

There They Crucified Him

Intro: Luke makes an interesting statement regarding the crucifixion of Christ when he writes, “there they crucified him” (Luke 23:33 ^{“33} And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left”). Paul recognized (and we should) that the cross is God’s power to save thus he preached the cross (1 Cor. 1:18; 2:2 ^{“18} For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God... ² For I determined not to know any thing among you, save Jesus Christ, and him crucified.”). Let us consider Luke’s statement regarding the cross.

I. THE PLACE

A. *There*

B. It was Golgotha or Calvary.

1. It was called the place of the skull.
2. John 19:16-18 ^{“16} Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. ¹⁷ And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: ¹⁸ Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”
3. Mat. 27:33-35 ^{“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.”
4. Mark 15:21-22 ^{“21} And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. ²² And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”

C. It was outside of the gate.

1. Heb. 13:12 ^{“12} Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”
2. Outside the gate is highly significant:
 - a. It was the antitype of the sin offering on the Day of Atonement.
 - (1) Heb. 13:11 ^{“11} For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.”
 - (2) The Old Testament sacrifices on the Day of Atonement the bodies of the animals were taken outside the camp to symbolize the removal of Israel’s sins.
 - (a) Lev. 4:11-12 ^{“11} And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, ¹² Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.”
 - (b) Lev. 16:27 ^{“27} And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.”
 - b. It implies being an outcast and condemned as a criminal;
 - (1) Isa. 53:9, 12 ^{“9} And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. ¹⁰ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. ¹¹ He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹² Therefore will I divide him *a portion* with the great, and he shall divide the spoil

- with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”
- (2) Luke 23:32-33 ³² And there were also two other, malefactors, led with him to be put to death. ³³ And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”
- c. Implies a rejection by the people;
- (1) John 1:11 ¹¹ He came unto his own, and his own received him not.”
- (2) Mat. 23:37 ³⁷ O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!”

II. THE PEOPLE

A. *They*

B. There were several responsible:

1. Jewish leaders;
 - a. John 11:48-51 ⁴⁸ If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. ⁴⁹ And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, ⁵⁰ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. ⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;”
 - b. Mat. 26:3-4 ³ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, ⁴ And consulted that they might take Jesus by subtilty, and kill *him*.”
2. Romans, soldiers, under the authority of the Roman government (Pontus Pilate);
 - a. Pontus Pilate
 - (1) Mat. 27:2 ² And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.”
 - (2) Even though he tried to wash his hands of it, he was still responsible; Mat. 27:24 ²⁴ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.”
 - b. The soldiers; Mat. 27:27-35 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*. ³² And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 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.”
3. Jews
 - a. Luke 23:13-14, 21 ¹³ And Pilate, when he had called together the chief priests and the rulers and the people, ¹⁴ Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:... ²¹ But they cried, saying, Crucify *him*, crucify him.”
 - b. Mat. 27:25 ²⁵ Then answered all the people, and said, His blood *be* on us, and on our children.”
 - c. Acts 2:23, 36 ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:... ³⁶ Therefore let all the house of

Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

4. God
 - a. Isa. 53:10-11 ¹⁰ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. ¹¹ He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”
 - b. Acts 2:23 ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”
 - c. Rom. 8:32 ³² He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”
 - d. 2 Cor. 5:21 ²¹ For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”
5. Jesus, Himself;
 - a. John 10:15-18 ¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. ¹⁷ Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”
 - b. Mat. 26:53-54 ⁵³ Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? ⁵⁴ But how then shall the scriptures be fulfilled, that thus it must be?”
6. Each one of us;
 - a. Our sin placed Jesus on the cross.
 - b. All people of accountable age have sinned; Rom. 3:23 ²³ For all have sinned, and come short of the glory of God;”
 - c. Christ died for us:
 - (1) Isa. 53:4-6, 8 ⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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. ⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 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. ⁸ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.”
 - (2) Rom. 5:8 ⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”
 - (3) 2 Cor. 5:21 ²¹ For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”
 - (4) 1 Pet. 1:18-19 ¹⁸ Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:”

III. THE PENALTY

A. Crucified

B. Crucifixion was invented by the Persians but perfected by the Romans.

1. It was a torturous way to die.
 - a. Universally considered the most horrible death ever devised by man.

- b. The suffering was intense especially in hot climates.
2. “Everything was done to humiliate and dishonor the victim in addition to torturing him or her to death” (Lexham Bible Dictionary).
3. It was considered the death of a slave.
 - a. Roman citizens were normally exempt from this death as it was too barbaric for citizens.
 - b. Only applied to freedmen in cases such as robbery, assassination, piracy, perjury, treason, etc.
4. Sequence of events involved in Roman crucifixion:
 - a. Victim was tortured by various means.
 - b. Victim had to carry the crossbar (patibulum) to the place of crucifixion.
 - c. Victim was attached by ropes or nails to the crossbeam.
 - d. The crossbeam and victim were raised to the wooden post or tree and fastened to it. Occasionally the post would have a wooden seat (sedile) for the victim.
5. Pre-crucifixion torture
 - a. Usually involved: flogging but could also include burning, racking, mutilation, and abuse of the victim’s family.
 - b. Plato (a Greek and pre-Roman) described it: “[A man] is racked, mutilated, has his eyes burned out, and after having had all sorts of great injuries inflicted on him, and having seen his wife and children suffer the like, is at last impaled (i.e., crucified) or tarred and burned alive.”
6. The *hanging*.
 - a. They were stripped of all clothing.
 - b. Nails (spikes) were driven into his hands (what we call wrists).
 - c. Then one foot would be placed on top of the other and a nail driven through them.
 - d. This places the body in an unnatural position causing pain from the least movement.
 - e. The hands and feet are filled with nerve endings creating intense pain.
 - f. They were affixed close to the ground (so dogs and while beasts could gnaw on the legs).
 - g. Described:
 - (1) Pseudo Manetho (3rd century) described how it must have looked: “Punished on their tortured [bodies], they see the stake (i.e., cross) as their fate. In the bitterest of torment, they have been fastened with nails, [to become] evil banquets for birds and terrible scraps for dogs.”
 - (2) Seneca (1st century): “Can anyone be found who would prefer wasting away in pain, dying limb by limb, or letting out his life drop by drop, rather than expiring once for all? Can any man be found willing to be fastened to the accursed tree, long sickly, already deformed, swelling with ugly tumours on chest and shoulders, and draw the breath of life amid long—drawn-out agony?”
 - h. Often the victim’s family would be executed or tortured in the victim’s sight as he hung on the cross.
7. Death
 - a. It rarely came before 3 days and often lasted longer (sometimes 8-9 days).

- b. Death was the result of:
 - (1) Loss of blood circulation followed by coronary failure
 - (2) Or through the collapse of one's lungs, causing suffocation and asphyxiation.
 - (3) "It is quite likely that different individuals died from different physiological causes" (Lexham Bible Dictionary).
 - c. Often left impaled after death to become food for dogs and birds and scavenger animals (which often would begin feasting prior to death).
8. Post-crucifixion:
- a. Body was treated in one of three ways:
 - b. The body was left on the cross to rot and for animals.
 - c. It was taken down and abused often dragged through the streets and then thrown into a mass grave for criminals.
 - d. Some were handed over to family for burial.

C. Christ's crucifixion:

1. As normal, it was preceded by torture.
 - a. He was scourged and mocked.
 - b. Mat. 27:27-30 ²⁶Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. ²⁷Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. ²⁸And they stripped him, and put on him a scarlet robe. ²⁹And 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! ³⁰And they spit upon him, and took the reed, and smote him on the head. ³¹And 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*."
2. Carried his cross:
 - a. John 19:17 ¹⁷And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha."
 - b. But then we find: Mat. 27:32 ³²And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross."
 - c. It is supposed that Jesus fell under the load, so they compelled Simon to carry it for him.
3. The hanging (crucifixion):
 - a. Would have been a normal crucifixion.
 - b. Death came quickly which was unusual:
 - (1) Mark 15:44 ⁴⁴And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead."
 - (2) They did not have to break his legs (as the others to prevent them from being on the cross during the Sabbath).
4. Post-crucifixion:
 - a. His body was given to Joseph of Arimathaea.
 - b. Mat. 27:57-59 ⁵⁷When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: ⁵⁸He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. ⁵⁹And when Joseph had taken the body, he wrapped it in a clean linen cloth,"
 - c. Joseph put the body in his own new tomb: Mat. 27:60 ⁶⁰And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."

IV. THE PERSON

A. *Him*

B. Jesus the Christ and our Savior.

1. He did no sin
 - a. 1 Pet. 2:22 ^{“22}Who did no sin, neither was guile found in his mouth:”
 - b. 2 Cor. 5:21 ^{“21}For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”
2. He is our High Priest; Heb. 4:14-15 ^{“14}Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. ¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.”
3. He is our Redeemer; 1 Pet. 1:18-19 ^{“18}Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; ¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot:”
4. Our one Mediator:
 - a. 1 Tim. 2:5 ^{“5}For *there is* one God, and one mediator between God and men, the man Christ Jesus;”
 - b. The Son of God; Rom. 1:4 ^{“4}And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”
 - c. The Son of man; Acts 7:56 (Stephen’s stoning) ^{“56}And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”
5. He is the only Savior;
 - a. The Captain (originator, founder) of our salvation; Heb. 2:10 ^{“10}For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”
 - b. Acts 4:12 ^{“12}Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”
6. Our Lord
 - a. Acts 2:36 ^{“36}Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
 - b. Acts 10:36 ^{“36}The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)”
7. Made head of the church; Eph. 1:20-23 ^{“20}Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, ²¹Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²²And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, ²³Which is his body, the fulness of him that filleth all in all.”
8. Our only hope.
 - a. John 14:6 ^{“6}Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
 - b. 1 Tim. 1:1 ^{“1}Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;”
 - c. Without hope, there is no salvation; Rom. 8:24 ^{“24}For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”

Conclusion: Paul’s words should express our hearts: 2 Cor. 9:15 ^{“15}Thanks *be* unto God for his unspeakable gift.”