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The Cross: From Symbol of Shame to Christian IconThroughout history, the cross has been a ubiquitous symbol in Christianity, adorning churches, clothing, and even body art. However, its origins as a Christian symbol are shrouded in controversy, with many scholars believing that early Christians did not adopt the cross due to the associations it held with shame and death.##ARTICLECrucifixion in the Roman World: A Slow and Agonizing DeathThe Romans took extreme measures to ensure a person's suffering during crucifixion. According to Seneca, victims were exposed to various forms of humiliation, including having their head bowed to the ground, private parts impaled, or outstretched arms. Before being crucified, the condemned person would carry the patibulum, a horizontal beam, outside the city walls, either with the help of a soldier or public executor.##ARTICLEThe crucifixion of Jesus was a polarizing event that sparked both criticism and reverence from various groups. Paul's focus on the subject might have been influenced by the Jewish and Gentile criticism, as he saw Jesus's selflessness, humility, and love for humanity exemplified in his suffering on the cross. By the end of the first century, some Christians already viewed the cross as a significant symbol, with the Book of Revelation possibly referring to it as a Christological identity marker. The Book of Revelation 7:2-3 describes the seal that God's servants receive on their foreheads, which may be an allusion to the cross.In the second and third centuries, Greek and Roman elites continued to criticize Christians for venerating the crucified Jesus. Celsus, a second-century Greek philosopher, called Jesus's death "the most humiliating of circumstances." The Palatine graffito, discovered in Rome, depicts a donkey's hands nailed to the horizontal beam of a cross, with an inscription that mocks Alexamenos for worshipping a donkey.Despite criticism, some Christians continued to depict the cross in their art and iconography. The Staurogram, or shape of the cross made by overlapping Greek letters "Rho" and "Tau," is one of the earliest known portrayals. A third-century gem in the British Museum depicts a crucified Jesus with Egyptian magical words inscribed on it. Some Christians also marked their foreheads with the image of the cross as an identity marker.Scholars have argued that figures with outstretched arms in early Christian artwork may be archetypal representations of Jesus on the cross, supported by second- and third-century texts that describe Christians making the sign of the cross. The rhetoric of Christian apologists like Justin the Martyr and Tertullian might have encouraged some Christians to illustrate the cross in their art.The depiction of the cross was not widespread during this period, but it was an important symbol for those who revered Jesus's sacrifice. By the end of the third century, some Christians had begun to incorporate the cross into their iconography and symbolism.Easter: Exploring the Resurrection of Jesus In th third century, what had once bee universally a repulsive image in the ancient Meditteran world was well on its way to becoming the preeminent symbol of Christianity. Constantine adopted th cross as his imperial standard and made it widely known throughout his empire.The gesture of outstretched handz used by Christian martyrz in the arena represented Jesus's crucifixion. According to Eusebius, Constantine saw a cross of light in th sky before he won th Battle of Melvian Bridge. The inscription on this vision was "Conquer by this". After this, Constantine created a new banner with th symbol of th cross, which became known as th standard of th cross.Constantine abolished crucifixion because he believed that Jesus showed him a vision of th cross and told him to use it as his imperial standard. This made th cross a public symbol instead of an execution device. Constantine did not create th cross but rather adopted it as a new symbol for his empire.The inscription may read, Get crucified, equivalent to the English phrase, Go to hell. Unless otherwise noted, this article uses classical translations from the Loeb Classical Library.A Jewish man named Yehohanan was crucified, as analyzed in Joseph Zilas and Eliezer Sekeles paper on his ankle bone pierced with a nail. For an overview of Roman crucifixion practices, see Cooks Crucifixion in the Mediterranean World (pp. 42330). Additionally, Matthew W. Maslen and Piers D. Mitchell discuss medical theories on crucifixion causes in Journal of the Royal Society of Medicine (April 2006, pp. 18788). Mnaseas of Patras claimed that Jews worshiped a golden donkey's head; Josephus quotes this in Against Apion 2.9. Plutarch states that Jews abstained from hare meat due to its resemblance to the worshiped donkey.The Romans identified Christians as a branch of Judaism, so they also accused them of worshiping a donkey; see Minucius Felix and Tertullian.Larry Hurtado discusses the earliest depiction of Jesus' crucifixion in Biblical Archaeological Review (March/April 2013). Some early Christians may have used the cross as a symbol in Pompeii, according to Bruce W. Longeneckers The Crosses of Pompeii: Jesus Devotion in a Vesuvian Town.Longenecker also mentions that the Church of the Redeemer might hold the answer to the trial location.However, the exact location of Golgotha, where Jesus was crucified, is disputed. In the fourth century C.E., Constantine's mother built the Church of the Holy Sepulchre at the identified site.Scholars questioned this identification in the 19th century due to its location within the city walls.Golgotha should have been outside the city according to Roman and Jewish customs, as indicated by Mark, Matthew, and John. The Gospels suggest that Jesus was crucified outside of the city (Mark 15:20; Matthew 27:31ff; John 19:17ff). Therefore, where is Golgotha located today? Original text: The drawing here depicts the present-day Old City of Jerusalem (shaded in gray) as well as the proposed location of the so-called Second Wall that would have stood during Jesus time.Rewritten (IB): A sketch illustrates the current Old City of Jerusalem, with its modern boundaries shaded in a subtle gray. Superimposed on this is the hypothetical Second Wall, believed to have existed during Jesus' era.Original text: Its important to note that the current Old City walls are not the ones from Jesus time.Rewritten (SE): Its importint to note thats the current old city walls arnt the ones from Jesus times.Original text: As Serr and Vieweger note in their Archaeological Views column, Efforts to find a so-called Second Wall south of the Holy Sepulchre Church that had served as the northern wall of Jerusalem in Jesus time (and would have moved the site of the church outside the city in Jesus time) proved elusivealthough Josephus, the knowledgeable first-century Jewish historian, does refer to such a wall (The Jewish War 5.146).Rewritten (NNES): They say that Serr and Vieweger make note in their article, "We try find second wall south of church, but not succeed."Original text: For almost a century this seemed to solve the problem of authenticitythe Church of the Holy Sepulchre was located at Golgotha, where Jesus was crucified!Rewritten (IB): The supposed solution to this puzzle emerged in 1893, when archaeologists believed they had pinpointed the location of Golgotha beneath the Church of the Redeemer, just south of the Holy Sepulchre.Original text: But in the 1970s, German archaeologist Ute Wagner-Lux of the German Protestant Institute of Archaeology in Jerusalem excavated under the Church of the Redeemer and determined that this wall could not have been the Second Wall.Rewritten (SE): But in 70s german expert say thats wall under redeemer church cant be second wal.Original text: Why? This wall was only five feet thickfar too narrow to be a city wall, say Serr and Vieweger.Rewritten (NNES): Because, "The wall very thin, not enough for big wall", they explain.Nails or KnotsHow Was Jesus Crucified? By Jeffrey P. Arroyo GarcaJesus's crucifixion remains shrouded in mystery, with no contemporary accounts specifying how Jesus was secured to the cross. Roman execution methods did include crucifixion with nails, yet Jewish and Greco-Roman sources paint a more complex picture.Our historical and textual sources from the late Second Temple period are quite vague on how crucifixion was carried out. The Gospels use ambiguous Greek words meaning to hang up or to hang on a stake when describing Jesus's crucifixion, while the Dead Sea Scrolls use the similarly ambiguous Hebrew word talah to hang when reporting on crucifixions of criminals.An intriguing discovery at Givat HaMivtar in Jerusalem reveals a pierced heel bone mixed with other human remains. Although the ossuary dates from between 6674 CE, its undecorated nature makes it difficult to determine whether Jesus was nailed to the cross.A different interpretation suggests that Jesus was secured using knees apart, as proposed by pioneering Israeli archaeologist Yigael Yadin. This method is supported by a similar depiction in the famous Alexamenos graffito from early-third-century Rome, where a deity with knees apart is shown suspended on a cross.However, it cannot be concluded that Jesus was crucified using nails or that this method was common in Judea. Written reports about Roman execution methods only emerged during the Great Jewish Revolt, culminating in the destruction of Jerusalem in 70 CE.Crucifixion was a common form of punishment in the Roman world. Yet, when ancient texts and archaeological evidence are closely examined, it becomes clear that the specifics surrounding Jesus's crucifixion remain elusive. nailing a victim to a cross may not have been as common in reality as most people believe, according to Garca. maybe it was only introduced in Judea after the time of Jesus. To find out more about evidence for Jessus crucifixion, read Jeffrey P. Arroyo Garcas article Nails or KnotsHow Was Jesus Crucified? published in the Spring 2025 issue of Biblical Archaeology Review.

## Cross beam meaning. What is cross beam. Cross beam construction.

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