



Fillmore Study Bible

ASV text—Metaphysical Bible Links—Charles Fillmore Footnotes

John 19 with Metaphysical Footnotes (ASV)

Jesus Sentenced to Death (continued)

^{19:1}Then **Pilate** therefore took **Jesus**, and scourged him. ^{19:2}And the soldiers platted a **crown** of thorns, and put it on his **head**, and arrayed him in a purple **garment**; ^{19:3}and they came unto him, and said, Hail, **King** of the Jews! and they struck him with their hands. ^{19:4}And **Pilate** went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. ^{19:5}**Jesus** therefore came out, wearing the **crown** of thorns and the purple **garment**. And **Pilate** saith unto them, Behold, the man! ^{19:6}When therefore the chief **priests** and the officers saw him, they cried out, saying, Crucify **him**, crucify **him**! **Pilate** saith unto them, Take him yourselves, and crucify him: ¹ for I find no crime in him. ^{19:7}The **Jews** answered him, We have a **law**, and by that **law** he ought to die, because he made himself the Son of **God**.

^{19:8}When **Pilate** therefore heard this saying, he was the more afraid; ^{19:9}and he entered into the Praetorium again, and saith unto **Jesus**, Whence art thou? ² But **Jesus** gave him no answer. ^{19:10}**Pilate** therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have **power** to release thee, and have **power** to crucify thee? ^{19:11}**Jesus** answered him, Thou wouldest have no **power** against me, except it were given thee from above: ³ therefore he that delivered me unto thee hath greater **sin**. ^{19:12}Upon this **Pilate** sought to release him; but the **Jews** cried out, saying, If thou release this **man**, thou art not Caesar's friend: every one that maketh himself a **king** speaketh against **Caesar**.

^{19:13}When **Pilate** therefore heard these words, he brought **Jesus** out, and sat down on the judgment-seat at a

place called The Pavement, but in **Hebrew**, **Gabbatha**.

^{19:14}Now it was the **Preparation** of the **passover**: it was about the sixth hour. And he saith unto the **Jews**, Behold, your King! ^{19:15}They therefore 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**. ^{19:16}Then therefore he delivered him unto them to be crucified.

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1. *Take him yourselves, and crucify him.* the contest for supremacy between the intellectual forces, represented by Pilate, and the pseudospiritual, represented by the Jews, is portrayed in John 19. Both contenders realize that it is a momentous occasion, and they seek to shift the responsibility for the destruction of the coming King Jesus and His rule.
 2. *Whence art thou?* The personal will (Pilate) is nonplused and fearful, when its efforts to exercise domination over the I AM (Jesus) are unavailing. Lacking spiritual understanding, the personal will does not understand the nature of its challenge to its domination that is made by Truth
 3. *Thou wouldest have no power against me, except it were given thee from above.* The authority of the personal will, while absolute in degree, does not extend to the world of Spirit, in which the I AM dwells. God is the source of all power, and the attempts of the personal will to vanquish the I AM at the behest of the religious thoughts (Jews) represent a misuse of divine power.

The Crucifixion of Jesus

^{19:17}They took **Jesus** therefore: and he went out,

bearing the **cross** for himself, unto the **place** called The

place of a skull,¹ which is called in Hebrew, Golgotha: 19:18 where they crucified him,² and with him two others, on either side one, and Jesus in the midst. 19:19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 19:20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.³ 19:21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 19:22 Pilate answered, What I have written I have written. 19:23 The soldiers therefore, when they had crucified Jesus, took his garments⁴ and made four parts, to every soldier a part; and also the coat: now the coat was without seam,⁵ woven from the top throughout. 19:24 They said therefore one to another, 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 garments among them,
And upon my vesture did they cast lots.

19:25 These things therefore the soldiers did.

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 19:26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! 19:27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

19:28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 19:29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.⁶

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1. *place of a skull.* The Crucifixion took place at Golgotha, "The place of a skull" (the front brain, the seat of the will and conscious understanding, the throne of the mind, where all ideas are tested and either enthroned or cast out). In the crucifixion of Jesus both Pilate and the Jews (both the intellect and the ruling spiritual ideas) unite in casting out the claim that man is the Son of God.
 2. *they crucified him.* The crucifixion symbolizes the final and full erasure of personality from consciousness. When man is willing to surrender himself to the Christ Mind, he begins the crucifixion.

Every time that he gives up a false belief in the name of Christ it is destroyed in his consciousness. When all the errors that constitute the carnal mind are destroyed, Satan is wholly cast out and Judas is redeemed.

3. *it was written in Hebrew, and in Latin, and in Greek.* The fact that the title, "JESUS OF NAZARETH, THE KING OF THE JEWS," was written in three languages signifies that the Jesus Christ Truth—life, perfection, immortality, expressed and demonstrated throughout man, even to his outer organism—must be recognized and acknowledged by man on all three planes of his consciousness. He must accept this Truth and the Christ must rule in his superconscious mind, his conscious mind, and his subconscious mind. The Hebrew language refers here to the spiritual, or superconscious phase of mind in man; Latin to the subconscious; and Greek to the conscious, reasoning mind.—MBD, Latin
4. *The soldiers ... took his garments.* The soldiers represent the thoughts that fight against the elemental forces: earth, air, fire, and water. The garments represent the thoughts that protect the body against those forces.
5. *the coat was without seam, woven from the top throughout.* Although Jesus (representing the spiritual man) was not allowed to establish His conscious rule in the front brain, He left a great unified doctrine of truth (represented by the seamless garment that the soldiers found they could not separate).
6. *he said, It is finished: and he bowed his head, and gave up his spirit.* The popular thought, based upon theology, that Jesus died upon the cross for our sins, is not reasonable, nor true. It is a libel upon the goodness of God that He would demand the death of his beloved son in such a horrible manner, to appease His anger toward the balance of the sinners in the human family. Again, how could the death of one man atone for the sins of billions of others? Is the death of a criminal in any way an atonement for his crime, or does it help other men to be better? As we emerge from barbaric methods, we abolish capital punishment in all its forms.

It is quite evident that theology has not understood the true character of Jesus' death. Instead of dying upon the cross like the two thieves that were crucified with him, he simply passed through the human consciousness of death and came out fully alive on the other side. Jesus became alive again, was glorified, and, as is plainly taught in the Scriptures, transcended to quickening life and substance for all who will eat it and drink it. This is a great mystery to the sense man, but he who sees beyond the veil knows positively that the body of Jesus is right here in our midst radiant

with eternal life.

Then Jesus did not die upon the cross to save men from their sins, but he lived. This is an important distinction, and clears up points that have always been stumbling blocks to those who wanted a reasonable theology. What we all need is a way to overcome death. We do not want anyone to die for us. There is, and always has been, enough of that sort of atonement. Thousands of men and women have heroically died for their friends and country. But who among them all has been so heroic and powerful as to master that great and "last enemy to be overcome," death itself? None save Jesus.

Then we should quit wailing over the agony of the cross; quit looking for the Master, like Mary in the

tomb, quit talking about the death and departure of Jesus, and realize the Truth, that Jesus went through the appearance called death to demonstrate for us its powerlessness in the presence of one who had made the atonement with the Father.

We are to take up our cross, square our likes by the rectitude of Truth, both in Spirit and in the material world, and then we shall follow Jesus in the crucifixion of the world, the flesh and the devil, and overcome as he overcame. This supreme attainment is not only possible to all men, but must be accomplished by all who expect to perpetuate their conscious existence.—Unity May 28, 1905

Jesus' Side is Pierced

^{19:31}The **Jews** therefore, because it was the **Preparation**, that the bodies should not remain on the **cross** upon the **sabbath** (for the **day** of that **sabbath** was a high *day*), asked of **Pilate** that their legs might be broken, ¹ and *that* they might be taken away. ^{19:32}The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: ^{19:33}but when they came to **Jesus**, and saw that he was **dead** already, they brake not his legs: ^{19:34}howbeit one of the soldiers with a spear pierced his side, and straightway there came out **blood** and **water**.^{19:35}And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. ^{19:36}For these **things** came to pass, that

the scripture might be fulfilled, A bone of him shall not be broken.^{19:37}And again another scripture saith, They shall look on him whom they pierced. ²

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1. *asked of Pilate that their legs might be broken.* Crushing the bones destroyed the last vestige of life in the body.
 2. *They shall look on him whom they pierced.* This whole Scripture reveals how those established in the intellect will seek to kill out the Christ, and also how they are ultimately defeated in His victory over death.

The Burial of Jesus

^{19:38}And after these **things** **Joseph** of **Arimathaea**, being a **disciple** of **Jesus**, but secretly for **fear** of the **Jews**, asked of **Pilate** that he might take away the **body** of **Jesus**: and **Pilate** gave *him* leave. He came therefore, and took away his **body**. ^{19:39}And there came also **Nicodemus**, he who at the first came to him by **night**, bringing a mixture of **myrrh** and aloes, about a hundred **pounds**. ^{19:40}So they took the **body** of **Jesus**, and bound it in linen cloths with the spices, as the custom of the **Jews** is to bury. ^{19:41}Now in the **place** where he was crucified there was a **garden**; and in the **garden** a **new tomb** wherein was never **man** yet laid. ^{19:42}There then because of the **Jews'** **Preparation** (for the **tomb** was nigh at **hand**) they laid **Jesus**. ¹

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1. *they laid Jesus.* Arimathea represents an aggregation of thoughts of lofty character, a high state of consciousness in man. Joseph represents a state of consciousness in which we increase in character along all lines. We not only grow into a broader understanding but we also increase in vitality and substance. Jesus' resting in Joseph's tomb symbolizes the truth that Jesus was resting in the consciousness of vitality and substance, was growing into a broader understanding, and was in truth gathering strength for the great demonstration over death to follow.

 Fillmore Study Bible annotations compiled by Mark Hicks

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