

LET US GO TO JERUSALEM TO SEE OUR SAVIOR

WISCONSIN LUTHERAN SEMINARY

Library

6633 W. WARTBURG CIRCLE
MEQUON, WISCONSIN 53092

1. Misunderstood - Lk.18,31-34
2. Stamped as a Blasphemer - Mt.26,63-66
3. Brutally Scourged - Jn.19-1-5
4. Unjustly Sentenced - Jn.19,13-16
5. Tortured by Thirst - Jn.19,28
6. Ridiculed by Men - Mk.15,29-32
7. Made a Curse For Us - Gal.3,13

1. LET US GO TO JERUSALEM TO SEE OUR SAVIOR MISUNDERSTOOD.

Intro: Church's idea of special Lenten services a good one. Give the suffering and death of Jesus special study. For that is the very foundation of our justification, sanctification, hope of heaven. That we want to do this year again: Follow Jesus as He goes to Jerusalem to suffer and to die and to see what that all means for us. Theme and general outline, then go over to theme of this sermon.

Part I: The Passion Announced By the Savior.

- a) The first time - Mt.16,21
- b) The second time - Mt.17,22; Lk.9,44-45
- c) The third time - Text and Mt.20,17-19; Mk.10,32ff.
- d) Other plain references - Jn.12,20-33; Mt.26,1.2.12; Jn.2,19-21; Jn.3,14; Mt.20,28.
- e) Time of this third plain announcement: 10 days before.
- f) The effect of this announcement (Could be treated also under Part III) Jesus filled with apparent joyful determination; the disciples with fear and trembling - Mk.10,32.
- g) Transition to Part II - Acts 10,43.

Part II: The Passion Prophesied

- a) The first time by God Himself - Gen. 3,15.
- b) Abraham offering up Isaac. God provided a Lamb. - Gen. 22.
- c) Bloody sacrifices of the Old Testament
- d) Ps.22,6-8.11.13-18.
- e) Is.53,3.4.5.7-9.12.
- f) Also the resurrection was prophesied. Jonah; Is.53,10.

Part III: The Passion Misunderstood by the Disciples.

- a) Surely the apostles knew the O.T. prophecies.
- b) They had also heard John the Baptist: "Behold the Lamb..."
- c) But as the children of their times they forgot the prophecies concerning suffering, death and resurrection of the promised Messiah and dreamed of Him as of one who would establish an earthly kingdom. - Mt.20,20-28; Mk.10,35ff; Acts 1,6.
- d) The words of Jesus were plain enough, but because of above false conception, they just could not apply them to Jesus. Mt. 16.17.22.
- e) Later - enlightened by the Holy Ghost - they understood. Acts 2,22ff.

Conclusion: May God also send us Holy Spirit. And may He by means of these Lenten meditations open our eyes so that we do not misunderstand the suffering of Jesus, but that in Jesus we might actually behold the Lamb of God that takes away our sin and that of the whole world.

*add app. at end of each part.
(Why we should not understand them
Why He is nevertheless misunderstood)*

*I think
should not have
been mentioned*

2. LET US GO TO JERUSALEM TO SEE OUR SAVIOR STAMPED A BLASPHEMER Mt. 26,63-66

Intro: Though the disciples misunderstood, they followed Jesus to Jerusalem; and the Passion that Jesus had announced to them definitely began to come to pass. True, when Jesus first arrived at Jerusalem, it looked as though He would not have to suffer there; for He was greeted with loud hosannas as the blessed King that comes in the name of the Lord.

But even while some were greeting Jesus as the blessed King that comes in the name of the Lord, the hating leaders of the Jews rebuked Him and those who hailed Him as the blessed King that comes in the name of the Lord. And when Jesus cleansed the temple and told the leaders of the Jews that He was acting by the authority of God, and finally when Jesus boldly told these leaders that they were a generation of vipers who would not escape the damnation of hell, then the Jewish leaders covenanted with Judas to betray Jesus into their murderous hands for 30 pieces of silver.

The betrayal of Judas led to the capture of Jesus in the Garden of Gethsemane. These murderous leaders needed an excuse to kill Jesus. Thus they held mock court sessions in order to stamp Jesus as a blasphemer and thus make the people believe that He was worthy of death.

And that is the part of the Passion story that we want to look at a bit more closely this evening; **THEME.** We look 1) at the question of Caiaphas; 2) at the answer of Jesus; and 3) at the verdict of blasphemy.

Part I: The question of Caiaphas.

- a) Caiaphas knew that the promised Messiah was to be the Son of God.
- b) He also knew that Jesus claimed to be both the Messiah and the Son of God.
- c) He also knew that Jesus proved it by His many miracles. (The raising of Lazarus has especially been brought to their attention)
- d) But in spite of all evidence refused to believe. Instead hated Jesus enough to kill Him, because he felt that his leadership was threatened. Jn.11,50.
- e) Jesus was asked to swear by the living God. (Caiaphas did not believe that the living God was standing right before Him in the person of this lowly Jesus. Jesus does not refuse to take an oath which serves to the glory of God and the welfare of men).

Part II: The answer of Jesus.

- a) We are glad that Caiaphas put that question to Jesus, because it gave Jesus a wonderful opportunity to "witness a good confession" 1 Tim.6,13. On such a vital question Jesus could not remain silent He confessed.
- b) I am: Christ, Messiah, the promised Redeemer Jn.10,24; Son of God, equal with the Father ("One" passages) Mt.17,5; II Article; Mt.16,16; Jn.6,69.
- c) Caiaphas and colleagues would experience the answer of Jesus to be truth.
 - aa) Miracles at Jesus death.
 - bb) Resurrection of Jesus. Acts 2,33; Rom.1,4
 - cc) Outpouring of the Holy Ghost.
 - dd) Spread of the Gospel. Acts 7,55.
 - ee) Miracles of the apostles.
 - ff) Growth of the church.
 - gg) Destruction of Jerusalem.
 - hh) The final judgment. Mt.24,30; Rev.1,7.

Part III: The verdict of the court.

- a) No effort made to prove or to disprove the words of Jesus from Scriptures or elsewhere.
- b) Rent clothes - hypocrite - he was really happy. Lev.10,6; 21,10.
- c) Blasphemy - claimed to be equal with God.
- d) No need of further witnesses or sessions. Judge turns accuser. Now we are all witnesses of the fact that He is a blasphemer.
- e) All agreed: Blasphemer! Therefore, death. Lev.24,16.

Conclusion: Thank God, we know that Jesus is not a blasphemer. If He were, we would not be saved. Our salvation depends on the truth to which Jesus testified that He is the Son of God, the Christ. Either Caiaphas or Jesus is right. Each one of us must take sides. No middle course possible. Let us confess, Mt.10,32. Let us confess so that many others might come to know that Jesus did not blaspheme before Caiaphas but that He is in truth the Son of God, the lamb of God....

*application
modern
theory
beards
Jesus a blasphemer*

3. LET US GO TO JERUSALEM TO SEE OUR SAVIOR BRUTALLY SCOURGED - JN.19,1-5

Intro: When Jesus had announced to His disciples that He was going to Jerusalem and that all things written by the prophets concerning the Son of Man would be accomplished (Lk.18,31ff), He mentioned specifically that He would be delivered to the Gentiles, that He would be mocked, spitefully entreated, and spitted upon, and that they would scourge Him.

What Jesus had announced was happening. The Jews had stamped Jesus a blasphemer and had pronounced the death sentence on Him. But because the Jews were under Rome, they themselves could not carry out the death sentence. They had to get the permission of the Roman government. Hence Jesus was taken to the Roman governor, Pontius Pilate. Here, in the courts of Pontius Pilate, Jesus was brutally scourged. It is that brutal scourging of Jesus that we want to meditate on particularly this evening.

THEME: We point out 1) How this brutal scourging was carried out; and 2) Why it was carried out.

Part I: When the Jews came to Pilate, they brought three accusations against Jesus: 1) Perverts the nation; 2) Forbids to give tribute; 3) Says that He is King. Pilate knew that the Jews delivered Jesus out of envy, but investigated the charges anyway and found that Jesus was not guilty. Yet, in order to keep the good will of the Jews, Pilate gave orders that Jesus should be scourged.

- a) Scourged: cf. Rupprecht 389. Never Roman citizens; only slaves, usually to get a confession out of them. Romans had no limit; victims sometimes died.
- b) Crowned - V2. Dressed as a king. Cf. Rupprecht.
- c) Mocked - V3.
- d) Smitten - hands, fists, and reed. V3.
- e) Declared innocent - V4 - (Pilate hoped to release Him) but
- f) Pitilessly beheld - V5 - Crucify! V6.

Part II: Why was Jesus so brutally scourged? *mistreated*

- a) That the Scriptures might be fulfilled. Is.50,6; Is.53,4.5; Ps129,3; Is.53,3(mocked, despised, rejected); Ps.22,6; Ps.69,7.9.19. -(Hail King of Jews) Ps.69,12: Made the butt of jokes of drunkards. -(Pitilessly beheld) Ps.22,6; Is.52,14; Is. 53,2-5.
- b) That He might be the Lamb of God - Jn.1,29. Take away our transgression - Is.53,4ff. That He might be sin for us - 2Cor.5,21. With His stripes we are healed. No condition here. Because Jesus was so brutally scourged, only he that believeth not shall be damned.

Conclusion: Seeing He was thus brutally scourged, shall we sin wilfully and deliberately? This brutal scourging shows what sin did to the Son of God. That ought to move us to say with Joseph: "How can I do this great wickedness..." Let us never be ashamed of this Jesus who was thus brutally scourged; for by that scourging we escape...

4. LET US GO TO JERUSALEM TO SEE OUR SAVIOR UNJUSTLY SENTENCED - Jn.19,12-16.

Intro: Pilate made various attempts to release Jesus. Barabbas-Wife's message. Even after he had scourged Jesus, he made another attempt - v 12. Pilate (without Jesus) confronted the Jews. Must have told them that he would release Jesus; hence the frantic rage and yelling. Then the leaders of the Jews came up with: "not Caesar's friend". That led Pilate to sentence Jesus unjustly. **THEME.** We point out 1) that when Jesus was sentenced by Pilate, the prosecutors were not seeking justice; and 2) the judge was not seeking justice.

Part I: The prosecutors were not seeking justice.

- a) When they claimed that Pilate was "not Caesar's friend". Would he really have been an enemy of Caesar if he had been just and set Jesus free? Who were Caesar's friends? Pilate would at least have been loyal if he had been just and released Jesus after He had been found innocent in a fair trial. Doing what the Jews suggested did not make him a "friend of Caesar"; for later he was deposed by Caesar, just because he sentenced innocent people. So the aim of the prosecution was not justice, but the crucifixion of Jesus and to that end they lied when they implied that Pilate would not be "Caesar friend" if he released Jesus.
- b) When they implied that Jesus "speaks against Caesar". A lie. Did He ever want to be a secular king? Question was not investigated here. Neither were they interested in such an investigation; for they were not interested in justice. Lies as rank as those spoken by the hired witnesses in their own court!
- c) When they were busy with plans of plain murder on a day and at an hour when they should have been busy making preparations for the Passover. Should have been busy teaching the people repentance and faith.
- d) When they said, "We have no king but Caesar". Not seeking justice with those words; rather they lied worse than pagans. For here they said that they did not only disown Jesus, but any and every other king of their own. How they would have rejoiced if they had a king that would lead them in successful revolt! But to gain their injustice in this trial they pledge themselves only and wholly to pagan Caesar.
- e) If for Jesus, against the state. Has been claimed again and again in history. Claimed today. Christian Day School unpatriotic. But they who say "not Caesar's friend" lie and are not interested in justice. Have but one aim: to get rid of Jesus.

Part II: The judge was not seeking justice.

- a) justice would have demanded release. "I find no fault in Him" Jn 18,38.
- b) not justice but selfishness moved him to do what he did. When he heard "not Caesar's friend" and "speaks against Caesar", then he was afraid of losing position, liberty, possibly even life. To save himself from such possible ruin, he is willing to sentence unjustly. Pilate knew that it was not just to brand Jesus an enemy of Caesar, but it seemed to save his neck, so....
- c) Not justice, but revenge. Pilate's rage against the Jews shows that he realized that his action was not just. He was angry because he had been tricked into yielding to the despised Jews. Tries to get even in scorn and sarcasm (14). If he must yield, he will sting and lash while doing it. He sought the satisfaction of a "little soul" by enraging his opponents with insults. That was his interest - not justice. Got what he wanted (15) Frantic outcries from the Jews. He handed them more sarcasm: Do you want your king crucified like a slave by hated Romans? As much revenge as possible, but justice? No!
- d) Verdict without specifying any crime. Could not do otherwise; for he had declared Jesus innocent 3 times. Delivered to Jews. They were to have their way. Was that justice? It was good politics! Pilate's soldiers crucified Jesus for the Jews. The Jews went with the soldiers and saw that the sentence was carried out.

4. Continued.

e) Unjust Pilate's name covered with infamy to this day. Deposed in 36, banished, suicide.

Conclusion: God saw to it that His Son was sent to the cross not merely in innocence, but even without a false charge against Him. If Jesus was to be sentenced, it had to be an unjust sentencing. But this was God's plan: the Just for the unjust. Is.53.

6. LET US GO TO JERUSALEM TO SEE OUR SAVIOR TORTURED BY THIRST - John 19,28.
(N.B. If the preacher prefers to be strictly chronological, then this sermon ought to follow #6).

Intro: Jesus had announced to His disciples (Lk 18,31ff): "Behold... and put Him to death". After Jesus had been unjustly sentenced, the process of putting Him to death started. Contest preceding text: Led away, bearing own cross, crucified Him, 2 malefactors, title, garments, words to mother. Now all Scripture regarding the substitutionary suffering of Christ was fulfilled, except the dying itself. Our text this evening tells of how Jesus prepared Himself for the approaching moment of death. When death was upon Him, He asked for a drink to quench His torturing thirst. It is that thirsting of Jesus that we want to meditate upon in particular this evening. THEME. We point out 1) Why Jesus thirsted and 2) Why He wanted His thirst quenched and 3) Why the request of Jesus was granted.

Part I: Why did Jesus thirst?

- a) Because the Scriptures had to be fulfilled. Ps.22,15. (Note: Ps. 69,21 does not apply here, but to the drink Jesus refused).
- b) Because of the intense physical suffering He had endured. Wounded soldiers who have been lying on the battlefield uncared for for a long time have said that one agony swallowed up all the rest - agony of thirst. (Rupprecht). Jesus had not had food or drink since Thursday evening. Since then: Gethsemane, the capture, the trials, the scourging, the mockery, dragging the cross, refused stupefying drink, the crucifixion, the three hours on the cross (the darkness had about passed at this time) - think of all that ^{and} we can well understand why Jesus thirsted.
- c) Because He endured the agony of hell. During these 3 hours, forsaken of God. Suffered pangs of hell. They produce thirst. Rich man - Lk.16,23.

Part II: Why Jesus wanted His thirst quenched.

Matthew and Mark give us the fact that Jesus was given a drink, but only John tells us that Jesus asked for this drink and that He asked for it for a very definite purpose: to die with a victorious shout! The thirst was certainly there long before this moment. Jesus suffered silently till now. But now He wants lips and throat moistened that He might shout. Actual death only moments away. 6th & 7th words follow and Jesus was dead. v. 30.

Part III: Why the request of Jesus was granted.

- a) Some Jews objected. Mt.27,49.
- b) But Roman soldier refused to be stopped by Jews whom he answers with their own words of mockery Mk.15,36: "Let us see whether Elijah come".
- c) Granting the request was not a move to mitigate the suffering. Roman soldiers had such cheap, sour wine handy at every crucifixion for the very purpose of quenching the thirst of the crucified. It prolonged life. But the whole scheme of crucifixion was to prolong the life and thus the suffering of the victim as long as possible.

Conclusion: Jesus served as our Substitute. He thirsted that we might never thirst - Jn.4,14 - neither in time nor in eternity - Rev. 7,16) He endured thirst produced by the sufferings of hell so that we might escape those sufferings entirely. How thankful we ought to be that Jesus suffered and thirsted on the cross; for thereby He furnished the water of life, the still waters of Ps. 23. He finished the work that makes Him our Good Shepherd Who leads us beside those still waters through life and death to heaven, our home.