

# Stone Strewed

## (John 19:12-18)

November 15, 2012

**Joh 19:12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

**Joh 19:13** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

**Joh 19:14** And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

**Joh 19:15** But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

**Joh 19:16** Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

**Joh 19:17** And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

**Joh 19:18** Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

\*\*\*\*\*

**Joh 19:12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

As mentioned last week it is because of what Christ says in verse 11 that Pilate is now searching for a way to release Christ.

**Joh 19:11** Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**

As mentioned last week, for the first time in Pilate's ears, he hears Christ say that he is culpable (**Joh 3:27**). He does not have the **"greater sin"**, but he knows now that if this just man is killed, he is not going to be innocent. It was from this point that Pilate sought to release Christ (**Joh 19:12**), **"but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend:"**

**Joh 3:27** John answered and said, A man can receive nothing, except it be given him from heaven.

**Joh 19:12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

Like Pharaoh who flip-flopped when letting Israel leave Egypt ([Exo 9:12](#)), as God hardened and softened his heart, we see Pilate doing the same thing but because of the external influence from men, rather than the external influence of God's ten plagues.

[Exo 9:12](#) And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

We know that we wrestle not against flesh and blood ([Eph 6:12](#)) and Christ has just uttered a principle truth that God's elect will be given to hold close to their hearts in times of persecution and of being hated by all men for His name's sake ([Mar 13:13](#)) as our Lord was:

"Thou couldst have no power *at all* against me, except it were given thee from above:"

[Eph 6:12](#) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[Mar 13:13](#) And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

What is not being given to Pilate from above is the ability to stand his ground and continue to search for a way to release Christ. All his ears can hear now as **"the Jews cried out"** is **"If thou let this man go, thou art not Caesar's friend:"**. God is using these vessels of dishonour ([2Ti 2:20](#)) to perform all the council of His will ([Eph 1:11](#)).

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

All of this is setting the stage to teach us that we crucify Christ afresh ([Joh 19:16](#), [Heb 6:6](#)) even when we know that He is an innocent man. Like Pilate, within our hearts we want to free Him from this sentence, our spirit is willing, but our flesh is weak ([Mat 26:41](#)). This prophecy is being played out for us to understand what our flesh is capable of except by the grace and faith of God ([1Pe 1:12](#)).

[Joh 19:16](#) Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

[Heb 6:6](#) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

[Mat 26:41](#) Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels

desire to look into.

**Joh 19:13** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

What we can truly learn from this encounter with our flesh (Pilate) coming to know Christ in this place of judgment is that Christ is a "stone of stumbling" ([Isa 8:14](#)), revealed by the inspired words in this verse: Pavement = G3038 = stone strewed and Gabbatha = G1042 = elevated. We stumble over that stone strewed as we come into judgment, and this judgment is too high for our fleshly minds to comprehend as we're brought into Christ presence, as the word Gabbatha indicates: It's very easy for our flesh to forget that no man comes unto Christ unless the Father drags us there, and this is true for the unconverted Pilate who is a shadow at this point of all mankind who will be dragged into judgment one day.

[Isa 8:14](#) And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

**G3038** λιθόστρωτος lithostrōtos lith-os'-tro-tos

From [G3037](#) and a derivative of [G4766](#); *stone strewed*, that is, a tessellated *mosaic* on which the Roman tribunal was placed: - Pavement.

**G3037** λίθος lithos lee'-thos

Apparently a primary word; a *stone* (literally or figuratively): - (**mill-, stumbling-**) **stone**.

**G1042** γαββαθὰ gabbatha

**Thayer Definition:** Gabbatha = "**elevated or a platform**"

Here are some verses to consider in light of the fact that God's ways are on such a higher or more **elevated platform** than ours, and that Christ's words are in fact a "stone of stumbling":

[Luk 19:22](#) And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[Mat 7:2](#) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

[Mat 21:44](#) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

[Mat 4:4](#) But he answered and said, *It is written*, Man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God.

1Co 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1Co 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

1Co 8:3 But if any man love God, the same is known of him.

Job 21:22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

Psa 73:11 And they say, How doth God know? and is there knowledge in the most High?

Pro 24:7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

Psa 139:6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Isa 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

The stone of stumbling is Christ, and His ways are so much higher than our ways (Isa 55:8), Pilate (our flesh) has no idea that he's really the one who is on trial here! Christ, having done all, is standing (Eph 6:13) and the truth is setting Him free (Joh 8:32) while it is exposing the hypocrisy of all those around Him.

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Joh 8:32 **And ye shall know the truth, and the truth shall make you free.**

**Joh 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**

This verse reads very differently in the eyes of God's elect! Christ is our Passover lamb and He was being prepared (**“And it was the preparation of the passover”**) by the circumstances which were surrounding him on this **“sixth hour”** which points to the fact that He was a man in sinful flesh (i.e.: the number 6), and that God was using sinful flesh to accomplish this means to an end through Christ (Act 4:27-28).

Act 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, \

Act 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Pilate is speaking to our blind flesh (the outward Jew of Rom 2:28) **"the Jews"** when he

says **"Behold your King!"** while no one realizes that this really is the King of kings, and the Lord of lords, and the lamb of God who takes away the sins of the world ([Rev 19:16](#) , [Joh 1:29](#)). They behold the man, but are not given to see the saviour in the man ([Joh 6:44](#), [Act 4:12](#))!

[Rom 2:28](#) For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

[Rev 19:16](#) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

[Joh 1:29](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Act 4:12](#) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[Joh 19:15](#) But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

The deceitful and desperately wicked heart of man ([Jer 17:9](#)) cries out "**Away with *him*, away with *him*, crucify him.**" accompanied by Pilate saying "**Shall I crucify your King?**" as he looks for the green light from the masses so that his conscience can somehow feel less pricked by this whole ugly situation. His flesh is still looking for a way to come out smelling like roses. The crowd is being worked perfectly by Pilate ([Php 2:13](#), [Act 4:27-28](#)) as they cry out "**We have no king but Caesar.**" which is another way of saying, 'we are of our father the devil', ruled by unjust and power hungry men, the basest of men all by God's design, to show us what our flesh is and wants, until Christ destroys that basest of men within us by the brightness of His coming ([Dan 4:17](#) , [2Th 2:8](#) , [1Sa 8:7](#)).

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done.

[Dan 4:17](#) This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

**1Sa 8:7** And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

**Joh 19:16** Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

**Joh 19:17** And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

After all of this back and forth with the flesh of Pilate and the crowd, the inevitable occurs, **"Then delivered he him therefore unto them to be crucified."** God allows humanity to lead Jesus away without the camp ([Heb 13:13](#)), and He bears this cross and humiliation despising the shame ([Heb 12:2](#)) for our sake as He's brought to a place called, **"of a skull", "which is called in the Hebrew Golgotha:"**

**Heb 13:13** Let us go forth therefore unto him without the camp, bearing his reproach.

**Heb 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

As we would expect there is a lot of historical interest as to where and why this crucifixion occurred where it did, which is just another witness to these verses ([2Co 5:16](#), [1Co 2:2](#)). Paul could not speak to the yet carnal babes of this verse ([Gal 2:20](#)) seeing they were focused on Christ's life and death, and not yet able to live these verses ([Col 1:24](#), [Rom 6:4](#)).

**2Co 5:16** Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

**1Co 2:2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

**Gal 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**Col 1:24** Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

**Rom 6:4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

So why was Christ crucified in a place called "of a skull" or "Golgotha" which means "a place of a skull" ([Mat 27:33](#)) and what is the spiritual message that God wants us to understand?

**Mat 27:33** And when they were come unto a place called Golgotha, that is to say, a place of

a skull,

This place is a great parable to illustrate a point, that as carnal men we see no hope in this place of death. We lead Christ to this place of death and crucifixion and say what good is a skull, or a place of a skull, or a man who claims to be "the Son of God"?

The skull represents the head of the body which must die first, and without the head of the body (Jesus Christ) the rest of the skeleton in the valley of dry bones is not going anywhere ([Eze 37:3-5](#)).

[Eze 37:3](#) And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

[Eze 37:4](#) Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

[Eze 37:5](#) Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

It is expedient for Christ to die and be raised ([Joh 16:7](#)) so that He can raise all men, in their appointed time, as the power of the resurrection ([Joh 11:25](#)). Some are raised in earnest today ([Eph 2:6](#)) with Christ in them ([Eph 1:14](#)), however most men's bones are figuratively as dry as the ones in the valley of dry bones as they live ([Luk 9:60](#)).

[Joh 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[Joh 11:25](#) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Eph 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Luk 9:60](#) Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

So the primary message for believers today is that we are to believe in the power of God, and see the symbolism in "of a skull" or "Golgotha" as another part of scripture that is profitable for doctrine ([2Ti 3:16](#) , [Mar 12:24](#)).

[2Ti 3:16](#) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[Mar 12:24](#) And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

**[Joh 19:18](#) Where they crucified him, and two other with him, on either side one, and Jesus in the midst.**

There is a lot of symbolism in this verse if we look at the numbers involved. Two men were on either side of Jesus who was in the midst of them. First, Christ is in the midst of all men's affairs, as we live and move and have our being within Him ([Act 17:28](#) , [Heb 4:13](#)). There are two thieves on either side of Christ witnessing to the fact that we are all guilty of all. There are three men here showing that no flesh is exempt from going through the process of judgment on our flesh, including Christ ([Isa 53:12](#))! And finally a very comforting thought is that Christ is always in the midst of all our trials and that he will never leave or forsake us ([Heb 13:5](#) , [Isa 26:19](#)).

[Act 17:28](#) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

[Heb 4:13](#) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

[Isa 53:12](#) Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[Heb 13:5](#) *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

[Isa 26:19](#) Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

The sum of God's word reveals another important point, about the words "**on either side one**" ("G1782 G2532 G1782" = "hence and hence"), and "**Jesus in the midst**" and that important point is found in the first letter of John:

[Rev 22:1](#) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

[Rev 22:2](#) In the midst of the street of it, and on either side of the river, *was there the tree of life*, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

[Jos 4:2](#) Take you twelve men out of the people, out of every tribe a man,

[Jos 4:3](#) And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

[Jos 4:4](#) Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

[Jos 4:5](#) And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

[Jos 4:6](#) That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

**Jos 4:7** Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

**1Jn 4:17** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.