

“Lead Me To Calvary” **Luke 23:33**

Introduction: Calvary is located outside of Jerusalem and is currently known as “Gordon’s Calvary” (Hebrews 13:12-13- *“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”*). It is a small hill (although the New Testament does not mention hill or mountain) just north of the city wall. If you were at the Mount of Olives and looked at Calvary, it would resemble a skull because of the rock-hewn tombs depicting the eyes of the skull. Some believe that one of these tombs is the location where Jesus was buried. As we view the gospels, we see three different names for Calvary: “Calvary”, “Golgotha”, and “the place of a skull”. The Greek word “Calvary” is a translation from the Hebrew word “Golgotha”. Golgotha simply means “skull”. With this in mind, let us look at the verses, which lead us to Calvary.

1. Matthew—Matthew 27:33- *“And when they were come unto a place called Golgotha, that is to say, a place of a skull,”*
2. Mark—Mark 15:22- *“And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”*
3. Luke—Luke 23:33- *“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.”*
4. John—John 19:17-18- *“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”*

Body: Now that we have made our way to Calvary, let us notice what happened on the cross at Calvary. To some, Calvary is a gory site, but to Christians it is a glorious site. It was a predetermined plan of God before the foundation of the world to redeem sinful man. Calvary was not an afterthought, but forethought of God.

I. The Torments at Calvary

A. Charges for Calvary

1. First Trial—before Annas John 18:12-14, 19-24
2. Second Trial—before Caiaphas Matthew 26:57-68, Mark 14:53-65
3. Third Trial—before the Sanhedrin Matthew 27:1-2, Mark 15:1, Luke 22:66-23:1
4. Fourth Trial—before Pilate Matthew 27:2, 11-14, Mark 15:1-5, Luke 23:1-6, John 18:28-38
5. Fifth Trial—before Herod Luke 23:7-12
6. Sixth Trial—before Pilate Matthew 27:15-26, Mark 15:6-15, Luke 23:13-25, John 18:33-19:16

7. Seventh Trial—before the Roman Soldiers Matthew 27:27-31, Mark 15:16-20

B. Chiding at Calvary

1. A Multitude Luke 23:1-2- *“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.”*
2. Roman Soldiers Mark 15:16-20- *“And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.”*
3. Roman Soldiers Luke 23:36-37- *“And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself.”*
4. The People Luke 23:35- *“And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.”*
5. The Chief Priests Mark 15:31- *“Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.”*
6. The Thieves Mark 15:32- *“Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.”*

C. Cries at Calvary

The First Three Hours (9:00 A.M. – 12:00 P.M.)

1. First Saying Luke 23:34- *“Father, forgive them; for they know not what they do.”*
2. Second Saying Luke 23:43- *“Verily I say unto thee, To day shalt thou be with me in paradise.”*
3. Third Saying John 19:26- *“Woman, behold thy son!”*

The Second Three Hours (12:00 P.M. – 3:00 P.M.) (Luke 23:44- “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.”)

4. Fourth Saying John 19:27- *“Behold thy mother!”*
5. Fifth Saying Matthew 27:46- *“Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*
6. Sixth Saying John 19:28- *“I thirst.”*
7. Seventh Saying John 19:30- *“It is finished”*
8. Eighth Saying Luke 23:46- *“Father, into thy hands I commend my spirit”*

D. Conditions at Calvary

1. Striking John 18:22- *“And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?”*
2. Slapping Luke 22:64- *“And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?”*
3. Spitting Matthew 26:67- *“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,”*
4. Smiting Matthew 26:67- *“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,”*
5. Scourging Matthew 27:26- *“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”*
 - a. “Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt.” (JAMA)
 - b. “The usual instrument was a short whip (flagrum or flagellum) with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals. Occasionally, staves also were used. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging, the soldiers often taunted their victim. As the Roman soldiers repeatedly struck the victim’s back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive on the cross. At the Praetorium, Jesus was severely whipped. (Although the severity of the scourging is not discussed in the four Gospel accounts, it is implied in one of the epistles—1 Pet. 2:24.) A detailed word study of the ancient Greek text for this verse indicates that the scourging of Jesus was particularly harsh. It is not known whether the number of lashes was limited to 39, in accordance with Jewish law.” (JAMA)
6. Smoting Matthew 27:30- *“And they spit upon him, and took the reed, and smote him on the head.”*
7. Saluting Matthew 27:29- *“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!”

- a. “When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with his own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw a robe across his shoulders and place a stick in his hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into a shape of a crown and this is pressed into his scalp. Again there is copious bleeding (the scalp being one of the most vascular areas of the body). After mocking him and striking him across the face, the soldiers take the stick from his hand and strike him across the head, driving the thorns deeper into his scalp. Finally, they tire of their sadistic sport and the robe is torn from his back.” (JAMA)
 - b. “This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain, almost as though he were again being whipped, and the wounds again begin to bleed.” (JAMA)
8. Suffering Mark 15:25- *“And it was the third hour, and they crucified him.”*
- a. “In deference to Jewish custom, the Romans return his garments. The heavy horizontal beam of the cross is tied across his shoulders, and the procession of the condemned Christ, two thieves, and the execution party walk along the Via Dolorosa. In spite of his efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650-yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of his clothes—except for a loincloth which is allowed the Jews. The crucifixion begins.” (JAMA)
 - b. “It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the city walls. He was usually naked, unless this was prohibited by local customs. Since the weight of the entire cross was

probably well over 300 pounds, only the crossbar was carried. The patibulum, weighing 75 to 125 pounds, was placed across the nape of the victim's neck and balanced along both shoulders. Usually, the outstretched arms then were tied to the crossbar. The procession to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. One of the soldiers carried a sign (titulus) on which the condemned man's name and crime were displayed. Later, the titulus would be attached to the top of the cross. The Roman guard would not leave the victim until they were sure of his death. Outside the city walls was permanently located the heavy upright wooden stipes, on which the patibulum would be secured. In the case of the Tau cross, this was accomplished by means of a mortise and tenon joint, with or without reinforcement by ropes. To prolong the crucifixion process, a horizontal wooden block or plank, serving as a crude seat (sedile or sedulum), often was attached midway down the stipes. At the site of execution, by law, the victim was given a bitter drink of wine mixed with myrrh (gall) as a mild analgesic. The criminal was then thrown to the ground on his back, with his arms outstretched along the patibulum. The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans." (JAMA)

- c. "Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the cross beam on the ground and Jesus is quickly thrown backward with his shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The beam is then lifted..." (New Wine)
- d. "Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and crude methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals." (JAMA)
- e. "The victim is now crucified. As he slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain—the nails in the wrists are putting pressure on the median nerves. As he pushes himself upward to avoid this stretching torment, he places his full weight on the nail through his feet. Again, there is the searing agony of the nail tearing

through the nerves between the metatarsal bones of the feet. At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs but it cannot be exhaled. Jesus fights to raise himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the bloodstream and the cramps partially subside. Spasmodically, he is able to push himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that he uttered the seven short sentences which are recorded.” (JAMA)

- f. “Now begin hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from his lacerated back as he moves up and down against the rough timber. Then another agony begins. A deep, crushing pain in the chest as the pericardium slowly fills with serum and begins to compress the heart. It is now almost over—the loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. His mission of atonement has been completed. Finally, he can allow his body to die. With one last surge of strength, he once again presses his torn feet against the nail, straightens his legs, takes a deeper breath, and utters his seventh and last cry, *“Father, into thy hands I commend my spirit”* (JAMA)
- g. Psalm 22:14- *“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.”*
- h. Psalm 22:15- *“My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.”*
- i. Psalm 22:16- *“For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”*
- j. Psalm 22:17- *“I may tell all my bones: they look and stare upon me.”*
- k. 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.”*
- l. Isaiah 53:2- *“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor*

comeliness; and when we shall see him, there is no beauty that we should desire him.”

- m. 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.”*

- II. The Thieves at Calvary Luke 23:33- *“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.”*
 - A. The Cross of Blasphemy Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*
 - B. The Cross of Belief Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*
 - C. The Cross of Blessing Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

 - A. The Cross of Railing Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*
 - B. The Cross of Realization Luke 23:40-42
 - 1. He Realized His Sinful Condition Luke 23:40- *“But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?”*
 - 2. He Realized the Sinlessness of Christ Luke 23:41- *“And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.”*
 - a. Pilate’s Confession John 19:4- *“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.”*
 - b. Pilate’s Wife’s Confession Matthew 27:19- *“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”*
 - c. Judas’ Confession Matthew 27:4- *“Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”*
 - d. The Roman Centurion’s Confession Luke 23:47- *“Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”*
 - e. The Scripture’s Confession
 - (1) II Corinthians 5:21- *“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) Hebrews 4:15- *“For 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) Hebrews 7:26- *“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”*

(4) I Peter 2:22- *“Who did no sin, neither was guile found in his mouth:”*

(5) I John 3:5- *“And ye know that he was manifested to take away our sins; and in him is no sin.”*

3. He Realized Sinner’s Confession Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*

C. The Cross of Redeeming Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

A. The Cross of Sinfulness Luke 23:39- *“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.”*

B. The Cross of Satisfaction Luke 23:42- *“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”*

C. The Cross of Salvation Luke 23:43- *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

III. The Teachings of Calvary

A. The Result of the Cross I Corinthians 1:17- *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*

B. The Revelation of the Cross I Corinthians 1:18- *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”*

C. The Reproach of the Cross Galatians 5:11- *“And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.”*

D. The Rejoicing over the Cross Galatians 6:14- *“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”*

E. The Reconciliation of the Cross Ephesians 2:16- *“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:”*

F. The Redemption of the Cross Colossians 1:20- *“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”*

Mary had a little Lamb, His life was pure as snow.

And everywhere the Father led, the Lamb was sure to go.

He followed Him to Calvary, one dark and dreadful day,

And there the Lamb that Mary had washed all my sins away.

G. The Resolution of the Cross Colossians 2:14- *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”*

H. The Road to the Cross Hebrews 12:2- *“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*

Conclusion: We need to bear our cross. (Matthew 16:24- *“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”*)