

February 10, 2024

Yeshua on the Execution Stake

1. "At about three, Yeshua uttered a loud cry, **"Eli! Eli! L'mah sh'vaktani? (My God! My God! Why have you deserted me?)"** " Mattityahu (Matthew) 27:46 (CJB)

In looking at this statement Yeshua cries out, let's look at it in this order.

1. The response of the people who are present
2. How it has been interpreted today
3. A broader understanding

What was the reaction of the people who were present when Yeshua cried out in a loud voice these words?

"On hearing this, some of the bystanders said, "He's calling for Eliyahu."
Mattityahu (Matthew) 27:46 (CJB)

Some in the crowd thought Yeshua was calling for Eliyahu (Elijah) to rescue Him. This was the case even after Yeshua died because the following verse indicates that those who speculated about Eliyahu wanted to wait and see if he would appear.

"The rest said, "Wait! Let's see if Eliyahu comes and rescues him." *Mattityahu (Matthew) 27:49 (CJB)*

Eliyahu is prominent in Isra'el's future, as I had shared earlier. This was a prominent expectation among the Jewish people and in essence the final litmus regarding Yeshua's claims. Although it may appear to be the final litmus for many of the people, it would not be the last experience they would have.

Today, many teach that at the moment Yeshua cried out, is the moment when He bore our transgression, the sins of the world. In essence conveying Adonai has separated Himself from Yeshua because Adonai cannot be in the presence of sin.

On its surface this has merit, however, when you look further at this verse and the verses to follow, found in Psalm 22, there is much more to Yeshua's words.

First, let me provide further understanding from a Jewish perspective regarding how Scripture is viewed when referenced. In Judaism, when a Bible verse is referenced, the understanding is that the context of the entire passage is to be included in the present narrative. From this perspective, looking at the totality of verse one, for which Yeshua did not speak directly, provides us with further insight as to that moment.

"...Why so far from helping me, so far from my anguished cries? Psalm 22:1

Yeshua is in great anguish, pain and distress from the brutality of the execution-stake. Such suffering, Yeshua cries out to Adonai. *"My God, why are you so far from helping me?"* Hence the people wondering if Adonai will send Eliyahu to rescue Him. Even after His death, they were still wondering if Adonai would do something. This premise is based on Psalm 22. Those who were present took into account what they had been taught from an early age not to focus solely on what was said, but to remember and consider the context of the Scripture that was not spoken.

Within this Psalm we read that Adonai did not reject Yeshua...

"For he has not despised or abhorred the poverty of the poor; he did not hide his face from him but listened to his cry." Tehillim (Psalm) 22:24 (CJB)

Adonai heard His cry. This verse does not support the premise others have concluded. Quite the contrary.

We can take this even further when you consider other verses in Psalm 22. The very words conveyed by David centuries prior is the very moment transpiring at this time...

"But I am a worm, not a man, scorned by everyone, despised by the people. All who see me jeer at me; they sneer and shake their heads:" Tehillim (Psalm) 22:6 - 7 (CJB)

Words conveyed by the people...

*"The people stood watching, and the rulers sneered at him. "He saved others," they said, "so if he really is the Messiah, the one chosen by God, **let him save himself!**"*" Luke 23:35 (CJB)

are also David's words written earlier.

*"He committed himself to Adonai, **so let him rescue him!** Let him set him free if he takes such delight in him!"* Tehillim (Psalm) 22:18 (CJB)

What is Psalm 22 but a road map to this moment in time. Being placed upon the execution-stake, we witness Roman soldiers casting lots for His clothing:

"After they had nailed him to the stake, they divided his clothes among them by throwing dice." Mattityahu (Matthew) 27:46 (CJB)

First referenced in Psalm 22:

"They divide my garments among themselves; for my clothing they throw dice." Tehillim (Psalm) 22:18 (CJB)

Yet this road map is not confined to this moment in time, but addresses the future hope that will result in the first part, that being Yeshua's death. What is to follow is the hope of the Kingdom. If those who were present heard Yeshua's words, referencing Tehillim (Psalm) 22, and truly understood what He was saying then they would have known that this was not Yeshua's end, but only the beginning. What was Yeshua doing? If they truly understood, they would have been comforted by His words that on the surface appeared to be words of anguish and distress, for which they were. But, hidden from the surface were words of comfort and encouragement.

"Because of you I give praise in the great assembly; I will fulfill my vows in the sight of those who fear him. The poor will eat and be satisfied; those who seek Adonai will praise him; Your hearts will enjoy life forever. All the ends of the earth will remember and turn to Adonai; all the clans of the nations will worship in your presence. For the kingdom belongs to Adonai, and he rules the nations.

All who prosper on the earth will eat and worship; all who go down to the dust will kneel before him, including him who can't keep himself alive. A descendant will serve him; the next generation will be told of Adonai. They will come and proclaim his righteousness to a people yet unborn, that he is the one who did it."
Tehillim (Psalm) 22:25 - 31 (CJB)

Now, Yeshua did bear our transgression and did so through His body, as Kefa (Peter) has attested to:

"Indeed, this is what you were called to; because the Messiah too suffered, on your behalf, leaving an example so that you should follow in his steps. "He committed no sin, nor was any deceit found on his lips." When he was insulted, he didn't retaliate with insults; when he suffered, he didn't threaten, but handed them over to him who judges justly. He himself bore our sins in his body on the stake, so that we might die to sins and live for righteousness — by his wounds you were healed. For you used to be like sheep gone astray, but now you have turned to the Shepherd, who watches over you. 1 Kefa (Peter) 2:21 - 25

Yet the question is...When did this actually happen? When did He take on our transgressions? This will be explored further in subsequent chapters, so keep reading.

2. *"After this, knowing that all things had accomplished their purpose, Yeshua, in order to fulfill the words of the Tanakh, said, **"I'm thirsty."**"* Yochanan (John) 19:28 (CJB)

3. *"After Yeshua had taken the wine, he said, **"It is accomplished!"** And, letting his head droop, he delivered up his spirit."* Yochanan (John) 19:30 (CJB)

Commonly translated as "it is finished" these three words uttered by Yeshua in verse 30 are arguably the most misunderstood and misapplied verse in the entire Bible. "It" has in essence taken on an understanding whereby its application is totally subjective, ultimately ignoring all rules pertaining to grammar. "It" on its own cannot stand alone. "It" references something that has been previously identified. In other words, you just can't pick and choose what you want "it" to represent.

What is "it"? What does "it" refer to? What is Yeshua referring to?

A common understanding by many believers in the church is "it is finished...at the cross" When asked, what the "it" is referring to, the most common response by believers I have heard is "our salvation". When asked how they came to this conclusion, the common response was "this is what we have been taught" Yet, when you look at this common understanding among many believers and the Pastors who teach them there are a number of holes in this perspective. If the "it" is atonement leading to salvation, then those who have taken this position are ignoring Scripture. Scripture does not support the premise that Yeshua made atonement, leading to our salvation at a cross, a wooden execution stake. Yeshua's death on a Roman stake was the predicate leading to atonement and hence salvation, however, it did not occur then or there. Such a conclusion is just plain sloppy. Adonai would not create new rules to fit a narrative, yet this is what many are doing when they draw this conclusion. If your premise doesn't align with Scripture, then from Adonai's perspective, it is not valid.

For starters, Torah conveys the following...

"If someone has committed a capital crime and is put to death, then hung on a tree, his body is not to remain all night on the tree, but you must bury him the same day, because a person who has been hanged has been cursed by God - so that you will not defile your land, which Adonai your God is giving you to inherit."
D'varim (Deuteronomy) 21:22 -23 (CJB)

Whoever hangs from a tree is cursed. Yeshua bore the curse for the capital crimes we committed. Meaning any transgression where the penalty associated with it is death. Adonai lays out for Israel what are known as the blessings and the curses in D'varim (Deuteronomy), starting in chapter 27 and verse 11. Not only did Yeshua take on the curses for the capital crimes against Adonai, but He also bore the punishment for our transgression where death was not the immediate punishment, even though transgression without an atoning sacrifice meant that you would die separated from Adonai.

How do we know that Yeshua's death on a Roman execution-stake does not accomplish our atonement leading to salvation. We have verses that convey what

happens when a person is put to death using a tree. What is constantly ignored is what Adonai does say about atonement. One element of atonement is that of blood applied to the altar of Adonai...

"For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life." Vayikra (Leviticus) 17:11 (CJB)

I will go into greater detail regarding Yeshua's atoning sacrifice in the chapter "Passover to Yom Kippur"

Having concluded that the most common conclusion is not valid in that it is not supported by Scripture, how are we to interpret this verse?

So, what is the "it" Yeshua is referring to?

The answer to what "it" is, is actually defined and found in verse 29.

"A jar full of cheap sour wine was there; so they soaked a sponge in the wine, coated it with oregano leaves and held it up to his mouth." Yochanan (John) 19:29 (CJB)

What is the significance of this verse? Verse 29 identifies the catalyst that leads to Yeshua's final words. However, in order to get to verse 30, Yeshua prompts the Roman soldiers, as recorded in verse 28, by crying out "I'm thirsty". The Roman soldiers could have quenched His thirst in many ways, yet specifically gave Him sour wine.

Again, reverting back to Psalm 22, the roadmap for what is transpiring during Yeshua's execution on a Roman stake, we see the following prophecy recorded by David...

"my mouth is as dry as a fragment of a pot, my tongue sticks to my palate; you lay me down in the dust of death." Tehillim (Psalms) 22:15 (CJB)

A deep thirst after nearly six hours on the Roman execution-stake, likely in the hot sun for at least the first three hours (more on this later), led to His thirst.

This time we look to another Psalm from David as part of this moment...

*"They put poison in my food; **in my thirst, they gave me vinegar to drink.**"
Tehillim (Psalm) 69:22 (CJB)*

Yet, I believe Yeshua had a comprehensive understanding of the time, what had occurred and what was yet to occur. Was He merely thirsty? I don't believe so. Notice that upon receiving the sour wine, He said "*it is accomplished*" "*delivered up His Spirit*", bringing us to the last of Yeshua's seven utterances from the Roman execution-stake.

4. "*Crying out with a loud voice, Yeshua said, **"Father! Into your hands I commit my spirit."** With these words he gave up his spirit.*" Luke 23:46 (CJB)

Not recorded in Yochanan's Gospel, but in Luke's, these words occurring just prior to Yeshua's death are His final words He would utter. We must look at both Yochanan's (John's) account together with Luke's account for a clear and comprehensive understanding. When putting the accounts from both Gospels together we witness the following:

1. Yeshua uttered "***I'm thirsty.***"
2. Roman soldiers gave Him sour wine
3. Yeshua uttered "***It is accomplished!***"
4. Yeshua then uttered "***Father! Into your hands I commit my spirit.***"
5. Yeshua gave up His spirit

What prompted Yeshua to utter "*It is accomplished*"?

It was when He was given the sour wine. Something that was linked back to Tehillim (Psalms) 22 & 69. In other words Yeshua was prompted by Prophecy. My understanding of what "it" refers to is Prophecy. Many of the prophecies about Messiah were specific to His initial appearance while others would relate to His return. The challenge when you are living in the midst of Prophecy being answered in "real time" is understanding what applies to the moment and what is for later. We see Yeshua addressing His Talmidim's questions pertaining to the future. After Yeshua's resurrection, He was asked...

"When they were together, they asked him, "Lord, are you at this time going to restore self-rule to Isra'el?"" Acts 1:6 (CJB)

A pertinent question from their perspective because Yeshua had conquered death and they were "ready to role" in defeating the Romans and restore Israel's sovereignty. Could there have not been a better time than now to do so? Yet, as much as Yeshua had instilled within them the dynamics and characteristics of the Kingdom, their understanding was still elementary. For Yeshua responds to their question:

"He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority." Acts 1:7 (CJB)

Yeshua, in essence is conveying, It is not now nor is it time for you to know when. However, Yeshua provides further instruction as to what they are to do:

"But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!"" Acts 1:8 (CJB)

You have more to do prior to my return. This message that I have shared with you is to go beyond these borders and beyond the Jewish people. Adonai would continue to reveal His plan as they remained faithful in carrying out the message of the Gospel in further expanding the Kingdom of Adonai.

Back to this final prophecy while Yeshua was on the execution-stake occurring just prior to His death, think of it this way. Yeshua had a "to-do list" for His first appearance. When we get to this moment in time on the Roman execution-stake, Yeshua has done everything required of Him as established by the Father in making the Kingdom known, with the exception of one thing, Tehillim (Psalms) 22 & 69. We don't know the requirements set forth by Adonai, but Yeshua does. Prophecy was debated back then and is debated today. Needless to say, the endless debate is meaningless, in that it will not accomplish anything. The fulfillment of Prophecy will occur in the order established by Adonai. However, we are to remain faithful and pay attention to what is transpiring. This is the same today as it was then.

Upon completing these final requirements set forth by Adonai, He would accomplish everything that needed to happen prior to His death. This does not mean He was done, but merely the first part of His mission was accomplished. There would be more to do and as you proceed through this Book you will see exactly what still needs to be done. It will all be done in the order according to what Adonai has set forth through Scripture.

During Yeshua's time on the Roman execution-stake, we learn more details from both Luke and Mattityahu (Matthew). An odd thing occurred. There would be total darkness during the time when the sun was to reside at its apex.

"It was now about noon, and darkness covered the whole Land until three o'clock in the afternoon; the sun did not shine. Also the parokhet in the Temple was split down the middle." Luke 23:44 - 45 (CJB)

"From noon until three o'clock in the afternoon, all the Land was covered with darkness." Mattityahu (Matthew) 27:45 (CJB)

This darkness that had occurred was not something as common as a solar eclipse due to the fact that Passover occurs when the moon is full. When the moon is full, the earth is positioned between the sun and the moon. For there to be a solar eclipse, the moon would have to be positioned between the sun and the earth. Therefore it is impossible to validate this occurrence as merely a common positioning of the sun, earth and moon. Meaning, there is more to this moment documented by Luke, Mattityahu (Matthew) and Mark.

You certainly know how to provide profound visual imagery when you speak to me.

This darkness for which I had gone into greater detail back in Chapter 11 –"Before Time Began" can be seen here as well and is further amplified by the Prophet Amos...

*"Adonai swears by Ya`akov's pride, "I will forget none of their deeds, ever. Won't the land tremble for this, and everyone mourn, who lives in the land? It will all rise, just like the Nile, be in turmoil and subside, like the Nile in Egypt. "When that time comes," says Adonai Elohim, "**I will make the sun go down***

at noon and darken the earth in broad daylight. *I will turn your festivals into mourning and all your songs into wailing; I will make you all put sackcloth around your waists and shave your heads bald in grief. I will make it like mourning for an only son and its end like a bitter day.” Amos 8:7 – 10 (CJB)*

Adonai will darken the earth on Passover, at noon time and it will be like mourning for an only son. In other words, Adonai was expressing His grief and His sorrow for the actions taken by His people, who are called according to His name having rebelled yet again. This time, the rebellion is in a manner whereby Adonai is impacted in the most personal of ways possible. This time through the rejection of His Son, Him in the form of His creation. This most intimate of rejections is demonstrated by Adonai removing the light, causing darkness (choshek) representing misery, destruction, death, sorrow, wickedness caused by the actions of His people done in ignorance.