

The Betrayal, Trial, and Crucifixion

The Betrayal and Arrest

1. At this point in Christ's life, he has just suffered in Gethsemane. Describe what you think he would feel like at this time.

2. When Judas led the multitude to arrest Christ, how did he know where to find Him? **John 18:2**

3. Who was in the multitude that Judas had brought? **John 18:3**

- What insights to this group does Elder Talmage give you in Quote #1? (Underline parts significant to you)
- Where had they probably gone first?

4. Christ would have been there with His apostles. How would the multitude know which man to arrest? **Matthew 26:48-49**

- What did this mean? **Quote #2** (underline significant parts)

5. According to **John 18:4**, did Jesus know what was happening?

6. What question did He ask? (Underline it in your scriptures)

7. What does this show you about Christ's character?

8. What response does Christ give three times in verses 5-8? (circle and number each time in your scriptures)

9. What happened the 2nd time He said it?

10. Why did this happen? **Quote #3** (underline significant parts)

11. After the third time he said it, in verse 8. He said "if therefore ye seek me, let these go their way". Circle "these" in your scriptures. Draw a line out into your column and write "his apostles - who were in danger of arrest. Christ was concerned for their personal safety."

12. When they arrested Christ, what did one of His apostles do? **Matthew 26:51**

- Which ear? **Luke 22:50**
- Which apostle? **John 18:10**
- What was the name of the earless servant? **John 18:10**
- What does Christ then do? **Luke 22:51**

- What does the multitude do? **Luke 22:54**
- What is ironic about this?

- What does this tell you about the multitude? **Quote #4** (underline significant parts)

13. Notice what Christ says in **Luke 22:52-53** - why do you think he says this? **Quote #5** (underline significant parts)

14. Mark in each book the phrase that tells you that Christ was arrested. **Luke 22:54, Matthew 26:50, Mark 14:46, & John 18:12** (next to each of these verses, write "The Arrest" next to it)

15. What could Jesus have done, if He had chosen to? **Matthew 26:52-53**

- Define "legion" in your scriptures. LEGION: a division of the Roman army, usually 3000 to 6000 soldiers.
- Do the math in verse 53. (write the numbers in your scripture margin)

16. Why doesn't he call a Legion? **Matthew 26:54,56**

- **Look on page 7 in this packet:** What law has already been broken?
 - Read through the rest of the laws. Try and recognize each time a law is broken.

Christ taken to annas

17. Jesus was led to the palace of Annas - who is he? **John 18:13** (mark his name in your scriptures)

- Look on page 8 in your packet. Look who Annas is. Also look who Caiaphas is, understand who they are and what their relation is.

18. Who was Caiaphas? **John 18:13** (mark his name in your scriptures)

- In your scriptures, write what the High Priest was. **High Priests:** "God's chief representative on earth, the one who holds the highest spiritual position in his kingdom in any age. In the meridian of time the apostate Jews were in subjection to their **self-appointed** high priests." (McConkie, Mormon Doctrine, p.356-7)
- What is the irony of this?
- What does Elder Bruce R. McConkie tell you about these men? **Quote #6** (underline significant parts)

19. Who was waiting outside while Christ was in with Annas? **John 18:16** (circle his name)

20. Who was he standing there with? **John 18:18** (underline the answer in your scriptures)

21. . What did Annas ask Jesus? **John 18:19** (underline)

22. . What was Jesus' response? **John 18:20-21** (mark in scriptures)

23. What did an officer do with Jesus then? **John 18:22**

24. What did Christ respond to him? **John 18:23** (mark his response)

25. What was He saying? **Quote #7** (underline significant parts)

26. Where did Annas send Christ to next? **John 18:24**

Christ taken to Caiaphas and the council

27. What kind of witness were they trying to find for Christ? **Matthew 26:59**

28. What was the problem with the witnesses that came forth? **Mark 14:56-57**

29. What was the council trying to do? **Quote #8** (underline significant parts)

30. What did Jesus do in response of his accusations? **Mark 14:61**

31.. What do you learn about Christ from this situation?

32. What did Caiaphas ask him? **Mark 14:61** (underline this in your scriptures)

33. What did Jesus answer? **Mark 14:62** (mark this in your scriptures)

34. What was Caiaphas' response? **Mark 14:63**

- . In your scriptures, define the word "rent". RENT: an opening made by tearing
- What is ironic about the High Priest acting like this?

35. What is Christ accused of? **Mark 14:64** (circle this)

- What is ironic about this accusation? **Quote #9** (underline significant parts)

36. What is his sentence? **Mark 14:64** underline it

37. What happened next? **Matthew 26:67**

38. How did they mock him in **verse 68**?

39. What does Luke tell you about how Christ was mocked? **Luke 22:63-65**

peter denies Christ

40. As Peter is waiting for Christ, people ask him if he was with Christ, and he denied knowing Him three different times. Who were these three people?

1. John 18:16-17
2. John 18:18,25
3. John 18:26

- Circle and number, in your scriptures, the three times that Peter denies Christ.

The trial

41. What happened the next morning? **Luke 22:66** underline this

- *What are Scribes?* **Bible Dictionary, p.770 [begin with the 3rd sentence]** (write what you learned of scribes, elders and priests on a sticky note, and put in your scriptures by Luke 22:66)
- *What are Elders?* "In ancient times...especial deference was given to older men, and they were referred to as the *elders*,... the designation singled out those whose maturity, experience and judgment made them natural leaders whose counsel and direction was highly esteemed." (Elder Bruce R. McConkie, Mormon Doctrine, 215)
- *Who are Priests?* **Bible Dictionary, p.753** focus on the first 2 sentences.
- *This group is the Sanhedrin.* Ask the People specialist who that is.

42. Therefore, what is ironic to you about this trial?

43. What question did they ask Him to accuse Him? **Luke 22:67** (underline it)

44. If He tells them, what does Christ say will happen? **Luke 22:67**

45. Look closely at verse 70-71 – what does Christ say, and what is their reaction?

Judas' death

46. What did Judas do with the 30 pieces of silver he got for betraying Christ? **Matthew 27:3**

47. What did Judas say? **Matthew 27:4** (mark this)

48. What did the Chief Priests and the Elders say in response? **Matthew 27:4**

49. What did Judas do then? **Matthew 27:4-5**

- . By these verses write "*Judas' death*".

Jesus taken to pilate

50. Where was Christ taken to next? **Matthew 27:2** (circle his name)
51. Who is Pilate? **Quote #10** (underline significant parts), also read about him on page 8 in your packet, as well as page 12.
52. If the council had already decided that Christ was to be put to death, why did they take Him to Pilate? **Quote #11**(underline significant parts)
53. Why didn't the council go into the Hall of Judgment, when Christ was taken before Pilate? **John 18:28**
54. At Passover time, Jews would only eat unleavened (no yeast) bread. They would remove all leaven (yeast) from their homes. Surely, the Romans would have had leaven in their homes and building at this time. – and it would defile the Jews that went into that building. **What is ironic to you about the Christ's accusers refusing to enter into a building that would defile them?**
- What does Elder Talmage say about this? **Quote #12** (underline significant parts)
55. Since Pilate was not a Jew, blasphemy would fail to move him to give Christ the death sentence. Therefore, the council changed the offense to one that would be worthy of a death sentence to the Romans. What was the new charge? **Luke 23:2**
56. In your scriptures, write "**Treason**" next to verse 2. Caesar was the ruler over the Jews, anyone claiming that political position would be committing Treason.
57. What did Pilate tell Christ's accusers to do? **John 18:29-31**
58. What did the Jews say in response? **John 18:31**
59. What question did Pilate ask Christ? **John 18:33** (underline)
60. What is Christ's response?**John 18:34**
61. What do you think this means? **Quote #13**(underline significant parts)
62. What does Pilate decide? **John 18:38**
63. Where does Pilate send Christ next, and why does he send Him there? **Luke 23:5-7** (Circle the name of the man he is taken to)

Jesus taken before Herod

64. Who is Herod? (Look on page 8 in your packet)
65. What was Herod's reaction? **Luke 23:8**
66. What did Herod do with Christ? **Luke 23:9** (underline)
67. What did Christ do? **Luke 23:9** (mark this)
68. What did the Chief Priests do? **Luke 23:10**
69. How did Herod and his men mock Christ? **Verse 11** (mark)
70. Where did Herod send Christ? **Verse 11**
71. What happened between Herod and Pilate? **Verse 12**

Jesus again before Pilate

72. What does Pilate say when they bring Christ back to him? **Luke 23:13-17**
73. What are your impressions of Christ when you read the conversation between Pilate and Christ? **Mark 15:2-5** (write in your journal)
74. What was the custom at the Passover? **John 18:39**
75. Who is Barabbas? **Mark 15:7** (underline his name)
76. What question did Pilate ask the multitude? **Mark 15:9**
77. What did the Chief Priests do? **Mark 15:11**
78. What happens in verses 12-15?

Soldiers scourge and mock Christ

79. What happens to Christ now? **John 19:1**
. What is scourging? (Look on page 10 in your packet)
- **Quote #14** (underline significant parts)
80. What did the soldiers do to Christ? **John 19:2**
81. What were they saying to mock Him? **John 19:3**

Pilate

82. Why did Pilate bring Jesus before the people? **John 19:4**
83. What did Christ look like when they brought Him out? **John 19:5**
84. Why did the Jews say that Jesus should die? **John 19:6-7** (mark this)

- What is ironic about this?

85. Pilate did not want to crucify Christ (remember that Pilate answers to Ceasar) so what do the Jews say to Pilate? **John 19:12**

86. What does Pilate do to show that he is innocent of Christ's death? **Matthew 27:24**

87. Who does Pilate release? **Matthew 27:26** (circle his name)

The cross

*Look up on page 11 in your packet. Read about what a crucifixion is.

89. When Jesus was led away and could not carry His cross, what did the soldiers do? **Mark 15:20-21** (mark this)

90. Where did they take Jesus ? (2 names) **Mark 15:22 and Luke 23:33** Underline those names

91. At what hour was He crucified? **Mark 15:25**

92. Where would Christ have been placed in relation to the two thieves who were also being crucified? **Mark 15:27**

93. What title did Pilate have written upon the cross? **John 19:19**

94. What languages was it written in? **John 19:20**

95. What did the Chief Priests want changed? **John 19:21-22**

96. Why do you think they wanted this changed?

Christ's 7 statements on the cross

97. What was the FIRST STATEMENT we know Christ said? **Luke 23:34** (write each statement in the box and then highlight and number each of the 7 statements in your scriptures)

98. What did the soldiers do with Christ's clothing? **John 19:23-24**

99. What did the "mockers" try to get Jesus to do? **Mark 15:29-32**

100. What does one of the thieves tell Jesus to do? **Luke 23:39**

101. How does the other thief react to this request? **Luke 23:40-42**

102. What is the SECOND STATEMENT on the cross? **Luke 23:43**

103. What is the THIRD STATEMENT on the cross? **John 19:25-27**

104. What happened from the 6th to the 9th hour? **Matthew 27:45**

105. What does this have to do with 3 Nephi 8?

106. What is the FOURTH STATEMENT on the cross? **Matthew 27:46**

107. What is the FIFTH STATEMENT on the cross? **John 19:28**

108. What does Elder Russel M. Nelson say about this? **Quote #15** (underline significant parts)

109. What do they give Christ to quench His thirst? **John 19:29** (mark this)

110. What is Christ's SIXTH STATEMENT on the cross? **John 19:30**

111. What did this mean? **Quote #16**

112. What was Christ's last and SEVENTH STATEMENT? **Luke 23:46**

113. What happened to the veil of the Temple? **Matthew 27:51** (highlight this)

- . What did Elder Talmage say about this? **Quote #17** (underline significant parts)

114. What do you think this could have symbolized?

- Before the death of Christ, only the High Priest could enter in – now all could see into the Holy of Holies, which symbolized the Celestial Kingdom, or being in the presence of God.

115. What does the Centurion say? (He is a Roman guard)
Mark 15:39

116. Why do you think he said this? **Quote #18** (underline significant parts)

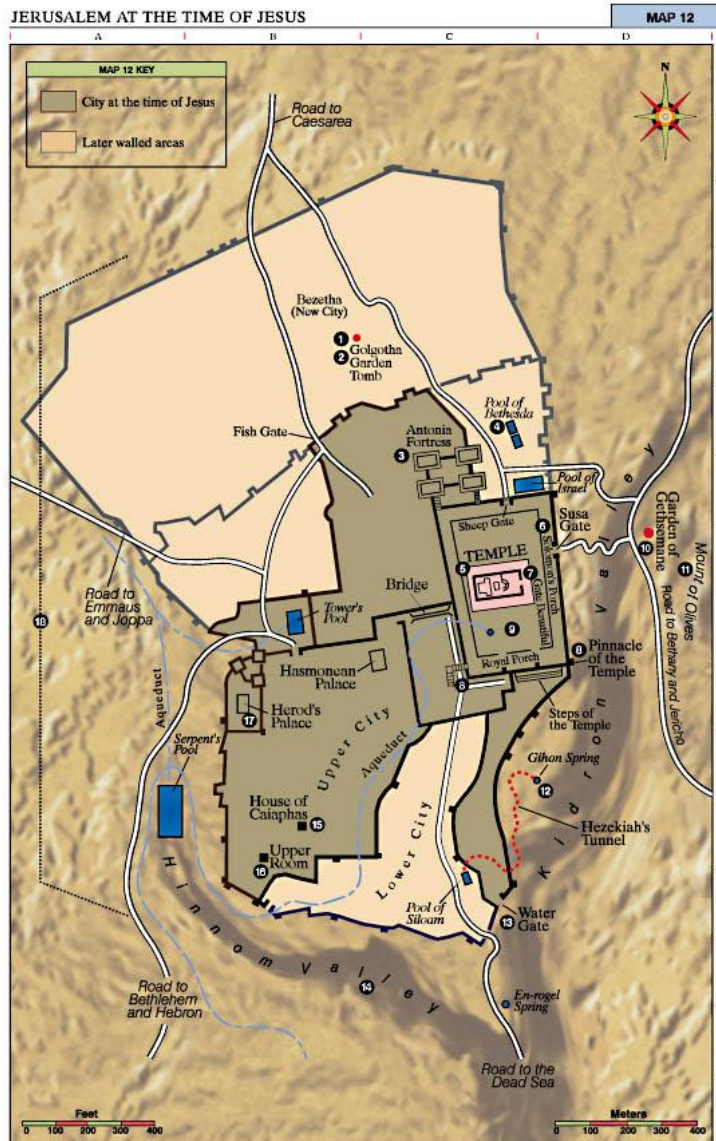
117. What did the soldiers do to the 2 thieves? **John 19:32** (mark this)

118.. Why did they do this? **John 19:31**

119. Why didn't they break Jesus' legs? **John 19:33**

120. What did the soldiers do instead? **John 19:34** (underline this)

121. What 2 prophecies did this fulfill? **John 19:35-37** (mark and number these)



Quote #1 Mark 14:43

The Jewish rulers assembled a body of temple guardsmen or police, and obtained a band of Roman soldiers.... This company of men and officers representing a combination of ecclesiastical and military authority, set forth in the night with Judas at their head, intent on the arrest of Jesus. They were equipped with lanterns, torches, and weapons. It is probable that they were first conducted to the house in which Judas had left his fellow apostles and the Lord, when the traitor had been dismissed; and that finding the little company had gone out, Judas led the multitude to Gethsemane, for he knew the place, and knew also that "Jesus oftentimes resorted thither with his disciples." (Elder James E. Talmage, Jesus the Christ, 614-15)

Quote #2 Matthew 26:47-50

A more traitorous token could not have been chosen. Among the prophets of old, among the saints of that day, and even among the Jews, a kiss was a symbol of that love and fellowship which existed where pure religion was.... Judas, thus, could have chosen no baser means of identifying Jesus than to plant on his face a traitor's kiss. Such an act not only singled out his intended victim, but by the means chosen, desecrated every principle of true fellowship and brotherhood." (Elder Bruce R. McConkie, DNTC, 782)

Quote #3 John 18:3-11

The armed band hesitated, though their guide had given the signal agreed upon. Jesus walked toward the officers with whom stood Judas, and asked, "Whom seek ye?" To their reply, "Jesus of Nazareth," the Lord rejoined: "I am he." Instead of advancing to take Him, the crowd pressed backward, and many of them fell to the ground in fright. The simple dignity and gentle yet compelling force of Christ's presence proved more potent than strong arms and weapons of violence. (Talmage, JTC, 615)

Quote #4 Luke 22:50-54

"Facing a frenzied mob, in the presence of a Roman band... Jesus restores to that servant his ear. Jesus was being arrested for 'falsely' claiming to possess the power of God. Here, as in the past, however, he manifests that very power before them. One wonders what outpouring of divine power it would take to impress their sin saturated souls with divine status. (McConkie, DNTC, 782)

Quote #5 Luke 22:52-53

"...though surrendering Himself unresistingly, Jesus was not unmindful of His rights; and to the ...people who were present, He voiced this... protest against the illegal night seizure." (Elder James E. Talmage, JTC, 617)

Quote #6 John 18:13

"The vile and demeaning indignities heaped upon the Son of God this night were planned in the courts of hell and executed by human demons who had surrendered their wills to Satan." (McConkie, DNTC, 787)

Quote #7 John 18:23

"This was a lawful objection against denying to a prisoner on trial his right to be confronted by his accusers. It was received with open disdain; and one of the officers who stood by, hoping perhaps to curry favor with this superiors, actually struck Jesus with a vicious blow, accompanied by the question, 'Answerest thou the high priest so?'" To this cowardly assault the Lord replied with almost superhuman gentleness... 'if I have spoken evil, bear witness of the evil: but if well, why smitest thou me?'. . . if what Jesus had said was evil, why did not the assailant accuse Him; and if He had spoken well, what right had a police officer to judge, condemn, and punish. . . Law and justice had been dethroned that night." (Talmage, JTC, 622-3)

Quote #8 Mark 14: 56-57

That Jesus was to be convicted of some charge or other, and be put to death, had been already determined by the priestly judges; their failure to find witnesses against Him threatened to delay the carrying out of their...scheme. Haste...characterized their procedure throughout; they had unlawfully caused Jesus to be arrested at night; they were illegally going through the...trial at night; their purpose was to convict the Prisoner in time to have Him brought before the Roman authorities as early as possible in the morning. (Talmage, JTC, 623-4)

Quote #9 Mark 14:64

Jehovah was convicted of blasphemy against Jehovah. The only mortal Being to whom the awful crime of blasphemy, in claiming divine attributes and powers, was impossible, stood before the judges of Israel condemned as a blasphemous. (Talmage, JTC, 629)

Quote #10 Matthew 27:2

"Pilate was a Roman governor...of Judea... he resided normally at Caesarea..., but had come to Jerusalem during the Passover to help keep order." (McConkie, DNTC, 800)

Quote #11 Matthew 27:2

Jesus stood convicted of the most heinous offense known in Jewry. However unjustly, He had been pronounced guilty of blasphemy by the supreme tribunal of the nation. In strict accuracy we cannot say that the Sanhedrists sentenced Christ to death, inasmuch as the power to authoritatively pronounce capital sentences had been taken from the Jewish council by Roman decree.... imperial Rome had reserved this prerogative as her own. The...acclaim...that Jesus was deserving of death, would be ineffective until sanctioned by the emperor's deputy, who at that time was Pontius Pilate. (Talmage, JTC, 627,631)

Quote #12 John 18:28

"...they refrained from entering the hall lest they become defiled; for the judgment chamber was part of the house of a Gentile, and somewhere therein might be leavened bread, even to be near which would render them ceremonially unclean. Let every one designate for himself the character of men afraid of the mere proximity of leaven, while thirsting for innocent blood!" (Talmage, JTC, 632)

Quote #13 John 18:28-40

Pilate was surprised at the submissive yet majestic demeanor of Jesus; there was certainly much that was kingly about the Man; never before had such a One stood before him. The charge, however, was a serious one; men who claimed title to kingship might prove dangerous to Rome.... Pilate, plainly, without animosity or prejudice against Jesus, asked: "Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it of me?" The Lord's counter-question...meant, and was understood to mean, ...Do you ask this in the Roman and literal sense – as to whether I am a king of an earthly kingdom – or with the Jewish and more spiritual meaning? (Talmage, JTC 633,634)

Quote #14 John 19:1

Scourging was a frightful preliminary to death on the cross. The instrument of punishment was a whip of many thongs, loaded with metal and edged with jagged pieces of bone. Instances are of record in which the condemned died under the lash and so escaped the horrors of living crucifixion. In accordance with the brutal customs of the time, Jesus weak and bleeding from the fearful scourging He had undergone, was given over to the half-savage soldiers for their amusement. (Talmage, JTC 638-9)

Quote #15 John 19:28

"To a doctor of medicine, this is a very meaningful expression. Doctors know that when a patient goes into shock because of blood loss, invariably that patient – if still conscious – with parched and shriveled lips – cries for water." (Elder Russel M. Nelson)

Quote #16 John 19:30

When the Savior exclaimed in triumph, 'It is finished' he knew his atoning sacrifice had been accepted by the Father. Sweet and welcome would have been the relief of death in any of the earlier stages of His suffering from Gethsemane to the cross. He lived until all things were accomplished as had been appointed. (Talmage, JTC, p 662)

Quote #17 Matthew 27:51

The death of Christ was accompanied by terrifying phenomena. There was a violent earthquake; the rocks of the mighty hills were disrupted, and many graves were torn open. But, most portentous of all... the veil of the temple which hung between the Holy Place and the Holy of Holies was rent from top to bottom, and the interior, which none but the high priest had been permitted to see, was thrown open to common gaze. (Talmage, JTC, 662)

Quote #18 Mark 15:39

The Roman centurion and the soldiers under his command at the place of execution were amazed and greatly affrighted. They had probably witnessed many deaths on the cross, but never before had they seen a man apparently die of his own volition, and able to cry in a loud voice at the moment of dissolution. That barbarous and inhuman mode of execution induced slow and progressive exhaustion. The actual death of Jesus appeared to all who were present to be a miracle, as in fact it was. (Talmage, JTC, 662-663)

Laws Relating to Jewish Trials



No person may be arrested at night

No man who is known to be an enemy or close friend of the accused may occupy a position as a judge

The Sanhedrin (Jewish Supreme Court) may only hear charges – they cannot be the accusers

All charges must be clearly understood, and a public discussion is to precede the actual trial

The High Priest who is sitting in council is not to uncover his head or rend his clothes
(rending your clothes is an outward sign of inward distress – a symbol well understood in that day)

No person may be condemned on his own confession

The verdict of the Sanhedrin cannot be unanimous. There must be a defender for the accused among the judgment group or the verdict is invalid and the sentence cannot be carried out

The sentence of death can be pronounced by the Sanhedrin only in the officially appointed hall of the Sanhedrin

Who Are These People?

Pilate

Although the Jews were in bondage to the Romans, it was Roman practice to allow their subjects to live their own cultures and religion. Rome didn't make them stop being Jews – they just made them pay taxes. Caesar would appoint governors over his various lands to collect taxes and keep order and would send Roman military to enforce and keep order. Pilate was Caesar's governor over Israel.

Although Pilate spent most of his time in the coast of Israel, he traveled to Jerusalem for important Jewish festivals such as Passover in order to keep order there. He was reported to be a cruel man and he disliked the Jews.

During this particular Passover, Jesus is being tried and arrested. The Jewish leaders wanted to put Christ to death, but according to Roman Law, they didn't have the power to do this – **only Pilate could determine such a verdict.** The Jewish leaders had accused Jesus of **BLASPHEMY** because he said he was the Messiah – however Pilate, who believed in multiple Gods, wouldn't have been bothered by this – so the Jews would change the charge to saying that Jesus called himself a King – which would charge him with **TREASON**, against Caesar.



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Caiaphas

Joseph Caiaphas was **the official high priest of Jerusalem** who sent Jesus to Pilate for his execution. There is only one High Priest and he carries many responsibilities, including, controlling the Temple treasury, managing the Temple police and other personnel, performing religious rituals, and **servicing as president of the Sanhedrin**, the Jewish council and court that considered the case of Jesus. Caiaphas' father-in-law is Annas – the former High Priest.

Caiaphas is rumored to be Annas' puppet.

Jesus became very popular when He raised Lazarus from the dead. This made Annas and Caiaphas jealous and nervous. They called a meeting of the Sanhedrin, which was the supreme Jewish ruling counsel to find a way to eliminate Jesus.



Annas

The Jews recognized but one high priest, who held his office for life, but Annas was removed from the office by the Roman governor, Pilate, and his son-in-law, Caiaphas, appointed in his place. Hence, both were called high priests at the same time.

This x-high priest was known to manipulate the ruling High Priest. The power behind the throne.

History describes him as a man who was hated by the common people and possessed with an unscrupulous lust for power. Annas was determined to destroy Christ because of His assault on the market in the court of the Temple. Much wealth flowed into his hands from that polluted activity. **Jesus' popularity threatened his power and wealth.**

The Sanhedrin

This is the Jewish Supreme Court – the Senate and **the highest Jewish court in both civil and religious matters.** Its President was the High Priest – Caiaphas (and formerly Annas). They regulated the affairs over the Jewish nation and was the only group who had the power to put the king to trial. They were very powerful.

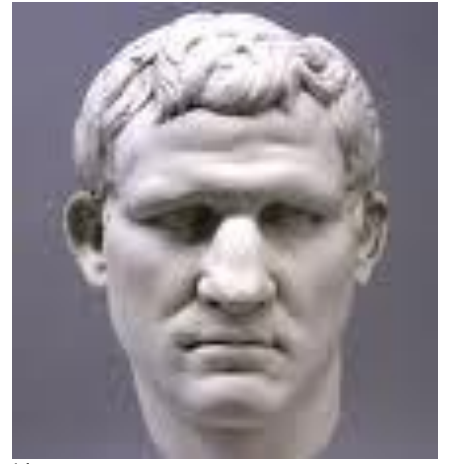


Herod Agrippa. King of the Jews

The Romans allowed a Jewish king over Israel in the form of Herod Agrippa. He was anxious to be referred to as a righteous Jew, but has a long history of wicked acts. When the Sanhedrin took Jesus to Pilate, Pilate quickly sent Jesus to Herod, hoping that Herod would take care of the problem.

When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. He plied him with many questions, but Jesus gave him no answer.

The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends-- before this they had been enemies.



This is the second time a man of God stood before Herod. Three years before this, Herod had a big birthday party. In the heat of lust and wine, when his niece finished dancing in front of him he promised her anything she wanted.

Her wicked mother told her to ask for the head of **John the Baptist**. John had fearlessly stood before Herod and Herodias and condemned their fornication. People in power do not like to be confronted with their sin.

SCOURGING

Scourging Practices



Scourging, practiced by the Romans was a cruel punishment that usually preceded crucifixion. The only ones exempted from scourging were women, Roman senators and soldiers except in cases of desertion. Normally there were between one and six trained Roman officer called **lictors** who were responsible for dispensing the blows to the victims. The lictors chosen to administer the scourging had previously received special medical training. They knew how to wield the whip so as to open bruises which had already formed. The instrument used for scourging is a short whip called a **flagrum** or flagellum to which was attached several braided leather thongs of variable lengths. Knots were tied in the ends of each thong, and sheep bone or iron balls were inserted into the knots at the end of each thong.

The person to be scourged is stripped of his clothing and his hands are tied to a post. Roman soldiers repeatedly strike the victim's back, buttocks and legs with their full force causing deep contusions. Lacerations from repeated blows cut into the underlying muscles and rip the overlying skin of the back to a point where it hangs in ribbons of bleeding flesh. The capillaries and veins were often torn causing intense bleeding and at times leaving the entrails exposed. Even once the victim fainted, if the lictors could feel a

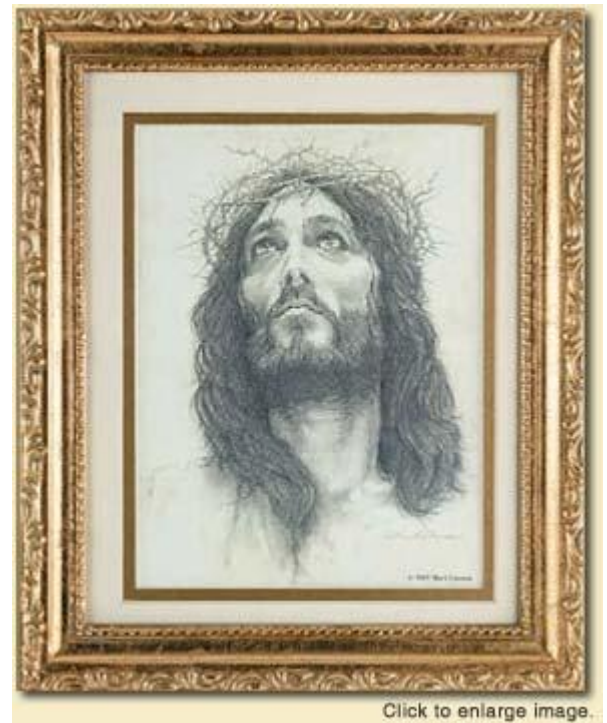
pulse and detect sufficient respiration, the beating would continue. Once the centurion in charge determined that the prisoner is near death, the beating is halted.

According to Jewish law the prisoner was to receive no more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty nine lashes be given in case an error occurred during counting.(Deuteronomy 25:3) The Roman law did not have any set limit on the number of blows which could be administered.

The object of the scourging was to weaken the victim to a state of collapse and bring them as near to death as possible without killing them. Many did not survive this punishment and it was given the name "half death." The extent of blood loss may well have determined how long the victim would survive on the cross.

Crown of Thorns

The Roman soldiers, began to **mock** him and stripped him and threw a scarlet robe across his shoulders and placed a reed as a scepter in his right hand. In order to complete their mockery, they gathered branches covered with thorns and plaiting a crown they placed it upon his head, pressing it into his scalp. Kneeling before him, they mocked him saying, "Hail, King of the Jews!" After mocking him, spitting at him, slapping him across the face, they took the stick from him hand, striking him upon the head over and over again, driving the thorns deeper into his scalp. Streams of blood flow down his face, mingling into his hair and beard which had been ripped out in patches. Once they grew tired of this game, they tore the robe from him, replacing it with his own clothing. Once again Jesus feels the searing pain as his wounds which had begun healing reopen. Finally they are finished and lead him away to be crucified.



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Crucifixion Practices

Crucifixion sometimes began with a scourging or flogging of the victim's back. After the flogging, the victim was often forced to carry his own crossbar, or patibulum, to the execution site. The patibulum could easily weigh 100 pounds. In the case of Jesus, the record shows that He may have carried His patibulum the distance of over two football fields. In a weak and tormented state, it's no wonder the record establishes that Jesus needed a great deal of assistance.



Once the victim arrived at the execution site, the patibulum was put on the ground and the victim was forced to lie upon it. Spikes about 7 inches long and 3/8 of an inch in diameter were driven into the wrists. The spikes would hit the area of the median nerve, causing shocks of pain up the arms to the shoulders and neck. Already standing at the crucifixion site would be the 7-foot-tall post, called a stipes. In the center of the stipes was a crude seat to "support" for the victim. The patibulum was then lifted on to the stipes, and the victim's body was awkwardly turned on the seat so that the feet could be nailed to the stipes. At this point, there was tremendous strain put on the wrists, arms and shoulders, resulting in a dislocation of the shoulder and elbow joints. The position of the nailed body held the victim's rib cage in a fixed position, which made it extremely difficult to exhale, and impossible to take a full breath. Having suffered from the scourging, the beatings and the walk with the patibulum, Jesus was described as extremely weak and dehydrated. He was probably losing significant amounts of blood. As time passed, the loss of blood and lack of oxygen would cause severe cramps, spasmodic contractions and probably unconsciousness.

Ultimately, the mechanism of death in crucifixion was suffocation. To breathe, the victim was forced to push up on his feet to allow for inflation of the lungs. As the body weakened and pain in the feet and legs became unbearable, the victim was forced to trade breathing for pain and exhaustion. Eventually, the victim would succumb in this way, becoming utterly exhausted or lapsing into unconsciousness so that he could no longer lift his body off the stipes and inflate his lungs. Due to the shallow breathing, the victim's lungs would begin to collapse in areas, probably causing hypoxia. Due to the loss of blood from the scourging, the victim probably formed a respiratory acidosis, resulting in an increased strain on the heart, which beats faster to compensate. Fluid would also build up in the lungs. Under the stress of hypoxia and acidosis, the heart would eventually fail. There are several different theories on the actual cause of death for Jesus. One theory is that there was a filling of the pericardium with fluid, which put a fatal strain on the ability of His heart to pump blood. Another theory states that Jesus died of cardiac rupture. Another theory is that Jesus' death was "multifactorial and related primarily to hypovolemic shock, exhaustion asphyxia and perhaps acute heart failure." Regardless of the actual medical cause of final death, the historical record is very clear -- Jesus suffered numerous hours of horrible and sustained torture on the cross of Calvary.

Current Leadership Chart in Israel

