Crucifixion of Jesus: John 19:1-3, 6, 16-18

1Then Pilate therefore took Jesus, and scourged *him*.

“Scourging was the legal preliminary to crucifixion, but, in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews. ([Luke 23:22](http://biblehub.com/luke/23-22.htm)). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or, in the case of slaves and provincials, with scourges, called scorpions, leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from His inability to bear His cross” (Vicent Word Studies, [www.biblehub.com)](http://www.biblehub.com)).

2And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

 “and they put on him a purple robe—in mockery of the imperial purple; first "stripping him" (Mt 27:28) of His own outer garment. The robe may have been the "gorgeous" one in which Herod arrayed and sent Him back to Pilate (Lu 23:11). "And they put a reed into His right hand" (Mt 27:29)—in mockery of the regal scepter. "And they bowed the knee before Him" (Mt 27:29)” (Jamieson-Fausset-Brown, [www.biblehub.com)](http://www.biblehub.com)).

3And said, Hail, King of the Jews! and they smote him with their hands.

“*Hail, King of the Jews*] Like the Procurator, they mock the Jews as well as their Victim.

*“smote him with their hands*] Literally, gave Him blows, but whether with a rod, as the root of the word implies, or with the hand, as is more probable” (Cambridge Bible, [www.biblehub.com)](http://www.biblehub.com)).

“ And said, Hail, King of the Jews!—doing Him derisive homage, in the form used on approaching the emperors. "And they spit upon Him, and took the reed and smote Him on the head" (Mt 27:30)” (Jamieson-Fausset-Brown, www.biblehub.com).

6When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him,* crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

“*Crucify him! Crucify him! Pilate saith, Take ye him and crucify him*— He seems to have uttered these words in anger, vexed at finding the chief priests and rulers thus obstinately bent on the destruction of a person from whom they had nothing to fear that was dangerous either to the church or state” (Benson Commentary, www.biblehub.com).

“Behold, I bring him forth ... - Pilate, after examining Jesus, had gone forth and declared to the Jews that he found no fault in him, [John 18:38](http://biblehub.com/john/18-38.htm). At that time Jesus remained in the judgment hall. The Jews were not satisfied with that, but demanded still that he should be put to death, [John 19:39-40](http://biblehub.com/john/19-39.htm). Pilate, disposed to gratify the Jews, returned to Jesus and ordered him to be scourged, as if preparatory to death, [John 19:1](http://biblehub.com/john/19-1.htm). The patience and meekness with which Jesus bore this seem to have convinced him still more that he was innocent, and he again went forth to declare his conviction of this; and, to do it more effectually, he said, "Behold, I bring him forth to you, that ye may know," etc. - that they might themselves see, and be satisfied, as he had been, of his innocence. All this shows his anxiety to release him, and also shows that the meekness, purity, and sincerity of Jesus had power to convince a Roman governor that he was not guilty. Thus, the highest evidence was given that the charges were false, even when he was condemned to die” (Barnes’ Notes, www.biblehub.com).

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

“*Then delivered he him*— Having now laid aside all thoughts of saving Jesus, Pilate gave him up to the will of his enemies, and commanded the soldiers to prepare for his execution. *And they took Jesus, and led him away*— After they had insulted and abused him” (Benson Commentary, www.biblehub.com).

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

“went forth— "without the camp"; "without the gate."(Jamieson-Fausset-Brown, www.biblehub.com).

“Not the whole cross, (for that was too large and heavy,) but the transverse beam of it, to which his hands were afterward fastened. This part they used to make the person carry who was to be executed. *Went forth*— Out of the city, *to a place*which it seems lay on the western side of Jerusalem, but a little without the boundaries of it; *unto a place called a place of the skull*— The place of execution had this name given it from the criminals’ bones which lay scattered there. *Golgotha*is a Syriac word, and signifies *a skull,*or head. Here some of Christ’s friends offered him a stupifying potion, with a view, probably, to render him insensible of the ignominy and pain of his punishment. *And two other with him, on either side*” (Benson Commentary, www.biblehub.com).

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

*“two other*. Robbers or bandits (not ‘thieves’), as S. Matthew and S. Mark call them, probably guilty of the same crimes as Barabbas. Jesus is crucified with them as being condemned under a similar charge of sedition and treason.

*“Jesus in the midst*. Here also we seem to have a tragic contrast—the Christ between two criminals. It is the place of honor mockingly given to Him as King” (Cambridge Bible, [www.biblehub.com)](http://www.biblehub.com)).

“All the Synoptists describe the character of the two who were crucified with Jesus. Matthew and Mark, robbers; Luke, malefactors. All three use the phrase, one on the right, the other on the left, and so, substantially, John: on either side one. John says nothing about the character of these two, but simply describes them as two others” (Vincent’s Word Studies, www.biblehub.com).