

Common Errors and Misconceptions Concerning Christ's Death On The Cross

<u>Error or Misconception</u>	<u>Scriptural Truth</u>	<u>What Does The Bible Say...</u>
The betrayal by Judas caught Jesus by surprise. He always thought His disciples loved Him and never questioned their loyalty. It was a great blow to Him to discover their disloyalty.	Mark 14:18 – 21; John 13:1 – 4, 18 & 19, 21, 26 – 30; 18:1 – 4 & 11; Matthew 26:21 – 25 ; Luke 22:20 – 22; John 6:64	
The arrest, trial and subsequent execution of Jesus caught Him by surprise. He viewed Himself as a man of peace not of war and could not understand the chain of events which lead up to His trial and execution.	Matthew 16:21; 17:9, 12, 22, 23; 26:52 - 54; Mark 8:31; 10:32 – 34; Mark 14:62; Luke 9:20 – 22 & 44; 18:31-34; 24:6 & 7; John 10: 17 & 18; 13:1 – 4; John 13:28 – 38; 18:4	
In the garden of Gethsemane when Jesus prayed, <i>“...if it be possible, let this cup pass from Me...”</i> Jesus was experiencing a crises of faith. He knew what was right to do but was questioning both Himself and God the Father as to whether it was necessary to actually do it.	Hebrews 12:2; Romans 14:23; James 4:17; Luke 9:62; 12:47; John 18:4;	
On the cross God turned His back on Jesus and God the Son was separated for the first time in all eternity from God the Father.	Deuteronomy 6:4; Mark 12:29; Isaiah 53:10 & 11; John 5:19; 8:28 & 29; 10:30; 14:9 – 11; 12:44 & 45; II Corinthians 5:19; Colossians 1:19; 2:9	
While on the cross there was a separation between Jesus, God the Son, and the other members of the Holy Trinity. Jesus found Himself completely alone and carried out, by Himself, without the aid of involvement of God the Father, nor God the Holy Spirit, the taking on of the sins of the world and subsequent substitutionary sacrifice of sin.	Isaiah 53:6; Isaiah 53:10; Isaiah 53:11; II Corinthians 5:19; Hebrews 9:14; Hebrews 9:24; Colossians 1:19 & 20; 2:9	
God cannot look on sin and therefore God the Father separated Himself from God the Son when Jesus, while on the cross, took on Himself the sins of the world.	Genesis 6:3, 5, 11, 12; I Samuel 2:3; Job 11:11; 28:24; Psalm 33:13-15; 139:2 & 3; Proverbs 5:21; 15:3; Jeremiah 7:11; Amos 9:8; Hebrews 4:13	

Error or Misconception**Scriptural Truth****What Does The Bible Say...**

In Jesus' statement on the cross, "My God, My God why have You forsaken Me?" He was questioning the actions of God and therefore this statement cannot be considered one of faith but rather a crises of faith, a temporary time of doubt which He eventually overcame.	Hebrews 4:15; Romans 14:23; James 1:6; 2:10; 4:17; Hebrews 11:1, 2, 6; Psalm 22:1 & 18; John 19:24, 28, 30; I Peter 2:21 – 24 (:22)	
Although He started out strong in His purpose, yet in the days and even hours leading up to His crucifixion and during His ordeal on the cross Jesus lost His perspective in terms of knowing why He was experiencing this torture and death.	Luke 18:31 – 33; Matthew 26:52 – 54; 27:11; John 18:37; 19:11; Mark 14:61 & 62; Luke 23:34; Luke 23:36 – 43; John 18:4, 11, 19 – 24, 33 - 37; John 19:28 - 30; Luke 23:46	
Jesus lack of resolution and faith while on the cross affected those around Him. When reading a passage it is possible to impute a variety of emotions and intonations into the words. Many when teaching on Jesus' words in the Garden of Gethsemane, His trial and crucifixion arbitrarily impute to Jesus a crises of faith and loss of perspective. If this was indeed true then we would expect to find those observing His ordeal to be disappointed at His seeming loss of faith.	Matthew 27:54; Mark 15:39; Luke 23:39 – 43; Hebrews 12:1 – 3;	
Jesus as He prayed in the Garden of Gethsemane, confessed to His disciples concerning His coming crucifixion that His spirit was willing but His flesh was weak.	Matthew 26:40 & 41; Mark 14:37 – 42; Luke 22:39, 40, 45, 46; John 18:1 - 11	
The emphasis of blood letting in the death of Christ by some Christian denominations is needlessly gory and panders to the violent and voyeuristic tendencies of man.	Matthew 26:26 – 28; Romans 5:9; I Corinthians 11:23 – 26; Ephesians 1:7; 2:13; Colossians 1:19 & 20; Hebrews 9:14, 22; 10:19; I Peter 1:18 & 19; I John 1:7	
Christ actually died of a broken (burst) heart in the Garden of Gethsemane which is why great drops of blood fell from Him as He prayed.	Luke 22:44 – 46; Matthew 26:36 – 46; Mark 14:32 – 42 vs. Matthew 27:50 & 51; Mark 15:37; Luke 23:46; John 19:28 - 30	
Christ did not die on the cross, but rather He lapsed into a death-like coma.	John 19:31 – 35, 38 – 42; Mark 15:42 – 45; Matthew 27:50 – 61; Luke 23:44 – 56; I Corinthians 15:1 – 4 & 20; Romans 5:6 – 8; Philippians 2:8; I Thessalonians 4:14; I Peter 3:18	

Error or Misconception**Scriptural Truth****What Does The Bible Say...**

<p>God's initial plan was for Jesus to live a perfect life, enter Jerusalem as perfect High Priest and King, thus ushering in His millennial reign. The death of Christ was satan's idea to thwart this but God outsmarted satan by resurrecting Christ from the dead.</p>	<p>Matthew 16:21; John 8:28 & 29; 10:9 – 18 (:11, 15, 17, 18); 18:1 – 11 (:4, 11); Acts 2:22 – 24; 3:18; 4:24 - 28; Luke 22:22; I Peter 1:18 – 21</p>	
<p>Jesus went to Hell when He died in order to pay for our sins. His punishment was not completed on the cross so He had to go to Hell. After the third day in Hell, His punishment having been completed, God raised Him from the dead.</p>	<p>John 19:30; Luke 23:43; Hebrews 1:3; I Peter 2:24; Ephesians 2:16; Colossians 2:13 & 14; Hebrews 12:2; Matthew 25:41;</p>	
<p>Judas was a political zealot who betrayed Jesus in the hopes of forcing His hand and sparking a revolution.</p>	<p>Matthew 26:14 – 16, 47 – 49; 27:3 – 5; Mark 14:1 - 11; Luke 22:1 – 6; John 6:69 – 71; 12:1 – 6; 13:1 & 2, 26 - 30</p>	
<p>Jesus' resurrected body was initially an ethereal spirit body (ghost like) not corporal (physical) body, which is why He told Mary and the other disciples not to touch Him.</p>	<p>Luke 24:37-44; Matt 28:7 - 9; John 20:19 – 30; 21:12 – 14 (Luke 24:31 does not require a "spirit body" cross-reference Luke 24:37 – 40 and Acts 8:39 & 40)</p>	
<p>Jesus was not recognized by His disciples because He was in this ethereal ghost like spirit body.</p>	<p>Luke 24:16, 31, 37 - 43</p>	
<p>The resurrection of Christ was not physical but rather spiritual. The early church and the disciples never actually proclaimed Jesus as "walking" out of the grave but rather His ideals lived on in their collective memories and oral traditions. The emphasis of Christ's bodily resurrection and the so called fulfilled prophecies surrounding it were inserted by the church at a later date.(*see note at end of study)</p>	<p>Matthew 28:1 – 10(:6,7,9); I Corinthians 15:12 – 19(:17); Luke 24:36 – 48; Acts 1:1- 10; 2:32; Acts 3:13 – 15; 4:17 – 20; 5:29 – 32; 10:38-41; 13:26-31; 17:22 – 32 (:31 & 32); Romans 1:1 – 4; I Corinthians 15:1 – 8 (:4);</p>	

<u>Error or Misconception</u>	<u>Scriptural Truth</u>	<u>What Does The Bible Say...</u>
Jesus' sacrifice on the cross was the first of many which He and the Church would offer up for the atonement of sins by future generations of Christians.	Hebrews 9:12, 25 - 28; 7:27; 10:10,12, 14, 18; I Peter 3:18; Romans 6:10;	
Relatively few people actually saw and therefore could witness to the fact that Jesus rose bodily from the dead. This is why the early church de-emphasized this fact and instead emphasized the teachings and lifestyle of Christ as the true evidence of His being the Son of God.	Luke 24:1 – 12, 13 – 35, 36 – 53; John 20:11 – 18, 19 – 29, 30 & 31; 21:1 – 14; Acts 1:1 – 11; I Corinthians 15: 1 – 8; Acts 2:32; 3:15; 5:31 & 32; 10:36 – 42; 13:28 – 37;	
The Jews are a cursed race because they alone, not the Romans, judged, humiliated, tortured and killed Jesus. This means there are no passages of Scripture implicating the Romans in the trial, humiliation, torture and death of Jesus.	Luke 23:24, 33 & 34, 36, 37; Matthew 27:2, 27-31; Mark 15:15 – 20; John 19:1 – 3, 23 - 25, 34;	
Because it was the Jews who killed Jesus (see previous error) they can be persecuted and discriminated against with a clear conscience.	Romans 1:16; Acts 1:8; Romans 10:1; I Corinthians 9:19, 20; Romans 11:16 – 25; Romans 2:10; Galatians 3:28 & 29; Colossians 3:11	
The fact that Easter is in the spring is no coincidence. Spring was chosen as the time to celebrate Easter because it is a time of renewal and rebirth of nature. The new birth as seen in nature in the spring was a common theme in the teaching of the apostles and early church.	Exodus 11:1 – 10; 12:1 - 51; Leviticus 23:4 & 5; Deuteronomy 16:1 & 2; Luke 2:41, 42; John 2:13 – 22; Luke 22:1 – 8; John 11:55 – 57; 13:1 - 4; 19:14 – 16; I Corinthians 5:7; Hebrews 9:24 - 26 Note: The shape of the earth and the opposing seasons this brings about makes this argument nonsensical. When the northern hemisphere is experiencing spring, the southern is in the grips of winter and vice versa.	
The springtime motif of the renewal of nature was a common theme and literary allusion in the teaching of the apostles and early church – both in the Acts of the Apostles and in the Epistles.	There is not a single sermon or teaching in the Scriptures which refers to the seasons and renewal of life motif. An example of apostolic sermons follows and as you can see there are no seasonal-renewal themes to be found. Acts 2:14–47;3:11–26;7:1–53;10:34–43; 3:16-41	

Error or Misconception**Scriptural Truth****What Does The Bible Say...**

<p>As recorded in the book of Acts and the Epistles, holy sites associated with the passion of Christ were revered by the early church. Pilgrimages were made to these sites and these are recorded both in the Book of Acts and the Epistles.</p>	<p>There is not a single teaching nor a single example of the veneration of any of the geographic sites associated with the life of Christ. Nor are there examples of any of the Apostles nor early churches revisiting these sites. There is no record in the Book of Acts nor in the Epistles of churches being built on these sites nor of these sites being focal points of worship or gatherings. There is no record of any type of annual celebration at any of these sites nor are there any commands in Scripture to preserve and revere these historical sites. I Timothy 4:7; Revelation 22:18 & 19; I Corinthians 4:6; Proverbs 30:6; Deuteronomy 29:29</p>	
<p>Holy relics associated with the Passion of Christ were collected and preserved by the Apostles as recorded in Scripture. In obedience to the commands of the Apostles these were preserved to be passed down to the church. Examples of these being, the robe, the cup, chips from the stone which covered His tomb, the nails, splinters from the cross, etc..</p>	<p>There is not a single teaching nor example of the collection, preservation nor veneration of any of the historical items associated with Christ. I Timothy 4:7; Revelation 22:18 & 19; I Corinthians 4:6; Proverbs 30:6; Deuteronomy 29:29</p>	
<p>Both in the Acts of the Apostles and in the Epistles, the cross (and later the fish) were symbols used by the early church in dress and worship.</p>	<p>There is not a single teaching nor example of the use of the physical symbol of the cross nor fish in the Gospels, Book of Acts nor anywhere in the New Testament. There are neither commands nor examples in the Scriptures of wearing these symbols nor of adorning ones house or possessions with them. I Timothy 4:7; Revelation 22:18 & 19; I Corinthians 4:6; Proverbs 30:6; Deuteronomy 29:29</p>	
<p>From the earliest times Christians, as recorded in the book of Acts and the Epistles would greet one another on Easter day with “He is risen”, with the response being, “He is risen indeed”.</p>	<p>There is no record in the Book of Acts nor the Epistles of Christians using any special greetings on Easter. I Timothy 4:7; Revelation 22:18 & 19; I Corinthians 4:6; Proverbs 30:6; Deuteronomy 29:29</p>	

A Misconception Revisited: (*Bottom Page Three) **“The resurrection of Christ was not physical but rather spiritual. The early church and the disciples never actually proclaimed Jesus as “walking” out of the grave but rather His ideals lived on in their collective memories and oral traditions. The emphasis of Christ’s bodily resurrection and the so called fulfilled prophecies surrounding it were inserted by the church at a later date.”**

For many years liberal scholars negated the fulfilled prophecies of Christ’s passion and the emphasis of the church on His bodily resurrection as embellishments added by the church in later years. This was an easy argument to make for two reasons. First there were no intermediate period documents to either prove or disprove this attack on Scriptures. Secondly liberal scholars rightly cited as evidence were the many mythical tales promoted by sects and some unscrupulous scholars during the period known today as The Dark Ages or Middle Ages when integrity of scholarship and the checking of facts was extremely rare. The argument was that after the actual event occurred the historical occurrence was inserted in Scriptures as a prophecy, thereby guaranteeing its fulfillment. They argued that this after the fact insertion of historical events was not prophetic fulfillment at all but simply an example of desperate church scholars seeking to shore up the faith of their followers.

Modern archeological finds though have put to rest forever this argument. As previously stated the hypothesis of “after the fact” insertion of historical events turned into fabricated prophecies and teachings on Christ requires that there be no paper trail from the time of Christ to the Dark Ages by which we can compare and contrast. Once these documents are found then either the hypothesis of insertion after the fact is confirmed or it is forever laid to rest. If manuscripts of the prophecies of Christ pre-date Christ then this hypothesis is forever dead. If the manuscripts of the Bible concerning the bodily resurrection of Christ predate the Dark Ages then again, the hypothesis of insertion after the fact is laid to rest. Modern historical excavations and translations of documents have indeed forever put to rest and made invalid all arguments concerning the insertion after the fact of prophecies concerning Christ and the teachings of the Apostles concerning His bodily resurrection. We have documents concerning the prophecies of Christ predating Christ’s birth by hundreds of years which are exactly the same as we have in our Bibles today. We have the teachings of the Gospel accounts attesting to the bodily resurrection of Jesus dated in the lifetime of the Apostles and their disciples, thus predating the Dark Ages by hundreds of years which read exactly the same as they do in our Bible today. The claim of later insertions is easily checked by both secular and religious teachers. The undeniable fact of existing historical texts is that there have been no insertion after the fact of the prophecies concerning Christ nor of the witnesses attesting to His bodily resurrection.

The undeniable fact is that neither changes nor insertions were made. The passages in our Bible which have to do with the prophecies of Christ and the resurrection of Christ are not later embellishments turned into prophecy after the fact but the actual record of the prophets and the apostles. Historical documents, now in existence and accessible to scholars and the public alike offer irrefutable proof the to accuracy of the prophecies concerning Christ and the testimony of the Apostles and the church to His bodily resurrection. The argument by liberal scholars has therefore been turned on its head. What was once an argument by liberals of scholastic blindness by conservative Christians has now been turned against them. For someone to continue to believe that the prophecies were fulfilled “after the fact” requires a scholastic blindness where by liberals refuse to research, believe and accept historically accurate archeological proofs. Even non-Christian scholars accept that the prophecies and teachings concerning the resurrection of Christ are an accurate and uncorrupted presentation of the original documents and beliefs of the church.