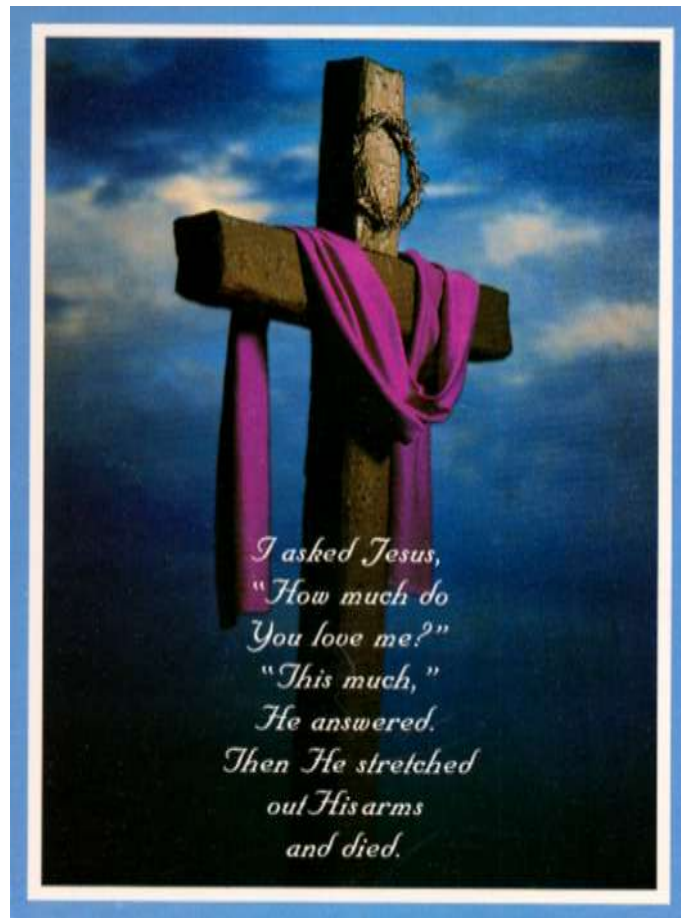


Crucified & Risen

The Easter Story



Geoff Waugh

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*Logo: scribe's lamp & parchment
and servant's basin & towel
in the light of the cross*

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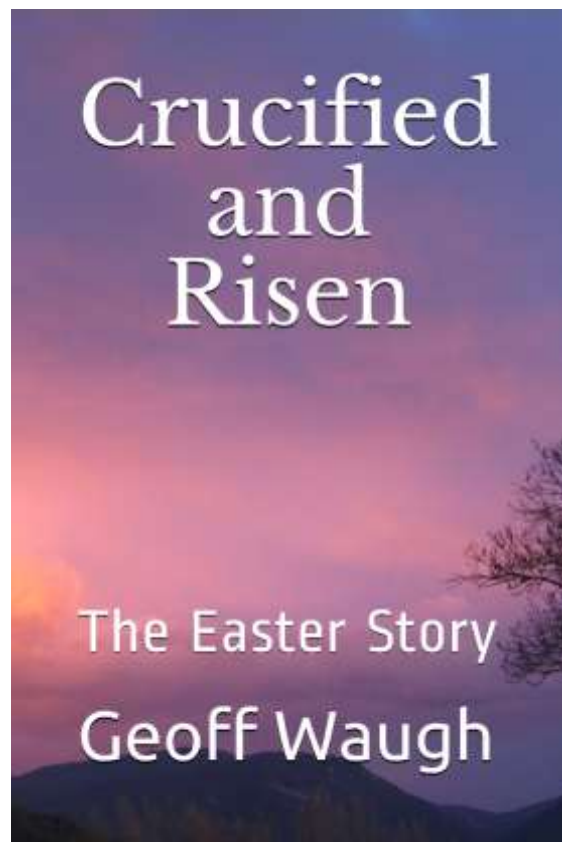
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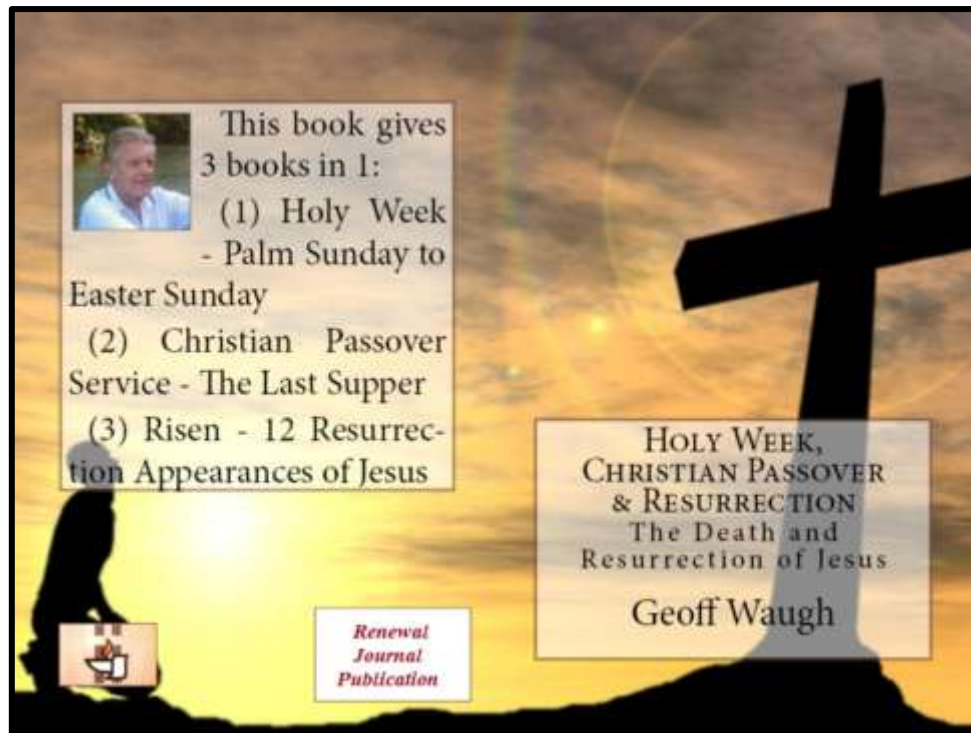
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Introduction

The Easter Story

Tension rose. The radical young prophet from the rural hills of the village of Nazareth in the north was famous. Many believed he was the long awaited Messiah, the Christ. That ancient title Messiah (Hebrew) or Christ (Greek) meant God's Anointed One. People believed their Messiah would free them from the tyranny of Rome and establish his eternal kingdom.

Some people, like the Zealots, wanted to fight to free their nation. Roman soldiers savagely crucified these insurrectionists as a public demonstration of the futility of opposing their Empire. One disciple of the young prophet was Simon the Zealot.

Other people, such as the Jewish leaders, co-operated with their Roman overlords, hoping to keep the peace and prevent further invasion and destruction. One of the radical prophet's disciples was Matthew, approved as a tax collector for Rome. People regarded tax collectors as traitors.

Other disciples of the popular prophet ran a successful fishing business in Galilee, owning many boats and employing many fishermen. They returned to their business after the traumatic and confusing events of their prophet's arrest, torture and public execution.

This radical young prophet annoyed the Jewish leaders. He seemed to break so many of their strict religious laws and traditions. He welcomed all kinds of people and was widely known as a friend of prostitutes and traitors like tax collectors. He visited their homes. He welcomed sinners to join him in the homes of strict religious leaders who were shocked by that and very angry.

He survived many assassination attempts. Two kings, father and son, wanted to kill him (Matthew 2:13; Luke 13:31). His own townspeople attempted to push him over a cliff (Luke 4:29). People in Jerusalem tried to stone him more than once (John 8:59, 10:31). Religious leaders often plotted to kill him (Matthew 12:14, 26:4; Mark 11:18; Luke 19:47). At times, his own family thought he was crazy, and many Jewish leaders said he used occult powers (Mark 3:21-22).

So, during his three years of public teaching and preaching, he stirred up opposition as well as a huge following of people wanting healing and miracles. Then during his final journey to Jerusalem for that momentous Passover, on three specific occasions, he warned his closest followers that he would be arrested, tortured and executed. They could not comprehend that, and Peter earned a harsh rebuke for disagreeing with Jesus. But Jesus clearly described what lay ahead, as in this explanation:

Then he took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After they have flogged him, they will kill him, and on the third day he will rise again.' But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said. (Luke 18:31-34, see also Luke 9:22, 44-45)

The High Priest and the chief priests of the ruling Sanhedrin were determined to kill this dangerous, radical young man. Driven by jealousy of his popularity and the threat that his popularity may lead to a possible uprising and severe Roman retaliation (a real threat as did happen around 40 years later in 70AD), the religious leaders wanted him dead and this threat removed.

Eventually they did kill him. But he chose the time and the place and the method (John 10:17-18). He chose to be publicly crucified on the day the Passover lambs were killed. He fulfilled prophecies about the Messiah, but even his closest friends did not understand that, until later. One of his disciples betrayed him. Another fought to defend him, slicing off a high priest's servant's ear – which needed immediate repair. Then all his friends deserted him and fled. By nine o'clock that morning their leader and friend, the Messiah, was savagely tortured and crucified.

Romans crucified their victims along the main road just outside a town or village. They lopped trees and their victims carried the crossbar to the dreadful execution site where they were nailed to the crossbar and hoisted onto a tree trunk or stake. Peter later wrote that Jesus *bore our sins in His own body on the tree* (1 Peter 2:24). The execution place just outside Jerusalem's city wall was called the place of the skull, with graves nearby. There are tombs and graves just outside that city wall even today.

Eye-witnesses saw and heard the horrendous spectacle. A few, like John, saw it from nearby. Spectators taunted the central victim: *And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!'* The soldiers also mocked him, coming up and offering him sour wine, and saying, *'If you are the King of the Jews, save yourself!'* (Luke 23:35-37)

The three victims gasped out brief cries, one with angry accusations: *One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!'* (Luke 23:39)

Soldiers divided the victims' clothes among themselves, gambling for some. Eventually they smashed the legs of the two victims still alive so they died quickly, no longer able to push up from their spiked feet to gasp more breath. Religious leaders wanted them off the crosses before the Sabbath began at sunset.

The other victim was already dead so one of the soldiers pierced his side with a spear, and blood and water flowed out.

The mystery deepened rapidly. Matthew, the disciple who had been a despised tax collector for Rome, reported that the curtain of the temple was split from top to bottom. The earth shook, rocks split and tombs broke open. The bodies of many holy people who had died were raised to life and came out of the tombs after the resurrection and went into the city and appeared to many people (Matthew 27:51-52).

That weekend the rumours began to spread.

Most people thought that the unbelievable rumours were impossible, and said so. Loudly.

Only a few, very few at first, thought it had really happened. Even after a month some still doubted that it actually happened.

They saw the awful, brutal execution. Their leader had been severely flogged and tortured early one morning before his execution. The conquering Romans made sure their victims suffered maximum agony and humiliation on thousands of crosses, suffering publicly and slowly in excruciating pain to their last agonized breath. That's how we got our English words *excruciate* (ex-crux - out of the cross) and *agony* from the Greek word *agon* (struggle or contest).

Then, on the third day, he mysteriously appeared to many of his friends. That afternoon and evening he explained that the Scriptures said that the Messiah had to to suffer:

Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem (Luke 24:25-27, 44-47).

Crucified, as thousands were, their Messiah and King then appeared mysteriously for just over a month from the full moon at Passover until his ascension beyond the clouds. Even his name, Yeshua/Joseph/Jesus told that story. It means God saves.

The Greek word Ἰησοῦς (*Iesous*, Yeshua), translated mostly as *Jesus*, but also as *Joshua*, means God saves, or God is salvation. English translations of the Bible traditionally use 'Jesus' when the reference is to Joshua/Yeshua of Nazareth and commonly as 'Joshua' for anyone else with that name (see Luke 3:29; Acts 7:45; Hebrews 4:8). So in English the name Jesus became unique for Jesus of Nazareth, the Son of God, the Saviour of the world.

These brutal and mysterious events transformed the lives of the people involved, and changed the history of the world.

Eye-witnesses wrote their reports on parchments in the Greek language, now incorporated into the New Testament, the most translated and most read book in the world. All or part of it is translated into over 3,000 languages and the whole Bible translated into over 670 languages. I use the New Revised Standard Version (NRSV) in this book with other translations added occasionally.

This story covers the most momentous events in history because it not only affected those involved but also changed the lives and eternal destiny of countless millions through history.

Events in this book are reproduced in more detail in my book ***The Lion of Judah***. There I include extra passages, some from Paul's letters and from various passages in the New Testament including The Revelation.

Here I reproduce Bible passages in *italics*. These passages, translated from the original eye-witness reports, tell the astounding story.

Matthew, Mark and John saw it personally. Luke gathered his reports from eye-witnesses for his two books, the *Gospel of Luke* and *The Acts of the Apostles*.

Paul wrote: *For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.* (1 Corinthians 1:18)

John penned the famous words: *God loved the world so much that he gave his one and only Son so that whoever believes in him will not perish but will have everlasting life.* (John 3:16)

We turn now to the historic events of that momentous Passover Day.

Chapter 1

The Last Supper

That Jewish Passover day began after sunset. The young prophet, Yeshua, celebrated the Passover meal with his friends on the same Jewish day that he died.

Tension in Jerusalem reached fever pitch. Restless crowds wondered if he might really be the Messiah who would liberate them from Roman rule. Religious leaders wanted him dead because he broke so many of their traditions and rules. They accused him of blasphemy because he called God his father and claimed to be God's son. He called himself 'the Son of Man', affirming his humanity, but it was also a Messianic title familiar to Jews from Scripture in Daniel 7:13-14 (NKJV):

*I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.*

The loyal band of his closest friends warned him not to return to the city where fanatics had previously tried to stone him to death. They were afraid. Thomas reluctantly and bravely acknowledged this suicidal mission, saying, "Let us also go that we may die with him" (John 10:31; 11:16).

At Bethany, just two miles east of Jerusalem, he caused a fresh stir by raising his friend Lazarus to life after he had been dead for four days. Excited crowds coming for the Passover feast also came to see Lazarus. That alarmed the chief priests so much that they wanted to kill Lazarus as well because that miracle convinced even more people that this prophet really was the Messiah. The crowds showed their excitement when the popular prophet rode into Jerusalem from Bethpage near Bethany on a donkey, on what we now call Palm Sunday. They welcomed him as their king, shouting Hosanna to the Son of David. Matthew was there and later explained that this dramatic entry fulfilled prophecy:

*'Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.'* (Matthew 21:5; Zechariah 9:9)

This young prophet infuriated the religious leaders even more by driving merchants and their wares out of the temple, accusing those leaders of turning God's house of prayer for

all nations into a den of robbers (Mark 11:15-18). That market was a big source of income for temple priests, selling animals for sacrifices such as lambs for the Passover meal.

That week the priests argued vehemently in the temple with this young teacher trying to trap him and arrest him. But they failed, until he handed himself over to them.

During that tense week he warned his followers, "You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified." Religious leaders wanted this rabble-rouser arrested and killed, "But not during the festival," they said, "or there may be a riot among the people" (Matthew 26:1-5; Mark 14:1-2). But he chose the first day of that Passover festival when the lambs were killed, sending his betrayer to the Jewish leaders during his own Passover meal with his closest friends.

We call that meal the Last Supper because it was the Lord's last meal before his death. He gave the Passover meal new meaning and significance, fulfilling it in himself. Now billions of people celebrate and commemorate the Last Supper such as in Love Feasts (Jude 12), and in Holy Communion or the Eucharist (εὐχαριστήσας - Thanksgiving). Paul later explained it this way:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks (εὐχαριστήσας), he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Corinthians 11:23-26).

They ate the Passover lamb on that first day of the Passover Feast, also called the Feast of Unleavened Bread, because it commemorated God's salvation of his people in the Exodus when they quickly made and ate unleavened bread, and the blood of the lamb smeared on their door posts and lintel protected the eldest sons from death. (Exodus 12:1-28)

Here is a brief summary of some key events using statements from original sources:

The Passover with the Disciples

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the Passover?'¹³ So he sent two of his disciples, saying to them, 'Go into the city, and a man carrying a jar of water will meet you; follow him,¹⁴ and wherever he enters, say to the owner of the house, "The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?"¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there.'¹⁶ So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.¹⁷ When it was evening, he came with the twelve. (Mark 14:12-17)

The Institution of the Lord's Supper

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.'²³ Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.²⁴ He said to them, 'This is my blood of the covenant, which is poured out for many.²⁵ Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.' (Mark 14:22-25)

The Dispute about Greatness

A dispute also arose among them as to which one of them was to be regarded as the greatest. ²⁵ But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. ²⁶ But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. (Luke 22:24-27)

Jesus Washes the Disciples' Feet

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, ³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, ⁴ rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. ... ¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³ You call Me Teacher and Lord, and you say well, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them. (John 13:2-5, 12-17 NKJV)

The New Commandment

Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." ³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another.' (John 13:33-35)

Jesus the Way to the Father

'Do not let your hearts be troubled. Believe in God, believe also in me. ² In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴ And you know the way to the place where I am going.' ⁵ Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' ⁶ Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you know me, you will know my Father also. From now on you do know him and have seen him.' (John 14:1-7)

The Promise of the Holy Spirit

'If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Advocate, to be with you for ever. ¹⁷ This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. (John 14:15-17)

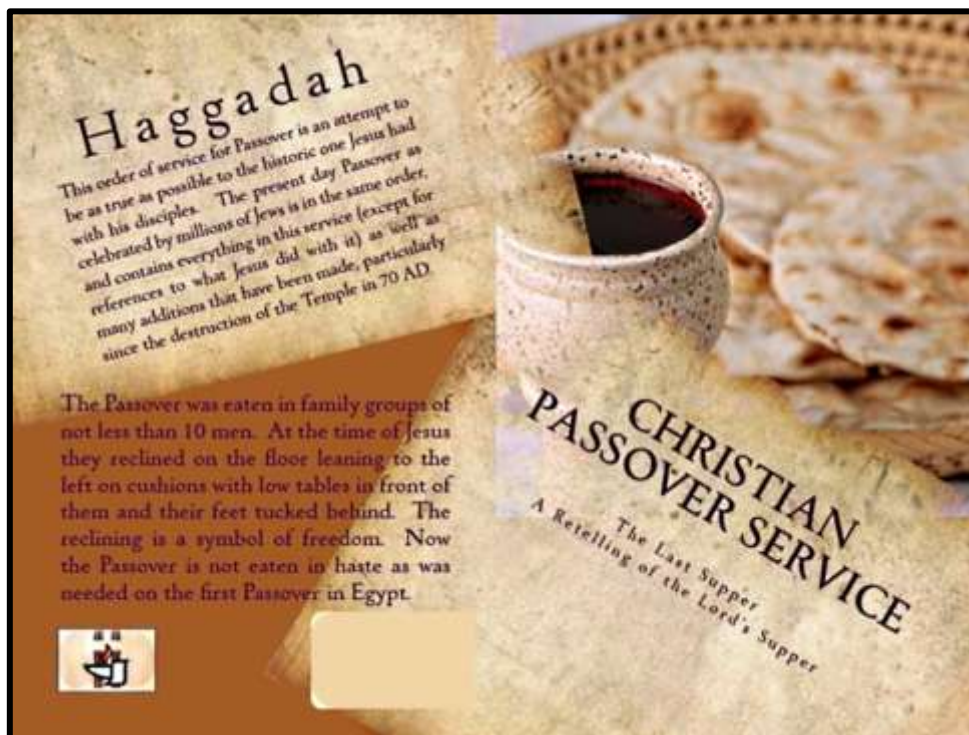
Jesus Prays for His Disciples

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, ² since you have given him authority over all people, to give eternal life to all whom you have given him. ³ And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴ I glorified

you on earth by finishing the work that you gave me to do. ⁵ So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. ... 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. (John 17:1-5, 20-21)

Peter's Denial Foretold

When they had sung the hymn, they went out to the Mount of Olives. ²⁷ And Jesus said to them, 'You will all become deserters; for it is written, "I will strike the shepherd, and the sheep will be scattered." ²⁸ But after I am raised up, I will go before you to Galilee.' ²⁹ Peter said to him, 'Even though all become deserters, I will not.' ³⁰ Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' ³¹ But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same. (Mark 14:26-31)



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Chapter 2

Gethsemane

Late that evening the small group of friends crossed the Kidron brook beside the Temple Mount into the olive grove of Gethsemane on the slopes of the Mount of Olives to the east.

Jesus Prays in Gethsemane

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. ⁴⁰ When he reached the place, he said to them, 'Pray that you may not come into the time of trial.' ⁴¹ Then he withdrew from them about a stone's throw, knelt down, and prayed, ⁴² 'Father, if you are willing, remove this cup from me; yet, not my will but yours be done.' ⁴³ Then an angel from heaven appeared to him and gave him strength. ⁴⁴ In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. ⁴⁵ When he got up from prayer, he came to the disciples and found them sleeping because of grief, ⁴⁶ and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.' (Luke 22:39-46)

Only Luke, the doctor, describes how Jesus' anguish caused bloody sweat, a medical condition caused by extreme anguish. He needed supernatural intervention to give him strength. Mark gives these further details:

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' ³³ He took with him Peter and James and John, and began to be distressed and agitated. ³⁴ And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' ³⁵ And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. ³⁶ He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' ³⁷ He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? ³⁸ Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' ³⁹ And again he went away and prayed, saying the same words. ⁴⁰ And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. ⁴¹ He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. ⁴² Get up, let us be going. See, my betrayer is at hand.' (Mark 14 32-42)

The Betrayal and Arrest of Jesus

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' ⁴⁵ So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. ⁴⁶ Then they laid hands on him and arrested him. ⁴⁷ But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. (Mark 14:43-47)

Luke describes the healing in Gethsemane. Peter, often bold and spontaneous, wanted to protect Jesus, so he attacked, slicing off the ear of Malchus, the high priest's servant. Jesus repaired the damage and stopped his followers from fighting to defend him. At his arrest they fled.

When those who were around him saw what was coming, they asked, 'Lord, should we strike with the sword?' ⁵⁰ Then one of them struck the slave of the high priest and cut off his right ear. ⁵¹ But Jesus said, 'No more of this!' And he touched his ear and healed him. ⁵² Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, 'Have you come out with swords and clubs as if I were a bandit? ⁵³ When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!' (Luke 22:49-53)

Mark describes it this way:

⁴⁸ Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? ⁴⁹ Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' ⁵⁰ All of them deserted him and fled. ⁵¹ A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, ⁵² but he left the linen cloth and ran off naked. (Mark 14:43-50)

Some scholars suggest that the young man may have been Mark, the author, another witness among the frightened followers.

Previously, Judas Iscariot had arranged to betray Jesus to the chief priests for 30 pieces of silver, the price given for a killed slave (Exodus 21:32). Significantly, Jesus himself determined when Judas would do it, sending him during the Passover meal to do what Judas had already planned to do. Later, in remorse, Judas returned the money, throwing it into the temple, and he hanged himself. The chief priests then used the money to buy a burial plot for foreigners. (Matthew 26:14-16; 27:1-10)

Chapter 3

The Trials

Jesus endured five trials, including two beatings and more personal abuse, leaving him savagely wounded and weakened so much that, strong as he was, he could not carry the crossbeam to his execution as other prisoners did. The following passages describe some of those tense events including the hurried and illegal late-night to early-morning meeting of the partial Sanhedrin, the executive council of the priests. The Sanhedrin of 70 priests was appointed in collaboration with Rome and accountable to Roman officials. Annas, a former high priest, and his son-in-law Caiaphas, the current high priest, were part of the Sadducee priestly families acceptable to and appointed by Roman officials.

(1) Trial with Annas, father-in-law of the high priest

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. (John 18:12-14)

After this initial interrogation, they took Jesus to be officially judged by the high priest and the council, a partial group of the 70 member Sanhedrin hastily gathered in the dead of night.

(2) Trial with Caiaphas, the high priest

Two of Jesus' disciples witnessed the trials. One of them, known to the High Priest (probably John the author), arranged for Peter to get in. Peter had followed at a distance and later warmed himself at the charcoal fire in the high priest's courtyard until he was challenged there and, then denied knowing Jesus (John 18:10-11; Luke 22:49-62).

The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' ⁶² And he went out and wept bitterly. (Luke 22:61-62)

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. ⁵⁴ Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. ⁵⁵ Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. ⁵⁶ For many gave false testimony against him, and their testimony did not agree. ⁵⁷ Some stood up and gave false testimony against him, saying, ⁵⁸ 'We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" ⁵⁹ But even on this point their testimony did not agree. ⁶⁰ Then the high priest stood up before them and asked Jesus, 'Have you no answer? What is it that they testify against you?' ⁶¹ But he was silent and did not answer. Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' ⁶² Jesus said, 'I am; and

*“you will see the Son of Man
seated at the right hand of the Power”,
and “coming with the clouds of heaven.”*

⁶³ Then the high priest tore his clothes and said, ‘Why do we still need witnesses? ⁶⁴ You have heard his blasphemy! What is your decision?’ All of them condemned him as deserving death. ⁶⁵ Some began to spit on him, to blindfold him, and to strike him, saying to him, ‘Prophecy!’ The guards also took him over and beat him. (Mark 14:53-65)

Many people are familiar with the flogging or scourging of Jesus by the Roman soldiers. That was normal practice for victims before crucifixion. The film *The Passion* graphically portrays Roman scourging, although even that depiction does not show the full horror of the scourging from head to foot of the victim, as can be seen in the image of a crucified man on the Shroud of Turin, savagely whipped from head to foot.

A medical doctor described these floggings this way:

Jesus’ beatings were particularly severe, beyond what a condemned prisoner would ordinarily experience. Jesus was beaten by Jewish Temple Guard soldiers prior to being placed into Roman custody. He was then again beaten and scourged by Roman soldiers. The “whole cohort” of Roman soldiers participated in mocking and severely beating him. He was severely flogged, spit on, blindfolded and hit with a rod used as a mock royal scepter (Matt. 27: 27-31, John 19: 1-3).

The severity of Jesus’ initial beatings while in Jewish custody should not be overlooked. Thomas McGovern, M.D., makes an interesting observation about Luke’s description of Jesus’ first beating while in Jewish custody. “Now the men who were holding Jesus under guard began to mock him and beat him.” (Luke 22: 63). Luke uses the Greek verb *derontes* (δέροντες) for the phrase “and beat him.” The Greek root of this word is the same for skin, *derma* (δέρμα), and carries the primary meaning of “to flay the skin.” “To beat” is a secondary meaning. When the word is used to describe a beating or whipping, it implies a heightened severity of thrashing and cudgelling. Luke as a physician seems to use specific language to precisely describe the severity of Jesus’ beating.

Since the Sanhedrin would have executed Jesus if they had opportunity to do so, it seems likely that his beating from the Temple Guard would have been particularly severe. The maximum penalty short of death by Jewish law was forty stripes (Deut. 25: 3). Jewish courts had autonomy in corporal punishment and could lash offenders at their discretion without Roman interference. Roman soldiers were free to beat condemned prisoners without restriction, the only stipulation being that the prisoner should not be beaten to death prior to crucifixion.

Accordingly, it is traditionally held that Jesus was scourged twice. The first beating was in the home of Caiaphas the High Priest, the second by Roman Soldiers under order of Pontius Pilate. The scourging pillar from the home of Caiaphas is said be in the *Chapel of the Apparition of Jesus to His Mother* in the Church of the Holy Sepulchre in Jerusalem. The scourging pillar used by Pilate’s soldiers is believed to be in the Church of Santa Prassede in Rome.

[Bergeron, Joseph W.. *The Crucifixion of Jesus: A Medical Doctor Examines the Death and Resurrection of Christ*. St. Polycarp Publishing House. Chapter 6: The execution of Jesus.]

Peter denies Jesus

We can barely imagine the terror that the close associates of Jesus felt when he was arrested, tortured and executed as a criminal. That could have been their fate if they too were arrested as his associates and collaborators. They kept hiding “for fear of the Jews.”

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she stared at him and said, ‘You also were with Jesus, the man from Nazareth.’ ⁶⁸ But he denied it, saying, ‘I do not know or understand what you are talking about.’ And he went out into the forecourt. Then the cock crowed. ⁶⁹ And the servant-girl, on seeing him, began again to say to the bystanders, ‘This man is one of them.’ ⁷⁰ But again he denied it. Then after a little while the bystanders again said to Peter, ‘Certainly you are one of them; for you are a Galilean.’ ⁷¹ But he began to curse, and he swore an oath, ‘I do not know this man you are talking about.’ ⁷² At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, ‘Before the cock crows twice, you will deny me three times.’ And he broke down and wept. (Mark 14: 66-72)

(3) Trial with Pilate, the Governor

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. (Mark 15:1)

Seized with remorse at this development, Judas returned to the priests, threw his 30 pieces of silver into the temple, and went out and hanged himself. (Matthew 27:1-10)

Then the assembly rose as a body and brought Jesus before Pilate. ² They began to accuse him, saying, ‘We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.’ ³ Then Pilate asked him, ‘Are you the king of the Jews?’ He answered, ‘You say so.’ ⁴ Then Pilate said to the chief priests and the crowds, ‘I find no basis for an accusation against this man.’ ⁵ But they were insistent and said, ‘He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.’ (Luke 23:1-5)

(4) Trial with King Herod Antipas

When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹ He questioned him at some length, but Jesus gave him no answer. ¹⁰ The chief priests and the scribes stood by, vehemently accusing him. ¹¹ Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹² That same day Herod and Pilate became friends with each other; before this they had been enemies. (Luke 23:6-12)

Previously Herod had beheaded John the Baptist and he had wanted to kill Jesus also (Luke 13:31-33) but Jesus had told the religious leaders to tell “that fox” that Jesus would finish his work and then go to Jerusalem. Now in Jerusalem Herod finally met him but treated him with contempt and mocked him.

So the frustrated, angry group of his accusers, with the temple guard, returned their prisoner to the governor.

(5) Second Trial with Pilate

Pilate wanted to release Jesus but the fanatical religious leaders vehemently opposed it. They did not enter the governor’s palace because they would have been ritually defiled and they wanted to eat the Passover meal.

So Pilate went out to them and said, ‘What accusation do you bring against this man?’³⁰ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’³¹ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’³² (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’³⁴ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’³⁵ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’³⁶ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’³⁷ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’³⁸ Pilate asked him, ‘What is truth?’ After he had said this, he went out to the Jews again and told them, ‘I find no case against him. (John 18:29-38)

Jesus or Barabbas?

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted.¹⁶ At that time they had a notorious prisoner, called Jesus Barabbas.¹⁷ So after they had gathered, Pilate said to them, ‘Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?’¹⁸ For he realized that it was out of jealousy that they had handed him over.¹⁹ While he was sitting on the judgement seat, his wife sent word to him, ‘Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.’²⁰ Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.²¹ The governor again said to them, ‘Which of the two do you want me to release for you?’ And they said, ‘Barabbas.’²² Pilate said to them, ‘Then what should I do with Jesus who is called the Messiah?’ All of them said, ‘Let him be crucified!’²³ Then he asked, ‘Why, what evil has he done?’ But they shouted all the more, ‘Let him be crucified!’ (Matthew 27:15-23)

Pilate Hands Jesus over to be Crucified

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.'²⁵ Then the people as a whole answered, 'His blood be on us and on our children!'²⁶ So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. (Matthew 27:24-26)

The Soldiers Mock Jesus

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him.²⁸ They stripped him and put a scarlet robe on him,²⁹ and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!'³⁰ They spat on him, and took the reed and struck him on the head.³¹ After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. (Matthew 27:27-31)

A Jewish flogging was limited to 40 lashes (Deuteronomy 25:3), but Roman soldiers had no such limit. Roman soldiers scourged with a flagellum, a whip of leather strips with pieces of lead sewn into the ends. They scourged the entire body. Jesus' flogging would be brutal because he was condemned as "the king of the Jews" and would be viewed by the Roman soldiers as a political insurgent defying the Empire. John gives more details:

Then Pilate took Jesus and had him flogged.² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe³ and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

⁴ Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

⁶ As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

⁷ The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

⁸ When Pilate heard this, he was even more afraid,⁹ and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.¹⁰ "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

¹¹ Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

¹² From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).¹⁴ It was the day of Preparation of the Passover ...

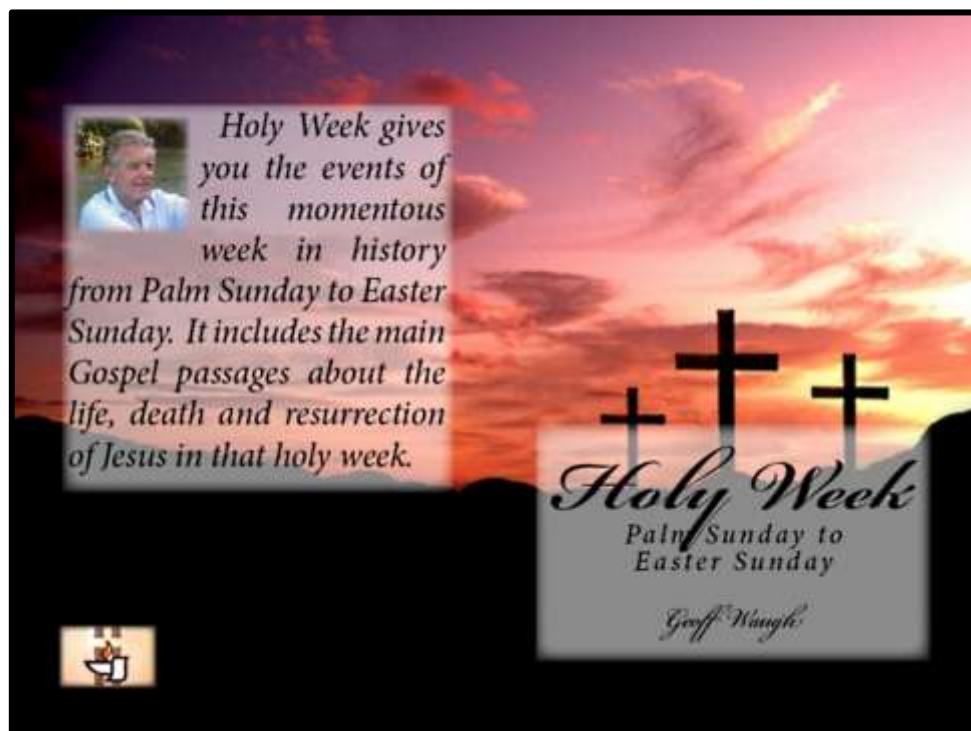
"Here is your king," Pilate said to the Jews.

¹⁵ But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

¹⁶ Finally Pilate handed him over to them to be crucified. (John 19:1-16)



Holy Week

Palm Sunday to Easter Sunday

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Chapter 4

Crucifixion

Roman soldiers could torture and mock their hapless victims before they crucified them. They did that to Jesus, including pressing thorns into his head as a mock crown and striking him on the head to increase the pain. He was brutally scourged, mocked, reviled, and then crucified. Previously strong and healthy, he suffered excruciating pain, shock and weakness. He did not have enough strength to carry the crossbeam as the other victims did. He had been more brutally tortured than usual.

Romans ruled forcefully with an iron rod. They crucified thousands of rebellious slaves and criminals, such as 6,000 crucified in the Spartacus rebellion of 70 BC, and 500 people a day in the Jewish rebellion of 70 AD. Roman citizens were exempt from the degrading punishment of crucifixion. The Romans used crucifixion for six centuries until Emperor Constantine outlawed it around 313 AD.

The Crucifixion of Jesus

The three victims that day each carried their crossbeam (patibulum) to the place of public execution, usually on a main road leading to the town or village for maximum exposure. Jesus was then too weak to do that, so the soldiers forced Simon of Cyrene, coming in from the country, to carry it. Victims were nailed to that crossbeam and then hoisted onto the tree trunk or stake and their feet nailed to that. A block of wood attached to the front of the cross supporting the feet became an artistic invention. Romans did not add it. Another symbolic artistic invention is the crown of thorns on Jesus on the cross, because that was used in the prior torture, and then Jesus' clothes were put back on him until removed at the crucifixion. The cross in Scripture can mean both the crossbeam and the whole gruesome structure. Most common was the Tau structure, like a capital T.

This crucifixion account follows the traditional sequence of the statements that Jesus made while dying during six agonizing hours, including his use of Psalms 22:1 and 31:5.

1. *Father forgive them, for they know not what they do* (Luke 23:34).

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷ A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. ²⁸ But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." ³⁰ Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." ³¹ For if they do this when the wood is green, what will happen when it is dry?

³² *Two others also, who were criminals, were led away to be put to death with him. ³³ When they came to the place that is called The Skull, they crucified Jesus there with the criminals,*

one on his right and one on his left. ³⁴ Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. ³⁵ And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' ³⁶ The soldiers also mocked him, coming up and offering him sour wine, ³⁷ and saying, 'If you are the King of the Jews, save yourself!' ³⁸ There was also an inscription over him, 'This is the King of the Jews.'

2. Truly, I say to you, today you will be with me in paradise (Luke 23:43)

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' ⁴⁰ But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' ⁴² Then he said, 'Jesus, remember me when you come into your kingdom.' ⁴³ He replied, 'Truly I tell you, today you will be with me in Paradise.'

3. Woman, behold your son: behold your mother (John 19:26-27)

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says,

*'They divided my clothes among themselves,
and for my clothing they cast lots.'*

²⁵ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷ Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. (John 19:23-27)

4. My God, My God, why have you forsaken me, (Matthew 27:46; Mark 15:34)

From noon on, darkness came over the whole land until three in the afternoon. ⁴⁶ And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' ⁴⁷ When some of the bystanders heard it, they said, 'This man is calling for Elijah.' ⁴⁸ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹ But the others said, 'Wait, let us see whether Elijah will come to save him.' (Matthew 27:45-49; Psalm 22:1)

5. I thirst (John 19:28)

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' ²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. (John 19:28-29; Psalm 22:15; 69:3,21)

6. It is finished (John 19:30)

When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. (John 19:28-30)

7. Father, into your hands I commit my spirit (Luke 23:46).

Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last. ⁴⁷ When the centurion saw what had taken place, he praised God and said, 'Certainly this man was innocent.' ⁴⁸ And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. ⁴⁹ But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. (Luke 23:46-49; Psalm 31:5)

Matthew adds:

Then Jesus cried again with a loud voice and breathed his last. ⁵¹ At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. ⁵² The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. ⁵³ After his resurrection they came out of the tombs and entered the holy city and appeared to many. ⁵⁴ Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

⁵⁵ Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. ⁵⁶ Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. (Matthew 27:50-56)

Jesus' Side Is Pierced

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷ And again another passage of scripture says, 'They will look on the one whom they have pierced.' (John 19:31-37)

During the week before he died, Jesus declared, And I, when I am lifted up from the earth, will draw all people to myself.' He said this to indicate the kind of death he was to die. (John 12:32-33)

Earlier, Jesus explained his death with a historical example: And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. (John 3:15-16)

The prophet Isaiah foretold the extreme suffering the Messiah must endure:

Who has believed what we have heard?
 And to whom has the arm of the LORD been revealed?
² For he grew up before him like a young plant,
 and like a root out of dry ground;
 he had no form or majesty that we should look at him,
 nothing in his appearance that we should desire him.
³ He was despised and rejected by others;
 a man of suffering and acquainted with infirmity;
 and as one from whom others hide their faces
 he was despised, and we held him of no account.
⁴ Surely he has borne our infirmities
 and carried our diseases;
 yet we accounted him stricken,
 struck down by God, and afflicted.
⁵ **But he was wounded for our transgressions,
 crushed for our iniquities;
 upon him was the punishment that made us whole,
 and by his bruises we are healed.**
⁶ **All we like sheep have gone astray;
 we have all turned to our own way,
 and the LORD has laid on him
 the iniquity of us all.**
⁷ He was oppressed, and he was afflicted,
 yet he did not open his mouth;
 like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent,
 so he did not open his mouth.
⁸ By a perversion of justice he was taken away.
 Who could have imagined his future?
 For he was cut off from the land of the living,
 stricken for the transgression of my people.
⁹ They made his grave with the wicked
 and his tomb with the rich,
 although he had done no violence,
 and there was no deceit in his mouth.
¹⁰ Yet it was the will of the LORD to crush him with pain.
 When you make his life an offering for sin,
 he shall see his offspring, and shall prolong his days;
 through him the will of the LORD shall prosper.
¹¹ Out of his anguish he shall see light;
 he shall find satisfaction through his knowledge.
 The righteous one, my servant, shall make many righteous,
 and he shall bear their iniquities.
¹² Therefore I will allot him a portion with the great,
 and he shall divide the spoil with the strong;
 because he poured out himself to death,
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and made intercession for the transgressors. (Isaiah 53:1-12)

Medical analyses describe the effects of crucifixion, including this one:

Roman soldiers knew how to deliver a death blow. In the Greek text, John used the word *pleura* (πλευρα, rib) to indicate the location of the spear wound (translated “side”, John 19: 34). The spear would have entered Jesus’ chest wall between the ribs. John does not say which side of the chest the spear entered, but it is considered to have been the right side since the right side of the heart would be more likely to have a reservoir of blood at the moment of death. Pleural effusion (fluid around the lung) generally has a clear appearance and would be described as “water” by someone in the ancient world. When the spear ruptured the heart, blood would mix with fluid in the chest and give the appearance of blood emanating from the chest wound.

Seeing water and blood come from Jesus’ chest seemed peculiar to those who watched him die. However, no miracle is necessary to explain the appearance of water and blood emanating from Jesus’ chest wound. The biblical description of a spear impaling Jesus’ chest is taken to be accurate from a medical perspective.

Shock occurs because of decreased blood perfusion to the organs and tissues of the body. In Traumatic Hemorrhagic Shock, seemingly the case with Jesus, shock occurs from decreased circulating blood volume due to injury and bleeding. Symptoms can include confusion, light-headedness, feeling cold and clammy, weakness, and extreme thirst. Jesus was unable to carry the short horizontal section of the cross, the patibulum (about 60 lbs.), to the execution site, something that would have been expected of him. Since no Roman would be willing to carry the patibulum, Simon of Cyrene, an innocent bystander was recruited to carry it for him (Matt. 27: 32).

Jesus was in a weakened condition from the effects of multiple beatings, fluid deprivation and blood loss. More likely than not, he was in early stages of shock prior to being lifted onto the cross. ...

It can be assumed that the Roman soldiers overseeing Jesus’ execution would have credible expertise and experience in the pronouncement of death. To err and allow a capital criminal to escape the death sentence would have dire consequences for the Centurion and his soldiers. It was the Centurion’s job to verify the death of each prisoner. Verification of Jesus’ death was provided to Pontius Pilate prior to release of his remains for burial, for example (Mark 15: 43-46).

It can be reasonably concluded that Jesus was dead prior to the stab wound. However, a spear plunged through his chest gave the Roman soldiers further assurance that Jesus was unquestionably dead. ...

The severity of his beating caused diffuse cellular tissue injury to the musculoskeletal system, and probably internal organ injury as well.

Internal organ injury is suggested by the description of the spear wound to Jesus’ chest wall. The appearance of clear fluid from the chest wound (John 19: 35) indicates that fluid had accumulated around the lungs (pleural effusion). The pleural effusion would have been caused by beatings to the thorax. Fluid around the lungs typically has a clear appearance and would look like water when the spear initially entered the chest. Once the spear ruptured the heart, blood would mix with the fluid in the chest cavity making the fluid flowing from the chest wound appear to be blood. ...

He would have been cold and clammy. Jesus’ clothes were taken from him at the crucifixion site leaving him exposed to ambient temperatures (Luke 23:34).

Temperatures were cold in the early morning hours after Jesus’ arrest. Peter followed the Temple Guard with Jesus to the Palace of the High Priest. He stayed some

distance away but tried to monitor what was happening. Yet, it was cold enough that Peter lost his hesitation and joined the Temple Guard to warm himself by a fire, *"slaves and the guards were standing around a charcoal fire they had made, warming themselves because it was cold. Peter also was standing with them, warming himself"* (John 18:18).

Average temperatures in Jerusalem during the first week of April range from 8–20 degrees Celsius (46 to 67 degrees Fahrenheit), but can drop as low as minus one degree Celsius (30 degree Fahrenheit). It was cold the day Jesus was crucified. Hanging naked on the cross in cool ambient temperatures, sweaty, and with arms and legs cold due to blood vessel constriction from the effects of blood loss, make it likely that Jesus was hypothermic.

The *Lethal Triad* of causative factors for Trauma Induced Coagulopathy were present, namely, tissue injury with blood loss, acidemia, and hypothermia. Coagulopathy may have been a contributing factor as to why Jesus died so rapidly. It could also explain why blood flowed from the spear wound in Jesus' chest even though he was already dead. If coagulopathy were present, Jesus' blood had lost its normal ability to clot.

Trauma Induced Coagulopathy is a life-threatening complication of shock and is challenging to manage even in modern times. Trauma physicians seek to control bleeding, plus provide treatment with intravenous fluids, coagulation products, blood and plasma transfusions, warm the body, and rigorously monitor and correct blood chemistry. Still, risk of death remains elevated even with aggressive treatment. Without medical treatment, coagulopathy would worsen by a positive feedback loop (snowball-effect), progressively diminishing the blood's ability to clot.

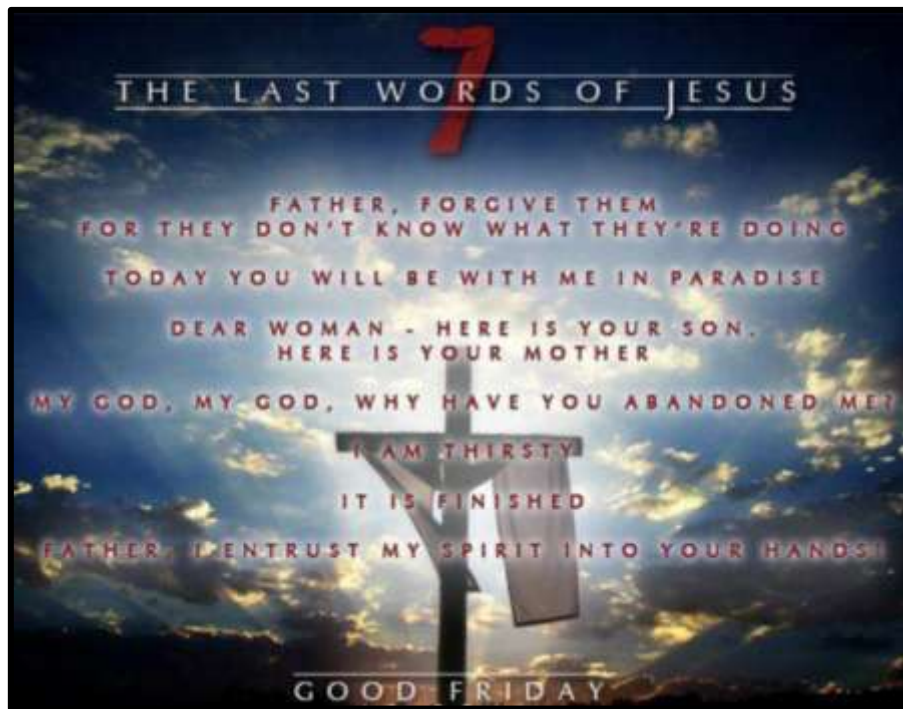
In Summary

Crucifixion was designed to delay death as long as possible by sparing direct injury to vital organs. The mechanism of death from crucifixion was therefore not obvious. Without objective medical data such as laboratory and hospital records, the mechanism of death cannot be known with absolute certainty and may have differed among crucifixion victims. Suffocation as the mechanism of death with crucifixion is untenable, however. Spontaneous cardiac rupture as a cause of Jesus' death is implausible, as well.

We do not have data of Jesus' physiologic status during his final hours. We must therefore rely on observations in the biblical accounts to form the basis of a forensic reconstruction of the physiological events. Jesus was severely beaten beyond what was typical of crucifixion victims. He exhibited symptoms of shock. Pathophysiological processes were rapidly occurring in Jesus' body. He died much faster than the others crucified with him. Even Pontius Pilate was surprised by Jesus' death in six hours, since crucifixion often lasted for days. The driving mechanisms of Jesus' death were either not present in those crucified with him or were occurring at a much faster in Jesus.

Shock is the most plausible explanation for Jesus' death. Trauma Induced Coagulopathy was a possible contributing factor and may have hastened his death. Forensic pathologist and Medical Examiner, Frederick Zugibe pronounced Jesus' death this way: Cause of death: Cardiac and respiratory arrest, due to hypovolemic and traumatic shock, due to crucifixion.

[Bergeron, Joseph W.. *The Crucifixion of Jesus: A Medical Doctor Examines the Death and Resurrection of Christ*. St. Polycarp Publishing House. From Chapter 6: The execution of Jesus, and Chapter 7: Cause of death.]

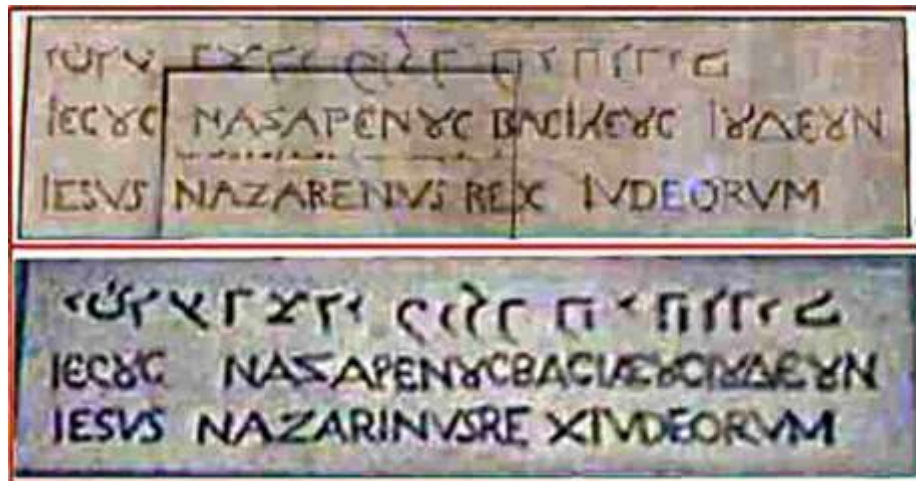


Seven Sayings on the Cross

1. *Father forgive them, for they know not what they do* (Luke 23:34)
2. *Truly, I say to you, today you will be with me in paradise* (Luke 23:43)
3. *Woman, behold your son: behold your mother* (John 19:26-27)
4. *My God, My God, why have you forsaken me* (Matthew 27:46; Mark 15:34; Ps 22:1)
5. *I thirst* (John 19:28)
6. *It is finished* (John 19:30)
7. *Father, into your hands I commit my spirit* (Luke 23:46; Psalm 31:5).

This summary uses the New King James Version (NKJV). The Mounce translation (www.biblegateway.com) of John 19:30 says 'It is accomplished.' Traditionally, these seven statements are called words of

1. *Forgiveness,*
2. *Salvation,*
3. *Relationship,*
4. *Abandonment,*
5. *Distress,*
6. *Triumph, and*
7. *Reunion.*



Ancient inscription reputedly found in Golgotha tomb by St Helena, 326AD,
25cm walnut wood sign (top), enhanced script (bottom).
In Hebrew, Greek and Latin, from right to left (Hebrew style)
JESUS OF NAZARETH KING OF THE JEWS



Tam ve'nishlam - "It is finished", are the first two words of the Hebrew phrase, "Tam ve'nishlam Shevach La'el Boreh Olam", which means, "It is completed and fulfilled, blessed be God, the Creator of the world." The acronym for this phrase, תושלביע is written at the end of sacred Jewish writings such as books of the Bible. Thus Jesus declared that he had completed and fulfilled everything God had purposed since the creation of the world.

Source: http://www.wildolive.co.uk/the_cross.htm

It is finished – accomplished – completed – achieved – consummated – ended – done

Chapter 5

Resurrection

Only two people in the 70 member Sanhedrin, the ruling council of the Jews, are known to have been associated with Jesus. Nicodemus bought embalming spices and Joseph of Arimathea bought the linen shroud for his burial and placed the body in his newly carved tomb.

The Burial of Jesus

It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joseph saw where he was laid. (Mark 15:42-47 NIV)

Others give more details:

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (John 19:38-42)

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. ⁵⁶Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment. (Luke 23:54 NIV)

The Guards at the Tomb

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³and said, 'Sir, we remember what that impostor said while he was still alive, "After three days I will rise again." ⁶⁴Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, "He has been raised from the dead", and the last deception would be worse than the first.' ⁶⁵Pilate said to them, 'You have a guard of soldiers; go, make it as secure as you can.' ⁶⁶So they went with the guard and made the tomb secure by sealing the stone. (Matthew 27:62-66)

Resurrection

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. ² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ For fear of him the guards shook and became like dead men. (Matthew 28:1-4)

While they [the women] were going, some of the guard went into the city and told the chief priests everything that had happened. ¹² After the priests had assembled with the elders, they devised a plan to give a large sum of money to the soldiers, ¹³ telling them, 'You must say, "His disciples came by night and stole him away while we were asleep." ¹⁴ If this comes to the governor's ears, we will satisfy him and keep you out of trouble.' ¹⁵ So they took the money and did as they were directed. And this story is still told among the Jews to this day. (Matthew 28:11-15)

All four Gospels describe different, but related, events on that dramatic Easter Sunday.

Matthew: After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. ² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ For fear of him the guards shook and became like dead men. ⁵ But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. ⁶ He is not here; for he has been raised, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples, "He has been raised from the dead,^[b] and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' ⁸ So they left the tomb quickly with fear and great joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. ¹⁰ Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.' (Matthew 28:1-10)

Mark: When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' ⁴ When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵ As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶ But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. ⁷ But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' ⁸ So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. (Mark 16:1-8)

Luke: But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. ² They found the stone rolled away from the tomb, ³ but when they went in, they did not find the body ⁴ While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. ⁵ The women were terrified and bowed their

faces to the ground, but the men said to them, 'Why do you look for the living among the dead? He is not here, but has risen. ⁶ Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.' ⁸ Then they remembered his words, ⁹ and returning from the tomb, they told all this to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. ¹¹ But these words seemed to them an idle tale, and they did not believe them. ¹² But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened. (Luke 24:1-12)

John: Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' ³ Then Peter and the other disciple set out and went towards the tomb. ⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes. (John 20:1-10)

Other developments occurred that day. Jesus talked with Cleopas and his friend on the Emmaus Road and broke bread with them in their home, but then disappeared. They hurried back to Jerusalem to tell the disciples, and discovered that Jesus had appeared to Peter also. Then Jesus appeared in the room with them on that first Sunday evening.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' ²² When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' (John 20:19-23)

'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the Psalms must be fulfilled.' Then he opened their minds to understand the scriptures, ⁴⁶ and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷ and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. (Luke 24:44-47)

A week later Jesus appeared to them again on the Sunday evening. Thomas had missed the first group appearance and doubted that Jesus was physically alive. He was present a week later and acknowledged that Jesus was indeed alive, falling on his knees to proclaim, "My Lord and my God."

During 40 days Jesus appeared unexpectedly many times, but only to his followers who believed in him. Here is a summary of 12 of those appearances.

Jesus appeared first to his faithful follower, Mary Magdalene as she wept by the garden tomb because she could not find his body (Mark 16:9-10; John 20:11-18). Then he appeared to the women who had come early to the tomb as they were returning (Matthew 28:9-10). Later that day he talked with the two friends going to Emmaus and revealed himself to them as he gave thanks for the food in their home (Mark 16:12; Luke 24:13-35). He also appeared to Peter personally (Luke 24:34; 1 Corinthians 15:5), and to all the disciples, except Thomas, and ate with them that evening (Luke 24:33; John 20:19-23). A week later he met with them all again, including Thomas (Mark 16:14; John 20:26-29). Paul (who saw him in a vision) later noted that Jesus had appeared to 500 at once and also to James who became a key leader in the church in Jerusalem (1 Corinthians 15:6). Jesus cooked breakfast on the beach for seven of his followers and at his direction they caught 153 fish after an unsuccessful night (John 21:1-23). He also appeared to his eleven disciples on a mountain in Galilee, commissioning them there (Matthew 28:16-20). He ate with them in Jerusalem (Acts 1:4-5), and a group of them saw him ascend from the Mount of Olives opposite Jerusalem (Mark 16:19; Luke 24:50-51; Acts 1:6-9). This is only a partial list of Jesus' resurrection appearances (John 20:30-31; Acts 1:3). His final promise before ascending was, *'It is not for you to know the times or periods that the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'* (Acts 1:7-8)

So, in list form, the appearances of the risen Lord included these:

APPEARANCES OF CHRIST

- 1) To Mary Magdalene - Mark 16:9-10; John 20:11-18
- 2) To the women returning home - Matthew 28:9-10
- 3) To two disciples going to Emmaus - Mark 16:12; Luke 24:13-35
- 4) To Peter (Cephas) - Luke 24:34; 1 Corinthians 15:5
- 5) To ten Apostles in the upper room - Luke 24:33; John 20:19-23
- 6) To eleven Apostles in the upper room - Mark 16:14; John 20:26-29
- 7) To 500 at once - 1 Corinthians 15:6
- 8) To James - 1 Corinthians 15:6
- 9) To disciples at the sea of Tiberias - John 21:1-23
- 10) To eleven disciples on a mountain - Matthew 28:16-20
- 11) Eating together - Acts 1:4-5
- 12) The Ascension - Mark 16:19; Luke 24:50-51; Acts 1:6-9

Paul, the Apostle, summarised this Good News this way:

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, ⁴and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to someone untimely born, he appeared also to me.

He still does. Huge numbers of people have had visions of Jesus, especially Muslims. See the Renewal Journal for many current mission accounts – www.renewaljournal.com

Biblical Summary

The Last Supper

Preparation of the Passover - Mt 26:17-19 Mk 14:12-16 Lk 22:7-13
Washing the disciples' feet - Jn 13:1-17
The breaking of bread - Mt 26:26 Mk 14:22 Lk 22:19
'One of you shall betray me' - Mt 26:21 Mk 14:18 Lk 22:21 Jn 13:21
'Is it I?' - Mt 26:22-25 Mk 14:19
Giving of the dipped bread - Jn 13:26,27
Departure of Judas Iscariot - Jn 13:30
Peter warned - Mt 26:34 Mk 14:30 Lk 22:34 Jn 13:38
Blessing the cup - Mt 26:27,28 Mk 14:23,24 Lk 22:17
The discourses after supper - Jn 14:1-16:33
Christ's prayer for his apostles - Jn 17:1-17:26
The hymn - Mt 26:30 Mk 14:26

Gethsemane and Trials

The agony - Mt 26:37 Mk 14:33 Lk 22:39 Jn 18:1
The thrice-repeated prayer - Mt 26:39-44 Mk 14:36-39 Lk 22:42
Sweat and angel support - Lk 22:43,44
The sleep of the apostles - Mt 26:40-45 Mk 14:37-41 Lk 22:45,46
Betrayal by Judas - Mt 26:47-50 Mk 14:34,44 Lk 22:47 Jn 18:2-5
Peter smites Malchus - Mt 26:51 Mk 14:47 Lk 22:50 Jn 18:10
Jesus heals the ear of Malchus - Lk 22:51
Jesus forsaken by disciples - Mt 26:56 Mk 14:50
1) Trial with Annas - Jn 18:12,13
2) Trial with Caiaphas - Mt 26:57 Mk 14:53 Lk 22:54 Jn 18:15
Peter follows Jesus - Mt 26:58 Mk 14:54 Lk 22:55 Jn 18:15
The high priest's adjuration - Mt 26:63 Mk 14:61
Jesus condemned, buffeted, mocked - Mt 26:66-67 Mk 14:64-65 Lk 22:63-65
Peter's denial of Christ - Mt 26:69-75 Mk 14:66-72 Lk 22:54-62 Jn 18:17-27
3) Trial with Pilate - Mt 27:1,2 Mk 15:1 Lk 23:1-4 Jn 18:28
Repentance of Judas - Mt 27:3
Pilate comes out to the people - Jn 18:29-32
Pilate speaks to Jesus privately - Jn 18:33-38
4) Trial with Herod - Lk 23:5-11
Jesus mocked, arrayed in purple - Lk 23:5-11
5) Trial with Pilate, scourged - Mt 27:26 Mk 15:15 Jn 19:1
Jesus crowned with thorns - Mt 27:29 Mk 15:17 Jn 19:2
'Behold the man' - Jn 19:5
Jesus accused formally - Mt 27:11 Mk 15:2 Lk 23:2
'Behold your King' - Jn 19:14
Pilate desires to release him - Mt 27:15 Mk 15:6 Lk 23:17 Jn 19:12
Pilate's wife message - Mt 27:19
Pilate washes his hands - Mt 27:24
Pilate releases Barabbas - Mt 27:26
Pilate delivers Jesus to be crucified - Mt 27:26 Mk 15:15 Lk 23:25 Jn 19:16

Crucifixion

Simon of Cyrene carries the cross - Mt 27:32 Mk 15:21 Lk 23:26

They give Jesus vinegar and gall - Mt 27:34 Mk 15:23 Lk 23:36

They nail him to the cross - Mt 27:35 Mk 15:24,25 Lk 23:33 Jn 19:18

The superscription - Mt 27:37 Mk 15:26 Lk 23:38 Jn 19:19

1) Father, forgive them - Lk 23:34

His garments parted and shared - Mt 27:35 Mk 15:24 Lk 23:34 Jn 19:23

Passers-by and the two thieves revile - Mt 27:39-44 Mk 15:29-32 Lk 23:35

The penitent thief - Lk 23:40

2) Today you will be with me ... Lk 23:43

3) Woman, behold your son. ... Jn 19:26,27

Darkness over all the land - Mt 27:45 Mk 15:33 Lk 23:44,45

4) My God, my God, why ... ? Mt 27:46 Mk 15:34

5) I thirst - Jn 19:28

The vinegar - Mt 27:48 Mk 15:36 Jn 19:29

6) It is finished - Jn 19:30

7) Father, into your hands ... Lk 23:46

Rending of the veil - Mt 27:51 Mk 15:38 Lk 23:45

Graves opened, saints resurrected - Mt 27:52

Testimony of Centurion - Mt 27:54 Mk 15:39 Lk 23:47

Watching of the women - Mt 27:55 Mk 15:40 Lk 23:49

The piercing of his side - Jn 19:34

Taken down from the cross - Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42

Burial by Joseph of Arimathea, Nicodemus - Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42

A guard placed over the sealed stone - Mt 27:65-66

Resurrection

Women carry spices to the tomb - Mt 28:1 Mk 16:1,2 Lk 24:1

The angel had rolled away the stone - Mt 28:2

Women announce the resurrection - Mt 28:8 Lk 24:9,10 Jn 20:1,2

Peter and John run to the tomb - Lk 24:12 Jn 20:3

The women return to the tomb - Lk 24:1

The guards report to the chief priests - Mt 28:11-15

APPEARANCES OF CHRIST

1) To Mary Magdalene - Mk 16:9,10 Jn 20:11-18

2) To the women returning home - Mt 28:9-10

3) To two disciples going to Emmaus - Mk 16:12 Lk 24:13-35

4) To Peter - Lk 24:34 1 Co 15:5

5) To ten Apostles in the upper room - Lk 24:33 Jn 20:19-23

6) To eleven Apostles in the upper room - Mk 16:14 Jn 20:26-29

7) To 500 at once - 1 Cor 15:6

8) To James - 1 Cor 15:6

9) To disciples at the sea of Tiberias - Jn 21:1-23

10) To eleven disciples on a mountain - Mt 28:16-20

11) Eating together - Acts 1:4-5

12) The Ascension - Mk 16:19 Lk 24:50-51 Acts 1:6-9

Appendix

The Shroud of Turin

The Shroud of Turin is the most intensely investigated religious artefact in history. Many scholars believe it may be the linen cloth that was wrapped around Jesus' body. Its faint image shows the horrendous wounds of a crucified man with wounds exactly matching the description of Jesus' death.

Physicist, and founder of the Shroud of Turin Research Project (STURP), John P. Jackson, has proposed that the image features of the Shroud of Turin were produced by radiation emanating from the body in the Shroud at the moment of resurrection.

The shroud of Turin is a 14.3 foot by 3.7 linen cloth bearing the faint double image (ventral and dorsal) of a naked man who appears to have been crucified (together with burn marks and water stains resulting from fires, one in 1532).

There is a puncture wound on his left wrist (his right wrist is hidden from view), and there are puncture wounds on his feet as if they were pierced by a nail or nails. The back of the man is covered with over 120 scourge marks, apparently imposed by the Roman instrument of torture known as the flagrum (a whip with two or three thongs to which were attached small balls of lead). There is a large puncture wound on the right side between the ribs from which blood and a watery serum have flowed. The image resides only on top-most fibres of the threads with which the Shroud is woven, and it is a negative image.

Although very faint when viewed as a positive, the image becomes much clearer when darks and lights are reversed.

[Carbon dating in 1988 from a tiny corner of the Shroud dated the sample between 1260 and 1390 AD, but it is argued that the sample came from repaired cloth.]

If the medieval date is right, then this implies that the Shroud is a forgery, when all the scientific evidence we have other than this date implies that it is *not* a forgery: the image on the Shroud was not drawn or painted (there are no binding agents or particulates on the Shroud in the region of the image); it is a negative created at a time when photography didn't exist, but it is not a photograph (it contains 3D information and photographs do not), it is not a contact print (parts of the Shroud that were not in contact with the body bear impressions as clear as parts that were in contact with the body); the man in the Shroud has truly been subject to horrific and mortal injuries; he has wounds associated with crucifixion, and the exit wound on the wrist contradicts depictions of the crucifixion in medieval art, but reflects the way in which people were crucified; he is covered with scourge marks clearly inflicted by the Roman instrument of the torture known as the flagrum, and he has puncture wounds on his head consistent with the wearing of a roughly prepared cap of thorns rather than the elegant wreath of thorns depicted by medieval artists; there is a large wound on his right side which matches a spear used by Roman executioners

and from which post-mortem blood and a watery serum (visible only by ultraviolet fluorescence photography) have flowed; the blood on the Shroud – that of a real man – contains a high level of bilirubin, a substance associated with severe physical trauma; there are no signs of decomposition, meaning that the body was removed from the Shroud within a few days; the Shroud contains traces of pollen from plants growing only in the area of Jerusalem, some of which are extinct since antiquity, and there are microscopic traces of dirt at the foot of the man in the Shroud that only match limestone found in the area of Jerusalem.

Source: On the Physics of the Shroud of Turin, 2017, PDF.

See Google for many articles and images from the Shroud of Turin.

We do not base our faith, or hopes, on an artefact but, although controversial, it does provide confirmation of the brutal torture and trauma of crucifixion that Jesus suffered.

Akiane Kramarik became famous for her paintings and poetry, begun at age four when she started having visions of Jesus and heavenly scenes. An interesting video shows the correlation between the face on the Shroud of Turin and the painting of the vision of Jesus by Akiane: <https://www.youtube.com/watch?v=U2AdNTKcGnc>

Visions are subjective and open to interpretation, but we live in a time when increasing numbers of people, especially Muslims, are having visions of Jesus that often bring them to faith in him as Saviour and Lord.

A Green Hill

Poems, hymns and art regularly use symbolic inventions to portray the awful and awe-full crucifixion and the awesome resurrection of Jesus, as in this popular hymn by Cecil Frances Alexander (1818-1895). Jerusalem was a city set on a hill, and now extends across many hills. This hymn reminds us that “there was no other good enough to pay the price of sin”. Only God’s Son, the Messiah, could do that for us. As you finish this little book, you could pause to thank him, and trust him.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven and let us in.

Oh, dearly, dearly has he loved!
And we must love him too,
And trust in his redeeming blood,
And try his works to do.

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

(John 3:16-17)

The Divine Exchange Hebrews 10:14, Philippians 4:19

Jesus was rejected

that we might be accepted

Jesus was punished

that we might be forgiven

Jesus was wounded

that we might be healed

Jesus was made sin
with our sinfulness

that we might be made
righteous with His
Righteousness

Jesus died our death

that we might receive His life

Jesus died naked

that we might be rich

Jesus bore our shame

that we might share His glory

Jesus was made a curse

that we might enter into
the blessing

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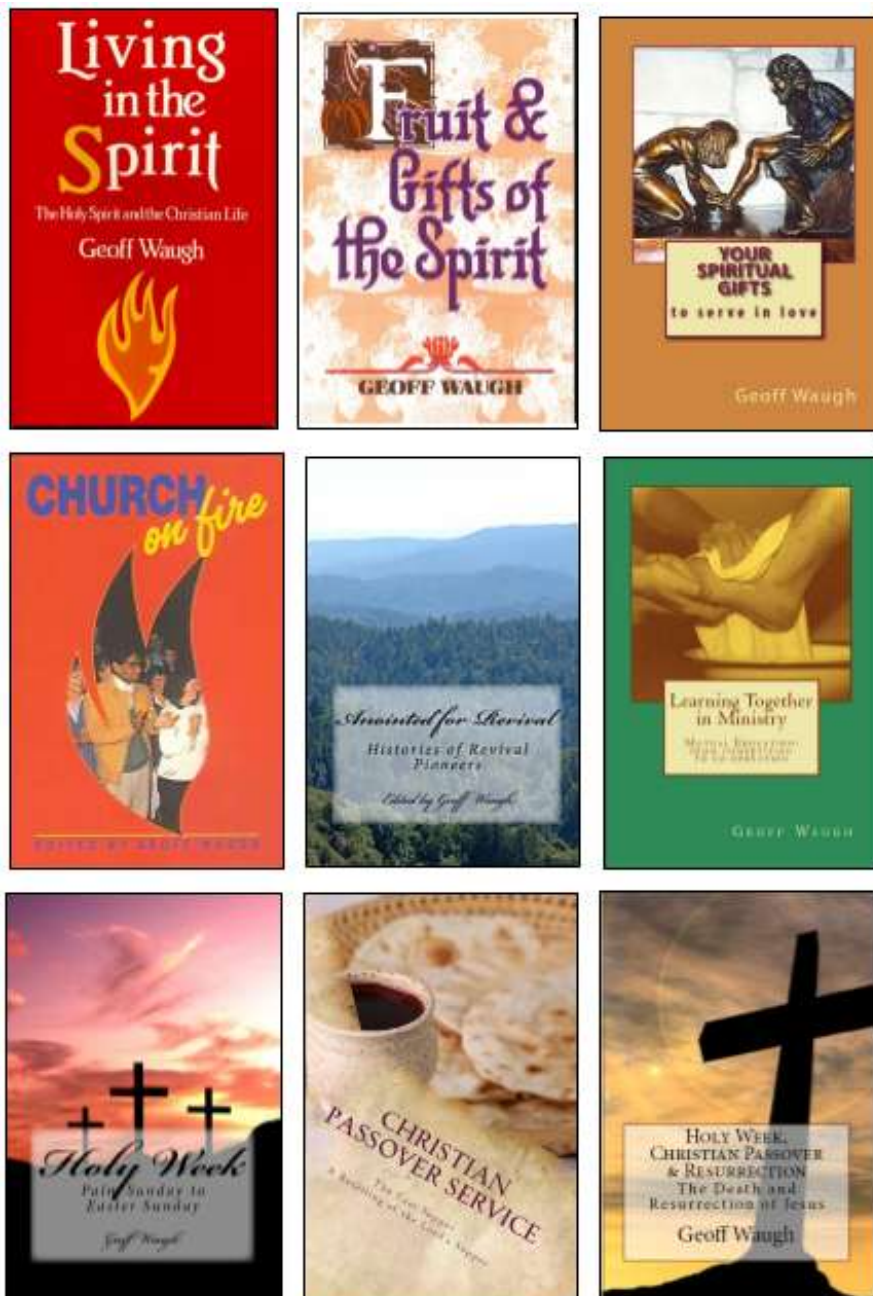
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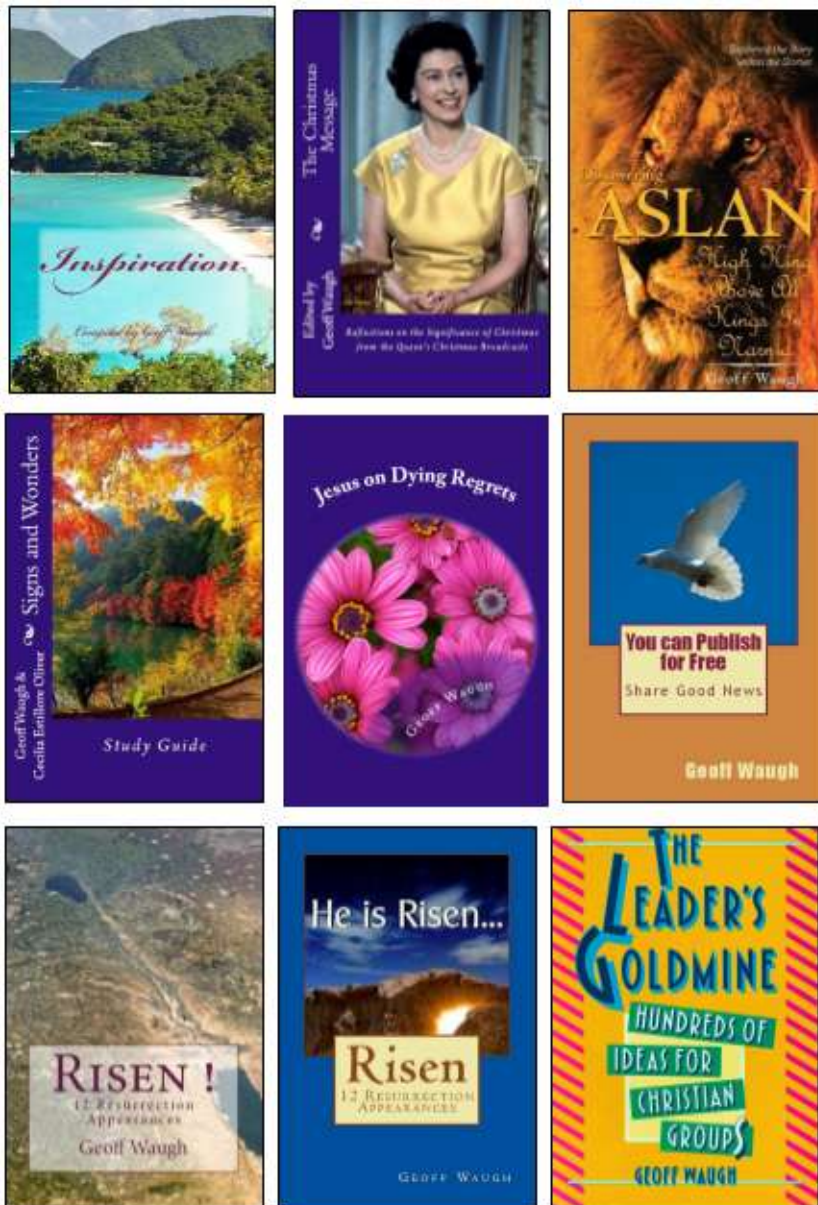
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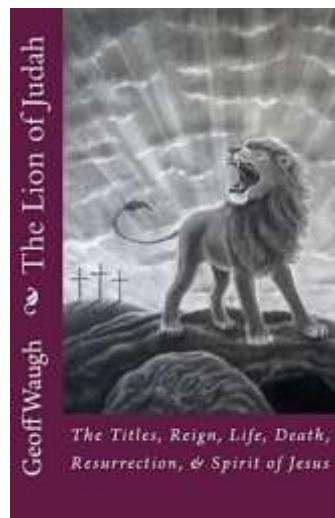
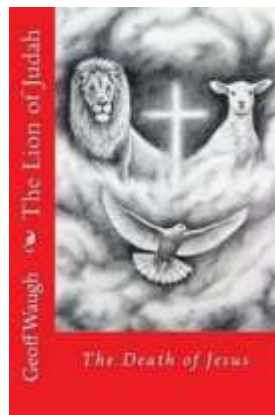
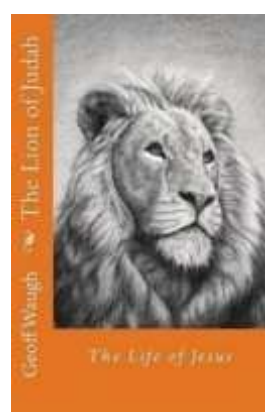
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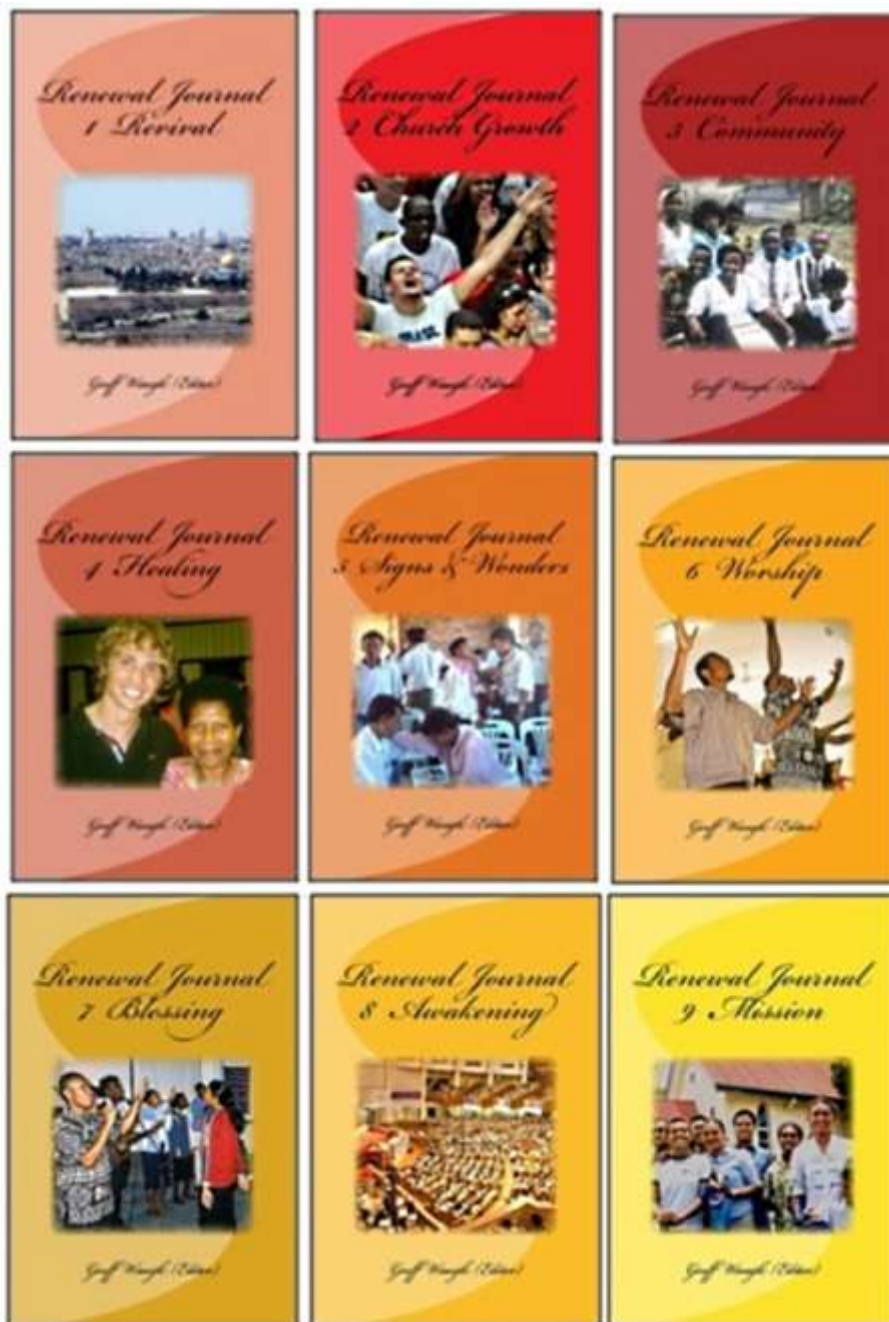
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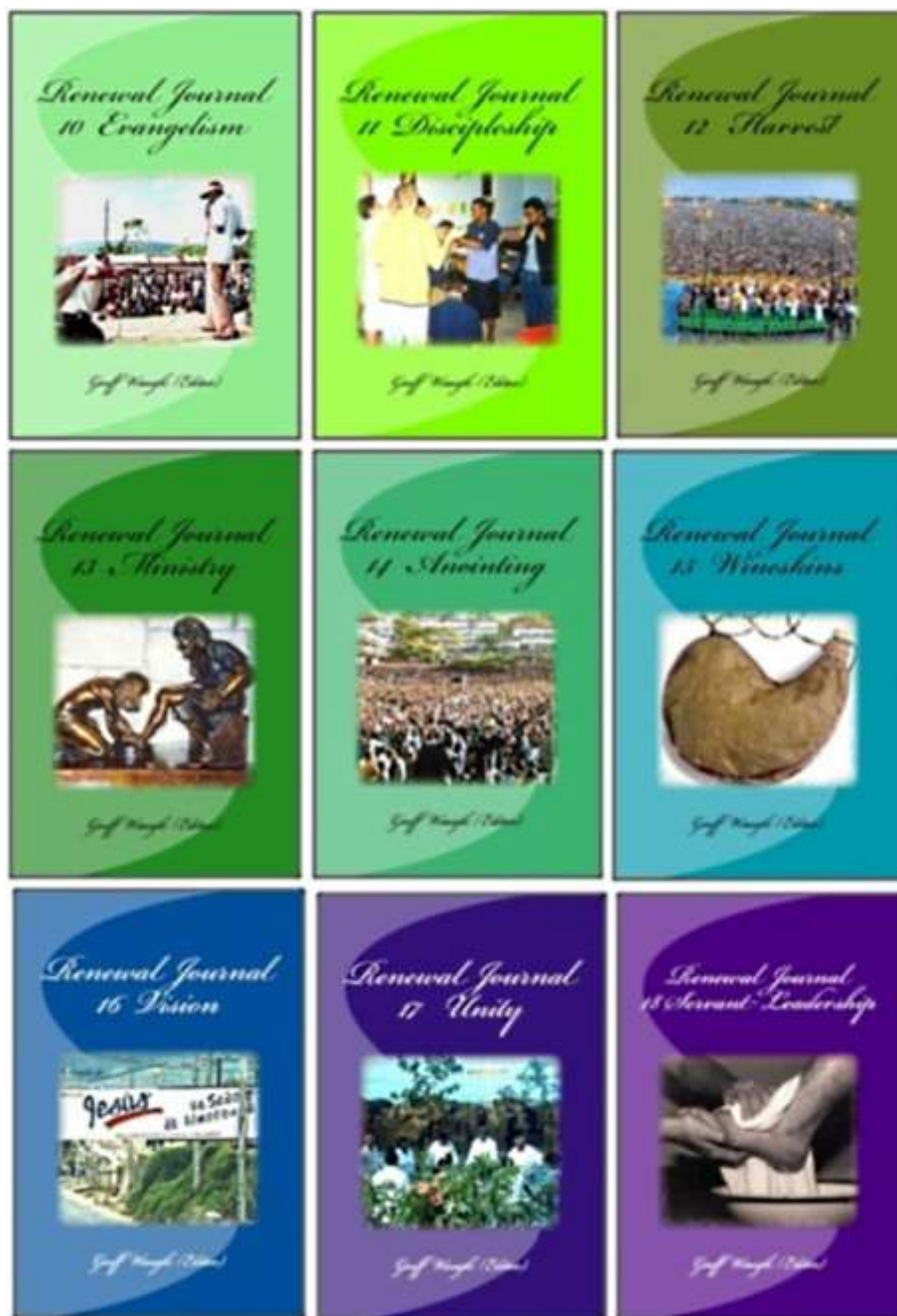
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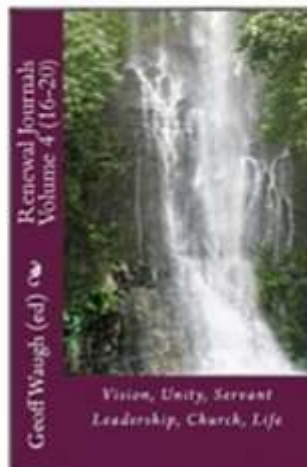
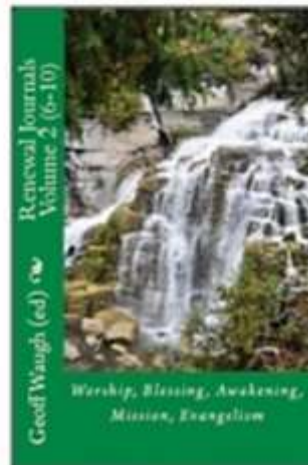
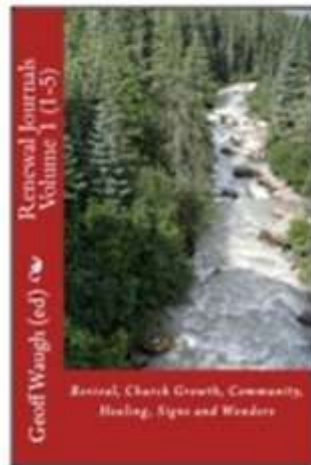
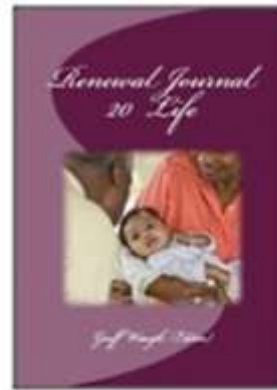
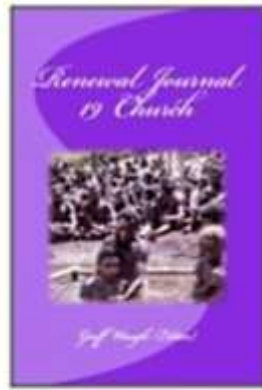
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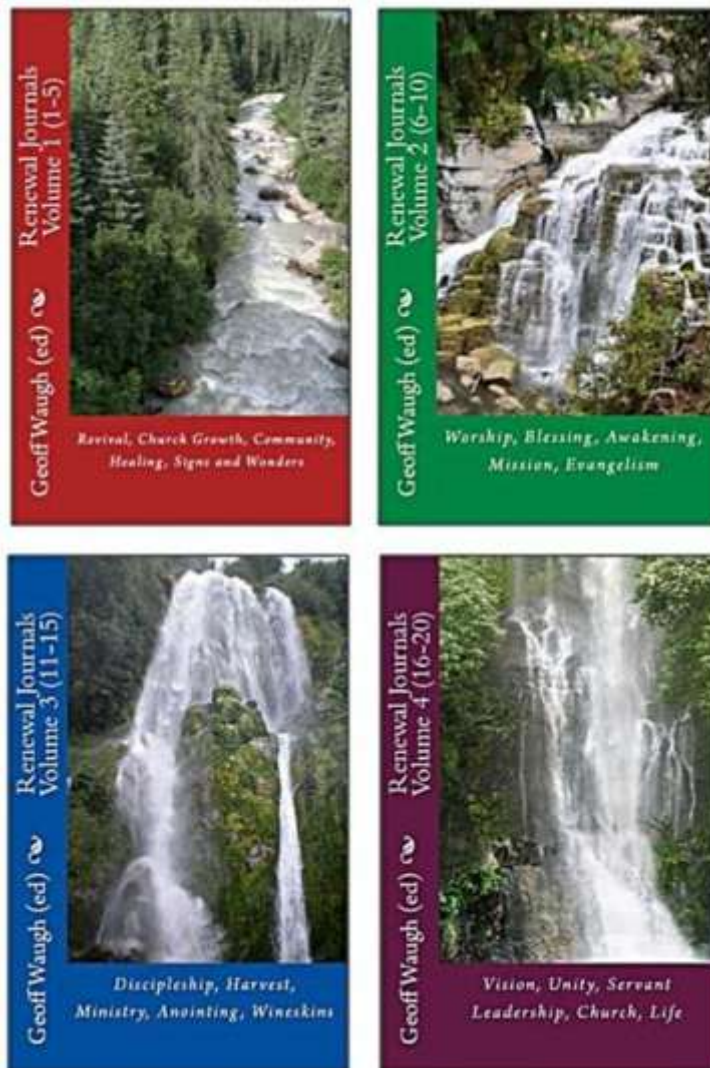
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About the Author



*The Rev Dr Geoffrey Waugh is the founding editor of the *Evangelical Journal* and author of books on ministry and missions. He taught Anglican, Catholic and United Church students in Trinity Theological College and the School of Theology of Griffith University and taught at Christian Heritage College in Brisbane, Australia. He taught in schools and Bible Colleges in Papua New Guinea and in the South Pacific and led short-term missions in Africa, Europe, Asia and in the South Pacific islands.*

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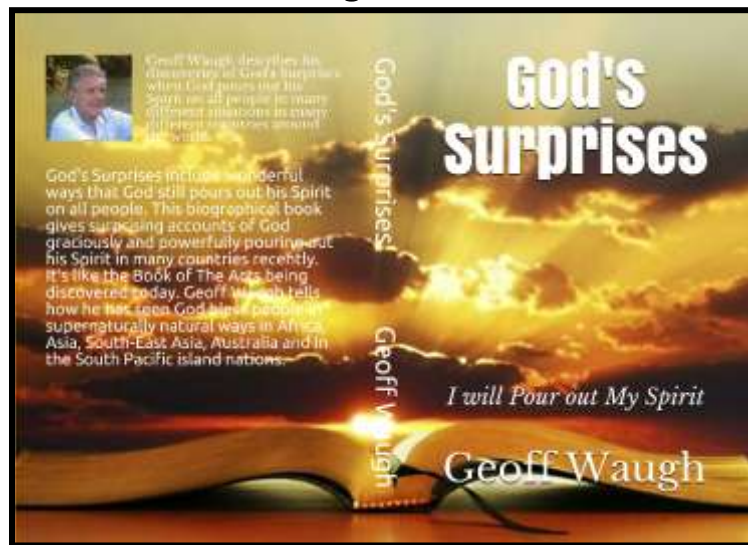


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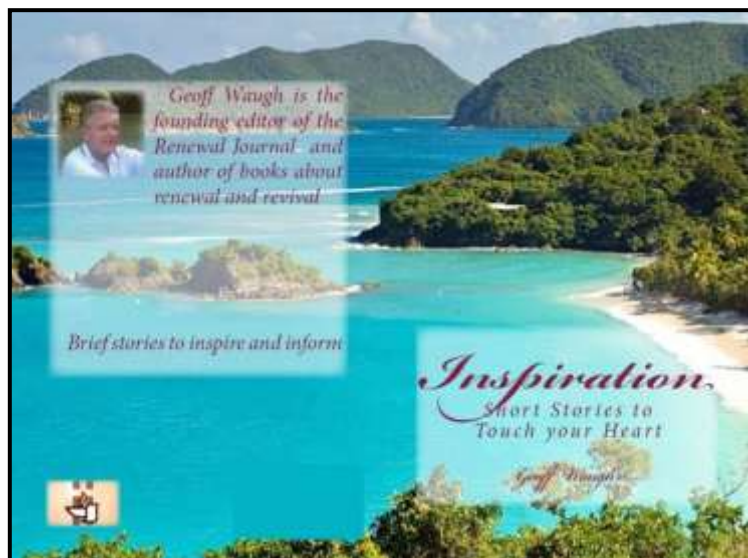
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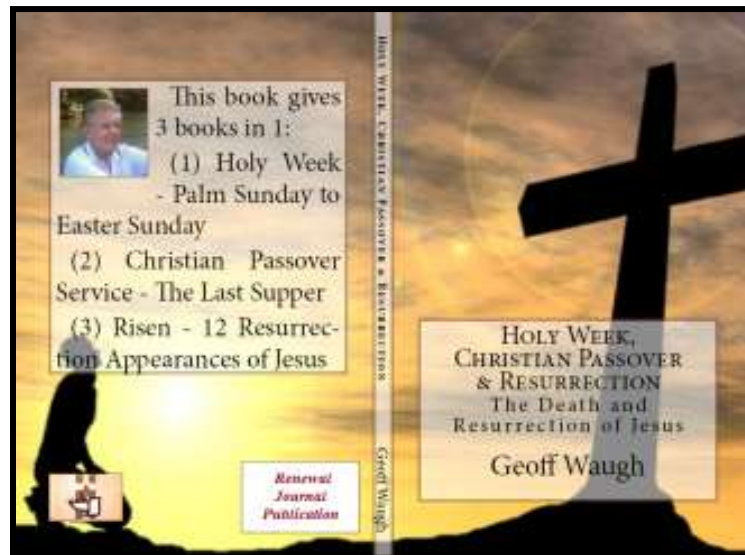
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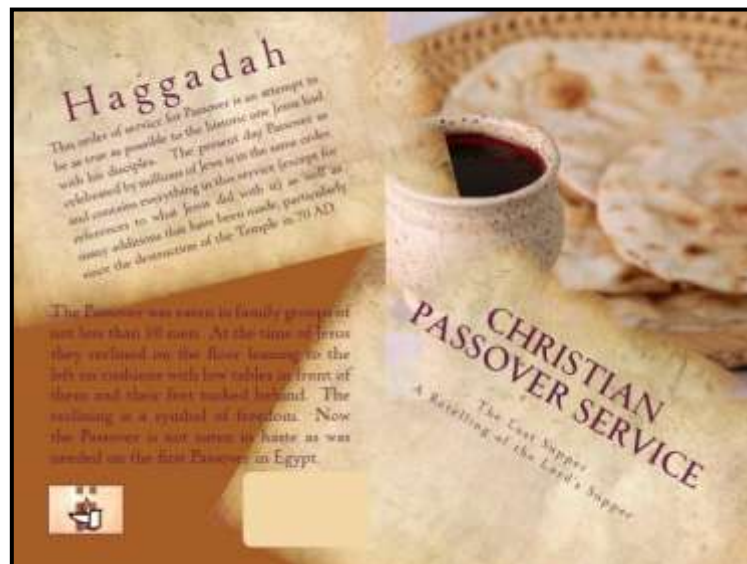
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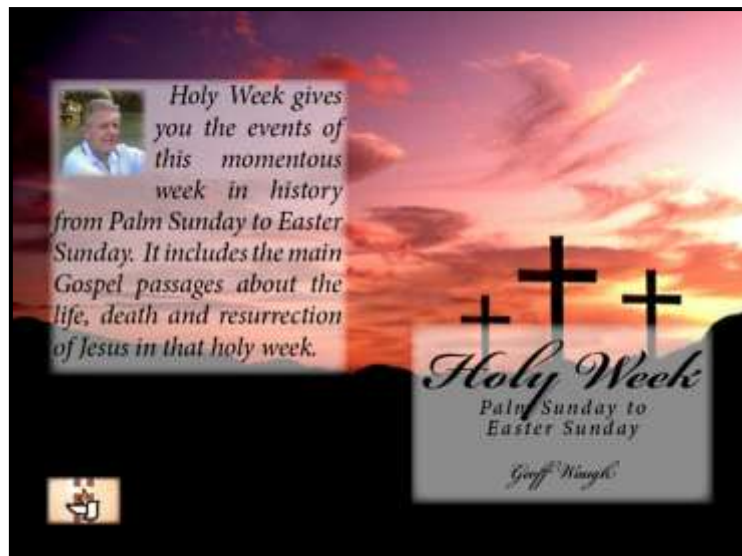


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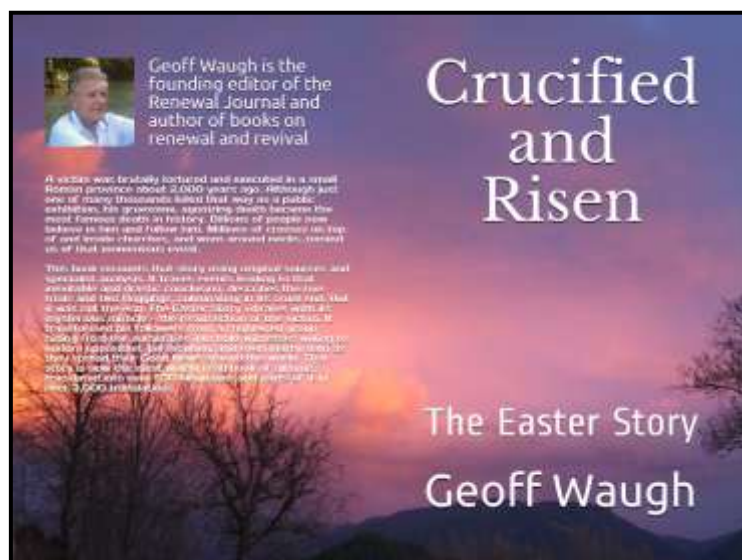


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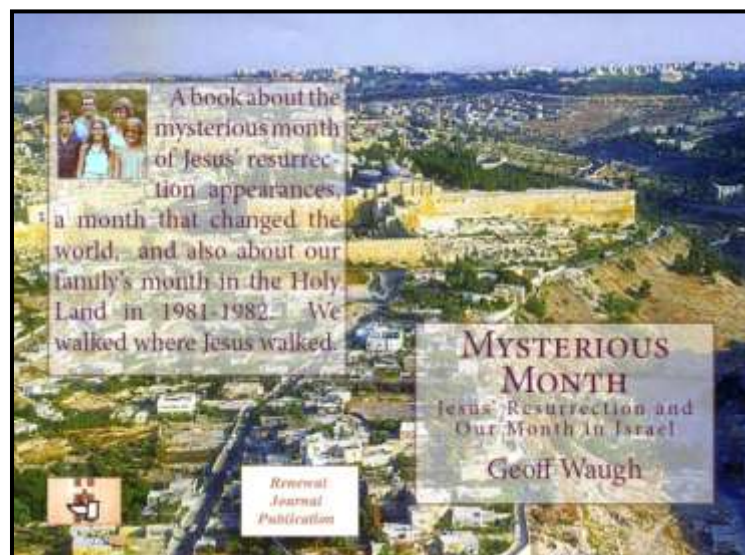
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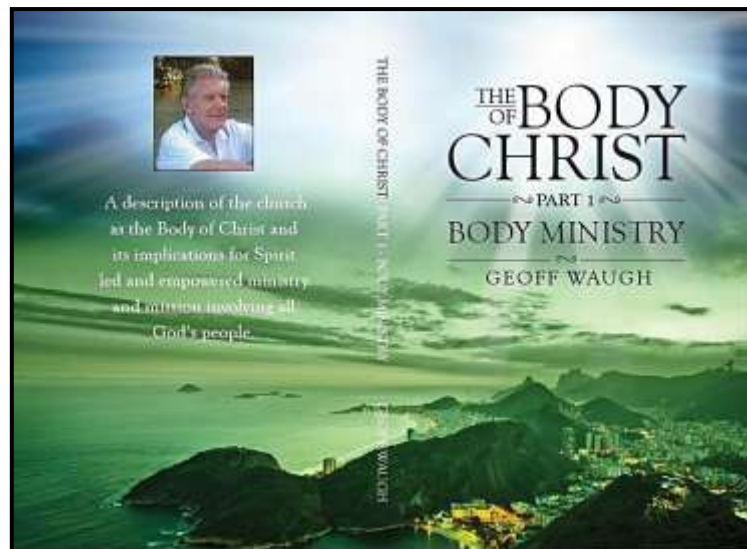
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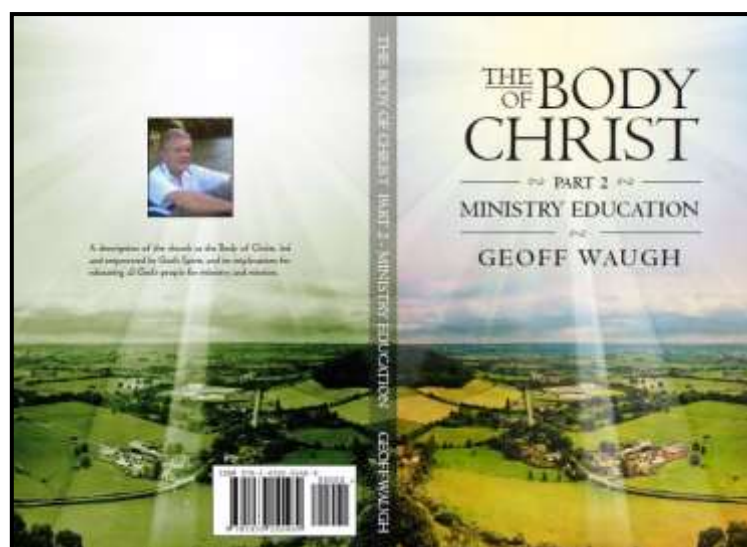
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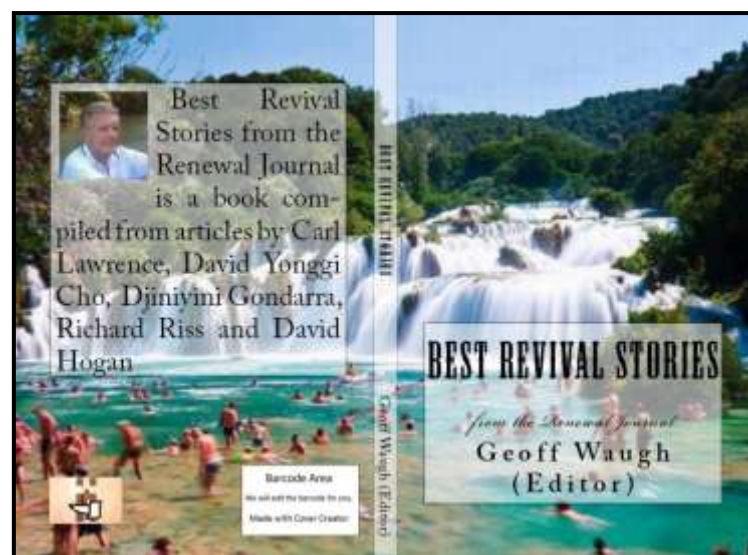
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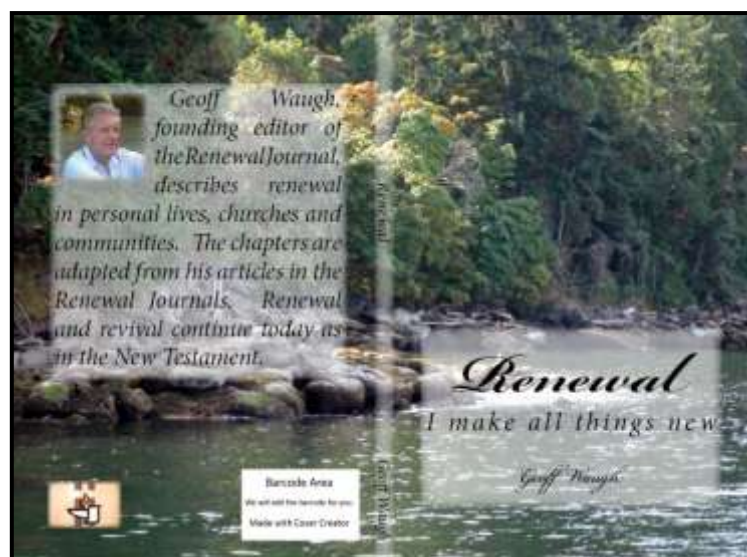
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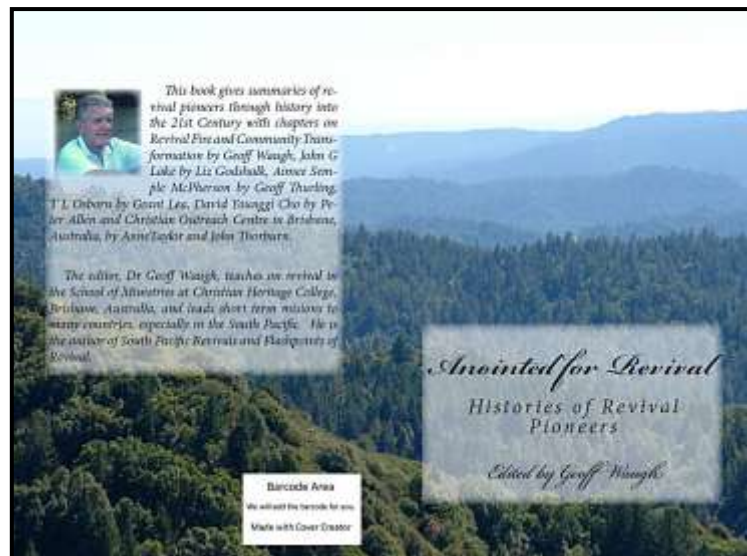
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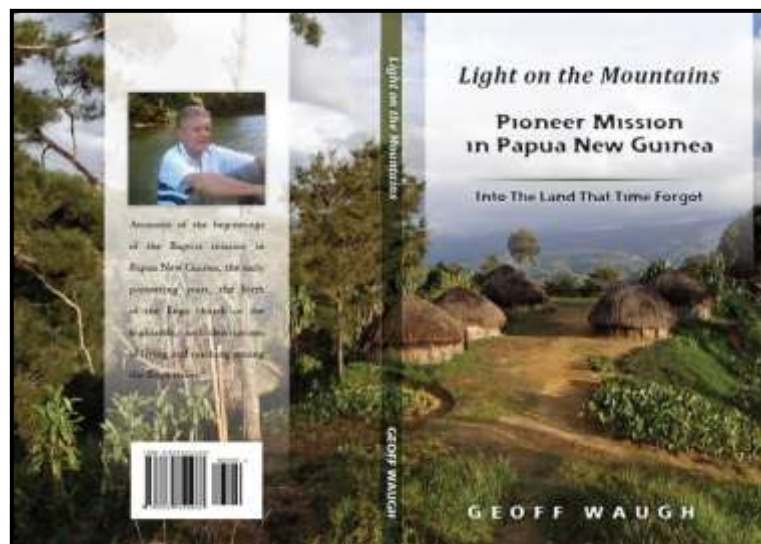
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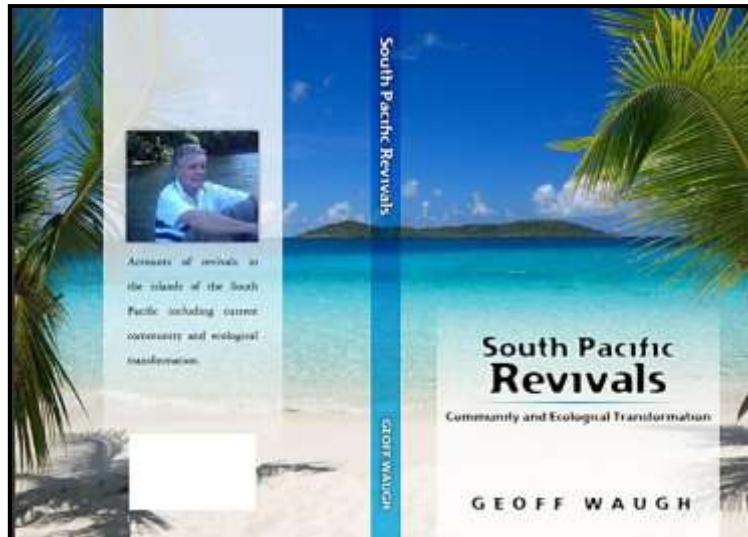
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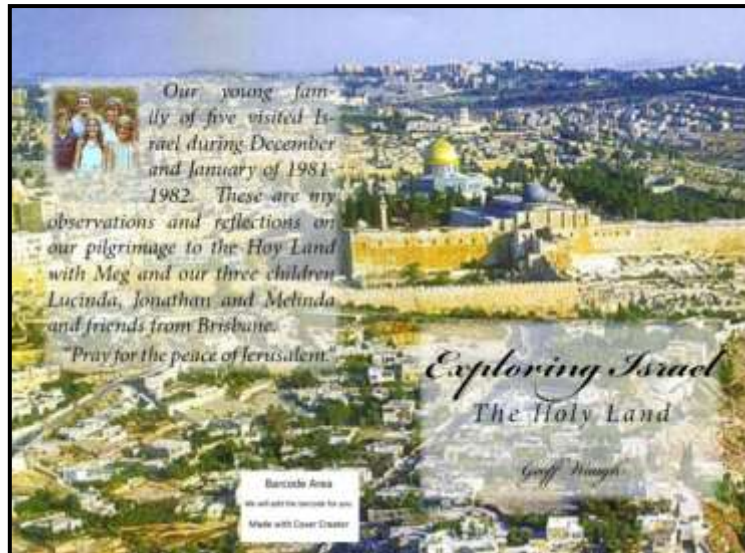
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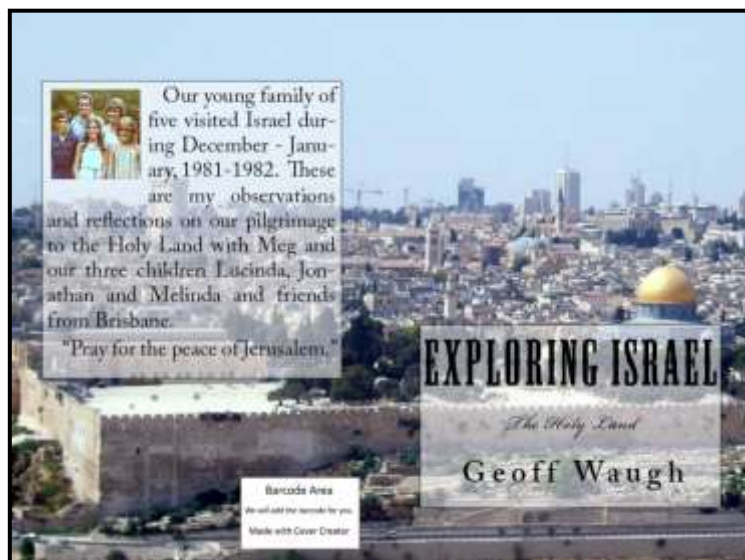
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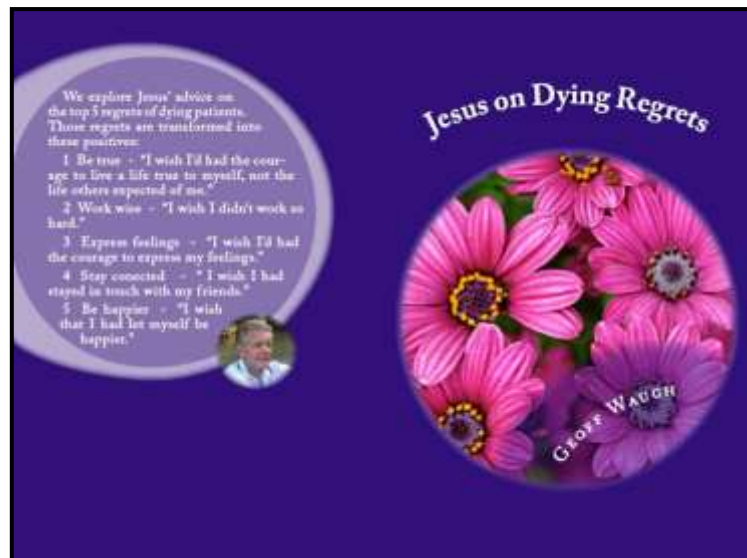
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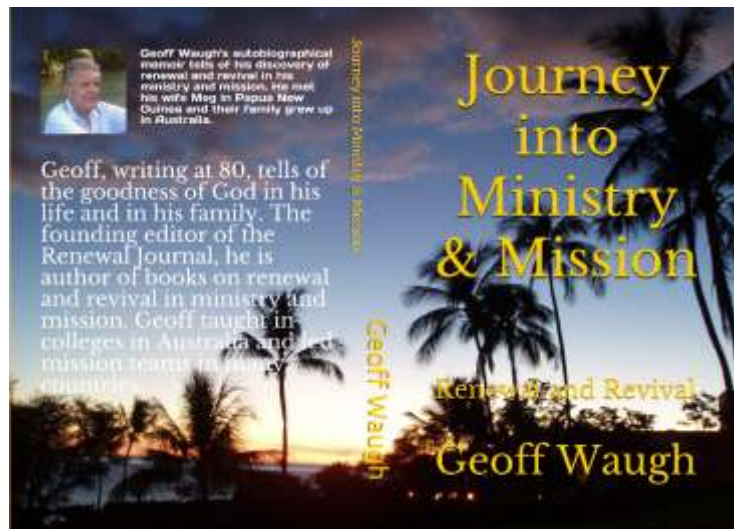
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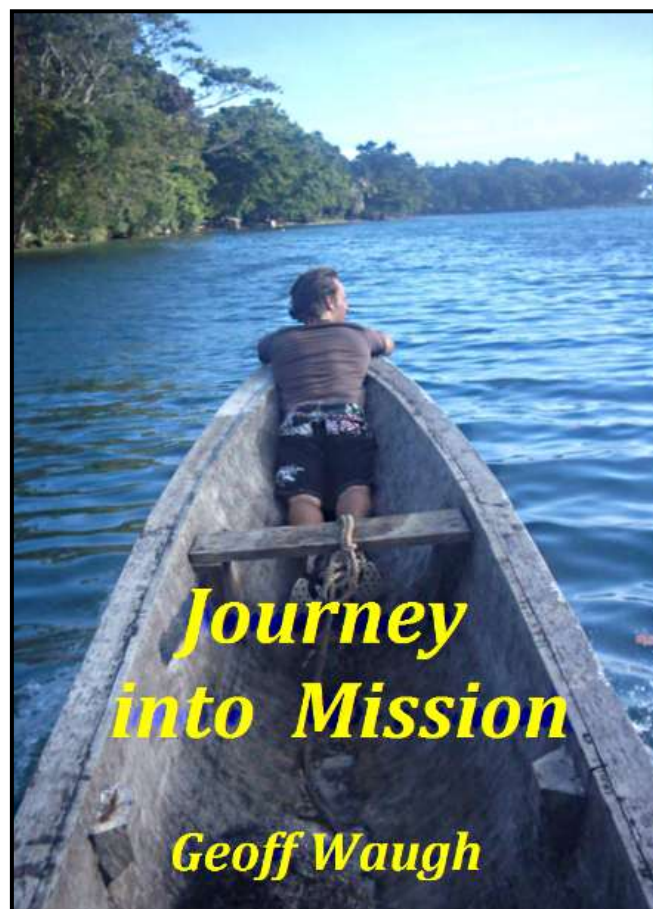


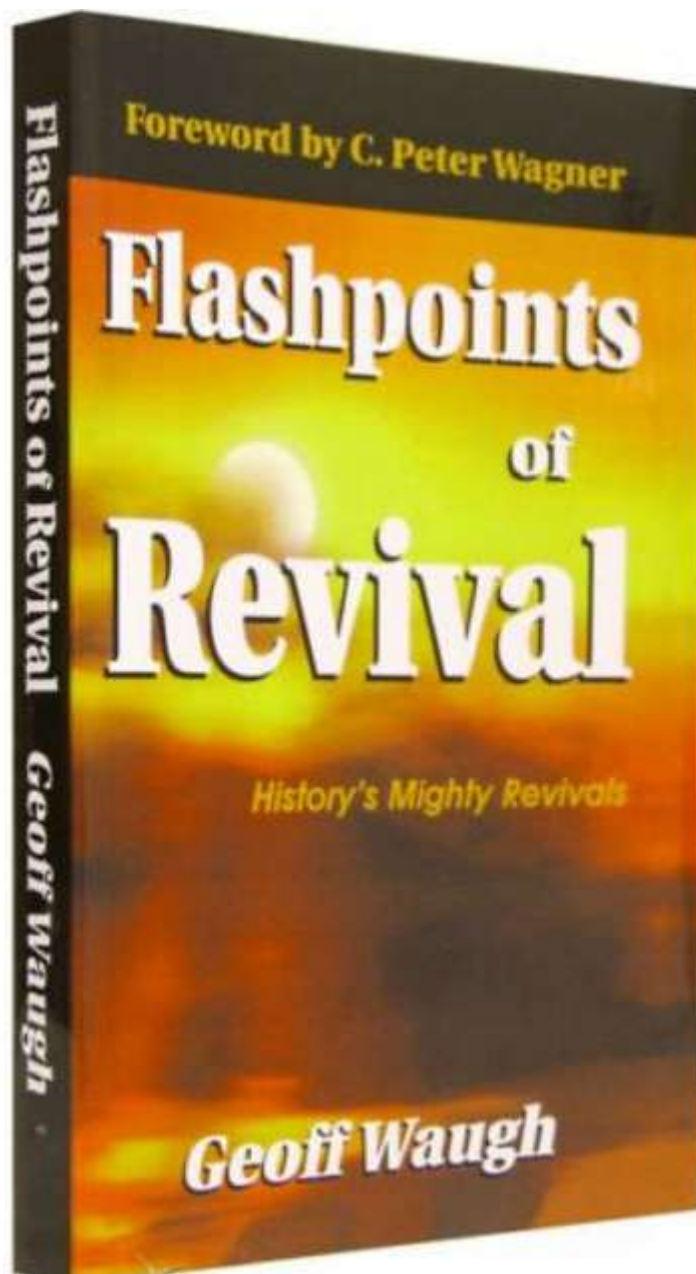
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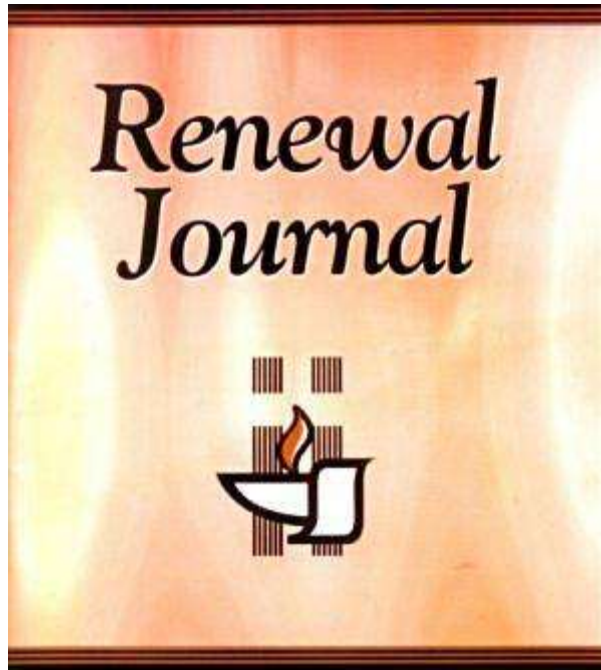
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Geoff Waugh is the founding editor of the *Renewal Journal* and author of books on renewal and revival

A victim was brutally tortured and executed in a small Roman province about 2,000 years ago. Although just one of many thousands killed that way as a public exhibition, his gruesome, agonizing death became the most famous death in history. Billions of people now believe in him and follow him. Millions of crosses on top of and inside churches, and worn around necks, remind us of that momentous event.

This book recounts that story using original sources and specialist analysis. It traces events leading to that inevitable and drastic conclusion, describes the five trials and two floggings, culminating in its cruel end. But it was not the end. The Easter Story vibrates with its mysterious miracle – the resurrection of the victim. It transformed his followers from a frightened group hiding from the authorities into bold witnesses willing to endure opposition, persecution, and even martyrdom as they spread their Good News around the world. That story is now the most widely read book of all time, translated into over 670 languages and parts of it in over 3,000 translations.

Crucified and Risen

The Easter Story
Geoff Waugh