

## Jesus' Seven Last Words (#26)

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10 March 2010

Jesus was arrested in the Garden of Gethsemane and then subjected to six separate trials or interrogations. The six trials are outlined below:

1. Religious Trial
  - a. Trial before Annas
  - b. Trial before Caiaphas
  - c. Trial before the Sanhedrin
    - i. 23 infractions of Sanhedrin Law in the Trial of Christ
2. Civil Trial
  - a. First trial before Pilate
  - b. Trial before Herod Antipas
  - c. Second trial before Pilate
    - i. Pilate makes 6 attempts to release Jesus
      1. Pilate tells Jews that Herod Antipas found Him innocent.
      2. Pilate gives crowd a choice between Yeshua and Barabbas.
      3. Pilate had Jesus scourged. *Behold the man!*
      4. Pilate refused to hand down the sentence of execution for the charge of sedition against Rome and said that they should crucify him for breaking their own law (Jn 19:6b).
      5. Now the Jews dropped the charge of sedition and reverted to the charge at the religious trials, i.e., His claim to Messiahship as the Son of God (Jn 19:7).
      6. Pilate said: *Behold your King!...Shall I crucify your King. The Chief priests answered: we have no king but Caesar.* (Jn 19:14-15)

### Jesus' Seven Last Words

Jesus, a forty-year-old-man, made His seven last statements while hanging on the cross. For about sixty-five years Christians only knew four of Jesus' final statements. Not until John wrote in 98 AD were statements 3,5, and 6 officially catalogued in Scripture. This was one of 14 times (two times seven), that John completed a list of seven. The seven statements were made on Friday 1 April 33 AD Gregorian between 9 AM and 3 PM at a place called Golgotha (Place of the Skull) just outside and north of the city wall by the road to Damascus.

1) **33** *When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.* **34** *But Jesus was saying, "Father, forgive them; for*

*they do not know what they are doing." And they cast lots, dividing up His garments among themselves. <sup>35</sup> And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." <sup>36</sup> The soldiers also mocked Him, coming up to Him, offering Him sour wine, <sup>37</sup> and saying, "If You are the King of the Jews, save Yourself!" <sup>38</sup> Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS." (Lk 23:33-38)*

Here Jesus fulfilled Isaiah which prophecies: *He was oppressed, and He was afflicted, yet He did not open his mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open his mouth (Is 53:7).*

Jesus also practiced what he taught in the Our Father (Mt 6:9-13) which says: *And forgive us our debts as we also have forgiven our debtors (Mt 6:12).* Jesus added: *For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions (Mt 6:14).* Since Jesus had no sin, he did not have to forgive those who wronged him, but he gave us this example. Jesus' response to Peter emphasized the virtue of forgiving: *Then Peter came and said to him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven (Mt 18:21).*

Here Jesus hyperbolically goes beyond the expanded meaning of "seven times" and says 70 x 7.

Perhaps the most common reason for unanswered prayer is lack of forgiveness. If there is just one person in your life that you hold a lasting grudge against, your prayers will not rise to God.

One last thought. Jesus did not forgive everyone. He did not forgive Judas, Pilate, Herod Antipas, Annas, Caiaphas, and the Jewish leaders. {We know this from the tone of the Gospel according to John.} See Acts 3:17 (*And now brethren, I know that you acted in ignorance, just as your rulers did also.*) See 1 Cor 2:8 (*God's wisdom, which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory.*) Neither do you have to forgive the man who kidnaps and holds for ransom your child until you have obtained your child back and he asks for forgiveness.

2) <sup>39</sup> *One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" <sup>40</sup> But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? <sup>41</sup> "And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." <sup>42</sup> And he was saying, "Jesus, remember me when You come in Your kingdom!" <sup>43</sup> And He said to him, "Truly I say to you, today you shall be with Me in Paradise." (Lk 23:39-43)*

3) <sup>23</sup> *Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. <sup>24</sup> So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall*

be"; this was to fulfill the Scripture: "THEY <sup>c</sup>DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." <sup>25</sup> Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" <sup>27</sup> Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household. (Jn 19:23-27)

By casting lots for Jesus' single-piece tunic, the soldiers were fulfilling the Scripture of Ps 22:18.

Jesus had four half-brothers (James, Joses, Judas, Simon [Mk 6:3]) and three half-sisters who were not believers. Consequently, he bequeathed his mother into the hands of the apostle he loved, his cousin John. This was fulfilling the responsibility of the first-born son.

4) <sup>38</sup> At that time two robbers were crucified with Him, one on the right and one on the left. <sup>39</sup> And those passing by were hurling abuse at Him, wagging their heads <sup>40</sup> and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." <sup>41</sup> In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, <sup>42</sup> "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. <sup>43</sup> "HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'" <sup>44</sup> The robbers who had been crucified with Him were also insulting Him with the same words.

<sup>45</sup> Now from the sixth hour darkness fell upon all the land until the ninth hour. <sup>46</sup> 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?" <sup>47</sup> And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." <sup>48</sup> Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. <sup>49</sup> But the rest of them said, "Let us see whether Elijah will come to save Him." <sup>50</sup> And Jesus cried out again with a loud voice, and yielded up His spirit. <sup>51</sup> And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. <sup>52</sup> The tombs were opened, and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming out of the tombs after His resurrection they entered the holy city and appeared to many. <sup>54</sup> Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!" <sup>55</sup> Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. <sup>56</sup> Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. (Mt 27:38-56)

Eloi, Eloi, lama sabachthani. My God, my God, why have You forsaken Me? (Mk 15:34)

From *My God, My God, why have You forsaken Me* (Psalm 22:1)? This cry at the end of the three hours was now answered and Jesus was spiritually resurrected. As the Godman (Is 9:6), Jesus Christ paid our sins during the three hours of darkness when he was incommunicado with the godhead.

The two robbers were in fact rebels, like Barabbas who was guilty of sedition against Rome since robbery was not punishable by death.

Jesus was mocked by the 1) people, 2) leaders, 3) soldiers, and 4) two robbers. In a deliverance or exorcism, the resident demon can often be tricked into talking by mocking. This was Satan's last attempt to foil the Crucifixion. The purpose of any torture is both physical and mental.

**5 & 6) 28** *After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty." 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. 30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit* (Jn 19:28-30).

Just think of the relief Jesus must have felt after knowing that "all things had been accomplished".

To fulfill Scripture, Jesus was thinking of Psalm 69:21. *They also gave me gall for my food, and for my thirst they gave me vinegar to drink.*

The wine, vinegar, and hyssop were used in the Passover ceremony. Jesus was the lamb that was sacrificed. It was also drink Jesus needed to moisten his lips and make the final two statements on the cross.

Jesus' statement: *I thirst*, mirrored the story of the rich man in hell who said to Lazarus: *I thirst*. It is the consequence of suffering God's physical and spiritual (incommunicado) wrath, but was also ironic or paradoxical.

If a Parable is an extended simile, and an Allegory an extended metaphor, what is an extended Paradox? A Tragedy? The Crucifixion is the closest example. The paradox of the Crucifixion is that Jesus Christ was the king who did not rule, the great high priest who was his own sacrifice, the prophet who was the victim of his own prophecy, the Son of God who drank the cup of his Father's wrath (Mt 26:39), Godman who was incommunicado with the godhead for three hours, the living water (Jn 7:37-38) who was thirsty (Jn 19:28), the healer who did not heal himself, the savior who did not save himself, the teacher who was lectured, and the Shekinah Glory who was mocked. Yes, he was the spotless and unblemished lamb (1 Pt 1:19) who was slain (Rev 5:12) making Friday, 1 April 33 AD Gregorian the most profound day in history.

"*It is finished*" (*tetel'estal*) means "paid in full".

7) *And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last. <sup>47</sup> Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent." <sup>48</sup> And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating their breasts. <sup>49</sup> And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things (Lk 23:46-49).*

When Jesus cried out, it was with a “loud voice” indicating that it was by His own will that He gave up His spirit. This is because He first “*bowed his head*” and then gave up His spirit.

Since He once again addresses God as “Father”, it shows He has been spiritually resurrected and the channels of communication have been restored.

### **Jesus' Addresses:**

- 1) Father for Romans—*Father, forgive them for they know not what they do*
- 2) Thief for the thief's benefit—*today you shall be with me in Paradise*
- 3) Mother and John for His mother—*Woman behold your son; behold your mother.*
- 4) Father and Spirit for the Son (Himself)—*Eli, Eli, lama sabachthani.*
- 5) Others for Himself—*I thirst.*
- 6) Father for Himself—*It is finished.*
- 7) Father for Himself—*Father, into your hands I commend my spirit.*

The first three statements from the cross were for others, while the last four were for Himself. The very first was for forgiveness of the Romans and the last to commend his spirit to the Father. Jesus is God (Jeremiah 23:5-6), Godman (Isaiah 9:6), and Man (Zechariah 13:7). As God he redeemed mankind by giving his fiat in the circumincession of the Trinity to be sent as the Son (John 3:16). As Godman, he was incommunicado with the Trinity on the Cross for three hours from noon to 3 PM. As Man in the role of the Great High Priest, he both sacrificed and offered his own blood as the offering in death at 3 PM on 1 April 33 AD Gregorian thus fulfilling Leviticus 17:11 and Hebrews 9:22 and the Feast of the Passover.

### **Results of the Death of Jesus Christ**

1. End of the Law of Moses: *For Christ is the end of the law for righteousness to everyone who believes* (Ro 10:4). See also Gal 3:16ff.
2. Judgment of the Sin Nature. The believer is no longer obligated to obey the demands of sin like a slave.
3. Grounds for the Believers Forgiveness and Cleansing. This includes sins committed after becoming a believer.
4. Righteous Judgment is deferred. God had every right to judge immediately, but through longsuffering waits. Ro 2:4-5; 9:22; 1 Pt 3:20; 2 Pt 3:9.
5. Removal of OT Saints' Sins as well as NT. Ro 3:25

6. The third of seven judgments on Satan.
7. The purification of the things in Heaven. As the result of Satan's Fall, sin was brought into Heaven and defiled the sanctuary there. Animal blood could cleanse the sanctuary on Earth, but not in Heaven. Heb 9:11-28.
8. Grounds for Peace among 1) God and man, 2) Jew and Gentile, 3) Cosmos (Col 1:20)
9. Basis for the Rapture. Rosh Hashanah or Day of Trumpets
10. Basis for the National Salvation of Israel. Day of Atonement.
11. Basis for the establishment of the Millennium. Feast of Tabernacles
12. Fulfillment of the first of the Seven Jewish Feasts.

### **Events Immediately after Christ's Death**

The saints that were resurrected were not OT, but NT saints. They were not given their glorified bodies since Jesus Christ is the First Fruits of the Resurrection. These NT saints died once again when their purpose was fulfilled and will be resurrected in the First Resurrection with the church at the time of the Rapture.

The veil (60 x 30 x .33 ft) was rent from top to bottom (60 ft). This also negates the Greek Orthodox iconostasis and the Roman Catholic railing separating clergy from laity. God is no longer present just to one man (the high priest on Yom Kippur) or to a special clergy, but to the saints because our Great High Priest is now in Heaven.

### **Jewish Stories on Events after the Death of Christ**

Josephus mentions the strange extinction of the middle shamash candle in the menorah (candelabra) in the Temple.

Josephus and the Talmud record that the heavy Temple gates swung open of their own accord.

A Jewish legend records that the lintel of the Temple fell and broke.

The Legend of Azazel (scapegoat of Lev 16). Every year on Yom Kippur, the High Priest brought two goats to the Temple. He would slaughter one goat and then impute the sins of the people to the second goat which was released as the designated Scapegoat. The released goat was given a red ribbon that was tied to its neck to indicate the people's imputed sins.

Miraculously, the red ribbon would always turn white. This symbolized that the people's sins were paid for. After the veil of the Temple was rent, which was about 40 years before the destruction of the Second Temple, the red ribbon no longer changed color. And so it remains to this day.