

Please turn with me in your Bibles to John chapter 19. The sermon text this morning will begin in verse 28, but why don't we start back at verse 14 and gather the larger context of what is taking place here. Now let us give our full attention to the reading of God's holy word. Now it was the day of preparation of the Passover. It was about the sixth hour. He, that is Pontius Pilate, said to the Jews, behold your king, they cried out, away with him, away with him, crucify him. Pilate said to them, shall I crucify your king? The chief priests answered, we have no king but Caesar. So he delivered him, that is Jesus, 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. And 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, 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. And 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. This is the word of the Lord.

Thanks be to God. Let's pray. Our Father in heaven, we thank you for giving us your word and preserving for us this account of your son's crucifixion in his human body. As we come to it now, we pray your spirit would be in our midst and write its truth on our hearts. And we ask these things in Jesus'

name, amen. a date which will live in infamy."

These words are attributed to Franklin Delano Roosevelt in reference to December 7th, 1941. He gave this speech the day after when he gave the report to the nation that the American naval base at Pearl Harbor had been attacked by the Japanese military. To say that this was a dark time

in our nation's history is an understatement, because unprovoked, the Japanese had sent wave after wave of fighter plane and bomber to attack and to destroy the naval base there in a massacre that killed almost 2,500 Americans and wounded at least 1,000 others. People can debate over the legitimacy

of just war, but this was not just war. This

was a display of unbelievable and gross injustice. And this afternoon, we have read of another case of unbelievable and gross injustice, on the human level anyway. Jesus of Nazareth, the Son of God in human flesh, who lived a perfect life and had never once done anything wrong, was executed as a criminal by the Roman Empire. What injustice. This is truly

the wildest act of human injustice that the world has ever known. And yet, Jesus chose to endure

this wildest act of human injustice in order to accomplish the greatest act of divine justice. Even though he had never sinned,

Jesus willingly carried in himself the sins of humanity. Jesus willingly suffered the punishment due for humanity's sin. This is divine justice, and friends, this divine justice should not have gone to him. It should have gone to each and every one of us. For lying, cheating, stealing,

committing adultery with our eyes and with our bodies. And yet Jesus, though he himself

had never sinned, He still was the one to accomplish divine justice in our place. Hallelujah, what a Savior. Hallelujah, what a friend. Surely you've heard people say,

I would take a bullet for you. Jesus did far more than that.

As the author of Hebrews says, for the joy that was set before Him, He endured the cross, despising the shame. Because of his immense love for us, Jesus chose to save us by enduring the cross for us with all of its suffering and shame. And in our text this morning,

I want us to see that as he endured the cross, Jesus demonstrated his love for us in three ways. Firstly, he suffered God's abandonment. We see this in verse 28. After this, Jesus, knowing that all was now finished, said, to fulfill the scripture, I thirst. Jesus suffered God's abandonment. In other gospel accounts, we see this reality portrayed when Jesus quotes that great Psalm of David, Psalm 22. My God, my God, why have you forsaken me? And yet John does not choose to record it in that way here. Instead, he records something else, Jesus says, that captures the same truth. I thirst. In Jesus's thirst, we get a glimpse of the suffering that we deserved. We know from our own experience that in our bodies, thirst signifies the absence of water, that life-giving, nourishing liquid. And yet in the scriptures, we find that thirst often signifies the absence of God. Or maybe even more precisely, the absence of God's favor and the presence of God's judgment. And so Jesus' words here have a doubled meaning. My body lacks the presence of water, but also my soul lacks the presence of God. It lacks God's favor and yet it intimately knows God's judgment. Friends, this is what Jesus endured for you and me because of his love for us. Isaiah 53, five, the header verse in our bulletin this morning, it captures this well. But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace. And with his wounds, we are healed. Jesus paid the debt of judgment that you and I owed. As the hymn writer says, Jesus paid it all, all to him I owe. Sin had left a crimson stain, he washed it white as snow. My friends, this is what Jesus our Savior has done in our place. A famous actor was interviewed once on a British talk show host with a number of other celebrities. And they were going around. The host had asked them, how did you spend your first big paycheck as an actor? And they were sharing. One person said, oh, I bought a secondhand Mazda. Another person said, I bought an Aston Martin. They're all comparing their sports cars. Finally, someone asked this actor directly, how did you spend your money? He said, I paid for my sister's college education. Isn't that amazing? The first opportunity that he had to spend money on anything in the world, he spent it to help his sister. That debt wasn't his, he had no obligation to it. She's the one who chose to go to college, and she obligated herself to it. But he loved his sister. He didn't want her to have to bear that debt herself, and so he paid for it. Because he loved her. What about you? Are you bearing someone else's debt? It doesn't have to be money. Sometimes it's what people do or say that hurts us or wrongs us. Forgiving them for what they've done to us is like bearing that debt ourselves. No matter what debt that is,

it hurts. It hurts to bear the debt of another. And in some situations, it can even feel like God has abandoned us. But friend, if that's you this afternoon, take comfort. If you feel that your debt is heavy, know that Jesus understands, and He actually understands it far better than you do. because he has endured a debt, he has paid a debt far greater than what you are bearing right now. So my friends, Jesus has loved us and has taken our debt upon himself. Come to him. And Don't forget the debt that he has paid for you, but keep short account with others. Mercy triumphs over judgment. So don't hold on to grudges, but forgive others as you have been forgiven. Jesus shows us that he loves us, firstly, because he suffered God's abandonment. Secondly, he endured humanity's scorn. Let's look at verse 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. Jesus endured humanity's scorn. This act might seem like an act of sympathy. Oh, he's thirsty, and they're trying to offer him something to drink. But friends, the offering of sour wine here is not an act of relief. It's an act of mockery. Verse 28 spoke of Jesus's thirst being a fulfillment of scripture, and John has a particular scripture in mind back in Psalm 69. You don't have to turn there, I'll read it. Here's what it says. Reproaches have broken my heart so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. They gave me poison for food, And for my thirst, they gave me sour wine to drink." John is intentionally noticing here this connection to King David's own experience. And for King David, the gift of sour wine was not a good gift. It was a gift of mockery, a gift of scorn. It's almost like wandering through a desert and coming coming out and finding the nearest person there and asking, give me a cup of water. And they hand you a cup, but it's full of mud. The mud is wet. It carries some of the same properties as water, but it is not given to you to help you. It is given to you to make fun of you, to scorn you. This, of course, reminds us of the many other ways that Jesus endured people's scorn that day. The Roman soldiers mocked Jesus by saying, hail, king of the Jews, and then they dress him up in the crown of thorns and in the purple robe. The religious leaders mocked Jesus by saying, he saved others. If he's God's anointed one, let him save himself. And then, of course, even the thieves that were crucified with him mocked him, or at least they both did until the one rebuked the other and repented. And yet, friends, Jesus faithfully endured it all. When we get to verse 30, we will see that he received the sour wine. He drank it down without complaint. And throughout this whole event,

across any of the four gospels, we never see Jesus retaliate to those who scorn him. When he was reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly. Rather than pitying himself, Jesus pitied and had compassion on those who scorned him. And we hear his words in Luke 23, 34. Father, forgive them, for they know not what they do. Jesus did not retaliate, but he endured their scorn silently. What about you? Can you relate to the intense pain of being targeted and humiliated by others? I think one of the most humiliating things in the human experience is seeing someone else, hearing them crack a joke at your expense, making fun of your name, making fun of your clothes, making fun of something that you did or something that you didn't do. It hurts. And if you know what that feels like, my friend, take comfort. Jesus is familiar with your humiliation, and he's endured greater humiliation than you could imagine. And beyond that, he actually has endured humiliation from us. How is this, you might think. I've never scorned Jesus. Even if that is true, I'm sure you have scorned others. And in Matthew 25, Jesus says, it's as if we did it to him. As you did it to the least of these, my brothers, you did it to me. But Jesus has not retaliated against us. No, he has dealt patiently with us. And the old KJV used a different word for patience, to deal patiently with, long suffering. It helps us understand what patience really is and what patience truly does. It suffers long. Friends, Paul reminds us, love keeps no record of wrong. So therefore, just as Jesus has dealt patiently with us, let us deal patiently with those who scorn us. Jesus shows us that he loves us because he endured humanity's scorn. And thirdly, he completed his redemptive mission. We see this in verse 30. When Jesus had received the sour wine, he said, it is finished. And he bowed his head and gave up his spirit. Jesus completed his redemptive mission. The work is done, it is finished. Through the sacrificial offering of Jesus Christ on the cross, God has fully saved us. The priests of the Old Testament would minister in the temple day after day after day, offering sacrifice after sacrifice after sacrifice. But the author of Hebrews reminds us that the blood of bulls and goats can never take away sins. Only the blood of Jesus can satisfy God's wrath. My friends, Jesus is our great high priest, and he has offered a single sacrifice once for all. And it doesn't need to be made again and again and again, but he's already made it. It is finished. No more sacrifices, no more works of the law. In the death of Jesus, all of our sins have finally been dealt with. All the boxes on the to-do

list of God's salvation have been checked. There's not a single one left. In a way, it's like those infomercial channels. I don't know if you've ever turned on your TV, come across those. You probably don't stay there very long. Well, a foolish young bachelor made a very foolish decision once and bought one of those things, a silly kitchen appliance, It's me. I'm the one that did that. Now, what I'm about to tell you didn't happen, but imagine that it did. The delivery driver comes from the appliance company, and he brings it to the door, and I open the door. He gives me the package, and I take it, and I thank him. And I ask, when do the Four low, low monthly payments of \$49.99 begin. He turns back and says, oh yeah, about that. The owner of the company said that he knows your family personally. And so he has made all the payments in full. There are no monthly payments left. It is finished. This transaction is finished and the appliance is totally yours now. My friend, salvation is totally yours. There's nothing left for you to do to accomplish anything in God's sight, but Jesus has done it all. When you put your faith in Him, He brings you into God's family, and if you feel distant from God this morning, or if you've never come to God before, I invite you, come. Jesus says, I am the way, the truth, and the life. No one comes to the Father but by me. Jesus has completed his redemptive mission, and he's done it for you. The offer is for you, so do not delay. Come to Jesus today. Jesus shows us that he loves us thirdly because he completed his redemptive mission. Oh, the deep, deep love of Jesus, vast, unmeasured, boundless, free, rolling as a mighty ocean in its fullness over me. Man of sorrows, what a name for the Son of God who came ruined sinners to reclaim. Hallelujah. What a Savior. Indeed, what a Savior we have, my friends. His love is wider, deeper, and reaches farther than we could ever imagine. And so as we go from here this morning, I invite you, friends, let us rest in the love of Christ, in the peace that he has purchased for us before God the Father. Let us take up our crosses and follow him, loving others as he has loved us. And let us run the race with endurance, looking not to ourselves, but looking to Jesus, the founder and perfecter of our faith. Amen, let's pray. Heavenly Father, we thank you for sending Jesus, your son, to deliver us from our sin. And Lord, our hope now is entirely in him and it is not in ourselves. We pray that as we go from this place, Lord, that you would convince us of your love for us in Jesus and that that would compel us to love others in the way that he has loved us. Give us assurance in his love and give us grace and mercy and compassion to pour out that same love toward others. We ask these things in Jesus's name, amen.