



Alêtheia
CHRISTIAN FELLOWSHIP
November 5, 2023
"It is Finished"

SS 9:30, Service at 10:30 with King's Kids.

News:

★ **Wednesday Evening Fall Party at Alêtheia 5:30-7:30** ★

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JOHN 19:23&24 ~

When reading the Bible ask _____ – be _____. John thought it was important to demonstrate why the soldiers' cast lots and the _____ significance.

The Scriptural fulfillment he mentioned is Psalm 22. This particular Psalm is quoted or alluded to _____ times in the _____.

Jesus assigned the _____ to Himself when He cried out as recorded in Matthew 27:46 and Mark 15:34, "My God, my God, why have You forsaken me?"

John closed this section by emphatically stating that this is exactly what _____.

JOHN 19:25-27 ~

One of the many reasons we know that it is _____ women is their symmetry with, and contrast to, the _____ soldiers.

Mary, mother of _____:

Mary's _____:

Mary, _____ of Clopas:

Mary _____:

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

Mary Magdalene is _____ because she happened to be in the right place at the right time. That's the case because she was a disciple who was very serious about her _____ to our Lord.

Jesus said, "the one who is forgiven little, loves little" (Luke 7:47). We generally think that the _____ is true... (I Peter 4:8).

Some people, for reasons that are unknown to us, respond to the conviction of the Holy Spirit with genuine _____. A _____ so sincere that it is honest, sorry, and wants change. That is true _____.

They respond to God's love and the possibility of forgiveness with _____, and devotion, and whole-hearted abandon. _____ Jesus says to them, "okay, now that we got that straight, your sins have been forgiven."

Looking down _____ Jesus called His mother, "Woman." It is Γύναι (Gü-nī).

Jesus said to her "Behold, your son!" directing her to now look _____ to John.

The joining was an _____ for the new dynamic of the _____ "Love one another" John took her into his ἴδια (ē-dē-ä), into himself, as his own _____.

JOHN 19:28&30 ~

We are specifically told that the reason Jesus said, "I am thirsty," was to _____ God's Word. Sour wine is ὄξος (ō-xsös), a _____ drink (Psalm 69:21).

At that point Jesus, Who is _____ itself, handed over that which could not be taken from Him.

Jesus declared a single word, "Τετέλεσται" (tĕ-tĕ-lĕs-tī), meaning that everything tasked was absolutely and perfectly _____ once and for all!

It's very simple stuff. You are _____. Only God can save you from yourself and the destiny you chose. He's already provided the Way, the Truth, and the Life. You can embrace that, embrace Him, or you can rely on your own _____ self.

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

Name _____ Address _____
Phone _____ Email _____



Alêtheia

CHRISTIAN FELLOWSHIP




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the gospel of
JOHN

ΕΝΑΡΧΗ Η ΗΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΗΝ
ΘΗ ΚΑΙ ΘΕ ΤΗ Η Ο ΛΟΓΟΣ ΕΣΤΙ ΤΟΣ Η ΝΕΝΑΡΧΗ ΤΙΡΟΣ
ΤΟΝ ΘΗ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΤΟ ΚΑΧΟΤΙΣ



John 19:23&24, 23Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts: a part to each soldier, and the tunic also; but the tunic was seamless, woven in one piece. 24So they said to one another, "Let's not tear it, but cast lots for it, to decide whose it shall be." This happened so that the Scripture would be fulfilled: "They divided My garments among themselves, and they cast Lots for My clothing." Therefore the soldiers did these things.

Last week I hinted at the intended deeper meaning of John's Gospel. Knowing John as we do after studying his book for years, ask yourself why he wrote what he wrote and then ask yourself why he wrote it the way that he did. Why this detail and not some other detail?

We have seen that Jesus is the focal point of everything John chose to convey, so why would he devote so much space to soldiers dividing His belongings? Especially when he knew that Matthew, Mark, and Luke, had all already recorded it in their Gospels?



That's what I mean – when reading the Bible ask questions – be curious. All the other Gospels briefly mention the soldiers dividing Jesus' clothing but none of them give any explanation. Each of the three says roughly the same thing, "they divided His garments among themselves by casting lots for them" (Matthew 27:35, Mark 15:24, Luke 23:34). John thought it was important to demonstrate why the soldiers decided to

cast lots and what the significance of them doing so was from a theological perspective.

The smallest organized unit of the Roman Army was a contubernium consisting of 8 men led by a decanus. Ten contubernia formed a centuria led by a centurion. With support people it was roughly 100 men – a century. There were likely two or more contubernia assigned to crucifixion duty that day, four of them had primary responsibility for Jesus. It was customary for soldiers to supplement their mediocre pay with the spoils of war and here with what the condemned person was stripped of prior to crucifixion. More senior soldiers would have already taken the easier valuables such as money or jewelry.

The normal process would have been to simply divide what remained more or less equally. Splitting large garments into pieces usually at the seams and selling the material was common. Here John notes the quality of the inner tunic and very clumsily describes it as “seamless.”

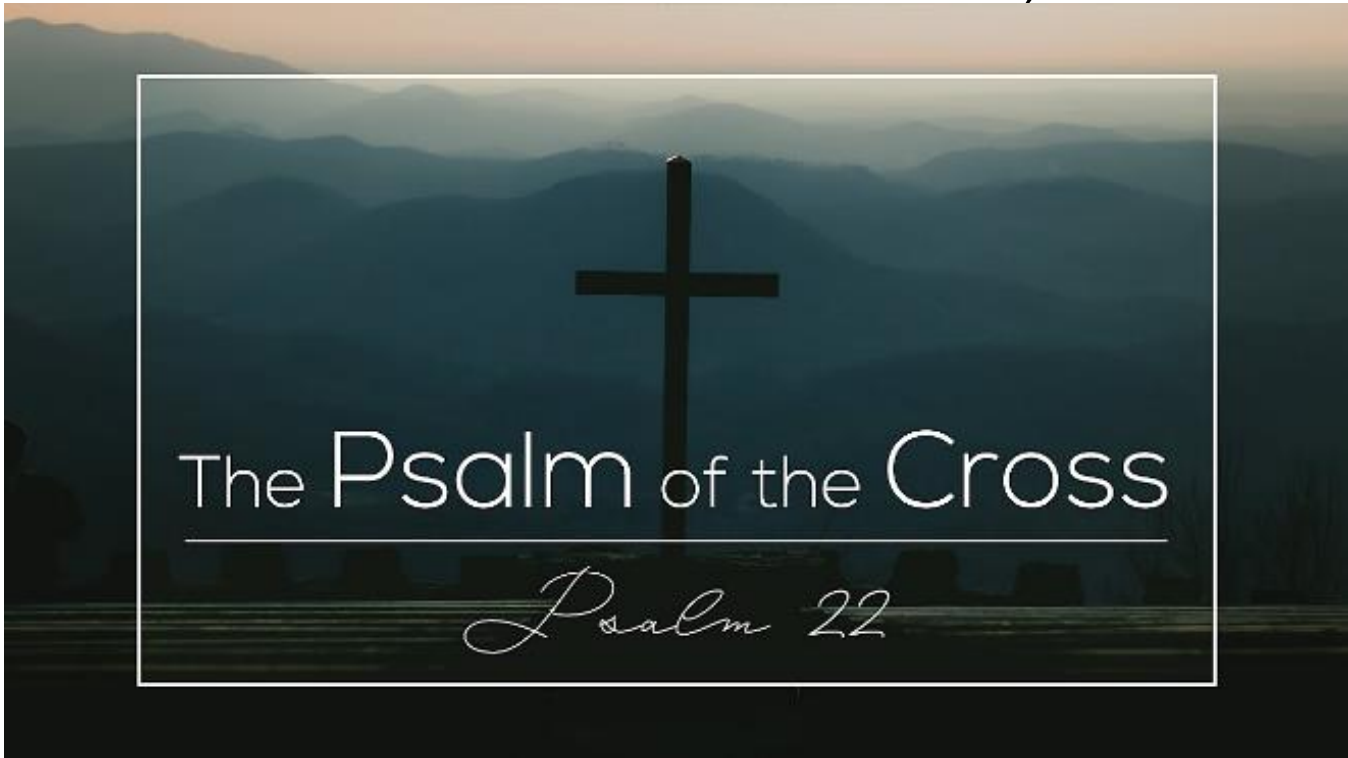
That seamless quality is the reason that the soldiers decided to gamble for possession of the whole, instead of just dividing it into four parts. But in addition, the

strange and awkward way that John described the tunic, evokes an image of the priestly garment described in Exodus and Leviticus.

Unlike the other Gospels, John makes it clear why the soldiers cast lots and at the same time hints at the role of Jesus as the One and Only True High Priest Who is making the Passover sacrifice for the people. A sacrifice of Himself, rather than of animals and a sacrifice that is eternal, rather than temporary.

The Scriptural fulfillment he mentioned is Psalm 22. This particular Psalm is quoted or alluded to 14 times in the Gospels. So, before we take a look at that important Messianic Prophecy, let me remind you that the other Gospels all describe the crowd, the Jewish leaders, and at least initially, both of the criminals crucified on either side of Jesus as “speaking abusively to Him, shaking their heads, and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.” (They) were mocking Him and saying, “He saved others; He cannot save Himself! He is the King of Israel; let Him now come down from the cross, and we will believe in Him.” 43he has trusted in God; let God rescue Him now, if (God) Takes pleasure in

him; for He said, ‘I am the Son of God’” (Matthew 27:39-43 Mark 15:29-32 Luke 23:35-39).



Jesus assigned the entire Psalm to Himself when He cried out as recorded in Matthew 27:46 and Mark 15:34, “My God, my God, why have You forsaken me?” He further alluded to its application to Him in this Gospel as we will soon see in John 19:28, “in order that the Scripture would be fulfilled, (Jesus) said, “I am thirsty.”

So, let’s take a quick flyby look at this significant Messianic Prophecy... Psalm 22, verse 1, “My God, my God, why have You forsaken me?” Dropping down to verse 6, “But I am a worm and not a person, A disgrace of mankind and despised by the people. All who see

me deride me; They sneer, they shake their heads, saying, "Turn him over to the Lord; let Him save him; Let Him rescue him, because He delights in him." Dropping down to verse 14, "I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. My strength is dried up like a piece of pottery, And my tongue clings to my jaws; And You lay me in the dust of death. For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, And they cast lots for my clothing. Dropping down to verse 22 we see the unfaltering faith of the King - in Whom He trusts and in how He chooses to respond, "I will proclaim Your name to my brothers; In the midst of the assembly I will praise You. 23 You who fear the Lord, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel. 24 For He has not despised nor scorned the suffering of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard." And finally dropping down to verse 27, "All the ends of the earth will remember and turn to the Lord, And all the families of the nations will worship before You. 28 For the

kingdom is the Lord's And He rules over the nations.”
There's more, but you get the idea.

The Psalm closes with worship of the Lord by all, not just Jews. Luke 23:47 tells us that at the moment of Jesus' death, “the (Roman) centurion (checking on his soldiers) saw what had happened, (and) he began praising God.”



In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. In Him was life, and the life was the Light of mankind. And the Light shines in the darkness, and the darkness did not grasp it.

P75 Dated 175 A.D.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

John closed this section by emphatically stating that this is exactly what happened, reminding those in the know, that he was an eyewitness to these historical events that fulfilled the Messianic prophecy that was recorded in Scripture 1,000 years beforehand. Further, he vouched for the accuracy of his account.



John 19:25–27, 25Now beside the cross of Jesus stood His mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26So when Jesus saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!” 27Then He said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household.

This seems so innocuous and yet controversy and misunderstandings abound. First, while the Greek construction can be interpreted to describe only two women, or more commonly three women, it quite clearly describes four. There are many details proving beyond any reasonable doubt that we are dealing with four women here, two named and two others described by their familial relatedness. One of the many reasons we know that it is four women is their symmetry with and contrast to the four soldiers just discussed.

I'm not going to bore you with all the minutia, so either trust me or come to Sunday school and we can discuss it at length. We have Mary the wife, and likely by now the widow, of the carpenter Joseph. She was the mother of an unspecified number of daughters, and of at least five sons, James (otherwise known as James the Less, author of the eponymous Bible Book James), Joses (otherwise known as Joseph, named after his dad), Judas (otherwise known as Jude, the author of the eponymous Bible Book Jude), and Simon (otherwise known as Simeon) (Matthew 13:55 Mark 6:3). Oh, and also, she was the mother of her eldest son, her first born child, by the overshadowing of the Breath of Almighty God, Jesus, Whom she was watching die before her eyes.

The second woman was Mary's sister, Jesus' maternal aunt. She was almost certainly Salome the wife of Zebedee and the mother of the Apostles James (otherwise known as James the Greater), and John (otherwise known as the Disciple whom Jesus loved and as the author of five Bible Books including this Gospel).

The third woman was not related to John, so he felt comfortable naming her. It was Mary, the wife of Clopas. Church tradition tells us that her husband Clopas was the brother of Mary's husband Joseph. If so, that would make her Mary's sister-in-law and Jesus' paternal aunt by marriage.

Finally, we have one of the most controversial women in Christianity. For centuries people have tried to figure out how a woman with no obvious connection to Jesus was so prominently featured in all four Gospels and then to suddenly disappear from the rest of Scripture and from early Church History. Who was she and why was she mentioned by name so often in the Gospels?



The conspiracy theorists have had a heyday with this Mary for nearly 1,800 years. Some writings of the third and fourth centuries claim that she was Jesus' secret wife and that the two of them had children together. The idea is ludicrous for many reasons.

First, during Jesus' earthly life, there was absolutely no notion within the Jewish culture that being married was a negative thing – quite the reverse. Marriage was an honorable and a holy state. Jesus' very first sign was at a wedding and Jesus defended marriage on numerous occasions and in various ways. There would have been no reason whatsoever for the very early church to hide a marriage between Jesus and Mary, particularly if they had children – again, quite the reverse.



The idea that sex is a vile passion, and that marriage is a fleshly lack of self-control, came into Christianity from Greek philosophy. Gentile converts brought their Grecco-Roman baggage with them. The prevailing philosophy at the time was a type of Platonism. The general idea was that there are two realities. One is the immaterial, spiritual, metaphysical, supernatural and the other is the material, fleshly, physical, natural. The first one is divine and perfect and the second one is an earthly shadow of imperfection. Sex and marriage were seen as the later.

Base, animalistic, and degrading. Therefore, a substantially less noble, dishonorable, and almost unholy condition. To abstain – to be celibate – was to

live above the lusts of the weak flesh. We modern-day American Christians are still heavily influenced by this false human philosophy. Even now, Christians across the board, misinterpret Jesus and especially the Apostle Paul, to continue giving people an unbiblical view of sex and marriage.

I say all of that, only to say that it wasn't that way in the church initially. If Jesus had been married, we would know. Jesus personally appointed Peter as the first leader of His church and he was a married man. In fact, it was Peter's wife's family home where Jesus and the Apostles set up their headquarters in Capernaum.

Additionally, and this will be much more difficult for us modern Americans to grasp, succession was a family matter in those days. Like I said, we don't really get it, but leadership passed along family lines, not lines of ability. The king's son became the next king.

Remember, Jesus put Peter in charge and in short order the man who became the supreme leader of Christianity was James the Less, the brother of Jesus. It's like they couldn't help themselves. The successor to James was Jesus' other brother Simon. Beyond that it didn't take the church long to crown His mother Mary as the "Queen of Heaven."

If Jesus had had a wife, she would have ended up nearly as honored as His mother and if Jesus had been a father, you can be certain that His children would have become the grand leaders of Christianity in time. So, no, she wasn't His wife, and He had no children. Both are for a lot of good reasons, but being more Holy wasn't one of them.

Why then is Mary Magdalene so prominently portrayed? Circumstances. She was in the right place at the right time. Mary Magdalene was the very first person to see the Resurrected Lord Jesus and that is why she is so notably mentioned in the Gospels. Notice, when she recognized Jesus, she called Him teacher, not husband.



Synagogue at Magdala

All four Gospels introduce her by both her name, Mary and by her descriptor, Magdalene. Mary from the village of Magdala on the shore of the Sea of Galilee just 5 miles southwest of Capernaum. None of the Gospels, except Luke, name her before the scene at the foot of the Cross.

In Luke's Gospel, we meet her while Jesus is still in His home Province where He was going around to the local towns and villages. Luke chapter 8, "The twelve were with (Jesus), and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out." Mark confirms later in his Gospel that Jesus

had cast seven demons from Mary Magdalene. Beyond that we don't know what her past was like. There is not a shred of evidence tying her to Mary of Bethany, although many people do. Additionally, there is not any evidence that Mary from Magdala is the unnamed woman who anointed Jesus at Simon the Pharisee's home. It's possible, but far from likely. Finally, there is no evidence at all to link her with the "Woman caught in Adultery."

Like I said, Mary Magdalene is famous because she happened to be in the right place at the right time. That's it. Now, it is also true that she was in that spot, at that time, because she was a disciple very serious about her commitment to our Lord.



Why was she so incredibly devoted? Jesus said, “the one who is forgiven little, loves little” (Luke 7:47). We generally think that the opposite is true, that the one who is forgiven much, loves much, but that’s not what Jesus said. What He said was the one who loves much is forgiven much. That’s an important distinction, or reversal. I Peter 4:8 tells us that “love covers a multitude of sins.”

We can see something quite profound here if we look closely enough. Some people, for reasons that are unknown to us, respond to the ministry of the Holy Spirit with genuine remorse. A remorse so genuine that it is honest, and it is sorry, and it wants change. That, my dear friends, is true repentance.

When the Holy Spirit nudges such a person and they own the vileness of their sin. They take responsibility for the wrongness of their rebellion against God, for their heartless, vindictive, anxious, impatient, unkind, cruel, faithless, callous, undisciplined, thoughts, words, and deeds.

They are broken by what the Light of the Holy Spirit reveals in them. They recognize their deep-seated imperative for self-preservation that always results in

the fear-driven desire to direct their circumstances, control the people around them, and even manipulate God Himself. They recognize their self-centeredness, their pain, their fear, their anger, their bitterness, their inability to trust, their self-pity and their hatred.

They react to the Holy Spirit's ministry by becoming desperately humble as they tentatively reach out to God on His terms rather than on their terms, and He meets them there in the midst of the darkness and anguish. They respond to His love and the possibility of forgiveness with love and devotion and whole-hearted abandon. Then Jesus says to them, "okay, now that we got that straight, "Your sins have been forgiven." ... "Your faith has saved you; go in peace" (Luke 7:48-50).



Both statements are statements of absolute fact. Both are in a verb tense (perfect) that stresses the ongoing effect of a past act. As a wonderful Bible teacher once said, “When God writes our names in the Lamb’s Book of Life, He doesn’t do it with an eraser handy.”

Four women, in complete contrast, to four soldiers. John did that intentionally. There were more than four soldiers at the Crucifixion and there were more than four women watching. Beyond the symmetry, our attention is drawn now to Jesus’ mother and the people around her. Then we realize that there was a man standing with them. Standing next to her and his own mother. Our author, the eyewitness, the unnamed Apostle John.

Jesus looked down from the cross to where His mother was standing below the rock outcropping creating a vertical juxtaposition. Then He distanced Himself from her just as He did at the Wedding in Cana at the very beginning of His ministry. He called His mother, “Woman.” It is Γύναι (Gü-nī) – gynecology is the study of women. It was not at all rude, dismissive, or demeaning, but it certainly was not tender, sentimental, and affectionate either. She was likely reminded of His gentle rebuke of her at the wedding, where Jesus had

told her that He and she were on two completely different sheets of music. Her agenda and His were not aligned. She might have also remembered when she and her other kids came to collect Jesus and He responded, “whoever does the will of God, this is My brother, and sister, and mother” (Mark 3:35).

In her intense grief, Jesus was again gently rebuking her. She was looking up and saw the end. He was looking down and saw the beginning. Jesus said to her “Behold, your son!” directing her to now look horizontally to John. Then Jesus directed John to look from Him vertically to his aunt Mary, horizontally and He said, “Behold, your mother!” Both people are anonymous – neither one is named. We are to see the new family dynamic for all who are in Christ.

Within a very short time the church began misunderstanding and then misconstruing what Jesus was doing here. I hope that you can already see the True intentions behind it.



This action by Jesus had little to nothing to do with taking care of His mom's physical future without Him. First, she was not infirm and was still in her 40's. She was standing with her sister and her sister-in-law, she had at least four other adult sons still living, and she had an unspecified number of daughters who were likely married - at least one of them was for sure (Cana wedding). She wasn't in need of a place to stay.

People argue that Jesus was concerned about His siblings because none of them believed in Him – yet. As I already mentioned, tradition tells us that His entire family became leading Christians after His Resurrection. Two of His brothers wrote Bible Books, and another led the church out of Jerusalem before

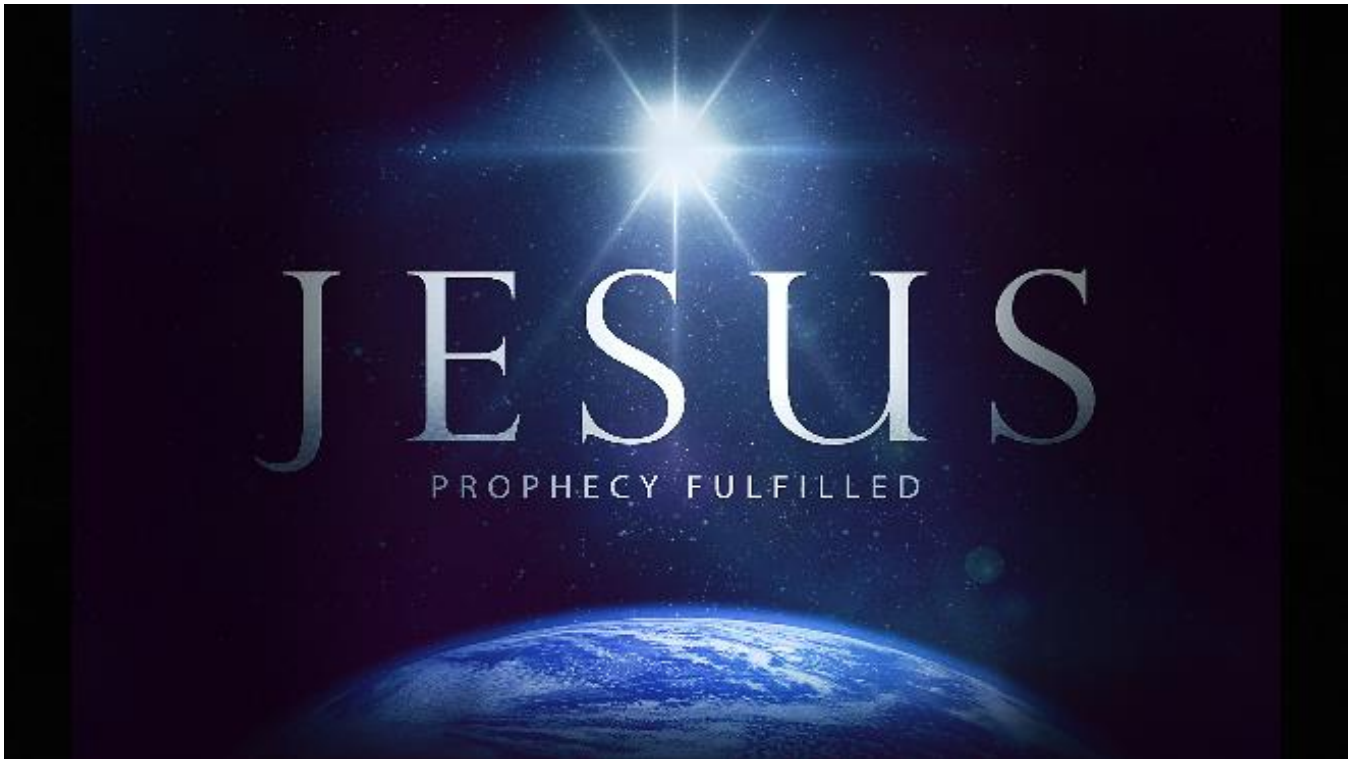
Rome burned it to the ground. Do you think Jesus didn't see that one coming?

Acts is the second volume of Luke's two-volume account. It opens with the Resurrected Jesus calling His disciples together on the Mount of Olives and telling them to go into Jerusalem and await the outpouring of the Holy Spirit. Jesus then ascended into Heaven before their eyes. Acts 1:13&14, "When they had entered the city, they went up to the upstairs room where they were staying, that is, Peter, John, James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. 14All these were continually devoting themselves with one mind to prayer, along with the women, and Mary the mother of Jesus, and with His brothers." Mary was in the physical care of her sons, and she was a spiritual mom to nearly everyone in the room. Perhaps a sister to her contemporaries, perhaps a daughter to some older Believers present. They were all family now.

Jesus had politely distanced Himself from His human mother and put together a relationship as an example for the new dynamic that would be born out of His death. Because of the vertical relationship with God

through Jesus there now existed a familial relationship horizontally among all the people of His family. The church is the Body of Christ and the family of God. Christ is the head and each Christian embracing Him as such, is an integral part of the church family.

“Love one another” – that was His commandment to us. Because of Christ, Mary and John, aunt, and nephew physically, became mother and son spiritually and the example is for all of Christendom ever since and forevermore. The Apostle John took Mary “into his own household.” Another example of more of an interpretation than a translation. John was an unmarried 20-year-old at the time. Of all the Apostles he was the least likely to have “his own household” at that time. The Bible doesn’t actually say that. It says that John took her into his ἰδιῶτα (ē-dē-ä), which is where we get our words idiot and idiom. I won't wear you out with the etymology; I'll just say that it means that John took Mary to himself. It can be translated as into his own home, but it means more than that and so it actually means less than that. The idea is that John accepted fully the relationship that Jesus orchestrated, whether she came to live with John or not, he thereafter considered her his own mom.

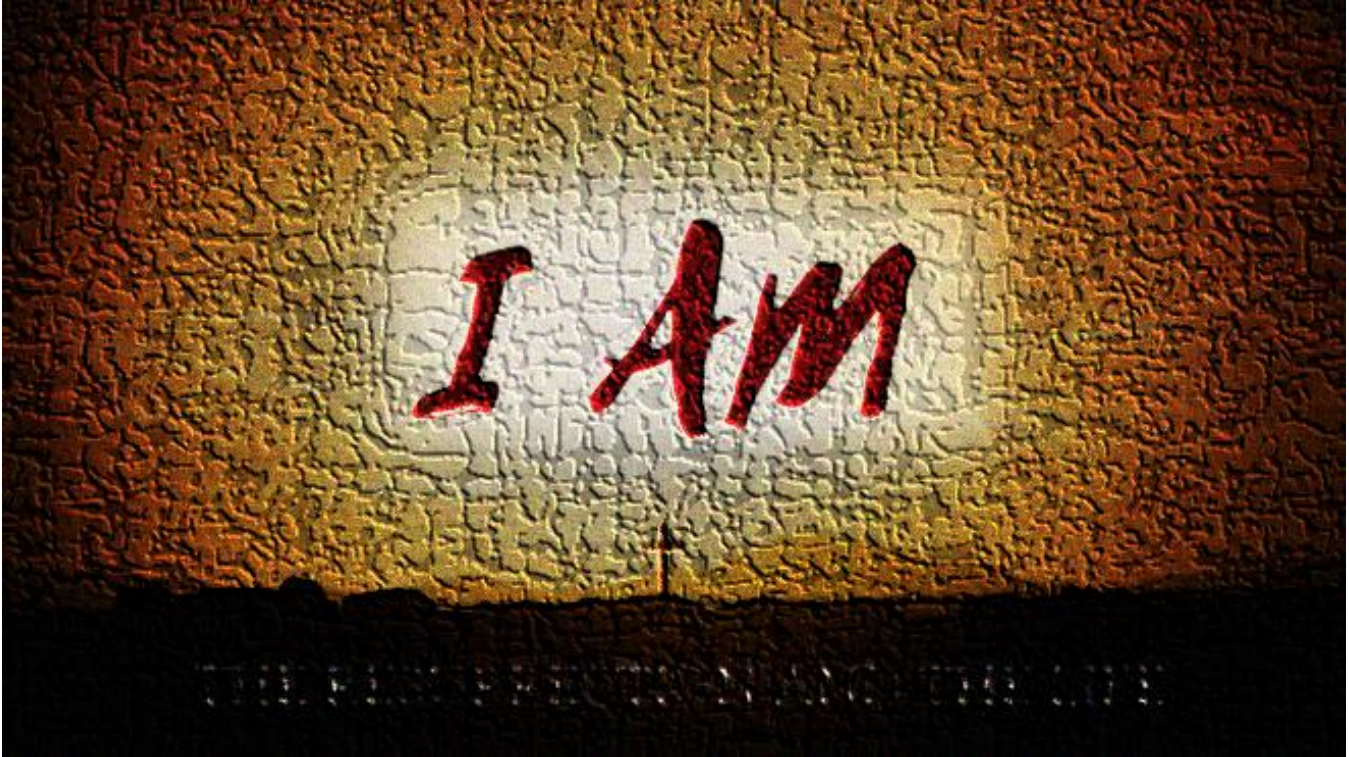


John 19:28–30, 28After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture would be fulfilled, said, “I am thirsty.” 29A jar full of sour wine was standing there; so they put a sponge full of the sour wine on a branch of hyssop and brought it up to His mouth. 30Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

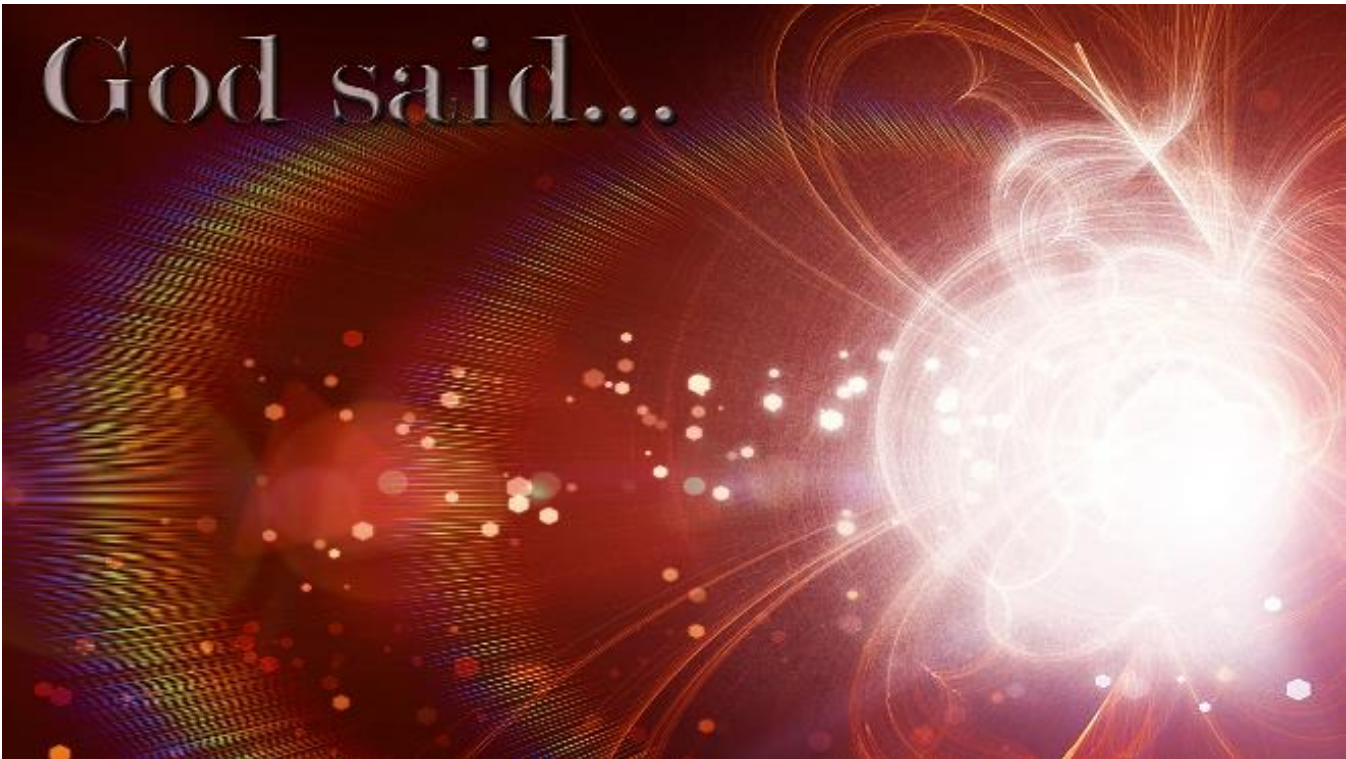
Verse 28 is significant. Jesus knew that everything that He was given to do by the Father was completed except for the final prophetic Scriptural fulfilment and then the relinquishing of His life.

We are specifically told that the reason Jesus said, “I am thirsty,” was to fulfill God’s Word. We then see the soldiers give Jesus “sour wine.” Sour wine, or ὄξος (ō-xōs), is more accurately sharp wine. It was a kind of wine vinegar, and it was mixed with water as a popular, slightly alcoholic drink for the common classes of people like the soldiers. It had a bitter bite to it and was roughly on par with a cheap India Pale Ale today. It was typical for soldiers to give a little of their sour wine to the crucified in order to keep them from passing out or passing into delirium. The goal was to ensure the greatest possible suffering. It is a mockery in that sense. Actual kindness would be to withhold all aid and hasten the debilitating shock and subsequent death.

Jesus stated that He was thirsty just like the subject of Psalm 22, but this particular Scriptural fulfillment is of Psalm 69:21, which states, “for my thirst they gave me sour wine to drink.”



At that point Jesus, Who is Life itself, handed over that which could not be taken from Him. While it is true that the Father handed Jesus over to the world and that the world handed Jesus over to execution, it was Jesus Himself Who had to hand over His life. As Luke 23:46 records, “Jesus, crying out with a loud voice, said, “Father, into your hands I entrust my spirit.” Here it is simply “It is finished,” and then Jesus “gave up His spirit.”

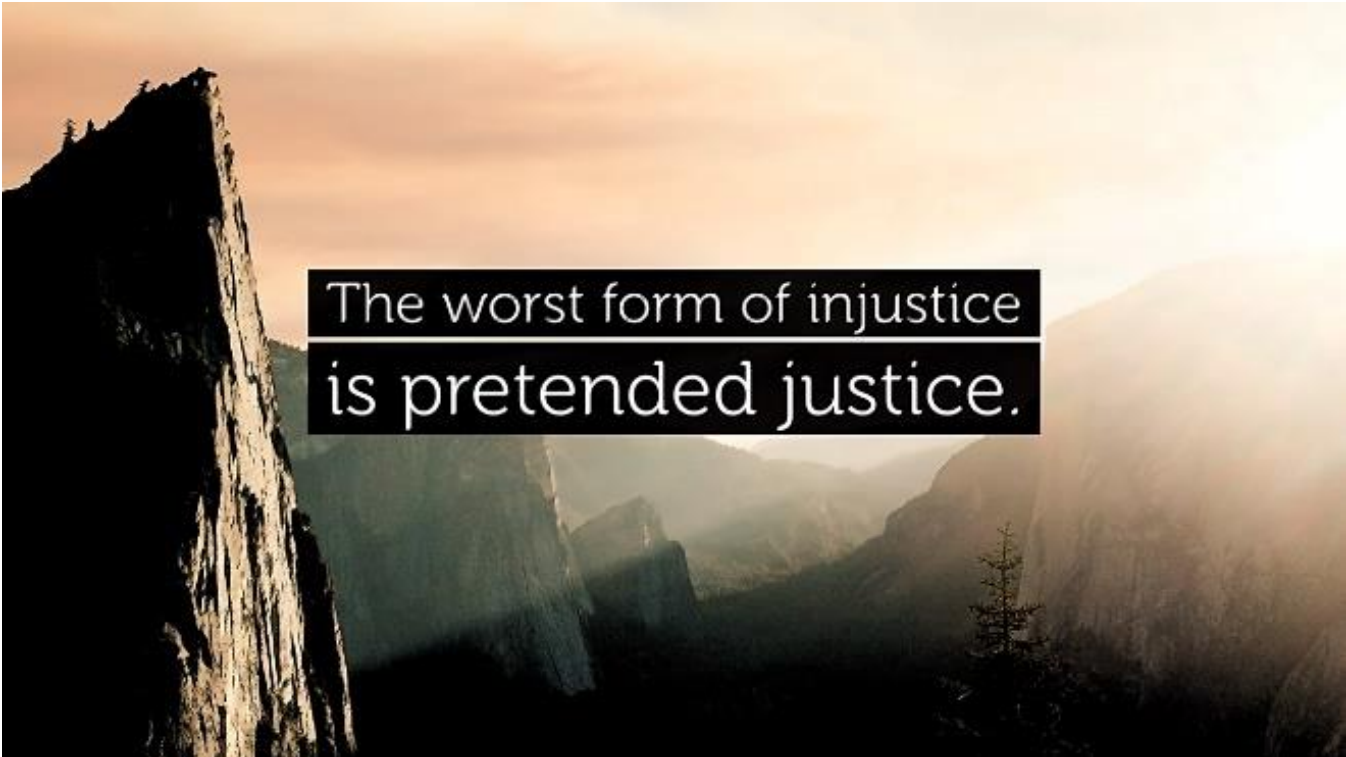


What was it that was finished? Everything. Really, everything. The One True God Who created the Heavens and the earth, simply by speaking both of them, the supernatural and natural realities and all that they contain, into existence by His Word. The same Word that sustains all things. The same Word that took on flesh and dwelt among us as one of us. The same Word hanging from a human instrument of evil said “Father, forgive them; for they know not what they do” (Luke 23:34).



How can God the Father forgive humanity for murdering His One and Only Son? We all had a hand in it – every time you distrust God enough to enact your will instead of His Will, you crucify Jesus.

It's not complicated. Every time you decide to do things your way as opposed to doing them God's way – the way Jesus Himself would do them, you sin. Whether it is an active or passive choice, whether it is a conscious or subconscious decision. Acting in what you perceive to be the best way when that way is not the Lord's Way is arrogant, self-serving, rebellion no matter how well you rationalize and justify it. So yes, you are guilty of crucifying the One and Only Son of the One and Only Father God – how can He forgive you for that?



The plain Truth is... He can't. God is Holy, He is Just, He is the definition of integrity. With Him "there is no variation or shifting shadow" (James 1:17). He is perfectly righteous and cannot lie. You cannot be excused from your sin, and you cannot be saved from your fate, because "It is a terrifying thing to fall into the hands of the living God" (Hebrews 10:31). He cannot pretend that you are innocent.

Fortunately, it is also true that "God is Love." He demonstrated His Love by giving up and handing over the most precious thing He could. The Father sent His One and Only Son in the form of The Word of God made man to pay the penalty for your sin.



Jesus declared a single word, “Τετέλεσται” (tĕ-tĕ-lĕs-tī), the perfect, passive, indicative verb meaning that everything tasked was absolutely and perfectly accomplished once and for all! Jesus relinquished His life entrusting it to the Father and to the Spirit. He had lived and died in perfect obedience and had therefore been worthy to take the sin of the world upon Himself and pay for it all in full.

While God forgives everyone in the sense that He holds no grudge, He cannot in good conscience forgive anyone in the sense that they would fail receive what they’ve earned. Unless of course, they plead the blood of Christ. If your only defense is that you accept Jesus as your Champion Who has already won the victory

against sin, death, and the grave, well then, you have made God happy. You have accepted the gift that He has offered and made the sacrifice of Jesus effective for you.

It's very simple stuff. You are evil. Only God can save you from yourself and the destiny you chose. He's already provided the Way, the Truth, and the Life. You can embrace that fact, or you can rely on your own evil self.



As for me... I'm relying on Jesus as the sacrifice for my evil and as the righteousness for my life, entirely. One hundred percent Him, zero percent me. What's your plan?



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CHRISTIAN FELLOWSHIP
November 5, 2023
“It is Finished”

SS 9:30, Service at 10:30 with King’s Kids.

News:

★ **Wednesday Evening Fall Party at Alêtheia 5:30-7:30** ★

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JOHN 19:23&24 ~

When reading the Bible ask questions – be curious. John thought it was important to demonstrate why the soldiers’ cast lots and the theological significance.

The Scriptural fulfillment he mentioned is Psalm 22. This particular Psalm is quoted or alluded to 14 times in the Gospels.

Jesus assigned the entire Psalm to Himself when He cried out as recorded in Matthew 27:46 and Mark 15:34, “My God, my God, why have You forsaken me?”

John closed this section by emphatically stating that this is exactly what happened.

JOHN 19:25-27 ~

One of the many reasons we know that it is four women is their symmetry with, and contrast to, the four soldiers.

Mary, mother of Jesus:

Mary’s sister:

Mary, wife of Clopas:

Mary Magdalene:

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

Mary Magdalene is famous because she happened to be in the right place at the right time. That's the case because she was a disciple who was very serious about her commitment to our Lord.

Jesus said, "the one who is forgiven little, loves little" (Luke 7:47). We generally think that the opposite is true... (I Peter 4:8).

Some people, for reasons that are unknown to us, respond to the conviction of the Holy Spirit with genuine remorse. A remorse so sincere that it is honest, sorry, and wants change. That is true repentance.

They respond to God's love and the possibility of forgiveness with love, and devotion, and whole-hearted abandon. Then Jesus says to them, "okay, now that we got that straight, your sins have been forgiven."

Looking down vertically Jesus called His mother, "Woman." It is Γύναι (Gü-nī).

Jesus said to her "Behold, your son!" directing her to now look horizontally to John.

The joining was an example for the new dynamic of the command "Love one another" John took her into his ἴδια (ē-dē-ä), into himself, as his own mom.

JOHN 19:28&30 ~

We are specifically told that the reason Jesus said, "I am thirsty," was to fulfill God's Word. Sour wine is ὄξος (ō-xsös), a popular drink (Psalm 69:21).

At that point Jesus, Who is Life itself, handed over that which could not be taken from Him.

Jesus declared a single word, "Τετέλεσται" (tĕ-tĕ-lĕs-tī), meaning that everything tasked was absolutely and perfectly accomplished once and for all!

It's very simple stuff. You are evil. Only God can save you from yourself and the destiny you chose. He's already provided the Way, the Truth, and the Life. You can embrace that, or you can rely on your own evil self.

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

 Name _____ Address _____
 Phone _____ Email _____