

Hi, I'm Marty McKenzie with His Love Ministries. Welcome to the Least of These podcast. We reach out to those the world has forgotten. If you'd like to know more about us and how you can donate to help us fulfill our mission, go to hisloveministries.net. Thank you very much and God bless you. ♪ I love to tell the story ♪ For those who know it best Sing hungering and thirsting to hear it like the rest. And when it sings of glory, I sing the new, new song till the end. the old, old story that I have loved so long. But I love to tell the story, tell me my weary glory, to tell the old, old story of Jesus. We're supposed to love to tell the story We're supposed to love to tell the story and to trust and obey aren't we? That's our job is to tell others what Jesus did for us. Well, we're gonna be back in John chapter 19 today and we're gonna start in verse 17 and kind of read verse 16 to kind of get us back and gear here and remember last week we were talking about how Pilate kept trying to get rid of Jesus and he couldn't get rid of Jesus and he tried to deny him he tried to dismiss him and now he's got to destroy him because there's nothing else because the Jews said if you if you don't crucify him that you're no friend of Caesar and so It's all said, it's all done, except for putting him on the cross. And old pilot, he says, I find no fault in this man. And he's scared to death, he's scared for his political position. Scared of these Jews, and he's scared that he's flogging and gonna crucify the Son of God, and he is. And his wife suffered in a dream, and he just didn't know what to do. And that old Barabbas, that bad, terrible robber, he was a murderer, really. He was a bandit that would kill people when he robbed them. All he hears is crucify him, crucify him. They said, you want this man Jesus? That's what Pilate says. And they said, Barabbas, Barabbas. And so all he can hear is crucify him, crucify him. Barabbas, Barabbas. And so they come to get Barabbas, and he thinks he's gonna die. And they say, Barabbas, nope, this other man, he took your place. And that's the story of us, right, that we're all Wicked and evil before God, but Jesus took our place on the cross That's what the Bible says and it says in Romans 8 32 God who spared not his son, but delivered him up for us all He delivered him up for us all. And so it says in verse 16, then he delivered them to be crucified. Then they took Jesus and led him away. Remember that's that word betrayed, handed over and they led him away. And this is

where we're gonna start this morning, verse 17. And he bearing his cross went out to the place called the place of the skull, which is in Hebrew Golgotha. where they crucified him and two others with him, one on either side and Jesus in the center. Now Pilate wrote a title and put it on the cross and the writing was Jesus of Nazareth, the King of the Jews. And many of the Jews read this title for the place where Jesus was crucified was near the city and it was written in Hebrew, Greek and Latin. Therefore, the chief priest of the Jews said to Pilate, do not write the King of the Jews, but he said, I am the King of the Jews. And Pilate answered, what I have written, I have written. Then 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 one piece, and 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. I'm gonna stop right there this morning. Jesus was delivered up and they lead him away and guess what? The Bible tells us that he was led as like a lamb to the slaughter, right? And he didn't fight, he just went. You can't force a lamb, you can't push them, but you can lead them. And that's why it says the good shepherd, he leads us and he guides us, right? And so they lead him and they led him away and he bearing his cross went out to the place called the place of the skull, which is in Hebrew. The place called Golgotha. He's led as a lamb to the slaughter. And there's another, it's amazing. I wanna spend some time today just talking about some of the prophecies that are fulfilled. We're gonna talk about the text too, but there's a bunch of prophecies that are just kind of hiding in here. And John makes mention of several of them that the scripture might be fulfilled. But there's also some other ones that are kind of in here that he doesn't really bring up and it says in Isaiah 53 verse 8 that he was taken from prison. and from judgment and who will declare his generation for he was cut off for the land of the living, for the transgressions of my people he was stricken. So he'll go from prison to judgment to death. Normally they go from prison to judgment to prison for two days and then back to death. But Isaiah prophesied he'd go

directly from judgment to execution, but that was something that the Romans never did, but they did at this time. Because that's how God ordained it to happen. And so Jesus fulfilled that prophecy. We look at this section and it says here that he's bearing his cross. Let's talk about that a little bit. He's bearing his cross. Now, some of the other writers say that it was also carried by, what is it? Simon of Cyrene, but guess what? That doesn't mean that Jesus didn't carry it too, at the same time. And he probably wasn't carrying the whole cross, maybe he was, but probably what they used to do was they would tie, go ahead and tie you or they might even nail you, go ahead and nail you to the cross with the cross beam. And the cross could be either a Y or it could be like in an X shape or it could be in a T. but most likely Jesus was on the T-shaped cross. But he carries that cross, it was Simon of Cyrene, and he helps carry it. Jesus probably carries it partway out of the city, and as soon as he gets out of the city, You know, Jesus has been beaten apparently pretty bad, worse than these other two guys. And so he's unable to carry that heavy cross. And so they, according to the other Gospels, they get Simon to help him. When we look at this section of scripture and some of the details I may mention, they're not mentioned by John because John is wanting us just mainly to see the whole point of this book. Remember what it is, chapter 20, verse 30 and 31. And he says, and many other signs Jesus did, but these have been written that you may believe that Jesus is the Christ, the Son of God. And believing, you might have life in his name, right? And so the whole purpose of the book of John is that we might believe that Jesus is God, and he died on the cross for our sins, and that Jesus is God who came in human flesh, and that everything that he does, he's fulfilling scripture. And there's somewhere around 320, 330 prophecies that are fulfilled when Jesus comes to earth the first time. That's a lot of prophecies, isn't it? I was reading a number yesterday. The guy said it was a one with something with 80 zeros behind it or something. Which is something we couldn't even tell you what that number was. But that's like a, what is it, something to the 10th power? You know how that multiplies, and I don't even remember all that stuff. I never was that good with that kind of math. But every time you multiply it to the power, it multiplies by itself. And it multiplies by itself, and very quickly it

gets so large that these prophecies, there was no way. that one man could have fulfilled all these prophecies unless he was God. And God made it happen the way he wanted to happen. Jesus was beaten pretty bad. He just tells us real quickly, they delivered him to be crucified, they take him, they lead him away. And bearing his cross, they went to the place called the place of the skull. He doesn't belabor this whole process of crucifixion, even though we know it's one of the most cruel forms of execution devised by men. The one robber's on one side, the other's on the other, Jesus is in the center. because he's basically the focal point. And I wonder too if it wasn't so he could speak to each man, you know, he could be in the middle of them and kind of talk to them too. Surely he was the focused and as we look at Jesus and he's carrying that wood, remember what happens in Genesis 22 as he's bearing his cross. Remember that story about Isaac? That Isaac was a type of Christ. You know, when we talk about types in the Old Testament, I don't know how much you know about types, but a type, you know, we know what it is when we type something on a page, right? We type it. What made it? The thing that made it is the impression, right? Well, in the Old Testament, it's a picture, a type. In the Old Testament, Isaac was a picture. or a type of what Jesus would do. Because as you look, what did God tell Abraham? He told him to take your son, your only son, and to offer him as a sacrifice, right? And then he said, what will we do? We will go three days in the wilderness and worship, and the lad and I will come back. They go out into the wilderness, and for three days, Isaac, in the eyes of Abraham, was as good as dead. Now, he never died, but in the eyes of Abraham, he was as good as dead because what? He had already made up his mind he was gonna do what God said, right? And he was gonna kill Isaac. So as they go out, it says that the son, Isaac, he does what? He bears the wood, right? He carries the wood for the sacrifice. And remember Isaac, I know we all saw all the pictures in Sunday school and everything. But Isaac's not some little old 10 year old boy or 12 year old boy. They guesstimate that he's probably 25 to 30 maybe one or two Somewhere around probably 28 probably and so he's a strong young man physically able to whip his hundred and something year old daddy Definitely. And so he willingly goes with him. He willingly lays down on that altar to be

sacrificed and he carries the wood. And you remember also what happens in that story. As we look, he says, where is the ram for the sacrifice? And the Bible says that Abraham said, God will provide himself as a sacrifice. And I don't think there's any mistake the way that's written. It says God will provide for himself a sacrifice. And they look and there's a ram caught in the what? The thicket. So, remember thorns, we've already talked about the crown of thorns that he had on his head, that the crown of thorns is what? The thorns are a result of the curse of sin, right? The ram is caught in the thorns to thick it, and he's buried in the wood. And so, this is a prophecy. He goes outside of the city, he goes outside the camp, and Exodus talks about that, Leviticus talks about that. The sin offering, you take it outside the camp and you burn it. You don't do it inside the city. We know if we look at this scripture that Jesus went out to a place called the place of the skull. He goes out of the city because that's where the sin offering was offered, was outside the city. I've been reading that book, Leviticus, the last few days or so. It's a very interesting book. But as you read it, you see that that's the way God separated his people from those pagan nations. And he goes outside the city. And so Jesus had to die outside the city. He couldn't have died inside the city. And Hebrews 13 verse 11 says, for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, burned outside the camp, then he said, wherefore Jesus also that he might sanctify the people with his own blood suffered outside the gate. So Jesus fulfilled that prophecy. We know too that he's gonna be put up on the cross and Jesus said in John 3 14, As Moses lifted up the serpent of the wilderness, even so the Son of Man must be lifted up. That whosoever believes in him shall not perish but have eternal life, right? Even that crucifixion, like I said, we're just talking about some of the prophecies that are fulfilled in Psalm 22. Verse 14, he talks about his bones are out of joint. My heart is like wax. It's melted within me. My tongue cleaves to my jaws. And he says, they have pierced my hands and my feet. And that's a prophecy too, because we know that when they put them on the cross, that it was a terrible thing. And then there's another one in Isaiah 53.2 that talks about that there is no beauty that we should desire him. He has no form or comeliness. Remember the Bible says

he was beaten very badly, right? And so they carry him to the place of the skull, and it's amazing. He talks about that, and the fact that he says that in the place of the skull, that it's in the word, in the Greek, the word cranium, cranium. And it sounds like our word cranium, right, for our skull, right? And the place probably, it was a mountain, probably looked like that. but the Hebrew was Golgotha, and they have no idea why they called it Golgotha. They just don't know. Somebody said that Adam was supposedly buried in that place, but it preaches great, but it's just a legend, you know? But the word, the Latin word, now maybe you didn't know this, the Latin word for cranium, they came up with the word calvaria. So calvaria is the Latin word for the Greek word cranium, And that's how we get he was crucified at Calvary. Isn't that neat? Kind of strange how we ended up with Calvary. But all our churches are called Calvary, but that's the Latin word. It's just like that word we sang a minute ago, I've got a mansion just over the hilltop, that's the Latin word. That was the closest they could come to the word dwelling places. And it really means dwelling places. And this is the word skull or cranium, but we get the word Calvary. And so we talk about Jesus being crucified on Calvary. Let's talk just a minute. I know I've talked about some of this. They've already, we've already talked about some of that, but the cross was a horrible way to die, wasn't it? I mean, they would make you carry this cross. They would lay you down or make you lay down. They would tie your wrist to it or they would drive the nails through your hands. Actually, they wouldn't drive it through your nails. They'd drive it through that little spot right there. Because if they drove it through your hands, it would just pull out. But they pull it right there in that little old spot. If you put your finger right there, right below your wrist, you can feel that little indentation. And they would put it right in between there. And it doesn't hit any veins, any arteries, but it goes right between everything all the way through. And they would drive it in there, and you would be hung by your hands. And then they would probably cross your feet, and they would drive that nail through both heels. And they've even found people that they've done that. And then they would, of course, they would be stripped. We'll talk about that in a minute. But they would put you like this so that you know, you weren't fully straight up, and so

what they would do is they'd kind of put you like this, hunched over, and so you're hanging, and sometimes they'd put a little saddle right here where you could kind of sit for just a minute. Now that wasn't to make it comfortable for you, that was just to prolong your agony, because you could rest a minute, but every time you hung down like that and sat down, if you put your hands over your head like this, you hear my breathing, it gets hard to breathe. And so it makes it hard to breathe. And so it was very hard to breathe with their hands pulled up like this over their head. You can hear it every time I do that. You can hear the strain in my voice. It starts to strain. And so what they would do to get the pressure off of their hands, and so they could breathe, they would have to push up. So they're like this, and so they push up a little bit so they could breathe. Guess what? You last as long as your legs last because your leg strength is what, if you had very strong legs you were in trouble because you would live literally for days. Yes, he would suffer longer. It was a very cruel and unusual punishment. But yet today we wear a cross around our neck and be like wearing an electric chair. Really the thing that makes it different is Jesus Christ, right? It is a symbol of victory, it is a symbol of winning over the death and the grave. One man, Cicero, called it the cruelest and foulest of punishments. There was a guy named Josephus who spoke of it as the most wretched of deaths. The victim is stripped naked, beaten, scourged, and could hang suspended in agony between life and death for days. We have the thorns, we have the crown, we have the cross, we have the lamb that takes away the sin of the world, that's Jesus. The perfect sinless savior, I find no fault in him. And then lastly, we have the being naked. What happened in the garden? When Adam and Eve sinned and then all of a sudden they knew they were naked, right? And God says, who's told you you were naked? Did you eat of the fruit of the tree? Everything that's a result of the curse. Jesus is bearing it. He's bearing that crown of thorns, which is a result. He's he's bearing the the shame the Nakedness, you know think about this we think about when Jesus went to the upper room and what does he do his disciples are arguing over who's going to be the greatest and was he do he strips to his waist and And he says, you don't know what I do for you now, but he washes their feet, right? And he's speaking of washing away the daily

sin. And he says, not all of you are clean. And he talks about Judas never having trusted Christ. But what he does is he's talking about that daily washing washes away our daily sin. That's where we go and confess our sins. But now he's stripped totally, completely naked. And, you know, the bad thing is when you were down like this and you couldn't stand any longer on your legs, push up, then you had the pain in your hand, your wrist, and then from the nails pulling, then you had the problem with the breathing. And it was a terrible, horrible thing. And, you know, sometimes they even left people, they wouldn't even let them bury them. They would just leave them there. And that's what's so horrible. Now, thank goodness the scripture said that they didn't have to do that with Jesus. Just to let you know how horrible it is. Now, the reason Jesus, John does not really focus on all that, and I'm just telling you all that to let you know that he went through all that. But remember folks, The thing that is most important about Jesus going to the cross is that point where he says, my God, my God, why have you forsaken me? And during that three hours of time, yes, the physical suffering was horrible. Yes, all those things, the beatings, the scourgings, and all those things were horrible. But the thing that's important is that spiritual suffering that he was doing. Because when he said, my God, my God, why have you forsaken me? Jesus was being God the Father. Don't ask me how this can happen, but God the Father turned his back on God the Son. and turned away from him. And it says in Isaiah 53 again, that it pleased God to bruise him. That all we like sheep have gone astray, but God has laid the iniquity of us all on him. And during that three hours, Jesus was paid for my sins, your sins, and the sins of the whole world. So the most important thing, and I think that's why John doesn't focus so much on the crucifixion, But he's wanting us to know that Jesus fulfills prophecy, that Jesus is dying a spiritual death, that he is dying for our sins. And so all these things are left out because John doesn't want us to really dwell on that as much. But I did wanna bring that up because we just wanna know that all the things that he went through for us. but the physical was nowhere near the spiritual. Verse 18, it says, where they crucified him and two others with him, one on either side and Jesus in the center. We've already kind of covered that. And then he said 19, now Pilate wrote a title and

put it on the cross. And the writing was Jesus of Nazareth, the King of the Jews. What do they do? First of all, they put a sign up there, right? They put a title. I was thinking about that, the Greek word is *titelon*. But they write a title and they would either hang it around the criminal's neck or they would put it above the head. We don't think about that, but that's what they were doing when they wrote that title and they put it up above Jesus' head that said, Jesus of Nazareth, the king of the Jews, what they were doing is they were putting his crime above his head. What they would do is, we see these pictures of these crosses way up in the air. But in all reality, they wouldn't put them way up in the air. They would probably put them where the guy's feet is just above the ground, where he can't touch the ground. And at that point, there's nothing he can do. It doesn't matter whether you're this far off the ground or whether you're 14 feet off the ground. But the Romans, remember, they're cruel people. And what they do is they put the people down almost eye level. So as you go by, you could read the inscription on the wall. cross around their neck that says, this is what this guy did, and this is why he's being crucified. And remember, crucifixion reserved for the most vilest criminals, those that were murderers or treasonous. And they would never let a Roman citizen be crucified, never, cuz it was just too horrible. These people would be almost eye level. Remember, this is Passover. And there's thousands and thousands and thousands of people coming in Jerusalem and coming out of Jerusalem. And this was a deterrent because people would be able to see right almost in your face. This is a warning. Don't go against Rome. Don't fight against us. Because if you do, this is what happens to you. They write it. Notice they write it in what? Three different languages, right? It says, and many of the Jews read this title for the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. Hebrew was the language of the religion. The Greek was the philosophy language. Of course, Greek was the common language, and Latin of the law. And what's happening here is, in one way, he's mentioning all three languages, because guess what? It was all of us that crucified him. It was a worldwide deal that all of our sins did it, right? He did it for the whole world. And in this gospel, John wants to emphasize the worldwide dimensions of

Christ's work on the cross. And Pilate, when he wrote that up there, he wrote a gospel tract, Jesus of Nazareth, the King of the Jews. And then one of the thieves discovered that he actually was the king and asked for entrance into the kingdom, right? So it's Passover week, these people are walking by, seeing all this, and this language, three different languages, he's being crucified. And maybe we don't know, but think about this too. Let me talk about this first. But what does Caiaphas do early in chapter 12? He says it's expedient for one to die for the nation, right? And the Bible says that this he prophesied that Jesus would die for all people basically. And so Caiaphas does that. Who's Caiaphas? He's the high priest, right? He's the one that kind of is instigating this whole thing because his pocketbook, his pride, his power, it's all being taken away because of this guy, Jesus. And now we got Pilate doing what? He's also writing a prophecy. He's also writing the truth that Jesus He came from Nazareth, that's where he was born, and he's the king of the Jews. He is the king of the Jews. Both of these guys. unwittingly, unknowingly, prophecy that Jesus is who he says he is. Remember one time God used a donkey to speak, right? So he can use Caiaphas, he can use Pilate, he can use me and you too. So don't ever think that you can't speak for God, because God can use anybody if he asks you to do it, which he asks us to do it all the time. And so the chief priests and the Jews are angered about this. And because they read that title and they say, do not write the King of the Jews, but he said, I'm the King of the Jews. And what does Pilate say? What I have written, I have written. And in Matthew, we don't know if this is a difference. Each one, each gospel puts it down slightly different, but it's basically the same. Matthew says this is Jesus, the King of the Jews. Mark says this is the King of the Jews. Luke says this is the King of the Jews. And Jesus, the Nazarene, the King of the Jews is what John says. They're slightly different, but they're all basically the same in that they get the message across that Jesus is the King of the Jews. And maybe what Pilate wrote was a sum of all these things, maybe each writer just quoted part of it, or maybe there was a difference because of writing it in three different languages, we don't know. So all we know is this three languages, this trilingual message, this trilingual charge is a way of declaring to the whole world who Jesus' son really is. That

he's the Jewish king whose rule is universal. As he also crucifies him, Pilate's also boasting of his superiority over Jesus. over the Jews. So let's stop right there today and you know think about it. We've already talked about several of the prophecies and we'll talk about some more next week when we come back. But think about the prophecies. Think about the things that God did in the life of Jesus. I mean The things that Jesus had to go through for us, to die on the cross for our sins, to die in our place, to ultimately be separated from God the Father and to pour the sins of the whole world out on Him. That's what Jesus was doing on that cross. I mean, that's why the Psalm says Jesus paid it what? All. He didn't pay part of it. He didn't pay some of it. He paid it all. Like I said, the physical suffering was nothing. compared to the spiritual suffering. Because Jesus took our hell when he was on that cross. That three hours that he was on that cross, when he said, my God, my God, why have you forsaken me? He's having the sins of everybody that's ever been born, ever has been born, ever will be born poured out on him. So that we might go to heaven one day, those of us that trusted him as Lord and Savior. And so if you haven't done that today, remember Jesus paid it all. And he didn't leave anything for us to do. He just said, believe on the Lord Jesus Christ and thou shalt be saved. A lot of people think there's something we can do to earn it, to deserve it, to pay for it, but we can't do anything. Because the Bible says salvation is a free gift. Ephesians 2.8 says, it is by grace you're saved, through faith it is the way. Gift of God not of works lest anyone should boast Jesus didn't do some of it and leave part of it for us to do He did all of it and said if you will believe that trust in what Jesus did on that cross One day you'll get to heaven. But if you think there's something you can do to earn it It's like this. I heard it said one time before Jesus says this is a free gift and you can have it free or you can't have it at all and You know, it's like, like I said, you know, if I brought y'all a Christmas present or you brought me a present and I reached in my pocket and I said, well, here, let me pay for it. You know, and I said, well, I think I got, I only got five bucks. You'd be looking at me and you want to slap me upside the head because you know, it was a gift, right? And that's what God says. He says, it's a gift. He said, I didn't give it to you so you could pay me for it. But we do, after we're saved, we do, work for him. But he says in

verse 10 that we are God's workmanship created to do good works. And the Bible says, by their fruit you will know them. And so after we're saved, then we do things because we love God and we want to please him. Like I said, anybody that you love, you want to do what? You want to please them, right? And that's why we do good works after we're saved, is because we want to please the God who forgave us and saved us. I don't have to serve God, but I get to serve God. Somebody asked me the other day, because Paul said, I used to be a slave of sin, but he said, now I'm a slave of righteousness. He said, I don't get that. I said, well, it says in Exodus chapter 21 that the slave, what he did, if he loved his master so much that he wanted to serve him forever, they'd take him to the doorpost and they'd drive an awl through his ear. Now exactly how that looked, I don't know how big the awl was. I mean, I think about our piercings today. People have pierced ears. I don't know how big these awls were, how big these holes were, but they would put him to the doorpost and they would drive an awl through his ear. And then he would say, I want to serve my master forever because I love him. And so we don't have to serve God, but we get to serve God because we love him so much. And that's why we do good works. Not because we have to, but because we want to. We trust him and then we obey him. For there's no other way to be joyful or happy in Jesus, but to trust and obey. Well, let's pray. Just work at our lives, Lord. If there's one that doesn't know you here today, just help them to cry out. Just say, Lord Jesus, save me. Knowing that there's nothing we could do, ever could do, to earn it, to deserve it, to pay for it. But the Bible says salvation is by faith, through grace. It's the gift of God, not of works, lest anyone should boast. You said that we are your workmanship created to do good works. Lord, help those of us that know you to follow you and do good things because you called us to. But Lord, help us not to confuse the fact that We are given salvation totally, completely, freely because you said, whoever believes shall not perish, but have eternal life. And so today, Lord, we want to ask that you would help us to trust in you and to believe in you. Or many of us have, and if there's one that doesn't know you. Just help them today to cry out, just say, Lord Jesus, I believe, save me. Father, we thank you that you did pay it all because we couldn't get to heaven on our own. Because you said all

our works are as filthy rags. So Father, help us to follow you and trust you more each day. In Jesus' name we pray, 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.