

The Crucifixion and Death of Yahusha

And they brought Him to the place Golgotha, which is translated, Place of a Skull. 23 And they were giving Him wine mixed with myrrh to drink, but He did not take it. 24 And when they impaled Him, they divided His garments, casting lots for them, 25 And it was the third hour, and they impaled Him. 26 And the inscription of His accusation was written above: THE SOVEREIGN OF THE YAHUDIM. **Mark 15:22-26**

Psalm 22:16-19 For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots. But you, O Yahuah, do not be far off!

Twice (2) Yahusha was offered sour wine while on the Stake. He refused the first, but took the second. Why so? The first time came in **Matthew 27:34 & Mark 15:23**, “they offered him wine mixed with gall (bile) myrrh, but he did not take it. In scripture, the word gall most often refers to a bitter-tasting substance made of a plant such as wormwood or myrrh. The most famous biblical use of the word gall is in reference to a drink given to Yahusha on the stake.

The Greek word that is translated as “sour wine” is *oxos*. This Greek word refers to cheap, sour wine that was apparently not purchased by the wealthy. It was a “sharp vinegary wine.” It was a common wine used simply to quench one’s thirst. The drink offered to Yahusha was a cheap Roman sour wine, which had a drug mixed in to dull the senses. It was the custom of the Romans to offer a man being crucified drugged wine so that he might more easily endure his stake. Yahusha refused the wine, however, apparently so that He could go through his suffering with a clear mind.

Matthew 27:34 says that, as Yahusha was being crucified, the Roman soldiers offered “wine to drink, mixed with gall.” **Mark 15:23** specifies that

the bitterness in the wine was due to the presence of myrrh. Wine mixed with bitter herbs or myrrh created a potion that dulled the sense of pain. The mixture of sour wine and gall was often given to the suffering to ease their pain in death.

Yahusha refused this gall-laced concoction after He tasted it and realized what it was (**Mark 15:23; John 19:29**). In a supernatural display of courage, the Son of Man rejected anything that would numb the suffering He endured for our salvation. Sin against a Qadosh Alahym required extreme punishment, and, in order to completely fulfill His position as our substitute, Yahusha wanted nothing that took away from that punishment.

Scourging of Yahusha

Just before His crucifixion, Yahusha was scourged by the Romans (**John 19:1**). But Scripture does not directly indicate how many lashes Yahusha received. **Deuteronomy 25:3** states that a criminal should not receive more than forty lashes. In order to avoid possibly accidentally breaking this command, the Hebrews would only give a criminal 39 lashes.

Shaul (Paul) mentioned this practice in **2 Corinthians 11:24**, “five times I received from the Hebrews the forty lashes minus one.” Again, though, Yahusha was scourged by the Romans, not by the Hebrews. There is no reason to believe that the Romans would follow a Hebrew tradition. Scourging was the punishment ordered for Yahusha by Pontius Pilate: He was to be flogged (**Matthew 27:26**) but not killed in that way. His death was to be carried out by crucifixion after the scourging.

John 19:1 Then Pilate took Yahusha and flogged him. There were three (3) degrees of flogging (scourging) during the 1st Century.

(1) fustigatio -for minor offenses, usually accompanied with a stern warning.

(2) falgellatio - fairly brutal, administered to criminals whose infractions were more serious.

(3) verberatio - brutal, inhumane in its scope, frequently fatal, usually administered along with other punishments like crucifixion, if the convicted

survived the flogging. The verberatio only came after a death sentence was handed down. It was a way of weakening the condemned.

In John's scenario, this is clearly prior to the official sentencing, which occurs in (**John 19:16**). Even more importantly, the flogging ordered in vs 1 (emastigosen) is derived from the root word mastigo. Notice no sentencing has been issued. Pilate clearly does not intend to execute Yahusha at this point **John 19:4-6**.

So was this the lighter form of flogging or the heavier one most of us are familiar with? We could write it off as all of them being the same, John doing what he frequently does, moving things around to suit his story. But Luke does something very similar. In Luke's gospel, we see Yahusha, now before Herod, mocked prior to sentencing by Pilate.

Luke 23:11 And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate.

Both Luke (**Luke 16:11**) and John (**John 19:1**, ematigosen) use words that denote the punishment of a trouble maker, not the execution required of a capital crime. Luke and John also record a humiliation at the hands of the soldiers prior to the formal sentencing.

Mark, in describing his flogging, uses phragellosas (**Mark 15:15**), the same word used in (**Matthew 27:26**), the same word used in conjunction with the most severe form of flogging. Both Mark and Matthew depict their floggings and the humiliation of the crown of thorns and purple robe as occurring after the formal sentence of crucifixion is handed down.

From all this, we can safely assume that there were two (2) floggings, a light one given as a way to appease the Hebrews and a far more brutal one preparing Yahusha for the crucifixion.

The first flogging is not what they considered "severe" back then. But He still emerges from it wounded, bleeding, weakened, spat on and in tremendous pain. As the "trial" progresses, He is finally sentenced to die the most horrible death imaginable on those days. Then He hears, He will be flogged again, this time far more brutal than before. He still goes willingly. He is weak, injured, painful and alone but He never hesitates, never protests, never asks for mercy. He absorbs far more than any of us would be willing or able to absorb. He allows Himself to be pushed beyond human endurance...because He loves...us...and wants us to be with Him forever.

It is hard to imagine the level of hatred necessary to consign an innocent man to such a fate. Yet the Hebrew leaders and Pilate did this very thing, knowing Yahusha was innocent. Worse, the man they sent to be flogged and crucified was the Son of Yahuah. We hear and refer to the story of Yahusha's death so often that sometimes we fail to stop and think about how evilly He was treated by those He came to save. The torment He endured was prophesied in Isaiah: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our shalum was upon him; and with his stripes we are healed" (**Isaiah 53:5**). The "stripes" referred to in this prophecy are a direct reference to the lashes Yahusha received.

Whether there were 39 lashes or 40 or some other number, the scourging was a terrible, painful ordeal. Yahuah has laid on him the iniquity of us all" (**Isaiah 53:6**). The pure, perfect innocence of Yahusha HaMashiach, His wisdom and creative power, were all present in His human body. The flawless Shepherd chose to accept an undeserved, cruel death in order to save His sheep. This, too, was prophesied by Yahusha. Before His arrest He said, "I am the good shepherd. The good shepherd lays down his life for the sheep. . . . I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. . . . For this reason the Father loves me, because I lay down my life so that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have

authority to take it up again. This charge I have received from my Father”
(**John 10:11, 15, 17–18**).

Yahusha chose to take our punishment. The Father chose to send Yahusha to the stake. They conspired to save all who would believe and to show by Yahusha’s terrible wounds both the seriousness of our sin and the depth of His love.

And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, 23 his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by Yahuah. You shall not defile your land that Yahuah your Alahym is giving you for an inheritance. **Deuteronomy 21:22-23**

Yahusha redeemed us from the curse of the Turah (law) by becoming a curse for us. For it is written: “Cursed is everyone who is hung on a tree.”
Galatians 3:13

On the stake, Yahusha became sin for us (**2 Corinthians 5:21**). To accept wine with gall would lessen sin’s punishment, and Yahusha had come to bear the full brunt of Yahuah’s wrath against sin, not to take an easier way out. **Isaiah 53:10** Yet it was Yahuah’s will to crush Him and to cause Him to suffer; and when His soul is made a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of Yauhah will prosper in His hand.

Kepha (Peter) uses the term gall in rebuking Simon the sorcerer in **Acts 8:23**. This sorcerer had witnessed the power of the Ruach HaQodesh and saw it as a means to financial gain. Simon viewed the Ruach HaQodesh as a superpower he could use for his own purposes. In response to Simon’s request for the Ruach HaQodesh, Kepha (Peter) told him to repent before Yahuah’s judgment came upon him and concluded with these words: “I see that you are in the gall of bitterness and in the bond of iniquity”. Here, gall is used figuratively to denote a severe moral defect in Simon that was producing bitterness in his heart.

The Tanakh (Old Testament) also mentions gall, associating it with idolatry. As Musha (Moses) confirms the covenant with the new generation of Yasharalites (Israelites) about to enter the Promised Land, he reminds them that they had seen the abominations of the surrounding nations—their idols of wood and stone and silver and gold. Then he warns the people to guard against idolatry, “lest there should be among you a root that bears gall and wormwood” (**Deuteronomy 29:18**). In other words, whatever attraction idolatry may hold, it will have bitter, unsavory consequences.

YaramiYahu (Jeremiah) used the term gall in describing his life as a persecuted prophet and someone who had witnessed the destruction of Yarusalym (Jerusalem). In **Lamentations 3:15** he writes, “He has filled me with bitter herbs and given me gall to drink.” Many chapters in scripture demonstrate that Yahuah’s people often questioned His goodness when they were suffering. Life tasted bitter, and they cried out to Yahuah about it. YaramiYahu (Jeremiah) continues in verses **19–20**, “I remember my affliction and my wandering, the bitterness and the gall. I well remember them, and my soul is downcast within me.”

However, YaramiYahu (Jeremiah) does not end there. Through the rest of chapter 3, reminds us that, even in times when we feel we’ve been given gall to drink, there is reason for hope in Yahuah: “Yet this I call to mind and therefore I have hope: Because of Yahuah’s great love we are not consumed, for his compassions never fail. They are new every morning; Great is your faithfulness. I say to myself, ‘Yahuah is my portion; therefore I will wait for him’” (**Lamentations 3:21–24**).

Mark 15:34 And at the ninth hour Yahusha (יהושע) cried out with a loud voice, saying, "Ali, Ali, lamah shebaqtani?" which is translated, “My ĖI, My ĖI, why have You forsaken Me?”

The second time he was offered wine came in **Mark 15:35** And some of those standing by, when they heard it, said, “See, He is calling for AliYahu (Elijah), “someone ran and filled a sponge with sour wine, put it on a reed

and gave it to him to drink, saying, 'Wait, let us see whether AliYahuh (Elijah) will come to take him down.

Why would the people misunderstand what he said”?

The major effect of crucifixion, beyond the excruciating pain, was a marked interference with normal respiration, particularly exhalation. Accordingly, exhalation and breathing was shallow making it difficult to breathe well enough to speak.

Another factor is the preconception of the crowd. The prophet Malachi had promised that AliYahu would come first. "Behold, I will send you AliYahu the prophet Before the coming of the great and dreadful day of Yahuah" (**Malachi 4:5**). Yahusha had discussed this with his disciples. "And His disciples asked Him, saying, "Why then do the scribes say that AliYahu must come first?" Yahusha answered and said to them, "Indeed, AliYahu is coming first and will restore all things. But I say to you that AliYahu has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of Yahukannon (John) the Baptist" (**Matthew 17:10-13**).

Though caught up in the hysterics of condemning Yahusha, the crowd was not fully convinced that Yahusha was HaMashiach (the Messiah). They retained an element of doubt. They knew from their teachers that AliYahu was supposed to arrive first. Hence, they were of a mindset to wonder if perhaps Yahusha would call upon AliYahu to rescue him.

Therefore, with a crowd expecting a possibility of AliYahu coming and hearing Yahusha utter words that are somewhat similar to the name AliYahu ("Ali" with the final punctual sound missing), it is not too hard to imagine that they would jump to the wrong conclusion. The inspired writers and witnesses to the events told us that it was the crowd who mistook what Yahusha said.

As He neared death, Yahusha said, I thirst (**John 19:28**). One of the prominent effects of crucifixion was overpowering thirst because of the loss of body fluids through open body wounds and perspiration. Yahukannon (John) understood that Yahusha was conscious of fulfilling scripture.

When Yahusha therefore had received the sour wine he said, It is finished: and he bowed his head, and gave up the Ruach (**John 19:29-30**). The sour wine was offered to Yahusha as they filled a sponge with it, and put it upon hyssop, and put it to his mouth. Hyssop was of extreme significance to the Hebrews, because it would remind them of the first Pesach (Passover) night when each household among the Yasharalites (Israelites) in Egypt slew a perfect lamb and put the blood on the doorpost so that the death Malak (angel) would pass over the houses of the Yasharalites (Israelites). Musha (Moses) had commanded the Yasharalites (Israelites), You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning (**Exodus 12:22**). It was the blood of the Pesach (Passover) lamb that saved the Yasharalites (Israelites) from death. On the stake, the perfect Lamb of Yahuah gave His life's blood to save mankind.

Reed:

Matthew 27:28 And having stripped Him, they put a scarlet robe on Him. **:29** And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, "Greetings, Sovereign of the Yahudym!" **:30** And spitting on Him they took the reed and struck Him on the head.

In scripture, the right hand symbolizes power, honor, and status:

Isaiah 41:13, Yahuah says, "For I, Yahuah your Alahym, hold your right hand; it is I who say to you, 'Fear not, I am the one who helps you'".

Yahusha is at the right hand of Yahuah.

Isaiah 42:3 says, “A bruised reed he will not break, and a faintly burning wick he will not quench.”

What does Isaiah mean by a “bruised reed he will not break”? This is speaking of when a person truly sees their need for Yahuah. It is speaking of a miserable person...miserable because they are realizing that they cannot do life apart from Yahuah. Have you come to that place in life? A place where your own strength was not enough? Your cleverness or energy, charisma or charm could not fix what was wrong? Perhaps you are faced with an impossible situation right now. Have you stopped to ask Yahuah why He is allowing you to face all that you are at the moment? It could be Yahuah reaching out to you. Possibly Yahuah is trying to show you that you are not meant to do life alone. You need Him. You need His grace. You need His forgiveness. You need His love. You have gone this far through life on your own, but Yahuah is bringing you to a place where you cannot continue without Him. Take heart because a bruised reed, He will not break!

So Yahuah led the people around by the way of the wilderness toward the Sea of Reeds. And the Yasharalites (Israelites) left the land of Egypt arrayed for battle. **Exodus 13:18**

Pharaoh's chariots and army He has cast into the sea; the finest of his officers are drowned in the Sea of Reeds. **Exodus 15:4**