

Christ on the Cross

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[0 : 00] If you'll please open your Bibles to the Gospel of Matthew in chapter 27.

We're continuing our study in the Gospel of Matthew, and today we're looking at Matthew 27, verses 27 through 44. Let's read this passage together.

Then the soldiers of the governor took Jesus into the governor's house, excuse me, to the governor's headquarters. And they gathered the whole battalion before him.

And they stripped him and put a scarlet robe on him. And twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, Hail, Jesus, King of the Jews.

And they spit on him. And they took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his clothes on him and led him away to crucify him.

[1 : 19] As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha, which means place of a skull, they offered him wine to drink, mixed with gall.

But when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there.

And over his head, they put the charge against him, which read, This is Jesus, the King of the Jews. Then two robbers were crucified with him, one on the right and one on the left.

And those who passed by derided him, wagging their heads and saying, You who would destroy the temple and rebuild it in three days, save yourself. If you are the Son of God, come down from the cross.

So also the chief priests with the scribes and elders mocked him, saying, He saved others, he cannot save himself. He is the King of Israel.

[2 : 20] Let him come down now from the cross, and we will believe in him. He trusts in God. Let God deliver him now. If he desires him, for he said, I am the Son of God.

And the robbers who were crucified with him also reviled him in the same way. Let's pray together. Oh, Lord, we want to again ask for your Spirit's help as your words open to us, that you would help us to understand, that you would help us even to relate to this, that it would not be abstract, but that we would understand what took place and what Jesus had to face.

Lord, we do pray that what we see here would move our hearts to worship him. We ask this in Christ's name. Amen. Now, you may remember last time, if you were here, we finished the sermon really looking at the scourging of Jesus or the whipping of Jesus that we see just preceding the passage today.

But we have to understand that his suffering did not end there. That was really some of the beginning of it. Really, even going back to the Garden of Gethsemane, we see the internal turmoil that went on for Jesus with the idea of taking upon himself human sin.

But we see with the scourging that's already happened, and now we see it's increasing all the more. In this passage, we see Jesus really mocked and ridiculed or reviled. And really, I would argue that this is the focus of Matthew's account.

[3 : 48] Matthew focuses upon the reviling that Jesus faced, the mocking that he faced. And we can see Jesus' treatment contrasted with his nature.

And so what I really want to do, I know often we think of sermons in terms of the application for us in a sermon. I always want us to remember that, first and foremost, we gather together for corporate worship to worship God.

And the preaching is an essential part of that. And so that also means preaching is for the worship of God. And so, as your pastor, I'm always trying to maintain that balance where I want it to be very applicable, but I want it first and foremost to be something that leads us to worship God.

What I really want us to do today as we look at Jesus' treatment and crucifixion is to really focus in on Jesus and what he experienced. And then for us to consider his nature, what that means is there may be a little less application for us, but I hope it will be a little bit more of a push toward a worship of God as we close our service and as we go through our week, that we can worship the Savior and what he faced on our behalf.

So let's look at what Jesus faced. First, we see a mocking in verses 27 through 31. Let's look there. We see in verse 27 that this mocking was somewhat in privacy.

[5 : 12] It was in the governor's headquarters. But we also see that it was before the battalion. It even goes, it says in verse 27, that he gathered the whole battalion before him.

If it really was the whole battalion, the whole battalion would be somewhere around 600. I saw estimates of 500 to 1,200. But 600 would probably be the typical Roman battalion.

So there could have been as many as 600 men there. We don't know the size of the governor's headquarters. It could have been an internal courtyard. But there was, at the very least, a large, large group of men who gathered together to be a part of what's now taking place.

And I want us to see what happened in this. First, we see that they stripped him. And he was exposed to them. I think that in itself would be hard to face.

But they strip him. And we're going to talk about this more as we come to the cross. But part of the realization with this even is, where does the shame of nakedness come from? Do you remember?

[6 : 13] This was part of the curse of the fall. Right after sin, Adam and Eve looked at each other. And they were embarrassed. They were ashamed. And so we see, I think, even in the beginning of this, as we see even on the cross, Jesus taking upon himself some of the shame that we face in sin.

And they mock his kingship. And really, the whole first section, maybe I think we could go beyond that and say, what Matthew focuses on is the mocking, not just of Jesus, but of his divine rule, of his kingship, his authority.

Now, we've talked about all along that Matthew, we've called the gospel, of the kingdom. Matthew really focuses on Christ as the king of the kingdom. So it's also, can I say, expected that Matthew would focus upon the ridicule, the mocking that Jesus faced was really a mocking of his kingship, his divine rule.

And so this begins, we see in verse 28, they stripped him and put a scarlet robe on him. Now, we understand purple would be the typical color of royalty. They don't put a purple robe on him, probably because of the price of it, and they're not royal.

But they use maybe some scarlet garment that would have been part of a soldier's uniform. But they wrap him in a scarlet robe, signifying a purple robe.

[7 : 31] They're meant to portray him as, look, he's a king, he's wearing royal robes. And of course, it's not that, which is part of the mockery of it. We don't exactly give him that.

We make him out like he's thinking himself to be a king when he has no place as king. And so it's representative of royal purple. Now, for a second, think about the scourging that we talked about last week.

It probably was a whipping of 39 times, possibly with a cat of nine tails. So nine individual lashes every time he was whipped 39 times. We talked about sometimes people didn't live through this.

It would often expose the rib bones, maybe even internal organs. Now, have that in your mind as you think about all that Jesus has faced in this mocking and this treatment before his crucifixion.

So that even putting a robe on him to strip him of his garments, think about you're that bloody. By now, the garments might have begun to stick to your wounds and pulling that off.

[8 : 33] What pain that would have caused. And putting on other robes, and we know they're going to take those off again and put the old ones back on him. Even that in itself would have been extremely painful. Then look at verse 29.

And twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, Hail, King of the Jews. So they take a crown of thorns.

Or they take thorns and they wrap them into this crown to place upon his head. And they give him a reed, which is meant to represent a scepter. And they place it in his right hand and in all likelihood they make him sit down, which again could have caused great pain on his back.

But here he is with this mock crown and this reed in his hand to represent a scepter. And I've spoken already some about the fall and nakedness.

But where do briars come from? Where do thorns come from? Again, think of the fall. And part of the fall was that instead of produce, the way it was in the garden, that gardens would produce or the land would produce thorns and thistles.

[9 : 41] We would wage war against those things. And so here we have thorns being formed into a crown and placed on Jesus' head. Which I think is a powerful message of the effects of the fall being placed on Jesus.

Jesus is really facing the curse of the fall that bore thorns and thistles. Or maybe another way to say this would be to say he bore the curse on his head or in his body.

On his body he bore the curse that our sin brought upon the world. He's facing even the pain of the curse from man.

And then kneeling before him they mocked him saying, Hail, King of the Jews. And so without question we're even told this is a mocking. They pretend to worship him.

They act as though he really is the King of the Jews in their worship of him. And we see in verse 30, They spit on him and took the reed and struck him on the head. In all likelihood all these things occurred together.

[10 : 44] And it seems likely that this was sequential. So what seems to have happened is, The men would take turns mocking Jesus. They would come before Jesus and they would bow down before him in mockery.

And they'd proclaim, Hail, King of the Jews. And then they'd spit on him. And one of the other gospel accounts actually says, Slapped him. So they'd hit him perhaps across the face.

Take the reed out of his hand. Hit him over the head with it. Which you understand as well would only drive the thorns further into the scalp. And the head. And then give him the reed back.

And then the next guy would come and do the same thing. And we don't know how many men did this. If it was all 600, This would be quite a blow on the head. As well as the slapping.

How devastating that might be. We don't know how many. But this continued. And so they mocked him. In his kingship. And they accompanied that with. Spitting in his face.

[11 : 46] You guys know. My favorite sport is football. By that I mean real football. Not American football. And. I've seen a few instances where. Someone got spit on.

And it always turns out worse than when they actually get physically hit. I mean occasionally you get somebody who actually throws a punch. And that never infuriates someone as much as getting spit in the face.

It's so vile. It's so degrading. And so we see both of these happening to Jesus. And I could pause for a second and just say. We understand that his response is one of silence.

Like a lamb before his shearers is silent. So he did not open his mouth. Just imagine taking that kind of treatment. And again in mock. Worship of him.

And we read there in verse 31. And when they had mocked him. They stripped him of the robe. And put his own clothes on him. And let him away to crucify him. I've already spoken of the pain that might cause his back. This also points to the fact that this was again private.

[12 : 49] This was a hidden mockery of him. They took him to somewhere. To the governor's headquarters. And mocked him privately. And then marched him out as though. Nothing had really happened.

They redressed him and lead him. Before the public. And one thing of this that really strikes me. Is that none of this was necessary. This was a Roman guard. They weren't really involved in this fight.

They were carrying out the orders of Pilate. But they could care less who Jesus was. You understand that this was the Sanhedrin who was putting him to death. And these Roman guards still take him.

And take opportunity to mock his kingship. To make fun of him. And to abuse him. And as I said already.

That this has all happened after. The scourging has already occurred. And his back is injured. He comes out. Having been spit on by multiple men. Slapped in the face. Crown of thorns was on him. The blood that would have ran down his face.

[13 : 51] And so you think of all people. This is one that doesn't look like a king. When it's not in appearance. As a king. And then we see the led him away to crucify him.

And we see in verses 32 through 44. The crucifixion itself. If you haven't already noticed. You'll see as we go through this. That Matthew focuses upon.

Jesus' humility. Or his humiliation. It focuses upon. The mocking. The reviling of him. It leaves out some things. That some of the other gospel accounts include.

So that he can focus primarily on this. It really begins with the fact. That the scourging and beating. Have left Jesus too weak. To carry the cross. We understand from the other gospels. He does for a brief time.

Carry the cross. But then the guards. Actually have to force another man. To carry the cross. In my notes. I really included nothing about Simon. Some people have made a big deal about Simon.

[14 : 53] The fact that his children. Are mentioned in one of the other gospels. By name. Probably means that his children. Were known by the other church. And both. I think it's. Is it Rufus and Alexander.

Are both mentioned. Elsewhere. In the New Testament. And so. It does seem likely. That Simon. May have come to know the Lord. May have been involved in the church. His children may have come.

To know the Lord as well. But again. That's somewhat speculation. Not really the focus of this. But the point. That I think. Matthew is making is. Jesus has been so abused. His treatment has been so harsh.

That he's not capable. Of carrying his own cross. And I think about again. With the exposure of his back. Imagine the pain. Of carrying. A wooden cross.

Just think. If you can imagine. Maybe this is worse condition. Than it would have been back then. But just. Imagine buying a six by six post. From Lowe's. And carry that on your back.

[15 : 51] I mean. Those things have splinters. And that's the lumber. That's been. Done today. I just imagine. How rough. The wood might have been. How the weight. Would have been. On his back. But he's not able.

To carry the weight. The humiliation. Of the mocking.

Is really surpassed. By that of the cross. It gets worse. Yet still. We thought the scourging was bad. And the mocking was bad. Now. Here. What we see at the cross. Is worse. The cross.

To be crucified. Was a shameful. Death. In fact. Roman citizens. Were not allowed. To be crucified. If you're a Roman citizen. You couldn't be. Crucified. Because it was such a.

Horrendous. Form of death. That they wouldn't do it. To their own citizens. In Galatians 3. 13. Which is really quoting. Deuteronomy 21. 23. We read.

[16 : 44] Christ redeemed us. From the curse of the law. By becoming a curse for us. For it is written. Cursed is everyone who is hanged. On a tree. So not only was this a gruesome death.

That the Roman citizens couldn't do. For. A Jew. This was something that was considered a curse. God's curse upon you. That if you were crucified. Or hanged on a tree in any form.

It was a sign that God had cursed you. And this is the very reason why. In Jerusalem. The crucifixions had to take place. Outside of the city.

They weren't allowed to be done in the city. Because it was viewed as this kind of curse. Hebrews 13. 12 through 13. Tells us. So Jesus also suffered. Outside the gate.

In order to sanctify the people. Through his own blood. Therefore let us go to him. Outside the camp. And bear the reproach he endured. And so. Hebrews is encouraging us. To bear the reproach he endured.

[17 : 42] But. For a second. Let's pause and say. Obviously the point then is. This was reproachful. This was a shameful. Embarrassing type of death. It simplified the curse of God.

Upon Jesus. Which is true. And why is that true? Because Jesus took upon himself. Our sin. He's receiving. The curse that was our curse.

What we rightly deserved. And so he dies outside of the city. And we're encouraging Hebrews. That. We would. Take upon ourselves. His curse. That we would not be ashamed.

To call ourselves Christians. And face. Whatever treatment that might be. That we might join him. Outside the gates. The place. Judged by the world. To be a place of shame. And likewise.

We see this as a fulfillment of. The parables of the tenants. That Jesus told back in Matthew 21. In verses 38 through 39. We read. When the tenants saw the son. They said to themselves.

[18 : 38] This is the heir. Come. Let us kill him. And have his inheritance. And they took him. And they threw him out of the vineyard. And killed him. So again. They took him.

And threw him out of the city. Away from the people of God. And they put him to death. I just. On a side note. Will note here. That. In the parable of tenants. What is the reason.

That the tenants put. The son to death. It's not an ignorance. It's not. They mistook him. And they didn't really believe him. To be the son. It's because they knew him. To be the son.

This is the heir. Come. Let us kill him. And have his inheritance. And so. I've argued already. And we're going to look at the Sanhedrin. In just a moment. But I've argued already. That it seems to be the case.

That the motivation. Of the Sanhedrin. Is not. That they thought. Jesus was lying. But that they believe. What Jesus was saying. And they worried. That they would lose their power. And their place.

[19 : 32] And their authority. Over them. And so. They want that power. For themselves. And if we get the son. Out of the way. It's ours. For the taking. And so. They put him to death. And then we see.

In verse 34. He's offered wine. Mixed with gall. And he tastes it. But he doesn't drink it. Why is that the case? Well. I think. For us.

It may be a little difficult. To understand. I think. There are two instances. There's also. There's. Speak of him receiving. Sour wine. Or vinegar. That's given to him. At another time. I think this is a second.

Occurrence. What seems to be. The case here. Is this. This gall. That's described. We typically think of gall. In terms of that. Litwood. That's in the liver. That's kind of. That greenish yellow color.

It's probably likely. That this isn't actually. From a liver. That's placed in this. But some. Root. Or some. Herb. That had that appearance. That was referred to. In that way.

[20 : 27] And so. It seems to be the case. That it was often. Offered to people. Who were being crucified. As a. Pain reducer. You mix wine. Which has alcohol in it.

With some kind of. Pain reducer. And what you basically. Get is some kind of medicine. To help people. When they die. Some even argue. That this is a. Fulfillment. Of what.

Solomon prescribed. In the book of. Proverbs. When he said. Give strong drink. To those who are perishing. And so. This is a form. Of giving strong drink. To those who are perishing. Unless they. Really understand.

The weight. Of what it is they're facing. They understand the pain. I thought. Maybe a modern day. Equivalent for us. Might be. Morphine. In a hospital. Someone's maybe. Facing death. It's extreme pain. You give them morphine.

It helps them. Not to feel the pain. It eases. The passing. Of death. And so. If you would. Bear with me. That this might be. The. Ancient equivalent.

[21 : 22] Of giving morphine. To someone. And so. Jesus tasted. He realizes. What it is. And he won't drink it. Now. Why is that? Well. I think that has great significance.

For us. Jesus refused. Jesus refused it. Because. This is exactly. What he came to experience. His goal.

Isn't somehow. To reduce. The pain. To diminish. The effects. Of the death. And the curse. Jesus came. To experience.

The full punishment. Of sin. He doesn't. He doesn't want there. Even to be. An argument. That he didn't face. The full punishment. Of sin. He's taking upon himself. All that our sin. Deserved. The full curse. And so. I think. That's the reason. Why. When Jesus. Tastes it. He doesn't actually. Drink it.

[22 : 18] It's for that very reason. That he has to experience. The curse. And the effect. Of the curse. When he takes upon himself. Our sin. Verse 35. We see. They gambled.

For his clothing. We've talked about already. He was exposed. On the cross. He stripped. He probably only has. Maybe a loincloth. Maybe nothing. But there's further.

Humiliation. In this. And it really fulfills. What we see. In Psalm 22. 18. They divide. My garments. Among them. And for my clothing. They cast lots. So it's a fulfillment. Of scripture.

What we see. Being portrayed. But I think. It's also a part. Of humiliation. If your clothes. Are taken from you. They're gambling. Your clothes away. You realize. You're never getting them back. This is it. You're going to die there.

And even what you have. Has been taken from you. And given to someone else. And we see the sign. The charge. That's placed. On him. In verse 37. And over his head.

[23 : 11] They put the charge. Against him. Which read. This is Jesus. The king of the Jews. Again. They mock him. With this sign. Laughing. At his kingship. They put this sign.

Over him. And really. They said. This is a charge. Against him. Here's the great claim. He's claimed. To be. Jesus. The son of God.

The king. And for that. He's been put to death. I find it interesting. Though. In their mockery. They got it. Correct.

Right. They get it. Right. In the sign. The sign. As it read. Was actually. Accurate. And. Being accurate. There's no cause.

For crucifixion. For this. He's the king. Of the Jews. And the son of God. That's the charge. Against him. What in that.

[24 : 06] Deserves death. What in that. Deserves. To be put to death. Matthew Henry. Writes of this. He says. Here was a very. Glorious truth. Asserted. Concerning him. That he is.

Jesus. The king. Of the Jews. That king. Who the Jews. Expected. And ought to have. Submitted to. So that his. Accusation. Amounts to this. That he was.

The true. Messiah. And savior. Of the world. As Balaam. When he. Was sent. For to curse. Israel. Bless them. All together. And that. Three times.

So. Pilate. Instead of. Accusing Christ. As a criminal. Proclaimed him. A king. And that. Three times. In three. Inscriptions. Thus. God. Makes men.

To serve. His purposes. Quite. Beyond. Their own. And so. Matthew. Henry's. Point. Is that. In their. Attent. To mock. Jesus. They actually. Accomplished. God's purpose. In proclaiming him. To be. What he truly. Was.

[25 : 01] The son of God. And the king. Of the Jews. And the last. Few verses. Continue. To focus. Upon. Jesus. Being. Reviled. He's.

Placed. Between. Two robbers. Again. What's being. Portrayed. Is that. He belongs. To the sword. This is the kind of person. Jesus was. He was a criminal. Like they were. By the way.

The. The Roman law. Would not. Permit. A robber. If he's simply. A robber. To be. Crucified. Or be. Put to death. This isn't a criminal. Or a capital offense.

So when we understand. Robber. The greatest. Understanding. Probably. Is. There's some form. Of an insurrectionist. The. Theory. Basically. Is. That these. Were probably. People. Who were. Working. With.

Barabbas. The leader. Of the insurrection. Who murdered. People. And stole. From them. And so. They probably. Collaborated. Or were. Working. With. Barabbas. And so. Were being. Put to death. For this. Barabbas.

[25 : 54] Now. Has been. Set. Free. In. The cross. As it was. Prepared. In the center. Of these. Two. There's a cross. Prepared. For really. This leader. The worst. Of the worst. Of them.

Barabbas. Whose place. Jesus. Is taken. Now. In the crucifixion. And so. When Pilate. Offers to them. Either. Barabbas. Or Jesus. And they ask.

For Barabbas. To be freed. And Jesus. To be crucified. Jesus. Really. Takes the place. Of Barabbas. And these. He's crucified. With these other. Criminals. As though. He belonged there. As though. He were. One of their type.

And so. Not only. Is he. Reviled. In this. What we see. In verse 44. He's actually. Reviled. Or. Mocked. By. The criminals. Themselves. And the robbers.

Who were crucified. With him. Also. Reviled him. In the same way. So they join in. Making fun of him. Which in itself. Is quite amazing. They're facing. The same punishment. They're being put to death.

[26 : 53] And in the midst of it. They think. This guy in the middle. Is worse off than we are. Everybody's making fun of him. They're treating him worse. At least there's somebody. Who's worse than us. I think that's what's being portrayed.

With their reviling of him. That in terms. In human terms. In human speaking. Jesus' position. Is seen as even worse. Than these. Criminals. They were even put to death with him.

And so. Even they. Make fun of him. Now. Matthew. Makes no mention of. One of these criminals. Being converted.

And trusting in Jesus. Jesus. The other gospels. Or at least. I think one or two. Of the other gospels do. This really happened. Matthew has chosen not to do that. Because he's focused on.

The reviling. I think this further proves the point. He wants us to see. How Jesus was made fun of. How he was mocked. He doesn't. Mention. The conversion of the one. And so. I think we have to understand that.

[27 : 47] The reviling came before the conversion. We don't know what all took place. In those hours on the cross. But one of the criminals. Begins. Mocking Jesus. Only later to have faith in Jesus.

Perhaps he sees how. He responds. How Jesus responds. Or something. In the interaction. He believes. The spirit works in him. And saves him. But what we see here.

In Matthew. Is that. At least. Initially. He's looked down upon. Even by the criminals. Themselves. We see in verses.

39 through 40. The. Passersby. Derided him. And made fun of him. It says. They. Wad their heads. So they mock his power.

To destroy and rebuild the temple. And to come down from the cross. You're the one who said. You can destroy the temple. And rebuild it in three days. And you can't even get off a cross. Yeah right. Like you could do that.

[28 : 46] And again. We've talked about this. That. It's actually. The cross. That is the destruction of the temple. His body. And that. As they're mocking him. We actually see the fulfillment. Of what Jesus said. But their claim.

What they're portraying. Is that the true Messiah. Would have such power. If you don't even have the power. To prevent your death. Then you're obviously. Not the true Messiah. Earlier. I read to you.

Psalm. 22. 18. They divide. My garments among them. And for my clothing. They cast lots. Listen to. Psalm. 22. Verse 7. But I am a worm.

And not a man. Scorned by mankind. And despised by the people. All who see me. Mock me. They make mouths at me. They wag their heads.

He trusts in the Lord. Let him deliver him. Let him rescue him. For he delights in him. And so again. We see the fulfillment. Of this messianic psalm. Psalm 22. All who see him.

[29 : 45] Deride him. And wag their heads. And mock him. Also. We see in verse 8. Of that. He trusts in the Lord. Let him deliver him. Let him rescue him. For he delights in him. That really is.

The Sanhedrin. That we see. Portrayed. Really in verses. 41 through 43. So also. The chief priests. And the scribes. And the elders. Mock him. Saying. He saved others. He cannot save himself.

He is the king of Israel. Let him come down. Now from the cross. And we will believe in him. He trusts in God. Let God deliver him now. If he desires him. For he said. I am the son of God.

And so. Again. What's there. In Psalm 22. Is fulfilled. With the Sanhedrin's. Mocking of him. They're making fun of him. Is in relation to his messianic. Miracles and claims.

He saved others. They say. Let him save himself. He claims to be the king of Israel. He's the son of God. If he's the son of God. Then God would love him. And God would save him. And deliver him.

[30 : 40] God wouldn't allow this. To his son. And so. They. Mock his claims. I think they pretend that. If he would be delivered from the cross. That they.

Would believe in him. As well. But again. I think that's. A mockery. That's not. A true. Belief. Now. As we see this. I hope you get a sense of.

The treatment of Jesus on the cross. I want. I want briefly to. Contrast that. With the glory that. Belongs to Christ. Inherently. That is his. And what I want you to see.

Is that the heinous of this. The heinousness of this. Is magnified. By God's inherent. Or Jesus's inherent. Glory. And honor. So for any one of us.

Such treatment of the cross. Would. Be embarrassing. It would be hard. For any of us to bear. And. It really seems. An improper treatment. Of any man.

[31 : 36] But. We're not speaking of. Just a man. We're speaking of. God himself. God incarnate. Revelation 19. 16 says. On his robe. And on his thigh. He is a name written. King of kings.

And lord of lords. So the king of kings. And lord of lords. Is the one who. Is on the cross. Being treated. In such a way. And I even think of. What we saw. Of the mocking.

Of the guards. In portraying him. As a king. And bowing down. Before him. And spitting on him. And slapping him. And hitting him. With his. Scepter. Made of reeds. Or the crown of thorns.

And to realize. This really was. The king of kings. The true king. Who had. Authority. And rule. And power. Who rightly deserved. All this. And I want you to catch.

As well. The connection. To the Olivet discourse. If you've been tracking. With us. Through the gospel of Matthew. I hope you've made. Some of these connections already. But the Olivet discourse. Speaks to the manifestation.

[32 : 30] Of the glory. Of the son of God. I think. Earlier. I mentioned. The parable. Of the tenants. We read there.

In that parable. When therefore. The owner of the vineyard. Comes. What will he do. Those. To those tenants. And those who heard. The parable. Answer him. And they said to him. He will put those wretches.

To a miserable death. And let out the vineyard. To other tenants. Who will give him the fruits. In their seasons. And so Jesus. In the parable of tenants. Is really foretelling his death. And what I want you to understand.

Is that. There are consequences. They have put. The son of God to death. And last week. We talked a little bit. About this. Because remember. They said. Pilate said. I wash my hands of this.

I wash my hands. Of his blood. And they said. Let his blood be upon us. And upon our children. And I think we see. Some of that. Again portrayed here. Look at the treatment. Of the son of God.

[33 : 27] And do we imagine that. One could be. Not one. That God himself. Could be ridiculed. In such a way. And there not be consequences. In Matthew 26.

64. Jesus said to Caiaphas. I tell you. From now on. You will see the son of man. Seated at the right hand of power. And coming in the clouds of heaven. And what Jesus is speaking of. To Caiaphas.

We see fulfilled. In all of it. Discourse. We ultimately see fulfilled. In AD 70. But it's what we see. In Daniel 7. I want to read to you. Daniel 7. 9 through 14. As I look. Thrones were placed.

And the ancient of days. Took his seat. His clothing was white as snow. And the hair of his head. Like pure wool. His throne was fiery flames. Its wheels were burning fire. And a stream of fire.

And the fire issued. And came out from him. A thousand thousands served him. And ten thousand times ten thousand stood before him. The court sat in judgment.

[34 : 21] And the books were opened. I looked. Then because of the sound. Of the great words. That the horn. Was speaking. And as I looked.

The beast was killed. And its body destroyed. And given over to be burned with fire. And for the rest of the beast. Their dominion was taken away. But their lives were prolonged for a season and a time. I saw in the night visions.

And behold. With the clouds of heaven. There came one like a son of man. And he came to the ancient of days. And he was presented before him. And to him was given dominion.

And glory. And a kingdom. That all peoples. Nations and languages. Should serve him. His dominion. Dominion is an everlasting dominion. Which shall not pass away. And his kingdom one.

That shall not be destroyed. And so we see in this. Both the judgment upon those. Who would. Oppose him. But also. We see the rightful treatment.

[35 : 17] Of the son of man. He appears before God the father. The ancient of days. And what is the response? The finished. The completed work of Jesus Christ. Receives the reward.

From the father. To him was given. Dominion. In glory. In a kingdom. And all the peoples. Nations and languages. Should serve him.

His dominion. Is an everlasting dominion. Which shall not pass away. In his kingdom one. That shall not be destroyed. And so here's the reality. Of who Christ is. Right now.

He is seated. On the throne. Of God the father. And what has been given to him. Is all the kingdoms. On the earth. That he might rule. Them. Forever. And there is coming a day. When Jesus returns.

Where every knee shall bow. And every tongue. Confess that reality. Though even now. There's opposition to it. But it makes it no less true. Christ is reigning. And so the king of kings.

[36 : 12] The lord of lords. Who reigns. For all time. Over all nations. Whom all people. One day serve. Is the one who is treated like this. On the cross. And all throughout the scripture.

His glory is testified to. Hebrews 1. 2 through 4. In these last days. He. That's God the father. Spoken to us. By his son. Whom he appointed.

The heir of all things. Through whom also. He created the world. He is the radiance. Of the glory of God. And the exact imprint. Of his nature.

And he upholds the universe. By the word of his power. After making purification. For sins. He sat down. At the right hand. Of the majesty on high. Having become. As much superior.

To angels. As the name he has inherited. Is more excellent. Than theirs. And I would argue. That the whole book of Hebrews. Only goes on. To expand. How superior. Christ is. To all things.

[37 : 08] In creation. But the world. Was created through him. He's sitting. On the throne. Of God the father. More superior. Than the angels.

This is the one. Who's mocked. And reviled. And ridiculed. And crucified. Second Peter 3.18. We're encouraged. To grow in the grace.

And knowledge. Of our Lord. And Savior Jesus Christ. Growing the grace. And knowledge. Let's learn more. Let's know more about him. And know his grace. It says. To him be the glory. Both now. And to the day of eternity.

The glory is his. From now. All to. Throughout eternity. In Romans 11.36. For from him. And through him. And to him. Are all things. To him be the glory. Forever and ever.

Amen. This is the one. Who's crucified on the cross. So we think about this. Just. Really moving into application.

[38 : 05] Well I want you to see. And understand the humiliation. Suffering of our Lord. Philippians 2.6-11. I think does the best job. Of tying together. All that we've seen so far. Both the humiliation.

But also. The glory. Though he was. In the form of God. He did not account. Equality with God. A thing to be grasped. Or held on to. But he emptied himself.

I'm always struck. By the way that. Jesus empties himself. What does it mean. To empty himself. Of his glory. By taking the form. Of a servant. Being born. In the likeness of men.

So the humiliation. Of Jesus. Comes. In him. Humiliation. Humbling himself. To become man. That in itself. Is a step down.

I know we think. We're the pinnacle. Of all creation. But there's one. Who's not created. Who's beyond us. And he humbled himself. And took. The form of man. And so that in itself. Is humiliation.

[39 : 04] Why? It says. Being found in the form of man. He humbled himself. By becoming obedient. To the point of death. Even death on a cross. So it gets worse still.

Or more glorious still. He humbles himself. And becomes obedient. To God the Father. And to death. Even death on a cross. Even death on a cross. The humiliation. Of the curse.

Of being hanged on a tree. Therefore. For that reason. God has highly exalted him. And bestowed on him. The name that is above every name. So the name of Jesus.

Every knee should bow. In heaven. And on earth. And under the earth. And every tongue confess. That Jesus Christ is Lord. To the glory of God the Father. And so. Because of this humiliation.

He's been exalted above all names. So that we might praise him. Amen. Now my hope is. That the sermon has helped you to do that. What I hope is that you've seen.

[40 : 00] That humiliation of Christ. That mocking. That reviling of Christ. That he underwent. That he might receive. A crown. And a throne.

And dominion. And power. And that we might respond. In a certain way. It says. So that every knee should bow. In heaven. And on earth. And under the earth. And every tongue confess.

That Jesus Christ is Lord. To the glory of God the Father. This has been put down for us. These things have happened. So that we might respond. A certain way. That our knee might bow. Not in mockery.

The way that the Roman soldiers did. But that we might really bow. To this king. And that every tongue. Would confess. That Jesus Christ is Lord. To acknowledge.

That he truly is the Lord. And so when I think of application for us. I think this is the application for us. What ought to be the response. To what we see in God's word.

[40 : 56] Our knees should bow. Our tongue can confess. That Jesus Christ is Lord. We ought to worship. I think again. For those of you. Who have not trusted in Jesus Christ.

What is the response. To seeing the crucifixion. And the mockery of Jesus Christ. And ultimately. The exaltation. Of Jesus Christ. Bow your knee to him. Worship him. The reality is.

That there is coming a day. When every knee. Will bow. And every tongue. Will confess. Jesus Christ to be Lord. But we are given the opportunity. In this life. To do that. Before. Some will be forced to do it. In opposition to him.

Secondly. I want you to see. That this is for us. At least I can say. For those who will put their trust. And faith in Jesus Christ. In Jesus. God. Has come in flesh. To share our suffering.

I'm struck by the way. That he participates in. He receives the suffering. That we. Deserved. I just think. How much easier would it have been.

[42 : 00] For Christ to. Have stayed with God the Father. Not to take it on flesh. Not to ever face the suffering. But he does it because. We suffer. And I know in talking with people that.

Maybe even from my own experience. That often we think. Our suffering is the worst suffering. That we've ever faced. Or that anyone's ever faced. We always think our suffering. Is far worse than anyone else's suffering. And I think.

There's not one of us. If we could get out of suffering. We wouldn't want to be out of suffering. None of us wants to suffer. Jesus willingly suffered. Both to participate in our suffering.

To enter into our suffering. To have fellowship with us. The sufferer. But also that there might come a day. Where we could be free. From suffering. And these.

The Sanhedrin mock him. Saying. You saved others. But you can't save yourself. And here's the reality of the cross. By not saving himself.

[43 : 00] He did save others. That was a purpose. If he saved himself. Others would not be saved. There would be no salvation. If he saved himself. But he chose. Not to save himself.

That he might. Save you. And so we understand. He died for us. 1 Peter 3.18. For Christ also suffered. Once for sins. The righteous. For.

The unrighteous. That he may bring us to God. Being put to death in the flesh. But made alive in the spirit. So there's the reality.

Of why. This took place. And why. Jesus did not. Deliver himself. Now we're not fully. Finished with the cross. And so. My hope is to explore that theme.

A little more. In the coming sermons. But thirdly. In application. I want us to understand. That we should expect. The same treatment. That Jesus received. I think we have to.

[43 : 58] Understand. The kingdom. Is viewed. As the king is viewed. The kingdom. Or the citizens of the kingdom. Are treated the way the king. Is treated. And so. Christians should expect. The same treatment.

As their king. We ought not be surprised. That the world. Would hate us. Jesus said. If they hated me. They will hate you. And finally. I want you to see.

For the Christian. The cross has become. A cause. A source of boasting. It's a victory for us. So. What we see. Portrayed in Jesus. Is the cross.

Is shameful. It's embarrassing. They ridicule him. They mock him. But for. The Christian. And it's not so. Galatians 6. 14. But far be it. From me. To boast. Except. In the cross.

Of the Lord. Jesus Christ. By which. The world. Has been crucified. To me. And I. To the world. And so. There's a freedom. For the Christian. From that bondage. To the world. But it's a source.

[44 : 54] Of boasting. For us. Because. The cross. Has become salvation. Through the cross. We have been saved. What Jesus. Is experiencing. Is for us. He's taken.

Upon himself. Our sin. But also. The penalty. For our sin. Our curse. Our death. That we might have. Salvation. Let's pray together. Oh Lord.

We thank you. For Christ. For our Savior. For what he suffered. Though. We would never wish that upon him. Yet. We understand. That it was vicarious. That he did it on our behalf.

That he faced. What we deserved. That though we may suffer in this life. That when we die. We will be free from suffering. And in the presence. Of you. And in Christ our Savior.

Lord. We rejoice in that. We want to pray as well. Thinking of. The response. That we've seen. In this. In Philippians. To the humiliation. The exaltation.

[45 : 55] Of Jesus Christ. The response. Is one of bowing the knee. In worship. Of our king. In exaltation. Of his name. That he is our Lord. We want to pray.

For those who don't know him. That your spirit. Would work in their hearts today. That their knee. Would bow to him. That they would worship him. That they would praise him. That you would save them. And Lord. We want to pray as well.

For those Christians. In this room. That the response. To the message today. However feeble. It may be. Lord. That we would behold. Rightly. The suffering.

Of our Savior. And the exaltation. Of him. And that we might. Bow our knee. And that we might. Worship him. And so we pray. That as we sing this last hymn. It would be one of praise. To you. And to Christ.

And as we go through here. That we. Would praise him. Throughout this week. Throughout the rest of our lives. And even as we see. Revealed to us in this. That he is a king.

[46 : 50] Who will receive praise. Throughout all eternity. We pray this in his name. Amen.