



JOHN 19:25-30 | AFTER THE CROSS: *THE WORDS OF JESUS*

- Verse 25 –
 - The women at the cross were:
 - Mary the mother of our Lord.
 - The aunt of Jesus, Mary's sister. By grammar, it is *possible* that this is the same as Mary, wife of Cleophas.
 - Mary, wife of Cleophas - by comparison with Matthew 27:56 and Mark 15:40, 16:1, and Luke 24:10 we assume this to be the mother of James and Joses. There is great debate about the correct identity of this Mary.
 - Mary Magdalene - that is, Mary "from Migdol." Always designated by this location.
 - Also mentioned by Matthew 27:56 is Salome. She is likely **the mother of Zebedee's children**, as per Matthew 27:56.
 - It would only be speculation why some of the women are in certain accounts but not others. Likely there will never be a full understanding of the identities of those at the cross.
- Verses 26-27 –
 - This is almost always taken to be Jesus giving His mother to the Apostle John. While this could be the case, one must ask two questions:
 - Why didn't Jesus place His mother in the care of His younger brothers? There are two possible reasons:
 - They reject His message and He finds them unworthy to care for her.
 - He has no younger brothers. Rather, James and Jude and the others are *older* half brothers, making Jesus the *only child* of Mary and Joseph.
 - Could this have been about Lazarus and not John?
 - Lazarus is the only person mentioned by name in the Bible as loved by Jesus.
 - Jesus was very close friends with Lazarus and his two sisters.
 - The text says that this unnamed disciple **took her unto his own home**. But *home* is inserted by translators, and thus open to investigation. The word **own** is in the plural, not the singular. Could **his own** be a reference to the possibility that Lazarus took Mary to be part of the family unit, with Mary and Martha?
 - Only tradition tells us that John cared for Mary. This tradition *could be wrong*.
- Verses 28-29 –
 - Jesus knew the things that were prophesied, so knew **that all things were now accomplished** except for Psalm 69:21, **in my thirst they gave me vinegar to drink**. Therefore, He said, **I thirst**, at which point they fulfilled the prophecy.
 - The detail of prophecy fulfilled in the crucifixion clearly shows that this was a *preplanned prophetic event*.

- Verse 30 –
 - The word **finished** is τελέω [teleo], carrying the idea of *completion of an activity*.
 - The exact word in its exact form is used in verse 28, translated **accomplished**, and in a slightly different form in verse 28, translated **fulfilled**.
 - Note that Psalm 22 ends in a same “accomplished” sense, in verse 31, **he hath done this**.
 - Psalm 22:1 is **My God, my God, why hast thou forsaken me?**
 - A case can be made that, while He was hanging on the cross, Jesus recited the entirety of Psalm 22.

JOHN 19:31-37 | AFTER THE CROSS: CONFIRMATION OF HIS DEATH

- Verse 31 –
 - The **high day** Sabbath is not fully known. There are two likely options:
 - When a Feast Day Sabbath coincides with a weekly Sabbath, that day is a **high day**. If so, then this speaks of Friday afternoon in preparation for both the Saturday observance AND the 15th day of Nissan, the beginning of the feast of unleavened bread (Lev. 23:6).
 - It could be simply the first day of a feast, called in the scripture a **holy convocation** (see Ex. 12:16). Leviticus 23:24 speaks of the first day of the feast of trumpets as a **sabbath...an holy convocation**. If a **high day** is simply the beginning of the feast of unleavened bread, then this could be taking place on any day of the week and other markers would have to be used to determine the day.
 - Clearly the Jewish leadership did not want the bodies to **remain upon the cross on the sabbath day** and so they asked that **their legs might be broken**, which would speed the death by asphyxiation.
- Verses 32-33 –
 - As earlier (see note on v. 18), it seems odd that the soldiers would **brake the legs of the first**, then skip Jesus and move to **the other which was crucified with him** (v. 32) and then come to Jesus and find Him **dead already** (v. 33).
 - This gives evidence for *more than two* who were crucified with Jesus.
- Verses 34-36 –
 - Whether or not the **blood and water** gives some kind of medical indication of deadness or method of death, or if it simply is testimony of the prophecy, **a bone of him shall not be broken** is open for speculation.
 - In the Passover, no bone of the Passover Lamb was to be broken (Ex. 12:46).
 - As the **Lamb of God, which taketh away the sin of the world** (Jn. 1:29), Jesus must fulfill the Passover Lamb in all regards. He is the *antitype* and the Passover Lamb was the *type*.
 - Verse 35 speaks of **he that saw it** and **bare record**. While this could be some kind of reference to one of the soldiers, it is far more likely a way of the author saying, “I was there fully to the end.”
- Verse 37 –
 - The writer of the Gospel was certainly well aware of scripture and brings up yet another fulfillment of prophecy: **they shall look on him whom they pierced**.
 - This quote comes from Zechariah 12:10 and goes beyond the context of John 19:37, which only speaks of the piercing.
 - Zechariah’s prophecy concerned the mourning that shall take place in the day of the Lord, **in that day shall there be a great mourning in Jerusalem** (Zech. 12:11).