

THE CALL TO FOLLOW JESUS - 6

(Joh 19:13-17, 40-42) 8/26/18

Grace Bible Church, Gillette, Wyoming

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I. PATH TO GOLGOTHA

- A. After Jesus was arrested at Gethsemane, He was summoned to 3 Jewish trials and 3 Roman trials. He was first taken to Annas, the former high priest and father-in-law- to Caiaphas (Joh 18:13-24).
- B. Then He was taken to Caiaphas, who was the present high priest, along with the chief priests, elders, and scribes. Caiaphas charged Jesus with blasphemy and they all condemned Him to death (Mat 26:57; Mar 14:60-64).
- C. In the interim, Peter denied Christ three times and the rooster immediately crowed (Joh 18:17-27).
- D. Jesus was beaten before being in custody by the priests, elders, and scribes (Mar 14:65) and during His short time in custody by temple guards (Luk 22:63-65).
- E. Jesus was taken before the Sanhedrin (3rd Jewish trial) in the morning, questioned, convicted, and sent to the Roman court system so that He could be put to death (Luk 22:66-71; Joh 18:1).
- F. The chief priests and rulers brought Jesus before Pilate. In spite of all their false allegations, Pilate (1st Roman trial) found no guilt in Him and sent Him to Herod Antipas, having jurisdiction over Galilee (Luk 23:1-7).
- G. Herod Antipas treated the matter as a joke and a chance to see a miracle performed. However, when Jesus did not speak, he was mocked and dressed in a robe. Then he was sent back to Pilate (Luk 23:8-12).
- H. Pilate, after several attempts to release Jesus, was persuaded by the people to release Barabbas and hand Jesus over for crucifixion (Mar 15:12-15).
- I. After being sentenced, beaten, and mocked again, “They took Jesus...and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha” (Joh 19:17 cf. Simon - Mat 27:31-33).
- J. Joseph of Arimathea requested the body of Jesus so that he could bury Jesus in his own tomb in a nearby garden (Mat 27:59-60; Joh 19:41).

II. PLACE CALLED GOLGOTHA

- A. The name is called “Golgotha” (Joh 19:17). Golgotha is an Aramaic word transliterated (a word brought into a language virtually unchanged, ex. *baptisma* (Grk.) - *baptism* - (Eng.) into Hebrew. Its translation into Greek is *Kraniou Topon* (*kranion* - Eng. *cranium or skull*, and *topos* - Eng. *topography*). Its Latin translation is *Calvariae* or “Calvary” in the KJV.
- B. It was located outside Jerusalem, but close to the city (Joh 19:19-20; Heb 13:12).
- C. It was located by the side of a road leading into Jerusalem from the countryside (Mat 27:39-40; Mar 15:21, 29-30; Luk 23:26).
- D. Golgotha was near a garden in which there was a new rock-cut tomb owned by Joseph of Arimathea (Joh 19:40-42; Mat 27:59-60; Luk 23:50-53).

III. POSITION OF GOLGOTHA

- A. Gordon’s Calvary
 1. In 1883 British General Charles Gordon suggested that the face of the hill, which strikingly looks like a skull, could be the Place of the Skull. One of the problems, however, is why did it take eighteen hundred years for someone to discover the face of skull on the side of hill? Or could it be that since it was not the place of Jesus’ crucifixion no one ever claimed it as the place simply because it looked like a skull. Why would another place be called the, “Place of Skull?” It could be because it was a place of crucifixion and death, which is associated with the symbol of a skull.
 2. Gordon’s Calvary is decidedly outside the city. Whereas, some have doubted whether or not the church of the Holy Sepulcher was outside the city wall. Those who accept the Church of the Holy Sepulcher as the actual Golgotha have always suspected that it was outside the second wall in Jesus’ day, though previously unsubstantiated.
 3. A tomb, now called the “Garden Tomb,” had been found near Gordon’s Calvary. This find began to challenge the long-accepted location of the Church of the Holy Sepulcher. *However, some archaeologists question the authenticity of the tomb because typological features suggest that it is a tomb originally hewn in the time of the Old Testament and not a “new tomb” as specifically stated in Scripture.* (Dr. Todd Bolen, Master’s University, and Bible Places.com).

4. A large cistern was found to suggest Gordon's Calvary was located by a garden. Christian symbols were found at the tomb to suggest its authenticity. Cisterns do not always equate with gardens nor does sacred graffiti authenticate dates and events.
- B. Church of the Holy Sepulcher
1. Tradition - Originally built by the mother of Emperor Constantine in 330 A.D., the Church of the Holy Sepulcher commemorates the hill of crucifixion and the tomb of Christ's burial. On grounds of tradition alone, this church is the best candidate for the location of these events. The Garden Tomb was not identified as the tomb of Jesus until the 19th century. (Dr. Todd Bolen, Master's University, and Bible Places.com)
 2. Outside the wall - Inside the church is a rocky outcropping which is the traditional place where the cross was placed. Archaeological excavations have demonstrated that this site was outside the city but close to one of its gates and thus would have been a good location for a crucifixion (ibid.).
 3. The Edicule - This structure preserves the location of Christ's tomb. Though the cave here was carved away by a Muslim ruler 1000 years ago, a clear history remains that this has been the revered location of the tomb. Al-Hakim's efforts to destroy the tomb (and Christianity) in 1009 were not the first. Earlier the Roman emperor Hadrian erected a large platform of earth over the whole area for the construction of a temple to Venus. Jerome adds to Eusebius' statement that a statue of Jupiter was on the site for 180 years (AD 140-320). When Constantine converted the empire to Christianity, he had the pagan temples dismantled, the earth removed and a church built over the spot. (ibid).
 4. First-Century Tomb - The best piece of evidence that the tomb of Jesus was in this area is the fact that other first-century tombs are still preserved inside the church. Called the "Tomb of Joseph of Arimathea," these burial shafts (kokhim) are clearly from the time of Christ's death and thus attest to some kind of burial ground in the area. Combined with the evidence from tradition, this church is most likely the true location of the Christ's death and burial (ibid.).

IV. PROVIDENTIAL EVENTS TO GOLGOTHA

A. Jews

1. Sanhedrin (Mat 26:57-68) - There is no question that the chief priests and rulers were the main instigators in seeking Jesus' death (Mat 26:3-5). But it is still shocking to see the degree of their hatred for Jesus and the degree of deceptive methods by which they did so.
2. People (Mat 27:23-26) - It would be an understatement to say that the chief priests incited the wrath of the people. Yet the people were responsible themselves for their rejection of the Messiah.

B. Romans

1. Though Pilate tried to wash his hands of the death of Christ, he was still in charge of the final decision (Mat 27:23-26).
2. The Scriptures hold him (and Herod Antipas) responsible for the death of Christ as well as Gentiles and Israel. It was indeed Roman soldiers who nailed Jesus to the cross (Act 4:27).

C. Mankind

1. It would be difficult to exonerate ourselves from the death of Christ. If He died for our sins, then we sinners are responsible for His death (Rom 4:25).
2. The Dutch painter Rembrandt understood this when he painted himself in the background at the crucifixion of Christ (1Pe 2:24 cf. Isa 53:5).

D. God

1. However, ultimately it was God who sovereignly sent Christ to be the atonement for man's sins, though he used human instruments (Act 2:23 cf. Act 13:27-28).
2. This was not cosmic child abuse but the greatest demonstration of God's love for guilty sinners (Rom 5:8).

V. PARADIGM OF GOLGOTHA FOR FOLLOWING JESUS

- A. Follow Jesus In Salvation (Bethany - Joh 1:35-43 cf. Joh 10:27-29)
- B. Follow Jesus In Evangelism (Sea of Galilee - Mat 4:19; Mar 1:16-20)
- C. Follow Jesus In Dedication (Sea of Galilee - Luk 5:1-11)
- D. Follow Jesus In Priorities (Jerusalem - Mat 8:18-22)
- E. Follow Jesus In Suffering (Caesarea Philippi - Mat 16:21-24)
- F. Follow Jesus In Prayer (Nazareth - Luk 4:16-30)
- G. Follow Jesus To the Cross (Golgotha - Luk 9:23)