① THE FOUR WOMEN AT THE CROSS

v.25 Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene

- some say this verse speaks of 3 women, others say 4
- Hard to believe Mary's sister would also be named Mary
- So Mary's sister most likely is not Mary, the wife of Clopas
- ★ Thus giving us 4 women
- ★ This would also fit the Greek syntax (arrangement) perfectly

ἱστήκεισαν δὲ παρὰ
stood now there

- ★ "on the other hand," there now stood by the cross...

Context to vs. 23
(The 4 soldiers by the cross)
- 4 soldiers contrasted w/
- 4 women
- originally, these women were standing far off

"And many women who followed Jesus from Galilee, ministering to Him, were looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and Salome" Mark 15:40

- Now, these women were standing afar off... But John tells us they were "by the cross" v.25
- Some cities argue a contradiction
- however, very easily explained
- NOT uncommon to start far away and then move closer
- Also, Pilate wrote the Title for people to read, in which one must inevitably get close
- ★ so, the women started "afar" but at times, came by the cross
- ★ Also, notice Mark's account tells us the 4th woman
- Mary's sister was most likely Salome (most likely only due to the Gospels mentioning "many women followed")
- ★ But most likely because ALL 4 Gospels single out these 4 women!
- Matthew tells us that this 4th woman was the mother of Zebedee's sons (Matt 25:56)
- So, Mary's sisters is Salome, the mother of Zebedee's sons
- ★ why does this matter? ...
- If tradition is true and Mary's sister is Salome AND John is the one writing this Gospel...
- ★ The the "other women" is
1) John's mom
2) Jesus and John are cousins

("James and John, the sons of Zebedee... sons of thunder") Mark 3:17

- they had strong personalities
- even wanting to call fire down on Samaria for rejecting Jesus (Luke 9:54)
- ★ John truly tried to conceal himself, not even mentioning his mother

- This, if true, would also help clarify the next couple of verses
- ★ Jesus wanted John, His cousin, and Mary's nephew to now look on Mary (NOT as his Aunt) but even as his mom
- Remember, Jesus' brothers did NOT believe until later...
- So at the moment, with Mary's husband, Joseph, most likely had died, NO believing children...
- ★ John is best suited to take care of Mary

v.26 When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son"

- Notice again, John's desire to be un-named in the Gospel
- Also, "Woman" γύναι
- refers to a woman, but not a disrespectful title in Greek
- can just mean a specific woman

v.26 Then He said to the disciple, "Behold, your mother."

- Interesting verbiage
- These words were common for legal adoptions (Piller N.T. of John) Carson, pg 616

v.27 And from that hour that disciple took her to his own home

- John had Mary live w/ him and he took after her needs
- Although His brothers did not believe "For even Jesus' brothers did not believe in Him" John 7:5
- They eventually came around and the whole family was together praying on the Day of Pentecost

"They all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and His brothers" ACTS 1:14

② Sour Wine/Vinegar

v.28 After this, Jesus knowing all things were now accomplished

- not all things ever, but in relation to the crucifixion & redemption of man
- many other prophecies were still to be fulfilled... (resurrection, Pentecost, Gentiles)

v.28 so that the scripture might be fulfilled, said, "I thirst!"

- Jesus did not want the vinegar... who would?
- This was not like the wine offered at the beginning (which Jesus refused)
- which was to numb the pain
- this was sour vinegar and was done to mock Jesus
- ★ which is why it fulfills Davidic Typology when David was mocked
- crucifixion creates severe dehydration as the muscles spasm
- Even Psalm 22 speaks of this:

"My strength is dried up like a potsherd, And My tongue clings to My jaw; You have brought Me to the dust of death" Psalm 22:15

- This does not mention thirst or vinegar though, so Ps.22:15 cannot be "fulfilled" in John 19:28
- There is a Psalm that does mention thirst and vinegar
- And John has used this Psalm twice already in this Gospel

1) The disciples remembered it had been written that...

"Zeal for Your house has eaten Me up" John 2:17 (Ps.69:9)

2) This happened to fulfill which was written in their law, "They hated Me without a cause"

John 15:25 (Ps.69:4)

- And now we find Psalm 69 again:

"They also gave Me gall for My food and for My thirst they gave Me vinegar to drink" Psalm 69:21

- David was a "type" of Christ and Ps 69 is fulfilled in Jesus

v.29 Now a vessel full of sour wine was sitting there

- It was already there as the soldiers were to torture the victim
- when they were thirsty, the victims were given vinegar

v.29 and they (the Roman soldiers) filled a sponge with sour wine, put it on (a stick of) hyssop, and put it to His mouth

- Again, this is not the wine mixed w/ myrrh which charitable people offered Jesus at the beginning

"They gave Him wine mingled with myrrh to drink, but He did not take it" Mark 15:23

(That was a sedative)

- This wine was ὄξος (vinegar/sour wine)
- Notice though how it was given to Jesus
- on a hyssop branch
- ★ John may very well be alluding to the Passover Lamb!

FULFILLS PROPHECY

"And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and then use it to strike the lintel and the two doorposts with the blood..." Ex. 12:22

- John might be trying to help the reader make this connection
- As John is the only Gospel writer that makes this distinction
- Even Paul says, "For indeed, Christ, our Passover, was sacrificed for us. Therefore let us keep (the meaning of) the feast, NOT with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:7-8
- Peter also makes this connection:

"We are not redeemed with corruptible things... but by the precious blood of Christ, as a lamb without blemish and without spot." 1 Peter 1:18-19

(clear reference to the Passover Lamb requirements)

- John also makes this allusion again in Revelation:

"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns (True Godly King) seven eyes (ALL seeing/knowing) which are the seven spirits of God sent out to all the earth. He came and took the scroll out of the right hand of Him who sat on the throne... then all sang a new song:
- worthy is the Lamb to take the scroll and to open its seals, for You were slain and have redeemed us to God by Your blood" Rev 5:6-9

① THE VICTORY CRY: TETELEOTAI

v.30 So when Jesus had received the sour wine, He said, "It is finished/completed"

- ΤΕΛΕΩ: He said it is finished (contracts two words)
- ΤΕΤΕΛΕΟΤΑΙ: victory cry of achievement, completion, fulfillment
- ★ Denotes the carrying out of a task
- in religious context, it means to fulfill ones religious obligation
- TO translate TETELEOTAI as finished leaves out much of the meaning
- This was the cry of The Victorious King proclaiming He completed the task
- The redemption of man is complete
- sin, death, & hell conquered!
- Jesus said these words w/ a loud voice of a Champion

"cried out" (Matt 27:50, MK 15:37 LK 23:46)

- ΤΕΤΕΛΕΟΤΑΙ in Greek
- consummetunum in Latin
- consumated/complete/accomplished
- This word and the thought behind it have noteworthy occurences
- most notably in Rev. 21:5-6

"Then He who sat on the throne said, Behold, I make all things new. And He said to me, 'Write, for these words are true and faithful.' And He said to me, "It is done/finished (NLT). I am the Alpha and the Omega, the Beginning and the End. To all who are thirsty, I will give freely the springs of the water of life..." Rev. 21:5-6

- Notice the word in the NLT
- in which the translators emphasize the thought behind the Greek words
- Remember, the NLT was the only version that translated Germans as early as Luke 19:23
- ★ now, the Greek word John uses in Rev. 21:6 is NOT ΤΕΤΕΛΕΟΤΑΙ, But γίνομαι (ginomai)...
- more to come on usage of γίνομαι
- ★ They specifically chose: It is finished
- clearly tying a Link to John 19:30
- ★ what is even more remarkable about Rev. 21:6, is the context of Ch.21
- ★ Ch.21 speaks of the creation of the Church

"Then I saw a new heaven and a new earth, for the old heaven and the old earth had disappeared. And the sea was also gone. And I saw the holy city, the New Jerusalem coming down from God out of heaven, like a bride beautifully dressed for her husband" Rev. 21:1-2

- So the context is the creation of the church, the Bride, the New Jerusalem
- Also, extremely noteworthy is the Rabbis use of γίνομαι in the LXX
- The Rabbis used γίνομαι in... Gen. 1:6 speaking of creation
- in other words, God uses this word when He creates something New

- Jesus is proclaiming the creation of the church...
- As illustrated in Rev. 21:6
- The Christian is His new creation 2 Cor. 5:17
- ★ This was the prophecy in Is 65:17 regarding a New Heaven, New Earth
- ★ The New Jerusalem... THE CHURCH!
- Jesus "accomplished" TETELEOTAI the new creation on the cross
- JUST as Jesus said He would do:

"I have glorified You on the earth. I have finished (TETELEOTAI) the work You have given Me to do." John 17:4

v.30 Then Jesus bowed His head and gave up His spirit.

- Very unique verbiage
- clearly speaks of Jesus being in control the entire time
- No one could kill the Messiah, He freely laid down His life

"... I lay down My life that I may take it up again. No one takes it from Me, but I lay it down Myself. I have power (ἐξουσία) to lay it down and I have power (ἐξουσία) to take it again." John 10:17-18

- another interesting and potentially Beautiful use of the Greek by John:
- His choice for the word "bow"
- He bowed His head

ὁ κλίνω: to bow down (klinō) to allow to a close

→ The head, NOT "His" head

- almost as if Jesus, with one final bow, completes His assignment