

1 **Week 4: Chapters 13 - 15, Pages 123 - 166**

2 Main Theme: Crucifixion

3 **Chapter Thirteen**

4 Carrying The Cross: Simon of Cyrene and the Women of Jerusalem (p 123 – 124)

- 5 • Crucifixions were often and very public; warning for revolutionaries against Rome
- 6 • Vertical part of cross was at execution site; crossbar was generally carried by the criminal from
- 7 the prison to the site; very rare criminal did not carry the crossbar
- 8 • Jesus not carrying crossbar suggest He did not have the strength after the severe scourging
- 9 • Simon of Cyrene *forced* to carry the crossbar; who was Simon
  - 10 ▪ Father of Alexander and Rufus (Luke assumes the readers know these men)
  - 11 ▪ Biblical support for Simon's *spiritual change* after carrying Jesus' cross
  - 12 ▪ His children well known Christians
  - 13 ▪ Rufus may be the same mentions in St Paul's Letter to the Romans (Romans
  - 14 16:13)
  - 15 ▪ Fitting if Rufus is the one whose father carried Jesus' cross on Good Friday
  - 16 ○ comes from *countryside* (Luke 12:26) May have been in Jerusalem for a Jewish feast or
  - 17 was a resident
  - 18 ○ From City of Cyrene, capitol of the North African district of Cyrenaica where there was a
  - 19 synagogue of Cyrenians (ACTS 6:9); large population of Christians, future evangelists
  - 20 came from this city (ACTS 11:20, 13:1)
  - 21 ○ Was not a part of crowd demanding Christ's crucifixion?

22 Compassion or Compulsions (p 125 – 126)

- 23 • Was Simon a model of compassion or compulsion (had no choice)
- 24 • Luke 23:27 suggests Simon was *transformed* from his encounter with Christ
- 25 • Simon *physically* carried the cross from *behind* Jesus; eventually followed him *spiritually* as a
- 26 disciple
- 27 *"If any man would come after me, let him deny himself, take up his cross and follow me"* Luke 9:23
- 28 *"Whoever does not bear his own cross and come after me cannot be my disciple."* Luke 14:27
- 29 Simon of Cyrene (Luke 23:26): *They laid on him the cross to carry I behind Jesus.*
- 30 • An encounter with Jesus transforms the most unlikely people
  - 31 ○ The good thief
  - 32 ○ Roman centurion

33 The Crosses We Do Not Expect (p 127 – 128)

- 34 *"The crosses we least expect often bear the most fruit in our lives."*
- 35 • Crosses we plan are easier to bare than the ones we do not (give up chocolate for Lent,
  - 36 volunteer at our convenience)
  - 37 • St. Philip Neri: *Never try to evade the cross that God sends you, for you will only find a heavier*
  - 38 *one.*
  - 39 • God does not want us to run away but to LOOK UP!
  - 40 • He will give the grace to carry the challenge, difficulty or trial
  - 41 **God can use the unexpected crosses in life to give us the opportunity to grow in some way –**
  - 42 **to grow in patience, courage, trust, humility, or compassion.**(p128)

43 "Daughters of Jerusalem" (p 129 – 130)

- 44 • *"bewailed"*= OT depictions: *beating the breast with grief* (death of Jarius daughter Luke 8:52,
- 45 Matthew 11:17)

- 46 • "lamenting"= OT depictions: *verbal mourning* or *singing* a mournful song, a certain piece of  
47 music, or a poem  
48 • Women of Jerusalem are fulfilling a prophecy by Zechariah 12:10-14,  
49 *The inhabitants of Jerusalem...when they look on Him whom they have pierced,*  
50 *they shall mourn for Him as one mourns for an only child.*  
51 • Jesus stops and speaks directly to the weeping women: *Daughters of Jerusalem* (Luke 23:28-30)  
52 ○ Jesus offers them hope; this is NOT the end; their sorrow will *turn to joy*

53 **"Do Not Weep"** (p 130 – 131)

- 54 • Jesus *redirects* their sorrows: *Do not weep* (Luke 7:13, Nain) (Luke 8:52, Jairus), *for me*; He has  
55 already demonstrated His power over death  
56 • *"Weep for yourselves and your children."*; foreshadowing of what will happen to Jerusalem in  
57 the days to come  
58 ○ Jesus *wept* over Jerusalem and gave prophecy about women and children when  
59 Jerusalem will be destroyed

60 *Would that even today you know the things that make for peace! But now they are hidden from your*  
61 *eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround*  
62 *you, and hem you in on every side, and dash you into the ground, you and your children with you, and*  
63 *they will not leave one stone upon another in you.* (Luke 19:41-44)

- 64 • *At a later time that last week in Jerusalem*  
65 *But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then*  
66 *let those who are in Judea flee to the mountains and let those who are inside the city depart...Alas for*  
67 *those who are with child and for those who are nursing in those days!* (Luke 21:20-23)  
68 • The women come to show compassion for Jesus, but he responds in *compassion* for them. He  
69 knows the suffering will be severe.

70 **Blessed Are The Barren** (p 132 – 133)

- 71 • *"Blessed are the barren..."*; in OT barrenness was viewed as being cursed by God for personal  
72 sin  
73 • Barren women will be spared the horrible suffering mothers will endure when seeing their  
74 children suffer  
75 • *"Saying to the mountains Fall on us and to the hills Cover us*"; Hosea 10:8) Samaria also cried  
76 for a *quick death* just as will the citizens of Jerusalem  
77 • **Green and Dry wood imagery**: OT image for judgment and punishment  
78 • **Green wood** is wet does not burn well; **Dry wood** had no moisture and burns quickly  
79 • **MESSAGE**: If the Romans treat an innocent, peace-promoting, love-your-enemy man the way  
80 they are treating Jesus imagine what they will do with an entire city in rebellion. The city will be  
81 burned to the ground. (And it was in 70 AD, only 37 years after Jesus' death)  
82 • Many of the children playing in the streets of Jerusalem when Jesus was speaking to the  
83 *daughters of Jerusalem*, would be a part of the rebellion and pay a heavy price.  
84 • Jesus: **Do NOT weep for me...**

85 NOTE: When the Roman legions destroyed Judaea and Jerusalem in A.D. 70, Josephus says that **more**  
86 **than 1,100,000** Jews perished and nearly 100,000 were taken captive. No Christians died. They watched  
87 for the signs Jesus had warned them and fled to the mountains.

88 **Chapter Fourteen**

89 **The Short Crucifixion** (p 135 - 136)

- 90 • Crucifixion was a horrific way to die of either shock or asphyxiation. Usually this would take 1 – 2  
91 days.

- 92 • The fact that Jesus died within six hours leads us to believe his tortuous scourging, loss of blood,  
93 lack of food and water and long walk to the cross left him on the brink of death by the time he  
94 arrived at Calvary.
- 95 • Imprints of nails in His hands indicate He was not *tied* but *nailed* to the cross
- 96 • Jesus was nailed to a *t-shaped cross*; the inscription was *above* Jesus' head which indicated the  
97 crossbeam was attached a notch or two *below* the top of the pole. This allowed the inscription  
98 to be placed *above* Jesus' head
- 99 • For the reasons above, it is traditionally thought that the Christian depiction of Christ's cross is  
100 most accurate

101 #1 - Refusing Wine (p 136 – 137)

102 Traditionally, the place where Jesus died is called *Calvary*; but the name is NOT in the Bible

- 103 • Calvary is derived from Latin word for *skull*
- 104 • The Gospels identify *Golgotha* as the place where Jesus was crucified; *Golgotha* means *place of*  
105 *the skull* (Matthew 27:33)
- 106 • Calvary/Golgotha was a rounded knoll that looked like a skull
- 107 • Soldiers do three things to Jesus
  - 108 1. Offer wine with *myrrh* (Mark 15:23), a narcotic to dull pain
    - 109 i. Jesus refused; Why? He possibly wanted to fully give Himself in suffering
  - 110 2. Divide His clothes by casting lots
  - 111 3. Cast lots for His *seamless tunic*

112  
113 #2 - Clothes Divided (p 137 – 138)

114 Soldiers do three things to Jesus

- 115 2. Divide His clothes by casting lots four ways (indicating there were 4 soldiers)
  - 116 ○ Typically, criminals were crucified naked to add to their shame; any belongings became  
117 property of the soldiers
  - 118 ○ Casting lots: game of chance using dice
  - 119 ○ Psalm 22: The Passion Psalm – about a man being persecuted; foreshadows Christ  
120 suffering on Golgotha  
121 *Yes, dogs are round about me; a company of evil doers encircle me;*  
122 *they have pierced my hands and my feet – I can count all my bones;*  
123 *they stare and gloat over me;*  
124 *they divide my garments among them, and for my clothing they cast lots.*  
125 (Psalm 22:16 – 18)

126 Seamless Tunic (p 138 – 141)

127 Soldiers do three things to Jesus

- 128 3. Cast lots for His seamless tunic; much symbolism
  - 129 ○ Type (seamless) of garment worn by high priest which can never be torn, (Jesus is the true  
130 high priest)
    - 131 ○ Jewish high priest Caiaphas *tore* his garments (broke the Law); Jesus' tunic was not  
132 torn by either Himself or the soldiers
    - 133 ○ **Jesus is not passive victim but the High Priest actively offering the highest sacrifice**  
134 **ever offered to God: the sacrifice of His own life!** (p 139)
  - 135 ○ Garments divided into four pieces (division in the human family) and one seamless tunic  
136 (unity in the Church)
  - 137 ○ 3<sup>rd</sup> Century: four garments = four corners of the earth; *seamless tunic* = the undivided  
138 Church
  - 139 ○ Represents unity of Church that cannot be *torn apart* and will *endure forever*

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- 140 ○ Tunic woven from top to bottom and not torn apart = unity of the Church came from God  
141 and cannot be divided by men.

142 Unity of Church threaded through out Gospels:

- 143 ○ "one flock under one shepherd", "praying that all be one", "to *gather* into one", "He will  
144 draw all men to Himself"

145 Another symbolic theme: *Division*

- 146 ○ Tearing Christ's garments into 4 parts = rupture in God's people, Prophet Ahijah tore a new  
147 garment into 12 pieces = *division* of 12 tribes, *break up* of God's people, *division* of the  
148 human family from Jesus and scattered to four corners of the earth

149 The Title: INRI (p 141 -143)

150 **INRI: Latin abbreviation for "Jesus Nazarenus Rex Iudaeorum" or in English, "Jesus of Nazareth, the  
151 King of the Jews."**

- 152 ● All four Gospels report the inscription placed *on the cross* and **over** His head
- 153 ○ Mocks Jesus: how can this pitiable, rejected, scourged and crucified man be a king?
- 154 ○ Written in three languages: Hebrew (language of the Jewish people), Latin (language of  
155 Rome), Greek (main commercial language of the eastern Mediterranean world).
- 156 ■ Proclaims/Reveals Jesus to be King of Jews and the whole world!
- 157 ○ **Jesus' Cross is not instrument of execution but is His throne; His death is not defeat  
158 but the way He wins His kingdom**
- 159 ○ Chief priests upset, wants sign removed; Pilate says,  
160 "What I have **written**, I have **written**."
- 161 ○ "**written**": Used to refer to Scripture as a *matter of truth*
- 162 ○ Pilate's inscription on the cross and the use of the word **written**, fulfills what is *written*  
163 in Scripture, Jesus really is The King!

164 Mocking at the Cross (p 143 -

165 Three groups mock Jesus, Psalm 22

- 166 ○ People passing by, *wagging their heads* (Psalm 22:7, Matthew 17:39)
- 167 ○ Chief priests (Psalm 22:8, Matthew 27:39-40)
- 168 ○ Two criminals with Jesus (Matthew 27:44)

169 The one ultimately responsible for the attacks is satan himself mocking Jesus

## 170 Chapter Fifteen

171 Death of The Messiah (p 147 – 148)

172 The moment Jesus died, all were significant and had purpose

173 *Dark apocalyptic signs*

- 174 ○ Three hours of great darkness
- 175 ○ An earthquake
- 176 ○ Rocks splitting
- 177 ○ The Temple veil suddenly ripped in two

178 *Prophetic Signs of hope*

- 179 ○ Jesus' bones are not broken
- 180 ○ His body is pierced
- 181 ○ Blood and water flow from His side
- 182 ○ Tombs open
- 183 ○ A rich man and a teacher anoint Jesus' body before burial

184 Darkness and Earthquake (p 148 – 149)

- 185 ○ Three hours of *great* darkness (noon to 3pm); *God is angry*; these people have killed His son  
186 - brings to mind 9<sup>th</sup> plague before Passover in Egypt

- 187 - Chief priest parallels Pharaoh  
188 - Fulfills *prophecy of judgment* (Amos lived 783-742 bc)  
189 "...darkness descends on Jerusalem at noon around the time of the feast of Passover, which will become  
190 a time for morning – morning for God's only Son (Amos 8:9-10, Zechariah 1:15, Joel 2:2, 3:4)  
191 ○ Earth shook (*God's judgment*) (Jeremiah 4:24, Joel 21:10)  
192 ○ Rocks split (Nahum 1:5-6)  
193 The Roman Centurion (p 149 – 150)  
194 First sign of Hope  
195 "Truly this was the Son of God." (Mark 15:39)  
196 ● Not a Jew, not a gentile  
197 ● Citizen of the Roman empire  
198 ● Roman *centurion* (in charge of 100 soldiers)  
199 ● One of leaders persecuting the Jewish people  
200 ● Sees what Jewish leaders do not, Jesus "*truly is the Son of God*"; echoes His Father's word at  
201 baptism at Jordan River  
202 The Temple Veil (p 150 – 151)  
203 Second sign of Hope  
204 "...the curtain of the temple was torn in two, from top to bottom." (Mark 15:38)  
205 ● A *divine* act  
206 ● Expresses God's judgment on the Temple AND the *end* to all Temple sacrifices  
207 ● Replaced animal sacrifice for one *perfect* sacrifice – the sacrifice of Christ  
208 ● Only High priest could go behind curtain one time per year; now *all* have access, ALL can draw  
209 *intimately* near to God's holy presence and finally see His face (Exodus 33:12 – 23)<sup>1</sup>  
210 Tearing Open (p 151 – 153)  
211 "and when He came up out of the water, immediately he saw the heavens **open (schizo)**" (Mark 1:10-11)  
212 ● *Schizo* used twice in Mark's Gospel  
213 ○ Isaiah 64:1-2: Isaiah begs God to *tear (schizo) open the heavens* and rescue His people  
214 ○ Mark 1:10: Mark describes the heavens as being *torn open (schizo)*; Isaiah's prayer is  
215 being answered – the God of Heaven is coming to liberate Israel from their enemies!  
216 ● At Jesus' baptism, the Father affirmed his *divine* sonship when He said, "*You are my beloved*  
217 *Son.*"  
218 ○ At Jesus' death on the cross, the Roman centurion affirmed Jesus' *divine* sonship when  
219 he said, "*Truly this man was the Son of God.*"  
220 *Jesus' ministry ends where it began: with the hope of Isaiah for God to come down and save His*  
221 *people! Jesus' death is not His defeat, it is the decisive moment when Isaiah's plea is finally*  
222 *answered. God has come down and saved His people. The temple veil is torn open (schizo),*  
223 *giving humanity new access to God's presence through the one whom the centurion has reaved*  
224 *is truly "the Son of God." (p 152)*  
225 Pierced, but Not Broken (p 153)  
226 Why do we need to know about the *unbroken bones*?  
227 ● Prophecies centuries before told of this day and this moment  
228 ○ Exodus 12:46, Number 9:12 – Passover Lamb could not any broken bones  
229 ○ Psalm 34:20 – the righteous king rescued by God from his enemies but *not one of them*  
230 (*his bones*) would be broken.  
231 ● Prophecies centuries before the *piercing of Jesus' side*  
232 ○ Simeon at the Temple: Told Mary and Joseph that one day Jesus would have *a sword*  
233 *pass* through Him (Luke 2:35)

- 234 ○ Zechariah prophecy: God's spirit of compassion to Jews in Jerusalem who, *look on Him*  
235 *whom they have pierced* (Zechariah 12:10)  
236

237 Blood and Water (p 154 – 155)

238 Allegorical sense:

- 239 ● Blood from Jesus' side:  
240 ○ Blood of sacrificed lamb was to be sprinkled before it congeals so much be taken at  
241 moment of death; blood from Jesus' side that death does not have to be an *execution*  
242 but is a *gift from God* for salvation of all humanity once and for all times!  
243 **The Cross is not an *instrument of death* but an Altar for the greatest act of worship and love**  
244 **the world has ever known; Jesus' perfect offering of Himself to the Father for us.**  
245 ● Water from Jesus's side:  
246 ○ Ezekiel 47: *Water pouring forth like a river from the Temple, giving life, healing, and*  
247 *forgiveness of sins to all who draw near.*  
248 ○ John 7:38-39: *Jesus' ministry, out of His heart shall flow rivers of living water.*  
249 ○ John 2:19-21: **the life-giving waters flowing from the Temple are now being *unleashed***  
250 **from the new house of God's presence, the temple of Christ's body.**  
251

252 ***From the blood of Christ's sacrifice on the Cross, comes forth the living water of***  
253 ***Christ's Spirit to give us new life***

254 Baptism, Eucharist, and Eve (p 155 – 156)

255 The blood and the water became foundation for the sacraments of Baptism and Eucharist based on  
256 John's theology:

- 257 ○ **John 3:5:** John uses water in association with baptism  
258 ○ **John 6:53-56:** John uses blood as an image for the Eucharist  
259 ○ Blood and water *flow* from *side* of Jesus  
260 ○ Brings to mind: Jesus is the new Adam; Adam's bride Eve came from his side while he was  
261 sleeping; Jesus' bride, the Church, came from His side the moment of His death  
262 ○ Pope Benedict XVI:  
263 *The opened side of the Lord asleep on the Cross prompted the Fathers to point to the*  
264 *creation of Eve from the side of the sleeping Adam, and so in this outpouring of the*  
265 *sacraments, they also recognized the birth of the Church; the creation of the new*  
266 *woman from the side of the New Adam."*  
267

268 The New Passover Lamb (p 156 – 158)

269 John 19:29, *So they put a sponge full of vinegar on hyssop and held it to His mouth.*

- 270 ● Why do we need to know this? The *Hyssop* plant was dipped into the blood of the sacrificed  
271 lamb to mark the doorposts of the houses that the Angel of Death would *Passover* in Egypt  
272 ● John 19:14, Jesus condemned to death on the *Day of Preparation* before the Passover and the  
273 *sixth hour* (noon), Jesus was rejected about the time the beginning of the slaughter of the  
274 Passover lambs begins  
275 ● Exodus 12:46, Jesus legs not broken; the Passover lambs' bones were not to be broken  
276 according to the Law  
277 ● Jesus is the new Passover Lamb; His death = a Passover sacrifice  
278 ● **Passover lambs were sacrificed to spare the firstborn Israelites; Jesus is sacrificed on Calvary**  
279 **to spare the lot of all humanity**  
280  
281

282 Those Risen from the Dead (p 158 – 159)

283 Matthew 27:52-53, *the tombs also were opened, and many bodies of the saints who had fallen asleep*  
 284 *were raised and coming out of the tombs after His resurrection they went into the hoi city and appeared*  
 285 *to many.*

- 286 • Ezekiel 37: Key sign of the Jewish age to come – the resurrection of the faithful; God *breathes*  
 287 *life into dry bones (Israel in exile), and they are covered with skin, and they stand; they fill a*  
 288 *valley to symbolize Israel's return to the land from exile (curse of exile was described as *kind of**  
 289 *death)*
- 290 • Tombs opening after Jesus' death brings to mind this *prophecy of Hope*; God is unleashing His  
 291 power just as Ezekiel foretold

292 The Burial of Jesus (p 160)

- 293 • Romans don't bury criminals; left on cross or dropped to ground for animals to eat
- 294 • Jewish law required bodies to be buried in common burial plot; this considered *act of charity*
- 295 • Jesus was given special burial by Joseph of Arimathea and Nicodemus
  - 296 ○ Buried in *new rock-cut family tomb*
  - 297 ○ Wrapped in fine cloth
  - 298 ○ Body anointed with *excessive amount* of spices
  - 299 ○ All were signs of one who is a disciple of Jesus

300 Joseph of Arimathea (p 160 – 161)

- 301 • Only mentioned this time in Bible; possibly a *secret* disciple of Jesus
- 302 • From Judean town; approximately 20 miles Northwest of Jerusalem
- 303 • Settled in Jerusalem and this was a new tomb for his family
- 304 • Had access to Pilate so much be important man; had influence with Pilate to enable release of  
 305 Jesus' body
- 306 • Was a **respected member of the Sanhedrin** but he *had not consented to their purpose and deed*
- 307 • A rich man; a *good and righteous* man
- 308 • Isaiah 53:9, *and they made His grave...with a rich man in His death, although he had done no*  
 309 *violence, and there was not deceit in His mouth.*
- 310 • A *good and righteous* man

311 Joseph of Arimathea

Joseph, husband of Mary

With Jesus at end of His life	With Jesus at beginning of His life
Pious Jew; described as <i>righteous</i> man who helps Jesus	Pious Jew; described as <i>righteous</i> man who helps Jesus
Ensures Jesus' body has proper burial	Protect baby Jesus from Herod's massacre
Jewish authorities working with Roman rulers to oppose Jesus	Jewish authorities working with Roman rulers to oppose Jesus
Spoke no words in Scripture	Spoke no words in Scripture

312

313 Nicodemus (p 162)

314 Helps Joseph of Arimathea bury Jesus' body

- 315 • John 3:1-10, comes to Jesus by night
- 316 • Was a Pharisee, well-known teacher; served as *a ruler of the Jews*; **part of the Sanhedrin**
- 317 • John 7:50-51, previously had defended Jesus before Chief priest and Pharisees

318 The Women and the Royal Burial (p 162 – 163)

319 Crucifixion is on *day of preparation* for the Sabbath but also for great day of Passover

- 320 • Had to bury Jesus fast without proper burial; 100 Roman pounds of myrrh and aloes to hide the  
 321 smell of decaying flesh and slow the process for 3 days (until after the Sabbath and Passover)

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- 322 • Jesus' burial was meant to be a *royal* one; fit for a king
- 323 • Nicodemus' gift of 100 lbs. of myrrh =30,000 denarii (1 lb of myrrh=300 denarii - one day's
- 324 wage)
- 325 • New tomb; located in a garden – all noted as a part of a royal burial

The Tomb and the Garden (p 163 – 164)

Matthew, Mark, Luke	Jesus' burial was hewn from <i>rock</i>
Matthew, Mark, Luke, John	<i>A stone at the entrance of the tomb</i>
Luke, John	<i>Stone rolled away from the tomb on Easter morn</i>
John	Tomb was in a <i>garden</i>

- 327 • Tomb is sealed with wax at opening; would break if stone removed
- 328 • Two soldiers assigned to guard the tomb
- 329 • Tomb was in a garden; recalls Garden of Eden and a return to paradise; Adam was *expelled form*
- 330 *the garden which was guarded by the Angels, Jesus will rise from the dead at His garden tomb,*
- 331 *which will be marked by the presence of angels on Easter morning (Matthew 28:5, Mark 16:5,*
- 332 *Luke 24:4)*
- 333 • Signals *new hope* for all sons of Adam



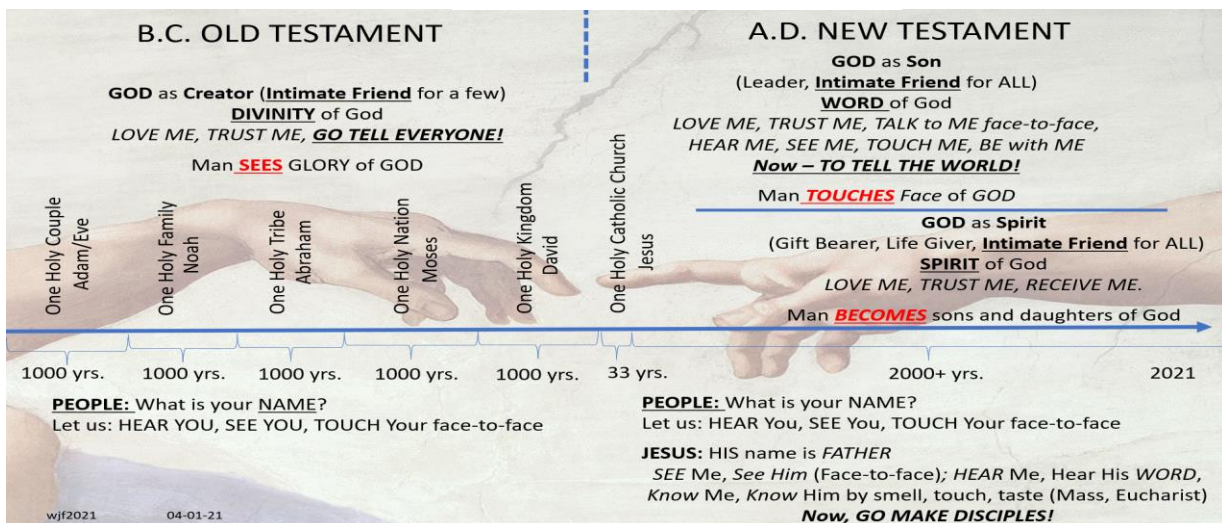
Calvary (Latin word for *skull*: many Christians believe this is where Jesus died but the word 'Calvary' is not in the Bible.

Gospels say Jesus is crucified at a site called *Golgotha* which means *place of the skull*. (Matthew 27:33)

It is called *skull* because of it's rounded, skull-like appearance.

335

**1 Finding the Face of God**



336