

1: Crucifixion: In the Ancient World and the Folly of the Message of the Cross | Fortress Press

The topic of crucifixion in the ancient world includes a variety of issues: Near Eastern suspensions, Greek and Roman extreme penalties and crucifixion, the practice of penal suspension and crucifixion in Second Temple Judaism, the terminology for crucifixion and suspension, crucifixion in the New Testament, the practice of crucifixion in Late.

See Article History Crucifixion, an important method of capital punishment particularly among the Persians , Seleucids , Carthaginians , and Romans from about the 6th century bce to the 4th century ce. Constantine the Great , the first Christian emperor, abolished it in the Roman Empire in the early 4th century ce out of veneration for Jesus Christ , the most famous victim of crucifixion. Punishment There were various methods of performing the execution. Stripped of his clothing either then or earlier at his scourging, he was bound fast with outstretched arms to the crossbeam or nailed firmly to it through the wrists. The crossbeam was then raised high against the upright shaft and made fast to it about 9 to 12 feet approximately 3 metres from the ground. Next, the feet were tightly bound or nailed to the upright shaft. A ledge inserted about halfway up the upright shaft gave some support to the body; evidence for a similar ledge for the feet is rare and late. Death ultimately occurred through a combination of constrained blood circulation, organ failure, and asphyxiation as the body strained under its own weight. Crucifixion was most frequently used to punish political or religious agitators, pirates, slaves, or those who had no civil rights. In bce Darius I , king of Persia , crucified 3, political opponents in Babylon ; in 88 bce Alexander Jannaeus , the Judaeian king and high priest, crucified Pharisaic opponents; and about 32 ce Pontius Pilate had Jesus of Nazareth put to death by crucifixion. At the place of execution he was stripped and then nailed to the cross, at least nailed by his hands, and above him at the top of the cross was placed the condemnatory inscription stating his crime of professing to be King of the Jews. On the cross Jesus hung in agony. The soldiers divided his garments and cast lots for his seamless robe. Various onlookers taunted him. Crucified on either side of Jesus were two convicted thieves, whom the soldiers dispatched at eventide by breaking their legs. The soldiers found Jesus already dead, but, to be certain, one of them drove a spear into his side, from which poured blood and water. He was taken down before sunset in deference to Jewish custom and buried in a rock-hewn tomb. Crucifixion in art The representation of Christ on the cross has been an important subject of Western art since the early Middle Ages. Concerned primarily with simple symbolic affirmations of salvation and eternal life, and repelled by the ignominy of the punishment, the early Christians did not represent the Crucifixion realistically before the 5th century; instead, the event was symbolized first by a lamb and, after the official recognition of Christianity by the Roman state in the early 4th century, by a jewelled cross. These early Crucifixions were nevertheless triumphant images, showing Christ alive, with open eyes and no trace of suffering, victorious over death. In the 9th century, Byzantine art began to show a dead Christ, with closed eyes, reflecting current concern with the mystery of his death and the nature of the Incarnation. This version was adopted in the West in the 13th century with an ever-increasing emphasis on his suffering, in accordance with the mysticism of the period. The principal mourners, the Virgin Mary and St. John the Apostle , are frequently the only other figures included in the composition. In various expanded versions of the theme, however, there are several other pairs of figures, both historical and symbolic, that traditionally appear to the right and left of the cross: CrucifixionCrucifixion, painting by Giunta Pisano, c. Photograph by Katie Chao. Some of the Crucifixions from this period include the figure of St. John the Baptist , pointing to Christ and his sacrifice as he had earlier heralded his coming. Renaissance art restored a calm idealization to the scene, however, which was preserved, with a more overt expression of emotion, in the Baroque period. Like most of Christian religious art, the theme of the Crucifixion suffered a decline after the 17th century; some 20th-century artists, however, created highly individual interpretations of the subject.

2: The Crucifixion (John) | www.enganchecubano.com

A survey of the ancient text material shows that there has been a too narrow view of the "crucifixion" terminology. The various terms are not simply used in the sense of "crucify" and "cross," if by "crucifixion" one means the punishment that Jesus was subjected to according to the main Christian traditions.

The Crucifixion John Each one has their own version of the truth, and the Senate must decide what testimony, if any, to believe as true. There are some scholars who approach the Gospels in a similar fashion. Four individuals bear witness here also: Matthew, Mark, Luke, and John. Some scholars are quick to say they do not believe any one Gospel is altogether true and reliable. How grateful I am to God that this is not my approach to the Gospels. When I come to the four Gospels, I believe that each one is completely true and reliable. There are differences between the Gospels, but this is by divine design. With the human limitations posed by my knowledge and intelligence, I could not handle the overload of knowing all that Jesus said and did in His earthly life and ministry. Each Gospel writer presents the truth from a slightly different perspective, giving us an important slice of the truth. They describe the mockery of Jesus by the crowd, by the Jewish religious leaders, and by the two robbers who were crucified beside our Lord. Each Gospel has its own unique contribution to the overall picture of what took place when our Lord suffered and died on the cross of Calvary. Mark informs us that Simon of Cyrene is the father of Alexander and Rufus Luke has his own story to tell of Jesus on the road to Calvary, of His prayer that God forgive those who were crucifying Him John may have been the only Gospel writer to have been an eye-witness of the crucifixion see John omits much that is recorded in the Synoptic Gospels, including: This is what was written on it: Jesus must have taken up His cross in Jerusalem and carried it as far as outside the city. Then, at some stage of the journey to Golgotha, it must have become evident that Jesus could no longer bear the weight of His cross. He appears to have been beaten more than the two others who were crucified. It may also have been a matter of time. Time was now short, and there was pressure to get on quickly with the crucifixion. The fact that Mark mentions that he was the father of Alexander and Rufus It seems significant that Jesus was placed in the center. Surely He was the focus of this event, as everyone seemed to know, and as those who passed by could figure out for themselves. John chooses to expand his account concerning the written notice that was attached to the cross above the head of our Lord. The other Gospels mention it, but it is John who gives us the most detail and the greatest insight here. Indicating the charges for which the condemned was crucified was common practice. In this way, those who witnessed the crucifixion would be warned by seeing that Rome took this particular offense seriously. We do not know whether the two men beside Jesus had notices above their heads, but we are told by every Gospel that the charges against Jesus with slight variations were written out: Many Jews—a number of whom were pilgrims—were on their way to or from Jerusalem and therefore passed by the cross of our Lord. Messianic hopes ran high, especially at Passover, and so the words written above the head of Jesus caught the attention of those passing by. The words were written in Aramaic, the language of the Jews of Palestine, Latin, the language of the Romans, and Greek, the common language of the day in that part of the world. It would have been difficult to pass by that way and not look upon Jesus, and to read the notice above His head. Many of those who saw the sign paused to ponder its meaning, making Jesus the center of attention. This notoriety and publicity upset the Jewish religious leaders. Seeking to remedy the situation, the Jews appealed to Pilate, urging him to modify the words posted on the cross of Jesus. These Jews were highly skilled in debating over words and their meaning, but they did not win this battle of the wills. Pilate had had just about enough of them for one day; he was not going to let them tell him what to do this time. And that was the end of this discussion. Is it not interesting that both Caiaphas and Pilate find themselves unwittingly bearing witness to the fact that Jesus is indeed the Son of God, the King of Israel? If God can speak through a dumb animal i. Now the tunic was seamless, woven from top to bottom as a single piece. Three times in our text John specifically informs his readers that prophecy has been fulfilled verses 24, 36 and Translators have a choice to make at verse They must decide just how many women John is referring to here. As you can see, the translators of the NET Bible like most others have opted to identify four women, though the mere movement of a comma could

reduce this number to three. I believe that John does mean to specify four women here. There are a number of reasons for doing so, which we shall not belabor at this point. I am inclined to read verses in a way that contrasts the four soldiers at the foot of the cross with the four saintly women who are also standing by their Lord. The four men John focuses on are all Roman soldiers. It has fallen to their lot to carry out the crucifixion of Jesus and the two robbers. They appear to be oblivious to the suffering of the three men hanging on their crosses. According to Luke John characterizes these four soldiers using this one scene. As Jesus hung there, beaten and bleeding, the soldiers were down on their knees. They were, so to speak, rolling the dice to see which one of them would get the one-piece tunic. Perhaps they had carried out this duty so many times they were just mechanically doing their job. There was nothing new or unexpected here, not yet, that is. Their ears very likely tuned out every moan and cry. They may have learned not to even look at their victims. If there is going to be any excitement for them at all, it will be in the casting of lots to see who wins the garments the dying men will leave behind. They see nothing to gain from Jesus but some item of clothing. Yet, let us not be too quick to judge these soldiers. They are no different, in heart, than many today. They ignore the atoning work of Jesus and look to Him only to meet their material needs—“not the need for the forgiveness of sins and the gift of eternal life—”but for their physical needs. Even we who name the name of Christ as Savior and Lord all too often only look to Him to care for our material needs. Our prayers sound more like shopping lists than serious petitions for our spiritual needs and those of others. In stark contrast to the four male dice-rolling soldiers are the four dedicated women John identifies by name. The soldiers seem to have no appreciation for who Jesus is. They may never have seen Him before. They have no compassion on Him, even though He is suffering beyond words. These four women linger as close to the cross as they can get. They are among those women who followed Jesus, supporting Him from their own means Mark They did not look upon His death as a means of gaining some of His possessions as was the case with the soldiers, but as the greatest loss they had ever suffered. Was it one of these women who gave Jesus the seamless garment for which the soldiers gambled? Recently, I had to go to the doctor for my annual physical examination. You all know what that is like. They hand you something that seems little bigger, and probably thinner, than a paper towel. You sort of wrap it around yourself, and then desperately attempt to hold the thing together, struggling to preserve what little dignity remains. Jesus bore for us the curse of nakedness in order to deliver us from it! Surely if what Ham did to his father Noah is singled out for special mention because of its reprehensible character, what the soldiers did when they disrobed Jesus and then divided his garments among themselves, casting lots, should cause us to pause with horror. After man first sinned, nakedness became shameful see Genesis 9: Can you imagine the humiliation our Lord endured as He hung upon that cross, half-naked, with hundreds of people looking on? It is no wonder that David wrote of our Lord: They pierced My hands and My feet; I can count all My bones. Our Lord bore the curse of nakedness for us, so that we might be clothed in His righteousness. It was as Jesus was hanging there, half-naked, on that cross that He made arrangements for the care of His mother: Much is made of this text, too much by some. Carson notes, Roman Catholicism seeks to find here a mandate for the veneration of Mary. Roman Catholic exegesis has tended not so much to see Mary coming under the care of the beloved disciple, as the reverse; and if the beloved disciple is also taken as an idealization of all true disciples, the way is cleared to think of Mary as the mother of the church. With such themes lying on the surface of the text, it is most natural to see in vv. It is so anachronistic an interpretation that [it] is difficult to imagine how it could have gained such sway apart from the developments of centuries of later traditions. We are told in Scripture that it is the responsibility of the immediate family to look after their own: For this is what pleases God 1 Timothy 5: Why, then, would Jesus assign the responsibility of caring for His mother to John, who is not one of her sons? The answer most would give is that none of her other sons were believers see John 7: This is true, of course, but not for long.

3: Crucifixion - Biblical Studies - Oxford Bibliographies

Crucifixion in Antiquity New Testament Terminology of Crucifixion Chapter One - Introduction 1 / The Purpose of the Study 1.

This article cites several sources which do not prove the point, unless the point is to misquote sources. The important point here is that the siege of Tyre occurred around BC 332 long after anyone dates the events of Exodus. When we check the footnote, we see that he is making a reference to Thucydides. Thucydides wrote of an Egyptian rebel named Inaros who was captured, and crucified in Susa by the Persians in BC 460 which was also long after the events of the Exodus. The third citation is from David W. Nevertheless, Chapman provides an informative detailed study on crucifixion terminology spanning numerous different languages. It gives a brief history of the practice: The Gospels tell the story of the crucifixion of Jesus with the most astonishing restraint. They simply state the fact, and leave it at that with no description at all. The reason for this is that the Gospel writers did not need to describe crucifixion; their readers knew all about it, for crucifixion was too tragically common in the ancient world to need any description. After the siege of Tyre, Alexander the Great crucified two thousand Tyrians. During the Jewish civil wars Alexander Jannaeus crucified eight hundred men on one single occasion Josephus, Antiquities of the Jews, In Sicily Augustus on one occasion crucified six hundred men Orosius 6. Hadrian crucified five hundred in one single day. Varus, in crushing the revolt in Galilee within the actual lifetime of Jesus, crucified two thousand people Josephus, Antiquities of the Jews, No one in the ancient world needed to be told what crucifixion was like. They were perfectly familiar with its agonizing details. The custom of crucifixion was widespread. It was likely that the Romans took it over from the Phoenicians and the Carthaginians. Therefore, the claim that crucifixion was used as a punishment during the time period, in which historians believe Joseph lived or the events of the Exodus took place, is in fact anachronistic. Round Two But that is not the end of the story. After the dishonest citations were pointed out, the polemic changed but the dishonest tactics did not. After all, since crucifixion is a form of impalement, any form of impalement can be called crucifixion and, since a cross contains a stake [the vertical beam], all stakes must be a cross. Any student of Philosophy can see the fallacy in this. But then again, sophistry is slightly better than outright dishonesty! To make matters worse, Ibn Anwar, in his response, selectively and dishonestly misquotes his sources. I, 18, 4]; as name of an aeon Hippol. Used in the case of Jesus Mt University of Chicago Press, ,

4: Did the Egyptians Use Crucifixion?

K David W. Chapman Ancient Jewish and Christian Perceptions of Crucifixion Mohr Siebeck David W. Chapman, Ancient Jewish and Christian Perceptions of Crucifixion.

The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life. Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. As fully God, he rose to life again. According to the New Testament, he rose from the dead, [38] ascended to heaven, is seated at the right hand of the Father [39] and will ultimately return [Acts 1: In comparison, his adulthood, especially the week before his death, is well documented in the gospels contained within the New Testament, because that part of his life is believed to be most important. The death and resurrection of Jesus are usually considered the most important events in Christian theology, partly because they demonstrate that Jesus has power over life and death and therefore has the authority and power to give people eternal life. Arguments over death and resurrection claims occur at many religious debates and interfaith dialogues. Salvation Christianity Paul the Apostle, like Jews and Roman pagans of his time, believed that sacrifice can bring about new kinship ties, purity and eternal life. The Catholic Church teaches that salvation does not occur without faithfulness on the part of Christians; converts must live in accordance with principles of love and ordinarily must be baptized. Reformed theology places distinctive emphasis on grace by teaching that individuals are completely incapable of self-redemption, but that sanctifying grace is irresistible. Together, these three persons are sometimes called the Godhead, [56] [57] [58] although there is no single term in use in Scripture to denote the unified Godhead. Though distinct, the three persons cannot be divided from one another in being or in operation. While some Christians also believe that God appeared as the Father in the Old Testament, it is agreed that he appeared as the Son in the New Testament, and will still continue to manifest as the Holy Spirit in the present. But still, God still existed as three persons in each of these times. In some Early Christian sarcophagi the Logos is distinguished with a beard, "which allows him to appear ancient, even preexistent. From earlier than the times of the Nicene Creed, Christianity advocated [63] the triune mystery -nature of God as a normative profession of faith. According to Roger E. Olson and Christopher Hall, through prayer, meditation, study and practice, the Christian community concluded "that God must exist as both a unity and trinity", codifying this in ecumenical council at the end of the 4th century. The distinction lies in their relations, the Father being unbegotten; the Son being begotten of the Father; and the Holy Spirit proceeding from the Father and in Western Christian theology from the Son. Regardless of this apparent difference, the three "persons" are each eternal and omnipotent. The Greek word trias [66] [note 3] is first seen in this sense in the works of Theophilus of Antioch; his text reads: It is found in many passages of Origen. Trinitarianism Trinitarianism denotes those Christians who believe in the concept of the Trinity. Almost all Christian denominations and churches hold Trinitarian beliefs. Since that time, Christian theologians have been careful to emphasize that Trinity does not imply that there are three gods the antitrinitarian heresy of Tritheism, nor that each hypostasis of the Trinity is one-third of an infinite God partialism, nor that the Son and the Holy Spirit are beings created by and subordinate to the Father Arianism. Rather, the Trinity is defined as one God in three Persons. Nontrinitarianism Nontrinitarianism or antitrinitarianism refers to theology that rejects the doctrine of the Trinity. Various nontrinitarian views, such as adoptionism or modalism, existed in early Christianity, leading to the disputes about Christology. Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors so that what they produced was what God wished to communicate. The Greek word referring to inspiration in 2 Timothy 3: Others claim inerrancy for the Bible in its original manuscripts, although none of those are extant. Still others maintain that only a particular translation is inerrant, such as the King James Version. The books of the Bible accepted by the Orthodox, Catholic and Protestant churches vary somewhat,

with Jews accepting only the Hebrew Bible as canonical; there is however substantial overlap. These variations are a reflection of the range of traditions , and of the councils that have convened on the subject. Every version of the Old Testament always includes the books of the Tanakh , the canon of the Hebrew Bible. These books appear in the Septuagint , but are regarded by Protestants to be apocryphal. However, they are considered to be important historical documents which help to inform the understanding of words, grammar and syntax used in the historical period of their conception. Modern scholarship has raised many issues with the Bible. Another issue is that several books are considered to be forgeries. The injunction that women "be silent and submissive" in 1 Timothy 2 [83] is thought by many to be a forgery by a follower of Paul, a similar phrase in 1 Corinthians 14, [84] which is thought to be by Paul, appears in different places in different manuscripts and is thought to originally be a margin note by a copyist. A final issue with the Bible is the way in which books were selected for inclusion in the New Testament. Other Gospels have now been recovered, such as those found near Nag Hammadi in , and while some of these texts are quite different from what Christians have been used to, it should be understood that some of this newly recovered Gospel material is quite possibly contemporaneous with, or even earlier than, the New Testament Gospels. The core of the Gospel of Thomas , in particular, may date from as early as AD 50 although some major scholars contest this early dating , [86] and if so would provide an insight into the earliest gospel texts that underlie the canonical Gospels, texts that are mentioned in Luke 1: Scholarship, then, is currently exploring the relationship in the Early Church between mystical speculation and experience on the one hand and the search for church order on the other, by analyzing new-found texts, by subjecting canonical texts to further scrutiny, and by an examination of the passage of New Testament texts to canonical status. Catholic interpretation Main article: Catholic theology of Scripture In antiquity, two schools of exegesis developed in Alexandria and Antioch. Alexandrian interpretation, exemplified by Origen , tended to read Scripture allegorically , while Antiochene interpretation adhered to the literal sense, holding that other meanings called *theoria* could only be accepted if based on the literal meaning. The spiritual sense is further subdivided into: The allegorical sense, which includes typology. An example would be the parting of the Red Sea being understood as a "type" sign of baptism. The anagogical sense, which applies to eschatology , eternity and the consummation of the world Regarding exegesis , following the rules of sound interpretation, Catholic theology holds: The injunction that all other senses of sacred scripture are based on the literal [92] [93] That the historicity of the Gospels must be absolutely and constantly held [94] That scripture must be read within the "living Tradition of the whole Church" [95] and That "the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome ". Clarity of Scripture Protestant Christians believe that the Bible is a self-sufficient revelation, the final authority on all Christian doctrine, and revealed all truth necessary for salvation. This concept is known as *sola scriptura*. The significance of the text includes the ensuing use of the text or application. The original passage is seen as having only a single meaning or sense. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture. Taken together, both define the term Biblical hermeneutics.

5: Crucifixion in Antiquity - Gunnar Samuelsson - Google Books

"This is a commendably thorough investigation of attitudes to crucifixion in Jewish texts in the Second Temple and Talmudic periods."--L. L. Grabbe, Journal for the Study of the Old Testament"Chapman's thesis concerns the impact of Jewish perceptions of crucifixion on Christian thought.

Josephus describes several tortures and positions of crucifixion during the Siege of Jerusalem as Titus crucified the rebels; [1] and Seneca the Younger recounts: Frequently, however, there was a cross-piece attached either at the top to give the shape of a T crux commissa or just below the top, as in the form most familiar in Christian symbolism crux immissa. It is a graffito found in a taberna hostel for wayfarers in Puteoli, dating to the time of Trajan or Hadrian late 1st century to early 2nd century AD. Lucian speaks of Prometheus as crucified "above the ravine with his hands outstretched" and explains that the letter T the Greek letter tau was looked upon as an unlucky letter or sign similar to the way the number thirteen is looked upon today as an unlucky number , saying that the letter got its "evil significance" because of the "evil instrument" which had that shape, an instrument on which tyrants crucified people. The New Testament writings about the crucifixion of Jesus do not speak specifically about the shape of that cross, but the early writings that do speak of its shape, from about the year AD on, describe it as shaped like the letter T the Greek letter tau [32] or as composed of an upright and a transverse beam, sometimes with a small projection in the upright. Sharp , , in St. The Crucifixion, [38] showed that nailed feet provided enough support for the body, and that the hands could have been merely tied. Nailing the feet to the side of the cross relieves strain on the wrists by placing most of the weight on the lower body. Another possibility, suggested by Frederick Zugibe , is that the nails may have been driven in at an angle, entering in the palm in the crease that delineates the bulky region at the base of the thumb, and exiting in the wrist, passing through the carpal tunnel. Some scholars interpret the Alexamenos graffito , the earliest surviving depiction of the Crucifixion, as including such a foot-rest. The remains included a heel bone with a 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, A literature review by Maslen and Mitchell [45] identified scholarly support for several possible causes of death: 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. Some scholars, including Frederick Zugibe , posit other causes of death. The test subjects had no difficulty breathing during experiments, but did suffer rapidly increasing pain, [56] [57] which is consistent with the Roman use of crucifixion to achieve a prolonged, agonizing death. There is an ancient record of one person who survived a crucifixion that was intended to be lethal, but that was interrupted. Archaeological evidence[edit] Although the ancient Jewish historian Josephus, as well as other sources,[which? This was discovered at Givat HaMivtar , Jerusalem in The only reason these archaeological remains were preserved was because family members gave this particular individual a customary burial. The position of the nail relative to the bone indicates that the feet had been nailed to the cross from their side, not from their front; various opinions have been proposed as to whether they were both nailed together to the front of the cross or one on the left side, one on the right side. The point of the nail had olive wood fragments on it indicating that he was crucified on a cross made of olive wood or on an olive tree. Additionally, a piece of acacia wood was located between the bones and the head of the nail, presumably to keep the condemned from freeing his foot by sliding it over the nail. His legs were found broken, possibly to hasten his death. It is thought that because in Roman times iron was rare, the nails were removed from the dead body to conserve costs. According to Haas, this could help to explain why only one nail has been found, as the tip of the nail in question was bent in such a way that it could not be removed. Haas had also identified a scratch on the inner surface of the right radius bone of the forearm, close to the wrist. He deduced from the form of the scratch, as well as from the intact wrist bones, that a nail had been driven into the forearm at that position. For instance, it was

subsequently determined that the scratches in the wrist area were non-traumatic and, therefore, not evidence of crucifixion while reexamination of the heel bone revealed that the two heels were not nailed together, but rather separately to either side of the upright post of the cross. The Greeks were generally opposed to performing crucifixions. This barbarity, unusual on the part of Greeks, may be explained by the enormity of the outrage or by Athenian deference to local feeling. This reference is to being hanged from a tree, and may be associated with lynching or traditional hanging. However, Rabbinic law limited capital punishment to just 4 methods of execution: Investigate and seek and know how Jonah wept. Thus, you shall not destroy the weak by wasting away or by Let not the nail touch him. In Carthage , crucifixion was an established mode of execution, which could even be imposed on generals for suffering a major defeat. Polycrates , the tyrant of Samos , was put to death in B. Oldfather, who shows that this form of execution the supplicium more maiorum, punishment in accordance with the custom of our ancestors consisted of suspending someone from a tree, not dedicated to any particular gods, and flogging him to death. He also says that the Roman soldiers would amuse themselves by crucifying criminals in different positions. Constantine the Great , the first Christian emperor , abolished crucifixion in the Roman Empire in out of veneration for Jesus Christ , its most famous victim. Visible at the museum on the Palatine Hill, Rome, Italy left. A modern-day tracing right. Crucifixion was intended to be a gruesome spectacle: It was originally reserved for slaves hence still called "supplicium servile" by Seneca , and later extended to citizens of the lower classes humiliores. One of the only specific female crucifixions we have documented is that of Ida, a freedwoman former slave who was crucified by order of Tiberius. The convict then usually had to carry the horizontal beam patibulum in Latin to the place of execution, but not necessarily the whole cross. Justin Martyr calls the seat a cornu, or "horn," [98] leading some scholars to believe it may have had a pointed shape designed to torment the crucified person. In Roman-style crucifixion, the condemned could take up to a few days to die, but death was sometimes hastened by human action. Hirabah Islam spread in a region where many societies, including the Persian and Roman empires, had used crucifixion to punish traitors, rebels, robbers and criminal slaves. He was affixed by tying, rather than nailing, to a stake with two cross-pieces. Several related crucifixion techniques were used. Petra Schmidt, in "Capital Punishment in Japan", writes: The cross was raised, the convict speared several times from two sides, and eventually killed with a final thrust through the throat. The corpse was left on the cross for three days. If one condemned to crucifixion died in prison, his body was pickled and the punishment executed on the dead body. Under Toyotomi Hideyoshi , one of the great 16th-century unifiers, crucifixion upside down i. Water crucifixion mizuharitsuke awaited mostly Christians: The executions marked the beginning of a long history of persecution of Christianity in Japan , which continued until its decriminalization in Crucifixion was used as a punishment for prisoners of war during World War II. Ringer Edwards , an Australian prisoner of war, was crucified for killing cattle, along with two others. He survived 63 hours before being let down. Burma[edit] In Burma , crucifixion was a central element in several execution rituals. Felix Carey, a missionary in Burma from to , [] wrote the following: Six people were crucified in the following manner: Four persons were crucified, viz. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw, were liberated at the end of three or four days. Europe[edit] Poster showing a German soldier nailing a man to a tree, as American soldiers come to his rescue. Published in Manila by Bureau of Printing During World War I , there were persistent rumors that German soldiers had crucified a Canadian soldier on a tree or barn door with bayonets or combat knives. Two investigations, one a post-war official investigation, and the other an independent investigation by the Canadian Broadcasting Corporation , concluded that there was no evidence to support the story. Most recently, in March , a robber was set to be executed by being crucified for three days. When, in , 88 people were sentenced to death for crimes relating to murder, armed robbery, and participating in ethnic clashes, Amnesty International wrote that they could be executed by either hanging or crucifixion. His captors kept him in the dark, beat him, cut off a piece of his ear, and nailed him to a cross. His captors ultimately left him in a forest outside Kiev after forcing

him to confess to being an American spy and accepting money from the US Embassy in Ukraine to organize protests against then-President Viktor Yanukovich. Therein they declare, "all the separatists, traitors of Ukraine and militia fighters [sic] will be treated the same". The Azov Battalion is associated with neo-Nazism and flaunts symbols associated with the SS such as the wolfsangel and black sun. They allegedly sent the video to the pro-Russian hacktivist organization CyberBerkut, which responded by threatening to take no Ukrainian Army soldiers or militia fighters as prisoners from then on. The authenticity of this video is unconfirmed.

6: Crucifixion - Wikipedia

Introduction: Crucifixion terminology --Crucifixion in Latin texts --Roman crucifixions --Crucifixion in Greek texts --Hebrew and Aramaic texts --Crucifixion, law and historical development --Roman crucifixion and the New Testament --Crucifixion in the Mediterranean world.

The terminology is used much more diversely. Almost none of it can be elucidated beyond verbs referring vaguely to some form s of suspension, and nouns referring to tools used in such suspension. As a result, most of the crucifixion accounts that scholars cite in the ancient literature have to be rejected, leaving only a few. The New Testament is not spared from this terminological ambiguity. The accounts of the death of Jesus are strikingly sparse. Their chief contribution is usage of the unclear terminology in question. Over-interpretation, and probably even pure imagination, have afflicted nearly every wordbook and dictionary that deals with the terms related to crucifixion as well as scholarly depictions of what happened on Calvary. The immense knowledge of the punishment of crucifixion in general, and the execution of Jesus in particular, cannot be supported by the studied texts. From the Introduction You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified Matt By these words the Matthean Jesus reveals what will occur within few days. But what is the message of the text without knowledge of the actual outcome? A present day reader reads the text in the light of the well-known event on Calvary, but how would the text be read without Calvary? This prehistory of the punishment of crucifixion has been the subject of numerous studies. Text after text by ancient authors is presented. Studies on the passion of Jesus generally devote one or a few paragraphs on the prehistory of the punishment, where the authors refer to alleged crucifixion accounts in pre-Christian texts. These references “ not least the terminology used in the references “ are to be studied in the present investigation. I am well aware that this study remains essentially incomplete, for now at the end I should really begin all over again with a detailed exegesis of the evidence about the cross in the writings of Paul. As it is, I am breaking off where theological work proper ought to begin. The present investigation is not aimed to continue down the theological path, as wished by Hengel. This will be done both by adding some new aspects as well as further stressing some aspects Hengel deals with briefly. These aspects, the ones mentioned by Hengel and developed by Kuhn, as well as those added by the present investigation, deal with the problem of which texts describe the punishment of crucifixion and how they do that. Before the question *wie es eigentlich gewesen* one ought to ask *wie es eigentlich geschrieben*. The latter question is not sufficiently addressed by the scholars studied here. The investigation will begin by asking which pre-Christian texts describe the punishment Jesus suffered “ and foremost, in what way they do so philologically. When that is done, the focus will be moved, via the Old Testament and other ancient Jewish texts, to the New Testament. There, the texts describing the death of Jesus will be studied in the light of the older text. Before the theological questions come into the question, before the historical conclusions could be made, and before the texts could be a partner in the hermeneutical process, the question what the texts in their present state depict ought to be asked. This is what the present investigation attempts to do.

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2 - *The Chronology of the Crucifixion Introduction* The pages that follow comprise an *Excursus* found in my *Commentary on the Gospel of Matthew* (Vol. 2, pp. , *TorahResource*,).

Invariably, such a subject requires multidisciplinary study. Current areas of discussion include the definition of crucifixion itself, especially in light of the range of use of ancient terminology. Further debates concern the origins of the punishment, the cessation of its practice at least in the West , the precise means of death, and whether certain cultures e. A large portion of this article examines the many issues related to crucifixion as a form of execution in Antiquity. The topic of crucifixion in the ancient world includes a variety of issues: Near Eastern suspensions, Greek and Roman extreme penalties and crucifixion, the practice of penal suspension and crucifixion in Second Temple Judaism, the terminology for crucifixion and suspension, crucifixion in the New Testament, the practice of crucifixion in Late Antiquity, crucifixion and law in the ancient world, the question of crucifixion and martyrdom, Greco-Roman imagery of crucifixion and related punishments, Christian iconography of the crucifixion of Jesus, and the later history of the punishment. General Studies on the Penalty of Crucifixion All the studies listed here examine a wide range of ancient texts and images that provide the main primary-source evidence for crucifixion in Antiquity. Chapman and Schnabel catalogues ancient Greco-Roman and Jewish sources about the penalty. Fulda and Zestermann summarize the research as it stood in the 19th century. Hengel is a brief, but excellent, introduction to the topic, and the short Lafaye includes some pertinent images. Kuhn focuses its influential study on the crucifixion of Jesus and of others in Palestine in the 1st century. Cook , a thorough monograph, argues that research on crucifixion should begin with the Roman Latin material. *The Trial and Crucifixion of Jesus: Wissenschaftliche Untersuchungen zum Neuen Testament* Sources on human bodily suspension penalties in the ancient world enable us to study the perceptions of the cross in Antiquity. *Crucifixion in the Mediterranean World*. Among his many findings, Cook argues that the Latin word *patibulum* usually it can refer to the horizontal and vertical sometimes means the horizontal crosspiece that could be attached to the vertical beam the *crux*. The Greek word *stauros* can refer to the horizontal piece, the vertical, or both. *Das Kreuz und die Kreuzigung*: Translated by John Bowden. SCM, , pp. Slightly revised and expanded in the French translation: *Ihre Wirklichkeit und Wertung in der Umwelt des Urchristentums*. Edited by Wolfgang Haase, â€” Walter de Gruyter, He includes these markers for crucifixion: *Wissenschaftliche Untersuchungen zum Neuen Testament* 2.

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