

Title: Remember our Redeemer
Text: Matthew 27: 26-54
Date: March 4, 2018
Place: SGBC, New Jersey

Proposition: The Lord of glory was humiliated, scourged, mocked by men, crucified upon a cursed tree, and made to bear the sin and shame of his people and the wrath of God that we might be exalted, embraced, honored and justified from all our sins in perfect righteousness by our gracious God.

I want to take our text a little at a time rather than read the whole thing at the first. As we read these words, remember, Christ endured this for the sake of each of us here who believe on him.

The Lord of glory was humiliated, scourged, mocked by men, crucified upon a cursed tree, and made to bear the sin and shame of his people and all the wrath of God that we might be exalted, embraced, honored and justified from all our sins in perfect righteousness by our gracious God.

THE SCOURGING

Matthew 27:26: Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

Barabbas was a notable criminal who was released and the sinless Lord Jesus was taken in his place. That is the story of all God's elect. Our salvation is by Substitution. Our message is of how the Lord Jesus Christ took the place of notable criminals like us to redeem us from the curse and condemnation of the law.

Pilate tried to appease the Jews by scourging the Lord Jesus rather than crucifying him (Luke 23:22). But the Jews wanted his death. Therefore, the order was given first for our Lord to be scourged and then crucified.

Scourging was almost as cruel as the crucifixion. They took a whip of rawhide where each strand of the whip had bone fragments tied into it. When the whip came across a man's back, it literally plowed it up. Our Lord Jesus received thirty-nine lashes from the scourge! Thus the Scriptures were fulfilled.

Psalms 129:3: The plowers plowed upon my back: they made long their furrows.

Isaiah 50:6: I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

Isaiah 53:5: But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Remember, as bad as this scourging was, it was a visible emblem of something far worse that our Savior bore: the divine justice of God whipping his soul.

THE SOLDIER'S FUN

Matthew 27: 27: Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. 28: And they stripped him, and put on him a scarlet robe. 29: And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30: And they spit upon him, and took the reed, and smote him on the head. 31: And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

Normally those convicted were given time between sentencing and execution to spend with their family. But the Son of God was scourged then he was carried off by the soldiers to be tormented immediately. We are talking between 500 and 1500 soldiers. Their big fun for the day was to mock the God of glory, the Prince of Life. Here is what they did to him:

“They stripped him.” When Adam sinned, he became ashamed at his nakedness. Shame at our nakedness came into this world by sin. So when Christ gave himself to be made sin for us, he was stripped naked and put to public shame! He was stripped that we might be clothed.

They “put on him a scarlet robe.” This was probably just some old coat one of the soldiers had. But in their derision of him, they fulfilled the will of God and the Word of God.

Isaiah 63: 2: Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

Then “they platted a crown of thorns and put it on his head and put a reed in his hand. Then they bowed the knee before him and mocked him, saying, Hail, King of the Jews.” They mocked his claim to be the King of Israel with a crown of thorns and a reed for a scepter. But this was according to the purpose of our God. Remember, when Abraham said, “My son God will provide himself a lamb?” Where was the substitute lamb presented to take Isaac’s place? It was caught in a thicket of thorns. (Gen. 17:13). Soon at his name every knee shall bow and every tongue confess that he is Lord of lords and King of kings to the glory of God.

“They spit upon him and they took the reed, and smote him on the head.” Remember, the Son of God bore this for his people—for you and me who trust him. Christ bore this for you and I who did this very thing—mocked him—by our unbelief and our rebellion

“And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.” They put his own clothes back on him. Then they led him away, as a lamb to the slaughter, to crucify him. Christ said not a word in defense of himself.

Isaiah 53:7: He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

We will come back to Simon carrying his cross.

THE CRUCIFIXION

Matthew 27: 33: And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34: They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35: And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36: And sitting down they watched him there; 37: And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38: Then were there two thieves crucified with him, one on the right hand, and another on the left. 39: And they that passed by reviled him, wagging their heads, 40: And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41: Likewise also the chief priests mocking him, with the scribes and elders, said, 42: He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43: He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44: The thieves also, which were crucified with him, cast the same in his teeth.

The vinegar was wine that had gone sour. They mixed it with gall which is thought to be a mixture that would kill the pain. But it was given by the soldiers because they must fulfill this prophecy because God decreed it.

Psalm 69:21: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

This bitter cup was an emblem of the bitter cup of God's wrath that our Savior had begun drinking in the garden and was about to drink in darkness.

Yet, our Lord would not drink this pain-killing mixture because he would not have anything ease his suffering. Instead, he suffered the full wrath of God for us without any easement of body or mind.

“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.” That was the fulfillment of Psalm 22: 18. This is to show us God was in full control. But just imagine this spectacle—again they strip him publicly this time, and cast lots to see who can take home a souvenir. This is us, this is our hearts against God, in our fallen nature!

“And sitting down they watched him there;” They did what Job's friends did. They expected to see a good show of suffering. But our Savior disappointed them. He bore this agony without trying to free himself.

“And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.” God will save one of these thieves. So God used reprobate men to preach the gospel. They did not mean to do it but God used them to do it. Christ indeed is the King of the Jews—the King of God's elect Israel who are Jews, circumcised in heart by God.

Romans 2: 28: For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Philippians 3: 3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

“Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself.” This was true. Christ's body was destroyed and our body of sin was destroyed in him. Then Christ raised himself from the grave three days later and all his elect in him. This was the gospel being spoken by men who would have never done so but God made them willing to say this.

“If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save.” Indeed, Christ is the Son of God. Indeed, if he would save others, himself he cannot save. Again, this is the gospel of substitution.

“If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.” God used these truths spoken by wicked men to save one of these thieves. The thieves said the same mocking things. But God would soon give one of those thieves a new heart. God would soon bring this message home to his heart and he would repent and believe on Christ. God may use a liar but God will make him speak the truth while he uses him.

THE DARKNESS

Matthew 27: 45: Now from the sixth hour there was darkness over all the land unto the ninth hour. 46: And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47: Some of them that stood there, when they heard that, said, This man calleth for Elias. 48: And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49: The rest said, Let be, let us see whether Elias will come to save him. 51: And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52: And the graves were opened; and many bodies of the saints which slept arose, 53: And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54: Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Crucifixion was the worst death a person could bear. It was shameful and painful beyond degree. His feet and hands were nailed to a pole. Then the pole was dropped in a hole. Then a man drowned in his own fluids in great pain. Yet, the agony of soul which Christ bore in separation from God, the fierce wrath of God against sin, was far worse than what we can see.

Isaiah 52: 14...his visage was so marred more than any man, and his form more than the sons of men:

But his outward mutilation at man's hand is to show us something of what he bore in his soul under God's wrath. We know this because it was by satisfying the justice of God that we read the next verse in Isaiah,

Isaiah 52: 15: So shall he sprinkle many nations;

"Jesus, when he had cried again with a loud voice, yielded up the ghost." This was Christ's final cry from the cross. He cried, "It is finished!" This was the voice of triumph! This was the voice of Victory over sin! We see what Christ accomplished in what happened when he cried, "It is finished!"

He fully redeemed his people from the curse of the law—*"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."*

He fully delivered his people from death—*"And the graves were opened; and many bodies of the saints which slept arose"*

He delivered us into glory with the Father in the heavenly city of Jerusalem—*"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."*

Through this gospel, he shall bring each of his redeemed to see and say what the centurion did—*"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."*

NOW LET'S GO BACK AND LEARN FROM SIMON

Matthew 27:32: And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Sinner will you be like Simon? Have you been compelled to take up Christ's cross and follow him? If we would follow Christ, we must take up his cross and do so daily.

Luke 14: 25: And there went great multitudes with him: and he turned, and said unto them, 26: If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27: And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Christ will prove our faith genuine. He may use a husband or wife, a mother or father, a son or daughter. But he will make something that could come between us and God to make us take up our painful cross and side with Christ against them. If we take up his cross and follow him, we must be compelled by grace to do so because it is so contrary to our flesh.

In the light of these things, I urge you once more, my brothers and sisters in Christ, to give yourselves to him in unreserved devotion, remembering that you professed in baptism that you were now walking in newness of life.

Romans 6: 4: Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5: For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: 6: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

In light of what Christ suffered for us, let us renew our commitment to him daily.

Romans 12:1: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. 2: And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. 3: For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Now, let us come and remember our Redeemer's broken body and his shed blood at his table.

Amen!