

# **Some Thoughts on The Seven Last Words from the Cross**

- **“The Seven Last Words from the Cross”** are an integral part of the liturgy in some Christian traditions, and since the 16th century **“the Seven Last Words from the Cross”** have been widely used in **sermons on Good Friday at “three hour devotions” services.**
- It is at such lengthy and boring services that I first learned of **“The Seven Last Words from the Cross.”** I wish that they had read Arthur Pink’s commentary on the subject, as that would have been much more profitable.....even though much more lengthy.
- I would commend this material as very good **“bed time”** reading.
- Many books have been written on theological analysis of **“the Seven Last Words from the Cross”**, and at least 16 composers have written musical settings of these Words, for various combinations of voice and instruments.
- These include **Stainer** in his **“Crucifixion”**, Haydyn, Gounod and Cesar Franck. Stainer’s **“Crucifixion”** was the other method whereby I was introduced to **“the Seven Last Words from the Cross.”** I would commend this short cantata as very good music for meditation, as like Pink’s writing on the subject, it is filled with relevant Scripture dealing with Gethsemane, his arrest along with **“the Seven Last Words from the Cross.”**
- <https://www.youtube.com/watch?v=UfUtAMghNVs>

- A person's final words said prior to death or as death approaches are generally thought to have particular significance.
- The seven sayings, or “last words of Christ from the cross”, certainly help us to understand what was important to Jesus as he was dying on the cross because of the deep meaning they conveyed.
- We will begin by giving a summary of some analytical thoughts about these last seven sayings .....and then
- We will seek to share some specific thoughts about each of seven sayings.

- Traditionally, the order followed in listing Jesus last words on the cross is an example of the Christian approach to construct a Gospel harmony in which material from each of the four Gospels is combined, in the attempt to produce an account that encompasses what is said in each Gospel, since not all seven sayings can be found in any one account of Jesus' crucifixion.
- Traditionally, these seven sayings are called words of

- 1. Forgiveness, Luke 23:34
- Father, forgive them, for they know not what they do.
- 2. Salvation, Luke 23:43
- Truly, I say to you, today you will be with me in paradise.
- 3. Relationship or Affection, John 19:26-27
- Woman, behold your son. Son, behold your mother
- 4. Abandonment or Anguish, Matthew 27:46 and Mark 15:34
- My God, My God, why have you forsaken me?
- 5. Distress or suffering, John 19:28
- I thirst.
- 6. Victory or Triumph John 19:30
- It is finished. (From the Greek "Tetelestai" which is also translated "It is accomplished", or "It is complete"
- and
- 7. Reunion or Contentment Luke 23:46
- Father, into thy hands I commend my spirit.

- Three of the sayings appear only in the Gospel of Luke and three only in the Gospel of John.
- The other saying appears both in the Gospel of Matthew and the Gospel of Mark.
- It is noteworthy that two of the last seven “words” of Jesus were quotations from the Psalms. In the fourth word, Jesus cites Psalm 22, “**My God, my God, why have you abandoned me?**” to express his anguish, and in the seventh, he quotes Psalm 31:5 - “**Into thy hands I commend my spirit; thou hast redeemed me, O Lord, faithful God.**”
- In Matthew and Mark, Jesus quoted in Aramaic cries out to God in the fourth phrase thus... *My God, My God, why have you forsaken me?*
- In Luke, he forgives his killers, reassures the penitent thief, and commends his spirit to the Father in the first, second, and seventh sayings respectively thus...
  - *Father, forgive them, for they know not what they do*
  - *Truly, I say to you, today you will be with me in paradise* (in response to one of the two thieves crucified next to Him)
  - *Father, into your hands I commit my spirit*
- In John, he speaks to his mother, says he thirsts, and declares the end of his earthly life in the third, fifth and sixth sayings respectively thus...
  - *Woman, behold your son: behold your mother* (directed at Mary, the mother of Jesus, and as an instruction to John, the beloved disciple)
  - *I thirst* (just before a wetted sponge, mentioned by all the Gospels, is offered)
  - *It is finished*

- **It is noteworthy that in connection with each one of our Saviour's utterances from the cross, a prophecy was fulfilled.**
- Firstly" when he cried, "Father, forgive them, for they know not what they do", he fulfilled [Isaiah 53:12](#) as he "made intercession for the transgressors".
- Secondly, when he promised the thief, "Today shalt thou be with me in Paradise", this was a fulfillment of the prophecy of the angel to Joseph - "thou shalt call his name Jesus, for *he shall save his people from their sins*" ( [Matthew 1:21](#)).
- Thirdly, when he spoke to his mother, from the cross, he fulfilled the prophecy of Simeon - "A sword shall pierce through thy own soul also" ( [Luke 2:35](#)).
- Fourthly, when he had asked, "My [God](#), my [God](#), why hast thou forsaken me?" these were the identical [words](#) of [Psalm 22:1](#).
- Fifthly, when he exclaimed, "I thirst", this was in fulfillment of [Psalm 69:21](#) - "In my thirst they gave me vinegar to drink".
- Sixthly, when he shouted in triumph "It is finished", and these are almost the very [words](#) with which that wonderful twenty-second psalm concludes - "He hath *done*", or, as Hebrew might well be rendered, "*He hath, finished*", the context showing what he *had* done, namely, the [work](#) of atonement.
- Finally, when he prayed, "Father, into thy hands I commend my spirit", and, as we have shown before, he was quoting that which had been written of him beforehand in [Psalm 31](#).

**From the temptations, to his triumph on the cross the Lord always cited the Scriptures he had memorized as a child as required by the command of Deuteronomy 6:6-7.**

- **Seven times the dying Saviour spoke on the cross.**
- **Three of his utterances concerned mankind: to one he gave the promise that he should be with him that day in Paradise; to another he entrusted with the care of His mother; to the mass of spectators he made mention of his thirst.**
- **Three of his utterances were addressed to God: to the Father he prayed for his murderers; to God he uttered his mournful plaint; and finally into the hands of the Father he commends his spirit.**
- **In the hearing of both God and men, angels and devil, he cried in triumph, “It is finished” and “Father, into thy hands I commend my spirit.”**

- **These seven utterances of our Lord from the cross are words of precious meaning, to be treasured up in our hearts, and words deserving of prolonged meditation. But not as occurred in the wishy washy 3 hour devotions I attended 50 years ago.**
- **Each of these sayings of the suffering Saviour have much to teach us. As we seek to gather a few of the lessons which these words teaches us, may the Spirit of truth illumine our understanding as we endeavour to fix our attention upon them now.**
- **We marvel at what our Savior endured in dying, and it's even more remarkable knowing what He thought and said at his death.**
- **God preserved these words—and all the words in the Bible—because as Christ proclaimed in John 6:63, “The words that I speak to you are spirit, and they are life.”**



- The Gospel accounts suggests that Jesus remained silent for most of the time he hung on the cross.
- I believe that one of the reasons Jesus may have remained relatively silent at his trials before Pilate, and for the hours he hung on the cross because of the fact that both of His jaws were dislocated as a result of the very severe beating which he suffered to his face, which Isaiah predicted by saying “his visage was marred more than any man.” (Isaiah 52:14.)
- I believe that Jesus suffered bilateral dislocation of the temporomandibular joint (TMJ), in fulfillment of the prediction of Psalm 22:14 a.
- “I am poured out like water, and all my bones are out of joint.”
- Therefore what he said, when he spoke, on the cross, with BOTH JAWS DISLOCATED and in unimaginable pain are worthy of intense consideration, and should impact our lives, whenever we meditate on Jesus last words on the cross.
- Permit me a few minutes to explain what I mean.

- **The temporomandibular joint (TMJ)**, is the ball-and-socket joint, located just in front of the lower part of the ear, that allows the lower jaw to move.
- When the mouth opens wide, as in eating or yawning, the ball (called the condyle) comes out of the socket (called the glenoid fossa ) and moves forward. It goes back into place when the mouth closes.
- The TMJ becomes dislocated when the condyle moves, **or is forced, too far forward**, and gets stuck in front of a section of bone called the articular eminence, and can not move back into place.

- **When the temporomandibular joint becomes out of joint, it gets stuck, and locked in an open position and there is difficulty to open and close the mouth, and there is discomfort until the joint is returned to the proper position because the several surrounding muscles tend to go into spasm and hold the condyle in the dislocated position.**

- **There is :**

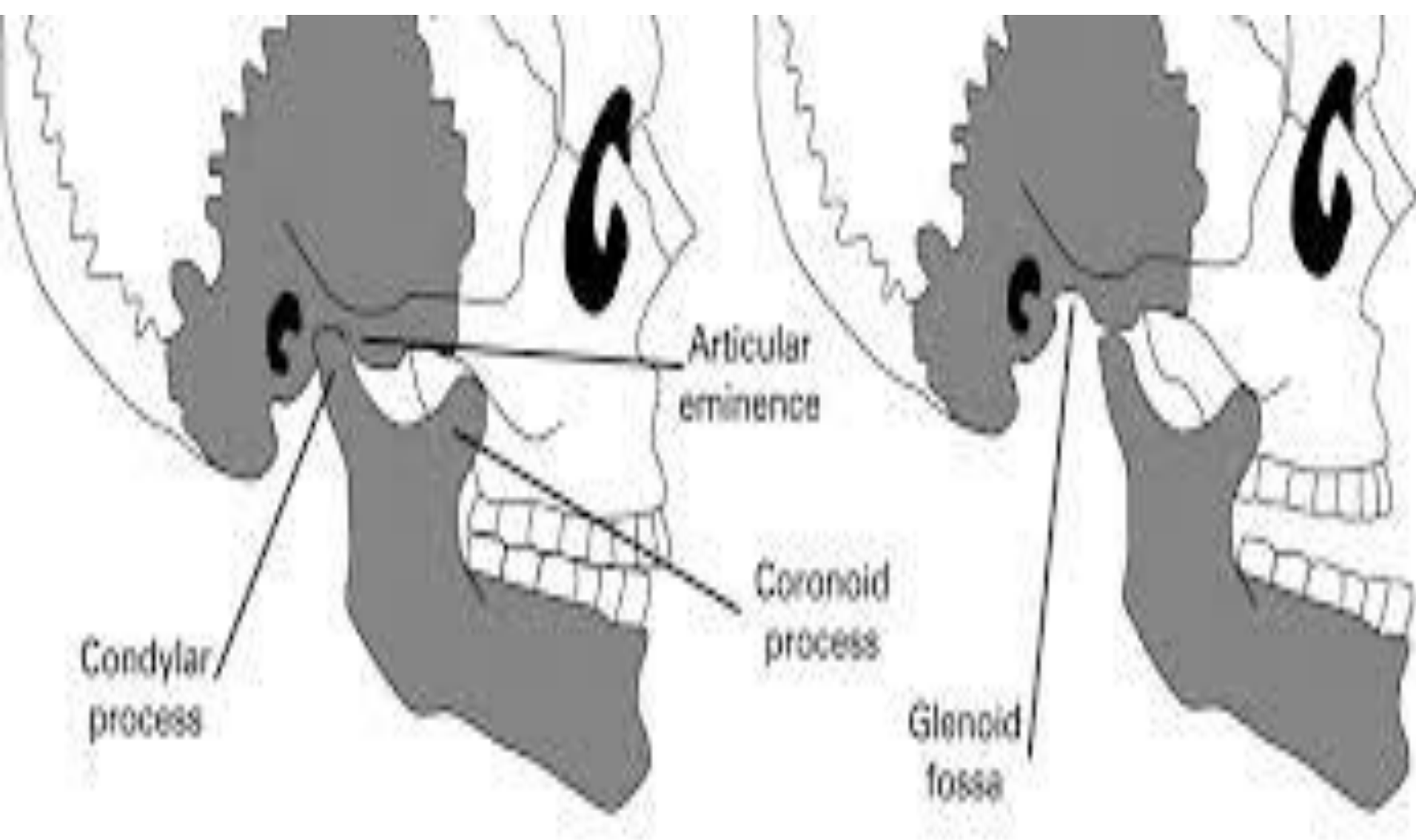
- **1) pain in the face, jaw and ear**

- **2) Headaches, and pain and pressure behind the eyes**

- **3) Tenderness of the jaw muscles**

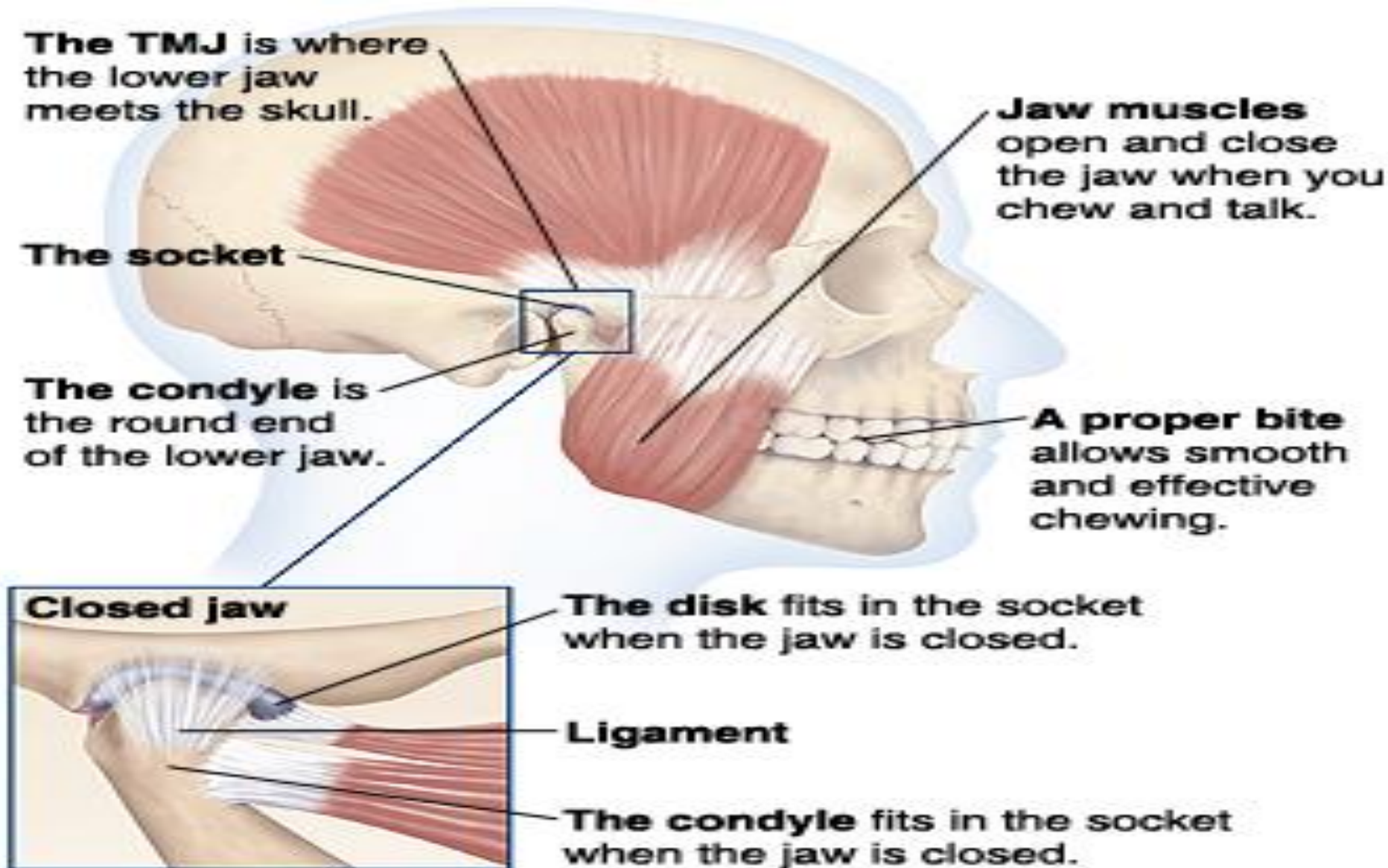
- **4) Swelling of the face**

- **A person thus afflicted does not want to speak very much.**

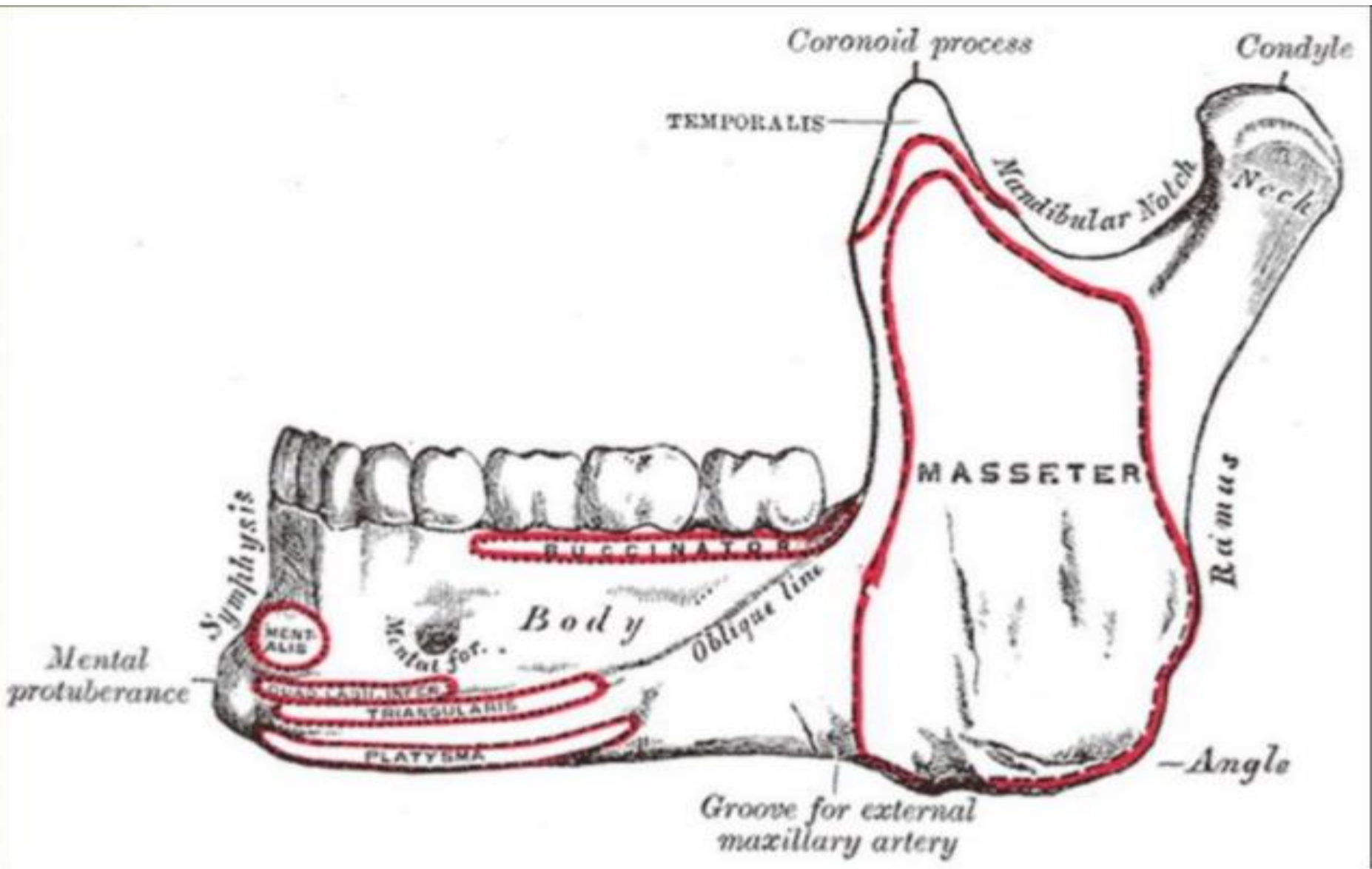


Normal

Dislocation



- This picture shows the two largest and most powerful muscles that go into spasm in a dislocation of the TMJ- the temporalis and the masseter



- This picture shows six of the muscles attached to the mandible that would go into spasm in a dislocated TMJ

# **1.The Word of FORGIVENESS**

**Father, forgive them, for they know not what they do.**

**Luke 23:34**

- The first saying of Jesus on the cross is The Word of FORGIVENESS—
- "Father, forgive them, for they do not know what they do." Luke 23:34
- This is one of the most remarkable and instructive statements in all of Scripture.
- With two dislocated jaws He asked His Father to forgive his murderers, and thereby fulfilled the prophecy that He would make "intercession for the transgressors" (Isaiah 53:12).
- It is very significant that this first of the seven cross-sayings of our Lord presents him in the attitude of prayer or petition. In the Gospel records Jesus is shown to be often praying to His Father, so we are not surprised that he continues his constant contact with the Father even as his death approached. May we all emulate Him in this way
- In praying for his enemies not only did Christ set before us a perfect example of how we should treat those who wrong and hate us, but he also taught us never to regard any as beyond the reach of prayer.
- It makes perfect sense that the first word of Jesus from the cross is a word of forgiveness, for after all, that's the point of the cross.
- Jesus was dying so that we might be forgiven for our sins, and so that we might be reconciled to God for eternity.
- It is by His very suffering on the Cross that mankind is able to be forgiven!
- Right up to his final hours on earth, Jesus displayed forgiveness.



- We see in this first word from the cross the fulfillment of Isaiah 53:12, where among other things it had been foretold that the Saviour should **“make intercession for the transgressors.”** ( Isaiah 53:12)
- Note that this prophecy does not refer to His present ministry at God’s right hand, in which He is said to be **“able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”** ( Hebrews 7:25), for this text speaks of what he is doing now for those who have believed on him, whereas Isaiah 53:12 refers to his gracious act at the time of his crucifixion.
- Observe what his intercession for the transgressors is there linked with - **“and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”**
- That Christ should make intercession for his enemies was one of the items of the wonderful prophecy found in Isaiah 53.
- **However, it is not unreasonable to think that he was also asking forgiveness for all of us also in this prayer to the Father, since it was our sins that put Him on the cross!**

- **“They know not what they do.”**
- When the Lord said, **“They know not what they do”**, the emphasis is not on **“They know not”** but on **“they know not *what* they do”**.
- He meant they were ignorant of the *enormity* of their crime.
- They “knew not” that it was the Lord of glory they were crucifying. **And yet they ought to have known. Their blindness was inexcusable. The Old Testament prophecies which had received their fulfillment in him were sufficiently plain to identify him as the Holy One of God.**
- His **teaching** was unique, for his very critics were forced to admit “Never man spake like this man” ( **John 7:46**).
- And He had lived a perfect life before men such as had never been lived on earth before.
- The Jews rejection of the Son of **God** bore **full** witness, once for all, that the carnal mind *is* “enmity against God”, and demonstrated the blindness of their hearts.
- No, there was no excuse for their ignorance.

- The forgiveness of God through Christ doesn't come only to those who don't know what they are doing when they sin.
- In the mercy of God, we receive his forgiveness even when we do what we know to be wrong also, because God ALWAYS treats us better than we deserve.
- God chooses to wipe away our sins, not because we have some convenient excuse, and not because we have tried hard to make up for them, but because he is a God of amazing grace, with mercies that are new every morning.
- It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. (Lamentations 3:22-23 ).
- As we read the words, "Father, forgive them," may we fully grasp that, though undeserving, we too may be forgiven through Christ, for " if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all wickedness" (1 John 1:9).
- Because Christ died on the cross for us, we are cleansed from all wickedness, from every last sin. We are united with God the Father as his beloved children. We are free to approach his throne of grace with our needs and concerns. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:16. Hebrews 10:19 points out that we have "boldness to enter into the holiest by (i.e because of) the blood of Jesus."
- Because Christ died on the cross for us God "has removed our sins as far from us as the east is from the west" (Ps 103:13). And "into the depths of the sea." (Micah 7:19) What great news of forgiveness!

- Under the Levitical economy God required that atonement should be made for sins of ignorance or unintentional sins (Leviticus 5:15-16; Numbers 15:22-35, because sin is always sin in the sight of God whether we are conscious of it or not.
- It is in view of such scriptures as these that we find David prayed, “Cleanse thou me from *secret* faults” ( [Psalm 19:12](#)).
- Sins of ignorance need atonement just as truly as do conscious sins, because God he will not lower his standard of righteousness to the level of our ignorance. Ignorance is not innocence.
- As a matter of fact, ignorance is more culpable now than it was in the days of Moses .We have no excuse for our ignorance now because God has clearly and fully revealed his will in His holy Word, the Bible which is in our hands.
- Yet we *are* ignorant of many things, and the fault and blame are ours, because we are often too lazy to study.
- Sins of ignorance need the divine forgiveness as our Lord’s prayer here plainly shows.
- May the Lord help us not to minimize the enormity of our guilt, to learn how great is our need, and praise him for an atonement of infinite sufficiency, which cleanseth from *all* sin.

## **2. The Word of Salvation**

**Today you will be with me in  
paradise. Luke 23:43.**

- **THE SECOND WORD- The Word of *Salvation***
- **"Truly, I say to you, today you will be with me in Paradise." Luke 23:43**
- **The second word, as is the first word is found only in the Gospel of Luke, and is again about forgiveness, this time directed to a repentant individual sinner. This reminds us that though Jesus died for the sins of the whole world (1 John 2) collectively, he died to forgive individuals, personally.**
- **As Jesus hung on the cross, he was mocked by the Jewish leaders and the soldiers. Two criminals, guilty and deserving of death, being crucified with him added their own measure of scorn, a downward progression of mockery, you might say.**
- **Both reviled Him initially (Matthew 27:40-44); but later, when one blasphemed Christ again, the other sensed that Jesus was being treated unjustly, and had a remarkable change of heart and responded, "Do you not even fear God?" (Luke 23:40).**
- **Remembering that he faced judgment before God, he confessed their just condemnation and Jesus' innocence—"this Man has done nothing wrong" (verse 41).**
- **After thus speaking, even more extraordinary, he expressed faith that Christ would rule over God's coming Kingdom by saying "Lord, remember me when You come into Your kingdom" (verse 42).**
- **What wonderful faith this repentant sinner had in Jesus!**
- **Jesus' reply proved the truth of 1 John 1:9 and of Hebrews 7:25: "He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."**

- Interestingly, as the crowd insulted, mocked and spat on Him, Jesus never replied. But when this remorseful criminal humbly sought mercy, He instantly responded with compassion and assurance.
- This is God's mind, God's love. God stands ready to respond to the repentant, and so ignoring his own suffering, Jesus responded to this criminal with mercy "I assure you, today you will be with me in paradise" (v. 43).
- By this expression, Jesus shows his Divinity by opening heaven for a repentant sinner and demonstrates much generosity to a man that only asked to be remembered! This man, like us got more than he asked for when he made his petition to Christ in keeping with the tenets of **Ephesians 3:20**
- **Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,** This second word from the cross offers the assurance of salvation that those who turn their hearts to Him, and prayerfully seek and accept his forgiveness, will also be with Jesus Christ at the end of their lives. **CITE TEXTS HERE** John 6:37, 40?
- We stress that Jesus took time out to speak this forgiveness and reassured this thief while suffering the agony of his two very painful dislocated jaws.

- The word *paradise*, from the Greek word *paradeisos*, which meant “garden,” was used in the Greek Old Testament as a word for the Garden of Eden.
- In Judaism at the time of Jesus it was associated with heaven, and also with the future, when God would restore all things to the perfection of the Garden of Eden.
- Paradise was thought to be a place where righteous people went after death. This seems to be the way Jesus uses *paradise* in this passage.
- Thus we have encountered one of the most astounding and encouraging verses in all of Scripture.
- Jesus promised that the criminal would be with him in paradise, in response to what seems more like a desperate, last-gasp effort.
- Is this not in keeping with his promise of John 6:37, 40?
- **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**
- **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**



- **I am sure that in our meditations, we often see ourselves in the words of this thief, mindful of our sin and need for God's mercy!**
- **Though we should make every effort to have right theology, and though we should live our lives each day as disciples of Jesus, in the end, our relationship with him comes down to simple trust. "Jesus, remember me," is also our cry.**
- **"Just as I am without one plea" is our cry.**
- **We do so in the assurance that Jesus, embodying the mercy of God, says to us, "You will be with me in paradise today."**
- **We are welcome there not because we have perfect theology, or because we are living perfectly, but because God is merciful and we have put our trust in Jesus.....and because of the promises of Psalm 23:6 and John 14:1-3.**

### **3. The Word of Relationship or Affection**

**Woman, behold thy son!..... Behold thy mother!”**

John 19:26-27

- **"The Word of Relationship" or The Word of Affection**
- **“Now there stood by the cross of Jesus his mother. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!” John 19:26-27**
- **As Jesus was dying, he looked down from the cross to see his mother standing nearby, among those who had remained at the foot of the cross. Most of the male disciples had fled, with the exception of only one whom the Fourth Gospel calls “the disciple he loved”, usually identified as John.**
- **Jesus then made the statement called by some "The Word of Relationship" or “The Word of Affection “- a statement in which he expressed concern about the future of his mother, Mary.**
- **By entrusting her into the care of John, it is clear that Jesus was forging a relationship between this disciple and his mother, that ensured that she would be in good hands after his death, and most likely taken care of financially .**
- **Even as he was dying on the cross as the Savior of the world, Jesus was also a son, a role he didn't neglect in his last moments.**

- While much of the story of His last hours highlights His relationship with His Heavenly Father, this saying reveals the affection He felt for His human mother, as even on the cross, He continues still to be totally selfless as taught in **Philippians 2**.
- This third word teaches us that even on the cross Jesus' care and concern was for others rather than for self.
- Here was Jesus, battered and bruised and in horrible pain, intensely suffering, but thinking not of himself but of the needs and the well-being of the mother who had loved Him, and making sure she'd be cared for by John after his death.
- This shows the depth of Jesus' humanity and the depth of love he had for his mother and the disciple into whose care he entrusted her."
- A few hours before, Jesus had washed the disciples' feet, teaching them to humbly serve others.
- Now he teaches that while our spiritual relationship with God is our most important commitment in life, we must never ignore the responsibilities we carry in our physical relationships.

- **When we think of this sorrowful scene, we are reminded also of the prophecy of Simeon at the Presentation of the infant Jesus in the Temple when he said to Mary: “And a sword will pierce your very soul” (Luke 2:35).**
- **No doubt Simeon’s words to her when Jesus was a baby returned to mind as she witnessed the fulfillment of this prophecy.**

- **Jesus' response to the presence of Mary at the cross adds both humanity and horror to the scene, and helps us to see that Jesus was a real man, true flesh and blood.**
- **We are reminded that Jesus was a real human being, one who had once been carried in the womb of a mother, so that He could become our kinsman redeemer as taught in Hebrews 2:14-18.**
- **<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;**
- **<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.**
- **<sup>16</sup> For verily he took not on him the nature of angels; but he took on him the seed of Abraham.**
- **<sup>17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.**
- **<sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**

## 4.The Word of Abandonment or Anguish

*"My God, my God, why have you forsaken me?"*

Matthew 27:46 and Mark 15:34

- **THE FOURTH WORD** - *The Word of Abandonment or Anguish*
- **"My God, my God, why have you forsaken me?"** Matthew 27:46 and Mark 15:34
- This fourth word is the only saying that appears in more than one Gospel: being found in both the Gospels of Matthew and Mark.
- Both Gospels related that it was in the ninth hour, after 3 hours of darkness, that Jesus expressed this cry, by citing the opening line of Psalm 22, which reads:
- **My God, my God, why have you abandoned me? Why are you so far away when I groan for help? Every day I call to you, my God, but you do not answer. Every night you hear my voice, but I find no relief.** (Psalm 22: 1-2)
- One is struck by the anguished tone of this expression in contrast to the first three words of Jesus.



- **“Forsake” means to abandon or leave helpless. Being forsaken is a horrific experience, but to be forsaken by God is certainly the worst!**
- **There are some that think that this fourth cry was from the heart of the truly human Jesus who felt forsaken while being put to death by his foes, and deserted by his friends and earthly companions, the Apostles, and so also felt deserted and abandoned by God the Father.**
- **However, we beg to differ, because earlier that day the religious leaders, while clearly rejecting Him as their Savior, had taunted Jesus, going so far as to mock Him with words from the same messianic prophecy of Psalm 22 (Matthew 27:41-43) thus.....**
- **Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.**

- The chief priests, scribes and elders, had cited Psalm 22:7-8 thus **All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.**
- So when Jesus later cried out, “My God, My God, why have You forsaken Me,” He, too, quoted Psalm 22—the same psalm His tormentors had used!
- It seems better to believe therefore, that Jesus recited the first words of Psalm 22, to demonstrate that he himself was the very Being to whom the words refer; so that the Jewish scribes and people might examine and see the cause why he would not descend from the cross; namely, because this very psalm showed that it was appointed that he should suffer these things.
- Using this scripture back to them seems to be His rebuttal that they were indeed crucifying the Messiah! He knew this psalm prophesied about Him; and though He anguished over being temporarily forsaken, He knew God would deliver Him from the grave as predicted in Psalm 16:10. **So when Jesus posed the question, “Why have You forsaken Me?” He was not accusing God, nor questioning God’s love, nor doubting His promises. His cry was “a cry of distress, not one of distrust.”**

- Surely His Father had not forsaken Him! Jesus knew that His Father had only momentarily left Him helpless as He was taking on Himself all the sins of humanity, and that God could not intervene to ease anything associated with the penalty of sin.
- Sin causes suffering, and Christ bore its full weight, including the emotional trauma of comprehending how sin distances us from God!
- Jesus knew that God the Father must turn his back on Him in his moment of greatest agony, and that this had to occur if He was to save us.
- Jesus who came to save us and free us from the clutches of sin, as he approached death, completely lived the human experience as we do, because He was indeed just as we are—except for sin. (Hebrews 4:15)
- Jesus knew that it was in defeat of his humanity that the Divine plan of His Father would be completed, and that by His death that we are redeemed. He knew that death essentially means separation from God.
- I say again therefore **When Jesus posed the question, “Why have You forsaken Me?” He was not accusing God, nor questioning God’s love, nor doubting His promises. His cry was “a cry of distress, not of distrust.”**

- This side of heaven, we will never fully know what Jesus was experiencing in this moment.
- What we do know is that Jesus entered into the darkness of separation from God as the Father abandoned him temporarily while He took upon himself the penalty for our sins. In that excruciating moment, he experienced something far more horrible than physical pain.
- Jesus had previously declared that **“the Father has not left Me alone”** (John 8:29). He had never before experienced the aloneness that comes from being cut off from God, but now, as **“the Lord.....laid on Him the iniquity of us all”** (Isaiah 53:6) as he bore the sins of the world, Jesus realizes the horror of being engulfed in the raging sea of sin, and separated temporarily from His Father.
- The beloved Son of God who had always been in the bosom of the Father (John 1:18) now knew for the first time what it was like to be separated from the Father, as **“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God”** as we read in 2 Corinthians 5:21, and as He **tasted death for every man.**(Hebrews 2:9)
- There can not be a more dreadful moment in the history of man as this moment, when the burden of all the sins of humanity for a moment overwhelmed the humanity of our Savior, when He the only mediator between God and the human race, Christ Jesus, himself human, gave himself as ransom for all (I Timothy 2:5-6).

- **Have you ever felt alone and forsaken?**
- **Because Christ *knew* that feeling, He can give us the understanding and faith we need in such times!**
- **We can say, truly, that God the Father temporarily abandoned the Son for our sake, and for the salvation of the world, even though we can not really grasp the mystery and the majesty of this truth?**
- **“God forsaking God. Who can understand it?”**
- **But even our feeble grasp of this reality calls us to humbly bow in confession, worship, and adoration.**
- **Let’s ask a question about ourselves, though:**
- **Has our Father ever asked of us, “My child, My child, why have you forsaken Me?”**
- **We have all, of course abandoned God through our sinfulness.**
- **We thank Him that it is true that where sin did abound, grace did much more abound! Romans 5:20**

## 5.The Word of Distress or suffering .

*"I thirst."* John 19:28

- "I thirst."
- "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" John 19:28
- The fifth statement of Jesus was not only a statement of physical reality, but also the fulfillment of the prophecy given in Psalm 69:21, which says They gave me also gall for my meat; and for my thirst they gave me vinegar (or sour wine) to drink, hence the quotation from John's Gospel includes the comment "to fulfil the scriptures".
- The fifth utterance of Jesus from the cross "The Word of Distress", was His only human expression of His physical suffering while on the cross, and indicates that Jesus was now dehydrated and in hypovolemic shock as predicted in Psalm 22:14a ... I am poured out like water, and Psalm 22:15a..... My strength is dried up like a potsherd; and my tongue cleaveth to my jaws and in Psalm 22:17.....I may tell all my bones: they look *and* stare upon me.
- The phrases "my tongue cleaveth to my jaws" and "I may tell all my bones" suggests that Jesus experienced THIRST secondary to DEHYDRATION.
- The phrase I am poured out like water, very vividly explains how His thirst and dehydration occurred

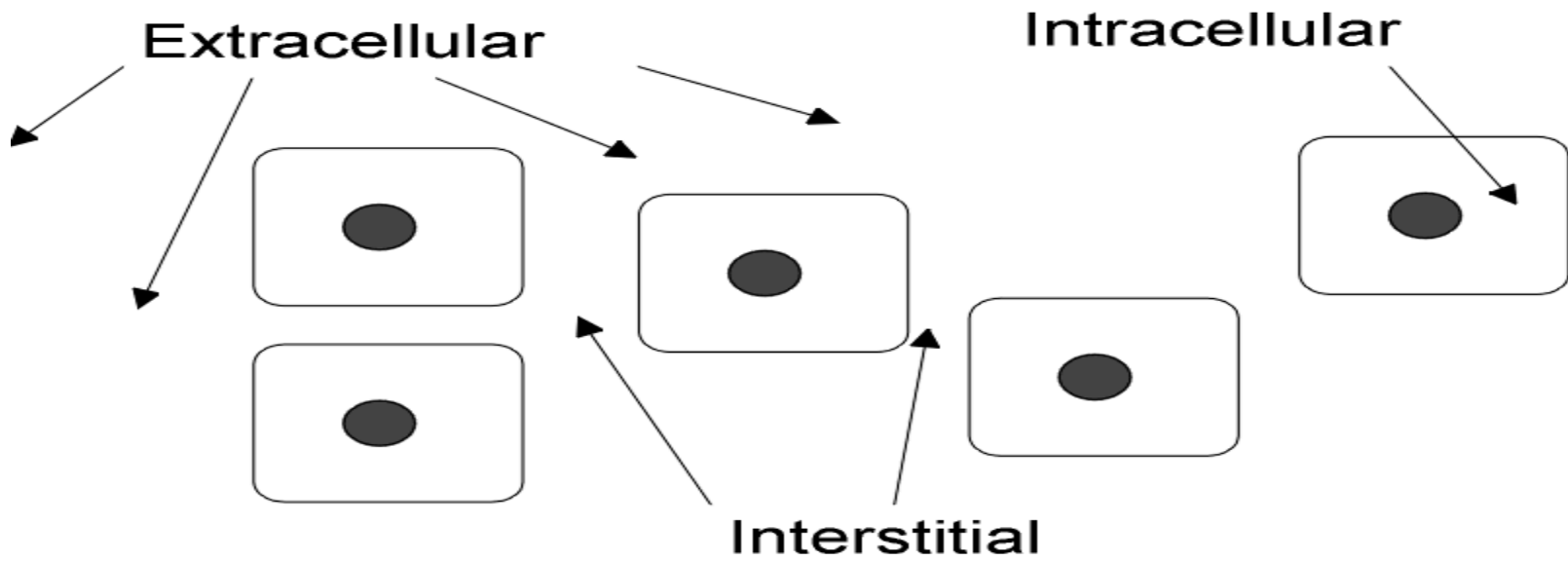
- **The idea that Jesus would be “poured out like water” is also taught in Isaiah 53:12, thus:**
- **Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**
- **Today, medical science allows us to understand and explain the phenomena described in these prophetic verses, that described the Patho-Physiology of the Lord’s death, long, long ago.**



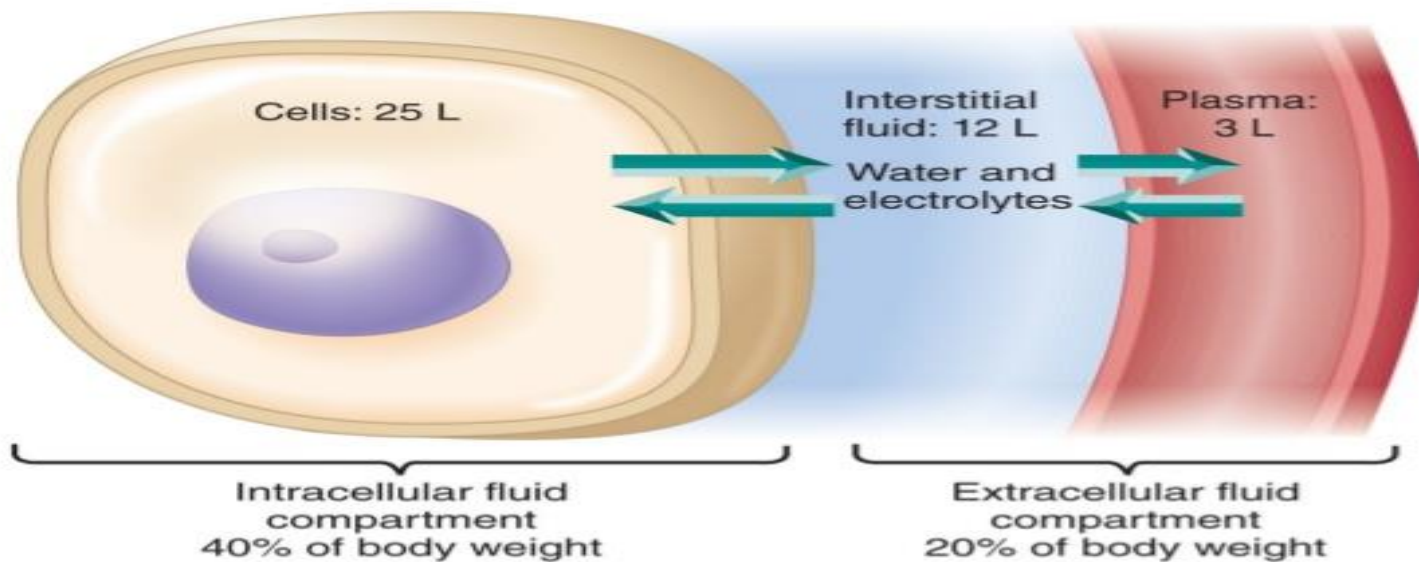
- There is no doubt that Jesus experienced extreme thirst as a result of his ordeal while being crucified, since He would have lost a substantial quantity of bodily fluid, both blood and sweat, through what he had endured even prior to crucifixion.
- **The loss of blood from**
- **the wounds inflicted upon him in the scourging,**
- **the buffeting of his face,**
- **the crowning with thorns, etc**
- **had together certainly taken their toll, resulting in severe dehydration, manifested by thirst.**
- **Jesus should have been by now not only be in hypovolemic or low volume shock but ..... long dead...except for the fact that He himself had made the compensatory mechanisms that allowed him to fulfill his prediction of John 10:17-18**  
***“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to take it again”***

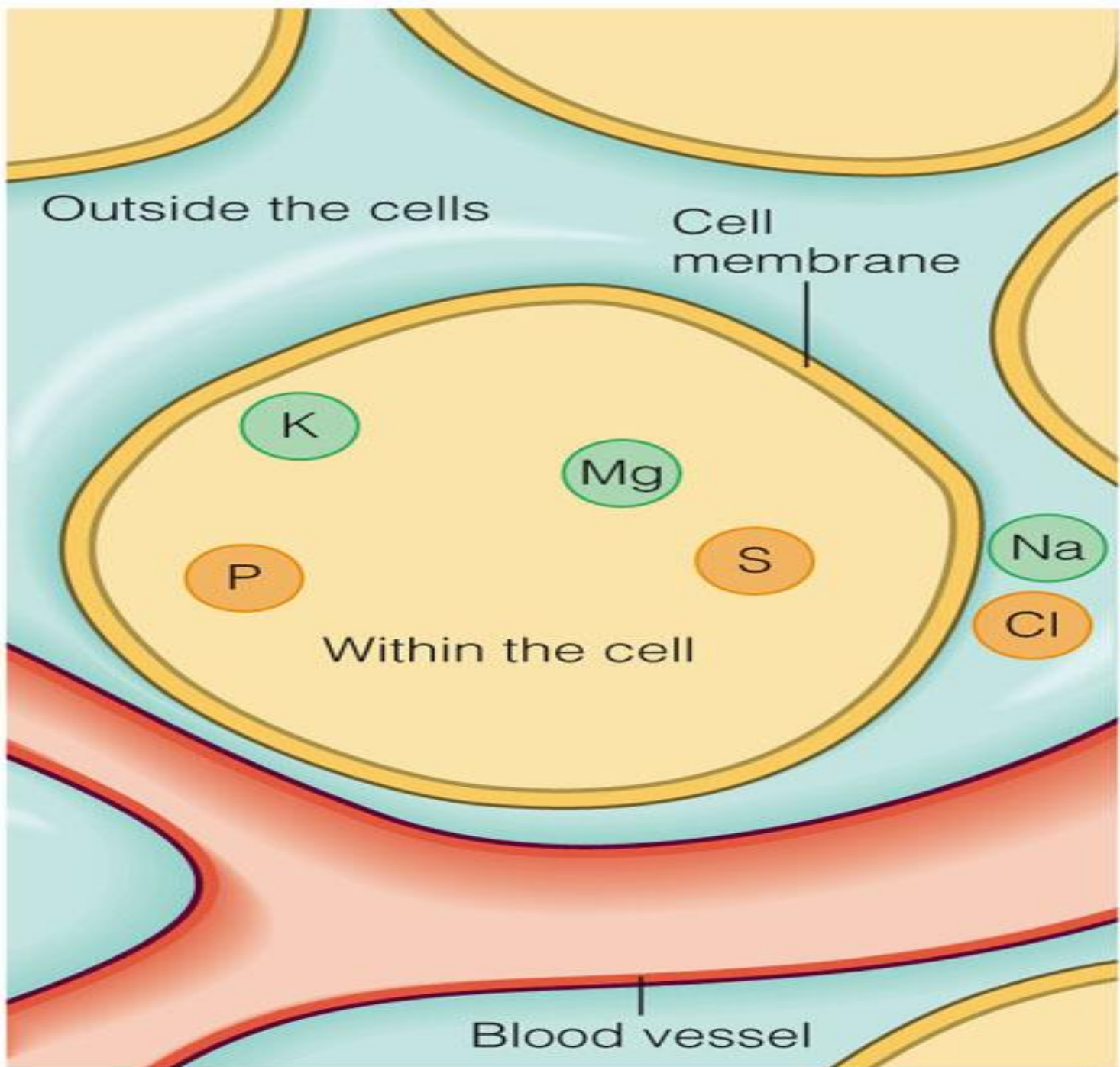
- A crucifixion was, in every sense of the word, excruciating (Latin, *excruciat*, or “out of the cross”).
- Death was designed for maximum pain with minimal blood loss, thereby extending the pain and suffering by days.
- But Jesus was made to bleed a lot before he even got on the cross, so that all the Bible predictions on this matter would come to pass.
- In addition, Since Jesus had nothing to drink after the supper in the upper room as He had not got the opportunity to drink during his trials and suffering, he was therefore losing water/fluid from sweat, breathing and from excessive blood loss.
- Since he had no water intake to compensate the loss of body water he experienced, His life was indeed literally pouring out, and his tongue cleaved to his jaws; as pointed out in Palm 22.....and as we will try to illustrate by our drawings.
- Because he was losing the body water required for the chemical and metabolic reactions in the cells, His strength literally dried up like a potsherd.”
- This is how the Lord Jesus Christ poured out His soul unto death, as predicted in Isaiah 53:12, etc
- The loss of tissue fluids had now reached a critical level
- The markedly dehydrated tissues send their flood of stimuli to the brain, and Jesus gasped His fifth cry from the cross, **I thirst.**

- **As we reflect on Jesus' statement, "I am thirsty," we can rejoice in the fact that he suffered physical thirst on the cross – and so much more – so that our thirst for the water of life that he offered might be quenched.**
- **As we meditate on Jesus' statement, "I am thirsty," let us think of our own thirst for him, and how our soul yearns for the living water that Jesus supplies (John 4:10; 7:38-39).**
- **We read in 1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory:**
- **And we sing O Saviour precious saviour who yet unseen we love**
- **Considering that He gave His life for us, the least we can do is live our lives for Him, and experience what He wished for us when he said : "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Matthew 5:6).**



## Major fluid compartments in the body



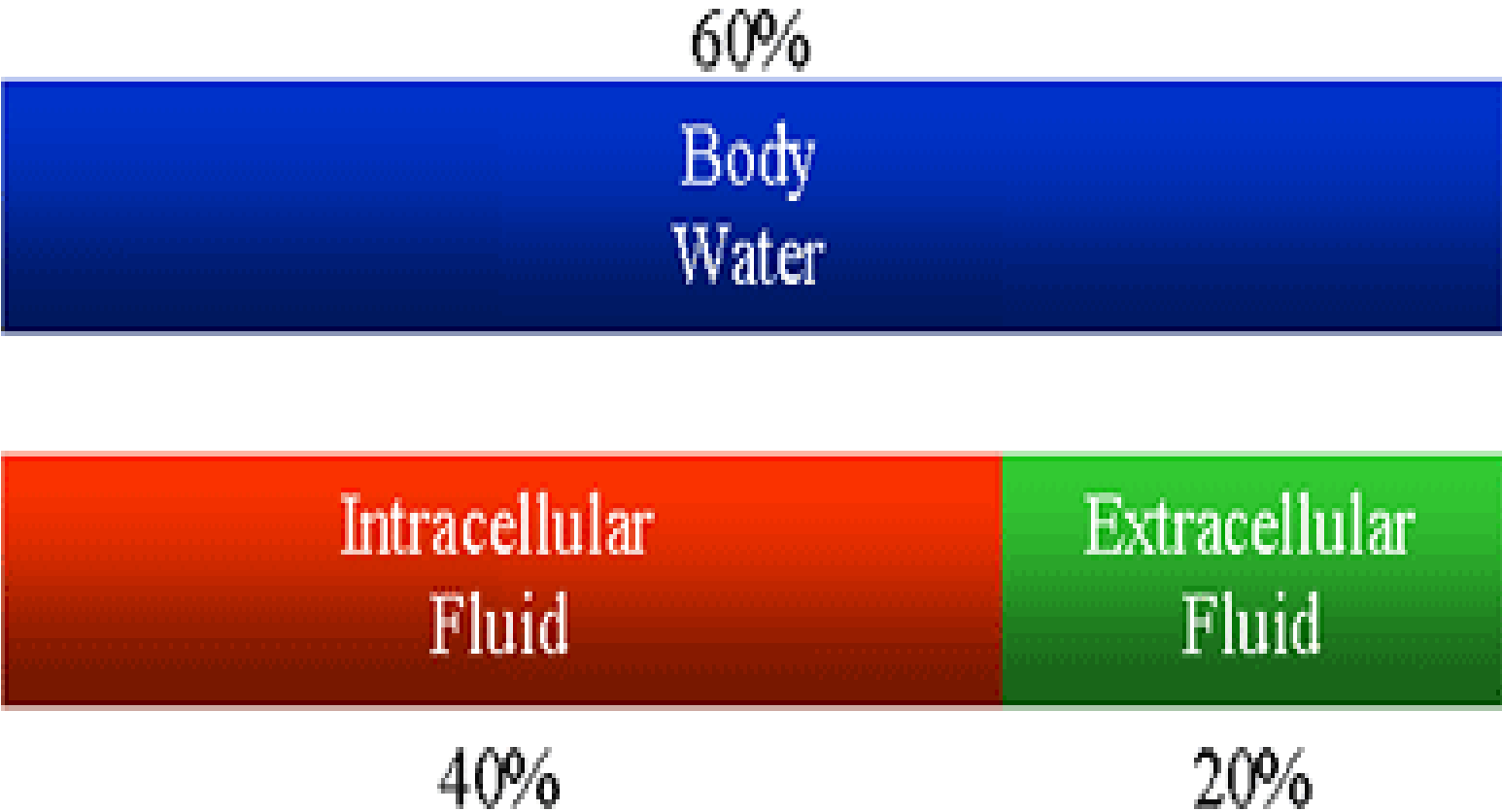


# See stuff done yesterday for this

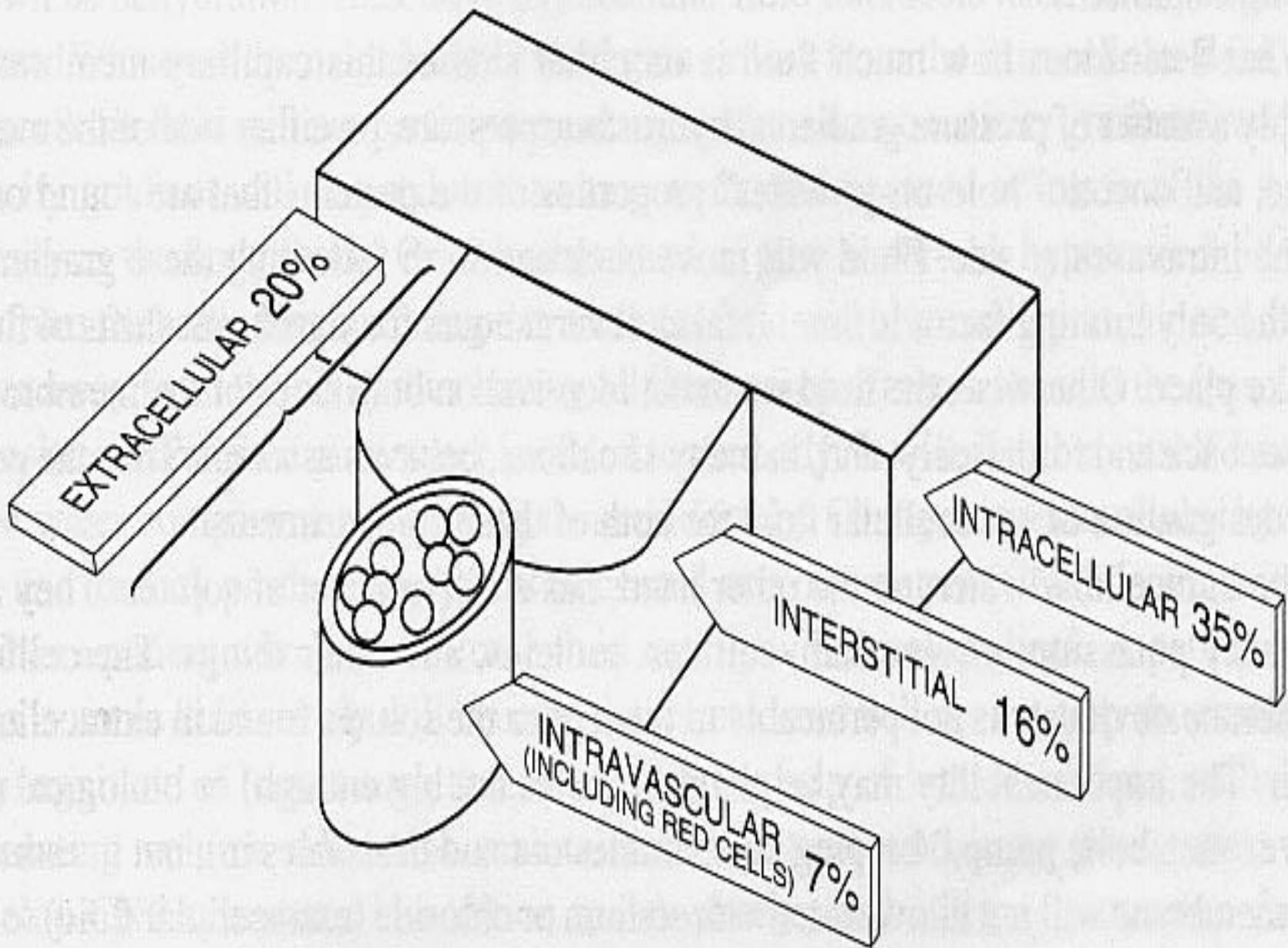
- When blood volume or pressure falls too low—from bleeding, for example, or from the excessive loss of fluid in sweat or diarrhea, or when blood sodium concentration rises too high from eating salty snacks, or as the result of certain diseases, the hypothalamus sends out a strong message: Drink something. Now.
- For reasons that aren't clear, age tends to dampen this message from the brain. In rare cases, when an aneurysm or other brain injury has destroyed the sensors in the hypothalamus that regulate blood sodium concentration, people can lose their sense of thirst completely. They must be prescribed a fixed amount of fluids daily to keep their body safely hydrated.
- Thirst isn't the brain's only response to dehydration. When the body gets low on water, the hypothalamus increases the synthesis of an antidiuretic hormone called vasopressin, which is secreted by the pituitary gland and travels to the kidneys. There, it causes water to be reabsorbed from the urine, thus reducing urine flow and conserving water in the body until more fluids are consumed.
- If the pituitary gland becomes damaged, however, or if the kidneys are unable to respond to vasopressin, the body is unable to conserve fluids. The result can be dia

- **To fully understand the verses we have cited we must think about body water**
- **Body water is the primary building block for our cells, because all the chemical reactions that constitute life, depends on, and occurs in a watery medium**
- **The human body needs water to function the right way.**
- **Water is the main component of the human body; it is distributed throughout the body, in every organ, inside and between cells.**
- **Blood makes up part of our total body water**
- **There's no fluid more important, for the life of the body as the blood, as taught in Leviticus 17:11a, where we read "For the life of the flesh is in the blood."**

- **Water is distributed in the body among two main compartments: intracellular water (ICW) and extracellular water (ECW)**







- **Excess fluid loss** along with loss of essential minerals **results in dehydration.**
- **The human body can lose body water through the skin, via sweat, urine and by breathing.**
- **In the body, several mechanisms work together to maintain water balance. One of the most important is thirst.**
- **When the body needs water, nerve centers deep within the brain are stimulated, resulting in the sensation of thirst.**
- **The sensation becomes stronger as the body's need for water increases, motivating a person to drink the needed fluids.**

- **Inflammation occurs when part of the body gets damaged or bruised and is a normal bodily response to injury.**
- **Such acute inflammation is accompanied by a temporary increase in ECW.**
- **During inflammation, the body sends additional blood flow to the damaged area.**
- **This causes an increase of extracellular water in a particular area, as well as PAIN.**

- **Why was Jesus not dead at this point?**
- **After all, the devil thought he had stopped Jesus from going to the cross when he stirred up the Romans to beat him severely almost to the point of death.**
- **Never had a crucified person been beaten as Jesus was. He was beaten so severely as the prophetic words of Isaiah 52:14 spoken seven centuries earlier that He would be beaten so badly that He would be “disfigured beyond that of any man” and “beyond human likeness” were fulfilled.**
- **As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind. ([Isaiah 52:14](#)).**

- **Why was Jesus not dead at this point?**
- **Because he chose to die when he was ready to do so after accomplishing the work on the cross as He Himself predicted in John 10:17-18**
- **Therefore doth my Father love me, because I lay down my life, that I might take it again.**
- **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.**
- **BECAUSE JESUS IS GOD AND BECAUSE HE HIMSELF HAD DESIGNED THE SYSTEMS FOR COMPENSATION TO BLOOD AND FLUID LOSS IN THE BODY, HE WAS IN TOTAL CONTROL OF ALL THE HOMEOSTATIC AND HEMOSTATIC MECHANISMS GOING ON IN HIS BODY.**

- **John 19:30 points out that he indeed died when he chose to do so.**
- **When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.**
- **Though Satan through the Romans did their worse Jesus died when he chose to-----He layed down his life He gave up the Ghost.**
- **He had poured out His life--- and His love--like water as predicted in Psalm 22.**

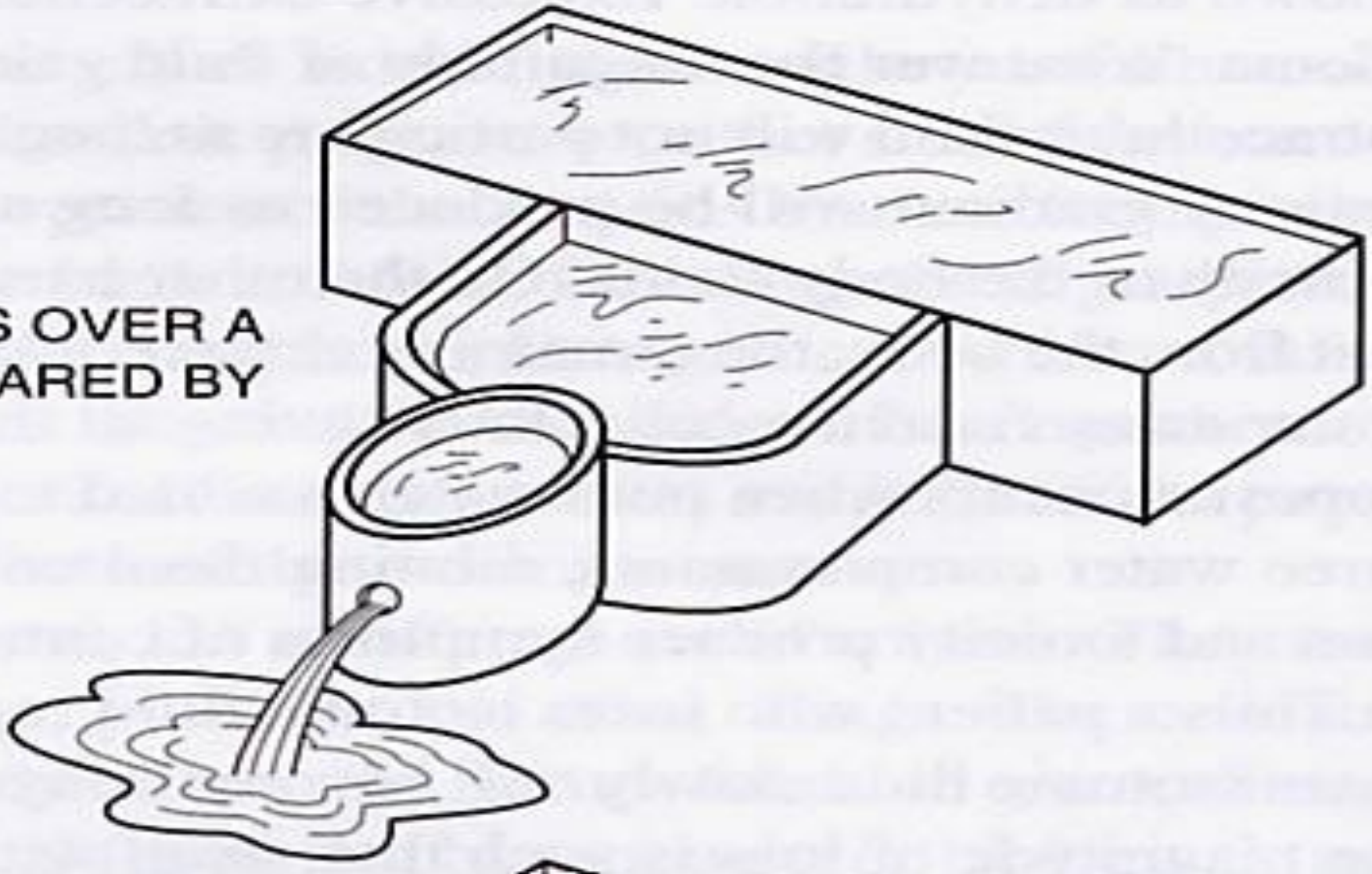
- **Between Intracellular and Interstitial is the CELL MEMBRANE**
- **Between Interstitial and Intravascular is the CAPILLARY MEMBRANE**

- **The body works to keep the total amount of water and the levels of electrolytes in the blood constant.**
- **Water flows passively (by osmosis) from one area or compartment of the body to another.**
- **This passive flow allows the larger volumes of fluid in the cells and the area around the cells to act as reservoirs to protect the more critical but smaller volume of fluid in the blood vessels from dehydration- which is specifically the loss of the body water component of body fluid .**



# Mild dehydration

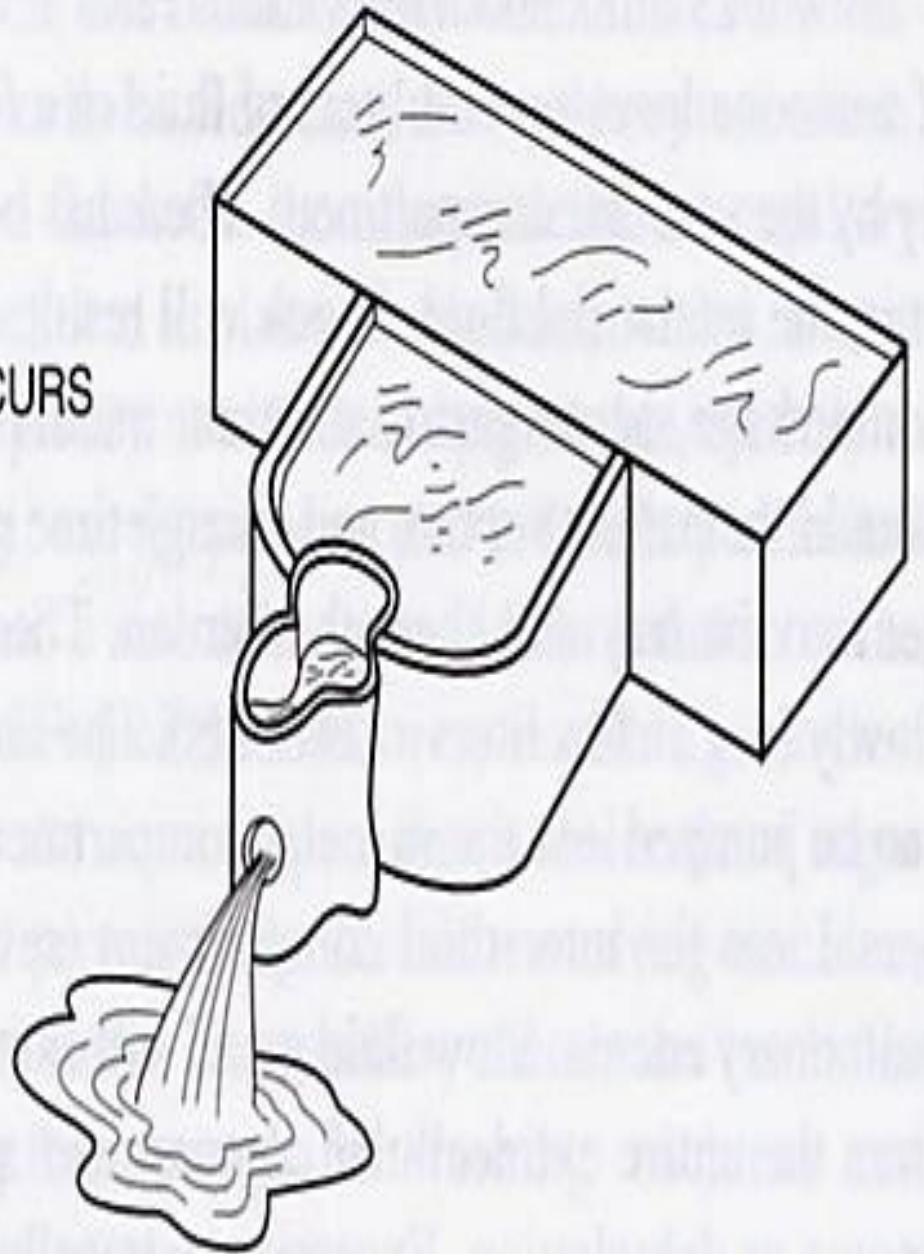
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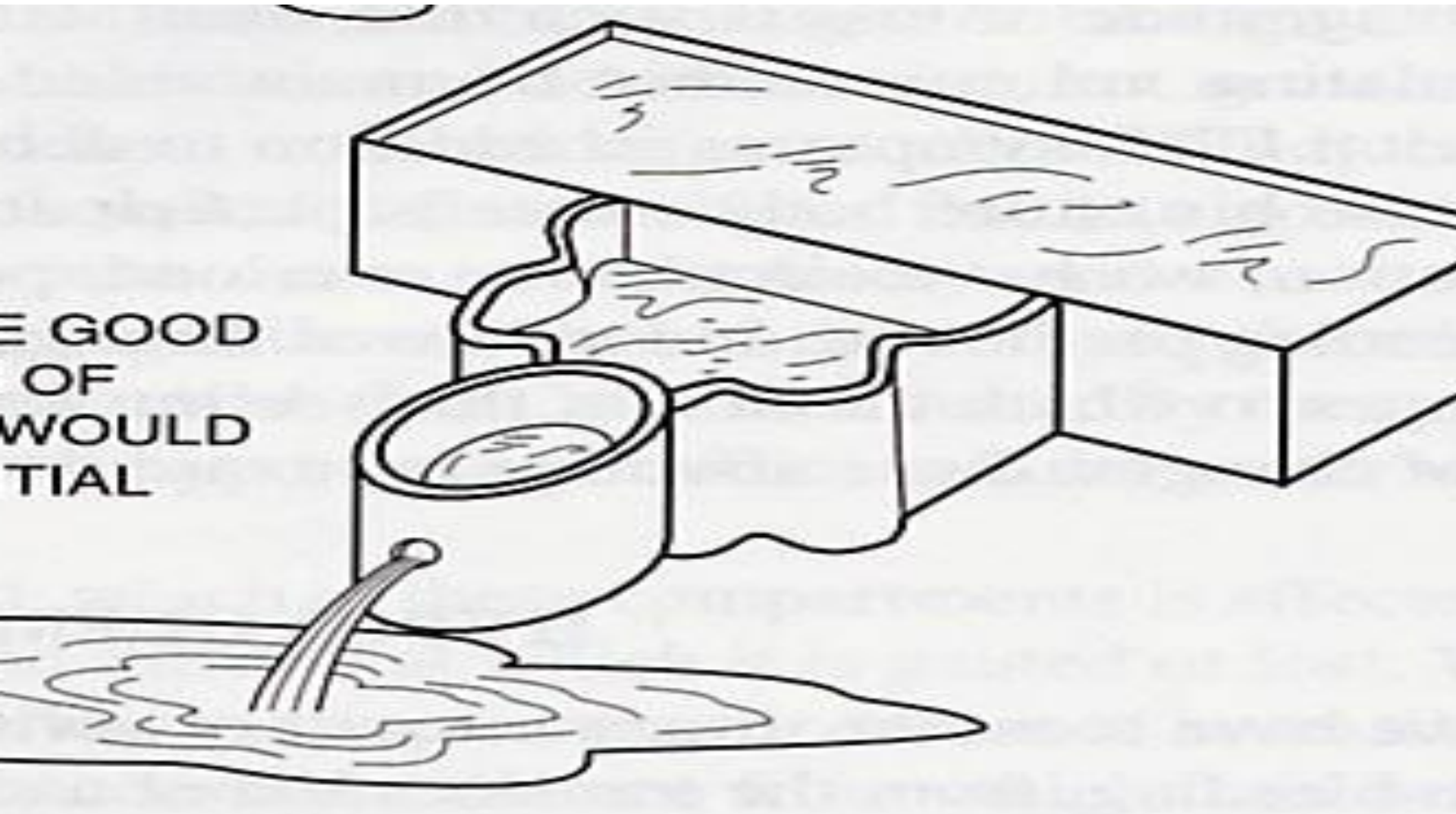
## EFFECTS OF **RAPID** LOSS OF 2 LITERS OF **ISOTONIC** FLUID.

FOR EXAMPLE, HEMORRHAGE THAT OCCURS  
IN 15 OR 30 MINUTES.

# SHOCK



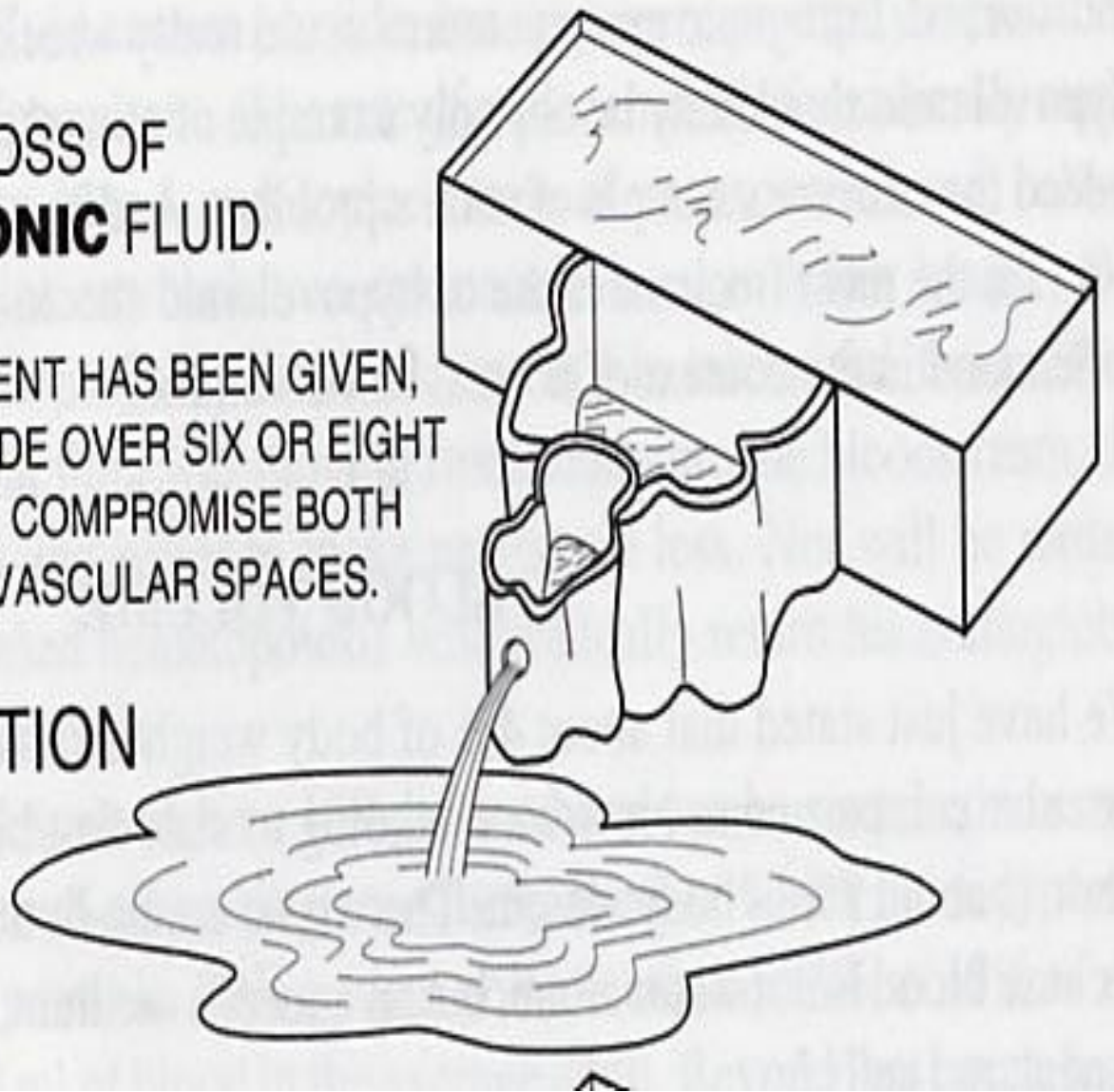
Severe dehydration-note that the extra cellular reservoirs are becoming depleted



EFFECTS OF **SLOW** LOSS OF  
**SIX** LITERS OF **ISOTONIC** FLUID.

ASSUMING NO REPLACEMENT HAS BEEN GIVEN,  
A LOSS OF THAT MAGNITUDE OVER SIX OR EIGHT  
HOURS WOULD SEVERELY COMPROMISE BOTH  
INTERSTITIAL PLUS INTRAVASCULAR SPACES.

SEVERE DEHYDRATION  
PLUS SHOCK



## 6.The Word of Victory or Triumph ".

"It is finished" *John 19:30*

- **THE SIXTH WORD** is The Word of Victory or Triumph —  
“When Jesus therefore had received the vinegar, he said, It is finished” and he bowed his head and handed over the spirit. *John 19:30*
- The sixth word “It is finished” is Jesus' recognition that his suffering was over and his task was completed and is theologically interpreted as the announcement of the end of the earthly life of Jesus, in anticipation for the Resurrection
- Jesus was obedient to the Father and gave his love for mankind by redeeming us with His death on the Cross.
- It was now a fait accompli.

- **“It is finished!”**
- **What did He finish? Much!**
- **That day saw at least 25 messianic prophecies fulfilled, witnessing to the inspiration of God’s Word.**
- **At age 12, He had said, “I must be about My Father’s business” (Luke 2:49); and now that work committed to Him was finished!**
- **He was only minutes away from concluding His ultimate work in the flesh—offering Himself as our atoning sacrifice, His beaten body and shed blood paying for our sins.**
- **Jesus had never wavered from His destiny as the Lamb of God, “slain from the foundation of the world” (Revelation 13:8).**
- **Now He had triumphed! “Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame” (Hebrews 12:2).**
- **Also finished was Satan’s fate! It was through Jesus’ death that “He might destroy him who had the power of death, that is, the devil” (Hebrews 2:14).**
- **What was the darkest day of mankind became the brightest day for mankind.**

- When Jesus said “It is finished,” whereas he might have been expressing relief that his suffering was over, the Greek verb translated for “It is finished” (*tetelestai*) means more than just this.
- Permit me to reminisce on the beautiful word study on the Greek verb *teleo* as presented here in breaking of bread by our brother, Edwin Solomon, just before he set out from our midst back to his native India as one of our missionaries.
- **John 19:30 - It is finished from Teleo – to complete, to conclude**
- A glance at some of the different renderings in other passages will enable us to discern the fullness and finality of the term used by the Saviour.
- 1. In [Luke 2:39](#) it is rendered - when they had performed all things according to the law of the Lord ”.
- In [Luke 18:31](#) it is rendered, “All things that are written by the prophets concerning the Son of man shall be accomplished. ”
- In [Luke 22:37](#) - it is rendered All that is written must be accomplished
- What was performed and accomplished? The utmost requirements of the [law](#).
- Nothing more to be done. Jesus had performed all the requirements of the law, so there was nothing more to be done! There was nothing more to be performed and accomplished
- 2. [Mat 17:24](#) - it is rendered Doth not your Master pay tribute? What was paid? The price of our redemption.
- Jesus had made full payment of our redemption by giving his precious blood, so there was nothing more to be paid



- 3. In [Matthew 11:1](#), *teleo* is rendered as follows: “When Jesus had *made an end* of commanding His twelve [disciples](#), He departed thence”.
- Jesus had made an end of our sins and guilt so there was nothing more to be said. Nothing more to be said.
- [Putting](#) these together we learn the scope of the Saviour’s sixth cross-utterance, “It is finished.” He cried: it is “made an end of; it is “paid”; it is “performed”; it is “accomplished”.
- What was made an end of? Our sins and their guilt.
- What was paid? The price of our redemption.
- What was performed? The utmost requirements of the [law](#).
- What was accomplished? The [work](#) which the Father had given him to do.
- What was finished? The making of atonement.

- **“It’s done . . . complete.” Jesus had accomplished his mission.**
- **He had announced and inaugurated the kingdom of God.**
- **He had revealed the love and grace of God. And he had embodied that love and grace by dying for the sin of the world, thus opening up the way for all to live under the reign of God.**
- **Because Jesus finished his work of salvation, you and I don’t need to add to it.**
- **In fact, we can’t. He accomplished what we never could, taking our sin upon himself and giving us his life in return.**
- **Jesus finished that for which he had been sent, and we are the beneficiaries of his unique effort.**
- **Because of what he finished, you and I are never “finished.” We have hope for this life and for the next. We know that nothing can separate us from God’s love.**
- **One day what God has begun in us will also be finished, by his grace (Phil1: 6). Until that day, we live in the confidence of Jesus’ cry of victory: “It is finished!”**

- **“It is finished!” (John 19:30).**
- Adam Hamilton writes:
- "These last words are seen as a cry of victory, not of dereliction. Jesus had now completed what he came to do. A plan was fulfilled; a salvation was made possible; a love shown. He had taken our place. He had demonstrated both humanity's brokenness and God's love. He had offered himself fully to God as a sacrifice on behalf of humanity. As he died, it was finished. With these words, the noblest person who ever walked the face of this planet, God in the flesh, breathed his last.

## **7. The Word of Reunion or Contentment**

**“Father, into your hands I commend my spirit.”**

**Luke 23:46**

- **And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit** Luke 23:46
- The seventh word of Jesus, **The Word of Reunion or Contentment** is **directed to the Father in heaven**, just before He dies.
- Jesus was obedient to His Father to the end. He certainly fulfilled His own mission and that of His Father on the Cross, and his final word before his death on the Cross was a prayer to His Father.
- He who freely gave Himself into the hands of His executioners was now committing Himself into the hands of His Father. In life He had always submitted to His Father's will, and now in death it would be no different.
- The relationship of Jesus to the Father is revealed in the Gospel of John, for He remarked, **"The Father and I are one"** (10:30), and again at the Last Supper: **"Do you not believe I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works"** (14:10). And again ..... **"I came from the Father and have come into the world; again, I am leaving the world and going to the Father"** (16:28). He certainly fulfilled His own mission and that of His Father on the Cross,

- In the seventh word of Jesus from the cross, Jesus put his post mortem future in the hands of his Heavenly Father. It was as if he was saying, “Whatever happens to me after I die is your responsibility, Father.”
- This quote from Psalm 31:5, called "The Word of Reunion" by some, is an announcement that may be interpreted as the proclamation of Jesus that he was soon about to rejoin God the Father in Heaven.
- Knowing that God would answer His expectation, Jesus uttered His last words—words of complete faith that showed his absolute trust in God, the Father.
- These last words of Jesus from the cross, “Father, into your hands I commend my spirit,” or “I entrust my spirit into your hands” pointed forward beyond this horrific death to something marvelous—the resurrection.
- Exactly as predetermined, of course, three days later God brought Him back to life.
- We must likewise, put ourselves in God’s hands, not only when we are about to die but, like Christ, in every day that we live?

- We marvel at what our Savior endured in dying, and it's even more remarkable knowing what He thought and said at his death.
- God preserved these words—and all the words in the Bible—because as Christ proclaimed in John 6:63, **“The words that I speak to you are spirit, and they are life.”**
- What is Christ saying to us now?
- What He says to us now is no different from what He stated several years before His death: **“Man shall not live by bread alone, but by every word that proceeds from the mouth of God”** (Matthew 4:4).
- Let us therefore obey Peter's injunction of 2 Peter 3:18, and **“grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.**
- Let us also join with Paul in Phillipians 3:8 -14 and **count all things but loss for the excellency of the knowledge of Christ Jesus ..... that I may win Christ, <sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**
- **<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> If by any means I might attain unto the resurrection of the dead.**
- **<sup>12</sup> Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.**
- **<sup>13</sup> Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,**
- **<sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.**