

LESSONS ON PREDESTINATION #61
"The Battle of the Cross" (Part Fifteen)
(Scriptures from NKJV)

Matthew 27:33, 34
Matthew 27:45-50
John 19:28-30a
Luke 23:46a
John 19:30b
Luke 23:46b (Note cf. Psalm 31:5)
Mark 15:37b

And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. (Matt. 27:33,34). Now from the sixth hour until the ninth hour there was darkness over all the land. 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?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" (Matt. 27:45-47a). Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." (John 19:28a). 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. The rest said, "Let Him alone; let us see if Elijah will come to save Him." (Matt. 27:47b-49). So when Jesus had received the sour wine (John 19:30a). Jesus cried out with a loud voice. (Luke 23:46a). He said "It is finished!" (John 19:30b). "Father, into Your hands I commit my spirit." (Luke 23:46a). And bowing His head, He gave up His spirit. (John 19:30a). Yielded up His Spirit (Matt. 27:50b). And breathed His last (Mark 15:37b).

INTRODUCTION: Since all of the Gospel writers describe the events of the crucifixion in different terms, some by adding some elements and others omitting certain elements, we are forced to cut and paste their statements together to enable us to formulate a composite, chronological presentation.¹ In our last lesson we examined the fourth utterance of Jesus from the cross which consisted of the words, ***"My God, My God, why have You forsaken Me?"*** We will try to cover the fifth, sixth and seventh cries in the lesson before us. Before we do, I wish to correct a misstatement I made in the previous lesson. I stated there were some twenty prophecies fulfilled while Jesus was on the cross. That is incorrect. It should be stated there were approximately twenty prophecies fulfilled within the twenty-four hour period at the time of the crucifixion.

¹See the attached chart describing the chronological order of the crucifixion of Christ found in the four gospels. This information is taken from A. T. Robertson's *A Harmony of the Gospels*, pp. 228, 232).

(Continuation of the outline from Lesson #60)

B. JESUS ON THE CROSS - Matthew 27:32-56; Mark 15:21-41; Luke 23:32-49; John 19:17-37.

6. We will set forth the chronological order of the events during the time of darkness occurring between the sixth and the ninth hours (12:00 noon to 3:00 p.m.). In doing so, we will give the order of the events and the pertinent data pertaining to the events.

a. From the sixth to the ninth hour there occurred a supernatural darkness over all the land (Matthew 27:45).

b. At the time of the ninth hour, Jesus utters His fourth cry from the cross. This is called **His Cry of Desolation**. Cf. Matthew 27:46; Mark 15:34 - ***"My God, My God, why have You forsaken Me?"*** This is quickly followed by His fifth cry, which is called **His Cry of Physical Anguish**. Cf. John 15:28 - ***"Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said "I thirst."***

c. In response to the fourth and fifth cries of Jesus, we read in Matthew 27:48-49, ***"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. The rest said, 'Let Him alone; let us see if Elijah will come to save Him.'"***

d. Next, we read in John 19:30 - ***"So when Jesus had received the sour wine, He said, 'It is finished.'"*** This is the sixth cry of Jesus and it is called **His Cry of Victory**.

e. This was quickly followed by His seventh and last cry as recorded in Luke 23:46, ***"And when Jesus had cried out with a loud voice, He said, 'Father, into Your hands I commit My spirit. Having said this, He breathed His last.'"*** This is known as **His Cry of Resignation**. We are then told in John, ***"And bowing His head, He gave up His spirit."***

7. After arriving at the chronological order of the events, we will briefly address some of the related issues concerning the Biblical data. This will involve three issues which are as follows:

One: What is the nature of the drink described as sour wine?

Two: Why did Jesus cry out, "I thirst?"

Three: Why and when did Jesus cry out with a loud voice?

a. What was the nature of the sour wine (vinegar)? How many times was it offered to Jesus? Why was it offered to Him? Why did He refuse the first offer at the start of His crucifixion and then receive it at the end of His crucifixion? This has caused much speculation on the part of Bible teachers. Apart from it being a fulfillment of Psalm 69:21, we are not given an answer from the Bible. So we must be cautious about reading into the texts things which may introduce contradictions.

The nature of the drink is first described in Matthew 27:34, **"They gave Him sour wine mingled with gall** (Myrrh in Mark 15:21) **to drink. But when He had tasted it, He would not drink."** Gall or myrrh is a bitter plant sprinkled in the liquid wine. It can also be translated "poison," but is not proper in the texts involved. It is speculated that this substance was to serve as a narcotic or painkiller. I have taken this position in the previous lesson, but the text does not tell us the motive of the soldiers in doing so. A second use of the drink is described in Luke 23:36, **"The soldiers also mocked Him, coming and offering Him sour wine, and saying, 'If you are the king of the Jews, save Yourself.'"** According to Luke, this occurs during the morning hours between the first and second cries of Jesus! It is the same wine, no mention of gall, with the motive stated as being to mock, not for purposes of painkilling or sympathy. A third use of the drink is described in Matthew and Luke as occurring in the last minutes of Jesus' life. In those texts the soldiers offer Him wine after they thought He was calling for Elijah. This was probably right after He cried **"I thirst"** as described by John. We are not told the motive of the soldiers. The commentators speculate and give us three divergent answers. (1) To relieve His pain, (2) to show sympathy for His thirst, and (3) to further mock Him. Some believe that He needed His lips moistened so He could cry out with a loud voice, **"It is finished."** This will not fit in that He has just cried out with a loud voice, **"My God, My God!"** Also He will cry out with a loud voice, **"Into Your hands, I commit My spirit."** Therefore, Jesus did not need the drink to enable Him to cry with a loud voice. It is best to withhold our speculations and say we don't know the reason. John tells us Jesus receives the drink at this time when He says **"I thirst."**

There is no mention of gall being in the last drink. This has led some to jump to the conclusion that the last drink was a different drink than the first. They speculate that since Jesus rejected the first drink because it contained gall, then He would have rejected the second drink if it had contained gall. Here is where a speculation ends up causing a contradiction with another Scripture. When Jesus cried out **"I thirst,"** He was fulfilling the Scripture found in Psalm 69:21 which says, **"They also gave me gall for my food, and for my thirst they gave me drink."** This verse makes use of Hebrew parallelism in which a meaning is expressed in words in the first part of the sentence and then the same meaning is expressed in different words in the second sentence. The food in the first

sentence is the same as the vinegar (sour wine) in the second sentence. The food is a liquid, just as the vinegar is the same liquid with the bitter gall or myrrh. David says his enemies gave him this as a mockery, not to comfort him or relieve his thirst. Thus the second drink must contain gall, just like the first drink or else it does not fulfill Psalm 69:21!

b. Two: Second issue - Why did Jesus cry out **"I thirst?"** The simple answer is that He was thirsty. John gives us the second reason. In John 19:28 he says, **"After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst.'**" What Scripture was John referring to? Psalm 69:21! When Jesus received the sour wine, the same wine He rejected at the start of the crucifixion, He was fulfilling Scripture. But some teachers are not content with the Biblical answer. They speculate that Jesus needed His throat moistened to enable Him to say with a loud voice, **"It is finished."** But this exposes these teachers to another dilemma, which we will now cover in issue number three.

c. Three: Third issue - Why and when did Jesus cry out with a loud voice? Many sermons have been preached on the sixth cry of Jesus, **"It is finished."** This is the victor's cry. The preachers wish to convey the strength which Jesus possessed just prior to His death. This is done in spite of the fact that John is the only one of the Gospel writers to record these words, and he does not mention that Jesus cried out with a loud voice!

NOTE: A lot of preachers' sermons are ruined by the Bible! But does Jesus really need His throat moistened to enable Him to cry out with a loud voice, **"It is finished?"** No!

We are told that when Jesus gave His fourth cry, **"My God, My God,"** that He cried out with a loud voice at that time. Again, we read in Matthew 27:46 **"And about the ninth hour Jesus cried out with a loud voice saying, 'My God, My God, why have You forsaken Me?'"** Both Matthew and Mark tell us that Jesus **"cried again with a loud voice"** (Matthew 27:50; Mark 15:37). This was after His fourth cry and occurred when the soldiers gave Him the sour wine for His thirst. This was evidently the same loud cry which Luke says occurred when Jesus gave His seventh, and last cry as recorded in Luke 23:46, **"And when Jesus had cried with a loud voice, He said, 'Father, into Your hands I commit My spirit.' Having said this, He breathed His last."**

This data completely eliminates the theory that Jesus needed moisture in His throat to utter **"It is finished!"** Now how many times did Jesus cry out with a loud voice? First, at the time of His fourth cry (Mark 15:34). Second, at the time of His seventh cry (Luke 23:46). Third, possibly at the time of His sixth cry (cf. John 15:30 and Luke 23:46).

The sixth and seventh cries may have been uttered at the same time. So we have at least two or three loud "cries." There is even a possibility that He was crying out "**I thirst**" with a loud cry. This would bring the total number to three or four. All of these cries are occurring at the close of the ninth hour. With one loud voice, He could have uttered out in short succession, "**My God, My God, why have You forsaken Me,**" . . . "**I thirst**" . . . "**It is finished.**" "**Into Your hands I commit my spirit.**"

This will be followed by three supernatural events. First, the veil of the temple was torn in two. Second, a great earthquake occurred. Third, the graves of some of the saints were opened. We will say more about these things at a later time.

8. Jesus utters His fifth cry from the cross, "**I thirst.**"

a. After completing the chronological order of the events occurring between the sixth and ninth hours, we will now return to the last three cries of Jesus on the cross. Time requires that our comments be brief.

b. I have chosen a segment from Arthur Pink's wonderful little book, "*The Seven Sayings of the Savior on the Cross.*" In this segment Pink shows how the words "**I thirst**" display the true and perfect humanity of Jesus Christ. Pink says:

The Lord Jesus was very God of very God, but He was also very man of very man. This is something to be believed and not for proud reason to speculate upon. The person of our adorable Saviour is not a fit object for intellectual diagnosis; rather must we bow before Him in worship. He Himself warned us, "No man knoweth the Son, but the Father" (Matt. 11:27). And again, the Spirit of God through the apostle Paul declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16). While then there is much about the person of Christ which we cannot fathom with our own understanding, yet there is everything about Him to admire and adore: foremost are His Deity and Humanity, and the perfect union of these two in one Person. The Lord Jesus was not a Divine man, nor a humanized God; He was the God-man. Forever God, and now forever man. When the Beloved of the Father became incarnate He did not cease to be God, nor did He lay aside any of His Divine attributes, though He did strip Himself of the *glory* which He had with the Father before the world was. But in the incarnation the Word became flesh and tabernacled among men. He ceased not to be all that He was previously, but He took to Himself that which He had not before—perfect Humanity.

The deity and the Humanity of the Saviour were each contemplated in Messianic prediction. Prophecy represented the Coming One sometimes as Divine, sometimes as human. He was the Branch "of the Lord" (Isa. 4:2). He was the Wonderful Counsellor, the mighty God, the Father of the ages (Heb.), the "Prince of peace" (Isa. 9:6). The One who was to come forth out of Bethlehem and be Ruler in Israel, was One whose goings forth had been from

the days of Eternity (Micah 5:2). It was none less than Jehovah Himself who was to come suddenly to the temple (Mal. 3:1). Yet, on the other hand, He was the woman's "seed" (Gen. 3:15); a prophet like unto Moses (Deut. 18:18); a lineal descendant of David (II Sam. 7:12,13). He was Jehovah's "servant" (Isaiah 42:1). He was "the Man of sorrows" (Isa. 53:3). And it is in the New Testament we see these two different sets of prophecy harmonized.

The one born at Bethlehem was the Divine Word. The incarnation does not mean that God manifested Himself as a man. The Word became flesh; He became what He was not before, though He never ceased to be all He was previously. He who was in the form of God and thought it not robbery to be equal with God "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:6,7). The Babe of Bethlehem was Immanuel—God with us—He was more than a manifestation of God, *He was* God manifest in the flesh. He was both Son of God and Son of Man. Not two separate personalities, but one Person possessing two natures—the Divine and the human.

While here on earth the Lord Jesus gave full proof of His Deity. He spake with Divine wisdom, He acted in Divine holiness, He exhibited Divine power, and He displayed Divine love. He read mens' minds, moved mens' hearts, and compelled mens' wills. When He was pleased to exert His power all Nature was subject to His bidding. A word from Him and disease fled, a storm was stilled, the Devil left Him, the dead were raised to life. So truly was He God manifest in the flesh, He could say, "he that hath seen Me, hath seen the Father."

So, too, while He tabernacled among men the Lord Jesus gave full proof of His humanity—sinless humanity. He entered this world as a babe and was "wrapped in swaddling clothes" (Luke 2:7). As a child, we are told, He "increased in wisdom and stature" (Luke 2:52). As a boy we find Him "asking questions" (Luke 2:46). As a man He was "wearied" in body (John 4:6). He was "an hungered" (Matt. 4:2). He "slept" (Mark 4:38). He "marvelled" (Mark 6:6). He "wept" (John 11:35). He "prayed" (Mark 1:35). He "rejoiced" (Luke 10:21). He "groaned" (John 11:33). And here in our text He cried, "I thirst." That evidenced His humanity. God does not thirst. The angels do not. We shall not in glory—"they shall hunger no more, neither thirst any more" (Rev. 7:16). But we thirst now because we are human and living in a world of sorrow. And Christ thirsted because He was Man—"Wherefore in all things it behooved Him to be made like unto His brethren" (Heb. 2:17). (Pink, *The Seven Sayings of the Saviour on the Cross*, pp. 87-89).

9. Jesus utters His sixth cry from the cross, "**It is finished!**"

a. These words are found only in John's Gospel. They comprise our Greek verb (te'te'les'tai[e]) which means "it stands completed." Jesus is saying "**it is finished,**" not "I am finished." While it is true that He is at the point of death, He is speaking of His redemptive work. All that He came to accomplish had been done. He had followed the Father's will. He had revealed the Father's nature. He had fulfilled the Old Testament

prophecies which began in Genesis 3:15. He had lived a sinless life. He had taught perfect doctrine, and He had died an efficacious death. His earthly work was completed. While His burial and resurrection had not yet taken place, in the mind of Christ, they were so certain that He can speak as if they had already been completed. Examples of this are seen in His high priestly prayer where He says in John 17:4, **"I have glorified You on the earth. I have finished the work which You have given Me to do."** Also, in verse eleven we read, **"Now I am no longer in the world, but these are in the world, and I come to You, Holy Father. . ."** These words were spoken prior to their actual historical occurrences.

b. **"It is finished"** - This was a shout of triumph, the proclamation of a victor. The work of redemption that the Father had given Him was accomplished. Sin had been atoned for (Hebrews 9:12; 10:12). Satan had been defeated (Hebrews 2:14); I John 3:8). Every requirement of God's righteous law had been satisfied, and God's holy wrath against sin had been appeased (Romans 3:25; I John 2:2).

c. **"It is finished"** is a marvelous display of our theme on Predestination. Pink states it so forcefully that it cannot be denied. He says,

"It is finished." The Mission upon which God had sent His Son into the world was accomplished. That which had been eternally purposed had come to pass. The plan of God had been fully carried out. It is true that the Saviour had been by "wicked hands crucified and slain," yet was He "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). It is true that the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ; nevertheless it was but for to do what God's hand and God's counsel "determined before to be done" (Acts 4:28). Because He is the Most High, God's secret will *cannot* be thwarted. Because He is supreme, God's counsel *must* stand. Because He is Almighty, God's purpose *cannot* be overthrown. Again and again the Scriptures insist upon the *irresistibility* of the pleasure of the Lord God. Because this truth is now so generally called into question we subjoin seven passages which affirm it: "But He is in one mind, and who can turn Him? And what His soul desireth, *even that He doeth*" (Job 22:13). "I know that Thou canst do everything, *and that no thought of Thine can be hindered*" (Job 42:2). "But our God is in the heavens: *He hath done whatsoever He hath pleased*" (Psa. 115:3). "There is no wisdom nor understanding nor counsel *against the Lord*" (Prov. 21:31). "For the Lord of hosts hath purposed, *and who shall disannul it?* And His hand is stretched out, *and who shall turn it back?*" (Isa. 14:27). "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me: Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel *shall* stand, and I *will do all* My pleasure" (Isa. 46:9, 10). "And all the inhabitants of the earth are reputed as nothing; and He doeth according to *His will* in the army of heaven, *and among the inhabitants of the earth; and none can stay His hand, or say unto Him What doest Thou?*" (Dan. 4:35). And, in the triumphant cry

of the Saviour—"It is finished"—we have a prophecy and pledge of the *ultimate* carrying out of God's plan *completely and irresistibly*. At the end of time, when everything is wound up, and God's purpose has been fully consummated, when everything has been done which He before determined should be done, then shall it be said again, "It is finished." (Pink, *Ibid.* pp. 111, 112).

Let every Christian shout, **"It is finished!"**

10. Jesus utters His seventh cry from the cross, **"Father, into Thy hands I commit My spirit."**

a. NOTE: This last cry is recorded only by Luke. Jesus is now addressing God once again as His Father, indicating that the communion which was broken, has now been restored. He has finished the work which the Father had sent Him to do. The darkness has passed, and now He can release His spirit. He has drunk all of the cup of suffering which He had accepted from the Father. The cup is drained to where it is empty. He has suffered at the hands of men and Satan for the first three hours. He has also suffered at the Hand of God for the last three hours. It is over, and communion is restored.

b. These last words are said to have been uttered with a loud voice, indicating that Jesus was not dying as a weakened victim, but was in full control of His life. He died as no other man died. His life was not taken from Him, He laid it down of Himself. He had said earlier in John 10:17, 18 **"Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes 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. This command I have received from My Father."** Just as a king in authority dismisses a servant, Jesus dismisses His spirit from His body. It was His passive endurance of death. He died by a voluntary act of His own will. He looked through death to be with His Father once again.

c. Lesson: All those who die trusting Christ as their Lord and Savior, will find it easy on their death bed to say with their Master, **"Father, into Your hands I commit my spirit."** Then we can close our eyes and bid this world goodbye. And so shall we ever be with the Lord where things are far better. Thanks be unto the Lord, who gives us the victory through our Lord Jesus Christ.

(See attached Chart)

THE CRUCIFIXION OF JESUS

<p>Mark 15:20-23 22-And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not.</p>	<p>Matt. 27:31-34 33-And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall (<i>see Ps. 69:21</i>) and when he had tasted it, he would not drink</p>	<p>Luke 23:26-33 33-And when they came unto the place which is called The skull,</p>	<p>John 19:16-17 unto the place called The place of a skull, which is called in Hebrew Golgotha:</p>
---	--	---	---

THE FIRST THREE HOURS ON THE CROSS

*From nine A.M. till noon on Friday (three sayings of Jesus; the soldiers gambling for the garment of Jesus; the inscription on the Cross; the scoffing of Jesus by the multitude, the Sanhedrin, the soldiers, and even by the two robbers on each side of Christ)**

<p>Mark 15:24-32 24-And they crucified him, and part his garments among them, casting lots upon them what each should take (<i>see Ps. 22:18</i>).</p>	<p>Matt. 27:35-44 35-And when they had crucified him the parted his garments among them, casting lots: 36-and they sat and watched him there.</p>	<p>Luke 23:33-43 33-there they crucified him, and the malefactors, one on the right hand and the other on 34-the left. And Jesus said, Father, forgive them: for they know not what they do. And parting his garments ,</p>	<p>John 19:18-27 18-where they crucified him, and with him two others, on either side one, and Jesus in the midst. 23-The soldiers therefore, when they had crucified Jesus, took his garments,</p>
---	--	---	---

*It is not easy to tell the precise order of the events during this period of three hours, since the Gospels do not present them in the same detail or order. On the whole it has seemed best simply to follow Mark's arrangement as we have done uniformly in the Harmony. Thus the apparent order of the sayings is (1) The Prayer for Christ's enemies in Luke 23:34. (2) The Promise to the Repentant Robber in Luke 23:43. (3) The Charge to the Mother of Jesus and to the Beloved Disciple in John 19:26,27. These three sayings are with reference to others.

THE THREE HOURS OF DARKNESS FROM NOON TO 3:00 P.M.
(Four More Sayings at the Close of the Darkness and the Death of Christ.)*

<p>Mark 15:33-37 33-And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34-And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?</p> <p>35-And some of them that stood by, when they heard it, said, Behold he calleth Elijah.</p> <p>36-And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying Let be; let us see whether Elijah cometh to take him down.</p> <p>37-And Jesus uttered a loud voice,</p>	<p>Matt. 27:45-50 45-Now from the sixth hour there was darkness over all the land until the ninth 46-hour. And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama, sabachthani? That is, My God, my God, why hast thou forsaken me (Ps. 22:1)?</p> <p>47-And some of them that stood there, when they heard it, said, This man calleth Elijah.</p> <p>48-And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49-And the rest said, Let be; let us see whether Elijah cometh to save him.</p> <p>50-And Jesus cried again with a loud voice,</p>	<p>Luke 23:44-46 44-And it was now about the sixth hour, and a darkness came over the whole land until the ninth 45-hour, the sun's light failing.</p> <p>46-And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit (see Ps. 31:5)</p>	<p>John 19:28-30</p> <p>28-After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I 29-thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth (see Ps. 69:21). 30-When Jesus therefore had received the vinegar,</p> <p>he said, It is finished.</p>
---	--	--	--

*The probable order of these four sayings coming just before the death of Jesus in (1) The Cry of Desolation, Mark 15:31 = Matt. 27:46. (2) The Cry of Physical Anguish, John 19:28. (3) The Cry of Victory, John 19:30. (4) The Cry of Resignation, Luke 23:46. These four sayings of Jesus are with reference to himself.