~TORTURE STAKE (287)

- .. Why Jesus Had To Die On A Stake
- ·· Figurative Use
- An instrument such as that on which Jesus Christ met death by impalement.
- As they were going out they found a native of Cyrene named Simon. This man they impressed into service to lift up his torture stake. (Matthew 27:32)
- And when they came to a place called Golgotha, that is to say; Skull Place. (Matthew 27:33)
- They gave him wine mixed with gall to drink, but, after tasting it, he refused to drink. (Matthew 27:34)
- When they had impaled him they distributed his outer garments by casting lots. (Matthew 27:35)
- And, as they sat, they watched over him there. (Matthew 27:36)
- Also, they posted above his head the charge against him, in writing; This is Jesus the King of the Jews. (Matthew 27:37)
- Then two robbers were impaled with him, one on his right and one on his left. (Matthew 27:38)
- So the passersby began speaking abusively of him, wagging their heads (Matthew 27:39)
- And saying; O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake! (Matthew 27:40)
- Also, they impressed into service a passerby, a certain Simon of Cyrene, coming from the country, the father of Alexander and Rufus, that he should lift up his torture stake. (Mark 15:21)
- So they brought him to the place Golgotha, which means, when translated, Skull Place. (Mark 15:22)

- Here they tried to give him wine drugged with myrrh, but he would not take it. (Mark 15:23)
- And they impaled him and distributed his outer garments by casting the lot over them as to who takes what. (Mark 15:24)
- It was now the third hour, and they impaled him. (Mark 15:25)
- And the inscription of the charge against him was written above, The King of the Jews. (Mark 15:26)
- Moreover, they impaled two robbers with him, one on his right and one on his left. (Mark 15:27)
- And those going by would speak abusively to him, wagging their heads and saying; Bah! You would-be thrower-down of the temple and builder of it in three days time. (Mark 15:29)
- Save yourself by coming down off the torture stake. (Mark 15:30)
- Now as they led him away, they laid hold of Simon, a certain native of Cyrene, coming from the country, and they placed the torture stake upon him to bear it behind Jesus. (Luke 23:26)
- And, bearing the torture stake for himself, he went out to the socalled Skull Place, which is called Golgotha in Hebrew. (John 19:17)
- And there they impaled him, and two other men with him, one on this side and one on that, but Jesus in the middle. (John 19:18)
- Pilate wrote a title also and put it on the torture stake. It was written; Jesus the Nazarene the King of the Jews. (John 19:19)
- By the torture stake of Jesus, however, there were standing his mother and the sister of his mother, Mary the wife of Clopas, and Mary Magdalene. (John 19:25)
- In classical Greek the word, *stau-ros'* rendered, **torture stake**, in the New World Translation primarily denotes an upright stake, or pole, and there is no evidence that the writers of the Christian Greek Scriptures used it to designate a stake with a crossbeam. [Int, pp. 1149-1151]

See Also IMPALEMENT

The book The Non-Christian Cross, by John Denham Parsons, states: There is not a single sentence in any of the numerous writings forming the New Testament, which, in the original Greek, bears even indirect evidence to the effect that the stauros used in the case of Jesus was other than an ordinary stauros, much less to the effect that it consisted, not of one piece of timber, but of two pieces nailed together in the form of a cross, it is not a little misleading upon the part of our teachers to translate the word stauros as cross when rendering the **Greek documents of the Church into our native tongue, and to support** that action by putting cross in our lexicons as the meaning of stauros without carefully explaining that that was at any rate not the primary meaning of the word in the days of the Apostles, did not become its primary signification till long afterwards, and became so then, if at all, only because, despite the absence of corroborative evidence, it was for some reason or other assumed that the particular stauros upon which Jesus was executed had that particular shape.[London, 1896, pp. 23,24]

... Why Jesus Had To Die On A Stake

- At the time Yehowah God gave his Law to the Israelites, they obligated themselves to abide by its terms.
- Then Moses came and related to the people all the words of Yehowah and all the judicial decisions, and all the people answered with one voice and said; All the words that Yehowah has spoken we are willing to do. (Exodus 24:3)
- However, as descendants of sinner Adam, they were unable to do so perfectly. For this reason they came under the curse of the Law. To remove this special curse from them, Jesus had to be hanged on a stake like an accursed criminal.
- Concerning this the apostle Paul wrote; All those who depend upon works of Law are under a curse, for it is written.
- For all those who depend upon works of Law are under a curse, for it is written: Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them. (Galatians 3:10)
- Moreover, that by Law no one is declared righteous with God is evident, because the righteous one will live by reason of faith.

(Galatians 3:11)

- Now the Law does not adhere to faith, but he that does them shall live by means of them. (Galatians 3:12)
- Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man hanged upon a stake. (Galatians 3:13)

·· Figurative Use

- Torture stake sometimes stands for the sufferings, shame, or torture experienced because of being a follower of Jesus Christ. As Jesus said; Whoever does not accept his torture stake and follow after me is not worthy of me.
- And whoever does not accept his torture stake and follow after me is not worthy of me. (Matthew 10:38)
- Then Jesus said to his disciples; If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me. (Matthew 16:24)
- He now called the crowd to him with his disciples and said to them; If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. (Mark 8:34)
- Then he went on to say to all; If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually. (Luke 9:23)
- Whoever is not carrying his torture stake and coming after me cannot be my disciple. (Luke 14:27)
- The expression, torture stake, is also used in such a way as to represent Jesus death upon the stake, which made possible redemption from sin and reconciliation with God.
- For Christ dispatched me, not to go baptizing, but to go declaring the Good News, not with wisdom of speech, that the torture stake of the Christ should not be made useless. (1 Corinthians 1:17)

- For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. (1 Corinthians 1:18)
- Jesus death on the torture stake was the basis for removing the Law, which had separated the Jews from the non-Jews. Therefore, by accepting the reconciliation made possible by Jesus death, both Jews and non-Jews could become one body to God through the torture stake.
- Therefore keep bearing in mind that formerly you were people of the nations as to flesh, uncircumcision you were called by that which is called circumcision made in the flesh with hands. (Ephesians 2:11)
- That you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world. (Ephesians 2:12)
- But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. (Ephesians 2:13)
- For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. (Ephesians 2:14)
- By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace. (Ephesians 2:15)
- And that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the enmity by means of himself. (Ephesians 2:16)
- And through him to reconcile again to himself all other things by making peace through the blood he shed on the torture stake, no matter whether they are the things upon the earth or the things in the heavens. (Colossians 1:20)
- Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses. (Colossians

- And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. (Colossians 2:14)
- This proved to be a stumbling block for many Jews, since they insisted that circumcision and adherence to the Mosaic Law were essential for gaining God's approval. That is why the apostle Paul wrote:
- As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake has been abolished. (Galatians 5:11)
- All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. (Galatians 6:12)
- Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world. (Galatians 6:14)
- For confessing Jesus death on the torture stake as the sole basis for gaining salvation, Paul was persecuted by the Jews. As a consequence of this confession, to the apostle the world was as something impaled, condemned, or dead, whereas the world viewed him with hatred, as a criminal impaled on a stake.
- Persons who embraced Christianity but who afterward turned to an immoral way of life proved themselves to be enemies of the torture stake of the Christ.
- For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ. (Philippians 3:18)
- And their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth. (Philippians 3:19)

- Their actions demonstrated that they had no appreciation for the benefits resulting from Jesus death on the torture stake. They trampled upon the Son of God and esteemed as of ordinary value the blood of the covenant by which they were sanctified.
- Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? (Hebrews 10:29)