



AROUND JESUS

John 19:16-17, *So he delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.*

- ✳ **Golgotha** | a transliteration from Aramaic to Greek to English: Skull
- ✳ **Latin** | Calvaria; skull

John 19:18, *There they crucified him, and with him two others, one on either side, and Jesus between them.*

- ✳ **John provides sparse details, probably for two reasons:** 1) His contemporary readers would need no explanation of crucifixions, as they were a common part of their lives. 2) Crucifixion was so horrific that it was considered obscene to discuss the details.

Matthew 27:39-43, *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; 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.'"*

ABOVE JESUS

John 19:19-22, *Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."*

- ✳ **Inscription** | titlos: a title
- ✳ **It was customary for a placard (tabula) to state the charge against the criminal.** However, Pilate found Jesus guilty of no crime, so a plaque with a "title" was created instead.
- ✳ **Although neither Pilate nor the Jewish Leaders believed Jesus was a King,** the "title" that was placed atop the cross was correct in proclaiming Jesus as "The King of the Jews."
- ✳ **The trilingual title announces the universal** condemnation of those who condemned Jesus, and the universal offer of salvation to the universally condemned.
- ✳ **[Edward Klink]** "Even from the cross Jesus was exacting his rule over all creation."

BELOW JESUS

John 19:23-24, *When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,*

- ✳ **Garments** | refers to the outer garments, which usually included: an outer robe, a belt, sandals, and a head covering.
- ✳ **Tunic** | the inner garment worn next to the body. Typically a long, tight-fitting shirt made of two pieces of cloth sewn together, and made of wool, linen or leather.

THREE COMMON OPTIONS:

Option 1: It represents the unity of believers.

Option 2: It evokes the symbolism of the high priest.

Option 3: It completes the role of Jesus washing the disciple's feet.

- ✳ **[Carson]** Jesus laid aside his garments, his outer garments, when he washed his disciples' feet, in an act that anticipated the cleansing that would issue from his death. So here he loses his clothes, all his clothes. Yet while his last earthly possessions are stripped from him, he remains under his Father's sovereign care, even as his tunic is not torn and destroyed.
- ✳ **John states that this is in fulfillment of Psalm 22:18.** Even as Christ is nailed to the cross, the soldiers below him, dividing up the garments that belonged to him, do nothing outside the will and control of God. They are doing, quite simply, what God said long ago they would do.

BEFORE JESUS

John 19:25-27, *but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.*

- ✳ **Behold** | John uses this word when there is a challenge to perceive a truth that is not outwardly obvious to human eyes.
- ✳ **[Edward Klink]** The significance of Jesus's two-part statement is not the individual symbols but in the new relationship that will now exist between them.
- ✳ **Jesus's relationship to Mary is no longer as her Son but as her Savior.** Jesus is the "unique Son" of God. Additionally, this passage describes the horizontal nature of a newly created family through the person and work of Jesus.

John 1:12, *But to all who did receive him, who believed in his name, he gave the right to become children of God.*

LIVING IN LIGHT OF GOD'S SOVEREIGNTY

- ✳ **Jesus is not hanging on the cross as a victim** but voluntarily and by his own authority. This passage is full of evidence that things are happening exactly as God has planned.
- ✳ **By grace alone, through faith alone, in Christ alone**, I am trusting Him to forgive my sins, make me a child of God, **and...**

Ephesians 2:8-9, *For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.*