

# The Passion of the Christ Movie and Study – Week 5 of 7

## Jesus' Journey to Golgotha!

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### General Information:

- Schedule: Saturdays 3:00; Sundays 10:30
- 6<sup>th</sup> grade and older are welcome to attend!
- *Caution!* The movie is brutal, *but it does portray what Jesus endured for us all!*
- Let us realize the terrible reality of sin *and greatly rejoice in God's gift of salvation!*
- This study will conclude on Palm Sunday and *be excellent preparation for Holy Week!*

### A Summary of our 7-Week Study (The 119-minute movie will be viewed in seven 17-minute segments):

- 1: *Jesus Prays in Gethsemane and is Arrested!*
- 2: *Jesus is Tried by the Sanhedrin; Peter's Denial; Judas' Death!*
- 3: *Jesus Before Pilate, Herod, and Pilate!*
- 4: *Jesus is Beaten and Condemned!*
- 5: *Jesus' Journey to Golgotha!*
- 6: *Jesus is Crucified; One Criminal is Saved!*
- 7: *Jesus' Speaks, Dies, is Buried, and is Raised!*

**Today's Movie Clip!** (72:28 – 90:03 or 1:12:28 – 1:30:03)

**Jesus' Journey to Golgotha!** (Matt. 27:31b-32; Mark 15:20b-21; Luke 23:26-32; John 19:17a)

<sup>NIV</sup> **Luke 23:26** As they led him away,

1. **Crucifixion Practices:** This information is from the Journal of the American Medical Association (March 21, 1986 – Volume 255, No. 11):
  - a. **Crucifixion probably first began among the Persians** [*who became the world power in 539 B.C. under King Cyrus*]. Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering [*the Romans, under Pompey, captured Jerusalem from the Greeks in 63 B.C.*]. It was one of the most

disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, and the worst of criminals.

- b. **In its earliest form in Persia**, the victim was either tied to a tree or was tied to or impaled on an upright post, usually to keep the guilty victim's feet from touching holy ground. Only later was the true cross used. It was customary for the condemned man to carry his own cross from the beating post to the site of the crucifixion outside the city walls. He was usually naked. Since the weight of the entire cross was over 300 pounds only the crossbar was carried. The crossbar, weighing 75 to 125 pounds, was placed across the nape of the victim's neck. Usually, the outstretched arms were then tied to the crossbar.
- c. **The processional to the site for the crucifixion** was led by a complete military guard, headed by a centurion ["A Roman military officer in charge of 100 soldiers." CSSB, 1460]. One of the soldiers carried a sign on which the condemned man's name and crime were displayed [see Matthew 27:37]. Later the sign would be attached to the top of the cross. The Roman guard would not leave the victim until they were sure of his death. Outside the city walls was permanently located the heavy upright wooden posts, on which the crossbar would be secured [*It seems that Mel Gibson chose to have*

*Jesus carry a full cross to connect Jesus with that powerful symbol].*

<sup>26b</sup> ...they seized **Simon from Cyrene, who was on his way in from the country,**

2. Simon –

- a. Mark adds this additional information: “A certain man from Cyrene, Simon, the father of Alexander and Rufus...” (Mark 15:21 NIV).
- b. CSSB, 1595: [Simon’s] “sons, Rufus and Alexander, must have been known in Christian circles at a later time, and perhaps were associated with the church at Rome.”
- c. Paul wrote: “Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too” (Rom. 16:13 NIV).

3. Cyrene –

- a. CSSB, 1595: “A leading city of Libya, west of Egypt.” *About 400 miles from Jerusalem!*
- b. Lenski, 1125: “He hailed from Cyrene but was now a resident of Jerusalem...”

<sup>26c</sup> ...and **put the cross on him and made him carry it behind Jesus.**

4. Lenski, 1125: “All the evangelists only imply that after the processional had gone some distance for some reason a man had to be provided to carry the cross for Jesus. From Matthew [“as they went out” 27:32] we gather that this occurred after the processional passed out of the city gate.”
5. On “outside the city gate,” the Bible says: “The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood” (Heb. 13:11-12 NIV).

6. Lenski, 1125: “We are certainly correct in thinking that Jesus broke down under the load, broke down so completely that even his executioners saw that no blows and cursings of theirs could make him stagger on. The effect of all the abuse that had been heaped on Jesus since his arrest became apparent.”

7. Lenski, 1126: “No Roman soldier would lower himself by carrying a cross for a criminal. So, the soldiers caught a Jew and probably thought it a good joke on this unsuspecting Jew that had to carry another Jew’s cross.”

<sup>27</sup> A large number of people followed him, including **women who mourned and wailed for him.** <sup>28</sup> Jesus turned and said to them,

**“Daughters of Jerusalem, do not weep for me;”**

8. People – probably the same ones who shouted: “Crucify him! Crucify him!” (Luke 23:21 NIV).
9. Women – “...since Jesus turns and addresses them, they must have walked together and been able to get close to him” (Lenski, 1126).
10. Mourned and wailed –
  - a. Lenski, 1126: “...they were raising the Jewish death wail for him as being one who was as good as dead...”
  - b. Here is a similar situation: “When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother. Meanwhile, all the people were wailing and mourning for her. ‘Stop wailing,’ Jesus said. ‘She is not dead but asleep’” (Luke 8:51-52 NIV).

11. Do not weep for me – Lenski, 1127: “These women sobbed for Jesus as being one who was dead. They were moved by sentiment and gave rein to their emotion. Their lamenting is one of excessive pity for Jesus... Such tears for

Jesus are utterly wasted... [These women should have been weeping] for the sins of their rulers in sending Jesus to the cross, for the sins of the crowd that [sent] Jesus to death, for the sins of their nation which [had rejected] David's son, [and] for their own sins as daughters of this wicked Jerusalem."

12. Jesus spoke this beatitude: "Blessed are those who mourn, for they will be comforted" (Matt. 5:4 NIV). What *should* be our *reason* for mourning (Isaiah 59:2)?

28 "**...weep for yourselves and for your children.**"

13. CSSB 1595: Weep... "Because of the terrible suffering to befall Jerusalem some 40 years later when the Romans would besiege the city and utterly destroy the temple."
14. Those events took place in A.D.70 and are further described / predicted in Matthew 24:15-28.
15. Jesus also described the terrible things to come with these words: "The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you" (Luke 19:43-44 NIV).

29 "**For the time will come when you will say, 'Blessed are the barren women, the wombs that never bore and the breasts that never nursed!'**"

16. Blessed are the barren... Lenski, 1128: "...an unheard-of thing among the Jews, among whom children were esteemed to be the greatest of blessings, and childlessness, especially barrenness, a sign of God's displeasure and even a curse."

30 "**Then they will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'**"

17. Lenski, 1129: "They will prefer a sudden, cataclysmic death by mountains falling upon them and by hills covering them to the daily, continued terrors and horrors of the siege."

31 "**For if men do these things when the tree is green, what will happen when it is dry?**"

18. Lenski, 1129: "The green wood is Jesus in his sinlessness, the dry wood the Jews of Jerusalem in their sinfulness which had reached a state where it was ripe for judgment.... If Jesus must suffer as he does, sinless as he is and bearing only the sins of others, what will they have to suffer who sin until the judgment?"

"For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?" (1 Peter 4:17 NIV).

32 Two other men, both criminals, were also led out with him to be executed.

19. Two other men... Lenski, 1129: "These were 'malefactors' or criminals, 'robbers,' according to Matthew and Mark. The point of note is that they were to be made away with 'together with him' and fulfill, as Mark notes, the prophecy that Jesus was reckoned among transgressors, Isaiah 53:12..."

**Other Thoughts:**

20. Lenski, 1124: "The traditional *via delarosa*, which is now shown in Jerusalem as being the street over which Jesus passed, is of late construction. The city was destroyed several times, and many of its levels were greatly changed. In places the declivities [*downward slopes*] were filled with debris so that some streets are as high as 60 or 80 feet above their original levels."
21. Approximate timing of the six trials and Jesus' trip to Golgotha:

- a. **First Trial** – Annas ([John 18:12-24](#)): Maybe 2 AM.
  - b. **Second Trial** – Caiphias and the Sanhedrin ([Matthew 26:57-68](#)): Maybe 3 AM (then possibly imprisoned for a couple hours).
  - c. **Third Trial** – Caiphias and the Sanhedrin ([Matthew 27:1-2](#)): Maybe 6 AM – “...took counsel against Jesus to put him to death.”
  - d. **Fourth Trial** – Pilate ([Luke 23:1-7](#)): Maybe 6:30 AM
  - e. **Fifth Trial** – Herod Antipas ([Luke 23:8-12](#)): Maybe 7 AM.
  - f. **Sixth Trial** – Pilate ([Luke 23:13-25](#)): Maybe 7:30 – 8:30, *which included Jesus being scourged.*
  - g. **Trip to Golgotha** – Maybe 8:30 – 9:00: *Jesus was forced to carry His cross, along with the help of Simon, from Pilate’s residence to the site of His crucifixion.*
- 22.** Brief flashback to Palm Sunday: Keep in mind that Palm Sunday begins Holy Week. It is extraordinary that Jesus was *so warmly welcomed on Palm Sunday but so bitterly rejected on Good Friday!*
- 23.** Another glimpse of Satan: He looks happy, *he thinks he is winning*, but Jesus is about to bruise his head and destroy him ([Gen. 3:15](#); [Heb. 2:14](#)).
- 24.** Jesus falls and is beaten: Though such things are not recorded in the Bible, they certainly could have happened.
- 25.** In a flashback Jesus said: I make all things new! God worked through Jesus to take away the sin of the world and restore all people – *to righteousness in God’s sight through Jesus now and eventual absolute righteousness in God’s presence forever* – for all who trust in Jesus alone as their Savior!
- 26.** Simon is initially *ashamed* and/or *afraid* to be associated with Jesus: However, He

eventually stands up for Jesus! *God calls us to live with that same boldness!* (See Acts 4:1-31 for a true account of boldness and courage!)

**27.** A woman brings Jesus a drink and a cloth to wipe His face: **Not** in the Bible.

**28.** Flashback to the Sermon on the Mount: Here are some key words Jesus taught:

<sup>NIV</sup> **Matthew 5:43** “You have heard that it was said, ‘Love your neighbor and hate your enemy.’<sup>44</sup> But I tell you: Love your enemies and pray for those who persecute you,<sup>45</sup> that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.<sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that?<sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even pagans do that?<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.”

**Next Week: Jesus is Crucified; One Criminal is Saved!**