



John 19:17-24, Lesson #51

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John 19:17-18, “And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center.”

- **Bearing His cross:** According to Roman custom Jesus carried His cross from the place of sentencing to the place of crucifixion, **the Place of a Skull.**
 - ✓ Before the Romans put a man on a cross, they put the cross on the man, forcing him to carry it in a public procession showing his crime.
 - ✓ Matthew’s gospel states, “As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross [for Jesus]” (Matthew 27:32). Mark and Luke also mention Simon carrying Jesus’ cross.
Evidently, John skipped over some of the specifics leaving it up to God in making sure people would get the details as it was approved by a loving, transparent God. He was a Father who wanted people to know how much His Son had already suffered before he ever started his agonizing walk toward Calvary.
I am amazed how the Scriptures give a deep, detailed description of events about Jesus’ life. No Scripture contradicts or refutes another; they always support and verify other passages.

We need to understand something here. Most agnostics, antagonists, or Atheists who are always looking for contradictory statements in the Bible look at things with a “gotcha” attitude. Their minds are clouded with “I must see before believing” perspective.

Remember, “Faith is always above see level.”

- **They crucified Him:**
 - ✓ *Crucifixion was so awful and degrading that polite Romans wouldn’t talk about it in public. It was an act so abominable it is impossible to find any word adequately to express.”*
 - ✓ *The greater suffering of Jesus was inward and spiritual; even greater than His outward and physical suffering.*
- **And two others with Him, one on either side, and Jesus in the center:**
 - ✓ All humanity was represented at the crucifixion:
 - Jesus, the sinless Savior,
 - The repentant thief,

- the condemned, unrepentant thief.
- ✓ *Jesus was centered between the saved and the perishing.*
- ✓ The thief on the cross was the last companion of Jesus on this earth before His death – and Jesus brought Him to salvation.

A better description would be: Jesus was in the center of two thieves: One thief was saved, but one was lost, and Jesus was in the center between them.

**To pass between one side and the other,
you must go through Jesus.**

John 19:19-22, “Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. 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. 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.’”” Pilate answered, “What I have written, I have written.”

- **Now Pilate wrote a title and put it on the cross:**
 - ✓ *The Roman custom. The one to be crucified had his crime written out and the title hung around his neck as he carried his cross to the place of death.*
 - ✓ *The title was placed at the top of the cross, so all would know the reason for the crucifixion.*
- **JESUS OF NAZARETH, THE KING OF THE JEWS:**
 - ✓ **Even in His death, Jesus was recognized as a King.**
 - ✓ Jesus was proclaimed as King to the whole world through His own death.
 - ✓ The title was a proper justification of the sinless nature of Jesus.
 - On either side were criminals with descriptions of their crimes;
 - On the cross of Jesus it simply described who He was, which was no crime at all *because it was true.*
 - ✓ **Many of the Jews read this title, for the place where Jesus was crucified was near the city:** The Romans wanted crucifixion to be a public event. They wanted **many** to see the wretched victim, read about their crime, and be warned. This also confirms that Jesus was crucified outside the walls of the city ([Hebrews 13:12](#)), but close to the city and likely close to an often-used road.
- **It was written in Hebrew, Greek, and Latin:**
 - ✓ In Hebrew, for the Jews who gloried in the law; in Greek, for the Grecians who gloried in wisdom; in Latin, for the Romans who most gloried in dominion and power.” (Trapp)
- **The Jews: “Do not write, “The King of the Jews,” but, “He said, ‘I am the King of the Jews.’” Pilate: “What I have written, I have written:”**
 - ✓ The religious leaders objected to Pilate’s title. “What in the world do you mean, “The King of the Jews?” They felt it was *false*.

- ✓ One may say that despite himself, Pilate honored the King of Truth ([John 18:37](#)) with this true description of who He was, in both His humility and His glory.
- ✓ “I will not alter what I have written.” The Roman laws forbade the sentence to be altered when once pronounced.

John 19:23-24, *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. 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.*

- *Soldiers supervised a Roman crucifixion. It was to keep order and to make sure the condemned actually died.*
- *Jesus retained no material possessions while he was on the cross.*
- *Those men being crucified was normally stripped naked (Artemidorus II. 61).*
- *However, Jewish leaders did not want men to be completely naked. Even the capital punishment of stoning, the men were permitted a loin-cloth (M. Sanhedrin VI. 3). ii.*

Note: This shows that Jesus was willing to go to the “guttermost” to accomplish our salvation.

- **Let us not tear it, but cast lots for it, whose it shall be:**
 - ✓ As the Son of God died for the sins of the world men carelessly laughed and played games at His feet.
 - ✓ The soldiers did this in an unknowing fulfillment of the prophecy of [Psalm 22:18](#).
 - ✓ [Exodus 28:31-32](#) tells us that the High Priest wore a seamless garment.
 - ✓ Jesus’ seamless tunic reminds us of His role as our great High Priest.

In the humiliating, excruciating pain of crucifixion, Jesus made a way for us to communicate with the Great High Priest of Heaven. The Blood Covers the Sins of Humanity!

***AND...IT COVERS YOUR SINS...AND MINE! PRAISE GOD!
PRAISE GOD!***

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