

John 19:25-27 (NIV)

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43-19-04-Last Word #3-Relationships

motherhood, Mary, the church, relationship, caring

John 19:25-27

Our relationship to the Cross sets all other relationships in order.

INTRODUCTION:

–In His 3rd last word from the Cross, Christ's concern is relationships—**John 19:25-27**, *Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.* **HOM.idea.**

–God's Son was also *God's living Word*. His parables and metaphors, in the Gospels often have more lessons than are obvious on the surface.

–This passage has 2 significant prepositional phrases: "Near the cross" and "From that time on"—one indicates *location*, the other *duration*, just like the words *at* and *after*—both are *prepositions*—words that establish the relationship of things to each other. *1st let's look at...*

I. The Four Women AT the Cross— v.25, *Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.*

A. They began observing *from a distance*; but John shows them near enough to hear Jesus' words, which means they chose to go to the Cross and stand even at the foot of it. [**French word** "à" means both *to* and *at*.] (If we are standing *far from the Cross*, we must first go *to the Cross*, to have our lives transformed *at it*.)

B. These *ladies* being "*near the Cross of Jesus*" have messages for us:

1. One of them was "Mary, Clopas's wife" (a fully committed disciple)
 - a. Her whole family was involved in Christ's ministry [**We learn elsewhere that**: 1) her sons were *disciples*; 2) she herself *ministered to the needs of Christ* and the apostles during their ministry; and 3) her husband may have been one of the two Christ talked with on the road to Emmaus.]
 - b. Her place at the Cross shows 100% dedication. (*We and our families must never outgrow our loyalty to our crucified Lord*.)
2. Another lady was "his mother's sister" (Salome, Christ's aunt, and mother of "James and John, the sons of Zebedee," cousins of Jesus.)
 - a. We remember her as a mother with great ambition for her children— Mat 20:20-21, Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him. "What is it

- you want?” he asked. She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”
- b. Her place at the Cross shows that *selfish family dreams* need to be purified by the Cross. [What Salome saw at there were two thieves dying on the right and left of Jesus, where she had requested for her sons to be]. (Our *ideas* and *plans* for loved ones need to be surrendered to Jesus *at the foot of His Cross*.)
 3. Included among these other mothers at the Cross was “Mary Magdalene,” [Tradition calls her *a converted prostitute*. If so, she may have been a mother many times with pregnancies ended by herbal abortives.]
 - a. She’s remembered for having demons cast out of her by Jesus. (*Sexual promiscuity* and *abortion* are riddled with demonic activity, and Jesus still ministers deliverance from that today.)
 - b. If not a mother, did she long to be one? [Her reputation gave her no hope for the social standing that *marriage* and *motherhood* offered.]
 - c. Her place at the Cross shows that we must bring our failed parenthood, our sexual sin, the pain of childlessness to the Cross of Christ, where Jesus can heal each of these hurts.
 4. But mentioned first, “Near the cross of Jesus stood his mother...”
 - a. Why so many Marys at the Cross? [The name marah = “rebellious”] A better question: Why so many women rebelliously standing at a place off limits to them by social protocol? (They were rebellious against the status quo of their day—or, *of all days*, when wickedness in high places seems to have the upper hand.)
 - b. But His mother had long held a heavy prophetic burden that was now coming to pass— Luke 2:35b, “And a sword will pierce your own soul too.” (Her place at the Cross shows us *where to bring our broken hearts: it’s at the Cross that Jesus, in His own body, bore our griefs and carried our sorrows*.)

TRANS: At the foot of the Cross is where *these women* lead us to bring all our relational anxieties. It is **our relationship to the Cross** that **sets all our other relationships in order**. That *setting in order* begins **at** the Cross, but *also important are...*

II. Our Relationships AFTER the Cross

- A. Jesus looked down at the Apostle John standing next to His mother, and He told her: “Dear woman, here is your son.”

1. Why did He say “*dear woman*” rather “*dear mother*”? (*From now on, Mary wasn’t to see Him as her Son, but her as her Savior*.)
2. Then He said “*to the disciple* [that is, to John], ‘*Here is your mother*.’” (Scripture itself gives us the literal understanding of Christ’s intent: “*From that time on, this disciple took her into his home*.”)
- B. But His words can also have a metaphorical meaning that uses His mother Mary to show a transition from OT to NT understanding.
 1. This is outlined for us in Rev 12 where Mary first symbolizes OT Israel bringing forth the Messiah— v.5. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.
 2. But later, Mary is a symbol for the NT Church: her children are those following Christ— v.17. Then the dragon was enraged at the woman and went off to make war against **the rest of her offspring**—those who obey God’s commandments and hold to the testimony of Jesus.
 3. Jesus now declares the transition complete: before the Cross, His mother’s body brought forth a Son; but after the Cross, His own body brought forth *a new woman*, a Bride, the Church, of which Mary was both a prophetic symbol and is now a literal member.
- C. With this fulfillment of prophecy in mind, we can see that by this 3rd word of Christ from the Cross, Jesus had more to say to us.
 1. As a *real human*, He loved His mother, and wanted her cared for (and she was: “*From that time on, this disciple took her into his home*.”)
 2. But knowing that Mary would symbolize the NT Church,
 - a. His words tell us, *as believers*, to watch over and care for the church, even letting it thrive in our home.
 - b. As the Church’s “offspring,” we must care for her as we would care for a mother: this is our Lord’s directive from the Cross, a last instruction to us before dying!

CONCLUSION:

—Maybe this intimate scene at the Cross is recorded because *the mother-child relationship* is the first one we know. Definitely, *it shows that our relationship to the Cross sets all other relationships in order*—*Mothers, fathers, sons, daughters, brothers, sisters, relatives, friends, neighbors*. Today, all these relationships need healing: all need healthy spiritual maintenance. At the Cross, we find that healing and health, but also hear where to start: with *our forever family*, His Church.