

THE SEVEN SAYINGS OF CHRIST ON THE CROSS

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I. The Sequence –

1. **Luke 23:32-37 (KJV)**, “And there were also two other, malefactors, led with him to be put to death. **33** And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. **34** Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. **35** And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. **36** And the soldiers also mocked him, coming to him, and offering him vinegar, **37** And saying, If thou be the king of the Jews, save thyself.”
2. **Luke 23:38-43 (KJV)**, “And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. **39** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. **40** But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? **41** And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **42** And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. **43** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”
3. **John 19:25-27 (KJV)**, “Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. **26** When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! **27** Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.”
4. **Matthew 27:45-49 (KJV)**, “Now from the sixth hour there was darkness over all the land unto the ninth hour. **46** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? **47** Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. **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** The rest said, Let be, let us see whether Elias will come to save him.” (cf. Mark 15:34)
5. **John 19:28 (KJV)**, “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.”
6. **John 19:29-30 (KJV)**, “Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. **30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”
7. **Luke 23:44-49 (KJV)**, “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45** And the sun was darkened, and the veil of the temple was rent in the midst. **46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. **47** Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. **48** And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. **49** And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.”

II. The Explanation – Luke 23:34 (1st saying)

- **Luke 23:34 (KJV)**, “*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*”
 1. The Context
 - a. The context is the crucifixion of Christ;
 - b. Two malefactors were crucified with Him – one on each side of Christ;

2. The Theology

- a. The ISSUE IS FORGIVENESS;
- b. Repentance always precedes Forgiveness; No repentance, no forgiveness. Otherwise, all will be sent to Heaven and no one will be sent to Hell. Universalism will become the doctrine of all.
- c. Could this prayer of Christ not be answered by God the Father since this was a one sided prayer where the sinners definitely did not repent at all. Jesus said that they did not know what they did. Christ's prayers were ALWAYS answered as He always prayed in the Father's will. See John 14 and 16. Does this mean that Christ asked God to forgive them BEFORE repentance?
- d. Identity of "them" in Christ's prayer;
- e. What about the prayer of Stephen in Acts 7:59-60?
- f. If God answered this prayer, then does it mean that there is an exception to, "repentance always precedes forgiveness"?

3. The Explanation

- a. This prayer of Christ was definitely answered by God.
- b. The identity of "them" -- The soldiers and the ones who participated in Christ's crucifixion from the time of betrayal to the time of His death on the cross would be included in Christ's prayer.
- c. The reason is that pertaining to Christ's crucifixion, it was our sins that brought about the betrayal and all the events leading up to the cross. The soldiers who hammered in the nails, scourged Christ's back with the whip, mocked Him and buffeted Him, wove the crown of thorns, etc. did all these on our behalf. Actually it was Christ's love for us and our sins that brought Christ to, and kept Christ on, the cross.
- d. One generation had to be the generation who would crucify Christ at His first Coming, who would do all that is recorded in the gospels for our sakes. There will be one generation in the future who will be present at His second Coming just as there was a generation that had to be present at Christ's first coming.
- e. The scope of sins forgiven must be understood in relation to only all the sins that resulted in Christ's crucifixion. The sinners who participated in the death and crucifixion of Christ needed to bow their knees and ask Christ to forgive them of their personal sins, imputed and wilful. The sins committed against Christ leading to His crucifixion were NOT personal but GLOBAL.
- f. Therefore the sins that Christ prayed for the Father to forgive pertain ONLY to the sins from betrayal to the cross because it was the sins of the world that brought about the betrayal and the persecution and the crucifixion and the death of Christ. It was the sins of the world which that generation of sinners represented.
- g. Does this mean that Judas' sin was also forgiven by God and was included in Christ's prayer?

4. The Application

Whenever we remember the crucifixion of Christ, we must also remember that it was our sins that brought the Son of God Jesus Christ to the cross. Salvation is never cheap even though it is freely given to us. We have been redeemed by Christ's precious and priceless blood. We cannot live any way we like. Self-will must be replaced by God's will.

III. **The explanation – Luke 23:43 (2nd Saying)**

- **Luke 23:43** (KJV), *"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."*

1. The Context

- a. **The people** stood there gazing intensively;
- b. **The rulers** were also there but they derided Christ saying, “He saved others; let him save himself, if he be Christ, the chosen of God.”
- c. **The soldiers** also mocked him, coming to him, and offering him vinegar, and saying, “If thou be the king of the Jews, save thyself.”
- d. **A superscription** was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- e. **One of the malefactors** railed on him, saying, “If thou be Christ, save thyself and us.”
- f. **But the other malefactor** rebuked him, saying, “Dost not thou fear God, seeing thou art in the same condemnation? **41** And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **42** And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”

2. The Theology

- a. The people stared intently but did nothing. The rulers mocked Christ’s power and ability to deliver Himself from the cross. They did not know that it was their sins that brought Christ to the cross. The soldiers also mocked and taunted Him to show them His power. The written inscription of the condemned declared rightly that Christ was indeed the King of the Jews but we know that it is not limited only to the Jews.
- b. One of the malefactors mocked Christ’s calling (Christ means the Messiah or the anointed One). Christ’s ministry as our anointed Saviour was mocked by the malefactor.
- c. The other malefactor who acknowledged his own sins and just punishment on the cross cried to Christ for mercy. He was able to see Christ as one who committed no sin and did not deserve to die on the cross. Therefore he was able to say those marvellous words of faith that the people, the rulers, the soldiers and the malefactor could not. He saw in Christ not just a Saviour but his personal Saviour. To cry to Christ to remember **him** was a cry to save him. “Remember” is a covenantal word whereby the subject is God. To cry and declare the certainty of Christ’s kingdom (by use of when) requires genuine faith.
- d. Christ’s words on the cross meant acceptance and a guaranteed place in heaven. The malefactor did not go to Hell. He went straight to Heaven. Christ also went straight to heaven. The use of the words “verily” (lit. amen) and “today” (lit. this very day) signify that.
- e. Christ did not go to Hell. The moment He died his body hung on the cross till late afternoon before the sunset and was later brought to the tomb for burial after it was embalmed. Three days later He was resurrected from the dead.
- f. The malefactor who believed also went to Heaven. He was not baptised and from this incident we see that water baptism is not necessary for salvation. He is with Christ in Heaven. Paradise was an interchangeable term used to denote Heaven.

3. The Application

It is never too late to believe in Christ. As long as there is breath in our bodies, we can be saved like the malefactor who cried to Christ to save him as his life slowly ebbed away. The physical death of Christ on the cross delivers the sinner from spiritual, physical and the second death. When a sinner accepts Christ as Lord and Saviour, he experiences instantaneous deliverance from spiritual death. Physical death is turned to sleep, a temporal experience, which otherwise would have been a permanent one. The generation

of believers who is alive at the First Resurrection of Christ will experience the Rapture where even physical death will pass them by. The second death is the eternal punishment in the Lake of Fire that only those who die in their sins without the Saviour will experience and they will remain there for all eternity. Christ's physical death was sufficient to pay for our spiritual, physical and eternal death.

Q – Can we say that Christ also died spiritually on the cross?

IV. The Explanation – John 19:26-27a (3rd Saying)

- **John 19:26-27a (KJV),** *“26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother!”*

1. **The Context** – Christ turns His attention to His earthly family, namely His mother. By this time it is assumed that Joseph had died. Mary, His mother, was all alone. Christ was leaving behind His mother in order to do the heavenly Father's will and be the Saviour of the world. But He could not leave this part of His earthly life unfinished. He had to ensure that His mother was well cared for. This is the right thing to do according to the 5th Commandment -- to honour father and mother in the LORD.

He entrusted her to His beloved disciple, John. John was the last disciple to die in exile after writing the Book of Revelation.

2. **The Theology** – The words of Christ are very crisp and direct. He saw from the cross His mother, and standing next to her was John, the disciple whom He loved (John wrote in the third person as was his distinguished style of writing to play down self and magnify Christ).

Firstly, He called her “woman”, and with the imperative, focusing on the action “to behold” (i.e. look,) Christ declared, “Your son!” Literally, it means “the son of yours”.

Q. - Why did Christ address her as “woman”, which could refer to any woman of any age (regardless of whether she was married or not or even widowed)?

Then He turned His attention to John. He declared with the same emphasis, using the same verb “behold,” “Your mother!”

Why Christ, at this moment of His impending death, asked Mary to accept John as His “replacement” and John to take Mary as his mother is obviously very clear. Christ must fulfil all righteousness from the beginning to the end of His ministry. He must obey all and every point of God's Law on our behalf so that the righteousness that is imputed to us is called the “righteousness of the law” (Romans 8:4).

What is not clear is why Christ did not call Mary His mother when He addressed her the first time. He did ask John to call Mary his mother. This means that His choice of words was very deliberate even while He was dying on the cross. We should also bearing in mind that in John 2:4, when the wine ran out at the wedding in Cana, Christ also addressed Mary as “woman”. That Christ was not being disrespectful is for certain.

The possible theological reason for Christ addressing her as “woman” instead of “mother” is that Christ wanted to make a clear distinction. Mary was the woman above all women on earth, in that she was chosen out of the billions of women on earth since the time of Eve to be the one to bring forth the Messiah. But it has to be emphasized that she was not the mother of God at all, not even in the most infinitesimal sense of the word! She was only the chosen vessel through whom the Son of God became the Son of Man in order to be the Saviour of men. She must not be elevated to any position of deity or sainthood or mediatrix

simply because she gave birth to Christ! She was a sinner in need of the Saviour, Jesus Christ, like everyone else!

This clear distinction must never be diminished or forgotten for the sake of Mary's own soul. She was a sinner like all of us. She was capable of feeling pride and arrogance like all of us. If she had been filled with pride and thought that she did not need the Saviour to save her since she gave birth to Him, then she would have been doomed to Hell! She was a sinner in a most unique position which no one will ever be in. She carried the baby Jesus and brought Him up from infancy. The experiences she encountered till the time she stood in front of the cross cannot be known or imagined by any of us. She was indeed very privileged to have been chosen, but at the same time, the one most in jeopardy, from a human stand point, to not become a believer!

NOTE -- Mark 3:31-35 (KJV), *“There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”*

Therefore, from the very beginning of their earthly relationship and to the very end as she stood beneath the cross looking up at His bloodied and battered body and nailed pierced hands and feet, Christ had to make it very clear that He was her Saviour and Lord too! That is perhaps the theological reason for Christ to address Mary as “woman” .

3. **The Application** – Christ fulfilled all righteousness in that He obeyed God's Commandment to look after His mother. So every Christian must honour his father and mother in the Lord. There is no end to this command - as long as the parents are alive, the believer must honour them. It is always the believer's privilege and duty before God to honour his parents. They are chosen by God to bring him into this world. They are chosen by God to mould and shape him to be what he is today, including the good, the bad and the ugly. Much of our behavioural life, no matter how long we live, is shaped by them. To disdain or reject them or to curse them is a grievous sin against God. When we do not honour our parents, it is as if we feel that God made a mistake in giving us parents!

Christ's deity and humanity are to be clearly understood by all and especially by Mary, His mother. He is the very Son of God and Son of Man. Mary is not to be worshipped. She would not wish to be worshipped. She was a sinner like the rest of the world. She was given a certain calling like all of us. Her calling was unique and so is every believer's calling. But the uniqueness of her calling has been disastrously misunderstood as we see the many images devoted to Mariolatry. Mary was dear to Christ's heart in a way that we cannot understand. She was His mother, who brought Him up from infancy to adulthood, and at the same time a sinner like everyone else in need of Christ to save. She fed baby Jesus and watched over Him when he was growing up. The things she did for Him as an earthly mother, Christians today cannot know. Now she stood there seeing her Son die for her on the cross which she can understand but never fully comprehend.

SUMMARY -- Christ had to leave her to do the heavenly Father's will. But not without first ensuring that she was cared for by John whom she was to adopt as her son and that John received Mary as his mother. Christ settled His earthly life before completing the Father's will. So must all of us. To fulfil all righteousness is the emphasis of these words of Christ to Mary and John. The “all righteousness” here includes the family responsibility and the clear distinction between Mary, the sinner in need of salvation by Christ, and Christ, the Son of God who is the only Saviour of the world.

V. **The explanation – Matthew 27:46 (4th saying)**

- **Matthew 27:46 (KJV)**, “**46** And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, *My God, my God, why hast thou forsaken me?*.” (cf. Mark 15:34)

The parallel passage is Mark 15:33-35 (KJV), “*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, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.*”

1. **The Context** – Why is there a difference between Matthew and Mark? The first observation is that this phrase is NOT pure Hebrew or Aramaic (or Syriac). It is a mixture commonly called Syro-Chaldaic (Barnes’ notes on the Bible, Swordsearcher 5.5). This phrase was taken from Psalm 22:1. The actual Hebrew phrase found in Psalm 22:1 is “Eli, Eli, la-mah ‘a-zav-tha-niy”. “Eloi” is Aramaic and “Eli” is Hebrew. “Lama” is Hebrew and “Sabachthami” is Aramaic. This means that Christ must have uttered the saying twice as he cried to the heavenly Father because both gospels were recorded correctly based upon inspiration and preservation of Scriptures. Matthew recorded the mainly Hebrew version whereas Mark recorded the mainly Aramaic version. This was a common way in the OT to express a cry of help or endearment by saying the same thing twice. For example, Christ cried to the Father, “My God, My God.” Is it therefore too hard to believe that Christ cried twice to God the same statement with only a slight difference in pronouncement as Syro-Chaldaic was a common way of speaking? In Singapore, many dialects have been mixed with Bahasa and our spoken English is often mixed with the Chinese language.

The sixth hour refers to 12 noon (our time) and the ninth hour refers to 3 pm. After asking for forgiveness for the people who crucified Him, granting salvation to the malefactor and honouring Mary by ensuring that she was well looked after by John, now Christ turned His attention to the great significance and depth of His crucifixion.

2. **The Theology** – These are words that we will never comprehend even when we have eternity to understand it. Would any human father not lift a finger to help his own son if he saw him unjustly brutalised and killed? Which father would not lift one finger to help when he has all the power in the world at his disposal to save his brutalised son from being killed? Yet, God Almighty did not lift one finger to help His only begotten Son from the moment He was betrayed to the time He was crucified on the cross. He allowed Christ to be led silently to the slaughter like a lamb. He forsook Christ!

The “forsaking” of Christ by God the Father must not be understood as a broken relationship or even fellowship. The Father-Son relationship can never be severed. It is eternal. The fellowship between the Father and the Son can never be cut or even diminished in the slightest. The broken fellowship can only take place when the sinner refuses to repent of his own known sin (Psalm 66:18). Christ did not sin and was never a sinner at any time of His sojourn on earth. **Hebrews 4:15 (KJV)** “*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*”

Q – What does it mean when all the sins of the world were on Christ as He hung of the cross? Is it similar to being a sinner Himself?

Christ’s prayer was heard by God (1st utterance). The only basis for the breaking of fellowship with God is when the sinner has sinned knowingly and refused to repent of his sin. Christ did not refuse to repent of any sin as He has not committed any sin. There is a world of difference

between “carrying the sins of the world on Him” and “the sins of the world world in Him.” The latter would make Christ a sinner like us when He carried our sins. Christ died as the perfect Lamb of God in our place all the while having no sin and not having sinned (Isaiah 53:7-8).

The word “forsaken” literally means “to leave alone.” God the Father left Christ to die alone. It was not the Father or the Spirit who went to the cross but the Son. There is no patri-passionism involved at all. The Son died all alone on the cross in that the Father did not stop the evil men from crucifying His Son. Christ bore our sins on the cross all alone. The Father also did not soften the vicarious atoning work of His Son when He died on our behalf. It was the full wrath of God that Christ bore for us when He went to the cross. He died alone! This is the meaning of the phrase “Eli Eli Lama sabachthani!”

3. **The Application** – Our salvation might be freely given to us but it was priceless. Christ had to pay for it with His precious blood. Jesus Christ was our sin offering, burnt offering, peace offering, trespass offering, wave offering and thank offering! He was forsaken by the Father on the cross so that you and I might not be forsaken by God forever. If we die in our sins without the Saviour, we will be sent to Hell and finally the Lake of Fire which burns without end.

But Christ did come to die for us. The final step was crucifixion. He died all alone, forsaken by the Father. God did not come to aid His Son because He loved us even when we were His enemies (Romans 5:10). This was the only way to save us. There was no other alternative to save totally depraved sinners such as us. We are all chiefs of sinners.

NOW, we must hate sin and be ashamed of what we used to do with this body of ours. Now that we have been saved by the blood of Christ, let us not sin anymore and be like a dog going back to its own vomit. Let us be holy as our God is holy.

“My God! My God! Why hast thou forsaken me!” were the very words of Christ on the cross, crying to God His Father who has never left His Son from eternity past to eternity future. Nevertheless, for that brief moment in time Christ was forsaken by Him for our sake. This must cause all of us who call ourselves Christians to live this life for Christ. We must die to self! What we want is dead and gone forever! It is now only what God wants that matters! Christ paid the priceless price for us that we might live forever in God’s eternal presence one day! Trust Him and live for Him with all our hearts, minds, soul and strength.

Hallelujah what a Saviour!

VI. The explanation – John 19:28 and John 19:29-30 (5th and 6th saying)

- **John 19:28 (KJV)**, “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.”
- **John 19:29-30 (KJV)**, “Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. **30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

- A. **The Context** – “Father forgive them” to “today shalt thou be with me in Paradise” to “Behold thy mother” to “My God, My God why hast thou forsaken me” to “I thirst” and “It is finished”.

The prophecy is in **Psalms 69:21 (KJV)**, “*They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*” Jesus’ words in John 19 were a fulfilment of prophecy.

With these words “I thirst” the LORD uttered, “It is finished.” It is in the perfect tense, which means the action is completed but the effect of it continues into the present. This is the tense often used to describe the work of Christ on Calvary.

- B. **The Theology** – The thirst of a man on the cross is the final agony that he experiences before death. This is the last gasp for life. Of the five senses, thirst conveys the depths of suffering and physical pain. It demonstrates the reality of Christ’s sufferings. The fullness of Christ’s humanity was firmly established by His thirst. Six hours on the cross since 9 am, coupled with a great loss of blood and the strain on His chest and shoulder muscles make breathing nearly impossible. Thirst is the inevitable result. **Hebrews 2:14-18 (KJV)** capture the humanity of Christ best, *“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; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 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. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”*

Vinegar was the cheap wine that the Roman soldiers drank. They gave it to Christ just as Scripture had prophesied. This was fermented grape juice, which had reached the end of its fermentation. The sugar and alcoholic contents were completely gone. What remained was vinegar. The beginning and the end of Christ’s life on earth were in fulfilment of God’s infallible prophecies. Every detail was fulfilled according to God’s time. God was in control of every event in Christ’s life, even to the last breath of His earthen vessel!

When Jesus cried “it is finished”, he was not referring to His death, as if He had lost everything. He was referring to His ministry on earth and His work of salvation as prophesied from the time of Adam and Eve. There is no need to add to this salvation. Christ had fulfilled all the requirements demanded by God to secure our salvation. Man’s response to the finished salvation of Christ should just be to believe. **Romans 10:9-11 (KJV)** summarises the finished work of Christ aptly, *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.”*

Q – Can I say that the salvific work of Christ was completed on Calvary, but the salvific work of Christ in us is yet to be completed?

- C. **The Application** – The words that Christ uttered on the cross pertaining to Himself must be our words too. When we do God’s work on this earth, the journey and the end ought to be the same. The content of the calling is different. Christ’s calling was to be the anointed Saviour (i.e. Christ Jesus). Our calling, also anointed by God, is to be His anointed servants.

When we serve Him, the end should be one of tiredness and thirst. It is one of exhaustion. It is the satisfying kind of exhaustion like a life poured out onto the earth in front of the LORD as an offering to God. **2 Timothy 4:6-8 (KJV)**, *“For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”* These words of the Apostle Paul capture this truth accurately.

Our cry to the LORD must also be “it is finished”. The long and arduous road of service to the King of kings in this sin-filled world is over. There are no regrets. Every ounce of energy was used to serve the heavenly Father who sent Jesus, His only begotten Son, to die for us. It was a life worth living, a life of purpose and direction. There is no repeat or re-living of this life. It can only be lived once. Live it well. Live it for God’s glory. Live it for others that they may see Christ.

VII. The explanation – Luke 23:44-46 (7th Saying)

- **Luke 23:44-46 (KJV)**, “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45** And the sun was darkened, and the veil of the temple was rent in the midst. **46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”

A. **The Context** – The final and seventh saying of Christ after He uttered the words “it is finished” had to be, “*Father, into thy hands I commend my spirit*”. Then Christ gave up the ghost. Jesus died with the words of **Psalm 31:5** [(KJV) “*Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.*”] on His lips.

B. **The Theology** – The significance is to return the life that God has given to us back to Him. The “spirit” here is not a reference to the Holy Spirit or the Divine Nature of Christ. It refers to His human soul or spirit. The soul or spirit of a man cannot be destroyed or annihilated. He goes to either Hell or Heaven upon death. If he is a sinner who dies in his sin, he goes to Hell. He remains in Hell till the day of the Great White Throne judgement when he will be resurrected and sent to the Lake of Fire after the judgement. If he has truly believed in Christ as his Lord and Saviour, then he will go to Heaven and ultimately the New Heaven and New earth described in Revelation chapters 21 and 22.

Christ commended His Spirit to God after His death. He continues to possess this human spirit even now when He is seated on God’s right hand interceding for us. **1 Timothy 2:5** (KJV), “*For there is one God, and one mediator between God and men, the man [anthropos-human being] Christ Jesus;*”

Q – How does this “giving of the human spirit” to God affect the immutability of Christ? What does it mean for Christ to be immutable?

C. **The Application** – Upon death, Christians also return their souls that God has given to them back to Him. Therefore we must be able to say like Paul the Apostle in **Philippians 1:21** (KJV), “*For to me to live is Christ, and to die is gain.*”

The knowledge that this life is eternal and can be returned to God is a very sobering and serious revelation. How we live is of utmost importance. We have to give an account. We must ensure that salvation grace is present in our lives and must not assume it is present. **1 Corinthians 9:27** (KJV), “*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [a reprobate].*”