

**Series:** Receiving life by believing in God's Son (a Gospel of John study)

**Sermon Text:** John 19:24-30

**Key Words:** The New Creation

(\*This account is also found in Matthew 27:32-38; Mark 15:21-28; Luke 23:26-34)

Our mini-series from 19:16-37 is called, "*Looking up at the cross with John.*" It's a study of some observations he made about the cross. Each week, as we inch closer to the end of the 4<sup>th</sup> gospel, we'll remind ourselves why it was written. John 20:30-31 explains that "*Jesus did many other signs...not written in this book; but these are written so you may believe Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*" Overall, our mini-series is meant to convey this...

**BIG IDEA:** There's more to Jesus than meets the eye.

So far, we've covered 3 observations in this series. ***Observation #1: The crucifixion was Christ's coronation. Observation #2: Jesus' death fulfilled oodles of prophecies. Observation #3: The king of the world cares about his individual subjects.*** You can find the audio and notes for those sermons on our website. Jesus' disciples, who haven't been centerstage in a while, have suddenly emerged in ***verses 24-27: Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" From that hour the disciple took her to his own home.*** Last time, we saw how this tender moment proves King Jesus is never too busy to care about our individual needs. We also considered Jesus as an example of a faithful sufferer and how experiencing pain can improve our compassion towards others in their plights. Throughout this study, we've seen how John portrayed Jesus, not as some helpless victim, but as the one in charge. In 10:18 he reported Jesus saying, "*No one takes my life from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again.*" This comes to fruition in ***verses 28-30*** where we're told that ***after this, Jesus, knowing that all was now finished, said (to fulfill the Scripture cf. Psalm 69:21), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.*** John used images that we'll talk about another time, like how Israel used ***hyssop branches*** to paint their doorposts with blood during their first Passover in Egypt (cf. Exodus 12:22). For now, focus on the way John described the death of Jesus. ***Verse 28*** says "***Jesus KNEW all was now finished***", and in ***verse 30*** he said, "***It is finished***" (which means

“paid in full”) and bowed his head and **GAVE UP his spirit** (meaning “handed over willingly”).

John’s word choices were meant to make readers stop, think, and view these events in an upside-down way. For example, who feels sad or defeated when you pay off your bills? Nobody, right? These are statements of accomplishment, not cries of defeat!

This brings us to **Observation #4: Christ’s life and death achieved the new creation**. My hope is to show you how the Gospel of John is like a New Testament book of Genesis. What fascinates me in this passage is how all 4 gospels mention the **sour wine**, but only John draws our attention to the fact that Jesus **fulfilled Scripture** by saying, “I thirst.” Why is this significant? Well, John has admitted to handpicking stories to help us “*believe Jesus is the Christ, the Son of God*.” So, think back to his first story about **Mary** in chapter 2. She was at a wedding that had run out of **wine**, so she begged her boy to fix things. After telling her “*My hour has not yet come*”, He reluctantly transformed the ceremonial water into some really great **wine**. Evidently, John wants us to see irony when the one who served the best **wine** was being crucified and given **sour wine**--the cheap stuff drunk by peasants and by soldiers to reduce pain. By the way, this was not the narcotic-laced **wine** Jesus refused on the parade route to Golgotha (cf. Luke 23:26-28), and while there’s more about that in our sermon notes, I really want to get to the part that blew my mind. Again, we know John mentioned only a few of the miracles Jesus performed, so think about what he wrote in 2:11: turning water into wine was “...*the first of his signs, Jesus did at Cana in Galilee to manifest his glory*.” Then in 4:54 he said the healing of the official’s son was “...*the second sign Jesus did when he had come from Judea to Galilee*.” So, why did he say “*I didn’t record them all*” and that “*This is the first and this is the second*” unless we’re supposed to keep counting the signs as John presented them? Oddly, he left us to figure out signs 3, 4, 5, and so on; and while not everyone’s math aligns, many see 7 signs in the book of John--the other 4 were healing the poolside paralytic (5:1-9), multiplying the loaves and fishes (6:1-14), healing the man born blind (9:1-12), and resurrecting Lazarus (11:1-44).

Now, think back to how John chapter 1 opened with a nod to the old (original) creation, “*In the beginning was the Word...He was God...all things were made by Him*”? John wasn’t hiding his belief that Jesus is God. Again, how many signs did he spotlight? SIX. So, if John has us pondering creation and then describes 6 things Jesus did, then it seems he wanted us to think about Jesus (God) creating everything in 6 days. As we come to John’s 7<sup>th</sup> sign, the mention of **Mary** and **wine** bring things full circle, right? Unlike the Cana wedding, His hour **HAD** finally come, and Jesus (God) was repeating

exactly what He did on day 7 of creation. And what was that? Genesis 2:1-3 says, “*On the seventh day God finished his work and he rested.*” So, on the cross, what was Jesus claiming to have **finished** (accomplished, fulfilled)? The initiation of a new creation from within the old one. John used 7 signs to prove how Jesus (God) had once again created and rested! Is that not mind-blowing? Can you see how the Gospel of John is like a New Testament book of Genesis?

As I pondered some takeaways, it seemed good to present an application that also reinforced my conclusion, so let’s consider this theme of “*REST*”, which occurs throughout the Bible. In Matthew 11:28 Jesus said, “*Come to me, all who labor and are heavy laden, and I will give you REST.*” That connects to a less familiar, but equally important statement in Hebrews 4:1-3 (NLT): “*God's promise of entering his rest still stands, so we ought to tremble with fear that some of you might fail to experience it. For this good news--that God has prepared this rest--has been announced to us just as it was to them. But it did them no good because they didn't share the faith of those who listened to God. For only we who believe can enter his rest.*” Would anyone like to have this “*REST*” that God has promised in Creation and in the New Creation? Hebrews 3-4 says it’s immediately available to us if we don’t do what Israel did under the leadership of Moses. We can experience it by not hardening our hearts in unbelief and choosing to remain close to (abide in) Jesus. All God has ever required is that we quit striving to do things our way and REST in His promises and finished work. Our question is simple then, “*What will we do with all the evidence John presented? Will we do things the hard way (like Israel did) or believe in the finished work of Jesus and conduct ourselves from a place of rest?*” Jesus ended sin’s rule over us by taking the death we deserve. By faith in Him, He invites us to experience restful participation in His righteous kingdom! The choice is yours, what will you do?

**Let’s pray:** Father, the evidence is undeniable. While there were oodles of prophecies and abundant evidentiary signs, only 7 are required to see the big picture. By faith, we can now enjoy rest because the life and death of Jesus has already achieved the new creation. Believing this changes everything! It helps us to entrust global events and broken people to God’s control, instead of our own. It helps us to become healthier--physically, spiritually, and emotionally. It helps us to discern between what is our responsibility and what should be left up to you. Twice you’ve tried to tell us, “It is finished.” We constantly rebuff your invitation to trust your promises and rest in your finished work. May we repent of our faithless living and entrust ourselves to a faithful God, so that others may see your peace in us and desire it for themselves. Amen.

**Let’s sing:** “Arms of Love”

So, what's your NEXT STEP?

- Remember, our next step always begins with faith in Christ. Either placing faith in Him for the first time or exercising faith to repent, change, and grow. Either way, His Spirit will help you.

### Quotes related to this passage:

- **Final words:** "IT WAS NOT uncommon for a crucified person to make a pronouncement or to distribute his estate from the cross. Josephus records meeting many of his friends on crosses surrounding Jerusalem while the city was under Titus's siege in A.D. 70. Each of the Gospels records important words of Jesus from the cross, which have gone down in Christian tradition as some of the most sacred, treasured utterances in the Bible." Professor Gary Burge
- **Hyssop:** According to the Lexham Bible Dictionary, this was "a plant used in rituals for ceremonial cleansing and atonement (e.g., Exod 12:22; Lev 14:4, 52; Num 19:6, 18; Heb 9:19)."
- **Different wines:** "According to a later tradition recorded in the Talmud, women of Jerusalem's nobility would offer the condemned [a narcotic wine](#) in order to numb the senses (b. Sanh. 43a). In Luke we read that Jesus turns and addresses them (Luke 23:28–31). John offers none of these details and keeps the story to a bare minimum...In response, the soldiers provide him with a sponge soaked in vinegar (19:29). This drink (Gk. oxos) was a diluted wine drunk by soldiers and peasants. We must not confuse this drink with the offer of wine mixed with drugs extended to him earlier as he walked to Golgotha (Mark 15:23). Jesus refused this earlier narcotic. Now the soldiers put the sponge on a branch of hyssop (a small shrub) and offer it to Jesus. This is possible because the cross was not elevated in the air, but low, no higher than the height of one of the soldiers. The flexible branches of the shrub would barely work for this effort, but a center stalk would." Professor Gary Burge
- **"I thirst" fulfilled Scripture too:** "All is finished. But he also knows that these things are a fulfillment of God's plan; the cross is a portion of the work God has sent him to do. His cry of thirst is not a desperate word from a dying man under a Middle Eastern sun. Jesus speaks in order to fulfill Scripture. "I thirst" recalls Psalm 69:21, "They put gall in my food and gave me vinegar for my thirst" (cf. John 2:17; 15:25, which also quote Ps. 69)." Professor Gary Burge
- **Finished:** "Archeologists have found papyrus tax receipts with (the Greek Word) Tetelestai written across them, meaning 'paid in full.'" Pastor Chuck Swindoll
- **Thus, Jesus died:** "He who was from all eternity, dies; the eternal Word through whom all things were made, including life itself, dies; he who raised the dead, who at the tomb of Lazarus plundered its dread abode, himself dies. 'Tis mystery all! The immortal dies: Who can explore his strange design?" Charles Wesley
- **His final cry is significant:** "'It is finished' (19:30). The word used here can mean 'to bring to an end,' but it bears the nuance of 'to fulfill' or 'bring to completion.' In 4:34 Jesus described his "food" as doing God's will and completing his work. In 17:4 Jesus uses the same verb again: "I have brought you glory on earth by completing the work you gave me to do." Now on the cross Jesus is finished as he brings to completion his divine tasks...Jesus' victory is the basis of our security. My confidence in God and the assurance of my salvation cannot be anchored in my religious performance. "It is finished." What was needed to satisfy God ought to satisfy us as well. This is the good news of the gospel...The resurrection for John is not a solution to a problem (Jesus' death and burial), but another step along the way, as Jesus moves

from earth to heaven. The tomb thus is not a place of depressing, exhausted defeat. It too, like the cross, is a place of glory and victory. There is something here for us to consider when we build our Good Friday worship services. When we cloak the altar, when we extinguish the candles and leave in silence, have we in fact commemorated the defeat of Jesus, the martyrdom of our Lord? This is not John's understanding. Jesus has "finished" his work. The hour is nearing its close." Professor Gary Burge

- **Jesus, the hidden God:** "Reason alone cannot arrive at this verdict on the crucified. From the rational standpoint, Jesus' story is one of tragic failure. It can see no God in the cross. Only through the revealing Spirit can the victory of the cross be recognized. Luther understood this when he argued: 'In Christ crucified is the true theology and knowledge of God ... as long as a man does not know Christ, he does not know the true God, the God hidden in sufferings.'" Pastor Bruce Milne
- **God's Sovereignty:** "God had all the players assembled at the exact timing in the appointed place for the most obvious revealing and sacrifice of the true Passover Lamb. These players were acting as if they were in complete control. God, however, had chosen the place, the time, and the characters while Jesus was at the place chosen by God for the sacrifice of the Passover. You could say the month, the day and the hour had come. They had no understanding, despite the backdrop, that the Passover Lamb must be killed according to God's sovereign plan. It was to this leadership from above that Jesus answered, not from any leadership below or power of man." Pastor Gary Farmer

#### Quotes related to the larger context:

- **Full life:** John said he wrote this letter to help us find "*fullness of life through believing Jesus is the Christ, the Son of God.*" Chapters 1-12 contain 3 years of real-life stories where people met Jesus during His public ministry. Chapters 13-21 slow way down as Jesus began to reveal His (God's) heart to His disciples in the week leading up to the cross and resurrection.
- **Book Context:** The Gospel of the Apostle John, the son of Zebedee, provides a clearly stated purpose. *John 20:30-31* says, "*Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*" Some people demand to have all their questions satisfied before bowing to Jesus, yet John claimed his limited account was enough to bring anyone to faith. As we read it, our Savior and friend emerges from the pages as a real person in the real world. Jesus shows us what we could become, if we too would rely on His infinite Father who will gladly supply whatever we need.
- **Life in his name:** Life is the Greek word, "zōē", which means "Life, Living, Lifetime, Life-Giving" and is where we get the word, "zoology" in English. Vine's Expository Dictionary of New Testament Words says it's "used in the NT of life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, Jhn 5:26, and which the Son manifested in the world, 1Jo 1:2. From this life man has become alienated in consequence of the Fall, Eph 4:18, and of this life men become partakers through faith in the Lord Jesus Christ, Jhn 3:15, who becomes its Author to all such as trust in Him, Act 3:15, and who is therefore said to be 'the life' of the believer, Col 3:4, for the life that He gives He maintains, Jhn 6:35, 63. Eternal life is the present actual possession of the believer because of his relationship with Christ, Jhn 5:24; 1Jo 3:14, and that

it will one day extend its domain to the sphere of the body is assured by the Resurrection of Christ, 2Cr 5:4; 2Ti 1:10. This life is not merely a principle of power and mobility, however, for it has moral associations which are inseparable from it, as of holiness and righteousness. Death and sin, life and holiness, are frequently contrasted in the Scriptures.”

**Other Articles/Songs/Videos:** Please ask us about many other resources.

**Direction for discussion leaders:**

1. Keep circling back to the big idea and main points of the passage to stay on track.
2. Keep the discussion around 30mins. Go for a single, not a home run.
3. Keep the group small for deeper sharing. Once you hit the “sweet spot”, spend your time there.
4. Keep these simple questions in your back pocket: What is God teaching you? What are you going to do about it? How will it help you love & serve others?

**Let’s prepare for our sermon from John 19:24-30.**

- As you read this passage, compare it with John 1 and Genesis 1. Is there anything that stands out to you in terms of the old creation and the new creation?

**Let’s apply our sermon from John 19:24-30.**

- Where in your life has it seemed like Jesus has lost control? How does John’s picture of the life and death of Jesus offer encouragement for our times of suffering?
- Would you say that you’re generally “working from a place of exhaustion” or “working from a place of rest”? What does Hebrews 3-4 say about how we can obtain immediate rest in Christ?

**Here are some great resources for digging deeper into community group life...**

How life together looks <http://austinstone.org/stories/film/item/140-missional-community-lukes-story>

Rethinking what we do [https://www.youtube.com/watch?v=kvWnXYSELF4&feature=player\\_embedded](https://www.youtube.com/watch?v=kvWnXYSELF4&feature=player_embedded)

Numerous articles to provoke thought <http://toddengstrom.com/archives/>

What groups of 2-3 might look like <http://toddengstrom.com/wp-content/uploads/2013/03/LTG-Overview.pdf>