

April 2, 2023 by Steve Brandon



Words from the Cross (part 2)

John 19:26-30

1. **"Behold your son! ... Behold your mother" (verses 26-27).**
2. **"I thirst" (verse 28).**
3. **"It is finished" (verse 30).**

There is a difference between "Famous last words" and "Last words of the famous." "Famous last words" are humorous. "Last words of the famous" are thought provoking. Here are some "Famous last words."

Famous last words: "Don't worry it has airbags!"
Famous last words: "Hey what's that buzzing noise?"
Famous last words: "No, no, he doesn't bite!"
Famous last words: "I can pass this guy!"
Famous last words: "My brakes are fine!"
Famous last words: "Nah, I don't think we need to go to the hospital."
Famous last words: "So, you're a cannibal?"
Famous last words: "I wonder where the mother bear is."
Famous last words: "These are the good kind of mushrooms."
Famous last words: "Look ma! no hands!"
Famous last words: "We won't need reservations."
Famous last words: "Gimmee a match. I think my gas tank is empty."
Famous last words: "What happens if you touch these two wires toge-"

Those are "famous last words." The "Last words of the famous" are usually not so humorous. They are sometimes sad. Edgar Allen Poe, the poet, lived a life of lies and drunkenness. He died in 1849 at the age of 40 having been found in a street near death. He said, "Lord help my poor soul!" Steve Jobs, Apple's founder, who made a big dent in this world, said, "Oh wow. Oh wow. Oh wow." Winston Churchill, Great Britain's heroic leader during World War II, on his deathbed said, "I'm bored with it all."

Sometimes, the last words of the famous are mundane. During a night of sleeplessness, Elvis Presley told his fiancé (Ginger Alden), "I'm going to the bathroom to read." (She later found Elvis unresponsive in the bathroom).

Sometimes, the last words of the famous are endearing. Arthur Conan Doyle, who wrote the Sherlock Holmes stories, turned to his wife and said, "You are wonderful," then he clutched his chest and died. T. S. Eliot, the famous poet, whispered the name of his wife as he died, "Valerie," he said. Michael Landon, who played, "Pa" on the Little House on the Prairie, told his family who were gathered around his bed, "It's time. I love you all."

Sometimes, the last words of the famous are ironic: "Pistol" Pete Maravich, basketball great collapsed during a pickup game at a church building. His last words: "I feel great." He soon lost consciousness and couldn't be revived.

I love the last words of Christians: Martin Luther, the German reformer said, "Our God is the God from whom comes salvation. God is the Lord by whom we escape death." John Knox, the great Scottish preacher, said these words just before he died, "Live in Christ, die in Christ, and the flesh need not fear death." D. L. Moody, the great evangelist, "Earth is receding. Heaven is approaching. God is calling me."^[1]

Well, this morning, we are going to be looking at the last words of the most famous, most godly man that ever walked the planet: Jesus Christ. We are looking at the last words that he said from the cross.

Last week, we looked at the words of Jesus from the cross, as recorded in the gospel of Luke. Here is my outline from last week.

1. "Father, forgive them, for they know not what they do" (verse 34). A word of forgiveness
2. "Today, you will be with me in paradise" (verse 43). A word of salvation.
3. "Father, into your hands I commit my spirit" (verse 43). A word of surrender.

This morning, we are going to be looking at the last words of Jesus from the cross, as recorded in the gospel of John. So, if you haven't done so already, I invite you to open in your Bibles to John, chapter 19. My message this morning comes from John 19, verses 26-30. In those five verses, we see Jesus giving three final words. Now, to set the context, I want to read, beginning in verse 16.

John 19:16-37

So he delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on

either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

Again, our focus is upon verses 26-30, where we will see today, three of the words that Jesus spoke from the cross. The first comes in verses 26 and 27. Where Jesus says to his mother, "Woman, behold your son!" And quickly afterwards, Jesus says to John, "Behold, your mother!" This is my first point.

1. "Behold your son! ... Behold your mother" (verses 26-27).

There were several women at the foot of the cross. They are identified in verse 25, "but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." That's probably four women. The first is the mother of Jesus, her name is Mary. The second is Mary's sister (we don't know her name). The third is Mary the wife of Clopas, we know very little about her. The fourth is Mary Magdalene. We do know a bit about her. Jesus cast some demons out of her, changing her life (Luke 8:2). And she continued to follow Jesus and be associated with him throughout his ministry (Luke 8:2).

Anyway, of the four at the foot of the cross, Jesus speaks with his mother. And he says, "Woman, behold, your son!" (verse 26). Jesus was referring to John, the author of the book. He is identified in verse 27, as "the disciple whom Jesus loved." "Then he said to the disciple, 'Behold, your mother!'" Now, we assume that this "disciple" is John, as he had a special relationship with Jesus, four times in the gospel, he is identified as "the disciple that Jesus loved" (see John 13:23; 19:26; 21:7; 21:20). The assumption is very good.

Essentially here, Jesus is looking after his mother's well-being.

He was following the fifth commandment, to honor your father and your mother. This wasn't out of duty. It was out of love. Jesus had a deep love for his mother. I call this word from the cross, "The word of compassion." Here was Jesus, upon the cross, being compassionate for the well-being of his mother.

This was not outside of his character. Last week, when we looked at the other words that Jesus spoke upon the cross, they demonstrated his care for others. Do you remember the word of forgiveness? While being crucified, Jesus said, "Father, forgive them, for they know not what they do" (Luke 23:34). That was a word of care and compassion for those who were murdering him! We would have totally understood if Jesus had lashed out at those driving the stakes into his hands, but he didn't. Jesus was thinking about the eternal well-being of their souls! Praying for their forgiveness.

Do you remember the word of salvation? He said to the criminal upon the cross, "Today, you will be with me in Paradise" (verse 43). That was a word of care and compassion. Here was a man, who had committed a crime worthy of the death penalty, and Jesus was concerned for his soul, promising him that he would be with Jesus before the day was up!

Here as well, with the word of compassion, Jesus was showing his care for others. Upon the cross, Jesus was concerned for the future well-being of his mother. Jesus was soon to leave the earth. His mother was in need of care. So, he matched up his mother with one of his trusted disciples.

John 19:26-27

"Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!"

This was essentially an adoptive relationship. "Here is your son!" "Here is your mother."

This helps us to understand how Jesus addressed his mother. He called her, "Woman." To us, such a word seems a bit cold, perhaps even condescending or rude. But such could not have been the case in the context of these verses. Jesus was seeking to care for his mother. He was seeking her well-being. He was demonstrating love at this moment. He wasn't being rude to his mother. So, perhaps a better way to understand how Jesus addressed is by giving the verse a term of endearment. How does it sound if you say in verse 26, 26 Jesus said to his

mother, "Dear woman, behold, your son!" I think that's how it would best come across.

Now, all sorts of interesting questions come out about this. First of all, what about Joseph? Well, we can only assume that he had died at this point. For little is mentioned about him in the Scriptures apart from the narrative of Jesus' birth.

Second, what about the brothers of Jesus? Why didn't they take care of Jesus? At this point, it seems as if none of his brothers believed in Jesus. John had already made this clear in his gospel. Back in chapter 7 and verse 5, John comments, "Not even his brothers believed in him" (John 7:5). This comment came after his brothers were mocking Jesus, telling him to go to the feast of Booths in Jerusalem. They said, "No one works in secret if he seeks to be known openly. If you do these things, show yourself to the world!" (John 7:4).

D. A. Carson said, "Quite apart from the fact that they were at this point quite unsympathetic to their older brother, they may not even have been in Jerusalem: their home was in Capernaum."^[2] There is no record of any of his brothers at the cross, watching him die. But Mary was. And John was.

The other gospels tell the story of when Jesus was in the house teaching. The house was packed, so much so that Jesus' mother and brother were seeking him, but couldn't get in. When Jesus was told this, he answered, "Who are my mother and my brothers?" Then Jesus paused and looked about at those who sat around him. Then he said, "Here are my mother and my brothers!" For whoever does the will of God, he is my brother and sister and mother." (Mark 3:33-35). Here, on the cross, Jesus is simply putting this into action. He is giving the responsibility of caring for his mother to his beloved disciple.

We read in verse 27, "And from that hour the disciple took her to his own home." Mary went to John's home that night. And we can only assume, his mother was cared for to her dying day.

Application of this word on the cross is the compassion of Jesus. Even on the cross, Jesus was concerned for the well-being of other people. We talked about the soldiers, of whom Jesus asked for forgiveness. We talked about the criminal who would be with Jesus in paradise. We see here his compassion for his mother.

But you also need to realize, in the greater context of the gospel of John, that Jesus was also showing compassion to us! In dying for our sins, Jesus was dying for our spiritual well-being. That whoever would believe in Jesus, would have eternal life. This life of ours comes through the cross of Christ, as he died for our sins. While dying for our sins, he was caring for us!

So, let's move on to our next word. It comes in verse 28,

John 19:28

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

This is my second point.

2. "I thirst" (verse 28).

This word is a word of suffering. When Jesus says, "I thirst," it's an expression of his physical pain. Upon hearing this, you have to say to yourself, "No, duh!" Of course you thirst! Picture the scene of Jesus upon the cross. He is stripped of his clothes. He is open and bare, high up the cross, in the heat of the day. The climate in Israel is very dry, think Los Angeles.

I recently spent some days in Arizona, I found that I drank so much more water than normal, because it is so dry there. Jesus was in the same sort of dry climate. He hadn't had anything to drink from the time that he was upon the cross until this point. That's several hours, exposed and bare. And Jesus was thirsty, of course he was.

Have you ever been extremely thirsty? After playing basketball, perhaps? After a long bike ride or hike, when you forgot to bring water? Think of the time in your life when you were most parched. How you ever been so thirsty that you thought you were going to die? Probably not. We say, "I'm dying of thirst." Well, not really. But Jesus was. He was dying. He was thirsty. He was suffering.

This suffering was by design. The Romans designed the cross as the ultimate torture device. Where the criminal hangs in pain, every breath they take, increases the pain, as they lift the weight of their body up on the nails. This aspect of the timing of the heat of the day only adds to the suffering. As D. A. Carson said, "A man scourged, bleeding, and hanging on a cross under the Near-Eastern sun would be so desperately dehydrated that thirst would be part of the torture."^[3]

The soldiers obliged to give him something to drink.

John 19:29

A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

This was the second time that Jesus was offered something to drink. Both Matthew and Mark (in their gospels), describe Jesus offered drink on two occasions.

The first was offered to Jesus on the ground, before being hoisted upon the cross. Jesus was offered "wine mixed with myrrh" (Mark 15:23). It was often given to those being crucified as a mercy. Myrrh was a drug to help relieve the pain a bit. When Jesus realized what it was, he refused it (Mark 15:23). Jesus refused it because he faced the full torture of the cross, without anything to help ease the pain.

But this drink here mentioned in John was the "sour wine," that is, the drink that was there for the soldiers, who had to wait out the day in the sun. In those days, they didn't have nice water bottles which everyone could carry around. Instead, they had vats of "sour wine." That is, the diluted wine that could give nourishment, without the effect of the alcohol.

This was by design. There was no accident to any of this. Did you notice the phrase about the Scripture in verse 28? "After this, Jesus, knowing that all was now finished, said (*to fulfill the Scripture*), I thirst." The thirst of Jesus was in fulfillment of Scripture. Now, nowhere does the Scripture say that the Messiah will say, "I thirst." But the Scripture does say that the Messiah would thirst.

Psalm 22, which is known as "The Crucifixion Psalm," because it explains many details of the cross, from the mocking of passer-bys (verse 6-8), to the piercing of his hands and feet (verse 16), to the dividing of garments (verse 18). Psalm 22 describes the suffering of the cross so specifically. In Psalm 22:15, we read, "My strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death." Those are dry words. Describing thirst, which the words of Jesus simply articulate, "I thirst." Now, it's not that he fulfilled Scripture in saying these words upon the cross. His words were an expression that the Scripture was fulfilled in his thirsting upon the cross.

Another similar verse describing this is Psalm 69:21, which says, "for my thirst they gave me sour wine to drink". This is exactly what took place on the cross! In giving Jesus sour wine, the soldiers were fulfilling all of the Scriptures.

One of the burdens of John in writing his gospel was to show that the Scriptures were fulfilled in the life of Jesus. Look back at verse 24, when the soldiers were dividing up the garments of Jesus, "so they said to one another, 'Let us not tear it, but cast lots for it to see whose it shall be.'" This was to fulfill the Scripture which says, 'They divided my garments among them, and for my clothing they cast lots' (John 19:24).

After the death of Jesus, we see a similar emphasis. When the soldier came to break the legs of those dying upon the cross, that they might die before sundown, he came to Jesus and saw that he was already dead. So, the soldier pierced his side rather than breaking his legs. And we read in verse 36, "For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken" (John 19:36). So likewise with the thirsting of the Messiah. The Scriptures were all fulfilled in his death.

All of this merely shows that Jesus really suffered on the cross. Philip Ryken makes a good point here.

The thirst of Jesus Christ on the cross was the thirst of a dying man. It was proof that he was human after all. The Bible teaches that Jesus Christ was and is both fully God and fully man. We needed Jesus to be a man. If he was going to save us, if he was going to die in our place, if he was going to pay for the sins we were supposed to pay for, then he needed to be one of us to do it"[\[4\]](#)

This request for drink demonstrates the humanity of Jesus. That he suffered on the cross, just like any of us would have suffered. Don't miss this point. Ryken continues.

"Most secular people do not have much trouble accepting that Jesus was a man. Even most people who do not have a personal relationship with God will at least accept the fact that a man named Jesus of Nazareth actually walked on this earth. After all Jesus is the best-known figure of the ancient world. There is such a vast quantity of reliable historical evidence about his life that his existence cannot seriously be rejected.

It is different for Christians. Christians do have difficulty with the humanity of Jesus Christ. If secular people tend to doubt that Jesus is really God, Christians tend to forget that he really became a man. Try as we may, we cannot quite believe that Jesus was a real human being who walked on this earth. We forget that Jesus was sweaty and dusty, that he grew tired and hungry, that he had bodily functions.

For us to hear Christ say that he was thirsty on the cross is to be reminded how completely he entered into our humanity.[\[5\]](#)

Indeed, Jesus did enter into our humanity. And he also entered into our suffering! This is the gospel, that Jesus came as a human being, who hungered and thirsted, and suffered in our place! "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

Jesus thirsted that we might thirst no more.

Let's turn now to our last point. We have seen the word of compassion: "Behold your son! Behold your mother" (verses 26-27). We have seen the word of suffering: "I thirst" (verse 28). Now, we see the word of victory:

3. "It is finished" (verse 30).

John 19:30

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

Of all of the words that Jesus spoke from the cross, this is my favorite! It's the proclamation of victory in the cross! It's one word in the Greek text. Τετέλεσται You can easily translate it, "It stands completed." It's a job well done to perfection! There is nothing more to be done! All has gone to plan! All have finished up perfectly. It's as if Jesus was given the baseball, and he pitched a perfect game. There was nothing left more to accomplish.

Of this word, J. C. Ryle writes the following:

This remarkable expression, in the Greek, is one single word in a perfect tense, "It has been completed." It stands here in majestic simplicity, without note or comment from John, and we are left entirely to conjecture what the full meaning of it is. For eighteen hundred years Christians have explained it as they best can, and some portion of its meaning in all likelihood has been discovered. Yet it is far from unlikely that such a word, spoken on such an occasion, by such a person, at such a

moment, just before death, contains depths which no one has ever completely fathomed. No one single meaning, we may be sure, exhausts the whole phrase. It is rich, full, and replete with deep truths.[\[6\]](#)

Jesus said, "It is finished." Have you ever began a project, but never quite completed it? Better yet, Have you ever, really completed a project? Jesus did. He accomplished all that the Father had given him to do. Every Scripture concerning the Messiah was fulfilled. His sufferings were completed. The payment for sins was accomplished. Our atonement had been made! There was nothing more to be done!

Consider the Scriptures that he fulfilled.

- Jesus was born of a virgin (Isaiah 7:14).
- Jesus was born in Bethlehem Micah 5:2.
- Jesus was born of line of Abraham, Issac, and Jacob, of the tribe of Judah, born of David's line (2 Samuel 7).
- Jesus was called Immanuel (Isaiah 9:6-7).
- Jesus was called a Nazarene (Isaiah 11:1).
- Jesus brought light to Galilee (Isaiah 9:1-2).
- Jesus spoke in parables (Isaiah 6:9-10).
- Jesus healed the broken-hearted (Isaiah 66:1-2).
- Jesus was praised by little children (Psalm 8:2).
- Jesus was called king (Zechariah 9:9).
- Jesus was betrayed (Psalm 41:9).
- Jesus was falsely accused (Psalm 35:11), and hated without a cause (Psalm 35:19).
- Jesus was silent before his accusers (Isaiah 53:7).
- Jesus was spat upon and struck (Isaiah 50:6).
- Jesus was crucified with criminals (Isaiah 53:12).
- Jesus' hands and feet would be pierced (Psalm 22:16).
- Jesus was mocked and ridiculed (Psalm 22:7-8).
- Soldiers gambled for his garment (Psalm 22:18).
- Jesus didn't have any bones that were broken (Psalm 34:20).

All of those Scriptures! Fulfilled by the time Jesus passed away![\[7\]](#)

Consider his sufferings! He was hated and despised and rejected. He was a man of sorrows. He was acquainted with grief. He experienced rejection. He experienced mocking from his family. He faced persecution from the rulers. He was mocked. He was beaten and crucified! All of his suffering was finished!

All his life, Jesus had geared up for this moment! This hour! And now, it was over. There was nothing more for Jesus to do! Better yet, there is nothing more for us to do! Jesus paid the ransom for all our sins! "In him we stand complete!" (Colossians 2:10). "It is finished!"

I want for us to consider one last passage of Scripture before we close up this morning: Hebrews 10:1-18.

Hebrews 10:1-4

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.

The mere fact that the Jews had to perform sacrifice after sacrifice demonstrates that the sacrifices were ultimately never good enough. The sacrifice I performed last week isn't good enough for this week, because I sinned last week. And so, I need another sacrifice this week. The repetition over and over of these sacrifices demonstrate that none of these sacrifices was a final sacrifice.

The writer says, "it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4). These sacrifices may cover sins up for a while. They may placate God for a season. But they can never take them away as Jesus did on the cross.

Hebrews 10:5-7

Consequently, when Christ came into the world, he said,

"Sacrifices and offerings you have not desired,
but a body have you prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.
Then I said, 'Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.'"

These words (taken from Psalm 40) show how God's ultimate desire isn't for sacrifices to be made. Rather, it's for a body that would come and remove the sacrifices. This took place in the incarnation of Jesus, when he took on flesh and blood. Following the quote above, the author to the Hebrews then explains these words.

Hebrews 10:8-10

When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin

offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

The writer says that Jesus took away the Old Testament sacrifices, by establishing his own sacrifice. And this sacrifice was complete. That's the point of the last phrase in verse 10, "once for all." Jesus offered up one sacrifice. It is finished. It is done at the cross.

Hebrews 10:11-13

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.

Not only was the sacrifice of Jesus enough to end the sacrifices, it also ended the careers of the priests. They stood and ministered over and over again the same sacrifices. They stood because their work was never done. But Jesus sat down after his sacrifice, because his work was complete. It was "finished."

There comes the significant statement (which is practically a repetition of verse 10):

Hebrews 10:14

For by a single offering he has perfected for all time those who are being sanctified.

After one sacrifice, it was all done. Jesus didn't have to come back again and be sacrificed. He didn't have to be sacrificed over and over again in the mass. No, it was one sacrifice! For all time! For us!

The sacrifice of Christ is the climax of history. Everything before his sacrifice anticipated it. Everything afterwards looks back to the same sacrifice of Christ.

We have seen verses that make this point clear: verses 10 and 14. One offering for all time. We see a similar statement in verse 18. Let's work our way there.

Hebrews 10:15-18

And the Holy Spirit also bears witness to us; for after saying,

"This is the covenant that I will make with them
after those days, declares the Lord:
I will put my laws on their hearts,
and write them on their minds,"

then he adds,

"I will remember their sins and their lawless deeds no more.

Where there is forgiveness of these, there is no longer any offering for sin.

The writer here is referring to the New Covenant. And in the New Covenant, the sacrifice for sins is such that God will remember their sins no more. If you have no sins to remember, then there is no sacrifice needed for sins! That's because Jesus dealt with all of our sins on the cross. His sacrifice is never again needed. It stands finished, once for all.

This brings us back to John 19:30 so nicely, when Jesus said, "It is finished." Jesus wasn't anticipating more sacrifices or more suffering or more work to be done. It was finished! He did it all! Jesus paid it all!

This sermon was delivered to Rock Valley Bible Church on April 2, 2023 by Steve Brandon.
For more information see www.rockvalleybiblechurch.org.

[1] Here are some of my sources for these last words:

<https://www.mentalfloss.com/article/58534/64-people-and-their-famous-last-words> and
<https://www.insightsofgod.com/downloads/dyingtestimoniesofsavedandunsaved.pdf>.

[2] D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 617.

[3] *Ibid.*, 619.

[4] James Montgomery Boice and Philip Graham Ryken, *The Heart of the Cross* (Wheaton, IL: Crossway, 1999), 32).

[5] *Ibid.*

[6] J. C. Ryle, *Expository Thoughts on John, volume 3* (Carlisle, PA: The Banner of Truth Trust, 1987), 362.

[7] This link was immensely helpful in coming up with this list of Scriptures fulfilled: <https://parish.rcdow.org.uk/swisscottage/wp->

