



Handouts for Week of March 25, 2024- “Reality”

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Light Citations



30 BIBLE VERSES

about

LIGHT

Matthew 4:16

Psalm 119:105

John 8:12

Isaiah 60:19-20

Psalm 27:1

1 John 1:7-9

1 John 1:7

Ephesians 5:13

1 John 1:5

John 9:5

Numbers 6:24-26

John 1:5

Psalm 97:11

1 Thessalonians 5:5

Romans 7:24-25

Matthew 5:14-16

Job 25:4-6

Micah 7:8

Isaiah 60:1

Genesis 1:3-5

2 Corinthians 4:6

Luke 5:8

Psalm 119:130

Luke 16:8

Isaiah 5:20

Psalm 18:28

Matthew 5:16

Matthew 5:14-15

Ephesians 5:8

Matthew 5:14

Passion Week Chronology



Passion Week Chronology

Palm Sunday:

- Jesus enters triumphantly into Jerusalem on a colt
- Crowd throws palm leaves at his feet
- Jesus weeps over Jerusalem
- Jesus cleanses the Temple (2nd time)
- Jesus heals the lame and blind in the Temple

Monday:

- Jesus curses the barren fig tree: symbolic of a hypocrite where the outward 'show' is promising, but his life doesn't bring forth fruit
- Jesus walks into the Temple and is surrounded by the priests who want to know by what authority he overthrew the moneychangers

Tuesday:

- Last day of public teaching: parables and warnings to the Jewish nation for lack of receptivity
- Many want to seize him this hour
- Jesus questioned about giving tribute to Caesar and the widow with 7 husbands
- Jesus denounces Pharisee and scribes (8 woes)
- Jesus prophesies the destruction of the Temple
- Jesus goes to Mt. of Olives
- Jesus gives more parables on Mt. of Olives
- Jesus has his meal with Simon the Leper

- Woman anoints Jesus during the meal with Simon
- Judas meets with the priests and conspired against Jesus

Wednesday:

- Complete seclusion for Jesus
- no public teachings

Thursday:

- Synoptic Gospels say this is the Last Supper
- Beginning of Passover
- John says the Passover does not begin until Fri. night
- Jesus washes his disciples' feet
- Jesus names the betrayer, foretells Peter's denial
- Judas leaves the group
- Jesus begins farewell discourses John 13-17
- Jesus prays to God, for himself and his disciples, and then for us that we be with him where he is.
- Gethsamane: Jesus asks his disciples if they could not watch with him one hour.
- Jesus is betrayed with a kiss
- Jesus heals Malchus' ear.

6 Trials:

From **11:00 pm Thursday night until noon Friday**

#1 Annas (John 18:13, 19-23)

- 11:00 pm, Jesus meets alone with Annas

“Passion Week Chronology” continued

- Father-in-law to high priest, Caiaphas
- Jesus is struck by office

#2 Caiaphas (Matt 26:59-68; Mark 14:55-65; John 18:24)

- 23 members of Sanhedrin
- Meet around 12:00 pm
- Illegal trial seeks false witnesses agst. Jesus
- Jesus answers nothing
- Caiaphas asks Jesus, “Art thou the Christ?” Mark 14:61
- Jesus says, “I am” Mark 14:62
- Charged with blasphemy
- Jesus is spit upon, struck in the face

#3 Sanhedrin (Luke 22:66-71)

- Around 5:30 am, Joseph of Arimathea and Nicodemus probably present
- Full session of Sanhedrin (70 members)
- Ratify the charges of the night before
- So Jesus can go to Pilate as a condemned man

#4 Pilate (Luke 23:1-7)

- 10:00 am Friday morning
- Pilate asks him if he is king of Jews
- Jesus says, “Thou sayest” Luke 23:3
- Pilate finds no fault in him

- Sends him to Herod because Jesus is from Galilee and that’s Herod’s territory

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#5 Herod (Luke 23:7-11)

- Jesus doesn’t answer any of Herod’s questions
- Herod and his men mock Jesus, put on a robe and send him back to Pilate

#6 Pilate (Matt 27:17-26; John 18:33-19:16)

- Sits on judgment seat
- His wife sends a message that he have nothing to do with Jesus
- Barabbas is released instead of Jesus
- Pilate washes his hands
- “What is truth” asked by Pilate John 18:38
- Scourges Jesus, puts a purple robe on him, places a crown of thorns upon his head
- “Behold the man” John 19:5
- Jews cry out “Crucify him, crucify him”
- Pilate gives in to the crowd and Jesus is led away to Golgatha

Friday:

Crucifixion (9:00 am – Mark’s Gospel; NOON in John’s Gospel)

“Passion Week Chronology” continued

Darkness, earthquake

Veil of the Temple rent in two

Burial in Joseph of Arimathea’s new tomb

Saturday:

Sealing of the tomb, a Roman guard posted

Sunday:

Resurrection

The empty tomb

The guards report to Sanhedrin

Mary and the women see Jesus at the tomb

The Crucifixion

Citizens and provincials

The governor had total power over the provincials (peregrini). This power did not extend to Roman citizens. It was forbidden to imprison, torture or execute a Roman citizen without a proper trial. As a last resort a citizen could invoke his ancient right of 'provocatio' giving him the right to trial at Rome.

Sanhedrin trials

Herod had broken the power of the Sanhedrin and taken away its right to execute. The Roman governors seem to have continued this policy. The Sanhedrin could try a Jew for a religious offence and order up to 39 lashes but they could not inflict the death penalty without the agreement of the governor. The execution of Stephen appears to have been a lynching.

Flogging

There were three types of flogging used by the Romans. The lightest form (fustes) was used as a warning to a suspected criminal. This is possibly the type Jesus received. The severer forms were usually coupled with execution.

Execution

The main forms of execution used by the Jews were stoning, strangling, beheading, burning and crucifixion. Stoning was reserved for religious offences such as blasphemy. Strangling was by garrotting. This is done with an iron collar that could be tightened. It was the punishment for a son who attacked his father. A person sentenced to be burned was buried waist deep in a pile of dung. His upper half was surrounded with tow. His mouth was forced open by two executioners who thrust a lighted torch into it. This was used for extreme sexual offences.



A roman scourge (flagrum or flagellum) reconstructed from a sculpture at Rome. It consisted of two or three thongs with pieces of bone or metal attached which ripped the skin.

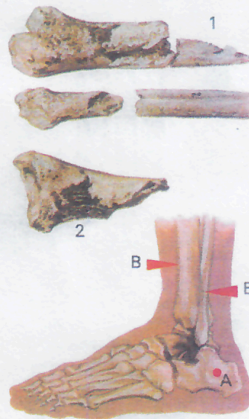
Crime and punishment



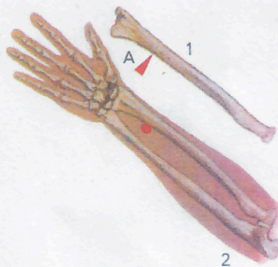
LEFT: crucifixion based on the bones from Giv'at ha-Mivtar. The nails were probably put through a plaque of wood to stop them tearing through the flesh. The weight of the body would have pulled the arm nails up the forearm to the wrist. The legs were broken against the side of the cross. All the weight of the victim's body would be on the arms causing death by suffocation.

ABOVE: the restored left heel complete with nail from the skeleton of a crucified man found at Giv'at ha-Mivtar.

BELOW: 1 The left shin bones showing where they were broken. 2 Lower end of the inside right ankle bone (tibia) showing where it had been cut.



ABOVE: skeleton of a foot showing where the nail went through the heel A and where the shin was broken B-B. BELOW: 1 Right forearm bone (radius) showing where it was marked by the nail A. 2 Skeleton of a lower right arm showing where the nail went through.



Crucifixion

Crucifixion was described by the Roman orator Cicero as the most cruel and frightful sentence. It was inflicted for murder, banditry and piracy but most commonly for rebellion. In Judea countless thousands went to the cross during the wars against Rome. Hadrian is said to have crucified 500 a day after the second revolt.

The ancient evidence

The victim was normally scourged and made to carry the cross-beam to the place of execution. The upright was left in position. Once the cross-beam was fixed the victim was stripped and nailed in position. Nailing was normal. There is little evidence for tying. The cross usually had a narrow strip of wood on which the victim could sit by pulling himself up. This prolonged the agony. As a special concession the Jews were allowed to remove the bodies before dark and bury them. A placard was fixed to the cross listing the victim's crimes.

The bones from Giv'at ha-Mivtar

In 1968 the bones of a crucified man were found at Giv'at ha-Mivtar just north of Jerusalem. These belonged to a man about 26 years old and 167cm (c 5' 5 1/2") tall. The heel bones (calcaneae) were still fixed together by a nail. An examination showed that the nail had first been hammered through a piece of Pistacia or Acacia wood and then through both heel bones before entering the cross made of olive wood. The lower leg bones were broken. There was the mark of a nail on one of the lower right arm bones (radius).

The medical evidence

Medical examination showed that the arms had been nailed above the wrist and the legs broken to hasten death. The nail through the heel bones had bent and stuck fast in the wood. When the body was taken down the feet had to be cut off.

Conclusions

The angle of the breaks in the leg bones implies that the legs were bent up under the victim. From this the probable method of crucifixion can be deduced. The victim was stood up against the cross and nails hammered through his forearms. His legs were then pushed up and nailed through the heels. The weight of the body was now on his arms. The nails through the forearms tore up through the flesh until they lodged in the wrist. This sort of macabre simplicity is typically Roman. It required no skill on the part of the executioner.



The Crucifixion Article

Crucifixion was most often performed to dissuade its witnesses from perpetrating similar (usually particularly heinous) crimes. Victims were sometimes left on display after death as a warning to any other potential criminals. Crucifixion was usually intended to provide a death that was particularly slow, painful (hence the term *excruciating*, literally "out of crucifying"), gruesome, humiliating, and public, using whatever means were most expedient for that goal.

The person executed may have been attached to the cross by rope, though nails and other sharp materials are mentioned in a passage by the Judean historian [Josephus](#), where he states that at the [Siege of Jerusalem \(70\)](#), "the soldiers out of rage and hatred, *nailed* those they caught, one after one way, and another after another, to the crosses, by way of jest".^[19] Objects used in the crucifixion of criminals, such as nails, were sought as [amulets](#) with perceived medicinal qualities.^[20]

While a crucifixion was an execution, it was also a humiliation, by making the condemned as vulnerable as possible. Although artists have traditionally depicted the figure on a cross with a loin cloth or a covering of the genitals, the person being crucified was usually stripped naked. Writings by [Seneca the Younger](#) state some victims suffered a stick forced upwards through their groin.

Frequently, the legs of the person executed were broken or shattered with an iron club, an act called *crurifragium*, which was also frequently applied without crucifixion to slaves.^[26] This act hastened the death of the person but was also meant to [deter](#) those who observed the crucifixion from committing offenses.^[26]

In popular depictions of the crucifixion of Jesus (possibly because in translations of [John 20:25](#) the wounds are described as being "in his hands"), Jesus is shown with nails in his hands. But in Greek the word "χείρ", usually translated as "hand", could refer to the entire portion of the arm below the elbow,^[35] and to denote the *hand* as distinct from the *arm* some other word could be added, as "ἄκρην οὐτάσε χεῖρα" (he wounded the end of the χεῖρ, i.e., "he wounded her in the hand").^[36]

A possibility that does not require tying is that the nails were inserted just above the wrist, between the two bones of the forearm (the [radius](#) and the [ulna](#)).^[37]

A foot-rest (*suppedaneum*) attached to the cross, perhaps for the purpose of taking the person's weight off the wrists, is sometimes included in representations of the crucifixion of Jesus, but is not discussed in ancient sources. Some scholars interpret the [Alexamenos graffito](#), the earliest surviving depiction of the Crucifixion, as including such a foot-rest.^[39] Ancient sources also mention the *sedile*, a small seat attached to the front of the cross, about halfway down,^[40] which could have served a similar purpose.

In 1968, archaeologists discovered at [Giv'at ha-Mivtar](#) in northeast [Jerusalem](#) the remains of one [Jehohanan](#), who had been crucified in the 1st century. The remains included a heel bone with a

“The Crucifixion Article” continued

nail driven through it from the side. The tip of the nail was bent, perhaps because of striking a knot in the upright beam, which prevented it being extracted from the foot. A first inaccurate account of the length of the nail led some to believe that it had been driven through both heels, suggesting that the man had been placed in a sort of sidesaddle position, but the true length of the nail, 11.5 cm (4.53 inches), suggests instead that in this case of crucifixion the heels were nailed to opposite sides of the upright.^{[41][42][43]} The skeleton from [Giv'at ha-Mivtar](#) is currently the only recovered example of ancient crucifixion in the archaeological record.^[44]

A theory attributed to [Pierre Barbet](#) holds that, when the whole body weight was supported by the stretched arms, the typical cause of death was [asphyxiation](#).^[55] He wrote that the condemned would have severe difficulty inhaling, due to hyper-expansion of the chest muscles and lungs. The condemned would therefore have to draw himself up by the arms, leading to [exhaustion](#), or have his feet supported by tying or by a wood block. When no longer able to lift himself, the condemned would die within a few minutes.

Process

Crucifixion was typically carried out by specialized teams, consisting of a commanding [centurion](#) and his soldiers.^[94] First, the condemned would be stripped naked^[94] and [scourged](#).^[40] This would cause the person to lose a large amount of blood, and approach a state of [shock](#). The convict then usually had to carry the horizontal beam (*patibulum* in [Latin](#)) to the place of execution, but not necessarily the whole cross.^[40]

During the death march, the prisoner, probably^[95] still [nude](#) after the scourging,^[94] would be led through the most crowded streets^[86] bearing a *titulus* - a sign board proclaiming the prisoner's name and crime.^{[40][87][94]} Upon arrival at the place of execution, selected to be especially public,^{[87][86][96]} the convict would be stripped of any remaining clothing, then nailed to the cross naked.^{[15][40][87][96]} If the crucifixion took place in an established place of execution, the vertical beam (*stipes*) might be permanently embedded in the ground.^{[40][94]} In this case, the condemned person's wrists would first be nailed to the *patibulum*, and then he or she would be hoisted off the ground with ropes to hang from the elevated *patibulum* while it was fastened to the *stipes*.^{[40][94]} Next the feet or ankles would be nailed to the upright stake.^{[40][94]} The 'nails' were tapered iron spikes approximately 5 to 7 inches (13 to 18 cm) long, with a square shaft $\frac{3}{8}$ inch (10 mm) across.^[41] The *titulus* would also be fastened to the cross to notify onlookers of the person's name and crime as they hung on the cross, further maximizing the public impact.^{[87][94]}

- [Jesus of Nazareth](#): his [death by crucifixion](#) under [Pontius Pilate](#) (c. AD 30 or 33), recounted in the four 1st-century canonical [Gospels](#), is referred to repeatedly as something well known in the earlier letters of [Saint Paul](#), for instance, five times in his First Letter to the Corinthians, written in 57 AD (1:13, 1:18, 1:23, 2:2, 2:8). Pilate was the Roman governor of [Judaea province](#) at the time, and he is explicitly linked with the condemnation of Jesus not only by the Gospels but also by [Tacitus](#),^[151] (see [Responsibility for the death of Jesus](#) for details). The civil charge was a claim to be [King of the Jews](#).

“The Crucifixion Article” continued

- [Saint Peter](#): Christian apostle, who according to tradition was crucified upside-down at his own request (hence the [Cross of St. Peter](#)), because he did not feel worthy enough to die the same way as Jesus.
- [Saint Andrew](#): Christian apostle and [Saint Peter](#)'s brother, who is traditionally said to have been crucified on an X-shaped cross (hence the [St. Andrew's Cross](#)).



Walk to Emmaus

Walk to Emmaus in Acts

The growth of the early Christian Church

Bible Source	speaker	result		
Acts 2:22-36				
Acts 3:13-26				
Acts 7:37,52,55,56				
Acts 8:25				
Acts 8:32-35, 37				
Acts 9:20,22				
Acts 10:38-43				
Acts 13:15-42				
Acts 16:14				
Acts 17:2,3				
Acts 17:11				
Acts 18:4,5,18,19				
Acts 19:8				
Acts 26:22,23				
Acts 18:23				
I Cor 15:3,4				