

## Amazing Declarations at the Crucifixion

### John 19:16-30

John 19:16–30 (NKJV)

<sup>16</sup> Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

<sup>17</sup> And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, <sup>18</sup> where they crucified Him, and two others with Him, one on either side, and Jesus in the center. <sup>19</sup> Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS

<sup>20</sup> Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

<sup>21</sup> Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

<sup>24</sup> They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,  
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

<sup>25</sup> Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “**Woman, behold your son!**” <sup>27</sup> Then He said to the disciple, “**Behold your mother!**” And from that hour that disciple took her to his own *home*.

<sup>28</sup> After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “**I thirst!**” <sup>29</sup> Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. <sup>30</sup> So when Jesus had received the sour wine, He said, “**It is finished!**” And bowing His head, He gave up His spirit.

## Introduction

The crucifixion of the Lord Jesus Christ is the most heinous act of apostasy and rebellion against God ever. The Jewish people had waited for centuries for the coming of the promised Savior and Messiah. But when He finally came, in spite of His unparalleled teaching, revelation of divine truth, offer of eternal life, and divine power over the demonic realm, the natural world, disease, and death, they rejected Him. “He came to His own,” John wrote, “and those who were His own did not receive Him” (John 1:11).

Jesus’ earthly journey to the cross began thirty-three years before His death in the small village of Bethlehem, near Jerusalem. He was born in the humblest of surroundings—a stable, with a manger for a crib. Soon after His birth, His journey took Him, along with Mary and Joseph, south into Egypt for protection from Herod, who sought to murder Him. After that danger had passed, His parents took Him north from Egypt into Galilee to their nondescript home hamlet of Nazareth. And there His life seemingly paused for thirty years.

When the Son of God reached thirty, His journey took Him to the Jordan River, where He was

baptized by John the Baptist, and launched into public ministry. After three years of ministry Jesus came to Jerusalem for the last week of His life (before His Death)

MacArthur, J. (2014). [Luke 18–24](#) (pp. 365–366). Chicago, IL: Moody Publishers.

Jesus comes into Jerusalem, being Hailed King of the Jews and Just days later, He would be betrayed, and delivered into the hands of the authorities to be falsely accused, mocked and finally sentence to die.

## Review

**16** Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

Its near 9 am Friday morning and Jesus has finally come to the hour he has come to earth for.

The Predetermined hour. That which was ordained in eternity past as a Lamb slain from the foundation of the world.

The trials are over, the false accusation have ceased. Pilate has given in to the pressure of the Jews and now Christ will be Crucified.

**17** And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, <sup>18</sup> where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

Jesus is led outside the city as a sin offering, a lamb for the slaughter. He has been beaten with fist, and rods, had his beard ripped out, had a crown of thorns crushed onto His head, beaten with leather thongs full of bone and metal until his backside from his neck to his knees exposing muscle, and bone. Saturated in blood, he is strapped to the wooden beam that he will be nailed to. He is unable due to exhaustion, from no sleep, blood loss and dehydration, to carry His cross, Simon of Cyrene is commanded to carry it the rest of the way.

Finally at the place of the skull, Calvary, He is thrown on his back, all of his clothes are ripped off of him, and has he lie there completed naked and bleeding, the cross member is pulled under his back and arms and He is nailed in both wrist with long iron spikes.

He is then pulled up the vertical beam already made ready in its hole and secured there and then they nail his feet with 7 to 10 inch iron spikes.

In the shame and the horror of the worst ways to die, The Lamb of God is crucified!!!

Hanging there on the tree is the perfect sinless Son of God, between to sinners, 2 wretched rebels, Haters of God and Man.

The perfect Lamb of God numbered among the transgressors.

## Lesson

I. The Accusation

II. The Arrangement

III. The Acquaintances

## I. The Accusation

**19** Now Pilate wrote a title and put *it* on the cross. And the writing was:

## JESUS OF NAZARETH, THE KING OF THE JEWS

**v 20** ...and it was written in Hebrew,  
Greek, *and* Latin

This is recorded in all 4 gospels

The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urged as an objection against their inspiration and veracity, has been most satisfactorily accounted for by Dr. Townson; who supposes that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription, that St. Matthew, addressing the Jews, would use the Hebrew, and that St. Mark, writing to the Romans, would naturally give the Latin

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). [\*The Treasury of Scripture knowledge\*](#) (Vol. 2, p. 80). London: Samuel Bagster and Sons.

Aramaic (*cf.* notes on 5:2) was the language in common use in Judea; Latin was the official language of the army; and Greek was the *lingua franca* of the Empire, and well known in Galilee. Multilingual crucifixion notices are reported in other sources (*cf.* Bauer, p. 173). The reason for such linguistic enthusiasm is obvious: the Romans had a vested interest in publicizing the nature of the crime that resulted in such punishment, as a warning to every segment of the populace.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (pp. 610–611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Before He was born the angel announced to Mary His “kingdom” (Luke 1:32, 33).

**Luke 1:32–33 (NKJV)**

<sup>32</sup> He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

In His infancy, wise men from the east heralded Him as “king” (Matthew 2:2).

**Matthew 2:2 (NKJV)**

<sup>2</sup> saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.”

At the beginning of the Passion week, the multitudes had cried,

**John 12:13 (NKJV)**

.....“Hosanna!



*‘Blessed is He who comes in the name of the Lord!’*

The King of Israel!”

. Before Pilate, He Himself bore witness to His “kingdom” (John 18:36–37).

John 18:37 (NKJV)

<sup>37</sup> Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “**You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.**”

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1045). Swengel, PA: Bible Truth Depot.

**v 20** ...and it was written in Hebrew, Greek, *and* Latin

Hebrew was the language of *religion*; Greek of *science, culture* and *philosophy*; Latin of law. In each of these realms Christ is “king.” In the religious, He is the final revelation of the true God (Heb. 1:2; John 14:9). In science, He is the Force behind all things. “By him all things consist” (Col. 1:17). “Upholding all things by the word of his power” (Heb. 1:3); so, too, in Him are hid “all the treasures of wisdom and

knowledge” (Col. 2:3). In jurisprudence, He is supreme; the Law-giver and Law-administrator (1 Cor. 9:21).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1045). Swengel, PA: Bible Truth Depot.

## 19 Now Pilate wrote a title and put *it* on the cross

It was the custom for the crime of which the person doomed to crucifixion had been found guilty to be written on a tablet or placard and hung around his neck or carried before him as he made his way to the place of execution. Once the prisoner was crucified, the placard was often *fastened to the cross*. The Greek text says that Pilate ‘wrote’ it (*egrapsen*): this does not necessarily mean that he took the stylus in his own hand, but that he caused it to be written (niv ‘had a notice prepared’) and controlled the content, as the ensuing verses show (*cf.* notes on 21:24–25).

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 610). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## 20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it

was written in Hebrew, Greek, *and* Latin.

**21** Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

21 Therefore the chief priests of the  
Jews said to Pilate,

It is noteworthy that this is the first and only time that they are termed “the chief priests *of the Jews*,” the Holy Spirit thereby intimating that *God* no longer owned them as *His* priests: having rejected their Messiah, Judaism was set aside, and therefore its official leaders are regarded as serving the Jews, but not Jehovah

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1046). Swengel, PA: Bible Truth Depot.

If we recall how the theme of Jesus’ kingship has been developing throughout chs. 18–19, there can be little doubt that this episode functions in the narrative at several levels. First, it makes clear that the charge on which Jesus was eventually found guilty was the first one, the charge of sedition (18:33). Second, the wording is Pilate’s last act of

revenge in the case. He has already taunted the Jews with Jesus' kingship (vv. 14–15); here he does so again, mocking their convenient allegiance to Caesar by insisting that Jesus is their king,

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**21** Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

The words of the priests here show that they resented Pilate's insult. It was most humbling to their pride that this crucified criminal should be publicly designated *their* “king.” They desired the Governor to alter the wording of the inscription so that it might appear Christ was nothing more than an empty-boasting imposter.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1046). Swengel, PA: Bible Truth Depot.

**22** Pilate answered, “What I have written, I have written.

Thus Pilate's firmness is not motivated by principle and strength of character, but by the hurt obstinacy

and bitter rage of a man who feels set upon. It is not, as Dauer (p. 275) argues, that Pilate refuses to change the truth into a lie, but that he is determined to humiliate those who have humiliated him. This view of Pilate is confirmed by other sources: *e.g.* Philo (*Leg. Gaium* 301) describes Pilate as ‘naturally inflexible, a blend of self-will and relentlessness’.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

His decisive reply evidences his contempt for the Jews: Trouble me no further; what I have written must stand; I shall not alter it to please you. “It, therefore, stands written forever

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1046). Swengel, PA: Bible Truth Depot.

But at a third level, Pilate’s malice serves God’s ends. The Lord Jesus is indeed the King of the Jews; the cross is the means of his exaltation and the very manner of his glorification. Even the trilingual notice may serve as a symbol for the proclamation of the kingship of Jesus to the whole world:

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Thus the two men most actively and immediately responsible for Jesus’ death, Caiaphas (11:49–52)

and Pilate, are unwittingly furthering God's redemptive purposes, unwittingly serving as prophets of the King they execute

Carson, D. A. (1991). [The Gospel according to John](#) (p. 611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## John 11:49–53 (NKJV)

<sup>49</sup> And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all,  
<sup>50</sup> nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” <sup>51</sup> Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, <sup>52</sup> and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

<sup>53</sup> Then, from that day on, they plotted to put Him to death.

‘The Crucified One is the true king, the kingliest king of all; because it is he who is stretched on the cross, he turns an obscene instrument of torture into a throne of glory and “reigns from the tree” ’ (Bruce, p. 369).

Carson, D. A. (1991). [The Gospel according to John](#) (p. 611). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It should be noted here that both groups use the name King of the Jews for there own malicious means.

The Jews use it to accuse Jesus of sedition against Rome.

Pilate uses it as a means of Revenge to the humiliation by the Jews.

So, in reality for both, the religious leaders and many of the Jews,  
And for the Pagan rulers,  
Jesus is King in name only, He is Lord in name only.  
It is only a name of scorn and derision.  
There is no true recognition of the Christ rightful claim on their lives.  
They will NOT submit to Him as Lord and will not have Him rule over them as King.

The true heart of the Rebellious sinner is seen here.  
Where religious or Pagan  
Whether Jew or Gentile.  
It matters not, All have sinned and fallen short of the Glory God.  
Men naturally hate Christ and will not Submit to His commands in their life.  
They ARE Rebels

**John 3:19–20 (NKJV)**

<sup>19</sup> ..... and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

**John 8:45 (NKJV)**

<sup>45</sup> But because I tell the truth, you do not believe Me.

**John 12:37 (NKJV)**

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him,

**Romans 1:18 (NKJV)**

<sup>18</sup>..... men, who suppress the truth in unrighteousness,

**Romans 1:21 (NKJV)**

<sup>21</sup> ....although they knew God, they did not glorify *Him* as God, nor were thankful,....

**Romans 3:12 (NKJV)**

<sup>12</sup> *They have all turned aside;*

**Romans 3:15 (NKJV)**

<sup>15</sup> *“Their feet are swift to shed blood;*



## Romans 8:7 (NKJV)

<sup>7</sup> Because the carnal mind *is* enmity (hostile) against God; for it is not subject to the law of God, nor indeed can be.

## What does God think about Rebellion

### 1 Samuel 15:22–23 (NKJV)

<sup>22</sup> So Samuel said:

“Has the Lord *as great* delight in burnt offerings and sacrifices,

As in obeying the voice of the Lord?

Behold, to obey is better than sacrifice,

*And* to heed than the fat of rams.

<sup>23</sup> For rebellion *is as* the sin of witchcraft,

And stubbornness *is as* iniquity and idolatry.

Because you have rejected the word of the Lord,

He also has rejected you from *being* king.”

### Jeremiah 28:15–16 (NKJV)

<sup>15</sup> Then the prophet Jeremiah said to Hananiah the prophet, “Hear now, Hananiah, the Lord has not sent you, but you make this people trust in a lie.

<sup>16</sup> Therefore thus says the Lord: ‘Behold, I will cast

you from the face of the earth. This year you shall die, because you have taught rebellion against the Lord.’ ”

### **Hosea 13:16 (NKJV)**

<sup>16</sup> Samaria is held guilty,

For she has rebelled against her God.

They shall fall by the sword,

Their infants shall be dashed in pieces,

And their women with child ripped open.

Rebellion against the Authority of Christ, is a characteristic of the nature of the sinner. He will not believe, He will not submit, He will not have this King to Rule over them.

This is the fundamental, foundational problem that is at the root of why people don't come to Christ for Salvation.

They will not submit. They will not OBEY.

All of Salvation is rapped up in a willingness to obey.  
To submit.

Because

Believe is a Command

Repent is Command

Confess is Command

All of this is summed up but he the Command to confess Him as Lord.

You must be willing to Submit.

This is why we know that So many who profess salvation in Christ are not saved. They do not submit to him as Lord and King.

There is no such thing in Scripture of a Christians who is not willing to obey His Lord.

This is fundamental to the Salvation offered in Christ.

Romans 10:9 (NKJV)

<sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Luke 6:46 (NKJV)

<sup>46</sup> “But why do you call Me ‘Lord, Lord,’ and not do the things which I say?

Some of you listening to me today have Jesus as your Lord and King in name only. You don’t care to obey Him. You don’t come here because you love and want to obey Him,  
You could take it or leave it.

You may have made some confession, or have a time in your past when you believed the facts of the gospel. But Jesus is not your Lord.

You are your Lord.

Your job is your Lord.

Your spouse is your Lord.

You do everything except what your Lord, clearly tells you.

You have Jesus in Name only.

Which means you are no different than Pilate or the Jews who rejected Christ.

### Hebrews 3:12–19 (NKJV)

<sup>12</sup> Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; <sup>13</sup> but exhort one another daily, while it is called “*Today*,” lest any of you be hardened through the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, <sup>15</sup> while it is said:

*“Today, if you will hear His voice,  
Do not harden your hearts as in the rebellion.”*

<sup>16</sup> For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? <sup>17</sup> Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the

wilderness? <sup>18</sup> And to whom did He swear that they would not enter His rest, but to those who did not obey? <sup>19</sup> So we see that they could not enter in because of unbelief.

### I. The Accusation

## II. The Arrangement

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. <sup>24</sup> They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,  
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

**23** Then the soldiers, when they had crucified Jesus, took His garments

and made four parts, to each soldier a part,

Normally a Jew in Palestine wore a tunic (*chitōn*) next to the skin, and an outer garment, something like a robe (*to himation*, always in the singular). Here John tells us that they divided Jesus' *clothes* (*himatia*, *i.e.* the plural form) into four parts. If, somewhat anomalously, we are to think this plural form refers to the outer garment, then presumably the soldiers divided it into four parts, probably at the seams. But it is more likely that the plural expression refers to Jesus' clothes, including a belt, sandals and head covering. These three plus the outer robe gave the soldiers one item each

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 612). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**23** Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

That left the tunic (*chitōn*, niv ‘undergarment’, but it was not equivalent to our undergarments, even though it was worn next to the skin, but to our suit, over which an outer garment might be worn), and it was decided to gamble for that item so it would not have to be dismembered—a sad loss since this garment *was seamless, woven in one piece from top to bottom*.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 612). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**24** They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,  
And for My clothing they cast lots.”*

This quote comes from a larger Messianic passage that is one of the clearest, irrefutable scriptures prophesying the crucifixion of Christ.

It is this same Psalm that Jesus will quote later, when He cries,

Psalm 22:1 (NKJV)

<sup>1</sup> My God, My God, why have You forsaken Me?

**Psalm 22:14–18 (NKJV)**

- <sup>14</sup> I am poured out like water,  
And all My bones are out of joint;  
My heart is like wax;  
It has melted within Me.
- <sup>15</sup> My strength is dried up like a potsherd,  
And My tongue clings to My jaws;  
You have brought Me to the dust of death.
- <sup>16</sup> For dogs have surrounded Me;  
The congregation of the wicked has enclosed Me.  
They pierced My hands and My feet;
- <sup>17</sup> I can count all My bones.  
They look *and* stare at Me.=
- <sup>18</sup> They divide My garments among them,  
And for My clothing they cast lots.

The dividing of the garments, reflects abandonment of hope. No chance of life.... Death is absolute. Your most intimate possessions down to your undergarments are taken by others. To the one hanging on the Cross it meant finality. You have nothing, you own nothing except the assurance of imminent death.



But there is something more amazing about this text

There is a clear, unambiguous, unequivocal, declaration of Sovereignty of God

There are hundreds of affirmations of the Sovereignty of God throughout Scripture, both explicit and implicit.

And this one in John 19 is one of the most explicit in all of Scripture.

<sup>24</sup> They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,  
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

The “Therefore” at the end of verse 24 is a conclusion based upon “that the Scripture might be fulfilled”

This is a beautiful picture of God in his Providence using secondary means to accomplish his Sovereign Purpose.

What I mean is:

God Orchestrates the rise of customs, and practices such as capital punishment by crucifixion and the dividing of garments of the criminal who is

sentenced to die with selection of 4 soldiers by God that would carry out the fulfillment of His Sovereign purpose to fulfill Scripture.

These men were born and raised in a Roman culture, trained by their parents, then trained by their Roman superiors in the Roman Army, and learned the practice of dividing the garments of criminals.

Even to the custom of casting lots.

Then when Jesus's hour had come, they would have been the perfect choice to carry out and fulfill Scripture.

There are 3 words in the text that reflect this.

Then — v 23

that —v 24

Therefore—end of v24 NASB v25

<sup>23</sup> **Then** (*a reference to the habitual customs of the Roman Soldiers at a crucifixion*) the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. <sup>24</sup> They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," **that** (*hina clause of purpose— a reflects that all this is done to for the purpose of*

fulfilling Scripture) the Scripture might be fulfilled which says:

*“They divided My garments among them,  
And for My clothing they cast lots.”*

Therefore (since God is in complete Control of all the the events to the smallest of details,) the soldiers did these things.

This is not new to the student of Scripture. It is everywhere. on every page of Holy Writ.

Proverbs 16:33 (NKJV)

<sup>33</sup> The lot is cast into the lap,  
But its every decision *is* from the Lord.

Proverbs 16:1 (NKJV)

The preparations of the heart *belong* to man,  
But the answer of the tongue *is* from the Lord.

Proverbs 16:9 (NKJV)

<sup>9</sup> A man's heart plans his way,  
But the Lord directs his steps.

Proverbs 19:21 (NKJV)

<sup>21</sup> There are many plans in a man's heart,  
Nevertheless the Lord's counsel—that will stand.

Jeremiah 10:23 (NKJV)

<sup>23</sup> O Lord, I know the way of man *is* not in himself;  
*It is* not in man who walks to direct his own steps.

Isaiah 46:10–11 (NKJV)

<sup>10</sup> Declaring the end from the beginning,  
And from ancient times *things* that are not *yet*  
done,

Saying, 'My counsel shall stand,  
And I will do all My pleasure,'

<sup>11</sup> Calling a bird of prey from the east,  
The man who executes My counsel, from a far  
country.

Indeed I have spoken *it*;  
I will also bring it to pass.

I have purposed *it*;  
I will also do it.

Acts 13:27–29 (NKJV)

<sup>27</sup> For those who dwell in Jerusalem, and their rulers,  
because they did not know Him, nor even the voices  
of the Prophets which are read every Sabbath, have  
fulfilled *them* in condemning *Him*. <sup>28</sup> And though they

found no cause for death *in Him*, they asked Pilate that He should be put to death. <sup>29</sup> Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

Luke 22:22 (NKJV)

<sup>22</sup> And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

1 Peter 2:7–8 (NKJV)

<sup>7</sup> Therefore, to you who believe, *He is* precious; but to those who are disobedient,

*“The stone which the builders rejected  
Has become the chief cornerstone,”*

<sup>8</sup> and

*“A stone of stumbling  
And a rock of offense.”*

They stumble, being disobedient to the word, to which they also were appointed.

Three things come out plainly: First, that God Himself was master of this whole situation, directing

every detail of it to the outworking of His eternal counsels. Second, that no word of God's can fail. A thousand years before hand it had been predicted that these soldiers *should* both divide the Savior's raiment among them, and also cast lots for His vesture or coat. Literally was this fulfilled to the very letter. Third, that the One who hung there on the Tree was, beyond a shadow of doubt, the *Messiah of Israel*, the One of whom all the prophets had written.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1047). Swengel, PA: Bible Truth Depot.

I. The Accusation

II. The Arrangement

### III. The Acquaintances

**25** Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene

Luke 23:49 (NKJV)

<sup>49</sup> But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Matthew 27:55–56 (NKJV)

<sup>55</sup> And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, <sup>56</sup> among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

In these text, it indicates that they were at a distance, not standing by the cross as John 19:25 states...

But Matthew and Luke make this statement after the earthquake and at the moment after Jesus dies.

So it seems by John's statement that the women, at least some of them were closer at one point and then toward the end moved away.

**25** Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene

They were **standing by** (*para*; “beside,” or, “alongside”) **the cross of Jesus**, close enough for

Him to speak to them. (Later, either driven away by the soldiers, or unable to bear any longer the sight of Christ's suffering at such close range, they retreated some distance away to where a larger group of Christ's followers was standing [Luke 23:49].) Their love for Jesus overcame their fear (cf. 1 John 4:18), and they came to Him.

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 354). Chicago, IL: Moody Publishers.

The number of women in the group is disputed, but there were most likely four

(cf. D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 615–16; William Hendriksen, *New Testament Commentary: The Gospel of John* [Grand Rapids, Baker, 1954], 2:431–32).

Jesus' **mother**, Mary, was there. This was the time that Simeon had warned her long ago would come, when the sword would pierce her soul as she watched her Son suffer (Luke 2:35). Of the three lists of women (cf. Matt. 27:55–56; Mark 15:40–41), John's is the only one that mentions the presence of Jesus' mother. Her omission by Matthew and Mark is in keeping with her low-key role in the New Testament—and in striking contrast to the significant role assigned to her in Roman Catholic theology. As I wrote in an earlier volume in this series,

Mary was a woman of singular virtue, or she would never have been chosen to be the mother of the Lord Jesus Christ. For that role she deserves respect and honor (cf. Luke 1:42). But she was a



sinner who exalted God *her* Savior. She referred to herself as a humble bonds slave to God, who needed mercy (cf. Luke 1:46–50). To offer prayers to her and elevate her to a role as co-redemptrix with Christ is to go beyond the bounds of Scripture and her own confession. The silence of the epistles, which form the doctrinal core of the New Testament, about Mary is especially significant. If she played the important role in salvation assigned her by the Roman Catholic Church, or if she were to receive prayers as an intercessor between believers and Christ, surely the New Testament would have spelled that out. Nor do such Roman Catholic teachings as her virgin birth and bodily assumption into heaven find any biblical support; **they are fabrications.** (*Acts 1–12*, The MacArthur New Testament Commentary [Chicago: Moody, 1994], 29. Italics in original.)

A comparison of Matthew 27:56 and Mark 15:40 suggests that Jesus' **mother's sister** was Salome, the mother of the sons of Zebedee (i.e., James and John). She appears elsewhere in the New Testament by name only in Mark 16:1 as one of the women who bought spices to anoint the body of Jesus. If she was the mother of James and John, she also appears in Matthew 20:20–21, where she asked Jesus to grant special places of honor to her sons in the kingdom.

Little is known of **Mary the wife of Clopas**. She was the “other Mary” who kept a vigil at Jesus’ tomb with Mary Magdalene (Matt. 27:61) and was one of the women who went to the tomb on the morning of the resurrection (Matt. 28:1). She was also one of the women who tried unsuccessfully to persuade the apostles that Christ had risen (Luke 24:10). She was the mother of the apostle James the son of Alphaeus (Clopas is a variant of Alphaeus), who is also called James the Less (Mark 15:40).

**Mary Magdalene** figures prominently in the accounts of Christ’s resurrection (20:1–18; Matt. 27:61; 28:1; Luke 24:10). Her name suggests that she was from the village of Magdala, located on the west shore of the Sea of Galilee between Capernaum and Tiberias. Luke 8:2 describes her as one “from whom seven demons had gone out” through the ministry of Jesus. There is no reason to identify her (as some do) with the prostitute of Luke 7:37–50.

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (pp. 354–355). Chicago, IL: Moody Publishers.

Amazing all the Marys

**Mapía Maria** or

**Μαριάμ Mariam**; of Heb. or. [4813]; *Mary*, the name of several Chr. women:—Mary(53), Mary's(1).

Thomas, R. L. (1998). [New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition](#). Anaheim: Foundation Publications, Inc.

How significant that each of them was named “Mary,” which means *bitterness*

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1051). Swengel, PA: Bible Truth Depot.

**25** Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene

The adversative conjunction **but** introduces a sharp contrast between the callous indifference of the soldiers (v. 25a), who were gambling for Christ's clothes (and, by implication, the sneering hatred of the rulers [Luke 23:35] and the mocking contempt of those passing by [Matt. 27:39–40]), and the compassionate love of a small group of loyal followers

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 353–354). Chicago, IL: Moody Publishers.

While the soldiers carry out their barbaric task and coolly profit from the exercise, the women wait in

faithful devotion to the one whose death they can still understand only as tragedy

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 615). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**26** When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, **“Woman, behold your son!”**

**27** Then He said to the disciple, **“Behold your mother!”** And from that hour that disciple took her to his own *home*.

**26** When Jesus therefore saw His mother, and the disciple whom He loved standing by

This is beautiful,  
Through all the people around and at the cross in  
this busy season of Passover, beside a busy street.  
hundreds are passing by.... Jesus notices His  
mother.

This is a very dark hour for Mary. Her heart is  
breaking. The sword of grief and agony have

pierced her heart and every moment that passes by  
with Jesus on the Cross, with every drop of blood,  
and with every agonizing and torturous push and  
pull He gives to get a breath  
this sword is plunged deeper and deeper into her.  
This is her son, that she gave birth to,  
Her son that she Nursed at her breast.  
Her son that she held his little hands as he wobbled  
and finally walked.  
Her Son that she and Joseph taught the Old  
Testament Scriptures to.  
Her son they found in the Temple at age 12 teaching  
the Leaders of Israel.  
The son who she never disciplined for  
disobedience.  
The one that she loved with every fiber of her being.  
The one that she knew was the Son of God.

During His public ministry her life was lived in the  
background. But now, when strikes the supreme  
hour of her Son's agony, when the world has cast  
out the Child of her womb, she stands there by the  
cross! Baffled, perhaps, at the unprecedented  
scene, paralyzed at His sufferings, yet bound by the  
golden chain of love to the dying One, there she  
stands. His disciples may desert Him, His friends  
may forsake Him, His nation may despise Him; but

His mother is there, where all might see her—near Him in death as in birth. Who can fully appreciate the *mother-heart*!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1052). Swengel, PA: Bible Truth Depot.

Marvelous fortitude was Mary's. Hers was no hysterical or demonstrative sorrow. There was no show of feminine weakness; no wild outcry of uncontrollable anguish; no falling to the ground in a swoon. Not a word that fell from her lips on this occasion has been recorded by any of the four Evangelists: apparently she suffered in unbroken silence. The crowds were mocking, the thieves taunting, the soldiers callously occupied with His garments, the Savior was bleeding—and there was His mother beholding it all!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1052). Swengel, PA: Bible Truth Depot.

What amazing love is this, that in the midst of paying for her sin, He sees her, He loves her and He makes provision for her to be taken care of.

And Jesus also notices a man there.

**26** When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “**Woman, behold your son!**”

**27** Then He said to the disciple, “**Behold your mother!**” And from that hour that disciple took her to his own *home*.

This is John  
the disciple whom He loved

The only man among the group gathered at the foot of the cross was John himself, the disciple whom Jesus loved (cf. 13:23; 20:2; 21:7, 20 and introduction:

“The Authorship of John’s Gospel,” in *John 1–11*, The MacArthur New Testament Commentary [Chicago: Moody, 2006]). MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 355). Chicago, IL: Moody Publishers.

Even as He was dying, bearing man’s sin and God’s wrath, Jesus selflessly cared for those whom He loved.

John 13:1 (NKJV)

**13** Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved

His own who were in the world, He loved them to the end.

John 13:34–35 (NKJV)

<sup>34</sup> A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. <sup>35</sup> By this all will know that you are My disciples, if you have love for one another.”

John 15:9 (NKJV)

<sup>9</sup> “As the Father loved Me, I also have loved you; abide in My love.

Evidently His earthly father, Joseph, was already dead. The Lord could not commit Mary into the care of His half brothers, the children of Mary and Joseph, since they were not yet believers (7:5). They did not become believers in Jesus until after His resurrection (Acts 1:14; cf. 1 Cor. 15:7, though the James referenced in that verse may be the apostle James). Therefore He entrusted her to John; he became as a **son** to her in Jesus’ place, and **from that hour he took her into his own household.**



This may seem a very mundane thing to be concerned about in the hour of His greatest sacrifice, but the beauty of the Savior's love and compassion for His widowed mother, in the midst of His own excruciating pain, reflects His love for His own (cf. John 13:1).

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 355). Chicago, IL: Moody Publishers.

Roman Catholic exegesis has twisted this to mean, “not so much to see Mary coming under the care of the beloved disciple, as the reverse; and if the beloved disciple is also taken as an idealization of all true disciples, the way is cleared to think of Mary as the mother of the church”

Carson, D. A. (1991). [The Gospel according to John](#) (p. 617). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is the reflection of the heart of God. To take care for the widows, and the ones who need looked after.

Did you know that there is nearly an entire chapter in the New Testament given over to taking care of widows.

1 Timothy 5:3–16 (NKJV)

<sup>3</sup> **Honor widows** who are really widows. <sup>4</sup> But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for **this is good and acceptable before God**. <sup>5</sup> Now she who is really a widow, and left alone,

trusts in God and continues in supplications and prayers night and day. <sup>6</sup> But she who lives in pleasure is dead while she lives. <sup>7</sup> **And these things**

**command**, that they may be blameless. <sup>8</sup> **But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.**

<sup>9</sup> Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man, <sup>10</sup> well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

<sup>11</sup> But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry, <sup>12</sup> having condemnation because they have cast off their first faith. <sup>13</sup> And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. <sup>14</sup> Therefore I desire that *the* younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. <sup>15</sup> For some have already

turned aside after Satan. <sup>16</sup> **If any believing man or woman has widows, let them relieve (provide for) them,** and do not let the church be burdened, that it may relieve those who are really widows.

## James 1:26–27 (NKJV)

<sup>26</sup> If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless. <sup>27</sup> Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

## Acts 6:1–3 (NKJV)

**6** Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their

widows were neglected in the daily distribution.

<sup>2</sup> Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. <sup>3</sup> Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;

### God calls Himself

Psalms 68:5 (NKJV)

<sup>5</sup> A father of the fatherless, a defender of widows,  
Is God in His holy habitation.

Isaiah 1:16–17 (NKJV)

<sup>16</sup> “Wash yourselves, make yourselves clean;  
Put away the evil of your doings from before My  
eyes.

Cease to do evil,

<sup>17</sup> Learn to do good;  
Seek justice,  
Rebuke the oppressor;  
Defend the fatherless,  
Plead for the widow.

Deuteronomy 10:17–19 (NKJV)

<sup>17</sup> For the Lord your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. <sup>18</sup> He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. <sup>19</sup> Therefore love the stranger, for you were strangers in the land of Egypt.

One other thought that needs to be pointed out about this text.

You may think, well, I will never be loved as much as Jesus loved his Mother,  
But that is not the case

Look closely at the verse

**26** When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother,  
**“Woman, behold your son!”**

There is an ever so slight distancing of Christ from His mother. She is a woman that He loved very much.

But also

**Mark 3:32–35 (NKJV)**

<sup>32</sup> And a multitude was sitting around Him; and they said to Him, “Look, Your mother and Your brothers are outside seeking You.”

<sup>33</sup> But He answered them, saying, “Who is My mother, or My brothers?” <sup>34</sup> And He looked around in a circle at those who sat about Him, and said, “Here are My mother and My brothers! <sup>35</sup> For whoever does the will of God is My brother and My sister and mother.”

If you are a faithful follower of Jesus Christ, you can enjoy just as much love from God as any disciple did or even as much as His mother did.

We are on the same level as Mary.

She was as sinner that needed the wrath of God satisfied on the Cross

You are a sinner that needs the Wrath of God satisfied on the Cross.

God loved you just as much as He love His own mother!!!

John 15:13 (NKJV)

<sup>13</sup> Greater love has no one than this, than to lay down one's life for his friends.

