

# John 19

Pilate knew that the world was in darkness. Even the Jews.

“What is truth?”

And he understood the only way that we could have light. It had to come from above.

But in the end he wasn't willing to put his neck on the line for a hope of truth and light.

Like the Jews, he chose the kingdom of this world, the physical, over the spiritual.

And so he commanded that the Jews take Jesus and crucify him.

**John 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.

God was not their king. They weren't interested in the kingdom of God. Just the kingdom of Israel.

## Verse 16

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

Pilate is forced to give in.

He said he had power to release him, but in the end he did not.

## Verse 17-18

**John 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:

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

And so they lead Jesus to a hill of death, on which he is lifted up, on a cross.

And numbered with the transgressors.

Just as Jesus spoke to Nicodemus, comparing himself to that brass serpent in the OT.

That serpent that they looked on to be healed.

He would become a cursed thing. He would become death.

He would be that hideous thing of death held up on high, upon which when men looked, they would live.

## Verse 19-22

**John 19:19** And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

Pilate is doing everything he can to get back at the Jewish leaders. To irritate them. He puts up a sign that says this is the king of Jews, who is being crucified. And the Jews are upset. They say, "He's not our king, he just said that." But Pilate isn't going to change it.

## Verse 23-24

**John 19:23** Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

So there was a lot of prophecy being fulfilled here, and John doesn't take the time to point all of it out, and we aren't going to right now either. But this is one of the most prophetically predicted events in scripture, down to the minutest detail. Second only to the second coming.

## Verse 25-27

**John 19:25** Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

So John has followed Christ to the trial, and from the trial to the cross. And others have heard what has happened and have gathered, including his mother.

And so Jesus is about to leave this world, and he is not going to have that mother-son relationship with this woman ever again.

She is about to lose her eldest son, and he is forever after going to be only the Son of God, not the son of Mary and Joseph.

He would have had the primary responsibility of seeing that she was taken care of, but now that he'll no longer have any kind of special relationship with her, he leaves John that charge.

There are going to be tough and dangerous days ahead. And he knows that John is going to be the longest-living disciple, so he gives him that job, because he knows that he is going to be there to be sure that she is taken care of.

## Verse 28-30

**John 19:28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

So Jesus knew exactly what was supposed to happen to him.

He had all of the scripture memorized, and in his mind he ticked off each one as he saw it fulfilled on him.

But he knows that there is one more left, and he's in unbelievable pain, and he wants to get this over with, so he does a little prodding.

And asks for something to drink, and they give him some vinegar.

And as soon as he had received that, he knew the last scripture was fulfilled, so he said, "it is finished," and died.

## Verse 31

**John 19:31** The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Now, many people are ignorant of the OT calendar, and so they just go by tradition which says that Jesus died on Friday. Because after all the next day was the Sabbath, and of course that was Saturday.

But if you have read the OT you know that the day after every passover was a sabbath.

The passover comes immediately before the feast of unleavened bread, which starts on the 15th day of the month with a holy convocation, a feast day, a sabbath, and ends a week later with another sabbath. Not necessarily a Saturday, but it was treated as a sabbath, a special day set apart at the start of the feast in which they weren't allowed to work. It was a holy day.

And so the day of the passover itself is not a sabbath. It is actually a time of work. It is the day of preparation.

You have to get prepared for the days of unleavened bread.

You have to get everything ready because there is going to be a sabbath the next day. And then you have to rest.

So the passover is the day when everything is prepared for the feast, and then the next day is a day of rest.

So the Jews in preparation for the feast, they don't want to have these guys hanging up on the cross the next day.

Because once the sun sets, the sabbath will have started, and then they wouldn't be able to take them down, because it would be the sabbath, and they wouldn't be able to work, and that would be unclean anyway.

So Pilate has kind of put the Jews in charge here, remember, and so they tell the soldiers to hurry things up, because they have to get home and get everything ready before the sun sets. So they tell the soldiers to break the legs of the men on the crosses. And that would quickly kill them, because they would suffocate. They'd have no way to breath, because when you are hanging there like that you have no way to breath without pushing yourself up with your legs, and with your legs broken, you'd have no way to do that.

So the Jews say, go ahead and break their legs and let them die, so they can be taken down before the sabbath day, otherwise they'll have to stay up there for several days, until after the sabbath.

## Verse 32-37

**John 19:32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

If they had broken Jesus's legs, that would have contradicted the scripture. But they didn't. Instead they pierced his side to see if he was dead. And in doing so they fulfilled another scripture.

And so John was there. He saw that with his own eyes.

And so he records it here for us, because he knows that it is true, and he wants you to know it too, that you might believe.

That you might believe, how?

Having heard the scriptures.

And having heard John's witness, that the scriptures were fulfilled.

Through the word.

What John has done here in this gospel is he has taken up that ministry that Jesus left for his disciples.

He told them that he was speaking the word to them, that they might believe.

And when he prayed to his Father he asked that as he had been sanctified and glorified through the word, so his disciples would be. That through their word many would believe.

And so now John is speaking the word, that we might believe.

## Verse 38-42

**John 19:38** And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

So they quickly prepared Jesus for burial and buried him close by, because they were running out of time before the sun went down and the sabbath began. They didn't have time to move him far, or fully prepare the body.

## Chapter 20 Verse 1

**John 20:1** The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Now, we see that she came the first day of the week. And by the Jew's reckoning that would be Sunday. Saturday was the last day of the Jewish week. God rested the seventh day.

And we know that they were coming at the earliest opportunity here, to finish embalming the body. So this is the first work day, in which Jesus has been in the grave. (Except he's not, as we'll see. She saw the stone rolled away.)

But what this means is that Jesus has been in the grave for two full days, neither of which were work days.

We know that he was in the grave for two full days, because he said as Jonah was three days and three nights, so he was going to be three days and three nights. Except that on the third day, he would rise again.

So he was going to be two full days, and three full nights, in the earth. But on the third day, he would rise again.

So he was put in the grave at the end of the day of the passover, and the start of the night of the first day of unleavened bread.

So that night is where the count begins. That's one night, the night after he was crucified.

Then that next day we know was the first day of unleavened bread, a sabbath, so they couldn't come and embalm him then.

So that was one night, and one day.

Then the next evening, the next night, and following day, would be another night and day, making two nights and two days.

The problem is, we know that they didn't come to embalm him that day either.

He doesn't rise until another night has passed, and then that next morning, the third morning after he was crucified, he rises again.

So what we realize is, that they didn't come that second day, because that second day was also a sabbath. That was Saturday.

Because he rose the first day of the week, which was Sunday.

So Jesus died, two sabbath days followed, and then Sunday.

And what that means is that Jesus didn't die on Friday. Because then you only have one sabbath between then and Sunday, just Saturday. But that is only one full day and two full nights in the grave. And Jesus said three days *and three nights*.

So that means Jesus must have died on Thursday afternoon, which was the passover, then spent Thursday night and Friday, the first day of unleavened bread, in the grave, then spent the next day, which would have been Saturday, in the grave, and then rose on Sunday morning.

So when Mary Magdalene comes on the first day of the week, it was the third day.

And the stone was rolled away. Because Jesus had risen again.

## Verse 2

**John 20:2** Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

So Mary Magdalene is not alone in this. She has apparently spoken to some of the other women. Because she says, "We know not where they have laid him."  
So none of them have seen Christ yet. They don't know that he has risen again.

## Verse 3-8

**John 20:3** Peter therefore went forth, and that other disciple, and came to the sepulchre.

Going to see what has happened. If this is true.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

And this other disciple of course is John, who had to point out that he outran Peter.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Now, he wouldn't go in, because to touch a grave would make one unclean.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

So Peter, he's the bold one, so he just goes right in.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John was apparently the first to believe that Jesus had risen again.  
Before he saw Jesus, just seeing the empty tomb.

## Verse 9

**John 20:9** For as yet they knew not the scripture, that he must rise again from the dead.

All through the book of John we've heard over and over again "believe the word, believe the word, believe the word." Hear, and believe.

And we've seen that contrasted with seeing and believing.

Those that wanted to see, before they would believe, had a different kind of faith than those that would just hear and believe.

But we see now that they didn't just hear and believe.

The scriptures said that the Lord would rise again. But as with so many things, they didn't understand that.

And so John is defending himself here, how he told us that he had to see the empty tomb before he believed.

Well, he'd have believed the scripture, he'd have heard and believed, but as yet they knew not the scripture that he must rise again from the dead.

And so John believed through his eyes this time, instead of his ears, by experience instead of the word, because he didn't know the word.

## Verse 10

**John 20:10** Then the disciples went away again unto their own home.

So they just leave.

He's not there. They don't know where he is. John must figure that Jesus as returned to the Father, as he said.

## Verse 11-13

**John 20:11** But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

But Mary Magdalene doesn't believe yet. And she has also returned to the sepulchre, to see if anybody is going to come and let them know what has been done with the body.

But she only sees two angels in the sepulchre, and she is so overcome with grief that even though they try to speak to her, they cannot comfort her, she is so distraught that Christ has died.

## Verse 14-17

**John 20:14** And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Now, this is interesting.

Jesus has risen again, and we know that he has left the tomb for maybe 30 minutes, or an hour. And yet he comes back to the tomb again. He was still on earth, he hadn't ascended yet.

So where was he? Where did he go during that time?

Remember, he isn't just spiritually resurrected. He is in his physical body still.

He hasn't ascended to his Father and received his glory yet, he hasn't been given a glorified body yet.

He is still in his earthly body, back from the dead.

And he apparently walked somewhere, or the angels took him somewhere, after he had risen, and then he returned back to the tomb where the angels were waiting.

So what was he doing?

Apparently something that would cause him to tell Mary Magdalene not to touch him yet.

Well, for ceremonial reasons.

When he ascends to his Father, we know that he is going to have to do the duty of priest.

He is going to have to enter into the holy place in heaven, and offer a sacrifice of his own blood.

When we went through Hebrews it talked about that.

So what was Jesus doing?

He was going back to the cross, where he was crucified, and got some of his blood, so that he could take it with him to heaven, and put it above and on each side of the vail, rending it in twain.

So that now he offers a door to God himself.

So that he ascends "unto my Father, and your Father; and to my God, and your God."

So she couldn't touch him, because the sin offering is most holy. As it says in Leviticus 6. Only the priest is supposed to touch it, when the blood is brought in before the holy place.

## Verse 18

**John 20:18** Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

## Verse 19-20

**John 20:19** Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

So as he told them, they would rejoice, and their joy no man taketh from them.

## Verse 21

**John 20:21** Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.



And indeed we heard him pray that, that they would also be sanctified and glorified through the truth.

That they would speak the word, and many would believe.

## Verse 22

**John 20:22** And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

And how is that going to happen? Well, through the Holy Ghost.

Right at that point I wouldn't have listened to much these guys would say, they had just a very little understanding.

But as he told them, they would continue in his word, and then be his disciples indeed, they'd know the truth, and be made free.

And so they are going to receive understanding, they are going to receive a new word from God, through the Spirit. And they will speak it to us, that we might believe.

And so he breathed on them.

They are going to have the same word in them, as was in him.

Because they are going to have the same Spirit in them, as was in him.

## Verse 23

**John 20:23** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

So they exclusively are going to receive this special word, this power.

It is through hearing the word as they preach it, and recorded for us, that men's sins will be remitted.

It isn't going to be through God speaking to each person in some way.

It isn't going to be through some personal encounter that people have.

It is going to be through them preaching the word, through them writing the NT scriptures for us.

And once they have ceased that is it.

There is no other way to get sins remitted.

There is no body else who can come along later, and present a different way. Who can have power to remit or retain sins.

There is no second chance for the world to figure this out, to receive this word.

It all hinges on them. Totally, and entirely.

If they preach that all men will receive remission of sins, then all men can indeed receive remission of sins.

But if they just preached to some, just to the Jews, or just to a select few, and didn't preach to others, then those people's sins would be retained. They are condemned already, because they've not believed on the name of the only begotten Son of God.

They are going to receive this Spirit, this word, and have power to preach remission to all, freedom from sin to all.

So then do it.

Preach. Speak the word. Exercise the Spirit. Write the NT scriptures.

They have a mission to be light in a dark world, just as he was.

There was nobody else but Christ, no other light, no other truth.  
And in the same way, there will be no other light but them, no other truth.  
So they need to heed his word, and love and serve one another, and do this.  
Be light. Remit men's sins. For they are remitted unto them.

Jesus isn't going to stay and do this. They aren't going to see him.  
But they will be here. And when men hear their word through the Holy Ghost, and believe, they will be saved.

## Verse 24-25

**John 20:24** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

So Thomas is demanding to see to believe.  
He's not going to just hear the word spoken by the apostles, and believe.

## Verse 26-29

**John 20:26** And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

And so we see that Thomas sees, and believes.  
But as we have seen in the book of John, how blessed it is to not see, and yet believe.  
How blessed it is just to hear the message of truth, of light, of life, of the grace of God, and believe it.  
We don't need to see anything. Just hear the word.

## Verse 30

**John 20:30** And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

We've heard in the book of John.  
That's why he wrote it. That we might hear and believe.  
That we'd believe in the name of Jesus, in the word which we've heard, that he is indeed the Christ, the Son of God.  
And that believing we might have life through his name.

That as Jesus said, our sins would be remitted. Having heard, and believed. We'd receive the life, having seen the light.  
We'd be filled with God's Spirit, we'd receive his fulness, grace for grace.