

# STUDIES IN THE SEVEN SAYINGS FROM THE CROSS

Prepared by  
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“Father, Forgive Them”  
(Luke 23:34)

Forgiveness

“Today You Shall Be With Me”  
(Luke 23:43)

Salvation

“Behold Your Son”  
“Behold Your Mother”  
(John 19:25-27)

Compassion

“My God, My God”  
(Matthew 27:46)

Loneliness

“I Thirst”  
(John 19:28)

Human Suffering

“It Is Finished”  
(John 19:30)

Victory

“Father, Into Your Hands”  
(Luke 23:46)

Faith/Trust

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FORGIVENESS  
(WORDS OF INTERCESSION)  
LUKE 23:34

“Jesus said, “Father, forgive them, for they do not know  
what they are doing.” And they divided up His clothes  
by casting lots.”

“Out of the abundance of the heart the mouth speaks.” (Matthew 12:34)

The words that fall from our lips are photographs, to some extent, of the mind from which they come.

The words of Jesus spoken from the cross present to us a photograph of His heart's concern for sinners.

(Forgiveness; salvation; compassion; loneliness; human suffering; victory; faith)

How greatly we need forgiveness!

Judas

Jewish leaders - proud, prejudices self-righteous

Herod, the puppet king

Pilate, the conniving, cowardly politician

Cruel Romans soldiers - indifferent, gamblers

Milling mob - cursing and reviling and taunting

Disciples - had fled

All of us stand in need of forgiveness.

## "FORGIVENESS"

LUKE 23:34

### INTRODUCTION:

1. His enemies attempted His destruction, and now their vile desires are granted them.
2. The Son of God has yielded Himself up into their hands and a mock trial had been consummated.
3. Though His judges found no fault in Him, they had yielded to the insisted clamoring of those who hated Him as they cried again and again, "Crucify Him!"
4. The Son of God hangs on the cross of intense suffering and shame.
5. He speaks now! Is He crying for pity? Is He pronouncing curses on His crucifiers? Is He crying for help?
6. The answer to all of these questions is "NO!" He is praying for His enemies!
7. The first of His sayings presents the Christ in the attitude of prayer.
8. How significant - how instructive - surely He has left us an example.
9. In praying, not only did Christ set before us a perfect example of how we should treat those who wrong us and hate us, but it also teaches us never to regard any as beyond the reach of prayer.

### DISCUSSION: IN THIS SHORT PRAYER WE SEE--

#### I. THE FULFILLMENT OF PROPHECY

1. How much God made known beforehand of what should transpire on that day!
2. What a complete picture does the word furnish of our Lord's suffering with all the attendant circumstances!
3. Consider Isaiah 53:12 - the reference is to the time of the crucifixion.
4. He makes intercession now for us - Hebrews 7:25.
5. But this part of Isaiah is part of the wonderful prophecy found in Isaiah 53.
6. He thought of murderers, of His crucifiers, and made intercession for their forgiveness.

## II. CHRIST IDENTIFIES WITH HIS PEOPLE.

1. "Father, forgive them."
2. No other request before had Jesus invoked the Father's forgiveness of sins.
  - (1) He forgave them Himself before.
  - (2) Cf. Matthew 9:2; Luke 7:48.
3. Why then should He ask the Father to forgive, instead of directly pronouncing forgiveness Himself?
4. We notice that forgiveness of sin is a divine prerogative - Mark 2:7.
5. Jesus was the Son of God that had become the Son of Man to offer Himself as the Sacrifice for sin.
6. He hung on the cross, and there, He might not exercise His divine prerogative.
7. Cf. "On earth" - Matthew 9:6 with John 12:32.
8. As our Representative on the cross, He was no longer in the place of authority.
9. When He said, "Father, forgive them," we see Him identified with His people as He interceded for us.

## III. THE DIVINE ESTIMATE OF SIN, AND ITS GUILT.

1. "For they know not."
2. The Old Law required atonement for sins of ignorance - Leviticus 5:15,16; Numbers 15:22-25.
3. Sin is always sin in God's eyes whether we are conscious of it or not - Psalm 19:12.
4. These sins need atonement just as truly as do our "conscious" sins.
5. God is holy, and He will not lower His standard of righteousness to the level of our ignorance. Ignorance is not innocence.
6. We are ignorant of many things, and the fault is ours - however, this does not minimize the enormity of the guilt.
7. Let us learn how high is God's standards - how great our need, and praise Him for an atonement of sufficiency.

#### IV. THE BLINDNESS OF THE HUMAN HEART.

1. "They know not what they do."
2. This does not mean the enemies of Christ were ignorant of the fact of His crucifixion.
3. They were ignorant of the enormity of their crime.
4. They knew not it was the Lord of Glory they were crucifying.
5. The emphasis is not on "know not" but rather on "they know WHAT they do."
6. They ought to have known. Old Testament prophecies - His teachings - His life were all witnesses to the Christ.
7. There was no excuse for their ignorance. It only demonstrated the blindness of their hearts.
8. The sad part is it is still being repeated today.

#### V. THE TREMENDOUS EXAMPLE OF HIS OWN TEACHING.

1. Cf. Matthew 5:44.
2. Cf. "Forgive our debts as we forgive our debtors."

#### VI. MAN'S GREAT AND PRIMARY NEED.

1. We need to see ourselves as sinners. As sinners we are unfit for the presence of God.
2. The question of forgiveness of my sins is basic, vital and fundamental.
3. What will matter the most in the hour of death? "Have my sins been forgiven?"
4. We also learn how forgiveness is obtained. The ground upon which God forgives sin is the cross. Cf. Luke 24:46,47; Acts 13:38,39.

#### VII. THE TRIUMPHING OF REDEEMING LOVE.

1. "Then" with the preceding verse.



2. "Then" - forgive them; when man had done his very worse; when the vileness of the human heart was displayed in deviltry; when with wicked hand the creature had dared to crucify the Creator!
3. He might have uttered curses upon mankind - He might have let loose thunderbolts of righteous wrath and slain them - He might have opened up the earth! But, No.
4. Instead He cries, "Father, forgive them!"
5. That was the triumph of redeeming love - it was shown at the cross.

#### CONCLUSION:

1. How dreadful must it be to oppose Christ and His truth knowingly.
2. Consider Hebrews 10:26,27.

## JESUS AND THE MALEFACTORS (LUKE 23:32-43)

It had been prophesied that the Suffering Servant would be “numbered with the transgressors” (Isa. 53:12; Luke 22:37), and two criminals were crucified with Jesus, men who were robbers (Matt. 27:38). The Greek word means “one who uses violence to rob openly,” in contrast to the thief who secretly enters a house and steals. These two men may have been guilty of armed robbery involving murder.

The name *Calvary* comes from the Latin *calvaria* which means “a skull.” (The Greek is *kranion*, which gives us the English word *cranium*, and the Aramaic word is *Golgotha*.) The name is not explained in the New Testament. The site may have resembled a skull, as does “Gordon’s Calvary” near the Damascus Gate in Jerusalem. Or perhaps the name simply grew out of the ugly facts of execution.

Our Lord was crucified about 9 A.M. and remained on the cross until 3 P.M.; and from noon to 3 P.M., there was darkness over all the land (Mark 15:25, 33). Jesus spoke seven times during those six terrible hours:

1. “Father, forgive them” (Luke 23:34).
2. “Today shalt thou be with Me in paradise” (Luke 23:43).
3. “Woman, behold thy son” (John 19:25-27).  
[Three hours of darkness; Jesus is silent]
4. “Why hast Thou forsaken Me?” (Matt. 27:46)
5. “I thirst” (John 19:28).
6. “It is finished!” (John 19:30)
7. “Father, into Thy hands” (Luke 23:46).

Luke recorded only three of these seven statements, the first, the second, and the last. Our Lord’s prayer for His enemies, and His ministry to a repentant thief, fit in well with Luke’s purpose to show Jesus Christ as the sympathetic Son of man who cared for the needy.

While they were nailing Him to the cross, He repeatedly prayed, “Father, forgive them; for they know not what they do” (Luke 23:34). Not only was He practicing what He taught (Luke 6:27-28), but He was fulfilling prophecy and making “intercession for the transgressors” (Isa. 53:12).

We must not infer from His prayer that ignorance is a basis for forgiveness, or that those who sinned against Jesus were automatically forgiven because He prayed. Certainly both the Jews and the Romans were ignorant of the *enormity* of their sin, but that could not absolve them. The Law provided a sacrifice for sins committed ignorantly, but there was no sacrifice for deliberate presumptuous sin (Ex. 21:14; Num. 15:27-31; Ps. 51:16-17). Our Lord’s intercession postponed God’s judgment on the nation for almost forty years, giving them additional opportunities to be saved (Acts 3:17-19).

It was providential that Jesus was crucified *between* the two thieves, for this gave both of them equal access to the Saviour. Both could read Pilate’s superscription, “This is Jesus of Nazareth the King of the Jews,” and both could watch Him as He graciously gave His life for the

sins of the world.

The one thief imitated the mockery of the religious leaders and asked Jesus to rescue him from the cross, but the other thief had different ideas. He may have reasoned, "If this Man is indeed the Christ, and if He has a kingdom, and if He has saved others, then He can meet my greatest need which is salvation from sin. I am not ready to die!" It took courage for this thief to defy the influence of his friend and the mockery of the crowd, and it took faith for him to trust a dying King! When you consider all that he had to overcome, the faith of this thief is astounding.

The man was saved wholly by grace; it was the gift of God (Eph. 2:8-9). He did not deserve it and he could not earn it. His salvation was personal and secure, guaranteed by the word of Jesus Christ. The man hoped for some kind of help in the future, but Jesus gave him forgiveness that very day, and he died and went with Jesus to paradise (2 Cor. 12:1-4).

It should be noted that the people at Calvary fulfilled Old Testament prophecy in what they did: gambling for our Lord's clothing (Ps. 22:18), mocking Him (Ps. 22:6-8), and offering Him vinegar to drink (Ps. 69:21). God was still on the throne and His Word was still in control.

### **III. Jesus Manifests No Resentment (23:33-49)**

Crucifixion is perhaps the most humiliating and painful form of execution ever devised, yet Jesus offered no resistance and manifested no resentment. He even prayed for those responsible for His death (v. 34). His prayer did not automatically secure personal forgiveness for His enemies, but it did hold back the wrath of God for nearly forty years, thus giving the nation time to repent. Alas, they did not receive the Word and even committed another murder when they stoned Stephen (Acts 7).

In fulfillment of Isa. 53:12, He was crucified with two criminals, and He interceded for the transgressors. The mockery fulfilled Ps. 22:6-8, and the offer of the drink Ps. 69:21. The light and darkness remind us of Ps. 22:1-2, and the cry in v. 46 fulfills Ps. 31:5.

Luke is the only Gospel writer who records the conversation between Christ and the thief. How did the thief know Jesus had a kingdom? Probably from the official plaque hanging over His head (v. 38). How did he know that Jesus could save him? He heard the mockers cry, "He saved others!" (v. 35) Even the wrath of man can praise God. Our Lord in His compassion brought a thief out of sin and into salvation, and He did it in the nick of time. But we must never use this thief as an excuse for delay in deciding for Christ, for it is likely he was saved at his first opportunity. We have no evidence that he had ever met Jesus before.

The fact that Jesus dismissed His spirit is evidence that He was in full control of the situation (John 10:15, 17-18). The word translated "commend" in v. 46 means "to deposit, to commit for safekeeping." Paul used it in 1 Tim. 1:18 and 2 Tim. 2:2, and Peter in 1 Peter 4:19. This statement, quoted from Ps. 31:5, was used as a Jewish child's bedtime prayer.

SALVATION  
(WORDS OF REMEMBRANCE)  
LUKE 23:42,43

“Then he said, ‘Jesus, remember me when you  
come into your kingdom.’ Jesus answered  
him, ‘I tell you the truth, today you will be  
with me in paradise.’”

SALVATION  
LUKE 23:42,43

INTRODUCTION:

1. Three men died on Calvary that day. One was the Son of God - the other two were spiritual failures.
2. One made a last, grisly jest - "Save Yourself, and us." The other rebuked him, and then turned to Jesus.
3. By nightfall, all three of the speakers were dead.
4. The words of Jesus were a promise to a dying man - "You will be with Me."
5. We have the promise that when our earthly life is over, a different quality of life is waiting.
6. Through that thief, our Lord has brought us a message of expectancy and radiant hope, when the outlook without hope would be bleak and terrible.
7. It was no accident that Jesus was crucified between two thieves.
8. From eternity God had decreed when, where, how and with whom His Son was to die.
9. Cf. Isaiah 53:12.
10. It would be inconceivable that the Son of God should be executed with criminals, yet, it came to pass as God said it would.
11. Did you ever wonder why it was so? There are several possibilities to offer:
  - (1) To demonstrate the unfathomable depths of shame into which He had descended;
  - (2) To show us the position He occupied as our Substitute;
  - (3) That we might have a vivid and concrete representation of salvation and man's response, i.e., the Savior's redemption; the sinner believing; the sinner reviling and rejecting.
  - (4) Not a refutation for baptism - this misses the whole point.
12. Consider the sovereignty of God - Two thieves - one Lord.
13. Our lesson will concern the thief, what he said, his request and the Lord's response.

## DISCUSSION: LET US NOTICE--

### I. THE THIEF

1. Much has been said and taught about this man.
  - (1) His reputation - Criminal;
  - (2) His ridicule - Heaped insults;
  - (3) His reward - Crucified.
2. There was no essential difference in the two thieves - in nature, history and circumstance, they were one.
  - (1) They both had mocked Christ - Matthew 27:41-44.
  - (2) On the very brink of eternity he unites with the enemies of Christ in the awful sin of mockery - what a demonstration of depravity and the carnal mind.
  - (3) Cf. Romans 8:7.
  - (4) It is not until our condition is realized we discover our need for a Savior.
  - (5) It is not until we find a portrayal of ourselves that we shall join in saying, "Remember me."
3. We see that man is helpless to save himself - Romans 5:6; Titus 3:5.
4. This thief also changed his attitude.
  - (1) Cf. Luke 23:40 - a short time earlier he had mocked;
  - (2) Cf. Luke 23:41 - seeing his guilt and just condemnation; he offered no excuse.
  - (3) Cf. his faith - "come into Your kingdom"
  - (4) His humility is shown - "remember me" - does not ask for pardon, nor blessings, nor even salvation - society would not certainly remember him.
  - (5) His courage is manifested - amid the jeers he said, "This man has done no wrong!" He condemned the whole Jewish nation!
  - (6) The rebuke (a change of attitude); the reverence (do you not fear God?); the request (Remember me).
  - (7) Our courage often pales into insignificance before his courage!

5. Notice what this man has done--

- (1) Expresses a belief in a future life and judgment - "Do you not fear God?"
- (2) Recognized his own sinfulness - "We receive our just reward"
- (3) Bore testimony to Christ's sinlessness - "He has done nothing wrong"
- (4) Confess to the Godhead - "Lord"
- (5) Believed that salvation was possible - "Remember me"
- (6) Evidenced the kingship of Christ - "Your kingdom"
- (7) Looked to a second coming - "When you come"

II. THE SAVIOR

1. Upon hearing the request of the thief, the Lord did not say, "You deserve your fate;" "You should have thought of that, or Me, sooner!"
2. "He that comes to Me I will in no wise cast out."
3. He had ignored the mockery and taunts of the crowd, but this thief had arrested His attention.
4. "Of a truth, I say unto you-" no honest man could have spoken such a word unless he had been certain of what he was saying.
5. These words gives us assurance--
  - (1) That life goes on - "today you shall be"
  - (2) Of abiding fellowship - "With Me"
  - (3) Of an heavenly home - "paradise"
6. At the time He was grappling with the powers of darkness and bearing the loads of sin, we might think He might be excused from attending to individual matters - but not so!
7. If a dying Savior could do this, how much more He who rose in triumph from the tomb, never more to die!
8. Cf. Luke 19:10; Romans 1:16.



### III. AFTER DEATH, WHAT THEN?

1. Not only does Christ's reply signify the survival of our soul after death of the body, but it signifies the "with Him" as well.
2. The prospect of going to Christ at death!
3. Cf. Acts 7:59; Philippians 1:23; Luke 16; 2 Corinthians 5:8.
4. No unconsciousness; no soul-sleep; no purgatory.
5. Our fitness for Christ's presence, as well as our name, rests upon His shed blood.
6. No greater blessing than fellowship with Christ.

### CONCLUSION:

1. Cf. Psalm 73:25.
2. These are the thoughts suggested and confirmed by the words of our Lord to the thief.
3. Cf. John 14:1-3; 1 Thessalonians 4:17.
4. This is the goal of all our hopes! To have forever with Himself is that to which He looks forward with eager and gladsome expectation.
5. The care and compassion of Jesus is still the same!

COMPASSION  
(WORDS OF AFFECTION)  
JOHN 19:26,27

“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.”

COMPASSION  
JOHN 19:26,27

INTRODUCTION:

1. Even in deepest sorrow Jesus thought of other people, and not of Himself.
2. Look at the people around the cross--
  - (1) The *spectators* - indifferent, apathetic. The soldiers playing dice - curiosity seekers. Today - the unconcerned and unconverted.
  - (2) The *enemies* - showing hatred - the scribes, priests and rulers. Jesus had trodden on their toes. He had exposed their life and they crucified Him. Today - those that hate the cross, the church, the gospel and Christians. They live in open rebellion to that which is good.
  - (3) The *friends* - showing love - pitifully small - Mary, the women, John, a handful - weak, poor, stunned and loyal. Today - consecrated Christians bearing the load of the cross - supporting the work of the kingdom - loyal, sacrificial and consistent.

DISCUSSION: LET US NOTICE--

I. THE ENDING OF A HUMAN RELATIONSHIP.

1. "Dear woman, here is your son."
  - (1) Why did Jesus address His mother in this manner?
  - (2) Why not call her "mother?"
  - (3) Mary was meant not to be worshipped, prayed to, or trusted as Mediatrix of mankind.
2. Only the term "mother" could have satisfied the heart of Mary in that hour.
  - (1) We see and hear so little of Mary following the early days.
  - (2) Consider the memories flashing through her mind! This is her child!
3. The scripture says, "Now there stood by the cross of Jesus His mother."
  - (1) Not turned away in shame;
  - (2) Not crouching away in humiliation;
  - (3) She stands - showing courage and fortitude.

4. "So that the thoughts of many hearts will be revealed, *And a sword will pierce your own soul too.*" (Luke 2:35)
5. At Calvary all human and natural ties were severed. From now on Jesus will not be Mary's Son, but her Savior.
6. From Calvary on, believers would be united to Christ by a closer bond than mere human and physical ties.
7. It was to be for all the redeemed a spiritual relationship.

## II. THE EXTENT OF HUMAN RESPONSIBILITY.

1. Mary was losing her Son, but Jesus gave her another son.
2. "Here is your mother."
3. Cf. Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21.

## CONCLUSION:

1. You are standing on Calvary's brow. You cannot help yourself. You must do something with Jesus.
2. Where are you today? The answer to this question will determine where you will be throughout an endless eternity.
3. Consider your soul - your happiness - your influence.
4. Are you coldly indifferent like the crowd? Are you hating like the scribes and the Pharisees? Are you loyal and loving like Mary and John?
5. Choose your stand now -
  - (1) God from heaven bends down to see you choose;
  - (2) Christ from the cross cries to you to choose;
  - (3) The power of the word is knocking at your heart's door bidding you to choose.
6. Don't let Christ die in vain!

LONELINESS  
(WORDS OF DESPERATION)  
MATTHEW 27:46  
MARK 15:34

“About the ninth hour Jesus cried out in a loud voice,  
‘Eloi, Eloi, lama sabachthani?’ - which means,  
‘My God, my God, why have you forsaken me?’”

LONELINESS  
MATTHEW 27:46; MARK 15:34

INTRODUCTION:

1. The crucifixion is the most extraordinary event that has ever happened on earth.
2. This cry of the Jesus is the most startling utterance of that appalling scene.
  - (1) It is the only saying on the cross spoken and recorded in its original language;
  - (2) It is the most difficult to be understood and to be interpreted;
  - (3) It is the saying that demands more than a passing glance;
  - (4) It is the first time recorded Jesus ever asked His Father a question.
3. The words uttered in our text are words of--
  - (1) *Appalling Woe* - "Forsaken" is the most tragic of words. Forsaken families, children, parents. The most bitter ingredient of that cup which the Father had given.
  - (2) *Unequaled Pathos* - They mark the climax of His sufferings. After enduring all previously, now this.
  - (3) *Deepest Mystery* - The cry startles and staggers us. "I have never seen the righteous forsaken."
  - (4) *Profoundest Solemnity* - Unequaled grief, but they also show the fullest manifestation of Divine love, and the most awe-inspiring display of God's inflexible justice.
  - (5) *Desolation, Desertion, Dereliction, Despair, Desperation!*
4. The scene is a strange paradox - Jesus, the Light - hanging suspended in Darkness!
5. May every thought be brought into captivity to Christ and may our hearts be solemnized as we take a closer look at this utterance of the dying Savior.

DISCUSSION: IN THESE WORDS WE SEE--

I. THE AWFULNESS OF SIN, AND THE CHARACTER OF ITS WAGES.

1. The cross revealed everything in its true character. Everything was exhibited fully.
  - (1) *The hatred of God* - base ingratitude; the loving of darkness; the preference of a murderer.

- (2) *The Character of Satan* - Seen in its magnitude and betrayal.
  - (3) *Perfections of Divine Nature* - Holiness, justice, wrath, grace all are made known.
  - (4) *The Character of Sin* - Baseness, lawlessness, the fearful lengths to which it will go.
2. Not only do we see the heinousness of sin, but we also discover the character of its ways and its wages.
- (1) Cf. Romans 6:23; 5:12
  - (2) It answers the question, "What is sin?" The answer is "Separation."
  - (3) Cf. Luke 15:24.
3. On the cross, Christ received the wages due His people. He was bearing our sins.
4. Not merely physical death, but penal death. And this meant separation - therefore, the cry.

## II. THE ABSOLUTE HOLINESS AND THE INFLEXIBLE JUSTICE OF GOD.

- 1. There is consideration of four views-
  - (1) Man displayed sinfulness;
  - (2) Satan showed his enmity;
  - (3) Christ died for the unjust;
  - (4) God exhibited His holiness.
- 2. The Savior was bearing our sin, and God cannot tolerate sin.
- 3. Those surrounding the cross could not answer the question of our text - but Psalm 22:3 supplies the answer.
- 4. The Lord is not complaining of an injustice, but instead acknowledges the righteousness of God.
- 5. He is saying, "I have all the sins of all of my people to answer for, and therefore, I justify you. You are holy. You are clear when you judge."
- 6. At the cross, God's justice was satisfied, and His holiness was vindicated.

### III. THE SAVIOR'S FAITHFULNESS TO GOD.

1. Cf. John 11:42 with Psalm 22:2.
2. Cf. John 8:29 with our text.
3. He had nothing now to rest upon, save the Father's promise. In His cry of anguish His faith is made known.
4. It was a cry of distress, and not of any cry of distrust.
5. He continued trusting, though not delivered.
6. It is easy to trust while the sun shines, but the test comes when all is dark.
7. A faith that does not rest on God in adversity as well as in prosperity is not the faith of God's people.

### IV. THE BASIS OF OUR SALVATION.

1. God is holy, and therefore, He will not look upon sin.
2. The cross was the way of substitution - the Just for the unjust. Christ was our substitute.
3. Not only was His blood shed for us, but it was also shed for God - Ephesians 5:2.
4. At the cross all of our iniquities were laid upon Christ, and therefore divine judgment fell on Him. There was no way of transferring sin without the transferring its penalty.
5. Cf. the Passover - "When I see the blood, I will pass over you."
6. His death was a death of curse - Galatians 3:13; Matthew 25:41.
7. The basis of our salvation is our sins have been carried by the Christ. God's claims against us have been fully met.
8. Christ was forsaken of God for a season that we might enjoy His presence forever. He entered the darkness that we might walk in the light.
9. He drank the cup of woe that we might enjoy the cup of joy. He was forsaken that we might be forgiven.



## CONCLUSION:

1. The cry of the Savior foretells the final condition of every lost soul - forsaken of God.
2. "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." (John 3:36)

HUMAN SUFFERING  
(WORDS OF HUMANITY)  
JOHN 19:28,29

“Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, ‘I am thirsty.’ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.”

## WORDS OF HUMANITY JOHN 19:29

### INTRODUCTION:

1. These words spoken by Jesus are words that are comprehensive; expressive; and tragic. We can see the "parched lips."
2. They show a spirit of forgiveness; of humility; and of faith in man even at his worst.
3. Cf. Psalm 69:21.
4. Cf. All of the prophecies fulfilled by His death.

### DISCUSSION: LET US NOTICE THAT THESE WORDS SHOW THE--

#### I. EVIDENCE OF HIS HUMANITY.

1. Cf. John 1:1-3,14; Philippians 2:5-7.
2. "God was manifest in the flesh" - 1 Timothy 3:16
3. He was God, yet of woman's seed, a prophet like unto Moses; descendant of David; Man of sorrows; born in Bethlehem.
4. He is "God With Us" - He has power over the deep, death, disease, demons!
5. He hungered, became weary, slept, wept, rejoiced, groaned and thirsted.
6. Cf. Revelation 7:16 - "They shall hunger no more, neither thirst any more."

#### II. INTENSITY OF HIS SUFFERING.

1. Cf. the Garden of Gethsemane; the upper room; the exceeding sorrowful; the great drops of blood; the betrayal - YET, NO MURMURING! It was all in majestic silence.
2. This is not an appeal for pity - nor for alleviation of sufferings - but an expression of intense suffering and agony.

#### III. DEEP REVERENCE FOR THE SCRIPTURES.

1. His constant companion! Cf. Psalm 1. The scriptures formed His thoughts - filled His heart - regulated His ways.

2. Cf. the temptation; His teachings; the controversies; the appeals.
3. Cf. the text - "That the Scripture might be fulfilled."
4. "They gave me gall for my meat; and in my thirst they gave me vinegar to drink." Psalm 69:21.
5. Yet, at this point, still unaccomplished! His mind is clear, and His memory unimpaired!
6. "Am I living by the scriptures?"
7. "Make me to go in the path of your commandments for therein do I delight. Incline my heart unto your testimonies...order my steps in your word, and let not any iniquity have dominion over me." Psalm 119:35,36,133.

#### IV. SYMPATHIZING WITH HIS SUFFERING PEOPLE.

1. The problem of suffering has ever been a perplexing one - "Does God See?" "Does God know?"
2. The cross shows us that God is not ignorant of our sufferings. "He has borne our griefs and carried our sorrows." (Isaiah 53:4).
3. Jesus suffered Himself - he experienced it.
4. No matter how despondent you may be - how rugged your path - how sad your lot - "He cares for you!" (1 Peter 5:7)
5. Wracked with pain? Misunderstood, misjudged, and misrepresented? Friends turned away? In darkness and feeling lost?
6. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest." (Hebrews 2:17)

#### V. EXPRESSION OF THE UNIVERSAL NEED.

1. The world is crying, "I am thirsting!"
2. The desires, cravings, mad rush, turning, search and inquiry, pursuit, ransacking, experimentation, craze for newness - THE ACHING VOID!
3. Man is unsatisfied - the spiritual thirst.
4. "Whosoever drinks of this water shall thirst again." (John 4:14)

5. "My soul thirsts for the living God." (Psalm 42:2) God made us, and He can satisfy.
6. "Whosoever drinks of the water that I shall give him shall never thirst." (John 4:14).
7. Christ alone is able to quench our thirst - Cf. the Rich Man in Torment!

## CONCLUSION

VICTORY  
(WORDS OF JUBILATION)  
JOHN 19:30

“When He had received the drink, Jesus said, ‘It is finished.’ With that, He bowed His head and gave up His spirit.”

VICTORY  
JOHN 19:30

INTRODUCTION:

1. The cry of jubilation! From Victim to Victor!
2. "It is finished" - only one word in the original, yet that word wraps up the gospel - it contains the basis of our assurance - it is the sum of our joy - and it is the spirit of consolation.
3. It is not--
  - (1) The despairing cry of a helpless martyr;
  - (2) An expression of satisfaction of termination;
  - (3) The last gasp of an worn-out life.
4. It is the declaration that all for which Jesus came to earth to do, was now done.
  - (1) The full character of God was revealed;
  - (2) The requirements of the law were fulfilled;
  - (3) The price of redemption is paid.
5. "It is finished!" What was?
  - (1) The prophecies? Yes
  - (2) The sacrificial work? Yes - although some still remained
6. The word "tetelestai" is from the word "teleo."
7. Different renderings in other passages help us to see the fullness and finality of this term used by Jesus:
  - (1) Matthew 11:1; 17:24
  - (2) Luke 2:39; 18:31
8. Notice the scope of this saying by Jesus:
  - (1) "He cried, it is made an end of" - sin and guilt
  - (2) "He cried, it is paid" - price of redemption
  - (3) "He cried, it is performed" - requirements of the law
  - (4) "He cried, it is accomplished" - work of His Father
  - (5) "He cried, it is finished" - work of atonement

## DISCUSSION: WHAT WAS FINISHED?

### I. THE ACCOMPLISHED FULFILLMENT OF THE PROPHECIES CONCERNING JESUS.

### II. THE COMPLETION OF HIS SUFFERING.

#### 1. Anticipation of His sufferings -

- (1) Inflicted from the beginning
- (2) He walked amid the shadow of the cross
- (3) Cf. Psalm 88:15

#### 2. Realities of His sufferings -

- (1) Excruciating physically, but what about the anguish of His soul?
- (2) The disgrace and shame, now the suffering and the agony are past

### III. THE WORK OF GOD IS ACCOMPLISHED.

#### 1. Jesus had a definite work to do.

- (1) "My Father's business"
- (2) Cf. John 5:36; 17:4

#### 2. The most honorable and momentous work ever entrusted is now complete.

- (1) That which had been eternally purposed had come to pass.
- (2) Cf. Acts 2:23; 4:28.

#### 3. We have a prophecy and a pledge of God's plan carried out completely and irresistably.

### IV. THE ACCOMPLISHMENT OF ATONEMENT.

#### 1. Consider the following--

- (1) Luke 19:10 - sinners were under the condemnation of God
- (2) 1 Timothy 1:15 - "to save sinners", i.e., taking their place
- (3) Galatians 4:4 - "To redeem them that were under the law" -
- (4) 1 John 3:5 - "to take away our sins" - blotted out by blood.



2. Consider the types that looked forward to this time--

- (1) Coats of skin - covering from sin and shame
- (2) Abel's offering - more excellent sacrifice
- (3) Noah's ark - shelter from divine judgment
- (4) Abraham's Isaac - only begotten and well beloved son.
- (5) The Passover - protection from the avenging angel
- (6) The serpent's bite - and the cure
- (7) Moses striking the rock - life giving fountain

3. Consider the four proofs offered--

- (1) The tearing of the veil - the way to God is now open
- (2) The resurrection - God had accepted the sacrifice
- (3) The exaltation to the right hand - value of His work
- (4) The Holy Spirit sent to guide in all truth.

V. THE END OF OUR SINS - Isaiah 53:6 - "The Lord laid on Him the iniquity of us all"

VI. THE FULFILLMENT OF THE LAW'S REQUIREMENT - Romans 8:3,4

VII. THE DESTRUCTION OF SATAN'S POWER - Hebrews 2:14

CONCLUSION:

FAITH/TRUST  
(WORDS OF CONFIDENCE)  
LUKE 23:46

“Jesus called with a loud voice, ‘Father, into  
Your hands I commit My spirit.’ When He had  
said this, he breathed His last.”

FAITH/TRUST  
LUKE 23:46

INTRODUCTION:

1. The last words from the cross are words of contentment, faith, confidence, and love.
2. Jesus uses the term "Father" - a most encouraging and assuring term.
3. Christ committed His spirit to the Father.
  - (1) Cf. 1 Thessalonians 5:23
  - (2) There is a difference, but not always easy to separate. The spirit appears to be the "highest part," or that which distinguishes man from the beast.
  - (3) It is that which God formed within us - Zechariah 12:1
  - (4) Cf. Numbers 16:22 - "The God of the spirits of all flesh."
  - (5) Cf. Ecclesiastes 12:7 - The spirit returns unto God.
4. Notice the manner of the words - "With a loud voice" - so that all might hear.
5. The Lord spoke seven times (recorded), and seven is the number of completeness or perfection; it is also the number of "rest" in a finished work.
6. These words were uttered by prophecy long centuries before - Psalm 31:1-5 (v. 5)

DISCUSSION: IN THESE WORDS WE SEE--

I. COMMUNION - "Father"

1. Up to the cross there has been perfect communion.
2. How often Jesus used the word "Father."
  - (1) "Must be about My Father's business"
  - (2) He used this term 17 times in the "Sermon on the Mount"
  - (3) In John 14-16, He used the word 45 times!
  - (4) In John 17 Jesus used the word 6 times.
  - (5) Most significantly, one of His final words on the cross was "Father."

3. The blessing is that His Father is our Father.

- (1) How precious, comforting, and assuring.
- (2) He loves me as He loves Christ Himself!
- (3) Cf. John 17:23 - "Have loved them even as you have loved Me!"
- (4) Cf. Philippians 4:19 - "Will supply all my need."
- (5) Cf. 1 John 3:1.

## II. CONTRAST - "Into Your Hands"

- 1. Prior to this saying, it was "into the hands of men."
- 2. Cf. Matthew 17:22,23
- 3. Cf. Matthew 26:45 - "The Son of Man is betrayed into the hands of sinners."
- 4. Cf. Luke 24:6,7 - "Must be delivered into the hand of sinners."
- 5. Cf. Acts 2:23 - "Have with wicked hands."
- 6. The cross has been endured - the work is finished.
- 7. Jesus now delivers Himself into the hands of the Father! What a contrast. He is no longer in the hands of men!
- 8. Once He was in their hands - one day they shall be in His hands!

## III. COMMITMENT - "I Commend"

- 1. His life evidenced this all the way through.
- 2. As He had lived, so He died. Perfect confidence in His Father - intimacy there - absolute dependency upon God.
- 3. He has left us an example.
  - (1) In life as in death?
  - (2) Have you committed yourself into the hands of God?
  - (3) Is it in safe keeping?
  - (4) Can you say with Paul - "I know Whom I have believed?"
  - (5) Have you presented your body?

(6) Are you walking in daily dependence upon Him?

4. To die the death of the righteous, you must live the life of the righteous.

CONCLUSION:

1. Life has many trials and temptations.
2. We are menaced on every side by dangers and pitfalls.
3. Here in the cross of Christ is the Beacon of Light amid the darkness - the harbor of shelter from all storms - the canopy which protects - the refuge from the gales of life.
4. The heart's true haven is available for you.



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1. Introduction

2. Literature Review

3. Methodology

4. Results and Discussion

5. Conclusion

6. References

7. Appendix

8. Glossary

9. Index

10. Acknowledgements

11. About the Author

12. Contact Information

13. Disclaimer

14. Copyright Notice

15. Privacy Policy

16. Terms and Conditions

17. Feedback Form

18. Newsletter Sign-up

19. Social Media Links

20. Footer

1. Introduction

2. Literature Review

3. Methodology

4. Results

5. Discussion

6. Conclusion

7. References

8. Appendix

9. Glossary

10. Index

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1. The first step in the process of the scientific method is to make an observation or ask a question.

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