

“IT IS FINISHED”
John 19:25-30
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INTRODUCITON

Who was in control of Jesus’ crucifixion? The Jewish leaders? The fickle crowds? Pilate? The Roman soldiers? The answer—none of the above. As we see in this passage, the soldiers did what they did in vv. 23-24 because they were fulfilling Scripture—even though they had no idea! John states, “Therefore the soldiers did these things.”

But, in contrast to the uncaring soldiers who treated the Lord as though He were already dead by casting lots for His clothes while He hung on the cross, there were others near the cross who did care for Jesus—four caring women and one faithful disciple. Jesus’ sufferings and His work of redemption are almost completed. The darkness mentioned by the other gospels that covered the land for three hours while Jesus carried the sins of the world was now lifting.

What would Jesus focus be? Would He focus on His own sufferings, or upon the needs of others? As always, His attention was on His disciples and their needs, but even more importantly upon the completion of the work that He was sent to accomplish. Even the one expression of His anguish here was not meant to gain sympathy for Himself—it was intended to show that His work was finished and to fulfill Scripture! Once His thirst was quenched He uttered His last cry and made His final act of commitment to His Father.

Jesus did not succumb to death; death did not defeat Him. He faced death on His own terms. He conquered death. It is interesting to note that none of the gospels here state that Jesus **died**; two state that He breathed His last; one states that He “yielded up His spirit” (Mt. 27:50), and John states that Jesus “gave up His spirit.” In the words of Luke 23:46—“Father, into thy hands I commit My spirit.”

JESUS FINISHED HIS WORK OF SALVATION AND VOLUNTARILY GAVE UP HIS LIFE!

No church can add anything to what Jesus Christ has done. No person can add anything to His completed redemption. He worked salvation and set up its terms. You cannot change the terms, nor can you change the outcome of His work.

In this portion of John’s gospel we see Christ’s final act of compassion (25-27), and His final act of triumph (28-30).

I. CHRIST’S FINAL ACT OF COMPASSION (25-27)

At first glance it may seem that these women are mentioned in order to focus upon their human sympathy for the suffering Savior. *It is true that John presents them in contrast with the uncaring and spiritually blind Roman soldiers. It is true that they were there because they cared for Jesus; these same women are among those mentioned in the gospels as ministering to Jesus’ material needs throughout His itinerant preaching and teaching ministry. (See Mt. 27:55; Luke 8:2-3.)* Matthew shows us that there were many

such women there standing off at a distance. Evidently the four mentioned here must have moved in closer once they realized that the attention was not upon them. They were likely closer to Jesus in love and compassion for Him also.

In fact, they may have donated the very clothes over which the soldiers cast lots! However, John's focus here is not upon something done by these women; his focus is upon something done by Jesus.

A. The Identity of the Women (25)

The women are presented in two groups of two:

Group one

1. His mother (i.e. Mary)
2. His mother's sister When we compare the parallel lists of the women in the gospels we see that this woman is further described as the mother of James and John, and that her name is Salome—Mt. 27:56; Mk. 15:40. This is John's own mother! John never mentions his own name, his brother James' name, nor his mother's name.

Group two

1. Mary the _____ of Clopas. The blank could mean "daughter", mother", sister, or "wife". It is obvious that here it refers to his wife. The spelling "Clopas" is the correct one. This is not the Cleopas of Lk. 24. Clopas is Aramaic, Cleopas is Greek. When comparing Mt. 10:3 we see that Clopas is also known as Alphaeus. The two forms are variants. Alphaeus is the father of "James the Less" and of Joses. Mary is said to be the mother of James the Less and Joses (Mk. 15:40; Matt. 27:56).
2. Mary Magdalene (seen also in Matthew and Mark) This is the Mary from whom Jesus had cast out 7 demons (Luke 8:2-3). She was especially close to Jesus, as we see in chapter 20 and in the other gospels.

B. The Compassion on the "Woman"—Mary

1. Jesus saw His mother and the disciple whom He loved (standing next to Mary)
John speaks, as always, of himself when he uses this expression (See 13:23).
John was standing next to Mary—concerned for her and what she was suffering; the "sword" was piercing her heart (Lk. 2:35).
2. Jesus addresses Mary and John
 - "Woman, behold your son." Not a term of disrespect. Rather, consideration—she must regard Him as her Lord, not merely her son.
 - "Behold your mother."
 - From "that hour" John treated Mary as his mother—she was his aunt!
 - This does not mean that they immediately left the cross and went home; the "hour" in John often has an extended idea of time—especially in reference to the passion of Christ.
 - John took Mary to his Jerusalem "home"—his dwelling in the city; his main residence was in Galilee.

- Jesus demonstrates how every good son should care for a parent—but even more, how one should care for fellow believers.
- Jesus did not entrust Mary to His brothers because they were as yet unbelievers (See 7:5).

II. CHRIST’S FINAL ACT OF TRIUMPH (28-30)

“After this”—now that this final action was taken to show filial care and love.

A. Jesus’ Knowledge—

Because He knew that “all things have been finished.”

This is the exact same verb form as used in His cry in v. 30.

What does this mean?

It has been finished—and stands completed!

- The Messiah’s work of redemption was accomplished.
- His Father’s commandments had been obeyed.
- Types and prophecies had been fulfilled.
- His life had been lived, and His teaching completed.
- His last earthly tie had been severed (vv. 26, 27).
- The end had come.
- The final ‘wages of sin’ alone remained to be paid.

But what about the “thirst”? The thirst had already been experienced and was only here announced.

B. Jesus’ Thirst: “*I am thirsty.*”

“In order that Scripture might be fulfilled.” Everything that Jesus did fulfilled the OT predictions about Messiah and His ministry and death. It isn’t that Jesus took actions that He would not have done ordinarily in order to fulfill Scripture. It is that everything He did had already been divinely foreknown and predicted in the Scriptures, and that the Scriptures must necessarily be fulfilled in such details in Jesus’ life. **It is the divine sovereignty that makes the behavior of Jesus a necessity; Jesus always did His Father’s will!**

1. He suffered in all things—including thirst—in order that His people might be saved and satisfied from the wells of the water of life (John 4) and with springs of living water (John 7).

2. He intended to proclaim His triumph. *His mouth was parched and dry. He needed the physical sustenance that the water would supply in order to carry out His last action of triumph.* **His request for water was not primarily in order to satisfy His own thirst, but in order to fulfill to the end the divine purpose and to proclaim that divine triumph over sin, Satan, death, and hell.**

3. The drink was brought to Him and He took it. (29)

C. Jesus’ Triumphal Claim (30)

“IT IS FINISHED”

This is the cry “with a loud voice” mentioned by the other gospels.

It is not a cry of pain.

It is not a cry of sorrow.

It is not a cry for sympathy.

IT IS A CRY OF TRIUMPH—OF VICTORY. A GLORIOUS CRY!!

D. Jesus’ Departure

1. He calmly and majestically bowed His head while everyone gaped and stared at Him.
2. He voluntarily surrendered His human spirit to His Father as He faced the final enemy—the “wages of sin.” *This is **not** a reference to the Holy Spirit given by Him to His disciples.*
3. Luke tells us that He made His final statement at this point: “Father, into thy hands I commend my spirit.”
4. No one ever died like this! No one else was ever able to command the exact moment of death without an act of suicide. He had calmly “laid down His life for his sheep (John 10:15, 17, 18). The expression of “bowing the head” is elsewhere used of sleep. **He who had nowhere to lay his head (Mt. 8:20) now found such a place on the cross!**

CONCLUSION

“Jesus paid it all.” “It is finished” was His cry.

With that cry the entire universe shook in awesome fear and reverence!

His suffering was over; the debt was paid; God’s justice was satisfied; forgiveness was now available; salvation would now be offered to all on the basis of His finished work.

Yes, and “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”

Now Jesus could simply bow His head and deliver over His spirit to His heavenly Father.

Has there ever been such an earthly scene? Has such an event ever taken place? Has anyone ever died so majestically or with such powerful results?

No. This act was unique in the history of the universe. Bow in awe and submission. Humble yourself in reverence and humility. *Yield your heart and soul to Jesus Christ.*

Trust Him for His finished work of salvation. Spread the news to the whole world!