

Amazing Declarations at the Crucifixion

Pt. 2

John 19:28-30

John 19:16–30 (NKJV)

¹⁶ Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

¹⁷ And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, ¹⁸ where they crucified Him, and two others with Him, one on either side, and Jesus in the center. ¹⁹ Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS

²⁰ Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

²¹ Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

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

²³ Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic

was without seam, woven from the top in one piece.
²⁴ They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

²⁵ Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. ²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, **“Woman, behold your son!”** ²⁷ Then He said to the disciple, **“Behold your mother!”** And from that hour that disciple took her to his own *home*.

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Introduction

The life and death of Christ is the most significant and important event in History. In fact it split history.

Of all the topics in History, nothing comes close to the truth of event. Millions have died in wars of past ages to secure the freedom and protection of a people. But no one has died for the eternal freedom of souls from sin and the wrath of God as Christ did.

What men have done will last for only a little while, What Christ has done will last forever.

The Name and person of Christ is the most important that a man can know. His name is the name that determines the destiny of every man women and child that has lived or will ever live.

Acts 4:12 (NKJV)

¹² Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Of the 30,000 that had been crucified in Palestine by the Romans by the time of Christ. Only Jesus Christ name is known. No other is mentioned or recorded.

His is the most important and the only one that can save any of the other that were crucified. And is the only one that can save you.

No other man, No other religion, No other means or method is give to save other than Christ.

These events recorded in John and the other gospels are Historic events. They are real, they actually did happen. There is no event ever recorded by men that has much documentation as the life and death and resurrection of Christ. Nothing, Not one thing.

This is not a story to be fascinated with

This is a Savior to be submitted to

This is not just a life to modeled after

This is a death to be Trusted in

It is not a good man doing good things

It is the God-Man doing the impossible

He is seeking and saving that which is lost.

As we come to the crucifixion of Christ, We are dividing it up along a serious of Declarations

Both specific and Implied.

Declaration # 1

Jesus is The KING

John 19:16–30 (NKJV)

¹⁶ Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

¹⁷ And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, ¹⁸ where they crucified Him, and two others with Him, one on either side, and Jesus in the center. ¹⁹ Now Pilate wrote a title and put *it* on the cross. And the writing was:

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²⁰ Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

²¹ Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

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

Declaration # 1 Jesus is in Control

²³ Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. ²⁴ They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

Declaration # 3 Jesus is Compassionate.

²⁵ Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. ²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, **“Woman, behold your son!”** ²⁷ Then He said to the disciple, **“Behold your mother!”** And from that hour that disciple took her to his own *home*.

Lesson

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Declaration #4

Jesus is Finished

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”**

This may seem a first glance to be simple and just a mere expression of the human reality of crucifixion.

After having been whipped and scourged producing large lacerating up and down his back side, having a crown of thorns crushed into his head and then carrying himself and his cross in the mid eastern climate, then nailed in the wrist and feet, there would have been debilitating dehydration.

He had refused the offer of a sedative earlier that would have been wet, but would have numbed him to some of the pains of the crucifixion.

But now having endured the full and complete pains and torture that crucifixion could offer along with the full outpouring of the wrath of God for his people. Christ is thirsty.

“What a sight is this—the Maker of heaven and earth with parched lips! the Lord of glory in need of a drink! the Beloved of the Father crying, “I thirst!”

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 1056). Swengel, PA: Bible Truth Depot.

said, “I thirst!” P.A.I.

John 19:28 (NASB95)

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, **“I am thirsty.”**

dipsaó: to thirst

Original Word: διψάω

Part of Speech: Verb

Transliteration: dipsaó

Phonetic Spelling: (dip-sah'-o)

Definition: to thirst

Usage: I thirst for, desire earnestly.

1. absolutely, to suffer thirst; suffer from thirst: properly, [Matthew 25:35, 37, 42, 44](#); [John 4:15](#); [John 19:28](#); [Romans 12:20](#); [1 Corinthians 4:11](#); figuratively, those are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: [John 4:13](#); [John 6:35](#); [John 7:37](#); [Revelation 7:16](#); [Revelation 21:6](#); [Revelation 22:17](#)

As an important footnote. Once again, the N.T Gospel record expresses expresses the humanity of Christ. The simple highlight of the Son of God being thirsty reaffirms again that He was the Son of Man too.

“The Lord Jesus was not a Divine man, nor a humanized God; He was the God-man. Forever God, and now forever man. When the eternal Word became incarnate, He did not cease to be God, nor did He lay aside any of His Divine attributes; but He did become flesh; being made in all things like unto His brethren. He “increased in wisdom and

stature” (Luke 2:52); He “wearied” in body (John 4:6); He was “an hungered” (Matthew 4:2); He “slept” (Mark 4:38); He “marvelled” (Mark 6:6); He “wept” (John 11:35); He “prayed” (Mark 1:35); He “rejoiced” (Luke 10:21); He “groaned” (John 11:33); and here, He “thirsted.” *God* does not thirst; there is no hint (so far as we are aware) that the *angels* ever do; *we* shall not in the Glory (Rev. 7:16). But *Christ* did, as man, in the depths of His humiliation.”

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1057). Swengel, PA: Bible Truth Depot.

His humanity was just as important as His Deity. One without the other would not be a sufficient to be the atonement for sinners.

He had to be God to live a sinless life and do the miracles that He did and be able to bear up under the full wrath of God, and He had to be truly man to be the second Adam and be the substitute for man and be able to die.

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

We have seen this before, We should not be surprised by it...that once again, Scripture is being fulfilled on the Cross.

As we have noted before, all the events and all the individual choices of men and women, leaders and civilians are fulfilling what God had long before determined would be done.

This is His plan, not mans. Man and is evil sinful nature is fulfilling what God has ordained. Others may unconsciously play their part in the divine plan of redemption (*e.g.* vv. 23–24; *cf.* Acts 13:29), but not Jesus.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 618). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Acts 13:27–29 (NKJV)

²⁷ For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*. ²⁸ And though they found no cause for death *in Him*, they asked Pilate that He should be put to death. ²⁹ Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

John 19:23–24 (NKJV)

²³ Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.
²⁴ They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,
 And for My clothing they cast lots.”*

Therefore the soldiers did these things.

....the Old Testament passage to which reference is made is not obvious. Some have promoted Psalm 22:15, where the fact that the psalmist’s tongue sticks to the roof of his mouth presumably means he is thirsty

Psalm 22:15 (NKJV)

¹⁵ My strength is dried up like a potsherd,
 And My tongue clings to My jaws;
 You have brought Me to the dust of death.

The suggestion has additional force because Psalm 22 has just been quoted (v. 24).

Others opt for Psalm 42:2 or 63:1 (‘My soul thirsts for God’), but this means that John 19:28 must be

taken in a highly symbolic fashion, since Jesus thirsts for water, not for God.

Better still is Psalm 69:21

Carson, D. A. (1991). *The Gospel according to John* (p. 619). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Psalm 69:21 (NKJV)

21 They also gave me gall for my food,
And for my thirst they gave me vinegar to drink.

Which ever text it is referring to or rather if it is referring to both Psm 22 and Psm 69

The Point is that it is fulfilled, but not just that, but look at how it is worded.

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

Notice, it does not say, “He said, I thirst, therefore the Scripture was fulfilled.”

But rather,

“that (hina clause of Purpose), in order that the Scripture might be fulfilled, He said, I am thirsty.”

The same idea is communicated in

²⁴ They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

*“They divided My garments among them,
And for My clothing they cast lots.”*

Therefore the soldiers did these things.

in order for the the scripture to be fulfilled, the soldiers did these things,

so also

in order for the Scripture to be fulfilled Jesus said,
I am thirsty

in the first example, the soldiers are not consciously aware that they are fulfilling scripture.

but here with Christ, He is fully aware of the fact that He is fulfilling Scripture.

I would be impossible for Him, a Rabbi and one who is well educated in the OT scriptures from a child, not to know this. Also, He would have been completely aware of all the text that apply to Him.

“He that had caused water to flow from the smitten rock for the refreshment of Israel in the

wilderness, had the same infinite resources at His disposal now that He was on the cross. He who turned the water into wine by a word from His lips, could have spoken the same word of power here, and instantly met His own need. Why, then, did He hang there with parched lips? Because, in the volume of that Book which expressed the will of God, it was written that *He should thirst!* He came here to *do* God's will, and ever did He perfectly perform it."

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1057). Swengel, PA: Bible Truth Depot.

The Grace of God is seen in this thirst also,
As Arthur Pink puts it.

Finally, mark the wondrous grace here: *He thirsted on the cross, that we might drink the water of life and thirst no more forever!*

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1058). Swengel, PA: Bible Truth Depot.

Revelation 7:15–17 (NKJV)

¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the

sun shall not strike them, nor any heat; ¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

But let me point out 2 more things, I believe is rather profound about this text.

1st. Jesus will make sure Scripture is Fulfilled.

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

be fulfilled Aorist Passive, (this is expected)

Something is causing the Scripture to be fulfilled i.e. the event described.

could be read,

in order that the Scripture might be caused to be fulfilled,

he said, P. A.I He a active in saying. He did this. He said this.

The point is He is the cause of the scripture being fulfilled. He is the reason it is fulfilled.

It is not chance, it is an active work on the part of Christ to caused the Scripture to be fulfilled.

It is not cold and mechanical, or Robotic. It is the use fo secondary causes, i.e. the natural thrist of a Dehydrated man, that needs water, that Jesus uses to fulfill Scripture.

The Application of this exegetical thought important.

As the Puritans would often ask of there conclusions,...So what. What is the application.

The application is this...

All Prophecy will be fulfilled, because God personally active in the fulfillment of it. He will make sure it happens, even if He personally causes it.

God's Word is sure, it is absolute, God is faithful to His Word to insure that it will be fulfilled.

2nd, Jesus Prioritizes The Word of God over His own comfort.

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst

We already have noted that He said this in order that Scripture might be fulfilled.

But just a minute later it states.

John 19:30 (ESV)

³⁰ When Jesus had received the sour wine, he said, “**It is finished,**” and he bowed his head and gave up his spirit.

Jesus had complete control over the timing of His death. From our perspective, it looks like it could have read,

After this, Jesus, knowing that all things were now accomplished said, “It is finished” and he bowed his head and gave up the ghost.

Jesus was willing to stay on the cross even a few minutes longer in agony, even though he had complete control of his death, and the giving of His spirit, in order to fulfill the Word of God.

In other words, if death was literally in his control and was a minute away, why worry about thirst. If he is dead, he would not be thirsty at all.

But the Word of God was more important than his own personal comfort.

But there is also, one more phrase in this text that we need to point out.

28 After this, Jesus, knowing
that all things were now
accomplished, that the Scripture
 might be fulfilled, said, **"I thirst**

He had before Him, with perfect distinctness, the whole truth of God. He reviewed in a moment the entire scope of Messianic prediction. He remembered there was one prophetic scripture yet unaccomplished. He overlooked nothing

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1058). Swengel, PA: Bible Truth Depot.

28 After this, Jesus, **knowing**
that all things were now
accomplished, that the

Scripture might be fulfilled, said,
“I thirst

This is an interesting phrase...

Christ knew all things were now accomplished.

What are the all things and what are the all things that are accomplished.

He has more scripture to fulfill as we have noted and He has not died yet.

So is the atonement accomplished.

Is Scripture accomplished

What is accomplished.

accomplished

τετέλεσται

Perfect Pass. Ind. Having been accomplished

teleó: to bring to an end, complete, fulfill

Original Word: τελέω

Part of Speech: Verb

Transliteration: teleó

Phonetic Spelling: (tel-eh'-o)

Definition: to bring to an end, complete, fulfill

Usage: (a) I end, finish, (b) I fulfill, accomplish, (c) I pay.

Cognate: 5055 teléō (from [5056](#) /télos, "consummation, completion") – properly, to complete (consummate), i.e. finish (qualitatively) the necessary process – with the results "rolling-over" to the next level (phase) of consummation. [See 5056](#) (telos).

This is the same word in verse for

“It is finished,”

John 19:30 (ESV)

³⁰ When Jesus had received the sour wine, he said, **“It is finished,”** and he bowed his head and gave up his spirit.

It could be understood that verse 28 is saying that Jesus, knowing that all things had now been finished

The last to 2 events would be easy.

1. To receive the sour wine for thirst and
2. To die.

Don't misunderstand what I am saying

I am not saying that the death of Christ was insignificant.

No... He had to die. But in this context of crucifixion, death is relief. It's the way out. It stops the suffering for the Son of God.

So when Jesus says, knowing that all things were now accomplished. He means the Hard work is done. The Suffering is now over. I will close my eyes in death and the suffering will be over forever.

This highlights something that many do not understand,

For Jesus to come and just die is not sufficient to save you.

There is much more to it than that. Or he could have just beamed down from heaven took on human form at age 33 and died in his sleep of an aneurism or something of the like, or just died of old age.

But he had to come and be born and live a perfect sinless life, so we could receive His righteousness imputed to us, but also, He had to die but not just die... He had to suffer and suffer exactly the way he did... to pay for our sins.

He had to be beaten, and scourged and nailed to a cross to hang there 6 hours and also experience

the full weight of the wrath of God upon him for 3 hrs to pay for our sin.

It has been said that of all the ways to die at the hands of your executioner, crucifixion is the worst.

It was created by Persians 500 years earlier and perfected by the Romans, so that in the perfect time of God's calendar, and thru the providential and sovereign control of all events, Christ would be tortured this way specifically. That He would die this way specially, that He would suffer the excruciating pain specifically this way. That the just wrath of God would be satisfied specifically this way.

It reminds me of

Philippians 2:8 (NKJV)

⁸ And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross.

It needs to be pointed out that according to Matthew and Mark, before Jesus

Matthew 27:45–47 (NKJV)

⁴⁵ Now from the sixth hour until the ninth hour there was darkness over all the land. ⁴⁶ And about the ninth hour Jesus **cried out** with a **loud** voice,

saying, “Eli, Eli, lama sabachthani?” that is, “*My God, My God, why have You forsaken Me?*”

⁴⁷ Some of those who stood there, when they heard *that*, said, “This Man is calling for Elijah!”

Marks Gospel

The original Aramaic quotation, “ ‘*Eloi, Eloi, lama sabachthani,*’ ” doubtlessly reflects Jesus’ actual words, which Mark follows with a Greek translation for the benefit of his Gentile readers

Edwards, J. R. (2002). *The Gospel according to Mark* (p. 476). Grand Rapids, MI; Leicester, England: Eerdmans; Apollos.

cried out

anaboáó: to cry out

Original Word: ἀναβοάω 1 time in NT

Part of Speech: Verb

Transliteration: anaboáó

Phonetic Spelling: (an-ab-o-ah'-o)

Definition: to cry out

Usage: I shout upwards, cry out, raise my voice.

310 anaboáō (from 303 /aná, "up to the high-point," intensifying 994 /boáō "cry out") – properly, intensely cry out; loudly (urgently) summoning for help, i.e. with a vehement cry that is emotionally charged (deeply heartfelt).

[310 (anaboáō) is an intensified form of boāō/"to cry out." The prefix (ana) adds the idea, "up to the maximum (limit)."]

Loud

megas: great

Original Word: μέγας, μεγάλη, μέγα

Part of Speech: Adjective; Adverb, Comparative

Transliteration: megas

Phonetic Spelling: (meg'-as)

Definition: great

Usage: large, great, in the widest sense.

saying, “Eli, Eli, lama sabachthani?” that is, “*My God, My God, why have You forsaken Me?*”

egkatalaipó: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert

Original Word: ἐγκαταλείπω

Part of Speech: Verb

Transliteration: egkatalaipó

Phonetic Spelling: (eng-kat-al-i'-po)

Definition: to leave behind, (in a good sense) let remain over or (in a bad sense) desert

Usage: I leave in the lurch, abandon (one who is in straits), desert.

1459 egkataleípō (from 1722 /en, "in"; 2596 /katá, "down"; and 3007 /leípō, "to leave") – properly, left in a condition of lack ("without"); hence, to feel forsaken (helpless), like left in dire circumstances.

Psalm 22:1 (NKJV)

- 1 My God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning?
- 2 O My God, I cry in the daytime, but You do not
hear;
And in the night season, and am not silent.
- 3 But You *are* holy,
Enthroned in the praises of Israel.
- 4 Our fathers trusted in You;
They trusted, and You delivered them.
- 5 They cried to You, and were delivered;
They trusted in You, and were not ashamed.
- 6 But I *am* a worm, and no man;
A reproach of men, and despised by the people.
- 7 All those who see Me ridicule Me;

They shoot out the lip, they shake the head,
saying.

8 “He trusted in the Lord, let Him rescue Him;
Let Him deliver Him, since He delights in Him!”

11 Be not far from Me,
For trouble *is* near;
For *there is* none to help.

12 Many bulls have surrounded Me;
Strong *bulls* of Bashan have encircled Me.

13 They gape at Me *with* their mouths,
Like a raging and roaring lion.

14 I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.

15 My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

16 For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced My hands and My feet;

17 I can count all My bones.
They look *and* stare at Me.

18 They divide My garments among them,

And for My clothing they cast lots.

¹⁹ But You, O Lord, do not be far from Me;

O My Strength, hasten to help Me!

²⁰ Deliver Me from the sword,

My precious *life* from the power of the dog.

²¹ Save Me from the lion's mouth

And from the horns of the wild oxen!

This is not absolute abandonment. This is a certain kind of abandonment. God is very present in the 3 hours of darkness, when judgement and wrath are poured out on the Son.

But what is lacking, what is missing. Is comfort, deliverance, help.

It is the lack of compassion. NO MERCY, NO GRACE. NO.....HELP.

This is what Hell is like.

Many have taught erroneously that Hell is the separation from God.

That is not true. God is very present in Hell. He is fully conscious and fully aware of torture and agony of those that He has justly placed there. The Presence of God is felt by every soul that resides in

this place.

His displeasure and hatred of sin is felt in every flame and pain of Hell. His wrath and justice are not denied in this place. His Holiness is seen and experienced in the on going eternal nature of this place.

It is not the absence of God that makes Hell...Hell It's the presence of God, who resides in this place with no compassion, no grace, no mercy.....forever.

When the darkness came on the Cross, Hell came with it.

In fact, Hell came to earth that day and for 3 hours, God the Father opened the Pit of Hell and poured it out on His Son.

The outer darkness of Hell surrounded the Son of God, while all the sin of all who would ever believe were placed on the Christ,

Christ was given the full wrath of God for the sins of men and the grace mercy and compassion of God fled as light leaves when darkness comes.

NO compassion, NO Help. NO deliverance.

All the wrath and hatred of God for sin that would take an eternity for a man to satisfy was completely and fully absorbed by Christ that day.

The infinite, limitless Son of God would take the infinite wrath of God and satisfy the Father.

Romans 3:25 (NKJV)

²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth

The drink offered here is not to be confused with the ‘wine mixed with myrrh’ which some charitable people offered him on the way to the cross (Mk. 15:23). That was a sedative designed to dull the agony, and Jesus refused to drink it. He was fully resolved to drink, instead, the cup of suffering the Father had assigned him. The episode in John 19:29 finds its parallel rather in Mark 15:36. Far from being a sedative, it would prolong life and therefore prolong pain. The ‘wine vinegar’ (*oxos*) was a cheap, sour wine used by soldiers; the use of this word recalls Psalm 69:21, where the same noun appears.

This vinegary or sour wine diluted with water, probably the drink known in Latin as *posca*, was a common drink of the Roman army. It served to slake thirst, not exacerbate it. Thus Plutarch describes Cato the Elder as drinking water on his campaigns, except for occasions while, “in a raging thirst, he would call for vinegar [*oxos*].”

Thompson, M. M. (2015). *John: A Commentary* (First edition, p. 401). Louisville, KY: Westminster John Knox Press.

The use of a sponge to carry some to Jesus’ lips is also reported in Mark 15:36 par.

Only John, however, mentions that the sponge was placed on a branch of hyssop (Gk. *hyssōpō*). The hyssop (neb mg. ‘marjoram’) is a little plant, a sprig of which is ideal for sprinkling—the use to which it was regularly put in Old Testament times (e.g. the sprinkling of blood on the doorposts and lintel at Passover, Ex. 12:22). By the same token, the plant is frequently judged too small and light to serve the purpose assigned to it here

Carson, D. A. (1991). *The Gospel according to John* (p. 620). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

that although a *branch* of hyssop would not support a sodden sponge, a *stalk* of hyssop could. Indeed, the branches of hyssop at the end of a stalk could form a little ‘nest’ to cradle the sponge. Roman

crosses were not very high; the soldiers needed to raise the sponge barely above their own heads. Carson, D.

A. (1991). [The Gospel according to John](#) (p. 621). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Matthew 27:50 (NKJV)

⁵⁰ And Jesus **cried out again** with a loud voice, and yielded up His spirit.

He cried out as the did when He said.

Eli, Eli, lama sabachthani?” that is, **“My God, My God, why have You forsaken Me?”**

but this time, he says

“It is finished!”

Τετέλεσται .
It has been finished
[V-RIM/P-3S](#)

teléō (from [5056](#) /télos, "consummation, completion") – properly, to complete (consummate), i.e. finish (qualitatively) the necessary process – with

the results "rolling-over" to the next level (phase) of consummation. [See 5056](#) (telos).

[This root (tel-) means "reaching the end (aim)

The verb *teleō* from which this form derives denotes the carrying out of a task, and in religious contexts bears the overtone of fulfilling one's religious obligations. Accordingly, in the light of the impending cross, Jesus could earlier cry, 'I have brought you glory on earth by completing (*teleiōsas*; *i.e.* by accomplishing) the work you gave me to do' (17:4). 'Having loved his own who were in the world, he loved them *eis telos*—not only 'to the end' but to the full extent mandated by his mission. And so, on the brink of death, Jesus cries out, *It is accomplished!*

Carson, D. A. (1991). [The Gospel according to John](#) (p. 621). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

What is finished?

Atonement is finished.

Redemption is finished

Propitiation is finished

The salvation of Sinners is finished

The Forgiveness of Sins is finished

The Reconciliation is finished

The Wrath of God is finished

The Justice of God is Finished

The Passover is finished

The OT sacrificial System is finished

The OT Priesthood is finished

The Price is Paid, the Purchase has been made

God and man are reconciled.

Eternity will be needed to make manifest all that it contains. All things had been done which the law of God required; all things established which prophecy predicted; all things brought to pass which the types foreshadowed; all things accomplished which the Father had given Him to do; all things performed which were needed for our redemption. Nothing was left wanting. The costly ransom was given, the great conflict had been endured, sin's wages had been paid, Divine justice satisfied

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1059). Swengel, PA: Bible Truth Depot.

Daniel 9:24 (NKJV)

24 “Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

30 So when Jesus had received the
sour wine, He said, **“It is finished!”**
And bowing His head, He gave up
His spirit.

“And he bowed his head, and gave up the spirit” (John 19:30). The *order* of these two actions strikingly evidences the Savior’s uniqueness: with us the spirit departs, and then the head is bowed; with Him it was the opposite! So, too, each of these actions manifested His Deity. First, He “bowed his head”; the plain intimation is that, up to this point,

His head had been *held erect*. It was no impotent sufferer who hung there in a swoon. Had *that* been the case, His head had lolled helplessly on His chest, and He would have had no occasion to “bow” it. Weigh well the verb here: it is not that His head “fell forward,” but He consciously, calmly, reverently, *bowed* His head.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1060). Swengel, PA: Bible Truth Depot.

30 So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

He gave up

paradidómi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradidómi

Phonetic Spelling: (par-ad-id'-o-mee)

Definition: to hand over, to give or deliver over, to betray

Usage: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from 3844 /pará, "from close-beside" and 1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

Luke 23:46 (NKJV)

⁴⁶ And when Jesus had cried out with a loud voice, He said, **“Father, ‘into Your hands I commit My spirit.’”** Having said this, He breathed His last.

Psalm 31:5 (NKJV)

⁵ Into Your hand I commit my spirit;
You have redeemed me, O Lord God of truth.

Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 19:30). Nashville, TN: Broadman Press.

The uniqueness of Christ’s action here may also be seen by comparing His words with those of Stephen’s. As the first Christian martyr was dying, he prayed, “Lord Jesus *receive* my spirit” (Acts 7:59). In sharp contrast from Stephen, Christ “*gave up* the spirit”; Stephen’s was *taken from* him, not so the Savior’s

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1060). Swengel, PA: Bible Truth Depot.

John 10:17–18 (NKJV)

¹⁷ “Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

As we have noted before, He was not a victim, He was a volunteer.

Declaration #1 Jesus is King

#2 Jesus is in Control

#3 Jesus is Compassionate

#4 Jesus is Finished

Declaration # 5

Jesus is Final, Fruitful, Fearful and Factual Son of God

It is Final

Matthew 27:51–54 (NKJV)

51 Then, behold, the veil of the temple was torn in two from top to bottom;

Naos (**temple**) does not refer to the Temple as a whole but to the inner sanctuary, the Holy of Holies, where God dwelt in His symbolic presence. A huge woven **veil** separated the Holy of Holies from the rest of the Temple, and Josephus reports that this massive curtain was predominantly blue and was ornately decorated.

Once a year the high priest was allowed to pass through the veil on the Day of Atonement to sprinkle blood on the altar for the sins of the people, and that only for a brief period of time. Because, like God's presence in the Holy of Holies, even that special sacrifice was only symbolic. The ritual had to be repeated every year, anticipating the one, true sacrifice for sins that the Son of God Himself one day would offer.

When Christ gave up His spirit, that once-for-all sacrifice was completed and the need for a **veil** no longer existed. By coming to the Son, any man could now come to God directly, without need of priest, sacrifice, or ritual. Consequently, **the veil was torn in two from top to bottom** by God's miraculous act, because the barrier of sin was forever removed for those who put their trust in the Son as Lord and Savior.

By rending the Temple veil, God was saying, in effect, "In the death of My Son, Jesus Christ, there is total access into My holy presence. He has paid the full price of sin for everyone who trusts in Him, and I now throw open My holy presence to all who will come in His name." The writer of Hebrews admonished, "Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need" (Heb. 4:16).

The Father's dramatic tearing of the veil was made while the Temple was filled with worshipers, which included not only countless priests but also many thousands of pilgrims who were at that very moment celebrating the Passover sacrifice. Although the Temple was not destroyed until some forty years later, in a.d. 70, the sacrificial system of Israel and its attendant priesthood ceased to have even symbolic

value when the veil was torn in two and the Holy of Holies was exposed. The ceremonies and priestly functions continued until the Temple was destroyed, but their divine significance ended when Christ died, as the Old Covenant was abrogated and the New inaugurated.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, pp. 273–274). Chicago: Moody Press.

Hebrews 9:11–12 (NKJV)

¹¹ But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

v. 51b and the earth quaked, and the rocks were split,

Immediately after Jesus died and the Temple veil was torn in two, **the earth shook; and the rocks were split**. Making still another statement about His Son to the world, and especially to His chosen people, the Father brought a devastating earthquake to Jerusalem and the surrounding area.

Again the Old Testament gives insight into the significance of the occurrence. When God appeared to Moses on Mt. Sinai, “the whole mountain quaked violently” (Ex. 19:18), and when He appeared to Elijah on a mountain, “a great and strong wind was rending the mountains and breaking in pieces the rocks before the Lord, ... and after the wind an earthquake” (1 Kings 19:11). David sang of the earth’s shaking and trembling when the Lord became angry (2 Sam. 22:8; Ps. 18:7; cf. 77:18). Isaiah spoke of the Lord’s punishing His people through “thunder and earthquake and loud noise” (Isa. 29:6), and Jeremiah of His venting His wrath on the nations of the earth by causing it to quake (Jer. 10:10; cf. Nah. 1:5). The book of Revelation tells of God’s causing the stars to fall to earth and of mountains and islands being “moved out of their places” during the final judgment (6:13–14

Its Fruitful

52 and the graves were opened;
and many bodies of the saints who had
fallen asleep were raised; **53** and coming
out of the graves after His resurrection,
they went into the holy city and
appeared to many.

There are a number of unanswered questions about this text.

It only appears in Matthew, so we do not get any help from the other gospels.

What we do now is amazing. That many OT saints were resurrected and came to the city and Jerusalem and were seen by many.

What we do not know for certain is the When, or the order of events.

It generally falls into 2 camps.

1. The tombs were opened at the earthquake and immediately the bodies were resurrected and then later went into Jerusalem after resurrection of Christ.

2. The tombs were opened at the earthquake, and bodies remained in the grave and were not resurrected until after the Resurrection of Christ and then went into Jerusalem to be seen by many.

The problem surrounds where you put the period or the semicolons in the sentence.

There is no punctuation in the original Greek text so it is up to the translators to discern where to put it. Sometimes this can lead to a matter of interpretation of the text to know where to punctuate.

Then beyond that comes the arguments of how it relates to the rest of scripture.

Some have argued that they could only be resurrected after Jesus was resurrected because he is the first fruits.

The only problem with this is that these would not have been the first resurrections. Lazarus, Jarius' daughter and others were resurrected before these.

Others argue that if they had been resurrected at the earthquake and when into Jerusalem later, then it would have been a great display of the truth that

the middle wall of separation had been broken down.

And that Jesus had reached into Sheol, Hades, the abode of dead and take some out. For now to be absent from the Body is present with the Lord.

The other question unanswered is with what body do they come. Regular and died again, or a glorified body and were taken to Heaven.

It is Final, Fruitful, **Fearful**

⁵⁴ So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they **feared greatly**, saying, “Truly this was the Son of God!”

feared

But they could not escape noticing the earthquake with its violent splitting of rocks, and that was a terrifying experience even for hardened legionnaires. *Phobeō* (**very frightened**) is the term from which we

get *phobia* and refers to sheer terror, the absolute panic that causes rapid heartbeat, profuse sweating, and extreme anxiety. It is the verb form of the word used by Matthew to describe the disciples' response to seeing Jesus walk on the water, thinking He was a ghost (14:26). It is also the word used to describe the reaction of Peter, James, and John when they glimpsed Jesus' divine glory and heard the Father speak directly to them on the Mount of Transfiguration (17:6).

MacArthur, J. F., Jr. (1985). *Matthew* (Vol. 4, p. 279). Chicago: Moody Press.

greatly

sphodra: very much

Original Word: σφόδρα

Part of Speech: Adverb

Transliteration: sphodra

Phonetic Spelling: (sfod'-rah)

Definition: very much

Usage: exceedingly, greatly, very much.

4970 sphódra (from sphodros, "all-out, exceeding; very much", L-S) – properly, "done to the max," going all-out ("wide-open") with total effort – like doing something "with a vengeance!"

[4970 /sphódra ("exceedingly") is "properly the neuter plural of sphodros ('vehement, violent') and means 'exceedingly, greatly,' and is placed after adjectives" (J. Thayer).]

It is Final, Fruitful, Fearful and Factual

⁵⁴ So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”

As the title might suggest, a **centurion** (from the Latin word for 100) was a military officer in charge of 100 men and was therefore of significant rank. This particular officer had been given the responsibility of supervising the three crucifixions. It is likely that he and the other soldiers **who were with him keeping guard over Jesus** had been in the Praetorium when He was first brought there by the Jewish leaders. They may have been with the cohort of Roman soldiers who accompanied the chief priests and elders to the Garden of Gethsemane to arrest Jesus. They doubtlessly had heard the charges brought against Him by those leaders and had also heard Pilate’s repeated declaration of Jesus’ innocence of any crime against Rome. They may even have overheard the conversation between Pilate and

Jesus about His being King of the Jews (John 18:33–37).

Those soldiers probably participated in Jesus' scourging, in placing the crown of thorns on His head, in taunting Him, and in beating Him with the mock scepter. On Golgotha they had nailed Him to the cross, indifferently gambled for His garments, and jeered at Him while He hung there in agony.

If those men were religious at all, they were idolaters. And if they were from the garrison at Pilate's headquarters in Caesarea they probably had little knowledge of Judaism and perhaps no previous knowledge at all about Jesus. If they knew anything of Jesus' teachings or activities it was by hearsay. They were at the cross simply because it was their duty to make certain the execution was carried out properly and without interference.

MacArthur, J. F., Jr. (1985). [*Matthew*](#) (Vol. 4, p. 278). Chicago: Moody Press.

The context and circumstances of the passage clearly indicate, however, that the centurion and his men were **frightened** of much more than the darkness and earthquake. They sensed that those awesome natural phenomena had a supernatural origin, and their primary fear was not of those events themselves but of the divine power behind them. Their emotional fright soon turned to spiritual,

reverential awe, as testified by the fact that they did not run for their lives or try to find a place of safety but rather declared, **“Truly this was the Son of God!”**

Mark (15:39) tells us that it was the centurion who actually spoke the words, but Matthew makes clear that he spoke for his men as well. All of them suddenly realized that Jesus was not deluded or deranged but was indeed who the Jews had accused Him of claiming to be. As already noted, they had heard their own commander repeatedly affirm Jesus' innocence, and they may have heard of the warning by Pilate's wife, who declared Jesus not only to be innocent but righteous (Matt. 27:19). More than that, the few words Jesus spoke during His appearances before Pilate and from the cross must have penetrated their pagan, hardened minds. They now knew they stood in the presence of One somehow related to deity.

The soldiers' fear gives witness to their awareness of sin, and their reverential awe gives witness to their being confronted by God's holiness and righteousness. And just as Isaiah in his Temple vision (Isa. 6), they suddenly realized they stood under God's judgment and condemnation.

And I believe the soldiers' confession of Jesus' deity gives witness to the possibility of their

salvation. Both their fear and their confession were spiritual responses to Christ. From Luke we learn that the centurion, and presumably the other soldiers as well, not only confessed Jesus' divinity but "began praising God" (23:47).

The deep conviction of the men is seen in their introducing the confession with **truly**. They proclaimed without reservation or qualification that the Man at whose feet they now stood was indeed **the Son of God**.

MacArthur, J. F., Jr. (1985). [*Matthew*](#) (Vol. 4, pp. 279–280). Chicago: Moody Press.

The faith of the soldiers is of great significance, and was especially so in the early church. Their testimony was, as it were, Jesus' own final testimony from the cross. Although given after He had died, that testimony dramatically proclaimed that His grace extends to every sinner, even to those who put him to death. During the very process of His crucifixion, Jesus Christ became the object of the faith of His crucifiers!

His prayer "Father, forgive them" (Luke 23:34) did not go unanswered. First, one of the thieves who had been jeering Christ turned to faith in Him. Now,

after He had breathed His last, the men who had beaten, taunted, and crucified Christ turned to Him and were forgiven and saved. Jesus had declared, “And I, if I be lifted up from the earth, will draw all men to Myself” (John 12:32). The very men who in unbelief and derision had literally lifted Him from the earth had indeed been drawn to Him in repentance and faith

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, pp. 281–282). Chicago: Moody Press.

The greatest one of all.

Standing by the cross was a Roman centurion, the leader of those who had been given the task of crucifying Jesus. We can assume he was a pagan, but when he saw what happened when Jesus died, God quickened him to spiritual life, and he cried out with true faith, “Surely he was the Son of God” (v. 54

Boice, J. M. (2001). [The Gospel of Matthew](#) (p. 628). Grand Rapids, MI: Baker Books.

The significant miracle of that event, however, was not the mere opening of tombs, as could occur during any earthquake. The great miracle was that **many bodies of the saints who had fallen asleep were raised**. After the veil of the Temple was torn in two and the earth around Jerusalem was violently shaken, the Lord selectively **raised the bodies** of certain believers who had died.

Matthew points out that **many**, but not all, **bodies of the saints** who had died **were resurrected**, making clear that this **resurrection** was divinely restricted to a limited number of believers. They had trusted in God during the time before and under the Old Covenant, and some of those bodies may have been in their graves many hundreds of years. When Jesus died, their spirits came from the abode of righteous spirits and were joined with their glorified bodies that came out of the graves. This was full and final resurrection and glorification, making this miracle another foretaste of God's sovereign work during the end times, when "all the dead in Christ shall rise" (1 Thess. 4:16).

It is important to note that the phrase **and coming out of the tombs** should be followed by a period, indicating the close of the sentence. **After His resurrection** begins a new sentence and introduces a distinct truth, namely, that those select resurrected saints then **entered the holy city and appeared to many**.

Those saints did not appear in Jerusalem until after the Lord's own resurrection, because He was divinely appointed to be "the first fruits of those who are asleep" (1 Cor. 15:20). And just as Christ Himself appeared after His resurrection only to those who already believed in Him, it would also seem that the **many** to whom the resurrected saints appeared were all believers. We are not told what they said to their brethren in **the holy city**, but their appearance in bodily form not only testified to Christ's resurrection but also to God's promise to raise all those who put their trust in Christ (1 Cor. 15:22, 51–53).

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 4, pp. 275–276). Chicago: Moody Press.

The NIV suggests that these saints were resurrected when Jesus died and then went into Jerusalem **after Jesus' resurrection**. A number of commentators agree with this view. Many others, however, say that since Christ is the firstfruits of the dead (1 Cor. 15:23), their resurrection did not occur till He was raised. In this view, the phrase "after Jesus' resurrection" goes with the words **were raised to life and came out of the tombs**. This is possible in the Greek, and is suggested in the KJV and the NASB. The tombs, then, **broke open** at Christ's death, probably by the earthquake, thus heralding Christ's triumph in death over sin, but the bodies were not raised till Christ was raised.

These people returned to Jerusalem, (**the Holy City**) where they were recognized by friends and family. Like Lazarus (John 11:43–44), Jairus' daughter (Luke 8:52–56), and the widow of Nain's son (Luke 7:13–15), they too passed through physical death again. Or some say they may have been raised with glorified bodies like the Lord's. Walvoord suggests this event was "a fulfillment of the Feast of the Firstfruits of harvest mentioned in Leviticus 23:10–14. On that occasion, as a token of the coming harvest, the people would bring a handful of grain to the priest. The resurrection of these saints, occurring after Jesus Himself was raised, is a token of the coming harvest when all the saints will be raised" (Walvoord, *Matthew: Thy Kingdom Come*, p. 236).

Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 90). Wheaton, IL: Victor Books.

