

The 30<sup>th</sup> 9. 11/3.

## Orthodox Remnant Testimony

Expository Tract No. 4.

### *The Story of The Cross*

Being a consolidated account as nearly as possible in the terms of Scripture combining the whole Story of the Crucifixion as told by the inspired Evangelists, Matthew, Mark, Luke and John.

*Note.—The Authorised Version has been used except where it was felt clarity demanded a revised version or for a word to be supplied.*

A Sequel to "*The Rejection of the Lord Jesus.*"

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R.T.74.

*Available from the Author:—*(Id. plus postage unless otherwise stated)

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## THE STORY OF THE CROSS.

And they took Jesus and led Him away bearing His Cross; and they laid hold upon one Simon a Cyrenian, coming out of the country. He was passing by, and is the father of Alexander and Rufus. On him they laid the Cross that he might bear it after Jesus. And there followed him a great company of people and women, which also bewailed and lamented Him; but Jesus turning unto them said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children, for behold the days are coming in the which they shall say, 'Blessed are the barren and the wombs that never bare, and the paps which never gave suck;' then shall they begin to say to the mountains, 'Fall on us' and to the hills, 'Cover us'. For if they do these things in a green tree, what shall be done in the dry?" And when they were come unto a place called Golgotha, or Calvary, that is to say "a place of a skull", they gave Him vinegar to drink mingled with gall, and when He had tasted thereof He would not drink. And there were also two other men, malefactors, led with Him to be put to death. There they crucified Him and the malefactors, one on the right hand, and the other on the left.

And the Scripture was fulfilled which saith: "And He was numbered with the transgressors". And it was about the third hour when they crucified Him. (That is about nine a.m.).

Then said Jesus: "Father, forgive them for they know not what they do".

And Pilate wrote a title and put it on the Cross, and the writing was "This\* is Jesus of Nazareth, the King of the Jews". This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, Greek and Latin. Then said the Chief Priests of the Jews to Pilate: "Write not 'the King of the Jews', but that He *said* that I am King of the Jews". Pilate answered: "What I have written, I have written". And after they crucified Him, they parted His garments casting lots. They took His garments and made four parts, to every soldier a part, and also His coat. Now the coat was without seam, woven from the top throughout. They said, therefore, among themselves: "Let us not rend it, but cast lots for it whose it shall be;" that the Scripture might be fulfilled which saith: "They parted my raiment among them, and for my vesture they did cast lots". These things therefore the soldiers did; and sitting down they watched Him there.

And they that passed by reviled Him wagging their heads and saying: "Thou that destroyest the Temple and buildest it in three days, save *thyself*. If thou be the Son of God, come down from the Cross". And the people stood beholding. Likewise also the Chief Priests mocking Him with the scribes and elders and rulers said: "He saved *others*; let Him save Himself if He be Christ the chosen of God. *Himself* He cannot save. If He be the King of Israel, let Him now come down from the Cross and we *will* believe Him. He trusted in God, let Him deliver Him now if He will have Him; for He *said*, 'I am the Son of God'. Let Christ the King of Israel descend now from the Cross, that we may see and believe!" And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: "If thou be the King of the Jews, save *thyself*".

And they that were crucified with Him reviled Him, and cast the same reproaches on Him.

\* See note at end 14



## NOON DAY.

And one of the malefactors which were hanged, railed on Him saying: "If thou be Christ, save thyself *and us*". But the other answering, rebuked Him saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss". And he said unto Jesus: "Lord, remember me when thou comest in thy Kingdom". And Jesus said unto him: "Verily I say unto thee, To-day shalt thou be with Me in paradise!"

And it was about the sixth hour; and there was a darkness over all the land until the ninth hour. And the sun was darkened.

## THE MID-AFTERNOON.

Now there stood by the Cross of Jesus his mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciples standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And about the ninth hour, Jesus cried with a loud voice saying: "Eli, Eli lama sabachthani?" That is to say: "My God, My God, why hast thou forsaken Me?"

Some of them that stood there when they heard that, said: "This man calleth for Elias!"\*

After this, Jesus knowing that all things were now accomplished that the Scripture might be fulfilled saith: "I thirst!"

Now there was set a vessel full of vinegar, and straightway one of them ran and took a sponge and filled it with vinegar, and put it upon hyssop upon a reed and put it to His mouth, to give Him to drink. The rest said: "Let be, let us see whether Elias will come to take Him down and save Him".

When Jesus therefore had received the vinegar He said: "It is finished!", crying with a loud voice. And He bowed His head and dismissed His spirit saying: "Father, into thy hands I commend my spirit;" and having said this He breathed His last breath.

## THE LAST RITES.

And behold the Vail of the Temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many.

Now when the centurion and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly and glorified God saying: "Certainly this was a righteous man. Truly this was the Son of God".

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And many women were there beholding afar off, which followed Jesus in Galilee, ministering unto Him; among which was Mary Magdalene, and Mary the mother of James and Joses, and Salome the mother of Zebedee's children.

\* No doubt because the dying Man made a gasp for breath after each word, and thus "Eli!" sound like "Eli-ah." Blessed Man of Calvary—my Lord and my God!

The Jews therefore, when the even was come because it was the preparation (that is the day before the Sabbath), so that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. And Joseph of Arimathæa came forward. He was an honourable counsellor, which also waited for the Kingdom of God and was a good man and a just; (he had not consented to the counsel and the deed of them). He went boldly unto Pilate and demanded of Pilate that he should have the body of Jesus; and Pilate marvelled it if He were already dead; and calling on the centurion, he asked him whether He had been any-while dead. And when he knew it of the centurion, he gave consent to the delivery of the body to Joseph. Then the soldiers came to the crosses, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they did not break His legs; But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, "A bone of Him shall not be broken". And again another Scripture saith, "They shall look on Him whom they pierced". And Joseph bought fine linen, and took the body of Jesus down from the Cross, and wrapped Him in the linen.

Joseph had been a disciple of Jesus, but secretly for fear of the Jews; and there came also Nicodemus (which at the first came to Jesus by night), and he brought a mixture of myrrh and aloes, about a hundred pound weight. Then they took the body of Jesus and wound it in the linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where Jesus was crucified there was a garden, and in the garden a new sepulchre wherein never man was yet laid. This was Joseph's own new tomb which he had hewn out in the rock. There laid they Jesus, therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand. And Joseph rolled a stone unto the door of the sepulchre, a great stone, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre.

And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment.

Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate, saying: "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again'. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal Him away, and say unto the people: 'He is risen from the dead'; so the last error shall be worse than the first". Pilate said unto them: "Ye have a watch: go your way. Make it as sure as ye can". So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

NOTE.—Reluctant as I am to disturb the accustomed phraseology of the Authorised Version, I must notice that the A.V. does not carry the derogatory sense in Pilate's immortal Latin: *Hic est Jesus Nazarenus Rex Judæorum*. "This one" or "This fellow" would reflect the meaning. He was hanging on the cross and bearing the superscription designed for another man (Jesus ?) Barabbas.

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