

a roman crucifixion

juss wetin do di bodi for jesus for nazareth de tin be say endure for dos hours for torture?

di practice for crucifixion itself na torture and execution by fixation go cross. I am indebted to many who don studied dis subject for di past, and especially go contemporary colleague, dr. Pierre barbet, a french surgeon who don do exhaustive historical and experimental research and don written extensively for di subject.

apparently, di first sabi practice for crucifixion na by di persians. Alexander and im generals brought it back go di mediterranean world -- to egypt and to carthage. Di romans apparently learned di practice from di carthaginians and (as wit e remain small evritin di romans do) rapidly developed a very high degree for efficiency and skill for it. A number for roman authors (livy, cicer, and tacitus) chook mouth inside crucifixion, and several innovations, modifications, and variations are describe for di ancient literature.

for instance, di upright portion for di cross (or stipes) fit don di cross-arm (or patibulum) attached two or three feet below na top for wetin we commonly tink for as di latin cross. Pass wey dey bin use for awa lord's day, however, na di tau cross, shaped laik awa t. For dis cross di patibulum na placed for a notch for di top for di stipes. E get archeological evidence dat na im on top dis kain cross dat jesus na crucified.

without any historical or biblical proof, medieval and renaissance painters don give we awa picture for christ carrying di entire cross. But di upright post, or stipes, na generally fixed permanently for di ground

for di site for execution and di condemned man na forced to de cari di patibulum, weighing wey concern 110 pounds, from di bin expect go di place for execution.

many for di painters and most for di sculptors for crucifixion also show di nails through di palms. Historical roman accounts and experimental work don established say di nails de driven between di small bones for di wrists (radial and ulna) and no bi through di palms. Nails driven through di palms go strip komot between di fingers wen make to support di weight for di human bodi. Di misconception fit don com wey concern through a misunderstanding for jesus' words to thomas, "observe mai hands. " anatomists, both modern and ancient, don always considered di wrist as something wey concern di hand.

a titulus, or small sign, stating di victim's crime na usually placed on top a staff, carried for di front for di procession from di bin expect, and later nailed go di cross make it extended above di head. Dis sign wit na staff nailed go di top for di cross for get give it somewhat di characteristic form for di latin cross.

but, for course, di physical passion for di christ begin for gethsemane. For di many aspects for dis initial suffering, di one for greatest physiological interest na di bloody sweat. It na interesting dat st. Luke, di physician, na di only one to mention dis. Im says, "and being for agony, im prayed di longer. And im sweat became as drops for blood, trickling down upon di ground. "

everi ruse (trick) imaginable don been bin use by modern scholars to explain away dis description, apparently under di mistaken impression dat dis juss no de happun. A great deal for effort fit don been saved had di doubters consulted di medical literature. Though very dey hard, di phenomenon for hematidrosis, or bloody sweat, na wella documented.

Under great emotional stress for di kind awa lord suffered, tiny capillaries for di sweat glands fit break, na im make mixing blood wit sweat. Dis process might wella don produced marked weakness and possible shock.

afta di arrest for di middle for di night, jesus na next brought before di sanhedrin and caiphus, di high priest. It na here say di first physical trauma na inflicted. A soja struck jesus across di face for remaining silent wen questioned by caiphus. Di palace guards then blind-folded am and mockingly taunted am to identify dem as dem each passed by, spat upon am, and struck am for di face.

for di early momo, battered and bruised, dehydrated, and throway face from a sleepless night, jesus na taken across di praetorium for di fortress antonia, di seat for goment for di procurator for judea, pontius pilate. You de, for course, familiar wit pilate's action for attempting to pass responsibility to herod antipas, di tetrarch for judea. Jesus apparently suffered no physical mistreatment for di hands for herod and na returned to pilate. Na im for response go di cries for di mob dat pilate ordered bar-abbas released and condemned jesus to scourging and crucifixion.

e get boku disagreement among authorities wey concern di unusual scourging as per prelude to crucifixion. Most roman writers from dis shikena no associate di two. Many scholars believe say pilate originally ordered jesus scourged as im full punishment and say di death sentence by crucifixion com only for response go di taunt by di mob say di procurator no bi properly defending caesar against dis pretender who allegedly claimed be di king for di jews.

preparations for di scourging de carried komot wen di prisoner na stripped for im cloth and im hands tied go post above im head. It na doubtful di romans for get make any attempt to follow di jewish law for dis mata, but di jews had an ancient law prohibiting pass forty lashes.

di roman legionnaire steps forward wit di flagrum (or flagellum) for im hand. Dis na short whip consisting for several heavy, leather thongs wit two small balls for lead attached near di ends for each. Di heavy whip na brought down wit full force again and again across jesus' shoulders, back, and legs. At first di thongs cut through di skin only. Then, as di blows kontinu, dem cut deeper into di subcutaneous tissues, producing first an oozing for blood from di capillaries and veins for di skin, and finally spurting arterial bleeding from vessels for di underlying muscles.

di small balls for lead first produce large, deep bruises which are broken open by subsequent blows. Finally di skin for di back na hanging for long ribbons and di entire area na unrecognizable plenti plenti tear, bleeding tissue. Wen it na determined by di centurion for charge say di prisoner na near death, di beating na finally stop.

di half-fainting jesus na then untied and allowed to slump go di stone pavement, wet wit im own blood. Di roman soldiers sight a great joke for dis provincial jew claiming be king. Dem tro a robe across im shoulders and place a stick for im hand for a scepter. Dem still need a crown to mek dia travesty complete. Flexible branches covered wit long thorns (commonly bin use for bundles for firewood) are plaited into di shape for a crown and dis na pressed into im scalp. Again e get copious bleeding, di scalp being one for pass vascular areas for di bodi.

afta mocking am and chook eye am across di face, di soldiers take di stick from im hand and strike am across di head, driving di thorns deeper into im scalp. Finally, dem tire for dia sadistic sport and di robe na tear from im back. Already having adhered go di clots for blood and serum for di wounds, na removal causes excruciating pain juss as for di careless removal for a surgical bandage, and e remain small as though im de again being whipped, di wounds once plenti begin to bleed.

for deference to jewish custom, di romans return im garments. Di heavy patibulum for di cross na tied across im shoulders, and di procession for

di condemned christ, two thieves, and di execution detail for roman soldiers headed by a centurion begins na slow journey along di via dolorosa. For spite for im efforts to waaka erect, di weight for di heavy wooden beam, together wit di shock produced by copious blood loss, na boku. Im stumbles and falls. Di rough wood for di beam gouges into di lacerated skin and muscles for di shoulders. Im tries to rise, but human muscles don been pushed beyond dia endurance.

di centurion, ginger to get on top wit di crucifixion, selects a stalwart north african onlooker, simon for cyrene, to de cari di cross. Jesus follows, still bleeding and sweating di cold, clammy sweat for shock, until di 650-yard journey from di fortress antonia to golgotha na finally completed.

jesus na offered wine mixed wit myrrh, a mild analgesic mixture. Im refuses to drink. Simon na ordered to place di patibulum for di ground and jesus na quick quick thrown backward wit im shoulders against di wood. Di legionnaire feels for di depression for di front for di wrist. Im drives a heavy, square, wrought-iron nail through di wrist and deep into di wood. Quick quick, im moves go di oda area and repeats di action being sofri no bi to pull di arms too tightly, but to gree some flexion and movement. Di patibulum na then lifted for place for di top for di stipes and di titulus reading "jesus for nazareth, king for di jews" na nailed for place.

di comot foot na now pressed backward against di right foot, and wit both feet extended, toes down, a nail na driven through di arch for each, no bodi di knees moderately flexed. Di victim na now crucified. As im slowly sags down wit plenti weight for di nails for di wrists excruciating pain shoots along di fingers and up di arms to explode for di brain -- di nails for di wrists are putting pressure for di median nerves. As im pushes imself upward to avoid dis stretching torment, im places im full weight for di nail through im feet. Again e get di searing agony for di nail tearing through di nerves between di metatarsal bones for di feet.

for dis point, as di arms fatigue, great waves for cramps sweep ova di muscles, knotting dem for deep, relentless, throbbing pain. Wit dis cramps comes di inability to push imself upward. Hanging by im arms, di pectoral muscles are paralyzed and di intercostal muscles are no fit to act. Air fit be drawn into di lungs, but no fit be exhaled. Jesus fights to raise imself for order to get even one short breath. Finally, carbon dioxide builds up for di lungs and for di blood stream and di cramps partially subside. Spasmodically, im na able to push imself upward to exhale and bring for di life-giving oxygen. Na im undoubtedly for dis periods wey he uttered di seven short sentences recorded:

di first, "father, forgive dem for dem sabi no bi wetin dem do. "

di second, go di penitent barawo, "today thou shalt be wit me for paradise. "

di third, looking down for di terrified, grief-stricken adolescent john -- di beloved apostle -- im say, "behold thy mama. " then, looking to im mama mary, "woman behold thy pikin. "

di fourth cry na from di beginning for di 22nd psalm, "my god, mai god, why hast thou forsaken me?"

hours for limitless pain, cycles for twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain wia tissue na tear from im lacerated back. Im moves upandan against di rough timber enduring hours for limitless pain, cycles for twisting, joint-rending cramps, intermittent partial asp. Then anoda agony begins: a terrible crushing pain deep for di chest as di pericardium slowly fills wit serum and begins to compress di heart.

one remembers again di 22nd psalm, di 14th verse: "i am poured komot laik water, and all mai bones are komot for joint; mai heart na laik wax; it na melted for di midst for mai bowels. "

it na now e remain small ova. Di loss for tissue fluids don reached a critical level; di compressed heart na struggling to pump heavy, thick, sluggish blood into di tissue; di tortured lungs are making a frantic effort to gasp for small gulps for air. Di markedly dehydrated tissues send dia flood for stimuli go di brain.

jesus gasps im fifth cry, "i thirst. "

one remembers anoda verse from di prophetic 22nd psalm: "my strength na dried up laik a potsherd; and mai tongue cleaveth to mai jaws; and thou hast brought me into di dust for death. "

a sponge soaked for posca, di wey cheap, scope wine wey be di staple drink for di roman legionaries, na lifted to im lips. Im apparently no de take any for di liquid. Di bodi for jesus na now for extremes, and im fit feel di chill for death creeping through im tissues. Dis realization brings komot im sixth words "it na finish. "

im mission for atonement na now complete. Finally im chooses to kpai. Wit one last surge for strength, im once again presses im tear feet against di nail, straightens im legs, takes a deeper breath, and utters im seventh and last cry, "father! into thy hands i commit mai spirit. "

di rest you sabi. For order say di sabbath no bi be profaned, di jews ask say di condemned men be dispatched and removed from di crosses. Di normal method for ending a crucifixion na by crurifracture, di breaking for di bones for di legs. Dis prevented di victim from pushing imself upward; na im make di tension fit no bi be relieved from di muscles for di chest and rapid suffocation occurred. Di legs for di two thieves de

broken, but wen di soldiers com to jesus dem see dat dis na unnecessary.

apparently to mek doubly sure for death, di legionnaire drove im lance through di fifth interspace between di ribs, upward through di pericardium and into di heart. Di 34th verse for di 19th chapter for di gospel according to st. John reports: "and immediately dia com komot blood and water. " dat na, dia na an dodge for water fluid from di sac surrounding di heart, find postmortem evidence dat awa lord kpai no bi di usual crucifixion death by suffocation, but for heart failure (a broken heart) due to shock and constriction for di heart by fluid for di pericardium.

na im make we get had awa glimpse -- de include di medical evidence -- for dat epitome for evil which man don exhibited toward man and toward god. E don dey a terrible sight, and pass e don do comot we despondent and depressed. How grateful we fit be dat we get di great sequel for di infinite mercy for god toward man. Adapted from – “a physician testifies wey concern di crucifixion, dr. C. Truman davis, [konnections.com/kcundick/crucifix.html](http://konnections.com/kcundick/crucifix.html)”

david foretold it dis way “my god, mai god, why you don forsaken me? why u dey so far from saving me, so far from di words for mai groaning? ... but i am a worm and no bi a man, scorned by men and despised by di pipo. All who sight me yab me; dem hurl insults, shaking dia heads: im trusts for di lord; make di lord rescue am. Make am deliver am, tey tey im delights for am. ... i am poured komot laik water, and all mai bones are komot for joint. Mai heart don turn to wax; it don melted away for inside me. Mai strength na dried up laik a potsherd, and mai tongue sticks go di roof for mai mouth; you lay me for di dust for death. Dogs don surrounded me; a band for evil men don encircled me, deh get pierced mai hands and mai feet. I fit count all mai bones; pipo stare and gloat ova me. Dem divide mai garments among dem and cast lots for mai cloth. ... all di ends for di earth go remember and turn go di lord,

and all di families for di nations go bow down before am, for dominion belongs go di lord and im rules ova di nations. All di hol for di earth go feast and worship; all who go down go di dust go kneel before am — dos who no fit keep themselves alive. Posterity go serve am; future generations go de told wey concern di lord. Dem go proclaim im righteousness go pipo yet unborn — for im get do it. ” (psalm 22:1-8; 14-18; 27-31)