

John 19:25-30 (Teaching)

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Preacher: Spencer Baumgardner

[0 : 00] Good morning. Back in the Gospel of John, chapter 19. Last week we covered quite a few verses in this chapter.

Of course, we got to the part where Jesus was actually delivered up to be crucified. But things leading up to that was, of course, the crowd shouting for his crucifixion and desiring his crucifixion.

We read about Pilate judging Jesus there in the place that is called the pavement, Gabbatha.

And we read about him being delivered up again to be crucified. But we read about the high priests and these religious elite saying that they have no king but Caesar.

And we talked last week pretty, well, fairly extensively about the irony in that and how really sickening that was.

[1 : 21] But Jesus, he bore his cross. He went up to the hill and he was crucified. And we read about the soldiers and what they were doing with his garments and things along those lines.

As we finished up last week with verse 24 in the Gospel of John, chapter 19. We'll read verse 24 again. This is the soldiers, of course, speaking about the garments of Jesus.

As 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. This is just another fulfillment of scriptures there. So going into verse 25, we read, Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

So now they're stood by the cross of Jesus his mother. Now, the Bible does not tell us how close by the cross is.

[2 : 40] We know that Christ was upon a hill. And I know that, you know, if you go on YouTube, if you read in biblical encyclopedias and different things, there's different hills that people say are the hill that Christ was crucified on.

And, folks, I wasn't there. I don't know for certain which one it was. But we do know that he was up on a hill. Now, when it says, By the cross of Christ, they were standing by his cross.

Once again, it doesn't tell us exactly how close they were. However, we read here an account of Christ speaking to John and Christ speaking to his mother.

Now, keep in mind, that being said, Christ had been beaten. He'd been scourged. He had the crown of thorns pressed down upon his head.

He had bore his cross. He had carried his cross. Of course, we know Simon the Cyrenium from other gospel accounts had carried it part of the way for him. Christ was tired. Christ was beaten.

[3 : 48] Christ was, honestly, by this point in the scripture, Christ was a bloody pulp hanging there upon the cross. But he spoke to his mother and he spoke to John.

So they couldn't have been all the way down the hill in order for that to have happened. Now, I understand Christ is God. Christ could have caused his voice to carry. And I've actually heard that argument.

But folks, we're reading a literal account of something that happened. John was right there with these women that were at the cross. And this is John's gospel.

So John would have been able to have recorded for us exactly what was going on there. And the only reason I'm saying all this is because a lot of people make a big deal over how close by the cross is.

It had to have been within earshot that they were because Christ spoke to them. And I don't think Christ, in his humanity, I don't think that Christ was in any shape to be yelling at this point.

[4 : 53] To be screaming at them plumb down a hill. So all that being said, again, verse 25, Now, there stood by the cross of Jesus his mother. This, of course, was his mother Mary.

And his mother's sister. There's some controversy in the theological realm and in the commentaries. It goes back and forth as to who his mother's sister is that's being referred to here.

And because of the comma separation, which wasn't in the original Greek, but it's in our English Bibles, that causes even more controversy. But it says it was, by his cross was Jesus, of Jesus his mother, his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Now, some people think that where it says his mother's sister, we're talking about Mary, the wife of Cleophas. Well, folks, that would be two Marys in the same family.

And I don't think that that's the case. Some people say this Mary, wife of Cleophas, was the sister of Jesus' mother. And I don't think that to be the case at all.

[6 : 00] We know nothing, well, I shouldn't say nothing, we know very little about this Mary, wife of Cleophas, not only scripturally, but extra-biblically. There's not a whole lot written about this Mary.

There's some Marys that Jerome wrote about, that Origen wrote about, some of the early church fathers and historians. But it's not confirmed that it was this Mary, Mary, the wife of Cleophas, that they're talking about.

We know very little about this woman. Obviously, the Holy Spirit didn't want us to concentrate on who Mary, the wife of Cleophas, was. We already know who Mary, the mother of Jesus, was.

The same Mary that the angel appeared to in the gospel accounts, in the gospel of Matthew, and in the gospel of Luke. The same Mary that was given the message that she was going to give birth to the Savior of the world.

The same Mary that gave birth to Him in Bethlehem. The same Mary that saw Him grow up. The same Mary that was with Him about everywhere that He went. It was His mother.

[7 : 07] She was His mother. So yes, she was with Him everywhere that she went. And here she was, by the cross of her own Son, watching Him suffer.

Watching Him die. Listening to Him gasp for breath. She was following witness to every bit of this. And this would have been a fulfillment of the prophecy that Simeon would have made in Luke chapter 2 when he said that a sword, he had told him, he said, you're going to have a child.

This child will be for the fall and the rising again of many in Israel. But he told Mary, he said, a sword shall perish your soul. So this would have been a fulfillment of that.

Now, this isn't the only fulfillment of that, folks. Jesus had been rejected all 33 years of His life. He'd been rejected. He'd been mocked. He'd been scorned. He'd been hated. And I'm sure this was a sword piercing Mary's soul every time that that happened.

I mean, I think about my own children. You might be thinking about your own children. Somebody comes against them. That's like a sword piercing your soul. You know, it angers us.

[8 : 17] It upsets us. So here she was with the ultimate fulfillment of that prophecy spoken by Simeon in Luke in chapter 2 about a sword piercing her soul.

But here was Mary, his mother at the cross, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. We know Mary Magdalene. We know from Luke chapter 8 this is the Mary that Christ cast seven demons out of.

He had delivered this woman. And here she was. But folks, the main thing I want us to concentrate on with this particular verse is these are women.

And there's so many people in the church, especially in this area, there's so many people in the church that look down upon females. They look down upon women. They look down upon women's roles in the church.

Now God's put certain things forth that should be and should not be in His scripture. But I've said many times and I'll say it again that the local church would have crumbled many years ago had it not been for the women.

[9 : 25] I've said that many times and I'll go to my grave saying that. I've seen women keep the church going. I've seen women being the only ones showing up for services.

I've seen women doing this and women doing that. And here was women. Now I know John was there but this verse doesn't address that. This verse is addressing the women that were there.

And some people might say well it was His mother. Of course she was there. She should have been there. Folks, who of us wants to stand around and watch their child suffer?

But she was there. But folks, she wasn't there just as Christ's mother. She was there as Christ's disciple. Mary Magdalene was there as Christ's disciple.

Again, in Luke chapter 8 you read how Christ had delivered Mary from many demons that were inside of her. Because of the transformation in her life that Christ had called, that's why she was by the cross of Christ.

[10 : 27] It wasn't there to celebrate. It wasn't there just because it was a warm and sunny day and she wanted to be out. She was there because she was a disciple of Christ.

Now that being said, where were the other disciples? Other than John, where were the other? Where were those that were called? Where were all those that Christ walked by at the beginning of His ministry and said, follow me?

They didn't follow Him to the cross. They dispersed. They ran. And we have nothing but women and John there at the cross of Christ.

I say praise God for the women. I say praise God for faithful women. I've told men in the past that as far as calling on people to pray, I'm not just talking about any church service, I'm talking about period in my own personal life.

If I don't have confidence in any man that's around to get through to God, you better believe I'll call on a woman to pray. You better believe that I will. Because I want prayers to get through.

[11 : 34] I've been in points in my life where I couldn't pray. I literally felt and physically and mentally and spiritually felt like I could not pray. And there's been times where I didn't have enough confidence in a man to do it for me.

So I'd call on a woman to do it. And I'll continue to do that. I say praise God for the women. Amen. Verse 26. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son.

Verse 27. Then he saith to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. So verse 26 again, When Jesus therefore saw his mother.

Now, I have heard that Jesus, when they scourged him, when they beat him, all these other things, I've heard it said that his eyes were probably hanging out of the sockets.

Well, folks, this verse plainly says when Jesus saw. So that puts that to rest. I'll take the word of God over man's imagery any time.

[12 : 56] When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son.

Now, when Christ here looks upon his mother and he sees her and he sees John and he says, Woman, he is not berating her.

He is not belittling his mother when he says, his mother when he calls her woman. And we actually talked about this probably a year and a half or so ago when we were in John chapter 2.

And we're at the marriage supper in Cana that's about to take place. And his mother's kind of jumping into the mix kind of telling him when his ministry should start, how he should do his ministry.

And he says, Woman, what have I to do with thee? Even then, he wasn't belittling his mother and saying that. It was actually a very endearing term. It was an all-inclusive term that was used for women of all ages, all mixes, whether they were married, whether they were virgins, whether they were mothers, whether they weren't.

[14 : 09] The Greek term here used is a term called gune. And it's exactly what I just said. It's an all-encompassing term. So he was not being mean to his mother when he said, when he called her woman.

But why wouldn't, why didn't he say, why didn't he say mother? Why would he not have said that? That's a whole other Greek term called mitre. mother? But, I personally don't think that he would have said that because who of those soldiers would have known who his mother was?

Now, had he called her mother and the soldiers and everybody else come against her because she's the mother of this blasphemer as the crowd saw it, that was hanging upon the cross, could Christ have put us up to that?

Absolutely he could have. But why put his mother in danger? Why do that? Why not refer to her as gune or woman? Now, Christ wouldn't have said gune.

He would have spoken it more than likely in Aramaic. He wouldn't have been speaking Greek at this point. But, regardless, that's the Greek term that's used here. But he saith unto his mother, woman, behold thy son.

[15 : 23] Now, when he in the very next verse looks at John and says, behold thy mother. Was he telling Mary here to look at John? No. He was saying, behold thy son.

Behold me. He was turning Mary's attention away from what was physically going on at that point and saying, look in the big picture.

Look to the grand plan. Look to the divine plan that is in place now behold thy son. But not only at that point, but for forever.

Saying, woman, behold thy son. Look at me. Look to me. Look beyond this blood. Look beyond this beating.

Look beyond this crown of thorns. Look beyond these nails that are holding me there. Look beyond all of this. and behold me. And that will carry on out through all of eternity.

[16 : 30] Not just for Mary, but for all those other women that were standing there, for John that was standing there, for the rest of the disciples, and unto us here in 2024, at the tail end of 2024, we look unto Jesus.

we behold the son. And one of these days we will be able to physically behold him. And we will be able to physically behold him forever.

He was turning her attention away from what was going on right then. He says, behold thy son. Which tells me, Mary must have been looking at the ground, looking away.

And I wouldn't want her to have viewed that had it been my son hanging up there. And anyone that's a mother here, you wouldn't have wanted to have been looking at that. But Christ is saying, behold thy son.

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

[17 : 30] Folks, this is amazing. This is amazing scripture that we're reading here. Here's Christ suffering in pain, taking the sin of the world upon himself, taking your sin, and my sin upon himself, taking John's sin upon himself, taking his mother Mary, taking Mary Magdalene, taking all the sin of the world upon himself, and suffering the way that he is, and he is still concerned about other people's well-being.

He's not concerned with himself. Remember when several chapters ago Christ said, let us go to Jerusalem. Let us go to Jerusalem.

Jerusalem. What a manly statement that was for Christ to make. What was at Jerusalem? The cross was there. But Christ said, let us go to Jerusalem.

The disciples didn't want to go. The twelve didn't want to go. Thomas even had something cute to say about it. But Christ said, let us go to Jerusalem.

And here he was in Jerusalem. Knowing what was there, knowing what was in store for him once he got there, knowing what was going to happen, he said to the disciple, behold thy mother.

[18 : 43] He's making provision for his mother. He says, from that point, from that hour, that John took Mary into his own home. Now, why John?

That seems to be the big question here. Why John? Well, folks, there's several possibilities here as to why Christ would have chose John to take his mother into his home.

Christ was going to the Father after all this. Christ was going to die, he was going to be buried, he was going to be resurrected, he was going to hang around for a few weeks, and then he was going to send to the Father. So why choose John?

Me personally, John was the only one of the disciples there at the cross. But, so, that being said, that could have been an honor that Christ bestowed upon John because he was the only one there.

I'm not saying that's 100% fact, I'm just saying that's a possibility. But, could it also be that John was of no blood relation to Jesus Christ?

[19 : 54] And Jesus was here saying, you know, because, I mean, by the old testament, who's supposed to take care of the mother? When everybody else is gone, they could take care of them, the rest of the family.

When the husband dies, the sons take care of the mother. Well, Jesus had half-brothers and half-sisters according to the scripture. Why not leave him with those?

Folks, they didn't believe yet. They didn't believe the half-brothers and half-sisters of Christ, his family, that had grown up with him. They did not believe him being the Christ at this point, but John did.

Why would he put his mother into the hands of non-believers? Now, did they come to believe on Christ? From what I gather from the scriptures, yes.

Scriptures are pretty blatant about that. But Christ was not going to put his mother into the hands of non-believers. Folks, it's just like in the gospel of Mark, I believe it's Mark chapter three.

[20 : 59] Christ has performed some miracles. The people say your mother and your brothers and your sisters are without looking for you. And Christ says, who is my mother?

Who is my brother? Who are my sisters? And the scripture says in Mark three, and he looked around, all those that were gathered around him there and said, behold, my mother, my brother, and my sisters.

People that were of no relation to him. Folks, Christ was showing that our family, while we do have blood family, I've got blood family, you all have got blood family, and while they're important, folks, Christians have a different family.

Believers have a different family. We've got a family the world over. Y'all have heard me say, I've got brothers and sisters in Christ that wear turbans on their heads. I've got brothers and sisters in Christ that don't have the same skin color that I have.

And they don't speak the same language that I do. But nevertheless, they believe the gospel and they've repented of their ways. They've been regenerated by the work of the Holy Spirit and they've received salvation through the blood of Jesus Christ.

[22 : 08] That's my family. Those are my family. And that could very well be what Christ was doing here. Was showing them at this point and us 2,000 years later.

that a family is not necessarily blood kin. That true family of believers certainly is not necessarily blood kin.

Verse 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. More amazing scripture.

I thirst. We'll get to that shortly. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said I thirst. What is the all things here?

Does all mean all? Folks, all things have not been fulfilled. All things to this day are not fulfilled. People will say, well, he fulfilled everything in the Old Testament up to this point.

[23 : 11] Folks, that ain't even true. There's still some promises that were made to Israel in the Old Testament that have not come to fruition yet. And God will bring those to fruition.

My Bible says God's not a man that he could lie. And if he doesn't bring those to pass, that would make God a liar. So it's not the fulfillment of everything that is in the Old Testament that we're talking about here.

It's certainly not all things, because there's more prophecy given even after the death, the burial, and the resurrection of Jesus Christ. So all things had not been fulfilled. But all things as far as redemption.

All things as far as Christ giving his life. All prophecy given in the Old Testament. The suffering. What we read about in Psalms 22, Psalms 34, Psalms 69, Isaiah 53, Zechariah chapter 9.

All these things have been fulfilled at this point. Now, all things have been fulfilled. All things have been accomplished. What have been accomplished with Christ hanging on this cross?

[24 : 20] Redemption for mankind. A way to salvation for mankind. Folks, we have it in our minds for whatever reason that the only way to salvation in the Old Testament was by the keeping of the law.

That's not true. That's not true. And Paul makes that very apparent in his writings, in his epistles. Paul teaches in Galatians chapter 3, there was never a law given that could earn man's salvation.

Never any law given that could earn man's salvation. But the New Testament points back to the Old Testament and says Abraham believed God. And that was counted to him for righteousness.

He believed. He had faith in God. That's what it's always been. You believe and you repent. That's what you find all throughout the scriptures. Believe and repent.

Believe and repent. Believe and repent. Over and over and over again. Old Testament and New Testament is believe and repent. But here it says after this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled said, I thirst.

[25 : 32] This is more amazing scripture. I thirst. The same man that many chapters ago, here we are in John 19, but all the way over in John chapter 4, told this little Samaritan woman at the well said, I have living water.

Said, I have living water. And he told him at a feast just a few chapters after that. He invited people to come and take the water that he offered, come and take of that living water.

At the end of the Bible in Revelation 22, it says, it invites people to come take and drink of the water of life freely. He who is the living water said, I thirst.

He said, I thirst. Folks, this shows the human side of Jesus Christ. Because I promise you, the God side of the God man here didn't thirst.

But the human side of him did. And this just reaffirms to me what we find in the book of Hebrews where we have not a high priest that cannot be touched with the feeling of our infirmities.

[26 : 42] But was tempted in all manners such as we. He was tempted. He was tried. He suffered. He suffered pain. He suffered thirst. He suffered hunger. He knows everything that we could possibly go through.

And that's the main reason that we can go to him. Because he understands it. He understands what thirst is. He said, I thirst. I thirst.

Verse 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.

There was set a vessel full of vinegar. He said, I thirst in the verse previous to this. And it says there was a vessel full of vinegar and they took the vinegar, they took a sponge, they put the sponge on the hyssop and they put it to his mouth.

Now folks, this is another one of those verses coupled with a couple more in the New Testament. The contenders of the Bible, atheists, those that try and disprove the Bible, they'll try and use this because Christ told the disciples during the last supper when the cup passed around, when the cup of wine come around, he said, I will not drink of that cup until I drink it again in the kingdom.

[27 : 55] And it says here, and they'll say here he is taking vinegar, which is of that fruit of the same fruit. And it is.

I mean, vinegar is nothing more than soured wine. That's all it is. It's soured grape juice. But, we read in Mark's gospel, not in this gospel, but we read in Mark's gospel, Christ did not receive it.

Here it says they put it to his mouth. But in Mark's gospel in chapter 15, we read that he didn't receive it. So, that blows all that contention towards the Bible out of the water.

Not only that, though, but folks, we've got two different contexts in all that. I mean, we've got a joyous occasion at the last supper. Here was Christ with his disciples, and they were sharing a meal together.

They were communing together. Christ told them, he said, I've desired to have this supper with you. I've desired to have this time with you. It was joy then, but folks, not so much here.

[29 : 00] It was joy for Christ that he was fulfilling the will of God. Yes. And it's joy for us because Christ fulfilled the will of God and made a way unto salvation. But to say that the Bible is contradicting itself because Christ had vinegar put to his mouth when he said he would not drink of the fruit of the vine until he drank it with the disciples in the kingdom.

Folks, that's just ridiculous. That is truly ridiculous. 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.

Every time I read the word hyssop in the Bible, this is just me, but every time I read the word hyssop in the Bible, I always think of the Passover over in Exodus because hyssop is what they used to dip in the blood of the Passover lamb, and they struck it on the lentils.

They struck it on the doorposts. That's what they used, and every time, it don't matter where I'm at in the scripture, if I read the word hyssop, my mind automatically goes back to that. And folks, here's the Passover lamb on the cross making the ultimate sacrifice.

No more Passover lambs need be killed after this one. There's no reason for it, and there's no good for it. Christ is the Passover lamb.

[30 : 18] He is our Passover lamb. He's the Passover lamb for the entire world. So, they put it upon hyssop and put it to his mouth. Verse 30, when Jesus, therefore, had received the vinegar, he said, it is finished.

And he bowed his head and gave up the ghost. When he had received the vinegar, now, once again, just because it says he received it, doesn't mean he took it in. Maybe he did.

Maybe he didn't. That's not a contradiction. Y'all remember that. It's not a contradiction in the scripture. When Jesus, therefore, had received the vinegar, he said, it is finished.

The three greatest words spoken this side of eternity. It is finished. What was finished? Salvation for man.

Redemption for man. Reconciliation back to a God that had cast man off in Genesis 3, all the way over in the garden.

[31 : 17] Reconciliation was finished. But not only was that finished, all the prophecies that spoke of Christ, that spoke of not only this part here.

There are many prophecies that spoke of the crucifixion of Christ. But folks, there were prophecies that spoke of the birth of Christ. There were prophecies that spoke of the life of Christ. Or prophecies that spoke of the miracles of Christ and the teachings of Christ.

The life that he lived and the death that he suffered. the burial that he had and the resurrection that would take place later there's prophecies to do with all that but folks the ones about redemption the ones about a suffering servant coming the one the the ones that spoke of this very thing those were finished those were fulfilled all the prophecy that concerned the crucifixion of christ it was finished but folks the plan of salvation was not only in in motion here folks it had been in motion before the foundations of the world was ever laid it was complete the bible says without the shedding of blood there is no remission his blood had been shed he was dying upon this cross wasn't dead when he said it is finished that comes up in the next line but he said it is finished the greek word here was to tell us die and it was a victorious turn folks i used to before i was saved i used to wonder how christians could look at jesus and and look at stuff like this and say your savior hung on a cross your savior died he bled he was mocked he was spit on he was rejected how can you worship that i remember having those thoughts i remember having the thought your savior failed and you worship him but even though i had those thoughts god still saved my soul god showed me why people worship him god showed me there was no failure in what christ did folks and this wasn't just this wasn't an utterance when jesus said it is finished it wasn't just an utterance of a dying man talking about his life coming to an end he was talking about the plan of god for salvation for fallen sinners it is finished folks it's not just a statement a victorious statement that his his work as far as redemption was concerned was complete folks there's an invitation in this line it is finished i see christians all the time striving for salvation don't strive in it i see lost people all the time striving for the same and we cannot strive for salvation we cannot work for salvation rest in the fact and rest in the statement that christ said it is finished we find rest in that and it's an invitation to find rest in his finished work he said come unto me all you that labor in our heavy laden and i will give you rest why do we strive why do we fight for salvation when it's been won for us when it's already been worked out christ has completed the work and it was done again the last line of verse 30 and he bowed his head and gave up the ghost this is very significant you and i if we have been hanging here on this cross any one of us because we were adam was created an immortal being correct he was created in the very image of god god is immortal he was created created immortal but when sin crept in death crept in with it but we were created immortal adam was created immortal he was created immortal therefore we fought tooth and nail to our final breath but when we if this had been us here on this cross when we died that's when our head would have bowed

when the last breath left our body otherwise we'd have been fighting for our lives because that's what we do we weren't made to die but we die because of sin the bible plainly says and he bowed his head and gave up the ghost he bowed his head because what the line just before this it was finished there's nothing left to do his work his work and his completion of the work of redemption it was done it was done and he bowed his head first and then gave up the ghost he bowed his head he was done he bowed his head and rest and then he died but you and i if this had been us we would have given up the ghost before we bowed our heads giving up the ghost is what would have caused us to bow our heads because there was no life left in us christ said he would lay down his life and he had power to take it back up and that's precisely what he did here he laid down his own life knowing good and well that three days later he was going to take it back up but he bowed his head first because it was done there was nothing left for him to do as far as redemption and salvation went for fallen man and then he gave up the ghost and that's all we're going to get to today anybody got any questions or comments on any of that all right god bless y'all i appreciate you you you you you you you you