

In this treatment they also put a mock robe upon Him. Here they wanted Christ to represent a king. And somehow they placed this old robe upon Jesus to kind of mock him as king. Now Jesus had wonderful humility in this.

4 - In Verse 4, Pilate says again, I find no fault with Jesus. Hereby, Pilate condemns himself. He had found no fault. Why had he scourged him, why had he permitted these men to mock Jesus. But these soldiers came to Jesus and mocked him and spit upon him.

5 - Verse 5, now John must have been within sight of Jesus. As maybe some of the others might have been at this time. Now Pilate brought him forth with the robe and stood there and said "Behold the man". The man whom you have asked me to crucify. Here he stands, the object of pity. And see this man who submits to this suffering without a word. Now you can visualize Pilate as he turns and looks upon the face of Jesus, bleeding. And here they have treated Jesus like a slave. And here is a man who is worthy of your compassion. It is good for everyone of us to have an eye of faith to behold Jesus. What we behold in Him, the sinlessness, with sincerity. And I wonder if it is nothing to you, all ye that pass by.

6-7 In Verse 6 and 7, they were crying out "crucify Him". Many people have tried to place the blame in other places.

"THE SIGNIFICANT CRUCIFIXION"

JOHN 19

INTRODUCTION:

(This) crucifixion was (not) the only crucifixion to ever take place in history, nor was it the last, but it was significant because of the many things related to it. This we are told, was often the method used by the Romans and some others to punish a man, to put a man to death, a criminal, an outlaw.

As we deal with the subject of the crucifixion and as to why this was significant. I have outlined Chapter 19 in the following divisions. It was significant because of the time. Second, as to the treatment. Verse 1-15. As to the title. Verse 19-22. As to the tenderness. Verse 25-27. As to the torture. Verse 28-37. As to the transaction. Verse 30. As to the tomb. Verse 38-42.

I. As To The Time.

This crucifixion is most significant because that it happened at a time that was so important in the history of Israel. It happened really at (church time). Of course we know that God's people ought to be in church, at the time

the church is to gather for worship. But we know that many things happen at the church hour which are not related to worship. For example there are people at church time who may be out fishing, or on the golf course, or doing a multitude of things except worshipping.

Now tonight I want us to look in the Bible at an incident that happened about the hour of the needy of the people of God when they were supposed to be in church. If not in church, they were supposed to be making preparation for this great pass over and celebration in thanks giving to their God.

II. As To The Treatment - Verse 1-15.

V.1 Verse 1, They scourged him. Here we have an account of the unfair trial of Jesus. The judge abuses the prisoner even though he has declared him to be innocent and he orders him to be whipped as a criminal. Pilate sees the people so outraged and being disappointed in his judgment that he is slow to release him. Thus he felt that if he could scourge Jesus it would passify the Jews for awhile and it would also be a compliment to himself.

Now the scourging was very severe and not limited to just 40 strikes. The historians tell us that the instrument used consisted of a handle with several cords of leather thongs which were weighted with pieces of bone or metal. The victim

was tied to a post. Acts 22:24,25. The blows were applied to the back and many times to the face. One can easily imagine this tense situation. The punishment usually ended in the victim fainting and many times they died under such torture. They tried to extract some times secret concessions from victims before they usually proceeded with other punishment.

We find scourgings referred to in Leviticus 19, 20 and also in Deuteronomy 25:3 as a way of punishment. The number of blows was limited to 40. We read later in Matthew 10-17, Acts 26:11. We remember Paul said that in strikes many above measure, the Jews five times received by 40 strikes say one. In distinguishing it from the beating with rods. 2 Corinthians 11:23-25. They were stripped of their clothes, their hands tied, and their backs bent on a platform. This fulfills the Scripture as Isaiah 53:5 tells us that He was wounded for

our transgressions. Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee. Genesis 3:17, 18

z b This to They . . . platted a crown of thorns, and put it about his head. Mark 15:17

mocking. V. the soldiers Thorns were part of the curse which God pronounced upon the earth because of man's sin. The crown of thorns tells us that Christ was "made a curse for us: for it is written, Cursed is everyone that hangeth on a tree." Wearing that crown, He was verily the King of the curse. Thorns were a mark of judgment. When Christ wore the crown of thorns He was being judged for your sins and mine. G. M. Landis

trees. And O sacred Head! how wounded, with grief and shame weighed down, How scornfully surrounded with thorns, Thy only crown; O sacred Head! what glory, what bliss, till now, was Thine! Yet, though despised and gory, I joy to call Thee mine.

the Old Testament Sampson was used to entertain the Philistines

-- they made sport of him. This was to gratify the soldiers.

It was a place in tradition where the elders said first that Adam was buried here and that they observed where death triumphed, over the first Adam. The second Adam triumphed over death. There they crucified him. Not at an altar but bloody, painful, shameful death.

You will notice also the company he had in his death.

20 Verse 20, notice was taken of this title. Many of the Jews read this title. Not only those of Jerusalem but those centuries later, that had the privilege to read this. Jesus was crucified and at some place outside the city. Now those offended by the title first were the Sadducees. They were a religious party who desired the death of Jesus. They thought he should die. They took note along with the priests.

The priesthood was a closed corporation, it was exclusive. And it had dealings of politics as well as religion. They were not kept apart. These people who headed up this party perhaps was the high priest himself, Caiaphas. How should these Sadducees come in conflict with Jesus. Well, it is hard for us to understand because they were supposed to be high and lifted up. When Jesus came to cleanse the temple of its cattle and spurs, and to place the money changers out, he must have clashed with them. And it seems that the high priest charged him as being dangerous, when he cleansed the temple. Why should these Sadducees desire the death of Jesus.

During certain wars, who do you think is responsible for the out break of the war, the high command? The German people? The Allies? We always say, not he. And we say it is the crowd. Now these people were crying out for Jesus to be crucified. They said we have a law, he ought to die, because he said that he was the son of God. He intended to be a king. He said he was God himself. Now the law of Moses would say that he is a false prophet.

8 - In Verse 8, Pilate is somewhat afraid. Not only of the royalty but of the deity. Now He knew how much they disliked other Gods. I think at this point Pilate's wife might have said to him have nothing to do with this just man.

9 - In Verse 9, he went back to the Judgment Hall again to have a private conversation with Christ alone. Whence art thou? Are what these men say true? Are you from Heaven?

10 - Verse 10, Pilate was somewhat irritated, speakest thou not to me. I have power to crucify you, I have power to release you. In Verse 11, Christ is the answer. They said crucify Him. Now he said, shall I crucify your king. It was like 1 Samuel 12:12, they clamored for a king. God gave them one. Now they denied their king. They would have no other king than Caesar. And never had they had any other to this day, some people. They denied Jesus. They were trying to get rid of Christ. But still they will have to deal

with Jesus. Now a good illustration of the disadvantage of trying to live a Christian life outside of the church was given by a young convert who said that it was just like buying a train ticket and then riding on the back platform. I thought I might as well go inside.

The Saturday Evening Post describes the memorable retreat of the French from Moscow, where soldiers froze by the hundreds. It is said that at night they gathered together scrapes and made a fire. They gathered around in a circle as closely as possible and layed down to sleep. In the morning, after a bitter night, those on the outer circle would be found dead. They were too far away from the source of heat. The Christian gets strength from fellowship with his Lord and Christians friends. And this terrible treatment to this one at church time certainly played a part in making this a significant crucifixion.

III. AS TO THE TITLE - Verse 19-22.

Now these representatives should have been ministers of reconciliation, should have been friends to all humanity, were trying to kill the hope.

19 - Verse 19, Pilate wrote a title. He put it on the cross. "Jesus of Nazareth, the King of the Jews." They tell us that when a criminal was condemned under Roman law, he was led out

to the place of crucifixion. A herald went before him carrying a board on which is written his name and his crime. When the man was nailed to the cross, set in the socket, this board with its record of shame was fixed over his head. So Pilate wrote the title which was to be over the cross of Jesus of Nazareth. Matthew calls this the accusation. Mark and Luke call it the inscription. But John calls it the title. Jesus of Nazareth, The King of the Jews. Now Pilate intended this for his reproach that he pretended to be the king of the Jews and in competition with Caesar and this would recommend Pilate for a promotion. He meant these words as an insult to the Jews and he knew that the high priest would be gaulded.

But God over rules and this only gave further testimony that Jesus was innocent and there was no crime that he had committed.

It provided a claim for his moral authority, his holiness, and that really Pilate was being judged instead of Jesus being judged, at this time,

16-17 You will remember now this was at the place where they crucified him in Verse 16 and 17. We have described as the place of the skull. The place where dead men's skulls and bones remain. Where the skulls and heads were left, a place that was unclean.

over Jesus. When we think of women today who have to weep because they have to manage on a starvation diet sometimes, or because of a husband who wastes his substance in gambling or drunkenness. Or we think of those who weep because children are mistreated or abused. We cannot help but feel something of the compassion of these women and the tenderness of their situation, that was happening here. People had said crucify him.

They could never forget these women of all the blessings. They took every opportunity and advantage to be with Jesus. And they would come to the tomb, later on. Near the cross stood Mary, the mother of Jesus, with Mary, wife of Cleophas; and Mary Magdalene, and John. They stood there to weep, they stood near the cross, where hung the Son of God. And here was profound concern.

And Jesus said "Behold, thy mother." Jesus always had deep concern about the home and this is a touching tender word, that in that hour, he talked to the disciples about his mother. This elevates womanhood. This ought to contribute to our Christian faith concerning Jesus and his interest in the home. He was mindful what his mother had meant to him. Sacrifices, He was grateful for all of this. And in season and out of season, we see that Christ had absolute interest and tenderness here.

Why he had grown unpopular. They were amazed at the stories of the healing he had performed. They said it is blasphemy -- or rather the Pharisees said that. But the Sadducees said that he has political intentions. The thing that he is seeking to become the head of.

Another thing the religious racketeers, Ananias and his group, did not like this because Jesus was interfering. And Pilate could not find any fault in Him. But behind the scenes, these fellows knew nothing of a pure heart. They were after getting rid of Jesus. Caiaphas also objected to the inscription on the cross, that was made there. He was supposed to be leader of the Jewish church. And to be high priest was to speak to God for men, and to speak to men for God. Now his mind was already made up. For he said that Jesus ought to die. And therefore instead of the high priest looking unto Jesus and stepping down from his place of authority, pulling off his priestly robe, and saying behold the lamb of God, and kneeling down before him -- it was quite to the contrary. He demande d that Pilate destroy Jesus. He made this appeal. He planned it carefully. He hired false witnesses to testify. He demanded that he didn't like what Pilate had written above the cross as a title. They did not want Jesus to be known as the King of the Jews. But we know that Pilate read this message and he put this and it was hung

by cord around the criminals neck and worn to the place of the execution. And then it was attached to the cross. That is why it is significant. It was written in Hebrew, Greek, and Latin. It was intended that all as strangers might be able to read. There was represented the Hebrew, the tongue of religion. The culture of the Greeks. The language of the Latin, and the law of the government. And Christ was declared king of all of these. It probed their conscience.

And the priests wanted this thing to happen before sunset. The pass over Sabbath would begin at sundown. The holy day must not be designated by criminals dying on a cross.

Deuteronomy 21, 22, 23. So he demanded that they receive this treatment, that their legs be broken. And that they make sure that he was put to death. And that the tomb would be sealed.

Now this title was something that must change they said. We

must make it different. If he is a king we are sunk. In

other words is what they were saying. And they wanted to

change that title to read "He said I am King of the Jews."

They wanted to change it. That he was king in his own estimation.

22 In Verse 22, they find the judge resolved that it will stay, what he has written. First of all, we may do as the high priest. We may deny the title. We may be as Pilate, we may disregard this title. Or we may bow down in consent, to

this title that Jesus is the King of the Kings, and Lord of Lords. This sign was permanent.

I Timothy 1:17 now unto the King eternal, invisible, the only wise God, be honor and glory for ever and ever. Which in his time, he shall show who is the blessed and king of kings and Lord of Lords. I Timothy 6:15. They crowned Him with thorns one day he is going to be crowned with jewels. There was a throne of wood, the cross. But someday He'll be at the Mercy Seat, the seat of gold. His reign was rejected that day but today he must be reigning in our hearts.

When you come to die, what will be the title read. What would they hang over your tomb. And certainly they could say all hail the power of Jesus name.

IV. As To The Tenderness - Verse 25-27.

We are still at the scene around the cross where Jesus is being crucified. We think about the woman who stood there.

(Mary Magdalene) was there. In Luke 8 we found that he dealt with her. There were seven Devils or demons. Others said that she was a good woman. Some people have identified her as an outrageous sinner. But the concern of Jesus for Mary was spiritual concern. He has dealt with her. He showed his concern through compassion. We now see these women weeping, as He had wept over Jerusalem. They were here weeping

Many many times He said my soul is troubled. I am sorrowful. But there was no substitute for this cry -- it was an expression of his bodily endurance. And you think about the rich man in Hell. He said if only he could get one drop of water, to cool his tongue, how much it would have relieved him. And the wounded on the battlefield cry out, water, water, water.

This was a terrible thirst, terrible torture. The heat, the noise, the dust, the pain.

When Hagar cried out for thirst in the desert, God sent an angel to lead her to an unseen well. When Israel cried at Marah, God sweetened the water. When they cried at Horeb, water came from the rock. When Sampson cried, God provided it from the jaw bone of an animal. And now God answers not. This is the hour of the power of darkness. And Jesus is going through this torture for your sins, that He might open the well of living waters that will flow as listed in John 4:10, and John 7:38. And Revelation 22:17 says whosoever will, let him take the water of life freely.

VI. As To The Transaction - Verse 30

Now He had begun this work, it was going on. It was like a seed planted, it germinated, it budded, it blossomed, and now it was bringing forth fruit. It was like a beginning of a book which has been developed until the last page finishes

And life's responsibilities must go on no matter what.

And Jesus used John to fill his mother's needs. And useful living can neither be avoided or evaded. And we need to carry right on until the end. This is an amazing thing in the midst of pain and being crucified, Jesus had concern for others. In the sunset of years, how wonderful it is for children who never forget their parents or are grateful toward them. This is an inspiring sight, it is generous and it would declare to us to honor thy father and thy mother.

V. As To The Torture - Verse 28-37.

Now Jesus was here suffering. And He was thirsty. And a bowl full of vinegar placed there was soaked with a sponge at the end of a reed and touched his lips. This was something of the price he was paying for sin. He did not run away from the cross or being crucified. But He was in these horrible hours nailed to that hated tree. Strange darkness which for three hours settled about Calvary. Perhaps they were looking for some sort of relief but there left on the cross was a sign, the title, Jesus of Nazareth, the King of the Jews. And standing beneath the cross was John and that little group of women, who were indebted. And after these things, we discover here that Jesus will speak of being forsaken. He will say something about the things that we ought to notice here, about

this torture.

He said, I thirst. He was human. He was divine. And of course he thirsted. He was weary. And it was intense, and there was not one sin in his life but he was going to taste all this anguish for others. He was not exempt from pain. The Spirit filled Him and strengthened Him. He was God's man. And Christ was God. No mere man could have passed through the trial and the torture which he was undertaking. And we must emphasize humanity of Jesus, and the life of the crucifixion. And this is not to discredit his deity but it is to emphasize the depth to which he went for our salvation. He did not walk across the stage and pretend to be a play actor. Hebrews 2:17 and 18. In all things we see that He was taking the sins of the people. Becoming completely identified with us on the cross. This was most intense suffering and thirst and He said, I thirst. And it has been many hours since Jesus had quenched His thirst, perhaps at the supper, sometime before. You will remember He had gone through the garden and He shed drops of blood. And now he was nailed to the cross, and His body exposed to the sunlight, and there was thirst. There must have been the fever as well. And this thirst seemed almost unbearable to Him. He was exhausted but He was still fastened to the cross. His tongue was parched because of the fires of Hell.

You remember in the days of His temptation in the wilderness where he had fasted for 40 days. He was hungry. And He refused to provide bread for himself. No relief came until the victory was won. He wanted to be a good soldier and He challenges us to endure, that we might not be entangled with the affairs of this life. The reason why we win so few victories for Christ is because our chief and first concern is our own safety and security. All of us would wear the victors crown if it were not for the price of self sacrifice.

Judas perhaps looked at Jesus and said what can He do for me? And Mary knew what Jesus could do. And John was looking here into the fulfillment of prophesy into the Old Testament. Hebrews 8:5. And he came not to destroy but to fulfill. And it is significant that he said "I thirst". It helps us to examine the fulfillment of the Scriptures. Psalms 69:21.

Psalms 22:18 tells about the soldiers who gambled. And Psalms 22:7 about those who mocked him. 22:16 about those who pierced His hand. Where would you have stood, if you had been there. Is it nothing to you.

The cry "I thirst" was real torture. They are common words among us. A child will call to his mother and say he is thirsty. A traveler on the highway will stop for a drink. A man sick in bed with a fever is familiar to the cry for a drink. It was a real cry. And it was only heard at this time.

he wanted the body of Jesus. Now of course Jesus had done more for Joseph on the cross than he could ever do by just burying his body. And how many here need that touch. Revelation. Here he is below the cross. Joseph enlightens us as to the use of wealth, the use of his talents. The chief talent he had was wealth. And he committed this to Jesus. He did not stand idly by. And that's why this crucifixion was significant. He needed a place to be buried. And the Bible does not condemn riches but it commands that one shall use his riches for God's glory. The warning about possessions is that the parrell of the human heart. The poor could have carried Jesus to His burial and wept their tears, over His grave in the potters field. And given Him a dwelling place. But here was a man who used his means. And why had he held off so long from Jesus. Pilate gave the impression that death on the cross had taken place rapidly and that the bold appearance and request of this man was alright. I think the old cross was lowered to the ground, the nails were drawn out, the ropes were loosened, and they took this body and wrapped it, and embalmed it in Verse 39. Nicodemus was present and brought along some of the supplies. The first time we see Nicodemus since he approached Jesus that night in the interview about the new birth. Nicodemus was a man of wealth and education.

the matter. It would have been incomplete any other way. That's why this crucifixion is so significant. That sin will no longer separate us from God. It will no longer have power over us in this way. Death no longer will rule. And someone would say, but everything is not finished. We are not really different are we. Our life still reaches a limit, death still rules. We still have our ups and downs. What is the victory. Isn't this perhaps the most we can say. We hope that someday in the future, things will be different. And it was at this point that He had accomplished all of this on the cross. It suggests that something had come to an end. We read in the Bible about this. Paul said I have finished my course. And this was the time, never again would the Saviour be nailed to a cross-- a tree, and tortured in this way. He had in his own name produced the legal papers for Salvation. He had signed it here during this crucifixion. It is God's deed to every man when Jesus said, "It is finished". It proclaimed freedom to every man at this time. Now today the emphasis has shifted -- from what Christ did for man on the cross to what man can do for himself. And how sad it is that so many miss the great transaction that Jesus went down to the depths of Hell for sin. He dated it, he signed the receipt in His own blood. That you do not owe any for the debt and He announces this that he has completed this and until this was accomplished, we still were without hope.

When Jesus said "It was finished", He was speaking to God.

He was saying, I have completed my mission. It was a report of His work on earth. I believe that He was speaking to the angels in Glory who were looking on, and were interested in that moment. I think He was speaking to the great multitude in Heaven, as they looked forward to the Messiah. And I think he was speaking to us, all the people on the earth.

That He had now completed this transaction through the cross.

The mystery of all mysteries, that Christ here took the pillar of sin and the pillar of death that He might conquer both.

This transaction is not unfinished business but has been completed. And we need to know, and we should not be weary in well doing. For in due season we shall reap, if we faint not.

VII. As To The Tomb - Verse 38-42.

Now of course they could have left Him on that cross where His bones would have fell apart and that He could have deteriorated and that would have brought greater shame upon Him. But the reason for the disposal of the body was due to the pass over feast. That men would be on their way to the Temple and how could they pray with three men hanging on crosses out in the sunshine. And they make a request that Pilate would break their legs with an iron mallet, that would

be certain to bring death. And so they came, thinking that the soldiers with their cruelty would do this. And they were tough stern men. They were military men. And they would come and deal with these and break the limbs. They smashed the limbs of the two men on either side of Jesus but they found that Jesus was already dead. But they were familiar with blood. They cared little for human life. And they could have cared less that He was already dead.

And they put a spear in His side. This proved beyond a shadow of a doubt that there was more than a swoon on the cross. You may wonder why did one of them thrust a spear. Did this not seem to be a little bit absurd. Well it was to make death doubly sure. And it was significant, because in the first Adam, the side was opened and man was in a deep sleep. God created woman. Now when the second Adam was fallen into a deep sleep, God was to take out the church. Ephesians 5:30-32. And here was the blood, the water of regeneration and purification, of the Holy Spirit.

38 In Verse 38, Joseph comes. Luke tells us about the meeting of this incident. And Matthew calls him a rich man. Mark says he was an honorable man. Luke says he was a just man, a good man. John remarks about him as being a disciple and he secretly feared the Jew. And tells about the part that he bore in the affair. He was interested not, the soldiers perhaps were left to bury the other thieves. But

to it except it or

There came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. Matthew 27:57
 He had also himself was Jesus' disciple. Matthew 27:57
 The crisis discovered Joseph. Why had he not appeared before? Several people of this type are introduced into the gospel story. They represent all whose love for Christ is brought to light by difficulty and danger. If the fires of Smithfield were lit again, probably many professed Christians would recant, but almost certainly many who have made no open confession would declare themselves: the Josephs, the Nicodemuses, the upper room owners, the donkey owners of the Church. But why not declare yourself now? Why keep your testimony for the tomb?
 Who is on the Lord's side? Who will serve the King?
 Who will be His helpers, other lives to bring?
 Who will leave the world's side? Who will face the foe?
 Who is on the Lord's side? Who for Him will go?
 By Thy call of mercy, By Thy grace divine,
 We are on the Lord's side; Saviour, we are Thine.
 new birth. ... comes how to stand by Jesus on the cross.

40 In Verse 40, they must have washed the body, got the dust off, got it ready for the grave. Here is a sensation of life. Separation of soul from the body by which the life on earth is ended. James says the body apart from the spirit is dead. Peter says it is like putting off this tabernacle. Jesus said fall into thine hands, I commend thy spirit. And God said fool, this night your soul is required of you. Death had come. Now the body decays. The spirit no longer has use for it. It has served its need. The spirit is not easy to answer. Luke 16 says, it goes into a state of blessedness. Jesus gave us a revolutionary view of death when he talked about it being sleep, in reference to Lazarus. Paul said the body was subject to death. The spirit is not. I Corinthians 15. And blessed are the dead that die in the Lord.

41 Verse 41, we see here a discription of the place where he was buried. Now the place was not in the church

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yard but it was in a garden. You remember it was in the garden where man sinned. And he would rise again here now out of this (new tomb) and come forth. As he came forth as of a virgin, so he will come forth from a virgin tomb to be triumphant.

42 In Verse 42, we find that he was layed away. Now why did Jesus enter the tomb. Why was he buried. I Corinthians 15:21 is the answer. First Adam sinned and brought death. The second Adam sacrificed to bring life. This is significant because the author of the hymn, In the Cross of Christ I Glory, by Sir John Bowling. Early some Portuguese colonists built that Macao china on the crest of a hill, a great cathedral. A violant wind storm wrenched the building. Only the main front wall remained. On the summit of the wall stood a great bronze cross defying the storm. Sir Bowing, then governor of Hong Kong visited in 1825 and was impressed by that uplifted cross, that seemed to defy the raveses of time and storms. "In The Cross of Christ I Glory, towering o'ver the wrecks of time, all the light of sacred story, gathers round its head sublime." Now thousands have come and visited and looked upon that same ruin and that same cross. But some with indifference, some with reverence, some with curiosity.

The same will be true of those who look at this

significant crucifixion. They either will accept it or reject it.