





Jesus knew that his mission  
was now finished, and to fulfill  
Scripture he said, “I am thirsty.”

**John 19:28**

**LAST WORDS.**

**Week 5**

John 19:28-29, John 1:9-14; 11:33-35, Matthew 4:1-11,  
Hebrews 4:15-16

## FULLY GOD, FULLY MAN

Jesus felt every human want and need, including thirst, because He was fully human. Jesus voluntarily came and dwelt among us, limiting Himself to the human body. We often want to overlook His humanity and focus on His divinity. But our hearts need to remember that Jesus understands the human experience. This small detail on the cross of Jesus saying “I thirst” shows us that Jesus died as a human being. He felt every lash of the whip, every painful step, every stab of the nail. He did not get a pass out of His bodily suffering. He did all of this so that we, as human beings, can be confident that He also knows what it means to suffer in our bodies. Matthew Henry, in his commentary on John 19:28, reminds us to focus on Jesus’ humanity and suffering: “It was not at all strange that he was thirsty; well, might he thirst after all the toil and hurry which he had undergone, and being now in the agonies of death, ready to expire purely by the loss of blood and extremity of pain.” Jesus understands human suffering. We have a Savior who entered into human suffering so He could intimately relate to us in our suffering. John 1 tells us that the Word became flesh and made His dwelling among us.

ESV Study Bible says it this way:

*“Became flesh” does not mean the Word ceased being God; rather, the Word, who was God, also took on humanity. This is the most amazing event in all of history: the eternal, omnipotent, omnipresent, infinitely holy Son of God took on a human nature and lived among humanity as one who was both God and man at the same time, in one person. Dwelt among us means more literally “pitched his tent”, an allusion to God’s dwelling among the Israelites in the tabernacle. In the past, God had manifested his presence to his people in the tabernacle and the temple. Now, God takes up residence among his people in the incarnate Word, Jesus Christ. Thus, the coming of Christ fulfills the OT symbolism for God’s dwelling with man in the tabernacle and the temple.*

Our hearts need to remember that just like us, Jesus was born as a baby, grew up as a child, and had a typical human experience. He felt joy and pain deeply, wrestled with temptations, and grew weary, thirsty, and tired. He navigated relationships with friends and family, likely battling the same challenges and disappointments we do.



## REFLECTION

Today, reflect on our fellowship with Jesus through our suffering. He knows our pain. Every inch of it. Why are we so often tempted to imagine Jesus as far away from our everyday lives? Thank God today for the humanity of Jesus and for a Savior who understands our suffering.

Psalm 22:14-15; 69:21, Isaiah 53:10-12, John 10:14-18

## TO FULFILL SCRIPTURE

Beyond just pointing us to Jesus' humanity, this statement from the cross also reveals Jesus' divinity. He is accomplishing God's purposes and fulfilling prophecy at this moment.

As Fleming Rutledge says in *The Seven Last Words from the Cross*:

*When he says, "I thirst," John explains that he says it "knowing that all was now finished ([and] to fulfill the scripture)." Psalm 22 contains these words: My strength is dried up like a potsherd [like baked clay], and my tongue cleaves to my jaws; thou dost lay me in the dust of death. This is the Son of God speaking, the Second Person of the Blessed Trinity. Even in the midst of his helpless condition, he is manifestly aware of his divine destiny. This is the way that John has portrayed the Lord throughout his narrative, from beginning to end. In chapter 10, Jesus says, "I lay down my life for [my] sheep.... No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father". The Crucifixion is not an accident, not a mistake, not an unfortunate slip-up. It is the deliberate self-offering of the Good Shepherd. And so when he says "I thirst," it is to show that he is fulfilling his purpose according to the plan of God from the beginning.*

Jesus is perfectly accomplishing the will of His Father on the cross. Matthew Henry points out in his commentary that "Jesus has respect for the scriptures: Knowing that all things hitherto were accomplished, that the scripture might be fulfilled, which spoke of his drinking in his sufferings, he saith, I thirst, that is, he called for drink." In these last moments, Jesus is aware of the work He is on earth to do.



## REFLECTION

Spend extended time today in Psalm 22 and Psalm 69. Look for the phrases in these passages that echo and point to the Crucifixion of Jesus. Journal anything that stands out to you.

Exodus 17:1-7, Judges 15:18-20, Psalm 29:3, John 4:7-26; 7:37-38, Revelation 7:14-17

## LIVING WATER

Throughout scripture we see a God who desires to meet not only the physical needs of His people, but the spiritual needs as well. Jesus often refers to Himself as "living water" bringing life to those who are spiritually thirsty. Let's reflect on the story of Jesus with the Samaritan woman at the well.

*The Samaritan woman and our Lord have a memorable conversation at the well. He has no container, so when she approaches, he asks her to let him drink from her jar. This woman has an extra disadvantage: not only is her personal life disorderly, but she is also a member of a despised group. Her meeting with our Lord is therefore doubly significant. Everything that has been said so far is on the level of actual water, actual drinking. Now Jesus raises the level of the dialogue: Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water?" ... Jesus said to her, "... whoever drinks of the water that I shall give ... will never thirst; the water that I shall give ... will become a spring of water welling up to eternal life."*

*All through the Old Testament, God the Creator is praised as the One who commands the waters. He is the One who sets their boundaries and causes them to flow in courses that he has laid. He makes it rain for forty days and then calls the floods back into their beds and streams. He piles up the waters of the Red Sea on the right hand and on the left so that the children of Israel can pass through. He makes water gush from a barren rock for his people to drink in the wilderness. The voice of the LORD is upon the waters; the God of glory thunders, the LORD, upon many waters.... This mighty Creator God is the same that John's Gospel identifies at the outset: "In the beginning was the Word.... All things were made through him ... and the Word was made flesh and dwelt among us". Jesus Christ, therefore – the Word made flesh – is the same One who commands living water, the water that wells up to eternal life. Following this promise to the Samaritan woman, in John 7 he stands up in the temple and proclaims, "If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'"*

- Fleming Rutledge, *The Seven Last Words from the Cross*



## REFLECTION

*Reflect now upon the saying from the Cross, I thirst, and compare it to the saying Whoever drinks of the water that I shall give will never thirst, and If anyone thirst, let him come to me and drink. The meaning is almost too staggering to absorb. The One from whose being flows the gift of the water of eternal life—this is the One who is dying of a terrible thirst on the Cross for the love of his lost sheep. - Fleming Rutledge, *The Seven Last Words from the Cross**

John 19:28-30, John 1:29, 36, Exodus 12:22-23, Psalm 51:2-12, Hebrews 9:19-22; 10:19-23

## OUR PASSOVER LAMB

Notice the mention of "hyssop" in John 19: "They soaked a sponge...and put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips"; this is no coincidence. John likely included this detail for a specific reason. In the very first chapter of John's gospel, Jesus is referred to as 'the Lamb of God who takes away the sin of the world.' John's mention of the hyssop plant reminds readers to look back to the first Passover in Exodus 12. At this first Passover, Jews used hyssop to brush the Passover lamb's blood on their doorposts so that their lives would be spared. This isn't the only time hyssop is mentioned in scripture; it's significant in Leviticus 14 and Numbers 19 as hyssop was used by the priests in the cleansing ritual in the temple. We also see it mentioned by David in Psalm 51 as he is crying out to the Lord after committing adultery with Bathsheba: "Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow."

Following the string of hyssop throughout scripture is a beautiful reminder that Jesus is God's Passover Lamb whose blood takes away our sins, cleansing us once and for all. God desires for us to be clean, pure, and holy, but due to our sinful nature, we fall short of that daily. But in His mercy, God steps in and provides a perfect sacrifice, the blood of the Lamb, to cleanse our guilt and wash us clean.

*Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unwaveringly to the hope we profess, for he who promised is faithful. - Hebrews 10:19-23*



## REFLECTION

Turn David's words in Psalm 51 into a prayer today as you present yourself to the Lord, asking him to forgive you and create in you a pure heart.

Hebrews 1:1-3; 2:17-18; 4:14-16; 5:1-10; 7:15-28; 10:8-12,  
 Luke 1:31-33, Revelation 19:11-16; 21:5-6

## OUR PROPHET, PRIEST, AND KING

Jesus came to establish a new covenant where He holds the office of the ultimate prophet, priest, and king. As the ultimate prophet, Jesus clearly expresses God's will for His people and makes the way to salvation known; as the ultimate priest, He gave Himself up as the sacrifice for our sins and continues to intercede on our behalf; as the ultimate king, He rules supreme over all humanity and conquers all God's enemies. Understanding Jesus as prophet, priest, and king helps us know His redemptive work and how all the Old Testament prophets, priests, and kings point us toward Jesus. In each of these roles, Jesus surpasses the greatest Old Testament examples: he is a greater prophet than Moses, a greater priest than Aaron, and a greater king than David. The role of a prophet was to speak the Word of God. Not only did Jesus speak on behalf of the Father, but as John tells us, Jesus was the Word. He is the prophet that all other prophets were pointing us toward.

*In the past, God spoke to our ancestors through the prophets at many times and in various ways, but in these last days, he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe - Hebrews 1:1-2*

The priests served as the temporary mediators between God and man. They offered sacrifices required under the law. Within that priesthood was a single High Priest who offered the sacrifice on the day of atonement that cleansed the people's sins for an entire year. Jesus now holds the role of the Greatest High Priest by removing our sins forever. We can now access the Father directly through the name of Jesus, no longer needing a priest to meditate on our behalf.

*Because of this oath, Jesus has become the guarantor of a better covenant. Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. - Hebrews 7:22-24*

God never wanted Israel to have a human as king. God allowed His people to have what they asked for – to be like other nations – and Israel had to accept the consequences of these kings. God knew the dangers of men ruling over men. Prophecies paved the way for the restoration of the true King, God himself, in Christ Jesus, the Son of David. King Jesus holds all authority and is the King of Kings that will reign forever.

*The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his kingdom will never end. - Luke 1:32-33*



### REFLECTION

What does it mean to you that Jesus now reigns as the ultimate prophet, priest and king?

Week 5, Day 6

# Saturday

## Reflection Day

### REFLECTION NOTES AND QUESTIONS

This week, we looked at Jesus' last words from John 19:28 - *After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."* As we wrap up this week's study, go back and read John 19:28. Reflect on these words that Jesus spoke. Reflect on what they mean about His character, His work on the cross, and how it should change how we see Him and how we live. Reflect/journal your thoughts on this or these following prompts:

- Write down what you learned about who God is this week.
- What is something you looked at this week that you want to receive from God in greater measure? Why?
- How can you begin to posture your life to receive more from Him?

Week 5, Day 7

# Sunday

## Rest Day

Use today to rest, pray, and catch up on any of this week's readings you may have missed. Use today as a preparation for your heart toward the next week's study of God and His word.