

## GOSPEL OF JOHN 19 C (16-24)

**Therefore he then delivered Him up to them, in order that He might be crucified. And they took Jesus and led *Him* away. <sup>17</sup>And bearing His Cross, He went out to the place called *Place* of a Skull, which is called in Hebrew, Golgotha,**

Skull or *Kranion*, as St. Luke names it in Greek. In Latin, *Calvaria*, or Calvary in English. Saint Chrysostom: “Some say that Adam died and was laid here. And that Jesus, in the place where death reigned, there also set up a trophy.” [Hom. 85, P.G. 59:504 (col. 459).]

Roman Law required the convicted to carry their own cross.

<sup>18</sup>**where they crucified Him, and two others with Him, on the one side and the other, and Jesus in the middle. <sup>19</sup>And Pilate also wrote a title, and put *it* on the Cross. And it was written: “Jesus the Nazaraean, the King of the Jews.” <sup>20</sup>Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek, *and* in Latin. <sup>21</sup>Then the chief priests of the Jews were saying to Pilate, “Write not, ‘The King of the Jews,’ but that ‘He said, “I am King of the Jews.””’ <sup>22</sup>Pilate answered, “What I have written, I have written.”**

Bp. Gerasimos: the Jews were offended by the positive affirmation of Jesus being the King of the Jews but Pilate refused their petition to change the inscription.

### **The enthronement of Christ on the Cross**

Fr. John Behr: “The Temple is not only the House of God but His Palace, in which He reigns and judges as King of Israel and the whole creation. ‘The Lord reigns let the people tremble! He sits upon the cherubim; let the earth quake! (Psalm 98:1).’ .....it is Jesus Himself, identified by the ‘title’ as the King, who is the judge. So too now, raised up upon the Cross between ‘two others’, Jesus is positioned as the Lord enthroned in the holy of holies, on the mercy seat above the ark and between two cherubim. It is, moreover, here that the Lord makes Himself known: ‘I will be known to you from there, and I will speak to you from above the mercy seat in between the two cherubim that are on the ark of witness (Exodus 25:21). This is the moment about which Jesus had spoked: ‘When you have lifted up the Son of Man, then you will know that I AM (8:28).’ ”

### **The Nazorean – the Temple Builder**

Fr. Behr: the title Nazorean is not a reference to the place from which Jesus came but used as a reference to a prophecy by Zechariah as it was read at the time of Christ.

“Then take silver and gold, and make a crown (στεφάνους) and set them upon the head of Joshua (Ἰησοῦ) the son of Jehozadak, the high priest; And speak unto him, saying, Thus speaks the LORD of Almighty (Pandokrator), saying, Behold the man whose name is The BRANCH (‘Day of the Dawn’ wedding ceremony, Dance of Isaiah & synonymous with the Branch who bears fruit from the ‘root of Jesse’ referring to the Virgin Mary Isaiah 11:1); and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the

glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. (Zechariah 6:11-13)

“Thus, Jesus’ claim that if the Temple were to be destroyed he would raise it up in three days, speaking of the temple of His body (2:19.21), is fulfilled when He, the Branch foretold by Zechariah, is raised up upon the Cross, the ‘throne’ presumably still wearing the crown, and identified as the ‘Nazorean’, the temple builder.”

### **The Tunic alludes to the Robe of the High Priest**

**<sup>23</sup>Then the soldiers, when they crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic; but the tunic was seamless, woven from the top throughout. <sup>24</sup>They said therefore to one another, “Let us not tear it, but let us obtain it by lot for whom it shall be,” that the Scripture might be fulfilled, which said, “They parted My garments *among* themselves, and upon My clothing they cast a lot.” These things therefore the soldiers did.**

Fr. Behr: “This carefully worded description of the tunic and the soldiers’ actions alludes to the robe of the High Priest: ‘You shall make a foot length undergarment entirely in blue. And its collar shall be in the middle...with the binding interwoven with it, lest it be torn.’...the undergarment is equivalent to Jesus’ *tunic*...Jesus’ tunic is woven *from above*, just as the vestments of the High Priest were designed from above, as the Lord instructed Moses (Ex 36:12)... by not tearing his unified tunic, the soldiers unwittingly advanced the goal of Jesus as the good shepherd-high priest to unify all sheep (people) into a believing community, so that there will be one flock and one shepherd.( Paul Heil).’ The word used for the soldiers’ action of ‘casting lots’ is more typically used to describe how the duties of the priest in the temple were divided...In His Passion, the true Temple is raised up and a new form of sacrifice, that of love, is brought about. It is this to which the Jerusalem Temple...point, making it a preparatory sketch, a copy of what God showed Moses on the mountain...Jesus, is the priest of this new sacrifice.”