

Series: "The Puzzle of the Cross: Learning from Jesus' Seven Sayings"

Overview: The Seven Sayings of Jesus from the Cross

Jesus' first words: Father, forgive them for they do not know what they are doing (Luke 23:34)."

Jesus' second words: "Today you will be with Me in paradise (Luke 23:43)."

Jesus' third words: "Dear woman, here is your son... Here is your mother," (John 19:26-27)."

Jesus' fourth words: "My God, my God, why have you forsaken me (Matt. 27:46)."

Jesus' fifth words: "I am thirsty (John 19:28)."

Jesus' sixth words: "It is finished (John 19:30)."

Jesus' seventh words: "Father, into your hands I commit my spirit (Luke 23:46)."

Main Idea: As we consider Jesus' fifth saying from the cross, as recorded in John 19:28, we are going to learn about His suffering. I would suggest there were three reasons these solemn words came from the lips of our Lord. Jesus uttered these words of suffering because...

I. He fulfilled prophecy.

A. Consider what had just happened to Jesus.

B. Consider what the Old Testament said would happen to Jesus.

II. He felt pain.

A. His thirst was due to physical pain.

B. His thirst was due to spiritual pain.

III. He finished the plan.

A. He had completed His Father's plan.

B. He has completed the work of redemption.

Make It Personal: How should we respond to Jesus' words?

1. He thirsted to take away our thirst.

2. In a sense, He still thirsts.

3. When we're like Him, we thirst for what He thirsts.

We're considering Jesus' seven sayings from the cross on Sunday mornings, and this morning, we're going to consider carefully His fifth saying. As a reminder, we have postponed looking at Jesus' *third* saying, which we'll do next week on Mother's Day, for in those words Jesus addresses His mother, with instructions full of significance for how we should view and treat our mothers.

Our text today is but one verse, but it's packed with significance. I'd like to read it, then read it a second time, then pray, and then place ourselves under this text from God with a desire that we might see and savor Christ more fully.

Scripture Reading: John 19:28

The old spiritual asks a most penetrating series of questions:

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

O! Sometimes it causes me to tremble, tremble, tremble!

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?

Were you there when they nailed him to the tree?

O! Sometimes it causes me to tremble, tremble, tremble!

Were you there when they nailed him to the tree?

Were you there when they laid Him in the tomb?

Were you there when they laid Him in the tomb?

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ This message has been adapted from a sermon preached at WBC as part of a 1994 series on "The Seven Sayings of Jesus from the Cross."

*O! Sometimes it causes me to tremble, tremble, tremble!
Were you there when they laid Him in the tomb?*

In my hand are three blunt, rusty nails. There's nothing special about these nails. Yet these nails are a reminder to me of three other nails, three cruel nails that punctured our Savior's hands and his overlapped feet, nails that fastened Him to the tree.

And it causes me to tremble.

What happened on that cross? What did Jesus suffer? Certainly, the agony the God-man experienced is beyond the comprehension of our finite minds. Yet for the past three weeks, we have listened to what Jesus Himself said from the cross.

Jesus uttered seven statements while hanging from the tree. The first three focused on others. For those who murdered Him, He prayed, "Father, forgive them." To the repentant thief, He promised, "Today you will be with Me in paradise." To His mother, Mary, He spoke words of care, "Woman, behold Thy son," and to John, "Behold your mother." In His fourth saying, He asked the most heart-wrenching question in all the Bible, "Eli, Eli, lama sabachthani?--My God, my God, why hast Thou forsaken Me?"

And then came the fifth. His fifth cry from the tree reveals His great suffering. We're told in John 19:28, "After this, Jesus...saith, I thirst (AV)." In the NIV, "I am thirsty." In the ESV, "Jesus said...I thirst." In the Greek, it's one word.

Thirst. We understand thirst, don't we? We've experienced thirst. But never have we experienced thirst as did our Savior.

Arthur Pink wrote this, "I thirst.' What a text for a sermon! A short one it is true, yet how comprehensive, how expressive, and how tragic! The Maker of Heaven and earth with parched lips! The Lord of Glory in need of a drink! The Beloved of the Father crying 'I thirst!' What a scene! What a word is this! Plainly, no uninspired pen drew such a picture."²

"I thirst!"

Why did Jesus say that? On the surface, He said it because He was dehydrated, in need of fluids. But there's more. Look carefully at the text. What happened right after He received the drink? He died, intentionally, a reality that will actually surprise the soldiers and Pilate. What would He ask for a drink, and then moments later commit His spirit into the hands of His Father?

Oh, there's more to be seen in these words than we might first think. Jesus is the Master-Teacher, and even as He hangs on the cross, He is teaching us. He wants us to know something, something critical about Himself, and why He came, and died, and in three days, conquered death.

I believe there are three reasons these solemn words came from the lips of our Lord.

Notice the context. Verse 28 begins, "After this." To appreciate fully what Jesus said in His fifth saying, we must hear His words in light of their context. *After this.* After what?

Jesus had been on the cross nearly six hours. The soldiers attached Him to two beams of wood with spikes, then raised His cross and dropped it into the ground with a thud at 9:00 that morning. The soldiers then divided up His clothes and gambled over His tunic. They made a game out of His death, but John says they did this unwittingly, "to fulfill the Scripture" (verse 24), specifically, Psalm 22:18.

Next, according to John, Jesus commissioned the care of His mother to "the disciple whom He loved", a reference to the author of this fourth gospel, John (26-27). John then

² Arthur Pink, p. 86.

says in verse 28, “After this,” but he doesn’t tell us how long after. Keep in mind that John is writing his account last, towards the end of the first century. He doesn’t tell us, and doesn’t need to because Matthew and Mark have already told us in their accounts, that Jesus has been hanging in the darkness for three hours, from noon until 3 pm, and that He has just cried in anguish, “My God, my God, why have you forsaken me?”

These words are spoken *after this*, after the six hours of suffering, after the three hours of darkness, after crying the unanswered question from Psalm 22.

After this, at almost three in the afternoon, just before He dies, He speaks again. And this time He says, “I thirst.” O, beloved, do you hear the suffering Savior? He’s teaching us. Again, I believe these words are coming from His lips for three reasons.

I. He fulfilled prophecy.

The apostle John, who wrote this fourth gospel, gives us a vital clue as to why Jesus declared His fifth saying. Notice verse 28, “After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”

Notice two factors. First, Jesus said, “I thirst,” because He knew that all things were now finished (ESV), accomplished (AV), completed (NIV). What things were finished? The events on the cross. His suffering. His work of redemption. More about that in a moment.

Secondly, Jesus said, “I thirst,” because of what the Old Testament predicted. “To fulfill the Scripture,” says John. This is why He said, “I thirst.” It’s not just about fluids, but fulfillment. Don’t misunderstand. It is about fluids, as we’ll see, but it’s more than that.

So this is when He said these important words, “I thirst.” We must keep these two factors in mind. First...

A. Consider what had just happened to Jesus. After the excruciating suffering, after the blood loss, after the darkness which represents the wrath of a holy God being administered against the sin-bearer who is paying the penalty that sinners deserve to pay, in their place. After this, He cried. Why? Because He knew all things were now finished, accomplished, completed. Indeed, we will soon hear that word again, coming from the lips of Jesus Himself.

B. Consider what the Old Testament said would happen to Jesus. John says this word will come from Jesus lips “to fulfill the Scripture,” specifically another Psalm of David.

We read these words in Psalm 69:21, “They gave me poison for food, and for my thirst they gave me sour wine to drink.” In the AV, “They gave me also gall for my food, and in my thirst they gave me vinegar to drink.”

So Psalm 69 prophesies that the Messiah will be humiliated. So does Psalm 22. Listen to Psalm 22:14-15, “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; ¹⁵ my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.”

No, the Old Testament did not predict that the Messiah would cry out, “I thirst.” That’s not what John is saying. But the Old Testament did predict that the Messiah would be a *suffering* Messiah.³ The suffering was not plan-B in the mind of God, not a reaction, not an afterthought, nor an indication that something went wrong. The suffering, indeed the suffering Savior, was plan-A, revealed hundreds of years ahead of time, and now accomplished as predicted.

³ Jones, p. 68.

It's worth noting that He'd already rejected one offer of wine, at the beginning of His crucifixion, that one mixed with gall, basically a sedative (Matthew 27:34). No, He would not have His senses dulled as He endured the torment of the cross. But this time He will accept it. Why? It was not liquid per se that Jesus wanted. It was a recognition.

He wanted people to recognize that He was indeed the Messiah that God had predicted in the Old Testament, the suffering Messiah. By saying, "I thirst!", Jesus is saying, "I am the One David predicted! I am the One God promised, and you've been waiting for for centuries!"

Yes, my friend, Jesus fulfilled prophecy. Did you know that hundreds of years ahead of time, God predicted the horrid details of His Son's redemptive suffering, and recorded it in writing?

Psalm 41:9 said He would be betrayed by His own familiar friend. Psalm 31:11 revealed that His disciples would forsake Him. Psalm 35:11 prophesied that He would be falsely accused. Isaiah 53:7 said the Messiah would be silent before His judges. Isaiah 53:9 speaks of Him being proven guiltless. Isaiah 53:12 said He would be numbered with transgressors. Psalm 22:16 said His hands and feet would be pierced. Psalm 109:25 revealed He would be mocked by spectators. Psalm 22:7 said the crowd would laugh Him to scorn. Psalm 22:18 said they would gamble for His clothes. Isaiah 53:12 predicted He would pray for His enemies. Psalm 22:1 said He would be forsaken by God. Psalm 31:5 revealed He would yield His spirit into the hands of His Father. Psalm 34:20 said that not one of His bones would be broken. Isaiah 53:9 said He would be buried in the tomb of a rich man.

What are the odds, my friend? Dozens and dozens of predictions written hundreds of years ahead of time, each one fulfilled by the Lord Jesus Christ. And these are just a few pertaining to His death. There are many others pertaining to His birth, and life, and even His resurrection.

Do you see the evidence, my friend? When Jesus suffered, He did so to fulfill prophecy. His death was no accident, and certainly no afterthought. It was the very plan of God. And it was revealed in the Word of God, hundreds of years ahead of time!

How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word! Indeed, what a firm foundation we have! I hope you cherish this book, and meditate on it regularly, and teach your children what it says, and build your life on it.

*The Bible stands tho the hills may tumble,
it will firmly stand when the earth shall crumble;*

I will plant my feet on its firm foundation, for the Bible stands.

Why did Jesus say, "I thirst"? First, He uttered those words to fulfill prophecy. But there's a second, very important reason.

II. He felt pain.

John wrote this gospel nearly sixty years after the crucifixion. By that time, the good news of Jesus had spread throughout the Roman Empire, and the Church was thriving. It was also under attack...from within.

There was a system of thought (later to be known Gnosticism) that was creeping into the church. Gnosticism taught that the spirit was good, but that physical matter was evil. They also believed that God, who was a spirit, could never take upon himself a body. The gnostics taught that Jesus never had a real body. He was only a phantom. Some even suggested that when He walked, He left no prints on the ground. Others said that since Jesus didn't have a real body, He didn't feel real pain. How could He? He's God, omnipotent, the Creator of heaven and earth. He couldn't experience real pain.

Were they right? Of course, they were *not* right. Indeed, the Son of God indeed *is* God, equal with God the Father and God the Holy Spirit. But He truly became a man.

John puts this false teaching in its place by including Jesus' fifth saying (he's the only gospel writer to include it). "I thirst!" says Jesus. He who is both "very God of very God," and "very man of very man," did experience pain. Indeed, His declaration of thirst reveals two types of pain.

A. His thirst was due to physical pain. Death by crucifixion is perhaps the most atrocious means of execution ever conjured up in the minds of wicked men. The soldier grabbed Jesus left arm, and felt for the depression at the front of His wrist. He drove a heavy, square, wrought-iron nail through His wrist and deep into the wood. The same was repeated on His right arm. Roman soldiers had it down to a cruel science. They allowed the arms to have some flex. Some victims would hang in agony for as long as a week.

Jesus was then lifted up and attached to a vertical pole. The Roman soldier then pressed Jesus' left foot tight against His right, toes pointed down, and knees flexed. A nail was driven through the arches and into the wood.

Someone described the horror of what happened next as follows:⁴

The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain--the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward...Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one small breath. Finally carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically He is able to push Himself upward to exhale and bring in the life-giving oxygen...⁵

O beloved. As our Savior pulled and pushed against those nails, He tore the openings in His flesh even larger. He felt pain that dried His mouth, and made it like an oven (Spurgeon). And so He cried, "I thirst!"

Thirst is one of our last needs to go. I have stood by the bedsides of dying patients in the hospital. They no longer can eat. But they long for liquid, a chip of ice, a sip of water.

See your Savior, brothers and sisters! This is real pain He's experiencing, and it's all for us, to rescue us and reconcile us back to Himself. Isaac Watts describes it this way...

When I survey the wondrous cross, on which the Prince of glory died,

My richest gain I count but loss, and pour contempt on all my pride.

See, from His head, His hands, His feet, Sorrow and love flow mingled down;

Did e'er such love and sorrow meet, or thorns compose so rich a crown?

"I thirst!" He says. And no wonder, after all He'd been through. Yet I'm convinced that this was more than ordinary thirst. Yes, Jesus felt real pain, real, *physical* pain. But there's a worse pain that prompts this cry.

⁴ See Davis

⁵ See also, Norman Geisler, *I Don't Have Enough Faith to be an Atheist*, pp. 381-2.

B. His thirst was due to spiritual pain. Let me ask you to recall something. When did Jesus say, “I thirst”? Think back to the timeline we discussed earlier. John doesn’t give us the full story. But if we apply the details provided in Matthew’s account (or Mark’s), we’ll realize that Jesus uttered this fifth saying at the close of the three hours of darkness. It’s right after He has shouted, “My God, my God, why hast Thou forsaken Me?,” that He proceeds to state, “I thirst.”

Do you see why? Think carefully about what Jesus has been experiencing during those three eternal hours of darkness.

At the end of James 3:6, we’re told, “And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.”

What is hell? According to James, hell is associated with fire and sets things on fire. Hell is actually an intermediate dwelling which ultimately leads to a place the Bible calls the eternal “lake of fire.”

During His ministry Jesus taught that, after death, people either enter the kingdom of God, or are cast into a place called *geenna*. He said in Matthew 10:28, “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.” And in Luke 13:28, “In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.”

Hell is where unrepentant sinners go when they die.⁶ Jesus said this about the coming judgment day, in Matthew 25:41, “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.’”

Revelation 20:15 “And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

According to *The Lexham Bible Dictionary*, “**Hell** (γέεννα, *geenna*)...is a noun derived from the Hebrew phrase גיא הנום (*gy’ hnm*), which means “Valley of Hinnom.” The Valley of Hinnom was a ravine along the southern slope of Jerusalem (Josh 15:18; 18:16). In Old Testament times, it was a place used for offering sacrifices to foreign gods. Eventually, the site was used to burn refuse. When the Jews discussed punishment in the afterlife, they employed the image of this smoldering waste dump.”⁷

In Luke 16 Jesus reflected on what happened to two men who died. The first was a poor man named Lazarus, a man who believed in God. The second was a rich man who believed only in Himself. Listen to Jesus in Luke 16:22–24, “The rich man also died and was buried,²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.²⁴ And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’”

Where do sinners go when they die? To a fiery place of unimaginable torment. And it is this unimaginable torment that the Sin-bearer, Jesus the Christ, experienced as He hung the cross. He became sin (2 Cor 5:21), drank the cup of the wrath of God (Mark 14:36), was pierced for our transgressions and crushed for our iniquities (Isaiah 53:5). He appeared to put away sin by the sacrifice of Himself (Hebrews 9:26).

⁶ Isaiah 66:24 “And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.”

⁷ Seal, D. (2016). [Hell](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. (1 John 4:9–10).”

“But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God (Romans 5:8–9).”

The song-writer said it well...

*Till on that cross as Jesus died,
The wrath of God was satisfied;
For ev'ry sin on him was laid —
Here in the death of Christ I live.*⁸

Beloved, no wonder He cried, “I thirst”! He has just experienced the fiery torment we deserve to experience forever. What a paradox! He who is Himself Living Water experienced the thirst of spiritual death, in the place of sinners, on the cross!

This is why He came to earth, to become a substitute for hell-bound rebels. To remove the penalty that sinners must pay, the Lord of the Universe humbled Himself, and passed through the fires of judgment that sinners deserve. He felt the fierce heat of God's wrath!⁹

Russell Jones said, “There is pathos in the fact that the Water of Life had drained Himself dry in the fires of hell. It was no synthetic conflict. The fight was so bitter, the fire was so hot, the contest was so severe, that He had to give His all. Not even His mutilated body could survive. Death was the price of His victory.”¹⁰

Spurgeon preached on this text and said the following:

The pangs of Christ upon the cross are to be regarded as a substitution for the sins and sorrows of ungodly men: “He bore that we might never bear His Father's righteous ire.” Now, brethren, a part of the punishment of the wicked in hell is the deprivation of every form of comfort. Man refused to obey His Creator—the time will come when the Creator will refuse to succor man. Man refused to minister to God—the time will come when God's creatures will not minister to man...

Oh! my dear friends, if we had our due, we should have none of the comforts of life. The very air would refuse to yield us breath, and bread, the staff of life, to yield us nourishment. Yea, we would find the whole creation in arms against us, because we are up in arms against God. The time shall come when those who stand up against the Most High shall find no comfort left them—and no hope of comfort—everything that can make existence tolerable shall be withdrawn and everything that can make it intolerable shall be poured upon them. For upon the wicked, God shall rain snares, of fire and brimstone, and a horrid tempest—this shall be the portion of their cup.

Behold, then, when Emmanuel stood for us and suffered in our stead, He too must thirst. He must be deprived of every comfort, stripped naked to the last rag, and hung up on the cross, as though earth rejected Him, and heaven would not receive Him. Midway between the two worlds He dies in the most abject poverty, and because of our sin He cries, “I thirst!”¹¹

There's one more reason. When He said, “I thirst,” He fulfilled prophecy. He also felt the pain we deserved. And thirdly...

⁸ In Christ Alone

⁹ Pink, p. 91.

¹⁰ Jones, p. 66.

¹¹ <https://www.spurgeongems.org/sermon/chs3385.pdf>; THE SAVIOR'S THIRST NO. 3385 A SERMON PUBLISHED ON THURSDAY, DECEMBER 18, 1913 DELIVERED BY C. H. SPURGEON AT THE METROPOLITAN TABERNACLE, NEWINGTON

III. He finished the plan.

Listen again to our text, verse 28, “After this, Jesus, knowing that all was now *finished*, said, ‘I thirst.’” Ponder that important word carefully. *Finished*. There’s a vital connection between *finished* and *I thirst*. What’s the connection? What had He finished that prompted Him to reveal now His condition of thirst?

To put it simply...

A. He had completed the Father's plan. The plan of the incarnation, and ultimately the cross. And it was all accomplished! He’s not dying as a victim, but as a victor!

When they offered Him a drink a few hours earlier, He refused it. What about this time? Notice verses 29–30, “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.” Stop there. Notice, He *received* it. He drank it. Why? He was thirsty, you say. Yes, He was. But He’s teaching us. He wants us to see a connection.

He has fulfilled prophecy. He has felt pain to the max. And He has finished the plan!

Indeed, listen to the very next words that come from His lips, His sixth saying, which we’ll marvel at in a couple of weeks, as He allows. “He said, ‘It is finished,’ and he bowed his head and gave up his spirit.”

Don’t miss this, dear friend...

B. He has completed the work of redemption. He has paid the necessary price to buy back (that’s what ‘redeem’ means) every undeserving sinner the Father had given Him, every rebel who would ever call upon Him in repentant faith.

Make It Personal: How should we respond to Jesus’ words?

Notice something. When Jesus said, “I thirst,” it was not a request per se, but a statement of condition. He’s not asking for a drink. He’s revealing something about Himself... *for our benefit*. He wants us to know what was true about Him.

So what do we learn from His fifth saying? Three bottom-line, vital lessons.

1. *He thirsted to take away our thirst.* He who caused water to flow from the rock in the wilderness, and He who turned water into wine, could have easily spoken the word, and quenched His thirst. But Jesus never performed a miracle for His own comfort.

Lehman Strauss put it this way, “Thank God that Jesus thirsted. Had He not thirsted, every one of us would have thirsted forever in hell...”¹²

He thirsted so that we might never thirst! Listen to Jesus’ words of invitation in John 7:37–38, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”

2. *In a sense, He still thirsts.* I can’t be dogmatic on this. But I think there was a symbolic meaning involved in Jesus’ words. Yes, He thirsted due to the physical and spiritual pain. But I think His words indicate a thirst for something else. There on the cross, He thirsted for the lives of thirsty men and women. He thirsted for the lost. He longed to restore a broken, sin-cursed world to His Father.

In that sense, Jesus still thirsts. He thirsts for the souls of men for whom He gave His life. Listen to what Jesus said to the lukewarm church-members at Laodicea, in Revelation 3:20, “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.”

¹² Lehman Strauss, p. 83.

Do you know what it truly tragic? It's when we know what Jesus endured to quench our thirst, and then believe in Him (as the members of the church at Laodicea had), and then ignore Him, and try to satisfy our thirst without Him, by drinking deeply from the stagnant waters of this world.

Even today, there is a longing in the heart of our Sovereign Savior for souls. Indeed, He offers Himself to us this morning. He's standing, knocking, inviting. That's His invitation to wayward Christians. But He also extends an invitation to you, my non-Christian friend.

To the woman at the well who had been married five times and was presently living with a man not her husband, Jesus gave this invitation, and He offers it to you as well, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life (John 4:13-14)."

3. *When we're like Him, we thirst for what He thirsts.* Perhaps we have realized that Jesus thirsted for us. We have responded to His invitation by His grace, and we are a Christian. If so, we have a responsibility. There is a thirsty world out there, and we have the solution to their thirst. Let's tell the world about Him this week.

Closing Song: #178 "*O Sacred Head, Now Wounded*" (all three verses)

*O sacred Head, now wounded, With grief and shame weighed down,
Now scornfully surrounded With Thorns Thine only crown:
How pale Thou art with anguish, With sore abuse and scorn,
How does that visage languish, Which once was bright as morn!*

*What Thou, my Lord, hast suffered Was all for sinners' gain;
Mine, mine was the transgression, But Thine the deadly pain.
Lo, here I fall, my Savior; Tis I deserve Thy place;
Look on me with Thy favor, Assist me with Thy grace.*

*What language shall I borrow To thank Thee Dearest Friend,
For this, Thy dying sorrow, Thy pity whithout end?
O make me Thine forever, And should I fainting be,
Lord, let me never, never Outlive my love to Thee.¹³*

Community Group Discussion:

1. In Jesus' fifth saying from the cross, He speaks but two words in our English Bibles (one word in the Greek text), but how significant they are! Take time to read again John 19:28 in three or four different translations.
2. Verse 28 begins, "After this." What had just happened that provides the context for Jesus' fifth statement from the cross?
3. When Jesus cried, "I thirst," it was not merely liquid that Jesus wanted, but something else. What was it, in light of John's narrative in verse 28?
4. John says that Jesus said these words "to full the Scripture". What other aspects of the Messiah's death do the Scriptures predict in the Old Testament? Check out the following: Ps 41:9; Ps 31:11; Ps 35:11; Isa 53:7; Isa 53:9; Isa 53:12; Ps 22:16; Ps 109:25; Ps 22:16; Ps 109:25; Ps 22:7; Ps 22:18; Isa 53:12; Ps 22:1; Ps 31:5; Ps 34:20; Isa 53:9
5. Notice that when Jesus said, "I thirst," it was not so much a request, but a statement of condition. He's not so much asking for a drink, but rather declaring how He felt. What do these words reveal to us about our Savior?
6. What are some practical steps we can take to learn to appreciate more fully what our Lord endured on the cross for us?

¹³ "O Sacred Head, Now Wounded," Paul Gerhardt, from poem ascribed to Bernard of Clairvaux