

## #1 Matt. 27:27-32 “The Passion of the Christ”

#2 Dr. Jim Bishop: “The Day Christ Died”: “Battered and bruised, dehydrated, and worn out from a sleepless night” - humanly and medically speaking Jesus was at the point of physical collapse.”

Yet there is “*no pity in the city*” for Him. No restraint, no end to the torture and mocking. The OT offers us glimpses of the treatment He would endure:

#3 Isaiah 50:6 (NLT) I offered my back to those who beat me and my cheeks to those who pulled out my beard. I did not hide my face from mockery and spitting.

#4 Isaiah 52:14 (NLT) But many were amazed when they saw him. His face was so disfigured he seemed hardly human, and from his appearance, one would scarcely know he was a man...53:7 He was oppressed and treated harshly, yet he never said a word.

#5 Matthew 27:26 (NLT) So Pilate released Barabbas to them. He ordered Jesus **flogged with a lead-tipped whip**, then turned him over to the Roman soldiers to be crucified.

“**flogged with a lead-tipped whip**” Matthew seems to indicate that this scouring took place as part of the punishment before crucifixion – which history tells us was the Roman method. So what beating do Luke & John refer to that Pilate used as a means of satisfying the crowd, in order to let Jesus go free?

#6 Luke 23:13-16 Then Pilate...announced his verdict. “You brought this man to me, accusing him of leading a revolt. I have examined him thoroughly on this point in your presence and find him innocent...**Nothing this man has done calls for the death penalty.** <sup>16</sup> **So I will have him flogged** (“to chastise with blows, to scourge,”) **and then I will release him.”** #7 John 19:1–4 (NKJV) So then **Pilate took Jesus and scourged** (“flagellation”)

**Him...**<sup>4</sup> Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that **I find no fault in Him.**”

**#8** D. A. Carson writes that flogging by the Romans at this time could take one of three forms: the *fustigatio*, a less severe beating meted out for relatively light offenses such as vandalism or misdemeanors the *flagellatio*, a brutal flogging for more serious offenses; and the *verberatio*, the most terrible scourging of all and the one that was always associated with other punishments, including crucifixion.

**#9** It appears that Jesus was flogged twice — first, the less severe *fustigation (caning)*, in an effort to appease the Jews and then the *verberatio*, after Pilate had pronounced the dreaded sentence, “*Ibis ab crucem,*” “You will go to the cross.”

**#10** The flogging was carried out by Roman soldiers, called *lictors*, using a short whip called a *flagrum*. It was made of (normally 3) leather thongs of various lengths in which small pieces of metal and bones were tied at intervals. D. A. Carson, *The Gospel According to John* (Grand Rapids: Wm. B.

Eerdmans Publishing Co., 1991), p. 609.

**#11** Dr. Jim Bishop: A Medical Description of Flogging: The Roman legionnaire(s) stepped forward with the "flagellum", in his hand. This was a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. **#12** The heavy whip was brought down with full force again and again across Jesus' shoulders, back and legs. At first the weighted thongs cut through the skin only producing large deep bruises. As the blows continued, they cut deeper into the subcutaneous (“sub-cute-aneous”) tissues, **#13** producing first an oozing of blood from the capillaries and veins of the skin and finally spurting arterial bleeding from vessels in the underlying muscles. Finally, the skin of the back was hanging in long ribbons, and the entire area was an unrecognizable mass of torn, bleeding tissue. **#14** (The Jewish Law said 39 stripes only so as not to debase the man - the Roman's had no such law) When it was determined by the centurion in

charge that the prisoner was near death, the beating was normally stopped.

**#15** <sup>27</sup> Then the soldiers of the governor took Jesus into **the Praetorium** and gathered **the whole garrison around Him**. <sup>28</sup> And they stripped Him and put a scarlet robe on Him. <sup>29</sup> When they had twisted **a crown of thorns, they put it on His head, and a reed in His right hand.**

**“the Praetorium” #16** “The Praetorium” in v. 27 refers to the official residence of the Roman ruler, which also sometimes housed the soldiers’ barracks. This could have been located at the Antonio fortress (Pilate’s center of activity when in Jerusalem) or **#17** Herod’s palace (where Antipas of Galilee stayed when visiting). Craig Bloomberg

**“the whole garrison around Him”** This “company” was probably about two hundred men who had accompanied Pilate from Caesarea. Bruce Barton

**“a crown of thorns...on His head...a reed in His right hand.”** We have found some archeological evidence in Jerusalem which helps explain this conduct: **#18** On the floor of the Antonia fortress in Jerusalem, which is where Jesus was tried by Pilate, archeologists have found the markings of the game known as *The Game of the King*. It was played with sheep’s knuckles as dice and they would roll those dice on a playing board. **The Roman soldiers would pick a prisoner or one even of their own and make him the “king”**. They would give him robe, a crown, a scepter, and they would pay mock homage to him. During the course of the day the soldiers would gamble for all of his possessions – clothes, wife, home back in Rome, culminating in gambling for who got to kill him. These Roman soldiers would sometimes pick some poor, hapless new recruit they didn’t like and they’d make a game out of killing him. A terrible initiation ritual, but it shows you the brutality (and boredom!) of the Roman legions.

**#19** And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" <sup>30</sup> Then they spat on Him, and took the reed and **struck Him on the head.** <sup>31</sup> And when they had mocked Him, **they took the robe off Him, put His own clothes on Him,** and led Him away to be crucified.

**"struck Him on the head"** The imperfect tense of the Greek verb translated "beat" means they beat Jesus on the head repeatedly. Tom Constable

This is in addition to what he had already endured: **#20** **Matthew 26:67–68 (NKJV)** Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands, <sup>68</sup> saying, "Prophecy to us, Christ! Who is the one who struck You?"

**"they took the robe off Him, put His own clothes on Him"** Bruce Barton tells that this was unusual, for a prisoner normally went naked to the place of execution, with continued scourging along the route. Perhaps the Romans did not want to offend the city overflowing with Jews by taking this Jewish rabbi naked through the city. They did no further flogging either; probably because to do so would have killed Jesus.

There is some evidence of the end results of this kind of beating given to us in the image on the "Shroud of Turin" (because it is housed in Turin, Italy), a church "holy relic" from the first century. **#21** This "relic" is tied to the life, death and resurrection spoken of in the history of the church from the first century on called Mandylion, or Edessa Portrait (the purported burial cloth of Jesus Christ). \*\*There were early paintings made of Jesus obviously from the image of the face on the shroud.

It has been made available to the scientific community by the Catholic Church for examination, some of which was quite extensive. **#22** The purpose of this examination was to try and prove the authenticity of the shroud as the burial cloth of

Jesus of Nazareth. **#23** So what, exactly, have the scientists and doctors determined about the Shroud of Turin? **#24** Robert Bucklin, deputy coroner of Los Angeles and a member of The Shroud of Turin Research Team (1978), compiled the following pathological report concerning the Shroud: "This is a 5-foot-11-inch male Caucasian weighing about 178 pounds. **#25** The lesions are as follows: Beginning at the head, there are blood flows from numerous puncture wounds on the top and back of the scalp and forehead. The man has been beaten about the face. There is a swelling over one cheek, and he undoubtedly has a black eye. **#26** His nose tip is abraded, as would occur from a fall, and it appears that the nasal cartilage may have separated from the bone..."On the back and front there are 120 lesions **(40 (Deut. 25:3) lashes, if the whips were standard Roman whips with 3 thongs each)**, the shape of dumbbells (bone or lead) **#27** which appear to be scourge marks, distributed over the back and running around the front of the body. The victim was whipped from both sides by two men, one of whom was taller than the other, as demonstrated by the angle of the thongs.

**#28** <sup>32</sup> Now as they came out, they found a man of Cyrene (North Africa), Simon by name. Him they compelled to bear His cross.

Mark records this incident, adding that Simon (Jewish name) was "the father of Alexander and Rufus" (**Mark 15:21 (NKJV)**) Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus (Rom 16:13), as he was coming out of the country and passing by, to bear His cross.), as if Mark's readers knew them. Bruce Barton

***Simon bore the cross of the man who bore the cross for Simon – Just as He bore the cross for you and me!***

**Communion:** 1 Corinthians 11:23–26 (NLT) For I pass on to you what I received from the Lord himself. On the night when he was betrayed, the Lord Jesus took some bread <sup>24</sup> and gave thanks to God for it. Then he broke it in pieces and said, "This is my body, which is given for you. Do this to

remember me.”<sup>25</sup> In the same way, he took the cup of wine after supper, saying, “This cup is the new covenant between God and his people—an agreement confirmed with my blood. Do this to remember me as often as you drink it.”<sup>26</sup> **For every time you eat this bread and drink this cup, you are announcing the Lord’s death until he comes again.**

### Third Day, Love Song

I've heard it said that a man would climb a mountain  
Just to be with the one he loves.  
How many times has he broken that promise  
It has never been done.  
I've never climbed the highest mountain,  
But I walked the hill of Calvary.

Just to be with you, I will do anything  
There's no price I would not pay no  
Just to be with you, I would give everything  
I would give my life away.

I've heard it said that a man would swim the ocean  
Just to be with the one he loves  
All of those dreams are an empty motion. It can never be done.  
I've never swam the deepest ocean, But I walked upon the raging sea.

Just to be with you, I will do anything  
There's no price I would not pay no  
Just to be with you, I would give everything  
I would give my life away.

I know that you don't understand the fullness of My love.  
How I died upon the cross for your sins. And I know that you don't realize  
how much that I give you But I promise, I would do it all again.

Just to be with you, I've done everything  
There's no price I did not pay no  
Just to be with you, I gave everything  
Yes, I gave my life away. Just to be with you.