

Chapter 40: The Crucifixion of Jesus

John 19:16b–27

When the Son of God came into this world, he set aside the riches, glory, and joy in which he had delighted from all eternity past. Instead of riches, Jesus plunged himself into poverty. Instead of glory, Jesus embraced an estate of humiliation. Instead of joy, Jesus became the Lord's suffering servant. From the beginning of his life to the end, Jesus endured what theologians call his "passive obedience"—that is, Jesus faithfully endured lifelong suffering (cf. Heb. 5:8–10). Certainly, Jesus experiences the most acute form of suffering at the cross as he endured the physical of crucifixion and the spiritual agonies of the curse of God against our sin. In John 19:16b–27, we also see that Jesus had to experience the suffering of losing every remaining blessing in his life: *To gain his heavenly kingdom, Jesus must give up every worldly good.*

Giving Up His Worldly Purity (John 19:16b–22)

Although the first half of John 19:16 belongs with the previous section, we need to read the entirety of the verse to get into the flow of John's narrative in this new section:

So he [Pilate] delivered him [Jesus] over to them [the Jews] to be crucified. So they took Jesus, [17] and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18] There they crucified him, and with him two others, one on either side, and Jesus between them. (John 19:16–18)

In the context of the full verse, the phrase "So *they* took Jesus" refers to the Jews, to whom Pilate delivered Jesus. Nevertheless, John does not want us to think that the Jews themselves nailed Jesus to the cross, since he later tells us plainly that "the soldiers...crucified Jesus" (John 19:23). Instead, "John wants us to see that these are Jewish acts, although they are carried out by the Roman soldiers under Pilate's command."¹ John does not excuse Pilate's guilt in this situation, but John wants to remind us that the Jews who have delivered Jesus over to Pilate have "the greater sin" (John 19:11).

Although John does not explicitly mention it, it is likely at this point when the Roman soldiers would have beaten Jesus with "the terrible scourging, the *verberatio*."² The flogging in John 19:1 was probably the *fustigatio*, the mildest version of a brutal punishment, since Pilate was still trying to avoid crucifying Jesus. But, now that Pilate has given the official order to crucify Jesus (John 19:16b), victims of crucifixion typically received the *verberatio* in an attempt to weaken them through pain and loss of blood in order to speed up their death. It is possible, though, that the Roman soldiers omitted administering the *verberatio* in light of Jesus' earlier beating.³

Now, when we think of the crucifixion, we typically think of the horrifying pain that such an approach to execution would bring. As the narrative actually arrives at the formal crucifixion of

Jesus, however, John largely ignores any focus on Jesus' physical suffering. Instead, this first section focuses on the way that Jesus must give up his *worldly purity*—that is, his reputation in the sight of the world and his standing before the Father. It is not, of course, that Jesus forfeits his actual purity by personally committing some sin, but, in the words of the Apostle Paul, “For our sake he [the Father] made him [Jesus] to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor. 5:21). Jesus must in some way *become* sin in order to take up the entirety of the world's guilt, shame, degradation and uncleanness at the cross. Both the world and even his own Father must look upon him as though he were the vilest of sinners and judge him for the sins of the world.

Bearing His Own Cross

First, John tells us that Jesus gives up his worldly purity by embracing the world's shame and guilt as he “went out” of the city, “bearing his own cross,” (John 19:17). Both of these elements add to the curse that Jesus bears at the cross. Not only must Jesus die by hanging on a tree as a mark of his being cursed by God (cf. Deut 21:23; Gal. 3:13), but he must do so by bearing his own cross outside the city (cf. Ex. 29:14; Lev. 4:12, 21; 9:11; 16:27; Num. 19:3; Heb. 13:12–13).⁴ The Gospels of Mark and Luke tell us that at some point Jesus, in his weakened condition, collapses under the weight of the cross, so that Simon of Cyrene must carry his cross the rest of the way (Mark 15:21; Luke 23:26). Certainly, the horrific extent of Jesus' suffering (illustrated by his inability to carry his cross the entire way to Golgotha) is an important part of the crucifixion narrative, but so is Jesus' willing, voluntary obedience. John does not ignore the anguished sufferings of Jesus in his Gospel (cf. John 12:27–28), but he is emphasizing “sovereign plan of the Father and the Son's obedience.” Craig Keener points out several subtle differences between the Gospel of John and the Synoptic Gospels that underscore this difference:

More significantly from the standpoint of Johannine theology, John is emphatic that Jesus carried *ἑαυτοῦ*, “his own,” cross (19:17); again he may be adapting previously circulated images of the passion tradition to make his point. Just as Jesus gave the sop (John 13:26 rather than mentioned that one had dipped “with him” (Mark 14:20), just as Jesus “laid down his life” (10:189) and “delivered up” his spirit (19:30), just as Jesus rather than his disciples “finds” the donkey (John 12:14; cf. Mark 11:2), so here he remains in control in the narrative.... Just as condemned criminals must bear their own instrument of death, Jesus chose and controlled his death.⁶

As we notice these points of difference, we should remember that these are not contradictions. Rather, God has given us four different Gospels that allow us to see his glory from four different angles. John wants us to see that Jesus willingly sets aside his worldly purity for the sake of his heavenly kingdom.

There is one other reason for mentioning that Jesus carried his own cross. This image helps us recognize the typological connection between Jesus and Isaac, the son of Abraham, who carried the wood up Mount Moriah for the sacrifice that his father was preparing to offer: “And Abraham took the wood of the burnt offering and laid it on Isaac his son” (Gen. 22:6). Isaac did not know then that *he* would be the sacrifice (Gen. 22:7), but he carried the wood for his sacrifice up the mountain just as

Jesus carried the wood for his sacrifice outside the city.⁷ In the story of Abraham and Isaac, God ultimately prevented Abraham from sacrificing Isaac (Gen. 22:11–12), so that, figuratively speaking, Isaac (who was as good as dead) was *resurrected* back to Abraham (Heb. 11:19). Instead of Isaac, God provided two substitute sacrifices: (1) a provisional sacrifice in the form of a ram caught in the thicket by his horns (Gen. 22:13), and (2) a once-for-all sacrifice in the form of God’s own beloved Son Jesus, whom God does not spare in the same way that God spared Isaac. No, Jesus voluntarily bears the cross of wood that will be used to offer him up as a substitute sacrifice for *all* his people.

The Crucifixion of Jesus

In Greek, the name of the place of Jesus’ execution is *Kranion*, from which we get our word “Cranium,” but in Latin, the word for cranium is *Calvaria*, or “Calvary”—and, as John tells us, that same word in Aramaic is *Golgotha*.⁸ In that terrible place, the Lord of Glory was crucified. Of this torturous death, William Hendriksen writes:

It has been well said that the person who was crucified “died a thousand deaths.” Large nails were driven through hands and feet (20:25; cf. Luke 24:40). Among the horrors which one suffered while thus suspended (with the feet resting upon a little tablet, not very far away from the ground) were the following: severe inflammation, the swelling of the wounds in the region of the nails, unbearable pain from torn tendons, fearful discomfort from the strained position of the body, throbbing headache, and burning thirst (19:28).⁹

D. A. Carson adds:

In the ancient world, this most terrible of punishments is always associated with shame and horror. It was so brutal that no Roman citizen could be crucified without the sanction of the Emperor. Stripped naked and beaten to pulpy weakness...the victim could hang in the hot sun for hours, even days. To breathe, it was necessary to push with the legs and pull with the arms to keep the chest cavity open and functioning. Terrible muscle spasm wracked the entire body; but since collapse meant asphyxiation, the strain went on and on.¹⁰

And yet, John captures all this in just two words: *auton estaurōsan*, “him [they] crucified.”¹¹ Despite the “tendency of Christian devotion through the ages to meditate on the sufferings of Jesus on the cross,” John mentions the crucifixion of Jesus as briefly as possible.¹² John’s emphasis (and, therefore, our attention) is not on the physical sufferings of Jesus, as awful as they were. Instead, John wants us to see the glory of Jesus as he sets aside every worldly good—including his own life—for us at the cross.

Adding insult to his catastrophic injuries, the Roman soldiers crucified Jesus in the middle of two other men (John 19:18). In this way, Jesus was “numbered with the transgressors” (Isa. 53:12), fulfilling yet another aspect of the Old Testament prophecies about the Lord’s Suffering Servant. Forcing Jesus to die between two criminals not only portrayed to those who witnessed the crucifixion that Jesus was guilty *with* them, but, being in the center, that he was the *chief* sinner among them.¹³ The Romans besmirched Jesus’ worldly purity by portraying him as the worst sinner between two terrible sinners. On top of the physical torture and the physical curse, the Romans heap

an additional layer of shame in the arrangement of the criminals dying on the cross that day.

Jesus of Nazareth, the King of the Jews

John continues:

[19] Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” [20] 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. [21] 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.’” [22] Pilate answered, “What I have written I have written.” (John 19:19–22)

The Romans commonly displayed inscriptions from the crosses of those whom they crucified in order to inform the world the nature of the crime that deserved such a hideous death, warning others not to follow in their footsteps.¹⁴ Here, Pilate also commands this inscription in order to humiliate the Jews: “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, and snickering at their powerless status before the might of Rome by declaring this wretched victim their king.”¹⁵ In this inscription, Pilate mocks both Jesus and the entire Jewish nation.

And yet, just as Caiaphas had unwittingly prophesied God’s hidden truth when he sought to put Jesus to death (John 11:49–52), so Pilate proclaims God’s truth by announcing the kingship of Jesus from the cross. As John Calvin puts it, “Pilate, though he was a reprobate man, and, in other respects, an instrument of Satan, was nevertheless, by a secret guidance, appointed to be a herald of the Gospel, that he might publish a short summary of it in three languages.”¹⁶ Indeed, throughout the accounts of Jesus’ arrest and trial, the “controlling motif” that has “dominated” John’s narrative has been “the kingship of Jesus.”¹⁷ In spite of the very natural, human conclusion that the cross would signal Jesus’ defeat and disqualification, John does not allow us to lose sight for a moment of the fact that it is at the cross where Jesus establishes his kingdom. Now, to make this point as plain as possible, John draws our attention to the sign affixed to the cross that declares this profound, paradoxical reality: this crucified outlaw is, in fact, the King of the Jews!

Furthermore, in a move that anticipates the multilingual proclamation of the Gospel at the *next* major Jewish feast in Jerusalem on the Day of Pentecost (Acts 2:5–11), Pilate announces the mighty works of God in the three most universal languages of the day. Pilate publishes the gospel “in Aramaic, which was the language spoken by the Jews of Palestine (and by some others besides!), in Latin, the official language of the government, and in Greek, the world-language of commerce and culture.”¹⁸ In this way, Pilate proclaims the kingship of Jesus Christ to Jews and Gentiles alike, drawing all people to himself (cf. John 12:32–33).¹⁹

What is Written

Not surprisingly, the Jews are infuriated by this inscription. So, the chief priests petition Pilate, asking to change the inscription to reflect only that Jesus *said* that he was the King of the Jews” (John 19:21). Pilate refuses their request, saying, “What I have written I have written” (John 19:22). In part, this is the last move in the power struggle between the Jews and Pilate. The Jews had manipulated

Pilate by threatening to expose him as an enemy of Caesar (John 19:12) if he would not bend to their will by crucifying Jesus. Now, Pilate, belittles the Jews (he thinks) by declaring Jesus to be their king. The Jews get their way, but Pilate gets the final word. More importantly, Pilate's response to the Jews reflects the prophetic nature of his words: "it seems as if we hear the voice of God confirming this terse statement. He too is saying, 'What *I* have written *I* have written.'"²⁰ At many times and in many ways, God spoke to our fathers by the prophets, but here he speaks to us through *Pilate* as he announces the kingship of Jesus from the cross (cf. Heb. 1:1–2).

The same thing happens every week in the worship of God's people as we proclaim God's words about the crucifixion and death of his Son Jesus Christ. While the Jews see Jesus' crucifixion as a scandal and the Greeks judge it to be foolishness, God's written word announces that the cross is "the power of God and the wisdom of God" (1 Cor. 1:22–24). It is impossible to understand God's work in the world by consider the brute facts of history on their own, since God's thoughts are higher than our thoughts, and his ways higher than our ways (Isa. 55:8–9). We need God's word to explain and interpret God's works, and we need God's word never more than we do in the crucifixion of Jesus. Judged by a worldly perspective, Jesus was defiled, degrade, and disqualified at the cross. Judged by the flesh, the only thing we can say about the cross is that Jesus was shamefully cursed by both God and men.

And yet, what God has *written* about this event, he has written—and his writing stands. The common testimony of not only the Scriptures themselves, but even of the Roman governor Pontius Pilate announces that this Jesus is the King of the Jews. Although Jesus gives up every shred of his worldly purity, God's word proclaims that somehow Jesus does this in order to gain his heavenly kingdom. This paradoxical mystery is impossible to grasp by human wisdom alone, but only through hearing and believing the word of God.

Giving Up His Worldly Possessions (John 19:23–24)

Jesus does not only lay down his life; he gives up his last remaining worldly possessions as well:

[23] 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, [24] 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... (John 19:23–24)

These proceedings were common at a Roman execution. The executioners who had to do the dirty deed of administering and overseeing death by crucifixion had the right to confiscate the possessions of the victims as a "perquisite" of their work.²¹ In particular, the soldiers took possession of the criminals' clothing because the Romans crucified their victims naked, which was greatly shameful to anyone, but especially to Jews.²² Jesus must suffer both naked and ashamed (cf. Gen. 2:25; 3:7–11).

John draws our attention to the fulfilled prophecy of Psalm 22:18: "They divided my garments among them, and for my clothing they cast lots." Notice that word "garments" is plural, while the word "clothing" is singular. Some have argued that the poetry of Psalm 22:18 puts garments and

clothing in parallelism, so that the singular word “clothing” functions as “a collective synonym” for (that is, referring to the same thing as) the plural word “garments.”²³ While that may be a reasonable reading of Psalm 22:18 in its original context, John clearly differentiates that soldiers “divided” the four (plural) garments while they “cast lots” for the single, seamless tunic.²⁴ It is impossible to know what David had in mind as he wrote Psalm 22, but John demonstrates that both lines of Psalm 22:18 are fulfilled in distinct ways.

Still, we should press deeper into this scene to understand what John wants us to gather from it. Why is this scene so important in the larger context of John’s Gospel? Is it just to demonstrate that Jesus fulfilled prophecies from Old Testament Scripture, or is something more happening here? Commentators have suggested many possibilities, but most of the ideas proposed over the last two millennia have absolutely no support from the text. At best, these suggestions have been an attempt at a sensitive reading of Scripture; at worst, these suggestions have been the worst kind of eisegesis—that is, of reading *into* the text something that isn’t there.

In contrast, D. A. Carson proposes the strongest *textually-supported* link to demonstrate how we might fit this story within the larger narrative and theology of the Gospel of John:

The one association that has some merit, precisely because Jesus’ clothes and Jesus’ death come together in both passages, is the one that ties 19:23–24 to the footwashing (13:1–20). 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. The same self-humbling operates, but here to the last degree, as he lays aside his glory, and by this act, in the divine paradox, is glorified. 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.²⁵

As we discussed in our study of John 13:1–20, it is probably better to see Jesus’ foot-washing as his penultimate *act of self-sacrifice* preceding the cross, and not as a *symbol for spiritual cleansing*—and in fact, Carson’s comments seem to support the idea of self-sacrifice more than cleansing. Here, Jesus loses even the very few possessions that he owns up to the end of his life: his clothes. The Son of God had to set aside the riches of heaven in order to come into this world in poverty, where *clothes* are the only things he is given as a worldly possession at his birth (Luke 2:7). Now, at the end of Jesus’ life, he draws his last breath in deeper poverty than he began, stripped even of his clothing. What Jesus *began* to do in his self-sacrificial act of setting aside his garments in order to wash the feet of his disciples he now *completes* as Roman soldiers take away his clothing, just as the Scriptures foretold.

Giving Up His Worldly Parent (John 19:25–27)

Since we do not read anything about Jesus’ stepfather Joseph after Jesus is twelve years old (Luke 2:41–51), Jesus also must give up his worldly parent, most commentators speculate that Joseph must have died somewhere before Jesus’ public ministry. Even if not, we must remember that Mary alone is the biological parent of Jesus, the one who lent her womb to the Son of God from the point of his conception by the Holy Spirit. Regardless of whether Joseph still lives or not, we now see that Jesus must now give up his only worldly parent:

[25] ...but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [26] When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" [27] Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. (John 19:25–27)

There are different suggestions for how to understand the unnamed women ("his mother and his mother's sister") in relation to the named women ("Mary the wife of Clopas, and Mary Magdalene"), since there is some ambiguity of whether one or both of the unnamed women might be descriptions of the named women; however, the strongest interpretation is to interpret this list as a reference to four different women.²⁶

The Mother of Jesus

It is not by random choice that John first identifies Jesus' mother before mentioning the other women. Indeed, Jesus must have suffered acutely as he watched the anguish in his mother's eyes as she watched her son die: "He suffered because of her suffering."²⁷ While Jesus frequently draws boundaries to insist that his first loyalty is to his Heavenly Father and not to his worldly parents (cf. Luke 2:49; John 2:4), Jesus also carefully obeys his Heavenly Father's fifth commandment by honoring his earthly mother, even as he dies on the cross.²⁸ He knows that he must take steps to ensure her long-term well-being, and he chooses "the disciple whom he loved" (John) as his mother's caretaker. Since crucified men had no time to consult a lawyer to write a formal will, they were allowed to make "testamentary dispositions" (that is, legal statements that would govern the disposition of their affairs after their death) from the cross.²⁹ Jesus is not merely expressing his wish, but he is rather using legal language to adopt his mother to John by declaring, "Woman, behold, your son!", and to adopt John to his mother by declaring, "Behold, your mother!"

As in John 2:4, Jesus does not address his mother as "Mother," but as "Woman." This word does not connote disrespect, but here at the cross Jesus does seem to choose this word in order to demonstrate that he is breaking his ties with Mary as his mother as he adopts her to John instead. Certainly, nothing can change the fact that this woman carried Jesus in her womb, raised him, cared for him, and even exercised authority over him so that Jesus gladly submitted to her (Luke 2:51). Nevertheless, that relational dynamic of mother and son here passes away entirely, so that Mary must instead relate to Jesus as a sinner to her Lord and Savior.³⁰ At the conclusion of his life, Jesus sets aside every element of his worldly life in order to enter into his estate of exaltation—but not before honoring his mother by making provision for his livelihood first.³¹

But in this choice, we find Jesus arriving at the furthest reaches of his suffering. If it was painful for Jesus to lose his only worldly possessions, how much more painful would it be for Jesus to give up his mother? Jesus did not receive the worldly possessions of clothing until *after* his birth, but Jesus had his mother from the moment of conception, throughout the nine months of pregnancy, and throughout his entire life up until now. And again, if Jesus' stepfather Joseph died somewhere before this moment, then Mary's parental relationship to Jesus would be all the more important to him. Nevertheless, Jesus here must give up his first and dearest relationship with his own mother. Of every relationship Jesus had to lose as he went to the cross, this pain must have been the most acute. Jesus

has now voluntarily given up everything he has, including his relationship to the woman who carried him in the womb.

This interpretation helps to understand the awkward way that John connects the actions of the soldiers with the presence of the women at the cross.³² Greek has a way to use two simple words (*men...de...*) to connect two thoughts in roughly the way that we say “On the one hand...but on the other hand....” The simplicity of this expression is difficult to capture in English, but the English Standard Version translates this well by connecting the end of John 19:24 with the beginning of John 19:25: “So the soldiers did these things, *but* standing by the cross of Jesus were his mother....” It is difficult to see how the soldiers who crucify Jesus connect in any way at all with the women who love Jesus unless we recognize that John is showing how Jesus experiences losses in relation to both groups of people. On the one hand, the soldiers take away his final possessions, but on the other hand, Jesus must give up his own mother by adopting her to his beloved disciple.

And yet, we must keep in focus the larger purpose of this move. Jesus must step out of his worldly parent-child relationship in order to gain the position of exaltation in the heavenly kingdom of his eternal Father. Mary played a crucial role in Jesus’ conception, birth, and upbringing, but she can no longer continue in the same role once Jesus is exalted as King over all creation. It is right and fitting for us to acknowledge that Mary was blessed above all women for her role as the God-bearer, the mother of God’s incarnate Son (cf. Luke 1:42). It is *not* right, however, to suggest that Mary now plays some role as co-mediatrix with Jesus, nor that she herself was immaculately conceived so as not to receive original sin, nor that she was directly assumed (body and soul) into heaven. Indeed, here we see Jesus adopt Mary to one of his disciples, cutting his worldly ties in order to gain new worldly ties as the exalted Redeemer of the world. We must never demean Mary’s critical role in salvation history, for she truly is blessed above all women to carry Jesus in her womb; however, we must also never demean the glory of Jesus by exalting Mary to a place where she does not belong.

Conclusion

Jesus did not enter this world with the glory befitting the Son of God, and yet somehow Jesus leaves this world with *less* than he possessed when he was born. On the world’s scoreboard, Jesus loses every point he had ever scored along the way, from the heights of his worldly career when the world loved him and thousands of people flocked to him (cf. John 6), all the way to losing his worldly purity, worldly possessions, and worldly parent. Jesus does not merely suffer in passing, for suffering characterizes the entirety of his life, and never more than at this moment. From here, all that is left is for Jesus to give up his life and die. He has given up every worldly good he possesses.

The gospel, however, announces that in so giving up his life, Jesus gains standing to inherit all authority in both heaven *and* earth: “Therefore [i.e., because Jesus humbled himself by becoming obedient to the point of death, even death on a cross] God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus christ is Lord, to the glory of God the Father” (Phil. 2:10–11). Jesus must embrace every facet of his estate of humiliation in order to gain his estate of exaltation as the Christ who came, suffered, died, and was raised again for the forgiveness of sins.

In this way, Jesus blazes a trail for all his disciples to follow. Jesus reminds us that we are pilgrims in this world, which is not our home (cf. Heb. 11:8–16; 1 Pet. 2:11). Although the created order is

God's good gift, we also recognize that the created order is corrupted and must be purged before we can truly enjoy the blessings of God's creation in our future glory. For now, we must self-consciously distance ourselves from purity, possessions, and even parents *as the world defines those things*. Our first priority must be the purity that God himself gives us when he clothes us in the righteousness of Christ through faith, in the riches that God bestows us by making us co-heirs with Jesus, and in our relationship to God the Father through our brother, Jesus Christ. Taking up our cross to follow Jesus means refusing to seek lasting joy, pleasure, or identity in the things of this world, but instead forsaking the goods of this world as we seek the heavenly glory of Jesus that we will enjoy forever in the new heavens and the new earth.

Discussion Questions

1. Why is Jesus' passive obedience in suffering necessary? How far was the extent of his suffering? Did he suffer at the cross only, or at other times in his life? What would be missing in God's plan of redemption for us if he did not suffer at other times in his life?
2. What does the Apostle Paul mean when he writes, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21)? How did the Father make Jesus "to be sin," even though Jesus "knew no sin" in complete innocence? How does the Apostle John demonstrate the way that Jesus gave up his moral purity as he became sin for us during his crucifixion?
3. What is significant about Jesus' giving up his final possessions? Why did Jesus live in such poverty throughout his life? Why must he descend even further into poverty at his death? What do these actions teach us about wealth and possessions in this life? What do these actions teach us about wealth and possessions in the next life?
4. Why must Jesus give up his mother at the cross? Why can he not retain that relationship? How does Jesus also fulfill the commandment to honor his mother here? What does Jesus teach us about the balance between our relationships with our heavenly Father and our earthly parents?

Notes

1. Lenski, *The Interpretation of John's Gospel*, 1277.
2. Carson, *The Gospel According to John*, 608.
3. Keener, *The Gospel of John*, vol. 2, 1134.
4. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 425.
5. Carson, *The Gospel According to John*, 609.
6. Keener, *The Gospel of John*, vol. 2, 1133–34.
7. Beasley-Murray, *John*, 345.
8. Lenski, *The Interpretation of John's Gospel*, 1279.
9. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 427.
10. Carson, *The Gospel According to John*, 610.

11. Lenski, *The Interpretation of John's Gospel*, 1279.
12. Beasley-Murray, *John*, 344.
13. Calvin, *Commentary on the Gospel According to John*, vol. II, 226. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.ix.iv.html>>
14. Calvin, *Commentary on the Gospel According to John*, vol. II, 227. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.ix.iv.html>>
15. Carson, *The Gospel According to John*, 611.
16. Calvin, *Commentary on the Gospel According to John*, vol. II, 229. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.ix.iv.html>>
17. Beasley-Murray, *John*, 344.
18. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 428.
19. Keener, *The Gospel of John*, vol. 2, 1137.
20. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 428–29.
21. Lenski, *The Interpretation of John's Gospel*, 1288.
22. Keener, *The Gospel of John*, vol. 2, 1138.
23. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 430.
24. Lenski, *The Interpretation of John's Gospel*, 1287–90.
25. Carson, *The Gospel According to John*, 614–15.
26. Beasley-Murray, *John*, 348.
27. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 433.
28. Calvin, *Commentary on the Gospel According to John*, vol. II, 230–32. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.ix.vi.html>>
29. Beasley-Murray, *John*, 349.
30. Lenski, *The Interpretation of John's Gospel*, 1298.
31. Calvin, *Commentary on the Gospel According to John*, vol. II, 232–33. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.ix.vi.html>>
32. Keener, *The Gospel of John*, vol. 2, 1141.