

*The Seventh Miracle of Calvary: The Greatest Miracle of All Time and Eternity [Robert L. Smith] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Book by Smith, Robert L.*

Any one of these miracles alone would be astounding, but linked together they form an unbreakable chain of evidence that authenticates and declares Jesus Christ as truly the Son of God and the redemptive Savior of the world. Five miracles are recorded in this passage. The miraculous darkness that settled over the land. The rending of the veil in the temple. The shaking of the earth and the rocks splitting. The opening of the tombs. The raising of many saints who had died. The Miraculous Darkness The darkness from 12 noon until 3 p. The words for darkness and light occur approximately times in Scripture over times for darkness and times for light. It is not without meaning that the first act of God in Genesis was the removal of the darkness by the creation of light. Background of this Miracle Six trials were now over three Jewish and three Roman. Christ had been illegally condemned and turned over to the Roman soldiers to be crucified between the two thieves. Christ was nailed to the cross at the third hour 9 a. This was a time of contrasts with a lot of activity taking place. There was the gross iniquity and activity of His malefactors who were parting his garments, casting lots for His seamless coat, watching, mocking, shaking their heads and hurled abusive language at the Lord as he hung on the cross for their sins and the sins of the whole world. These were also busy hours for the Savior--hours of activity which stood out in striking contrast to those of His enemies. Though suffering horribly at the hands of men, His focus was on others rather than himself. It was in these first three hours of light that He utter his first three sayings. For the Jews it was an eye for an eye. For the Romans revenge was God. Together these had nailed Him to the cross. They had spit on Him, slapped Him, brought false accusers against Him, mocked Him and beat His face to a pulp so that His features were unrecognizable according to Isaiah He had come to die for their sin so they as well as you and I might be forgiven. This was a request to lay their sin upon Him. Christ was there to assume their debt and ours. He was there to die judicially and literally for the moral guilt of man Isa. Indeed, it was not just the Romans and the Jews who put Him on the cross, but the sin of the world, yours and mine. In this He was executing His last will and testament, yet He was also thinking of you and me. She was the mother of His humanity, but as she stood before Him while on the cross, she was just a woman who, as with anyone else, had to believe in Him for salvation The first three hours were hours of hate, rejection, mockery and cruelty on the one hand, but on the other they were hours of love, intercession, and mercy. The Darkness and the Silence It is now noon, the sun is high in the sky--and suddenly total, dismal darkness falls over the land accompanied by a somber silence. The darkness was sudden, not gradual. It was just like someone had turned out the lights. But we do know it was at least over the entire land of Palestine. Can you imagine the scene? What must have become the mood of the moment? There was no abusive language now, no wagging of heads, no more jeering, only horror, amazement, shock, fear, suspense, and the anxious whisperings of the onlookers. Listen to the words of 1 Samuel 2: It is not by strength that one prevails; those who oppose the Lord will be shattered. Listen to what we read in Job 5: Darkness comes upon them in the daytime; at noon they grope as in the night. The Source and Cause of the Darkness Where did the darkness come from? This was the time of the Passover and the time of a full moon. According to what I have read, an eclipse was impossible at this time. An eclipse never occurs suddenly as did this incident and an eclipse only lasts for a few minutes--never three full hours. Could it be a darkness like that associated with an earthquake or a volcanic eruption? Perhaps, but probably not. This darkness covered the entire land and it came suddenly. Also there is no record of an earthquake prior to this, only after this recorded event. What about a dark cloud cover which suddenly rolled in or perhaps a very heavy dust storm? Again, this seems unlikely because of its suddenness. The only proper answer is that this event was a miraculous solar eclipse or a cosmic sign. God the Creator who placed the sun, moon, stars and planets in their place caused it. This was God directly intervening in nature. As a miracle, we do not understand it, we only have the evidence that it occurred. But above all, the darkness was a fitting symbolic act of God. Through out Scripture, God uses darkness as a vehicle through which to express certain truth to sinful man cf. The Credibility of the

Record Since it does not appear to have been caused by any of the normal phenomenon of nature, we should say a word about the credibility of this account before we go on to its significance. Recorded by Three Authors of Inspired Scripture For the person who believes the Bible, this immediately settles the question. For others, there is the tremendous evidence for the uniqueness and incredible accuracy of Scripture which stands behind this record. They were living at that very moment in that very place. They saw the darkness and talked to others who saw it as well. Jesus hung between heaven and earth--the bridge from one to the other--and suddenly darkness covers the land. This miracle was a providential act of God both to 1 authenticate and 2 to interpret the death of His Son to the world. And other signs would soon follow like reverberating peals of thunder echoing the world-wide importance of this historic event. The Roman centurion standing close by got the picture. But to do that, God had to face the blackness of doom for us in the person of His incarnate Son. It showed that a holy God had turned His face away from His Son in a judicial sense, not a relational sense, and had poured out His wrath of divine justice on Christ who was there bearing our penalty, taking our place. This was the point in time when Christ bore our sin and when God the Father and the Holy Spirit had to turn their backs on the suffering Savior. The darkness demonstrated that: God is of purer eyes than to behold sin Hab. But this does not mean that Christ was utterly forsaken by the Father. He was not, for the Father heard His prayers and delivered His Son from the cross and the tomb. But for a while the darkness spoke of Christ separated from God by the sin of the world and smitten for us as He bore our sin. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. Think about your sins--fornication, pride, gossip, hate, lying, indifference or complacency, unfaithfulness, rebellion, etc. It was in this dark hour that God put our sin upon Christ. It was the time He bore the iniquity of us all. Was this the exact moment when our sin was placed upon Christ? Or was this cry because He could endure no longer our sin and the spiritual separation from God and He cried out for deliverance? Light has come into the world, but men loved darkness instead of light because their deeds were evil. In the early morning hours, another trial was held to make it all legal. Then came the Roman trials, another travesty on justice. This was followed by the first hours on the cross in the daylight with the sneering and insults--acts which demonstrated the darkness of the human soul--the very reason God had to send His Son. Then suddenly the darkness came--a fitting picture of why Christ had to go to the cross. Thus, just as suddenly as it had come, the darkness was dispelled by the light of day and Christ was then heard to speak again. Interestingly, this word was used in the Papyri of a son reporting to his father that the job he had been sent to do was done, accomplished. So let us put aside the deeds of darkness and put on the armor of light. There is a cause-and-effect relationship between Matthew Regardless, it is important to note both of these last words of Christ summed up by Matthew as the final loud voice present the death of Christ as occurring immediately afterward with the rending of the veil occurring at that point cf. Even so, Luke closely associates His final words and death with the rending of the veil. They dealt with His person and showed Him to be the sinless God-Man Savior--the only one qualified to die for our sin. Satan had been defeated. Jesus Christ had successfully born the sin of all mankind--"both yours and mine. Here we have the victorious Son, of His own volition, releasing His spirit in death. This was the final act of the cross. Christ entrusted Himself to the Father knowing he had paid the penalty for sin and that His resurrection was assured.

### 2: Calvary's Miracles Continue Today - tribunedigital-orlandosentinel

*The Seventh Miracle of Calvary The Greatest Miracle of All Time and Eternity.*

That sounds just like you young people " shout it out, live it up! Give it to Jesus. We are going to have a great service tonight, the concluding and climatic hour of the finest youth camp we have ever had. It is a gladness, a joy, to welcome the uncounted thousands of you who share this hour with us on the radio. There are four of these sermons in this series: Some of them are from the heavens, some of them are from the earth, some of them are under the earth, but they are in a class of wonders by themselves " seven of them. And the first is in Luke 23, verse This is the first miracle of Calvary. Like the darkness in the land of Egypt that lasted for three days, it was a concentrated force of blackness. The Bible calls it, "a darkness that could be felt" [Exodus This was a blackening out of all light just like that. And it was a miracle of God. In no sense and in nowise was it an eclipse; an eclipse never lasts but a few minutes. In an eclipse, the moon is between the sun and the earth. In an eclipse, there is a gradual darkening of the sun. This was suddenly, at high noon; and as suddenly, it disappeared at three in the afternoon, after three hours. It was entailed with an awesome silence. The things going on at the cross when Jesus died were unmitigated busyness. The soldiers were busy raising the three crosses. They were busy gambling at the foot of the cross for the garments of Jesus. The crowds passing up and down before Him shouted insults and taunts and wagged their heads. And the high priests were criticizing Pilate for the wording of his superscription [John But when that darkness came, the darkness itself was silent. There were no taunts and no insults flung in those three darkened hours. All that could be heard was the drops of blood falling from the wounds of our Lord. In Luke [23], verse 48, it says, "And they that were there smote their breasts. In a mystery into which we cannot enter, God smote Him and afflicted Him, as Isaiah 53 says: And the sun went out, darkened, refused to shine. In that beautiful hymn you sang just a moment ago: The second miracle of Calvary: The second great miracle: And when Jesus had cried with a loud voice, behold, the veil of the temple was rent in twain from the top to the bottom. That veil in the temple, the rabbis say in the Talmud that it was thicker than a hand-breadth. It was sixty feet long, and thirty feet wide. Josephus says, "It was so wrought that teams of horses could not pull it apart. Nor was it a result of the mighty earthquake, for it would have been inexplicable that an earthquake would rend that mighty curtain and yet never touch or disturb the building itself. It was a miracle of God, and as such it has a mighty meaning. There was a wall around the temple area shutting those out. In the court of the Gentiles, there was a middle wall, shutting the Gentiles out. In the court of Israel, there was a low wall, the court of the priest, shutting the people out. There beyond the altar and beyond the laver was the door into the temple, shutting the priests out. And on the inside of the Holy Place was this veil, shutting even the priests out, and beyond the veil, the high priest once a year with blood entered into the Holy of Holies [Exodus And it was that veil that was torn apart by God, where all could look and see! God is no longer hidden away; nor is access to God prohibited and proscribed by partitions and veils. Any man anywhere now can walk into the presence of God for himself. A kitchen corner is as fine a sanctuary as the noblest cathedral. And you can talk to God face-to-face without intermediary, without priests, just to talk to God in the name of Jesus, coming in the blood of our Lord, coming for His sake, laying every petition before God in all of His wonder and glory and holiness. The veil has been torn asunder. Nothing shuts us out. We have free access to the Lord. As the author of Hebrews writes it, "Wherefore come boldly to the throne of grace" [Hebrews 4: Walk up to the Lord and tell Him all your need, that you might find grace to help in the hour of supplication. Could I just point out, briefly, one other thing in this marvelous meaning of that miracle of the rent veil? The author of Hebrews writes in Hebrews Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh. The veil is a type of the flesh of our Lord, that in its rending, in its tearing, we might have access into the very presence of God. This is the second mighty miracle of Calvary. The third miracle of Calvary: At the very instant of the voice, of the shout, of the cry of our Lord, "It is finished" [John What is the meaning of that marvelous miracle? Sinai, it was attended by thunder and lightening and a great earthquake [Exodus The very mountains shook! And the curse

of the earth came under the law, intensified. Sin was before the law, but the law intensified it – pointed it out, interjected it, underscored it. But on Calvary, when the Lord shouted His sentence of victory, "It is finished," the cursed earth responded! In the eighth chapter of the Book of Romans, Paul writes to us that this earth, in labor and in travail, is under the curse of God, waiting, abiding the day of the manifestation of the sons of God, at which time it will be delivered from its bondage of curse and corruption [Romans 8: What Sinai emphasized in the curse, "He that breaks the law shall surely die" [Hebrews Calvary absorbed and the whole earth responded in that glorious liberation and deliverance we have in Christ. And that is a portent and a promise of the ultimate and final deliverance of this earth from its curse of sin. Someday there will be no more curse. There will be a new, regenerated heaven above us and a new, regenerated earth on which we shall stand. This is the sublime meaning of that third miracle of Calvary, when the very earth responded to the voice of the triumph, of the shout of Christ: It was a living thing. It was nature, beyond nature itself. And that is so true. When the earth shook, when this solid planet responded to the deliverance in the shout of Christ, the earthquake had a selection. It opened the graves of the saints: It was a selective earthquake, I repeat, as though it had intelligence, as though it were a living thing. It opened the graves of the saints [Matthew Then came the Sabbath, and they could not be shut; they could not be repaired on the Sabbath Day. So Friday and Saturday and Sunday those graves were opened for all to see, the very moment that Christ died! The very moment He entered among the dead, the graves of the saints were opened and stayed open for all to see, a public exhibition and presentation and affirmation of the power of the cross. And one other thing: Christ, in His shout of victory, "It is finished," opened the graves of the saints, and He opened the prison doors of death and Hades itself. And this marvelous fifth miracle: Actually, to me, there are two marvelous miracles here – the saints, the bodies. Brother, our religion is down on the earth. It touches human life and it concerns human bodies, and that is true here. So to translate it literally, it means that they made themselves known. They arose from the dead. And after His resurrection, they went into the city and made themselves known. They presented themselves as who they were. Now the meaning of that marvelous miracle: I tell these children when I speak to them about the meaning of conversion and baptism, that in baptism we are raised like the Lord was raised. That is, Christ is able to speak to the very dust of the ground. If He delays His coming, and we are buried in the heart of the earth, God is able to speak to that dust and raise it to Himself in glory. That is the meaning of this miracle. The omnipotence of God takes those bodies in dissolution and raises them up, and they go into the city, the holy city. And this to me is the second part of that miracle – the renaissance of the Scripture passage.

### 3: Home - Nigerian Adventists in North America

*It's a miracle, the seventh one, of Calvary. And that is our appeal to you today: to give your heart and your life to the blessed Jesus. Bring your family and come into the circle and the circumference of the love and grace and fellowship of this dear, dear church.*

Sill, then overseas in Cuba Camp Columbia from to The regiment served in the Philippines during the Philippine-American War from through, with a second tour from through Jones, where it patrolled the U. In December, 7th Cavalry was assigned to the 15th Cavalry Division, an on-paper organization designed for service in France during World War I that was never more than a simple headquarters. This was because no significant role emerged for mounted troops on the Western Front during the 19 months between the entry of the United States into the war and the Armistice of 11 November. On 13 September, 7th Cavalry Regiment was assigned to the 1st Cavalry Division, which assignment was maintained until Additional garrison points were used as well. It arrived in Australia on 11 July, where it trained for combat, and then participated in the New Guinea campaign, which began on 24 January, and did not end until 31 December. The 7th Cavalry moved on to Hauwei Island, which it secured on 12â€”13 March. The Leyte campaign started on 17 October, and 7th Cavalry moved on towards the Philippines, and assaulted Leyte on 20 October. Leyte did not end until 1 July, but 7th Cavalry was needed for the Luzon campaign, which started on 15 December. Deploying again by landing craft, 7th Cavalry landed at Luzon on 27 January, among the Filipino troops of the Philippine Commonwealth Army and Philippine Constabulary were added to them for the operations against the enemy, where the regiment engaged until the end of the Luzon campaign on 4 July. However, the invasion was terminated after the atomic bombings of Hiroshima and Nagasaki forced the Japanese to surrender. Quezon in the Philippines until 2 September, when it was moved to Japan to start occupation duty. Coincidentally, one of its officers during this period was Lt. Custer, the grand-nephew of former commander George Armstrong Custer. When the 1st Cavalry Division attacked north, the 7th Cavalry was in front, smashing miles behind enemy lines in an historic 24 hours. Three more Presidential Unit Citations were added to the colors. He published his findings and debated his position with author Charles Hanley in an online forum. After the Korean War, 7th Cavalry was used mainly in a reconnaissance role. It received the M14 rifle, along with various other new weapons and equipment including the Patton tank. Also, a few OH helicopters were used by the reconnaissance squadrons. Three battalions, the 1st, 2nd and 5th, served during the Vietnam War as the 3rd Brigade of the 1st Cavalry Division. Seven men earned the Medal of Honor while serving with the 7th Cavalry in Vietnam: Sprayberry, Company D, 5th Battalion. The 1st, 2nd, and 5th Battalions were deactivated after the Vietnam War, and only the 3rd and 4th Squadrons remained as divisional reconnaissance squadrons assigned to the 3rd Infantry Division and 2nd Infantry Division respectively. The gunships were armed with M-5 rocket launchers, and M anti-tank guided missiles. The squadron consisted of three ground troops and a Headquarters Troop at Ledward Barracks and an aviation troop at Conn Barracks in Schweinfurt. The reorganization created two M3-equipped ground troops, one long range surveillance LRSU ground troop and two aviation troops equipped with OH scout helicopters and AH-1 Cobra attack helicopters. On 16 November, the squadron was inactivated in Germany and relieved of assignment to the 8th Infantry Division. Immediately on arrival, the squadron began patrolling the area east of the Tigris River in the Rusafa and New Baghdad districts as well as securing Route Pluto North, one of the primary supply routes for the division. Between and, other units were reactivated. The 1st Battalion became an armored unit, the 2nd Battalion remained an air mobile unit with a recon platoon using motorcycles moved by helicopters. After, the 2nd and 5th Battalion were reorganized as mechanized infantry. In, the 5th Battalion was once again deactivated. The squadron was organized as a headquarters troop, one ground troop Troop A, and two air troops Troops C and D. After attachment, the additional troops were provisionally flagged as Troop B, and Troop E, 1st Squadron, 7th Cavalry. The squadron was in Southwest Asia from October until May. Tucker, was the divisional cavalry squadron for 3rd Armored Division, taking part of the Battle of Phase Line Bullet. The squadron was inactivated in with the rest of the 3d Armored Division. In, the squadron was reactivated as a subordinate

element of Aviation Brigade, 2d Infantry Division at Camp Pelham, Korea later renamed Camp Garryowen , using the equipment and personnel of the inactivating 5th Squadron, 17th Cavalry. Operation Iraqi Freedom[ edit ] The 3rd Squadron, 7th Cavalry was the spearhead and the screening force for the main elements of the U. The 3rd Squadron was the "Eyes and Ears" for the U. The Squadron was engaged with the enemy earlier and more often in the war than any other unit. Combat operations for Operation Iraqi Freedom began on 20 March , when the squadron crossed into Iraq as the lead element of the 3rd Infantry Division. With the capture of Baghdad, the division and the squadron transitioned to stabilization operations. By the time the Squadron had redeployed, it had killed 2, Iraqi personnel, 64 tanks, 41 armored vehicles, numerous active air defense systems, as well as trucks and civilian vehicles used as suicide bombers. The squadron defeated a surge of enemy attacks and neutralized insurgent and terrorist elements within its area of operations AO through a combination of constant day to day interaction with the populace and adaptable tactics. The squadron also helped provide a secure environment during the first Iraqi democratic election in January The secure environment created by the squadron in the Taji area enabled local government to take hold, local police and Iraqi Army forces to take over security operations, and the "Reconciliation" to successfully spread throughout the Area of Operations. Within the first several months the battalion took the first casualties of the 4th BCT. Since October , C Co. The 5th Squadron deployed in and most recently in January Under the command of Lieutenant Colonel Cliff Wheeler, the squadron initially operated north of Ramadi, and remained under the operational control of the 1st Brigade Combat Team. The squadron established and maintained freedom of movement along Routes Michigan, Iron, San Juan and Gold, and maintained a secure environment in the towns of Saqliwiyah, North Saqliwiyah, Amariyah, and Farris. Additional operations at both the troop and squadron level cleared and held new terrain within the regimental security zone. The squadron conducted relief-in-place with two USMC rifle battalions and redeployed to Kalsu in approximately eight days. An additional week of training and preparations were required before they attacked into Arab Jabour and cleared the town of Sayafiyah 30, residents in conjunction with the Iraqi "Sons of Iraq" program. The squadron occupied an area that had seen no long-term coalition forces presence, and conducted operations in an austere environment. The squadron secured all routes with fixed positions while simultaneously building COP Meade, clearing all routes, terrain and structures within the new Warpaint AO. The squadron completed the mission in March , and conducted a relief-in-place with IN, the Rakkasans, before redeploying to Fort Stewart in April, During 20 months of subsequent dwell time, the squadron participated, as part of the 1st Heavy Brigade Combat Team, in the chemical, biological, radiological, nuclear, explosive consequence management reaction force CCMRF mission in support of the requirements of defense support to civil authority. This mission requires the unit, at the request of local, state or national civil authorities, to deploy within the United States in response to a catastrophic event. The squadron is currently in final preparations for a third deployment to Iraq in December The mission was a search for weapons and explosive caches in Zabul province.

### 4: Alberta Conference

*SEVEN MIGHTY MIRACLES OF CALVARY. And the seventh miracle, the last one: the seventh miracle is the miracle of the preaching of the gospel of the cross.*

Miracles at Calvary in the Death of Jesus Christ What do the three hours of darkness at noon day, the torn veil in the Temple at Jerusalem, the earthquake that rocked Calvary, and the dead saints who were raised from the dead all have in common? These were miracles at Calvary the very moment Christ died on the cross. The timing of these strange events gives them credence that they were not natural phenomena. The Calvary miracles all have a direct connection with the death of Christ. Three hours of darkness over the land at the death of Jesus Mark Sudden darkness at noonday Jesus had already been suffering on the cross for three hours 9 a. All of a sudden the darkness closed off the scene at Calvary and seems to have departed just as suddenly. It extended far beyond Calvary and Jerusalem and lasted for three hours. This was not a simple phenomenon, but a supernatural manifestation in nature. This darkness over Palestine and neighboring regions was not an eclipse of the sun because this was the time of the full moon of the Passover week, and it lasted for more than a few minutes. This was a three hour supernatural darkness that covered the whole land from noon until 3 p. It was an intense darkness, a concentration of force like the three days of darkness in Egypt. During those three hours we see only darkness, and hear only silence. The suffering Servant of Yahweh was "wounded for our transgressions. God was making atonement for our sins. For the three portentous hours of darkness Jesus hung on the cross in silence. It was doubtless a period during which He suffered extreme anguish of spirit and physical pain. The increasing nameless agonies of the crucifixion were deepening more and more with every moment into death. He was forsaken almost wholly by men and felt the sense of a desolate isolation and loneliness" The Christ of the Gospels, p. Very near the close of the three hours of darkness, feeling God-forsaken, Jesus cried out in the anguish of His soul "words which have echoed through eternity and reverberated down the centuries of time: Of course the Son was never more well-pleasing to the Father than in this hour when He was voluntarily laying down His life for the redemption of the human race. With these words from that terrible darkness "the suffering of Christ for a lost world" came to a climax. Leon Morris observes, "Darkness is associated with judgment in several places in Scripture Isa. In that darkness at Calvary we see Isaiah 53 fulfilled. No eyes of depraved man saw the mysteries of that suffering. Our redemption is done, completed, finished! But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him" Isaiah The apostle Paul gives the best commentary of what happened at Calvary in that darkness. When Jesus cried, "It is finished! Torn Veil in the Temple torn at the moment of death of Jesus Mark The veil separated depraved man from a holy God "And the veil of the temple was torn in two from top to bottom" Mark Once a year the high priest lifted a corner of this heavy curtain in entered into the Holy of Holies, carrying sacrificial blood which he sprinkled on the mercy seat, and made supplication for the people of Israel. The thick veil separated depraved humanity from the holiness of God. It hung there solemnly declaring to the world, "Thus far, but no further. It was torn in two equal pieces, down the middle, "from the top to the bottom. It was torn in two pieces at the precise moment Jesus died on the cross. At the precise moment that Jesus died the veil was torn from top to bottom. Matthew says, "And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split" Matt. This was the time of the evening sacrifice in the Temple. At the very moment Jesus died on the cross as the Lamb of God, the priests were in the Holy Place, in front of the veil, engaged in their priestly duties. God meant for the priests to see His hand upon the events. One of the results of the rending of the veil was "a great many of the priests were becoming obedient to the faith" Acts 6: Our sin problem had been resolved by the payment of the price of our redemption. Sin had been dealt with by our real High Priest who had entered into the true Holy of Holies and made the perfect sacrifice for sin. Jesus removed every possible obstruction and we now have an intimate fellowship with a holy God. The way is now

open for us to boldly enter into the presence of God. Indeed, the apostle Paul says it is through Jesus Christ that "we both have our access in one Spirit to the Father. We have "access" to the Father. We have the freedom to enter through the assistance or favor of another person, Jesus Christ. The word is used for introducing a person into the presence of a king, or where a ship docks. This is what Jesus did for us when He torn the veil in to and opened the presence of God open to all who will call upon His name believing Jesus died for their sins. John Broadus writes, "Christ, our high priest, has entered the true Holy of Holies in heaven, offering once for all the all-sufficient atoning sacrifice of His own blood Heb. The earthquake was an act of God. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split" Matthew His death followed immediately after His victory shout and His giving up His spirit. The Roman centurion witnessed the crucifixion, the moment of death of Christ, the powerful earthquake, and declared, "Truly this man was the Son of God" Matt. This mighty shaking of the earth opened up many tombs, but not every tomb. Bodies of the saints were raised from the dead at the death of Jesus Matt. His death destroyed the power of death by His death 1 Cor. The penalty of sin no longer has a grip on the redeemed. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many" Matthew Dead believers in Christ who were buried near Calvary At the earthquake the graves were opened and saints who had been buried near Calvary arose and after the resurrection of Jesus appeared to many people in Jerusalem. The rocks were split open instantly when Christ died, and the rock-hewn tombs of the believers were shaken open. Saints of Jesus who had believed on Him and died before His crucifixion were raised from the dead and appeared unto many of the disciples after the resurrection of Christ. These were believers in Jesus Christ who had died before His crucifixion and were raised from the dead. After His resurrection they came out of the tombs and entered the city of Jerusalem and appeared to many. Dead saints raised from the dead at death of Christ We are not told about the state of these raised bodies. They were probably revived natural bodies, and not their final resurrection bodies which will take place at the second coming of Christ. The open graves were a demonstration of the power of God before a watching world. The graves were exposed on Friday afternoon until Sunday morning. No one would have been permitted to close these tombs on Sabbath and the Passover. Ever since the resurrection and ascension of Christ all believers ascend to the presence of the LORD God awaiting the great resurrection day when they will be reunited with their resurrection bodies. Here is hope for every believer in Jesus Christ. Jesus said, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment" John 5: Some abiding principles and practical applications on the death of Jesus 1. There is clear historical evidence that Jesus Christ died on the cross and rose from the dead. This is the greatest message in the history of the world. It is Good News for the condemned sinner who is under the judgment of a holy God. The miracles at Calvary are not natural phenomena. The miracles at Calvary demonstrate the sovereign hand of God over the life and death of Jesus Christ. The greatest miracle is the resurrection of Jesus Christ. How do we know that Jesus Christ is the unique Son of God? Because God raised Him from the dead. How do we know that we are saved by simple faith in Christ? The resurrection of Jesus Christ gives us assurance that God accepted the atoning death of Jesus for our sins. The death and resurrection of Jesus Christ saves.

### 5: The Miracles of Calvary | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Miracles of Calvary Related Media. This miracle was a providential act of God both to (1) authenticate and (2) to interpret the death of His Son to the world.*

Altar at the traditional site of Golgotha. The altar at the traditional site of Golgotha. The church fathers offer different interpretations for the name; either deriving it from a topographic feature resembling a cranium Pseudo-Tertullian , [9] or alternatively as the site where the skull of Adam was said to be buried Origenes , or from skulls of those executed there Jerome , locum decollatorum. According to Hebrews Hebrews Thus, locating the crucifixion site involves identifying a site that, in the city of Jerusalem some four decades before its destruction in AD 70 , would have been outside the city walls and well visible to passers-by. Church of the Holy Sepulchre[ edit ] Christian tradition since the 4th century has favoured a location now within the Church of the Holy Sepulchre. Those opposing it doubt this. That means, this place [was] outside of the city, without any doubtâ€œ", [15] thus maintaining that there are no scientific, archaeological grounds for rejecting the traditional location for Calvary. Essentially, for the traditional site to have been outside the wall, the city would have had to be limited to the lower parts of the Tyropoeon Valley , rather than including the defensively advantageous western hill. Since these geographic considerations imply that not including the hill within the walls would be willfully making the city prone to attack from it, some scholars, including the late 19th century surveyors of the Palestine Exploration Fund , consider it unlikely that people would build a wall that cut the hill off from the city in the valley. The traditional location of Golgotha derives from its identification by Helena , the mother of Constantine I , in In , the Pilgrim of Bordeaux , entering from the east described the result: On the left hand is the little hill of Golgotha where the Lord was crucified. There, at present, by the command of the Emperor Constantine, has been built a basilica ; that is to say, a church of wondrous beauty. Temple to Aphrodite[ edit ] Jerusalem after being rebuilt by Hadrian. Christian tradition claims that the location had originally been a Christian place of veneration, but that Hadrian had deliberately buried these Christian sites and built his own temple on top, on account of his alleged hatred for Christianity. While the positioning of the Temple of Aphrodite may be, in light of the common Colonia layout, entirely unintentional, Hadrian is known to have concurrently built pagan temples on top of other holy sites in Jerusalem as part of an overall Romanization policy. Rockface[ edit ] Natural stone of Golgotha in the Chapel of Adam below site During â€œ restoration works and excavations inside the Church of the Holy Sepulchre and under the nearby Muristan , it was found that the area was originally a quarry, from which white Meleke limestone was struck; [35] surviving parts of the quarry to the north-east of the chapel of St. Helena are now accessible from within the chapel by permission. Virgilio Corbo , a Franciscan priest and archaeologist, present at the excavations, suggested that from the city the little hill which still exists could have looked like a skull. These often attempt to show the site as it would have appeared to Constantine. However, as the ground level in Roman times was about 4â€œ5 feet 1. The height of the Golgotha rock itself would have caused it to jut through the platform level of the Aphrodite temple, where it would be clearly visible. The reason for Hadrian not cutting the rock down is uncertain, but Virgilio Corbo suggested that a statue, probably of Aphrodite, was placed on it, [41] a suggestion also made by Jerome. The Itinerarium Burdigalense speaks of Golgotha in Here the Lord was crucified. All around that hill, there are silver screens. Eusebius in [49]. In , heavily relying on the research of Edward Robinson , a German theologian and biblical scholar from Dresden named Otto Thenius was the first to publish a proposal that the rocky knoll north of Damascus Gate was the biblical Golgotha. The location, usually referred to today as Skull Hill , is beneath a cliff that contains two large sunken holes, which Gordon regarded as resembling the eyes of a skull. He and a few others before him believed that the skull-like appearance would have caused the location to be known as Golgotha. The Garden Tomb contains several ancient burial places, although the archaeologist Gabriel Barkay has proposed that the tomb dates to the 7th century BCE and that the site may have been abandoned by the 1st century. Outside Lions Gate[ edit ] The hill having the appearance of a cranium the skull-pan of the head , approx. He claims that the location of Golgotha is just outside the Lions Gate. Unlike Skufion skull , Kranion in English - cranium [58] is the upper part of the

skull excluding the face bones. Since the temple faced east, [59] the curtain in front of the entrance [60] of the temple would have been in direct view of those gathered on this mount at the northeast corner of the Temple Mount , just outside the city wall. And to testify that the curtain ripped at the very moment when Jesus died, [61] there must have been eyewitnesses. The Gospel of John refers to Golgotha as being very near the city, so near that all who passed by could read the inscription [ Considering also the prophecy in Psalms And just as Eusebius comments in Onomasticon concerning Golgotha as being a hill just outside Jerusalem, north of the ancient Mount Zion , this hill fits his description.

### 6: Calvary - Wikipedia

*The miracles at Calvary demonstrate the sovereign hand of God over the life and death of Jesus Christ. 3. The greatest miracle is the resurrection of Jesus Christ.*

March 30, By Dr. Bishop Believe it or not, there were seven Miracles of Calvary! The first one is recorded in Luke And the sun was darkened. The darkness veiled the dying moments of our Lord from the reviling crowd. The second miracle is recorded in Matthew It is said that it took priests to handle it. As the Apostle Paul explains in Hebrews The third miracle is also recorded in Matthew This was a miracle of strength. The veil was torn, the rocks were split so that the people feared greatly, and yet, the cross was not shaken! The fourth miracle is recorded in Matthew These graves were in the vicinity of Jerusalem and could not be closed again or else the people would have become defiled and could not eat the Passover meal. This was a miracle of testimony; to look at the open tombs for three days and marvel at their testimony to a sovereign God in such precise control of nature, and testimony to the death on the cross that occasioned it all! The fifth miracle is recorded in John Then went in John also, and he saw and believed. And the tightly wound grave clothes simply crumpled into position where they were. And John saw and believed the resurrection! The sixth miracle is recorded in Matthew Now these were brought forth after three days to witness that indeed there is victory in Christ over sin, death and the grave. The seventh Miracle of Calvary continues even today. It is the supreme miracle. It is the reason for all the other miracles. But the Apostle Paul says it this way in I Corinthians He was raised the third day according to the Scriptures. Luke records in Acts 6: They were all on duty when the veil was torn in two and they were present when all the rest of the events took place. Are you a part of that continuing seventh Miracle of Calvary?

### 7: 7th Cavalry Regiment - Wikipedia

*The seventh Miracle of Calvary continues even today. It is the supreme miracle. It is the reason for all the other miracles. But the Apostle Paul says it this way in I Corinthians "Christ.*

There are four sermons that I have prepared in this present series. Some of them are from the heaven above. Some of them are on the earth beneath, and some of them are under the earth. But all seven of them are in a class of wonders by themselves. The first is found in Luke That is the first miracle of the cross. At high noon, God blotted out the sun. It was a darkness like that in the land of Egypt that lasted for three days, a concentration of force [Exodus It was a darkness that could be felt. It was a miracle of God. It was not an eclipse. An eclipse lasts but a very few minutes. This darkness lasted for three interminable hours [Luke An eclipse of the sun would be caused by the passing of the moon between the earth and the sun. This is in a Passover season, when the moon is in its full and on the opposite side of the earth from the sun. An eclipse is gradually presented before the eye of the earth. Suddenly, the whole earth is darkened, and then no less suddenly does the light shine again after the passing of the third hour; a miracle of God, an intervention from heaven [Luke And the awesome silence of those three hours was frightening and terrible. The business around the cross was very significant. The soldiers were busy raising the three who were crucified. They were busy gambling at the foot of Jesus for His garments [Matthew And the high priests were busy criticizing Pilate for the wording of the superscription he nailed above the head of Jesus on the cross [John Then this awesome darkness, itself completely silent; no longer are any taunts and insults thrown. All that was heard was the dripping of the blood from the wounds of our Lord. It was a frightful silence, so much so that Luke It was the covering of the agony of our Lord when He paid the price of atoning redemption for our salvation. God just shut it out. He blotted out the sun [Luke You sang a moment ago, Well might the sun in darkness hide? And shut his glories in. It was sixty feet long. It was thirty feet wide, and the same rabbis say, in the Talmud, it took three hundred priests to raise it up, to lift it up. Josephus tells us, so strong and mighty that veil that teams of horses could not pull it asunder. It was not seized by the hands of men and torn from the bottom to the top. They could not have done it. It was done by the hands of God from the top to the bottom. After the rending of the veil, the very earth shook, and the rocks were rent, and it would have been an amazing thing had the earthquake just torn the veil and left the building intact and undamaged. It was a miracle of God, that tearing of the veil in twain [Matthew You see, it has in it a marvelous and incomparable lesson for us. The whole tabernacle and temple were built to show the cast-outwardness of the sinful man and the unapproachable holiness of God [Exodus Around it all was a wall [1 Kings 7: And inside the Court of the Gentiles, another middle wall of partition [1 Kings 6: And beyond the Court of the Priests, the brazen altar, the laver, and then another obstruction, the door into the Holy Place [1 Kings 6: And walking through the Holy Place, with its seven-branched lampstand, its table of showbread [1 Kings 7: And beyond the veil, the Holy of Holies, with the ark and the cherubim looking full down upon the mercy seat [1 Kings 6: God in Christ tore that veil asunder, and every eye could look sweeping into the very presence of the Holy of Holies [Matthew The middle wall, a partition in Christ, is broken down, and now any man anywhere, without priest or mediator, can walk for himself into the very presence of God and speak to the Lord for himself [Hebrews Anywhere is a good where to call upon the name of the Lord. The author of Hebrews writes it like this, in Hebrews The third great miracle of Calvary: Because in the giving of the law that condemns us all, no man has kept the law in its perfection. All of us have sinned, and come short of the expectation and glory of God [Romans 3: And the wrath of the Almighty shook Mt. It quaked, it trembled, and the rocks were rent [Exodus But on Calvary, the love and grace and mercy of God were poured out in atoning redemption for us [John The earth responded [Matthew All of the tremors of Mt. Calvary, and we are freed and forgiven in His grace and in His blood [Ephesians 1: The sons of God appear in glory and in victory! There shall be in His omnipotence a new heaven and a new earth, and there will be no more curse [Revelation The fourth marvelous miracle of Calvary: The earthquake opened the graves, that is, of the saints, just of the saints. This godly man, that godly woman, these who had fallen asleep in the Lord, their graves were opened, that select few. The graves were

opened [Matthew That was Friday afternoon. The Sabbath came on at sundown, and no work was permitted on the Sabbath. So those graves were opened to view Friday, Saturday, and Sunday. It was an open exhibition of the ableness and power of our Lord to break asunder the bonds of death and of the grave [Acts 2: They were opened, exhibited, plain to be seen and for view. And a second thing, it was a portent of the breaking open of the prison doors of Hades [Revelation 1: John wrote it like this when he saw the exalted and resurrected Lord [Revelation 1: And He laid His right hand upon me and said, Fear notâ€¦I am He that liveth, and was dead; and, behold, I am alive for evermore. And I, I have the keys of Hell and of Death. And the open exhibition of the power of Christ: And that is the fifth marvelous miracle of Calvary: In the passive voice, the subject is acted upon. So these who were raised from the dead, they manifested themselves. They made themselves known. They showed themselves, who they were [Matthew And that is the second miracle of it. The reticence of the Scripture is as wondrous as the miracle itself. Who were they, these saints who were raised from the dead? Had they just died, or had they been dead for generations? What did they look like? How were they dressed? Did they walk down the streets? How did they come into the house? Did they knock at the door, or did they just suddenly appear? How were they known? How did they make themselves known? Was it intuitive spiritual knowledge, such as the disciples immediately recognized Elijah and Moses [Matthew The Scriptures never say. God somehow has hidden from our eyes the secrets of the mysteries of the life that is yet to come. Ten thousand times do I wish I had answers. When I preached through the Revelation, it was the center of the book. I held a memorial service yesterday afternoon, Saturday afternoon. Once again, a thousand things press upon my heart. I wish I knew. God hides it from our eyes.

### 8: Miracles at Calvary

*the miracle of opened graves - matt,53 The graves, of the saints, were opened at the instant of Jesus death. Graves were rocky sepulchres, excavations in the rocks made secure by doors of stone.*

### 9: Six Miracles of Calvary - FaithWorks Christian Fellowship Online

*In these Calvary miracles, we have attested the power of the cross, the power of what Christ did that day, and the significance of what it has for our lives today. Leslie: Nancy Leigh DeMoss has been describing the miracles that accompanied the death of Christ.*

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