pilate writes an inscription on a *titlos* (title on a placard) that will be displayed on the stake (Jn 19:19). The title is written in three languages in this order: Hebrew, Greek, Latin. It is not seen by the Jews until after the *stavros* was raised up. So pathetic was Jesus's progress while they are proceeding toward the place of execution, that they seize a man from the crowd. A Cyrene named Simon, who was passing by, finds himself with Jesus's stake on his shoulders and he is compelled to carry it behind Jesus and two others who are also being led away to be put to death. Following after them is a huge crowd of people, and among which are women openly weeping for Jesus, and two other malefactors to be "*stavro*-ed" with Jesus. Jesus turns to them and says, "Daughters of Jerusalem, do not weep for me, but for yourselves and for your children. For behold, the days are coming in which they will say, 'Blessed are the barren, and the wombs which never bore, and the breasts which never nursed!' Then will they begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things in the tree that is green, what will happen to the dry?"

**Sidebar: Preparation day.** At this time the Jews are preparing their Passover lambs for sacrifice, just as Jesus, the Lamb of God is being prepared for sacrifice. Their lambs would have been on display for evaluation since 10 Abib (Ex 12:3-6), just as Jesus has been put on public display for evaluation [See Session I, Final Conflict With Second Generation Sanhedrin].

**2. Jesus is nailed to the *stavros* (stake), noon, Wednesday, 14 Abib.** They arrive a place called the Skull (Golgotha in the Hebrew). There Jesus is offered vinegar to drink, mixed with myrrh. He tastes it, but refuses to drink it. It is noon, the end of the second watch of the day, designated the third hour (See Appendix 2) when they nail Jesus to the stake. Nailed up with Jesus are the two malefactors who arrive with him, followed by two thieves who arrive a bit later. Thus the scripture is fulfilled, "He was numbered with the transgressors."

**3. Jews protest the *titlos*.** Now that the *stavros* is raised, the Jews and the chief priests see the *titlos* that Pilate inscribed (Jn 19:20). They return to Pilate (Jn 19:21) and protest the inscription, which reads, "Jesus of Nazareth, the King of the Jews." The Jews and the chief priests say to Pilate, "Do not write, 'The King of the Jews,' but rather 'He said, I am King of the Jews.'" Pilate makes a new title and has it delivered to the site.

**4. Soldiers gamble for Jesus's clothes.** In the meantime, four soldiers take Jesus's own clothes and divide the overgarment into four pieces, casting lots to see who gets which part of his clothes (Jn 19:23,24). The tunic undergarment is seamless and they do not want to rip it, so they cast lots for that as well. Thus the scripture is fulfilled, "They divided my garments among themselves, and for my raiment they cast lots" (Ps 22:18).

**5. New *titlos* displayed.** After the parting of the garments, the soldiers sit down to keep watch and to guard those who were being executed (Mt 27:35,36). The new placard with a modified title is brought and put over

Jesus's head, with the inscription, "This is Jesus the King of the Jews." The text intimates that Jews and priests are dissatisfied with the new title and go back to Pilate to complain. Pilate makes a final change to the *titlos*. This time it simply reads, "This is the King of the Jews." To squelch any further complaints, Pilate states: "I have written what I have written" (Jn 19:22), and apparently sends the new (or modified) placard back to the site.

**6. Jesus mocked on the *stavros*.** In the meantime, the people stand around, taking in the sight of Jesus with these four other men, each of them brutally nailed to large stakes (*stavros*). People pass by, shaking their heads and saying, "Aha! You who would 'destroy the temple and build it in three days,' save yourself! (Mk 15:29,30) ... If you are the Son of God (Mt 27:40), come down from the cross! (Mk 15:31)" The chief priests also mock him to one another (Mt 27:41) and with the scribes (Mr 15:31). The rulers scoffed at him (Lu 23:35) and elders mocked him (Mt. 27:41), saying, "He saved others; but he can't save himself (Mt 27:42 Mk 15:31)! Let him save himself, if he is 'the Christ, the chosen one of God, (Lu 23:35)!' ... He is the "king" of Israel (Mt 27:42), let 'the Messiah, the king of Israel' come down now from the cross that we may see and believe him (Mk 15:32). ... He trusted in God; let God deliver him now, if he desires him, for he said, 'I am the Son of God'" (Mt 27:43). The soldiers are mocking him, as well, coming up to him and offering him vinegar/wine, saying, "If you are the King of the Jews, save yourself (Lu 23:36,37)!" At this point, the third new (or modified) placard arrives and is hung above Jesus head, which says, "This is the King of the Jews (Lu 23:38)." For more detail regarding the variations in the *titlos*, see the *Companion Bible*, Appendix 164, p. 187.

### G. Seven sayings of Christ on the *stavros*.

**Saying 1:** "Father forgive them for they know not what they do." (Lu 23:34) Messiah pleads for the forgiveness of those who are executing him. His plea is answered. They are forgiven for this sin. They are not fully aware of what they were doing in that they do not have a clear mental perception. Israel's national sin was not against the Messiah, but against the Holy Spirit. This is yet to happen in the stoning of Stephen in Acts 7.

Mt 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

**Saying 2:** During the reviling of the three executed with Jesus, one of the other men rebukes him and says, "Do you not even fear God, since you are under the same condemnation? And we are condemned justly, for we are receiving due reward for our actions, but this man did nothing wrong." He then says to Jesus, "Lord, remember me when you come into your kingdom." And Jesus replies, "Truly, I say unto you this day, you will be with me in paradise." (Lu 23:43) Darkness begins to settle upon this scene as the sun is obscured. Should be rendered: "I tell you the truth this day: You will be with me in paradise." See similar solemn statements:

De 26:3 And thou shalt go unto the priest that shall be in those days, and say unto him, **I profess this day** unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

De 26:18 And the **LORD hath avouched thee this day** to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

De 27:1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I **command you this day**.

**Saying 3:** "Dear woman, here is your son, here is your mother." (Jn 19:26,27) Bestowed upon John is a great honor, and from that hour, John would take Mary into his home. Jesus blesses John, his closest friend and disciple, with the charge of caring for his mother. Jesus, even under the greatest physical, emotional and mental distress imaginable, nonetheless demonstrates selflessness toward his mother and obedience to the law as Mary's firstborn

Luke 22: 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) ...

**Saying 4:** The darkness continues until the ninth hour past sunrise (about 3 p.m.) at which point Jesus cries with a loud voice, “Eloi, Eloi, lama sabachthani?” (“My God, my God, why have you forsaken me?”) There are people standing near who hear him and say, “Look! This man is calling Elijah.”

Mt 27:46 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?

Mr 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Ps 22:1 *To the chief Musician upon Aijeleth Shahar, A Psalm of David.* My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

**Saying 5:** “I thirst.” Knowing now that all things were ended, Jesus fulfills scripture yet again and says, “I thirst.” A vessel full of sour wine was nearby, and one of them runs at once, soaks a sponge with the wine, places it at the end of a hyssop stalk and brings it to Jesus’s mouth. “Allow this,” the people say to the soldiers. “Let’s see if Elijah will come to take him down, to save him.” Jesus drinks from the sponge.

**Saying 6:** “It is finished.” The will of the Father for Jesus the Messiah of Israel, the Redeemer of the nations is done. He kept perfectly everything commanded of him. He did only that which the Father instructed him to do: He preached the gospel, performed the miracles, ministered to his people and lived a fully righteous life. Nothing more was to be done by Jesus of Nazareth where the will of the Father was concerned. His obedience, his sinless and perfect life will guarantee that death and the grave will not hold him.

**Saying 7:** “Father, into your hands I commit my spirit.” Jesus did not let death happen to him. He deliberately exacerbated the situation to bring about this brutal and morbid conclusion to his remarkable life, and at the precise time of his own choosing, he gave up his spirit to the Father.

Joh 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.<sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jesus made absolutely certain that his own death would perfectly coincide with the sacrifice of the Passover lambs in the Temple.

**H. Final events.** In order that the bodies of the men would not remain on the stakes during the Sabbath, the Jews ask Pilate to break the legs of the men. This would speed their deaths and their bodies could then be taken down and disposed of. Pilate grants this and the soldiers come and break the legs of the first man they come to. After they break the legs of the second man, they come to Jesus and notice that he is already dead. One of the soldiers pierces the side of Jesus’s body and immediately blood and water comes out. Thus, the scriptures are fulfilled, “Not a bone of him shall be broken” and “They shall look upon him whom they pierced.”

A centurion standing nearby sees Jesus die, and the way in which he dies. He hears what Jesus says and watches as Jesus breathes his last mortal breath, and then glorifies God, saying, “Truly this was a righteous man.” The temple veil tears in two from top to bottom. The earth shakes. Rocks split. Tombs are opened. The centurions and those guarding Jesus with him see the earthquake and everything taking place and are stricken with fear, saying, “Surely this man was a son of God!” All the crowds who had gathered to witness Jesus’s execution, upon seeing everything that was happening, return to their homes “beating their breasts.” All those who knew Jesus and the women from Galilee who had followed Jesus and ministered to him, as well as many other women who had come up from Jerusalem, stand at a distance watching these things.

## IV. Appendices

**Appendix 1.** Porteress (θυρωρος). It was not uncommon to have female doorkeepers.

**A. From the Septuagint (LXX):** 2 Samuel (II Kings in LXX) 4:6

6. And, behold, **the porter** (‘η θυρωρος – feminine noun) of the house winnowed wheat, and he slumbered and slept : and the brothers Rechab and Baana went privily into the house : 7. and Jebosthe was sleeping on his bed in his chamber : and they smite him, and slay him, and take off his head : and they took his head, and went all the night by the western road.

*The Septuagint with Apocrypha : Greek and English*

Sir Lancelot C. L. Brenton, Hendrickson Publishers, USA June 1998.

**B. An excerpt from Josephus’ Antiquities:**

“When Ishbosheth, the son of Saul, had heard of the death of Abner, he took it to heart to be deprived of a man that was of his kindred, and had indeed given him the kingdom, but was greatly afflicted, and Abner’s death very much troubled him; nor did he himself outlive any long time, but was treacherously set upon by the sons of Rimmon, (Baanah and Rechab were their names,) and was slain by them; for these being of a family of the Benjamites, and of the first rank among them, thought that if they should slay Ishbosheth, they should obtain large presents from David, and be made commanders by him, or, however, should have some other trust committed to them. So when they once found him alone, and asleep at noon, in an upper room, when none of his guards were there, and when **the woman that kept the door** was not watching, but was fallen asleep also, partly on account of the labor she had undergone, and partly on account of the heat of the day, these men went into the room in which Ishbosheth, Saul’s son, lay asleep, and slew him; they also cut off his head, and took their journey all that night, and the next day, as supposing themselves flying away from those they had injured, to one that would accept of this action as a favor, and would afford them security[Emphasis mine].”

From *The Life and Works of Flavius Josephus: Antiquities*, book 7, chapter 2.1.

Translated by William Whiston, A.M. (1736). SAGE Software, Albany, Oregon © 1996.

**Appendix 2. Apparent textual discrepancy between Mk 15:25 and the other gospels.** Mark’s gospel says, “it was the third hour, and they stauroo him.” The third hour normally means 9 a.m. (three hours past sunrise). But the other gospels state that Jesus is executed at noon, when the three hours of darkness begin (noon - 3 p.m.) . The problem is resolved by understanding “hour” is, in this case, to be a “milestone” reference to any of four “watches” of the Jewish day. This “milestone” idea is understood by applying the same principle taught by Phillip W. Dennis regarding the Sabbatic years of Israel’s calendar (see 1997 TGF Bible Conference, Session III, “Clock of Weeks: The Seventy Sevens of Daniel,” Phillip W. Dennis), Daniel’s prophecy declares 70 weeks or Sabbatic years. While these years are not continuous, they are marked only when a continuous seven-year interval has elapsed. The Sabbatic years are thus understood as “milestones” that designate these intervals. Applying this same principle to the four watches of the Jewish day, 9 a.m. designates the first watch is referred to as the first “hour” (sunrise - 9 a.m.). Noon marks the third “hour,” referring to the whole second watch (9 a.m. - noon). Three o’clock p.m. marks the sixth “hour,” referring to the whole third watch (noon - 3 p.m.). And the twelfth “hour” is marked at 6 p.m., designated the fourth watch (3 p.m. - sunset). The author grants that this is the non-normative (exceptional) usage of the Greek word ‘ora, but the burden of proof is satisfied by clear exegesis, coherent correlation to parallel concepts in scripture, and sound logic.

**Appendix 3: The (At Least) Four Others Crucified with Christ.** The gospels record that there were two thieves (*lestai*, robbers, Mt 27:38 Mk 15:27) and two malefactors (*kakourgoi*, Lu 23:32).

<b>Malefactors</b>	<b>Thieves (Robbers)</b>
Led with Jesus to be put to death	Brought and nailed later
Right and left of Jesus, closest to him (Lu 23:39-43)	Placed later, and farther out from Jesus
(Note that Jn 19:18 says in the Greek, "... with him others two on either side, and in the middle [the] Jesus." cf. Rev 22:2 where the same Greek expression is used, " <i>enteuthen kai enteuthen</i> ," rendered, "on either side.")	
Only one malefactor reviled Jesus; the other defends him	Both reviled Jesus