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Standing, standing ♪ ♪ Standing on the promises of our Christ Savior ♪ ♪
Standing, standing ♪ We're going to be back in the book of John and be back in chapter 19 today. And we're going to be looking at verse 23, John chapter 19, verse 23. We were talking last week about the fact that Pilate keeps trying to get rid of Jesus and the Jews won't let him. get rid of him and finally he says I washed my hands of him and he's done everything he can. Old Barnabas is, not Barnabas, Barabbas is in the prison and he keeps hearing crucify him, crucify him. And then a minute later, the pilot will say, who do you want me to release to you, Jesus? And then they holler out, Barabbas, Barabbas. And all Barabbas can hear is, crucify him, crucify him, Barabbas, Barabbas. And when they come to get him, he's just. Scared to death, cuz he knows, even though he's a robber and a murderer, he's a horrible man. He knows how bad that cross is, and he's afraid. And they say, Barabbas, we are coming to turn you loose. And so Jesus, the just one, the righteous one, the holy one, is put on the cross in the place of the unrighteous one. And that's the story of all of us, isn't it? That every single one of us deserve to die, deserve to go to hell. But the Bible says that Jesus came and he lived a perfect sinless life and he dies on that cross in our place. Pilate's done everything he can and they just won't give it up. And as we saw last week that he started bearing his cross out to the place of the skull and we get that name as Latin Calvary and that's how we end up with Calvary. And they write on there that he was the king of the Jews and the Jews get mad and the Pharisees and say, Don't write that, but he said he was the king of the Jews. And Pilate says, I have written what I have written. And that's kind of where we ended last week. And in verse 23 today, we're going to be in John 19 verse 23. It says, In the soldiers, when they had crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said, therefore, among themselves, let us not tear it. But cast lots for it, whose it shall be, that the

scripture might be fulfilled, which says, they divided my garments among them, and for my clothing they cast lots. Therefore, the soldiers did these things. We'll just stop there, and we'll read the rest when we get to it. So we want to talk about that this morning. So the soldiers, they are You know, think about these guys. This is what they do all day long. This is what they do. Their job is to crucify people. That would be a horrible job, wouldn't it? But apparently these guys have been doing it so long that they just kind of have learned to tune out the cries and all the moans and all the groans and all the stuff that's going on. Apparently maybe they don't even look at the people. They're down on the ground and the only thing they can see that these people on these crosses are good for now is their clothing. That's what they want. They want their clothing. They want these things and they're taken as garments and they make four parts to each soldier and they go ahead and divide all that up. And then it says also the tunic. Now they mention the tunic because it says the tunic was without seam woven from the top in one piece. And we really don't know. This is the most valuable piece. It's a one piece garment. It's really expensive because they didn't have many garments that were in one piece. They could just get on a sewing machine or have this big old automatic sewing machine like we have today and just sew something up. run a whole carpet or a whole ream of fabric in no time. They couldn't do that. And so to have one piece, this tunic, which was kind of an undergarment, but it was really nice and it's valuable. And they don't want to ruin it by cutting it into four pieces. It says, what they do is it says, That they said therefore among themselves, let us not tear it, but cast lots for whose it shall be. that the scripture might be fulfilled, which says, I divided my garments among them, and for my clothing they cast lots. So they're not saying that, but John is letting us know that these guys are doing this, and they're fulfilling the scripture. They're not saying, well, let's take these four parts, and then we're going to cast lots for the other, that the scripture might be fulfilled. They're not saying that. John's saying that. In those days, it was like a robe. Yeah it was a long undergarment basically. It was a long shirt underneath and from what I understand it might have a buttoned up nice collar and the collar would stick out and they put their more decorative stuff

over it but the collar might be sticking out because it'd have a nice collar, but it was like a long under, I guess it might be attuned to a, akin to a long undershirt today, something like that, but it was all one piece. And so it was a nice piece of fabric and The soldiers, all they care about, it says it was without scene. Best as we can tell, I couldn't get the complete answer on that. But the Bible says he was stripped naked, but he was stripped. But as I read in a couple places, some people said that he was stripped totally naked. And some people said, well, in those days, someone would wear a loincloth. So whether he was totally stripped or whether he had a loincloth on, I never could get the complete answer on that. There's some of these things that you just can't find all the answers to. And maybe somebody knows the right answer. But when you read two different scholars, one says that he was almost naked, that he had a loincloth. But then another one says that he was totally naked. And so I tend to think since Adam and Eve were totally naked in the garden, and he was bearing our shame and our guilt, that he was totally naked. That's just my opinion. So they took everything. And I think that's the bottom line, because that was part of that. Not only did you kill somebody and put them through a horrible pain and agony, but what are you also doing? You're shaming them, right? and you're hanging them up there in shame in front of everybody and so it's a horrible thing and so some people have said that you know there's a lot of symbolic and religious metaphors behind this and what the importance of that seamless garment might be and you know here Jesus and John 13 strips himself to his waist to wash the disciples' feet. But here he's stripped totally naked, not just to wash their feet, but to wash them completely from their sins, right? Because the Bible talks about the washing of the water by the word, that we're washed clean. And so he's completely stripped, he's completely naked, and he's laying aside his glory. that he might go to the cross, and that's what John wants us to understand. There's another point on this too, and some people said the garment had a symbol, it was symbolic, and some people didn't. I thought this was pretty neat, that the high priest in the Old Testament, he wore a garment made of linen without seam. And guess what Jesus says? He's our high priest, isn't he? and he came not only to be the person who sacrificed,

but to also be the sacrificed. So the Bible tells us he came as prophet, priest, and then one day he's coming back as King of Kings and Lord of Lords. So I think that because Jesus is the final and faithful high priest, that he is fulfilling that totally and completely because of the fact that he's wearing this seamless garment that the high priest would wear. We've talked about the nakedness and we've talked about all these things. Psalm 22 verse 16 and 17, David writes, he says, for the dogs have surrounded me. The congregation of the wicked has enclosed me. They pierced my hands and my feet. I can count all my bones. They look and stare at me. And so he's kind of describing that thing on the cross, you know, that would be what would be going on. And it's amazing how much of this stuff, you know, when the Old Testament was written they hadn't even ever done any crucifixions. When it was written about in the Old Testament, crucifixion had not even been invented. And so they're writing about these sayings about how he's pierced and all these sayings hundreds and hundreds of years ago. And remember, we talked about that last week. Notice, you know, we don't get all the other extra dialogue as John goes through this crucifixion. He just says they crucified him and he doesn't dwell on all the pain and all the agony and all the suffering because he's wanting us to understand that he's God and up there on that cross, right? That we're focusing on Jesus as our sin bearer, that he's the one that's dying in our cross, but he's still, even though he's on his cross, what's he doing? He's still in control, isn't he? Can you imagine Jesus is on that cross, but you say he's still in control? Well, guess what? God orchestrated every bit of this, didn't he? I mean, we talked about that 320, 330 something prophecies when Jesus was here on earth that he, that one man fulfilled. That's impossible. Like I said, after you get two or three, it's like some number we can't even count. But once you get up to 300, one man calculated, like I said, it's like a 10 with a, 80 zeros behind it. When we talk about something to the 10th power and the 100th power, and it's just some number we can't even count, that you just say it's something with 80 zeros behind it. And we don't even know what that number is, but it's just some astronomical number that can't even be, but somebody calculated it. Somebody with a bigger brain than me calculated it. Basically what John's trying to do is he's underscoring

that the prophecy, all the things that's happening that are fulfilling scripture. And that's what he's telling us here. That's what he's been telling us, all these things that's going on is how it all happens. And every bit of this is fulfilling prophecy, it's fulfilling scripture. And that's what John wants us to know. is that every bit of this, that Jesus is God and he's still, even though he's on the cross, he's orchestrating this, because guess what? If he doesn't go to the cross, what happens? We all die and go to hell, don't we? If we don't trust Christ, all of us go, but if he doesn't go to the cross, every single one of us don't make it to heaven. They don't tear the garments and he says it was fulfilled that the scripture might be fulfilled. They divided my garments among them and for my clothing they cast lots. Can you imagine Jesus is up on the cross and these people are up on the cross and they're dying and I don't know what all the scene is. But these guys are down on the ground and it says, let us not tear it but cast lots for it to see whose it shall be. You know and they're so callous or so cold that they're down on the ground not even looking at Jesus and all they can see for Jesus to be to them is this well I'm gonna get some kind of material possession out of it But less we less we think we're so much better than them so many times how many times do we just go to Jesus and say Jesus I want you to meet my needs and Instead of praying to Him and asking Him to draw us closer to Him and make us holy, we're asking Him to meet our needs. That's the whole thing in this book that Jesus came and did the signs and the wonders and the miracles that we might believe He's God in human flesh. But the people wanted him because he could fix them, he could heal them, he could feed them, he could do all the things. But they didn't care who he really was. They liked his works, but they didn't like his word. They liked his miracles, but they didn't like his message. They liked his food, but they didn't really like that you had to have the right kind of faith. to go to heaven. They didn't care about all that. And so you can just about imagine that these guys are down on the ground and roll and say, come on snake eyes or something, you know, come on, come on. I got it. Yeah, it's mine. And Jesus is up on the cross dying. for our sins at the same time. One man put it this way. There's an old song that talks about Jesus is rolling our sins away and while he's up on the cross rolling our sins away,

they're down on the ground rolling the dice for his clothes. That's pretty callous, isn't it? Think about that. Jesus is dying for our sins and remember we can't focus as so many people have done focused on that physical. We need to focus on the spiritual side of this that the whole reason Jesus went to the cross was so that he could bear our sins the physical things were horrible and But the separation from the father, that he died for you and he died for me, took our hell, he took our place, that's what's important. And so these soldiers have mocked, they're shaking the dice and rolling the dice and they win the clothes. And then these guys are so cold hearted as he's dying on the cross. They're already gambling for his clothes. That's cold, isn't it? And in contrast to that, John shows us, notice there's four soldiers, right? Now notice in verse 25, we're gonna get to four women. And in your Bibles, a lot of you, there may be a little break or something right there in your Bible, a little paragraph break. And John kind of breaks it up right there to show us that there's four cruel men gambling for Jesus' clothes. And now there's four loving women standing at the cross because of Jesus. It says in verse 25, now they're stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple whom he loved standing there, he said to his mother, woman, behold your son. Then he said to the disciple, behold your mother. And from that hour, the disciple took her to his own home. Here's these four women and they're standing there and John is contrasting these four hateful men with these four loving women. And notice it doesn't mention any of the men. Now we see John's there, but apparently all the rest of the disciples have left. They're not standing at the cross, but these four women are being brave and they're standing at the cross. And you know what they're doing? They're putting themselves in danger, right? Because anybody associated with Jesus, can be killed because he's a treasonous, an insurrectionist. He's a rebel according to what they've convicted him for. And you know, you just don't have a rebellion by yourself. Now that isn't what Jesus came for, but that's what they've convicted him of. And anybody that was associated with him, they could have killed them too. He's dying on the cross and these women, these four loving women, maybe even one of them or a couple of them made

that seamless garment for him. We don't know that they're gambling for. But what does he do? He says the cross of Jesus, that his mother was there, Jesus' mother's there. and his mother's sister. Now, who's his mother's sister? That is John's mom. Remember the sons of Zebedee, the sons of Thunder. And just as John won't never mention himself in the book of John, he calls himself the disciple that Jesus loves. He doesn't even tell that that's his mother. But his mother is standing there, and I think her name, if I remember correctly, is Salome, and she's not named. And then there's Mary, the wife of Clopas. She's probably Joseph's sister, to whom the Lord appeared on the road to Emmaus. And then there's also Mary Magdalene. She's not the sinful woman in Luke 7. She's the one that Jesus delivered the seven demons from. And so she's not that woman. And people confuse that. Notice something here too, that these four women, and there's only three of them, that are named, and we know that Jesus' mother's name is Mary, right? Even though we don't know, she's not named. But from what I understand, all those that are named are named Mary. And you know what Mary means? It means bitterness. There's bitterness here. And so these soldiers are gambling and then these four women are lovingly standing at the cross and lingering and hanging around, getting as close to the cross as they can get. And they didn't look on the cross on his death as a means of getting some kind of possessions, but as the greatest loss they'd ever suffered. In verse 26, It says when Jesus therefore saw his mother and disciple whom he loved standing by he said to his mother Woman behold your son and he said to the disciple behold your mother and from that hour the disciple took her to his own home So what happens here? Think about this. Can you imagine Jesus is dying on the cross? I mean this horrible death And he's on the cross and what does he do? He thinks about his mother. He takes care of the people around him. When he was in the garden, what happened? He says, don't take any of these people, it's me you want. He's thinking about the disciples as they're taking him off to, he knows he's going to die. He thinks about the disciples. Now he's on the cross. And what does he do? He makes sure his mother's taken care of. And he says, woman, behold your son. Now, when he says woman, remember we've already talked about that term over in John chapter two, when Jesus,

when Mary says to Jesus, says they have no wine. And he says, woman, what does your concern have to do with me? And he's not really, it's not a term of, derision or disrespect, anything like that. But woman really means grandma, and it also means old woman. But it's really what it is, is it's a term of respect. Because see, back in the day, older women and older people were respected for their age, right? We grew up, and I don't think they teach it now, but they say, respect your elders. And I was talking to somebody this morning. Tell them I was coming over here this morning, and they said, I love older folks. They have a lot of wisdom. And I mean, the older I get, the more I say, well, you know, I wish I knew back this time what I know now. You know, I don't want to go back to that time necessarily, but I would like to be able to apply the wisdom that I have now to that time back when I was making all those mistakes and knowing what I know about the Lord. And then I could maybe save myself and other people some heartache that we went through. But it's really, it's a form of respect. It's sort of like saying here in the South, ma'am, that's kind of what he's really saying. They say, ma'am, behold your son. And what does he do? He makes John, puts John in the place of him. And then he says to the disciple, behold your mother. And it says from that very hour, the disciple took her to his own home. Now, wait a minute. I thought Jesus had other brothers and sisters. But think about it at this point. He has half brothers and half sisters. But think about it at this point. Jesus is selflessly caring for those who stand at his feet because he's occupied with the most stupendous task in the whole universe. He's bearing a burden under which nobody can stand. that was human, except for God. And in several hours, he takes the sin of the whole world, which would take all of us as individuals, all of eternity. And in the midst of it, he don't think one thought of his self, but he thinks of his mother and his beloved disciple. And at this point, where are his brothers and sisters? Well, you remember his brothers and sisters don't believe at this point, right? They don't believe, none of them believe. Now afterwards, James believes, but you know what? One man said this way, he said, earlier in this gospel, we're told that Jesus' brothers did not believe in him. And we may fairly infer that they were out of sympathy with Mary because she's believing in Jesus. So it's important that somebody should take

care of her, right? And can you imagine the next few days are going to be pure agony for Mary as she's lost her eldest son, right? We don't know if her other sons were there, but think about this. Can you imagine what kind of comfort these unbelieving sons might have been to their believing mother? I mean, you can almost hear James or one of the sons saying, Mom, you know I told Jesus to give up this insane talk about being the Messiah. He must have been out of his mind. And now because of all this foolishness, nothing came out of it except for shamed us. That would be exactly what an unbeliever would say, wouldn't he? What he's done, he's shamed us all. And they would be unhappy with their mother because she's standing at the cross with him, taking up for him, believing on him. And then they're probably thinking, you're crazy woman. They're not being respectful. They're being disrespectful at this point, right? Jesus knows that the sons aren't into place, even though later on they're going to become believers. What he's doing is he's entrusting her to John for a temporary period of time because John can take care of her. John apparently has the means. He's a close kin, his, what did it say, his mother's sister. So John's what, a cousin, right? He's first cousin of Jesus. And because of that, we can say that he's the right one to take care of her. He's the one that's closest to Jesus. Isn't that what they say? I mean, but think about this. Jesus has given him to his most beloved disciple. And here's another thought. I can kind of think about John. You know, he says the disciple whom he loved. I kind of skipped over that. But think about this. Jesus isn't John isn't saying, you know, I'm the disciple that loved Jesus the most. But think about it, I'm the disciple whom Jesus loved, and he's excited about that. I'm the disciple that Jesus loved. And so he has that close, intimate relationship. And maybe they had a closer relationship because they grew up close to each other when they were kids. Think about it, he takes her to his own home. And we're probably gonna have to stop right there today, but so many times we're just concerned with our own things. But in the midst of all this, Jesus is concerned with his disciples, he's concerned with his mother. And in the midst of all this, you got four hateful soldiers and you got four loving women. And I thank God for godly women and godly mothers. They love their children and take care of their children when everybody else gives

up on them, don't they? And it's amazing to me that Jesus is up on that cross and he's not concerned with himself, but he's concerned with his mother and concerned with other people. So many times we get in that place and we get concerned about ourselves instead of being concerned with others. But you know, God's going to take care of us, isn't he? He's going to take care of us no matter what we go through. He said he'd be with us. But what he still tells us to do is to love others, to care for others, to be loving and tenderhearted and kind. I mean, first Timothy chapter five, verse three and four says, honor the widows who are truly in need. But if a widow has children or grandchildren, They should first learn to fulfill their duty towards their own household and so repay their parents what is owed them, for this is what pleases God. Wouldn't it be great if all the children did that today? I know some of y'all probably feel of the effects of that. It says repay what are owed. I mean, our parents took care of us, and we ought to take care of them. That's what the Bible says. And so if people are in a place where they can't take care of themselves, we need to love people and take care of them. And that's what Jesus is doing. Even though he's dying on the cross for our sins, he's dying in our place, he's still looking out for others. And that's kind of the lesson I want us to take from today is, You know, look out for others. What does Philippians chapter two say? It says, have this, in the first part of chapter two, he talks about, you know, not only look out for your own interests, but look out for the interest of others. He says, esteem others as better than yourselves. And not only look out for your own interests, but look out for the interest of others. And he says, have this mind in you, which was in Christ Jesus. What mind did he have? He says, he thought it not robbery to be God, but he humbled himself, became obedient to the cross, he became a man, he became a servant, he was a man, and he looked like a man, and he came in the appearance of man, and he humbled himself, became obedient to the cross, even the death of the cross. And because of that, God has highly exalted him and given him the name which is above every name, that at the name of Jesus, those in heaven and those on the earth and those under the earth, that every knee should bow and every toe should confess that Jesus is Lord to the glory of the Father. And because he did what God wanted him to

do, God has glorified him. And one day if we glorify Jesus, he's gonna glorify us. And so while we're on this earth, let's try to remember that it's not all about us. We got all the iPods and the iPhones and the I this and the I that. Somebody said this is the new millennium. It's all about me. And if you look at the shows and look at everything, that's what it's all about. But in Jesus, in his worst hour, he set the example for us. As he's dying on the cross, he takes care of his disciple, gives him a new mother, gives him somebody else extra to take care of him, replace him, and he gives his mother a new son to take care of her, at least temporarily until his brothers come to Christ and hopefully get their senses back and treat their mama like they ought to, right? Well, that's all we got today. Let's go ahead and pray and we'll sing another song. Father, we love you, we thank you, we praise you. That Jesus set the example, Lord, that he's on the mountaintop. And Lord, we're climbing the mountain, trying to get there one step at a time. And as the man said one time, that Jesus is the ultimate example. We hadn't arrived, we hadn't made it. But Lord, let us be like Paul who said, I hadn't arrived, I hadn't made it, but I press on towards the goal, towards the prize, towards the upward calling of God in Christ Jesus. Let us keep on keeping on, Lord, and focusing on you. And Lord, let them say of us when we die that we died climbing, that we were every day trying to be more and more like you, and that one day we will be when we make it to heaven. Father, we thank you for who you are and what you've done for us, especially through your son, Jesus Christ, that you made it possible for all of us to go to heaven. Lord, work in our lives, help us to grow close to you and draw close to you. Just focus on others, Lord, and remember that it's not about us, but it's all about you. We thank you for that, in Jesus' name, amen. Hi, I'm Marty McKenzie with His Love Ministries. Please help us reach out to those the world has forgotten. Everyone we minister to is locked up in some way, shape, or form. Those in the nursing home facilities are locked up in bodies that do not work, in a wheelchair, or in a bed. We minister to children and youth who are locked up because of behavioral problems. Some have told us we want to have a real family because their parents have lost or given up custody of them. Other kids are locked up because they've committed crimes. We also minister to those locked up at the jails and the

prisons, to those locked up in addictions to drugs, alcohol, depression, and suicidal thoughts, to those locked up in a variety of other things that keep them from becoming who Jesus wants them to be. He came to give us abundant life, joy, and set us free. And these people that we minister to are not free. Our desire is to show them, whatever their background, no matter what they've done, to see how much God loves them. We seek to help them receive forgiveness and freedom from their sin in Jesus Christ. We minister in the local area of Savannah, Georgia and surrounding Effingham and Chatham area. We have recently expanded our ministry to the Lexington, Columbia, South Carolina area. We do over 2,000 services every year. We hope and pray that you will support us in some way so we can continue our mission. Go to HisLoveMinistries.net and click on the Donate Now button or send it via regular mail to Post Office Box 1881, Lexington, South Carolina, 29071. We hope and pray that you will do that. Thank you and God bless you. And you shall know the truth and the truth shall set you free. John 8.32.