

## The Red-Letter Words of Yeshua ~ Part 177

### The Crucifixion of Yeshua ~ Part 3

In our last post, we concluded **Yeshua's Trial Before Pilate**. We continue to explore **Yeshua's Crucifixion** in this post.

In our last post, **Yeshua** cried out loudly, ***"Father! Into your hands, I commit My spirit."*** *With these words, He gave up His spirit.*<sup>1</sup> *And, letting His head droop, He delivered up his spirit.*<sup>2</sup>

The events that immediately followed are what we will explore in this post.

### Miraculous Events

*<sup>51</sup> At that moment, the parokhet in the Temple was ripped in two from top to bottom; and there was an earthquake, with rocks splitting apart. <sup>52</sup> Also, the graves were opened, and the bodies of many holy people who had died were raised to life; <sup>53</sup> and after Yeshua rose, they came out of the graves and went into the holy city, where many people saw them.*<sup>3</sup>

**The parokhet in the Temple.** Exodus 26:31–35 describes this curtain as it existed in the desert Tabernacle. It separated the **Holy Place** from the **Holy of Holies**. Only the **Cohen HaGadol** was allowed to pass through it into the **Holy of Holies**, and he could do only once a year, on **Yom-Kippur**, to make an atonement sacrifice for his sins and the sins of the **Jewish** people. When it was ripped in two from top to bottom, it symbolized that **God** was giving everyone access to heaven's holiest place, as taught explicitly in Messianic Jews 9:3–9, 10:19–22.

It is safe to assume the **parokhet** was nearly 60 feet high. An early Jewish tradition says it was about four inches thick, but the Bible does not confirm that measurement. The book of Exodus teaches that this thick veil was fashioned from blue, purple, and scarlet material and fine twisted linen.<sup>4</sup> Can you imagine any human being capable of tearing that curtain apart by hand?

### People Were Struck with Awe

*<sup>54</sup> When the Roman officer and those with him who were keeping watch over Yeshua saw the earthquake and what was happening, they were awestruck and said, "He really was a son of God."*<sup>5</sup> I have always wondered if this was the same centurion with whom **Kefa** shared the **Gospel** within Acts 10.

*<sup>40</sup> There were women looking on from a distance; among them were Miryam from Magdala, Miryam, the mother of the younger Ya'akov and of Yosi (Jose), and Shlomit (Salome). <sup>41</sup> These women had followed Him and helped Him when He was in the Galil. And many other women were there who had come up with Him to Yerushalayim.*<sup>6</sup>

*<sup>48</sup> And when all the crowds that had gathered to watch the spectacle saw the things that had occurred, they returned home beating their breasts. <sup>49</sup> All His friends, including the women who had accompanied Him from the Galil, had been standing at a distance; they saw it all.*<sup>7</sup>

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<sup>1</sup> Luke 23:46.

<sup>2</sup> Yochanan 19:30b.

<sup>3</sup> Mattityahu 27:51–53.

<sup>4</sup> Got Questions.org

<sup>5</sup> Mattityahu 27:54.

<sup>6</sup> Mark 15:40–41.

<sup>7</sup> Luke 23:48–49.

**Beating their breasts** could be a sign of grief, though, in Luke 18:13, it appears to reflect repentance before the **Lord**. Significantly, the women **talmidim** from **Galil**, who had generously supported **Yeshua's** ministry financially, are spotlighted among those watching Him die on the cross. They stuck with Him even after the male **talmidim** abandoned Him.

## Yeshua Is Pierced

<sup>31</sup> *It was Preparation Day, and the Judeans did not want the bodies to remain on the stake on Shabbat since it was an especially important Shabbat. So, they asked Pilate to have the legs broken and the bodies removed.* <sup>32</sup> *The soldiers came and broke the legs of the first man who had been put on a stake beside Yeshua, then the legs of the other one;* <sup>33</sup> *but when they got to Yeshua and saw that he was already dead, they didn't break his legs.* <sup>34</sup> *However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out.* <sup>35</sup> *The man who saw it has testified about it, and his testimony is true. And he knows that he tells the truth, so you too can trust.* <sup>36</sup> *For these things happened in order to fulfill this passage of the Tanakh:*

*"Not one of His bones will be broken."*

<sup>37</sup> *And again, another passage says,*

*"They will look at Him whom they have pierced." <sup>8</sup>*

**Preparation Day.** The day before a **Shabbat** or festival when food is cooked and other preparations made since no work is to be done on the holy day itself. This **Preparation Day** was also the first day of **Pesach** (see Yochanan 18:28). But may one cook for **Shabbat** on a festival day? Yes, the **halakhah** requires an **'eruv tavshilin**, a special agreement allowing cooking for **Shabbat** on the festival day, provided it commenced before the festival began.

The **Judeans** did not want the bodies to remain on the stake after nightfall because of Deuteronomy 21:22–23.

**The man who saw it...** Either **Yochanan** is writing of himself in the third person, or friends are affirming his honesty, as at 21:24. The purpose of reporting that **Yeshua** did die is the same as the purpose of the whole Gospel (20:31) - so that we too can trust.

Exodus 12:46 specifies that no bone of the **Pesach** lamb is to be broken; Numbers 9:12 says the same thing. **Yeshua** is the **Lamb of God** (Yochanan 1:29, 36), our **Pesach Lamb** (1 Corinthians 5:8). Psalm 34:20 says: *"Many are the afflictions of the righteous, but Adonai delivers him out of them all. He keeps all his bones; not one of them is broken."*

**Yochanan** quotes an essential **Messianic** prophecy in which **Adonai** says:

*"I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they will look upon Me whom they have pierced, and they will mourn for Him as one mourns for an only son, and they will be in bitterness over Him as one that is in bitterness for a firstborn."* (Zechariah 12:10) <sup>9</sup>

In our next post, we will explore the **Burial of Yeshua**.

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<sup>8</sup> Yochanan 19:36–37.

<sup>9</sup> David H. Stern, Jewish New Testament Commentary