

GOSPEL OF YOHANAN

Chapter 19

The Crucifixion of the Messiah - Part One

We are now about to reach a very high peak in the Scriptures. It is a center point, from where all the doctrines converge, and a point that represents the foundation upon which all of the Scriptures rest. It is at that point where so many prophecies, concerning the First Coming of the Messiah, find their final fulfillment. It is here where all those sacrifices, found in the Old Testament, finally find their antitype. Furthermore, it is whereby man is given the opportunity to be freed from all condemnation and may finally be able to call his Creator "Abba Father."

This high point in the Scriptures is the crucifixion of our Messiah. It is here that we find the reason why *the Word came and dwelt with us*. Without this event, it would have been impossible for Adam or any of his sons to have lived, or even for any of us to be here today. It would have been impossible for the whole world to have survived until now. For if it has reached the point where it is today, it is because of the great restraining powers of God, having been made available by the crucifixion of His only begotten Son.

It is that very event that Satan has tried so hard to prevent right from the beginning of times, right from the moment that the first prophecy concerning this great event was given. This is because the crucifixion guarantees God's final victory, as well as the eventual doom of the forces of evil.

So, today, we are at the point of the Crucifixion in the Gospel of John. We will begin to look at this important episode from the start, the very beginning in Genesis, as all of the Tanach or Old Testament pointed to this event. The crucifixion is far from being an isolated incident in the Bible. It is not only the culmination where those multitudes of types and prophecies in the Old Testament find their fulfillment. But centered on this event are those endless battles to destroy the Seed, from whom the Messiah was to come.

All began when the first Messianic prophecy was uttered in **Genesis 3:15**

And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

It is here that we find the first promise of redemption. This prophecy speaks of the Seed of the Woman, whose heel was to be bruised and who will be crushing the head of Satan. The Seed of the Woman is the Messiah Himself. The bruising of the heel speaks of the crucifixion and the crushing of the head speaks of the result of the crucifixion.

This prophecy speaks of the fall of Satan and the assured victory of the promised Seed. So, it is right here that began that long road leading to the crucifixion, a journey of endless battles, where the evil one wanted to prevent its fulfillment at all cost. For this purpose, he concentrated on the

Seed of the Woman (that is on those who carried the Seed), the ancestors of the Messiah. This is why the battle centered on those through whom the Messiah was to come—Israel.

The plight of Israel throughout history, as well as the history of the whole world, could better be understood from this perspective. Let's begin to see the history of Israel from this perspective and see how these attacks came upon her, right from the beginning.

1- The first one I want to bring to you is about one important individual, through whom the Messiah was to come: Abraham.

At some point in his life, the man of faith lacked faith and left the land of Israel because of a famine and ended up in the land of Gerar, where King Abimelech was ruling. The account concentrated on one point, that of the desire of this king to take Sarah for himself. For it says, she was very beautiful, but it was through her that the Messiah was to come. As the king was about to take hold of her, God intervened and protected her from this man, at the same time protecting the Seed that was to come. Notice the wording in **Genesis 20:3-4**
*But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."
But Abimelech had not come near her.....*

The Seed was preserved.

2- Not long after, Isaac lacked faith as well, at the same point as his father. The same scenario is repeated, as another Abimelech (this was a title and not a proper name) attempted to disrupt the Seed. In **Genesis 26:2**, God first told Isaac:
... "Do not go down to Egypt; live in the land of which I shall tell you.

But Isaac did not listen and, as his father did, he went down to Gerar and the seed of the woman, through Rebecca, was in jeopardy. But this king was also warned so that we read in **Verse 11** that
..... Abimelech charged all his people, saying, "He who touches this man or his wife shall surely be put to death."

Rebecca was preserved.

3- After Abraham and Isaac, the nation was then born through Jacob and his twelve sons. It is while they were slaves in Egypt and Israel was about to become a nation, that Pharaoh attempted to make an end of them. This is where he orders all the newborn males to be put to death (**Exodus 1:16**).

The Seed of the Woman was then in danger, but God protected the nation through a series of miracles.

4- After leaving Egypt, on her way to the promise land, Israel was faced with her neighbours, the Amorites, the Moabites and the Midianites, who were quick to display their deep

hatred against the Jews. This hatred came with the people and stayed with them throughout all their existence, even till today. This hatred is impossible to comprehend, until we consider that it is through the Jews that the Seed was to come.

Asaph, in **Psalm 83:4**, sums up well the intentions of these neighbours.

"Come, and let us cut them off from being a nation, That the name of Israel may be remembered no more.

Even today, we hear leaders of countries speaking these words.

5- Even within the life of Israel in the land, the family, through whom the Seed was to come, was in constant danger of annihilation. The Messiah was to come through the family of David. Right after David was anointed by Samuel, as the eventual king of Israel, a man called Saul began his relentless pursuit of David in order to kill him. Saul was the King at that time and wanted to keep his position.

The life of David set precedence for all his descendants up to Yeshua, in that it was in danger of annihilation. In fact it is during David's several escapes from Saul that he wrote those great messianic prophecies concerning the death of the Messiah, prophecies found especially in **Psalm 2 & 22**. He was given to foresee the pain that his Son was to endure, when he wrote in **Psalm 22:1**

...My God, My God, why have You forsaken Me?...

Those same words were uttered by his descendent, the Seed Himself, a thousand years later.

6- The royal seed, through whom the Messiah was to be born, was in constant danger of annihilation. This did not only affect individuals like David, but the whole royal family and eventually the whole nation again.

One example could be clearly seen in **2 Kings 11** where we read about a woman named Athaliah, who was the daughter of Jezebel, a foreigner who infiltrated the royal line and tried to obstruct it. We read in **2Kings 11:1-2**

*When Athaliah the mother of Ahaziah saw that her son was dead, she arose and **destroyed all the royal heirs**.*

Thank God this chapter does not end here, but we read in the second verse:

But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed.

Athaliah tried to destroy all the royal heirs, meaning that she tried to destroy the Seed of the Messiah, but God preserved it through Joash.

It is not for nothing that Ahab's sons, along with Jezebel and through to their third generation, are not mentioned in the genealogy of Jesus in **Matthew 1**.

The events with Athaliah took place in 870 BC and we see a similar attempt a few years later.

7- In **Isaiah 7**, we see the northern kingdom of Israel getting together with Syria, to go against Judah, the southern kingdom of Israel. There too, the Jews from the north and the Syrians attempted to annihilate the line of David. They wanted to implement another king to replace the descendents of David. We read in **Isaiah 7:6**

"Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"

Tabel, in Hebrew, means *better than God*—“*tob El*.” This is what Satan thought of himself in **Isaiah 14**. But the implementation of the Antichrist was too premature, and it is at this moment that God intervened and gave some of the strongest prophecies of the coming Seed.

In the next verse God responded

thus says the Lord GOD: "It shall not stand, Nor shall it come to pass."

In Verse 14, God responded by giving the prophecy concerning the manner of the birth of the Messiah:

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

8- But after these times of turmoil with Isaiah, came the dispersion of the Jews from the land of Israel—the Diaspora. There, the attempts to stop the Seed kept on going, but this time it was not concentrated on an individual or a family; the whole nation was attacked.

We see this clearly in the story of Esther, where Haman made anti-Semitism a state business. We read in **Esther 3:6** that

..... Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus.....

But God intervened and protected the Jews.

9- After the Diaspora, between the prophet Malachi and the First Coming of Yeshua, another Haman—Antiochus Epiphanes—also wanted to wipe out all of Israel. He came to the land of Israel and forbade the practice of Judaism. He forbade the practice of the dietary laws, and the reading of the Law. He ordered all of the scrolls of the Law to be confiscated and burned. He wanted to do away with everything that was Jewish, including the Scriptures. But he did not succeed. There again, God intervened.

10- Finally, when the Messiah came on earth, the attacks became even more virulent. The attacks began early on, when He was a child.

We first remember when Herod who, like king Saul, heard of the birth of the coming King Messiah. He decreed that all the children aged two years old and under be put to death, in an attempt to destroy the Promised Messiah.

Joseph and Mary had to leave the Promised Land to go to Egypt for protection. Herod's son Archelaus was also looking to destroy the Messiah. This is why when Joseph was returning to Israel, He told him not to go back to Israel through Judah but to go around, because Archelaus was there as we see in **Mathew 2:22**. This is why he went back to Nazareth and I believe that, only at the death of Archelaus in 12 AD, that Yeshua could then go to Jerusalem, as we see in **Luke 2:42**.

11- Then, just as Yeshua started His ministry, He was tempted three times. These were all efforts to stop Yeshua from pursuing His road to the cross. These three times were to tempt Him to fall in any of these three areas of life:

Had He changed the stones to bread, He would have showed that He had **lust in the flesh**, but He did not.

Had He thrown Himself down the temple's pinnacle, He would have showed that He had the **pride of life**, but He did not.

Had He taken Satan's offer of all the kingdoms, He would have showed that He had **the lust of the eyes**, but He did not.

He was fit for the cross.

12- During the times of His ministry, His life was always in danger, as Satan tried again and again to stop him from going to the cross. For instance, we see this in **John 5:16**
For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

They did not try to discourage Him or to send Him away; they wanted to kill Him. Why such hatred?

Also, in **John 7:1** we read:

After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

13- The final attempt was at the garden of Gethsemane, where the fiercest spiritual battle of all ages was waged.

But Yeshua did go to the cross and this is where we finally reach the account of the crucifixion in the Gospel of Yohanan.

This does not say that the attempts against those who carried the Seed, has stopped today. This is not yet finished, because of the close ties of Jesus and Israel. Also, because the promises of Israel are not yet fulfilled and because Israel has not yet done the work assigned to her.

Jesus said something that helps us see that this battle has not finished. In **Matthew 23:39**, before going to the cross, He said:

"for I say to you, you shall see Me no more till you say, `Blessed is He who comes in the name of the LORD!'"

The Second coming of the Messiah is linked to Israel's coming to believe in Him, and so the battle against those who carried the Seed continues. As Paul said in **Romans**, their unbelief is temporary.

Rom.11:25-26

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

As Satan was going after the Seed, throughout the time preceding the crucifixion, so will he be going after Israel before the Second Coming of Yeshua. In here you find the roots of anti-Semitism.

Let's now look at the crucifixion itself. We will now continue where we had left off, at **John 19:14**. This is after having seen the numerous kangaroo trials of the Messiah. It is there that Pilate gave the final blow and sent the Messiah to the cross. **Verse 14** represents a demarcation verse in this Gospel, there we read:

Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

This verse is best suited for those who read the Scriptures with the sole aim of finding fault therein. Many have argued that the Preparation Day of the Passover was when Jesus had the last supper with the twelve disciples. However, the Last Supper happened the day before the here mentioned day, therefore they claim that John is mistaken. But the Spirit of God is not referring to the Last Supper here. It is at this very moment that a new Jewish feast began and it was the preparation of this feast that is spoken of at this time.

The day before was the feast of Passover, which lasts only one day, after which begins the feast of Unleavened Bread, which lasts seven days. Here in **verse 14**, it was the preparation of the feast of Unleavened Bread. Note that the word *day* does not appear on the original texts. But why call it Passover still?

Luke gives us the answer in **Luke 22:1**, where we read:

Now the Feast of Unleavened Bread drew near, which is called Passover

As it is customary today, both were called Passover. We can understand from **John19:14** that the word Passover points to the Messiah as He was led to be crucified. There we read:

Now it was the Preparation of the Passover

It was the preparation of Yeshua, who was led to be crucified.

This Feast of Unleavened Bread was the second feast of the seven feasts of Israel, which are mentioned in **Leviticus 23**. The first being the Passover shows the Messiah as the Lamb of God, whose blood protected the Israelites from Judgment. But the feast of Unleavened Bread shows us the sinlessness of the Messiah, as He is about to be crucified; for His death to have effect, He had to be without sins. **Leviticus 23:5-6** speaks of both these feasts:

On the fourteenth day of the first month at twilight is the LORD'S Passover.

And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

The third feast is the feast of First Fruits which is the resurrection of the Messiah, a subject we will see later on.

In **John 19:14**, it further says that it is the 6th hour. Many have cried foul, because all of the other Gospels say that Jesus was crucified on the 3rd hour. Again they say that John is mistaken, but who says that John is speaking of the time of the day?

Augustine and Lightfoot tried to resolve this problem by saying that it was the 6th hour of the preparation of the Passover, but that will bring us to 3 or 4 am which is too early for a preparation.

I believe John is referring to the sixth hour of the trial. Throughout the trial, we were given some point in time. As we have seen a couple of weeks ago, according to **Mark 13:35**, the night was divided into four watches: *The evening, midnight, the crowing of the rooster, and the morning.*

John mentions two of them: The crowing of the rooster crow, when Peter denied Yeshua in **John 18:27**. Second, the *morning* in **John 18:28**, when they led Jesus from Caiaphas to Pilate, mentioning that it was early *morning*. The trial began in darkness, when they came with lanterns and torches, and lasted until the rising of the sun. So all this might indicate to us that the trial lasted 6 hours.

As Jesus spent 6 hours of trials, He was now being prepared to spend another 6 hours on the cross. This is what we read in **John 19:16**

Then he delivered Him to them to be crucified. So they took Jesus and led Him away.

There began the most difficult hours the Messiah was to undergo. This happened after He was scourged. Scourging was the second most painful treatment given to man; the first being the crucifixion. This form of execution was considered as the most cruel and most excruciating way to die. In fact, the English language derives the word "excruciating" from crucifixion, which by definition is something that is extremely painful.

Let's look at the details of the crucifixion itself, but especially through the eyes of David who prophesied some one thousand years earlier, the awful pain Yeshua was to undergo.

It is **Psalms 22** that gives us much detail. This is the one that begins with those poignant words:

...My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning?

The same words Jesus uttered in **Matthew 27:46**, where we read:

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"

Here David brings us right at the end of the 6 hours on the cross, where the Messiah was about to become sin for us, as Paul says in **2Corinthians 5:21**. It was at this moment—the first and last time—that the Son was to be separated from the Father so that we might be delivered from the wages of sin, which is death—spiritual death.

It is in **Psalms 22:6-8**, where the details are given to us:

But I am a worm, and no man; A reproach of men, and despised by the people.

All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying,

"He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!"

Accordingly, as Jesus was on the cross, He was despised and mocked by four different groups.

In **Mark 15:29-30**, we see that the first group, the passersby, made reproaches.

And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days,

"save Yourself, and come down from the cross!"

According to Josephus, some 3 million people crowded in Jerusalem at this time as it was during one of the three feasts, along with Pentecost and Tabernacles, where Jewish people were required to come to the Temple. The place of crucifixion was close to the Temple and Jesus was in view of all. Those who passed by wagged their heads at Him and insulted Him, just like many are doing today, not realizing that the same one on the cross is coming back as a judge.

Along with the passersby, the religious authorities were there too, probably encouraging all the rest to do so.

Mark 15:31-32

Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save.

"Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.

I think it was their lucky day because Yeshua decided not to descend at this time, but He will in the future. I love the way He comes back in **Revelation 19**. Do you know what He will have in His mouth?

A sword

Do you know what that sword represents?

The Word of God

Hebrews 4:12

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

When He comes, He will judge the world, and especially these false leaders, with the Word of God—with the truth that is contained in the Bible.

But beside the passersby and the religious leaders, the soldiers were mocking Him as well.

Luke 23:36-37

The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself."

Mocking is contagious. Everyone was doing it. Why not the soldiers?

But there is still another small group of mockers. It was the two robbers that were crucified with Jesus. Even in their deep physical sufferings, these two rebels found the strength to mock the Messiah.

Matthew 27:44

Even the robbers who were crucified with Him reviled Him with the same thing.

Therefore, here we see that the prophecy of David, in **Psalm 22**, was fulfilled by four different groups: those passing by; the Jewish leaders; the Roman soldiers; and the two robbers or rebels. All of these mocks were attempts to taunt the Messiah to come down from the cross to prove that He was the Messiah. They wanted Him off the cross so that He does not die on the cross. These were continued attempts to have Yeshua die elsewhere than on the cross. But, Baruch Ha Shem, God prevailed, because *His hour was not yet come*.

Also, when it says in **Psalm 22:6**

But I am a worm, and no man...

Do you know what the word *worm* is in Hebrew?

It is the same word for scarlet or red. As Jesus was bloodied on the cross, these four groups were mocking Him.

In **Matthew 27:38**, we are told that He was crucified with the two robbers.

Then two robbers were crucified with Him, one on the right and another on the left.

This also was prophesied by **Isaiah**, some 700 years earlier.

Isaiah 53:12 reads:

...He was numbered with the transgressors...

But it is here that a great miracle happened. This miracle shows that, on the one hand, nothing could deter Yeshua from dying on the cross, because this is what He had decided. Also, on the other hand, we see again His immeasurable and infinite love. It is after these mocks that one of the rebels, crucified with Him, comes to a saving knowledge of the Messiah. Greater love from God is possible, but only in Him. Here the Messiah's triumph over the contemptuous is stamped by the miracle of salvation. See these words written in **Luke 23:39-42**

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."

But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation?"

"And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong."

Then he said to Jesus, "Lord, remember me when You come into Your kingdom."

It is interesting to note that both of them participated in the mockery, but the beautiful thing here is that one of them repented. There is hope for everyone, seeing that this rebel—or ex-rebel now—took hold of Yeshua's offer. We can see the work of the Spirit of God in his mind as he fully understood what it means to be saved.

First he realizes that he is a sinner. See what he said:
for we receive the due reward of our deeds;

Second, he realizes that Jesus is sinless when he said:
but this Man has done nothing wrong."

Third, he knew by faith, having received it by the Spirit, that Jesus could save him from his state. This, we understand when He said:
Lord, remember me when You come into Your kingdom

How could such a sudden change occur?

Are we not told in **1Corinthians 2:14**
... But the natural man does not receive the things of the Spirit of God...

How did he understand all of that?

This is the miracle of salvation.

As it is today, regardless of the scorns against our God, there are still people who come to a saving knowledge of Yeshua. This will continue until the Rapture and later until His Second Coming.

This is not all that David prophesied about the crucifixion. He even spoke of the Messiah's thirst on the cross and explained the effect of the crucifixion on the Messiah.

We read in **Psalms 22:15**

My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death.

Because of His loss of blood, Yeshua thirsted. He was dried up and, as a consequence, His tongue clung to His Jaws because it was so dry. What actually happened on the cross, as we are told, is that He was offered to drink wine but He refused, because He wanted to be master of all His thoughts so that He could die for us.

Matthew 27:34, 48

they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.

Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink.

He was offered sour wine with gall, but He would not drink because it was made to dull the senses. It was a narcotic. Apparently this is what they would give to those who were crucified, but not to help them bear the pain. It was so that they could stay alive longer in order for their pain and suffering to be stretched out as long as possible. At the crucifixion, man is seen at his worst.

It is in **Psalm 22:16** where we see the vivid description of the crucifixion.

For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;

Where else, but in a crucifixion, do we pierce ones hands and ones feet?

This is not an expression. This is a literal rendering of what happened 1000 years after these words were uttered. This is one of the strongest passages in the Tanach that speaks of the crucifixion. Again, this crucifixion comes after the scourging where Jesus' skin was torn away in many parts of the body, and the muscles and bones were exposed.

At this time, before a crucifixion, we are told that the accused was thrown to the patibulum. This is what they called the horizontal piece of wood where the hands were nailed. According to some historians, this is what Jesus carried to the place of crucifixion. The vertical poles were apparently fixed to the ground. In throwing Jesus on the patibulum, they reopen his wounds that had started to dry, when they put the purple robe on Him. But, at this time he had nothing on Him, as the Romans crucified the victims all naked. These open wounds must have caused a great amount of bleeding.

Once on the patibulum, they nailed His hands, or more likely the nails went through Jesus' wrists, which then held the weight of the body. This brought even greater pain. The nails, we are told, were six to eight inches long. Once He was secured on the wood, the guards lifted the patibulum and placed it on the vertical pole that was already in the ground. As they lifted Yeshua, His full weight pulled down on His nailed wrists and His shoulders and elbows must have dislocated. This is why David also prophesied in **Psalm 22:14**

I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me.

We are told that in this position, Jesus' arms stretched to a minimum of six inches longer than their original length. His weight was also supported by His nailed feet. The weight of the body must have pushed down on the feet which brought even greater pain. In this position, Yeshua stayed six, very long hours on the cross.

David also prophesied in **Psalm 22:18** what the soldiers did while the Messiah was dying.
They divide My garments among them, And for My clothing they cast lots.

This is precisely what happened at the cross, as we read in **Matthew 27:35**
Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots."

They were completely unfazed by the suffering of Yeshua.

There is another important prophecy that was fulfilled. This one comes from the book of **Exodus** and reminds us that the Messiah was fulfilling the type of the Passover Lamb.

We read in **John 19: 31-33**

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

But when they came to Jesus and saw that He was already dead, they did not break His legs.

We read in **Verse 36**:

For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."

The common method of ending a crucifixion was by the breaking of the bones of the legs. This prevented the victim from pushing himself upward. This way the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. This was unnecessary for Yeshua, who died after six hours of crucifixion.

This reminds us of what the Lord had said in **Exodus 12:46**, where the Israelites were ordered not to break any bone of the Pascal Lamb whose blood protected them from condemnation. In the same way, 2500 years after this event, Yeshua who was the antitype protects us against all condemnation.

During these six hours, Jesus uttered seven sayings. Let's conclude by briefly looking at them.

➤ **The first one** shows the Messiah's concern for the unsaved, even under this awful suffering. It was after He refused the drink that He uttered these Words of love: **Luke 23:34** *"Father, forgive them, for they do not know what they do."*

Here again, we see the great love of our Lord. How could this be possible under these circumstances?

You know, when Jesus hanged on the cross, the weight of His body would pull down on the diaphragm. One doctor, who commented on this part, said that at this point the air moves into His lungs and remains there so that Jesus must push up on His nailed feet to exhale, or to speak, causing even more pain. So even under this pain, He spoke those loving words. He was blessing His enemies, as He did with Judas Iscariot and with Pontius Pilate, in showing them love to the very last second. Here again, our Messiah is showing such love for those who were harming Him. Such is the God of the Scriptures.

➤ In the **second** and **third** sayings, we see the Messiah's concern for His own. The **second** saying was uttered after the soldiers divided his garments and cast lots on His coat, after the mocking of the four groups and right after the salvation of one of the rebels who was crucified with Him. There, he addressed Himself to him and said, as we read in **Luke 23:43** *"Assuredly, I say to you, today you will be with Me in Paradise."*

➤ The **third** saying follows right after, and shows Yeshua's concern for His mother—Miriam. Maybe because Joseph was not heard of for a while, Yeshua must then have been responsible to provide for His mother. Before His death, He made sure that this was taken care of. This is why He said in **John 19:26-27** *When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.*

Even in pain and suffering, He cared for the well being of his mother. As this time, Miriam was experiencing the suffering prophesied by Simeon in **Luke 2:35** when he told her *... a sword will pierce through your own soul...*

➤ It was after the three hours of darkness that He uttered the **fourth** saying in **Matthew 27:46** *... "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"*

➤ This was followed the **Fifth cry** in **John 19:28** *... "I thirst"*

On this passage Dr. Fruchtenbaum makes a keen correlation between the story of the rich man and Lazarus in **Luke 16**. After the rich man had suffered the wrath of God through the pangs of hell, his response was, *I thirst*. So for three hours, Jesus suffered the wrath of God, and His response was the same: *I thirst*. It is the natural response after suffering the wrath of God.

➤ The **sixth cry** is found in **John 19:30** when Jesus said:
...It is finished...

It is at this point that what was *finished* was His work for our salvation. What were finished were all the condemnations that separate us from our God. This was the greatest cry of Victory that was ever uttered. The Greek word here is *Tetelestai*! Some of the found papyri throw great light on this word. For example if a note was paid, the one holding the note wrote "tetelestai" across it. A deed to property was not in effect until it was dated and signed. When this was done, the clerk wrote "tetelestai" across it.

So when we, the believers, appear before God in heaven there will be a stamp in our book of remembrance—*tetelestai*—because Yeshua took on Himself all the condemnation of our sins.

➤ And the **seventh** and last cry is found in **Luke 23:46** when Jesus said:
"Father, 'into Your hands I commit My spirit.'"

Thus, Jesus yielded His Spirit.

To conclude, there is an old legend of a preacher who found a branch of a thorn tree twisted around so that it resembled a crown of thorns. Thinking it a symbol of the crucifixion, he placed it on the altar in his chapel on Good Friday. Early on Easter morning he remembered what he had done. Feeling it was not appropriate for Easter Sunday, he hurried into the church to clear it away before the congregation came. But when he went into the church, he found the thorn branches blossoming with beautiful roses.

While the crucifixion was a horrible way for our Lord to die, let's remember that with it came the great gifts that the Spirit of God can now bestow on our present lives. Let's especially remember the great things He has prepared for us in our next life—that is the one in heaven. The crucifixion of Yeshua made this life possible if we, of course, have accepted Him as our personal Savior.