

**A WEEK OF WONDERS
GABBATHA TO GOLGOTHA
LUKE 23, MATTHEW 27**

If you're visiting the Old City of Jerusalem, and need a bed and breakfast try the [Ecce Homo Guesthouse](#).

It's part of a Roman Catholic convent constructed in 1857. Today, it's managed by an order of nuns known as *the Sisters of Zion* - about a half-dozen live on-site.

The Guesthouse boasts of a roof-top terrace - a 24 hour coffee bar - and even, wi-fi in the common areas.

Trip Advisor rates [Ecce Homo Guesthouse](#) 4.5 stars.

Let me quote a few of the testimonials...

[“Wonderful location; and spotless...”](#)

[“Magical experience in Jerusalem’s Old City...”](#)

[“Peaceful, homey...”](#)

[“Simple and delicious, with a warm welcome...”](#)

[“A retreat amid the teeming streets...”](#)

Yet none of those statements would've been made about this place in the first century AD. To the contrary, this location was hated by the Jews, and would become a site of horrors, terror, and misery for Jesus.

The most ironic review was written by a traveler from the US, [“Beautiful view! Friendly people! Inexpensive!”](#)

If you'd been in this location for Passover 32 AD you would've written the exact opposite testimonial...

How about... "Hideous views! Vindictive, caustic, callous people! Extremely expensive payment!"

Here's a place that would've gotten *negative stars*.

Of course, the Ecce Homo wasn't a bed and breakfast in 32 AD. It was a Roman police precinct.

Originally built by King Herod and named after his friend, Mark Antony. In 32 AD, the buildings that sat on this site were known as "The Fortress of Antonio."

The Gospel writers refer to it as the "Praetorium" - a Greek term for "general's tent or military headquarters."

Normally, the Roman Governor lived in the beautiful seaside city of Caesarea, but at least time he marched to Jerusalem. His presence and soldiers were needed to keep the peace. Rome frowned on local uprisings...

And since Passover was the celebration of Israel's deliverance from Egypt, it was a flashpoint for rebels not happy with Roman rule. At Passover Pilate had to tighten the screws. His job security depended on it...

The Temple in Jerusalem was the chief gathering ground for the Jewish nation - that's why the Fortress of Antonio was built onto its northwest corner. From the top of its walls soldiers could oversee the entire Temple platform, and move quickly to put down any unrest.

When the Roman procurator, Pontus Pilate, and his troops, came to Jerusalem this fortress became their headquarters, barracks, and court of Roman justice.

In the month of March we're tracking Jesus in the final hours before His crucifixion. So far, we've walked in His footsteps [from His Grand Arrival](#) to [Gethsemane](#); then [from the Garden](#) to [His trial at Caiaphas' house](#)..

If this all had happened a few decades earlier the case would've ended there. It would've never involved Rome. The Jews rejected Jesus' claim to be God, and charged Him with the capital crime of blasphemy.

Executions under Jewish Law were death by stoning.

Under Jewish rule Jesus would've been drug outside, and had the life pelted out of Him with fist-sized rocks. *But that was no longer their prerogative...*

In 6 AD Rome had banished the last of the Herodian kings, and installed a procurator to rule over Judah.

This stripped the Jews of their self-governance. They were no longer allowed to carry out capital sentences.

And this created a problem. Years earlier a Hebrew patriarch named Jacob, had uttered a prediction.

Genesis 49:10, [“The scepter \(or right to rule\) shall not depart from Judah... until Shiloh comes.”](#) The name [“Shiloh”](#) was a title the Jews used for the Messiah.

The Babylonian Talmud tells us in 6 AD when the Romans installed their Governor the rabbis realized the implications. They hit the streets weeping and wailing that

they'd missed their Messiah. The scepter was now gone from Judah, *and had anybody seen Shiloh?*

Little did they know, *Shiloh had come*. Jacob's prophecy had been fulfilled a decade earlier with the birth of Jesus. While the rabbis grieved in Jerusalem Messiah was waiting in a carpenter's shop in Nazareth.

And death by stoning, was not at all what the OT predicted of Messiah. The Suffering Servant, the Lamb of God, was destined for *sacrifice*, not *a concussion*.

Like every lamb on the altar, blood would be shed.

God had wearied of the blood of bulls and goats. His Son came to earth to be the perfect, sinless sacrifice.

God is spirit, and spirit doesn't cut, or tear, or bleed.

Thus God took on human flesh. The Savior of the world would die from a loss of blood, not a pelting.

Both the OT and NT affirms, "without the shedding of blood there is no remission of sin." Thus, God in His providence made sure Jesus was crucified, not stoned.

This was the death Jesus predicted of Himself...

He said in John 12, "If I am lifted up from the Earth, (I) will draw all peoples to Myself." He wasn't destined to be beat down with rocks, but lifted up and crucified.

The OT predicted Messiah would hang from a tree.

Psalm 22, a Messianic Psalm, depicts His crucifixion 1000 years before it was invented by the Persians.

Well, the sun is dawning as the angry mob pushes Jesus from Caiaphas' house in the southwest corner of the city through the priestly neighborhood toward the Fortress. They need the Roman to order an execution.

So they bring Him bound to **“Pontius Pilate.”**

Pilate was the fifth governor to rule over Judea. He ruled from 26-36 AD. Pilate's predecessors had been kind to the Jews and respectful of their culture and religion. They were careful not to offend Jewish sensibilities, but Pilate was deliberately antagonistic.

He hated Jewish custom, and was openly hostile.

When he arrived in 26 AD he led his soldiers into Jerusalem under a Roman flag. The Roman banner carried an image of the emperor. The Jews considered this idolatry - *a graven image*. It created an uproar.

The procurator's job was to keep the peace, Pilate started out his administration by stirring up trouble.

Later Pilate built an aqueduct from northern Israel to Jerusalem to bring water from the mountains. It was a good idea and a tremendous feat of engineering.

But Pilate paid for the construction by robbing the Temple. The Jews revolted and the news got to Rome.

Eventually Pilate will be removed by the Romans. But at this point, he's got two strikes against him, and he doesn't want to strike out. By Passover 32 AD Pilate was in a conciliatory mood. He knew He was on the political hot seat - and was inclined to

do just about anything to *keep the peace* - and thus *keep his job*.

Luke tells us that the Jews immediately brought up three accusations against Jesus... He perverted the nation - He prohibited the paying of taxes - and He proclaimed that He was King. Apparently, Pilate was quick to dismiss the first two charges as blatant lies...

Jesus was an advocate for righteousness - not perversion. He'd cleansed the nation's Temple. And a day later He stood up and told the Jews, "Give to Caesar the things that are Caesars" - *pay your taxes*.

Apparently the rabbis figured, "*If we throw enough mud something is bound to stick.*" And they were right.

It was the third charge that caught Pilate's attention... In Luke 23:3 Pilate asked Jesus, "Are You the King of the Jews?" And Jesus answered, "It is as you say."

From the start, Pilate was suspicious of the Jew's motivation. He didn't want to get embroiled in their religious squabbles, so he tried to dismiss the charges.

He tells the chief priests, "I find no fault in this Man."

Verse 5 says of the priests, "But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." And *bingo!* Pilate sees an exit strategy - a way to pass the buck. "*Galilee*" is King Herod's jurisdiction.

Pilate was the Southern Governor of Judea. Herod Antipas was the homegrown puppet King in the north. Pilate figures since Jesus is a Galilean, then He's Herod's

problem. And it just so happened King Herod was in town for the Passover. Herod had a palace in the city center, and that's where Pilate sends Jesus...

Herod had been eager to see Jesus. He'd heard of Jesus' many miracles, and wanted to see a trick or two.

Not that Herod wanted to follow Jesus. His interest was flippant. He was just curious. *And Jesus refuses to perform.* He was no dog and pony show. Jesus worked miracles to communicate God's truth, not to entertain.

Luke 23:9 tells us, **“(Jesus) answered him nothing.”**

Herod's men of war mocked Jesus, draped an expensive robe over Him, and sent Him back to Pilate.

John records the interesting dialogue between Jesus and Pilate. The Governor asks Jesus again, **“Are You the King of the Jews?”** And His reply is fascinating...

Jesus responds, **“Are you speaking for yourself about this, or did others tell you this concerning Me?”**

In other words, ***“Before you formulate an opinion about Me make sure you do your own investigation.”***

Too many people today base their conclusions about Jesus on what they've heard from a professor, or a drinking buddy, or a coworker who watched a show on the History Channel last Easter... Your response to Jesus is too important not to check Him out yourself!

By this point, Pilate knows Jesus has done nothing deserving of death - *yet He's obviously angered the Jews...* Pilate asks Him, "What have you done?"

And the Lord speaks of what He could've done, but didn't. He tells Pilate, "My kingdom is not of this world."

Jesus is a King, but His Kingdom has no earthly throne, or palaces, or army, or flag, or borders. It's spiritual, not physical. His Kingdom was unlike Rome. It operated not by law or might, but by Spirit and truth.

Jesus said, "If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews, but now My kingdom is not from here."

The criminals who ordinarily stood before Pilate were desperate men. They would squirm, and lie, and deny -do anything possible to get off the hook. But instead of begging for mercy, Jesus acts as if He's in charge.

Jesus tells Pilate that He's chosen His plight.

He says, "I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." And Pilate replies, "What is truth?"

Pilate echoes the cynicism of Roman philosophers.

The Greeks and Romans believed in truth - they just disagreed over what it was. Today, so-called "*philosophers*" deny that absolute truth even exists.

We live today in a world crowded with facts. Google whatever you'd like, and the info is at your fingertips.

Yet in the midst of endless facts, and information overload, we've lost sight of **the**

truth. Pilate asked the right question, "*What is truth?*" But apparently he never gave Jesus the opportunity to answer. If He had, Jesus would've said, "*I am the way, the truth, and the life.*"

Truth is not confined to a philosophy, or a formula, or a ritual, or a doctrinal statement. It's found in a person.

Jesus is truth! He's the embodiment of truth.

One author writes, "*The truth that makes men free is for the most part the truth they prefer not to hear.*"

Pilate was afraid of the truth. He knew Jesus was innocent, but for fear of the Jews he refused to release Him. The truth he did know, he lacked courage to obey.

This is the real problem the secularist and humanist has with truth. It's not that truth doesn't exist, it does - but *living it* requires more courage than *denying it!*

After this exchange, Pilate goes back outside to the Jews, and declares again, "*I find no fault in Him at all.*"

Pilate is a classic example of how people today treat Jesus. They do all they can to try and stay neutral.

At first, Pilate *delegates* the decision to Herod. Now the politician in him comes out. Pilate tries to *negotiate* away the decision by striking a deal with the Jews...

Pilate recalled a Passover custom his predecessors had implemented. In honor of Israel's freedom from Egypt the governor would free a prisoner at the feast.

Pilate brings out Jesus, and a notorious bandit named Barabbas. This man was a homegrown terrorist. He specialized in pipe bombs and anthrax.

Barabbas was a hate-filled, pseudo-patriotic nut who could care less about the innocent people he harmed.

By this point, Pilate was convinced of Jesus' innocence. In fact, Matthew 27:19 tells us, his wife, Claudia, sent word to her husband of a dream she had warning him to have **“nothing to do with this just Man.”**

Pilate wants to squirm out of the decision, but he needs to appease the Jews. He assumes, *Surely no good, law-abiding Jew will ever want Barabbas back on the streets - he's a threat to women and children...*

How surprised Pilate was when the crowd shouted for Barabbas to be released, and Jesus to be crucified.

Pilate even protests and insists on Jesus' innocence.

Yet the crowd grows more rabid. Matthew 27:19 tells us, **“When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it.”**

Pilate tries to wash away his responsibility.

Earlier he tried to pass the buck - now he tries to wash his hands of the whole affair. But no one escapes a decision about Jesus. *We bow to Him or buck Him.*

The Church historian, Eusebius, tells us that after the crucifixion of Jesus Pilate was

ordered back to Rome. But he never made it, he committed suicide in route.

Pilate sold Jesus down the river to save his own skin. He's the classic example of what Jesus told His disciples, "Whoever desires to save his life will lose it, and whoever loses his life for my sake will find it."

In Matthew 27:25 the crowd before Pilate shouts an ominous cry, "His blood be on us and on our children."

Unlike Pilate, the Jews took responsibility, but what a tragic mistake! For the last 2000 years the Jews have suffered over and over for killing the Son of God.

Matthew 27:26 tells us, "Then he released Barabbas to them; and when he had scourged Jesus..." This scourging had a nickname... "the half-way death."

It was so brutal many of its victims never survived.

The Roman scourge or "flagellum" consisted of 12-13 leather thongs attached to a single handle. A lead ball was sewed into the ends of the cords, to give them weight - pieces of glass, or metal, or ivory were added to the ends of the cords to lacerate the flesh.

The victim was made to hug a post. It stretched out his back. His wrists were tied so he dangled a foot off the ground. The beating usually consisted of 39 lashes.

The first blows caused welts on the shoulders and back. By the 7th or 8th blow the glass and metal had started cutting into the welts and churning up muscle.

It was not uncommon for a rib bone to fly off the body after a blow. Before long the back had the texture of hamburger. The internal organs were exposed.

At the conclusion of the beating the victim was cut down. His body collapsed in a puddle of his own fluids.

One description of the beating says the victim's body was reduced to "*quivering ribbons of bleeding flesh.*" After the scourging Jesus resembled a sacrificed lamb.

Now close your eyes and whisper, "He did it for me."

The reason for His suffering is twofold. *It shows what our sin deserves - and just how far His love will go.*

Some 700 years earlier the Prophet Isaiah wrote of the scourging. In 53:5, "*by His stripes we are healed.*"

So often we don't appreciate the nuances of our salvation. We see the suffering of Jesus as a whole, but don't recognize the purpose of each blow, each act.

Each punch caused Jesus unique pain...

He was **condemned** a criminal, so we could be *accepted* as citizens of God's Kingdom... He was **forsaken** by His Father, to *birth* us as His sons... Jesus became **lost**, so we could be *found*... He was **cursed**, so we could be *blessed*... He was **bound**, so we could be *set free*... Jesus was **sacrificed**, so that the penalty for our sin could be *paid in full*... And here Jesus was **wounded** - viciously so - in order for us to be *healed*.

Jesus' scourging is now your free health insurance.

The Bible is clear not every disease gets treated in this lifetime, but "*by His stripes we are healed.*"

What Jesus endured that day in the Fortress of Antonio has paid for our ultimate healing and health.

After the scourging, we're told Pilate "delivered (Jesus) to be crucified." The scourging was just the first step of a Roman crucifixion - *the beginning of horrors*.

Apparently, the bloody scourging took place in the courtyard of the Antonio. We're told afterwards, "The soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him."

I read on Trip Advisor where some of the guests at the [Ecce Homo Bed and Breakfast](#) don't even realize the historical significance of where they're staying. They're not always told what's under the guest rooms.

The nuns should do a better job of informing them.

For if you walk down the stairs - fifteen feet below street level - you'll find the stones where Jesus stood before Pilate. The place is known as the "[Lithostratos](#)."

It's a Greek term which means "[raised pavement](#)."

In ancient Rome judgments were made in public places - and from a slab of stones called a "[pavement](#)."

Romans had an acute sense of justice. One motto read, "[Let justice be done, though the heavens fall!](#)"

The pavement represented level ground among citizens. It was always in the open air. Under Roman justice everyone was suppose to be treated fairly.

The Roman historian, Suetonius, says Julius Caesar traveled with his own set of stones. So if called on to render a judgment, he could set up his own pavement.

John 19:13 tells us “**Pilate... brought Jesus out and sat down in the judgment seat in a place called The Pavement, but in Hebrew, Gabbatha.**” The Pavement or Gabbatha is one of my favorite sites in Israel. The reddish stones look as if they’re stained with blood.

And they are! This is holy ground. The DNA of Jesus is somewhere in the crevasses between those stones.

But unlike the testimonial I found on the Trip Advisor website, “**Peaceful and homey...**” what unfolded here was more *hideous* than *homey... painful* not *peaceful*.

Understand the mindset of the troops stationed in Jerusalem. They’re Italian, a long way from home.

And they’re despised by the locals. Like an American in Afghanistan, they’re constant targets for terrorism.

It’s made them calloused and defiant. To these soldiers, Jesus is just another criminal - a punching bag on which they can take out their frustrations. He claims to be King, “***We’ll give Him the royal treatment!***”

Jesus becomes the brunt of they’re pain. Before its over, He’ll become the brunt of the whole world’s pain!

In the pavement stones at the Lithostratos you’ll find an etching of lines and circles. It was a game the Roman soldiers played called **The Game of the King.**

Here's a picture... the **circle** is a crown... The letter "**B**" is the initial for *Basilicus*, or Latin for *king*... The **scorpion** was the symbol of the Roman legion... The **double square** represents the dice the soldiers tossed... And the **horizontal line** is the victim's life...

You'll notice to the far right a **sword crosses the line** - this was where the victim's life was cut off.

We don't know exactly how the game was played, but what happens next was probably a part... *the mock robe, the crown of thorns, the reed they turned into a scepter*... were apparently aspects of the King's Game.

To me it adds to the horror of it all to realize the Roman soldiers were *playing - toying* - with Jesus.

Not only did they gamble for his cloak, all they did was a game. They were *making sport of killing God*.

Matthew describes it, "**And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head...**" The Greek word translated "**thorns**" means "**briers**." The briers that grow near Jerusalem are thick and sharp - *like little daggers*.

Blood is now streaming down Jesus' face - in his eyes, on his cheeks... When mankind sinned part of God's curse was *thorns and thistles*. It's appropriate, that as Jesus atones for sin He wears a thorny crown.

"And a reed (they put) in His right hand..." This was a mock scepter. Then **"they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"**

Bored Roman soldiers are playing their game.

“Then they spat on Him, and took the reed and struck Him on the head.” Imagine, *they spit in the face of God... Then they used the reed to hammer the thorns deeper into His brow...* When Mel Gibson tried to depict this torture in a movie it earned an R rating.

In real-life the actual footage would've never been aired. Producers of the nightly news would've refused.

It was all repulsive. If you'd been there and seen it with your own eyes - you would've lost your lunch.

For weeks to come you would've had nightmares.

Verse 31 tells us, **“And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified...”** In Rome victims were crucified naked - subject to maximum humiliation.

Jesus though, was probably clothed with a **"short cloak"** - basically, a loin cloth that covered His private area. It was Rome's concession to Jewish modesty.

It's interesting how folks identify themselves by their clothes? The fashion industry is built on this premise...

If Jesus had been crucified in a designer suit hipsters wouldn't relate to Him... If He'd been crucified in skinny jeans corporate executive might dismiss Him...

If He'd been crucified in a flannel shirt preppie types might have nothing to do with Him... If he was crucified in a cardigan sweater, mountain men wouldn't get near.

This is why God chose to clothe the crucified Christ in near nakedness so all people everywhere – *as long as they're not too proud* - could identify with Jesus.

And when Pilate was through prepping the Lord of Glory for crucifixion he presented him to the crowd. He uttered infamous words, John 19:5, **“Behold the Man!”**

Or in Latin, **“ECCE HOMO!”** *Remember the convent, the guesthouse in the Old City... the “retreat amid the teeming streets...”* **How many who visit, do as the name suggests? “Ecce Homo” - “Behold the Man!”**

Have you thought it through and considered Jesus?

With a crucifixion the funeral procession preceded the death. Matthew 27:32 tells us, **“Now as they came out...”** Jesus carried His cross through Jerusalem’s northern gate to an rocky cliff just beyond the walls.

Of course, this too was prophetic. The OT sacrifices were always disposed of outside the camp of Israel.

Thus, Hebrews 13:11 makes a point of saying Jesus also spilt His blood and **“suffered outside the gate.”**

Realize how all this happened... The victim was usually accompanied by four soldiers - a **“quaternion.”**

The death march was led by a man with a plague, on which was written the person’s crimes. Two soldiers marched before the victim - two soldiers followed him.

And the Romans always took the longest route. The scourged victim was paraded

through the streets as an example to the locals of Rome's power and authority.

When Jesus left Pilate's judgment hall He carried the "**patibulum**," or crossbeam, strapped to His shoulders.

A normal beam tipped the scales around 75 pounds.

Jesus hasn't slept in over 24 hours. In the garden He perspired profusely. He's dehydrated. He's suffered massive blood loss. Jesus is near total exhaustion.

No wonder He buckles under to the weight of the beam. He can't carry the log of wood another step.

And "**As they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.**" Here's the Lamb of God turning the bend.

Heaven is on the edge of its seat. Angels shutter in horror. Demons squeal with glee.... And Simon is headed to a coffee shop for a bagel and an espresso.

He's a North African on vacation. Simon was an ancient Libyan. He was probably a Jew in town for Passover. Mark's Gospel says Simon was just "**passing by.**" He's on his way to elsewhere when suddenly his journey and his life are permanently interrupted.

He feels the press of a Roman spear. He's pushed out into the street and the *patibulum* is hoisted onto his shoulders. This short journey changes his life forever.

Mark 15:21 identifies this Simon as the father of an "**Alexander and Rufus.**" Mark wrote his Gospel to the church in Rome. The Roman believers must've known these men. In Paul's letter to the Romans, 16:13, he mentions two believers... "**Rufus and**

his mother.”

It's likely that Simon's encounter with Jesus led to his conversion. When he returned to Cyrene he led his family to faith in Christ. In years to come, a vibrant Christian church developed in the region of North Africa.

Its founder was probably this Simon.

And I can't get over it, all Simon was thinking was grape jam or apple jam... Now He's *bearing this cross* for God's Son, Who's *bearing this cross* for the world!

Both Simon and Pilate prove you never know what a day may bring. When both men crawled out of bed that morning they had no idea the decisions they would face. Some of the most titanic choices in life are those you don't see coming... There's no advance alert.

And this can happen to us. We're just passing by, but God has a purpose - a divine opportunity. Pilate failed to rise to the challenge, while Simon stepped up! Simon stumbled onto something bigger than himself. When God interrupts your plans to involve you in His, I hope you're smart enough to respond with *“Yes.”*

Luke is the only Gospel to record the awkward encounter Jesus had with the women on the way to His crucifixion. Luke 23:27 speaks of the *“Daughters of Jerusalem.”* These weren't the women from Galilee. The ladies who believed in Him and were His followers.

Perhaps these gals were a women's guild paid to accompany the accused to his crucifixion. Everybody on death row should have someone willing to express a little grief when they die - even if it's crocodile tears.

But Jesus tells them, “Do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, ‘Blessed are the barren, wombs that never bore, and breasts which never nursed!’ *“Cry for yourself and your family.”* Even on His way to the cross, Jesus loves the Jews enough to warn them judgment is on the way.

He sees into their future. In a few short decades - in 70 AD - the Romans will crack down on the city with a vengeance. Rome will lay siege. They’ll be merciless.

Jesus is saying, “If the Romans will do this to a man they know is innocent - what do you think they’ll do to you when you’re guilty of treason and insurrection?”

In fact, Jesus even looks further into their future. He tells these women, “Then they will begin ‘to say to the mountains, “Fall on us!” and to the hills, “Cover us!”

In Revelation 6 this is what the Jews cry out at the end of the age. During the time of Great Tribulation God will rock the planet with cataclysmic judgments.

And the “*Daughters of Jerusalem*” will wail again.

It’s amazing that in the midst of His first coming - *His crucifixion, no less* - Jesus was thinking of His return!

The morning’s road from Gabbatha to Golgotha is all about decisions. Folks respond differently to Jesus...

Like *Pilate* some people try a strategy of **avoidance**.

King Herod responded with **flippancy**.

Pilate’s soldiers lashed out in **defiance**.

In contrast, *Simon the Cyrene* exhibited **allegiance**.

And the *Jerusalem women* showed **indifference**.

I hope you're asking yourself the question, "*How do I respond to Jesus? With avoidance... or flippancy... or defiance... or indifference... or hopefully allegiance?*"

We started at **Gabbatha**. In Matthew 27:33 we arrive at **Golgotha**... "**And when they had come to a place called Golgotha, that is to say, Place of a Skull.**" That's what the crucifixion site resembled - the face of a skull.

When Jerome translated the Bible into Latin he used the Latin term for "**skull**" or "**calvaria**" or "**Calvary**."

This is why we're "**Calvary Chapel**." We trace our origins to Skull Hill. *Have you been there? Have you put your faith in the crucified Christ?* Don't avoid Him, or fail to treat Him seriously, or be defiant, or indifferent. Pledge your allegiance to Jesus, today!