

Lesson 10
The Crucifixion Of Christ
Part 3

Sixth Hour

MAT 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour.

MAR 15:33 And when the sixth hour had come, darkness fell over the whole land until the ninth hour.

LUK 23:44 And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour,

1. The sixth hour was noon.
 - a. Matthew and Mark speak of “the sixth hour.” (Matt. 27:45; Mk. 15:33).
 - b. Luke says “it was now about the sixth hour.” (Lk. 23:44).
 - c. Time was determined by interpreting the position of the sun, and because of this there was no way to know the exact time.
 - d. This was an act of God not a natural eclipse.
 - 1) This could not have been a natural eclipse of the sun.
 - 2) A solar eclipse is not possible at the full moon of the Passover season.
2. The Synoptic writers all state the darkness lasted “until the ninth hour.” “Ninth hour” was 3:00 P.M.
 - a. The darkness would make it difficult to determine the exact time.
 - b. It was not perfectly clear, that is the exact moment, when the darkness came.
3. Matthew states “darkness fell upon all the land.”
 - a. “Land” is from “ge” [gay] meaning “land, earth.”
 - b. It could denote Judea, Palestine, the known world or literally “the whole earth.”
4. Mark and Luke affirm “darkness fell over the whole land.” (Mk. 15:33).
5. Some believe this means over the entire earth, but most believe it has reference to Judea or the whole of Palestine.
6. There is no way of knowing.

“My God, My God”
Fourth Utterance From Cross
The Ninth Hour

MAT 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"

MAR 15:34 And at the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why hast Thou forsaken Me?"

1. The words of this cry are found in Psalms 22 - a Messianic psalm. (Psa. 22:1).

PSA 22:1 My God, my God, why hast Thou forsaken me? Far from my deliverance are the words of my groaning.

a. "Eli" [God of me] is Hebrew. Most of the Old Testament was written in Hebrew.

b. "Eloi" is Aramaic for "My God" and was the language of Jews in the time of Christ.

2. It is difficult to know exactly what Jesus meant by this utterance.

3. Here are some things we know.

a. It was the plan of God that His Son die for mankind. (Matt. 1:21; Eph. 1:4,5; Rev. 13:10).

b. Jesus voluntarily gave us His life on the cross. (Phil. 2:5-8; Jn. 10:18).

c. If He desired, He could have called more than twelve legions of angels to rescue Him. (Matt. 26:53).

d. Jesus had to suffer all alone that man might be saved.

e. Jesus was all alone on the cross without the help of His Father or the angels or man.

f. All alone and without any help He bore the punishment for the sins of mankind.

Calling For Elijah

MAT 27:47 And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah."

MAT 27:48 And 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.

MAT 27:49 But the rest of them said, "Let us see whether Elijah will come to save Him."

MAR 15:35 And when some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah."

MAR 15:36 And someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."

1. Some had confused the word "Eli" for Elijah and believed Jesus was calling out for Elijah the prophet.

a. The scourging, the beatings, His fever, loss of blood and physical straining and suffering on the cross made His articulation difficult and indistinct.

b. This led to a misunderstanding of His words. We do not know how loud or how clear He was able to speak.

c. The fact Jesus asked for drink indicates His throat was very dry. (Jn. 19:28).

2. One man filled a sponge with sour wine and placed it on a reed and gave it to Jesus to drink. (Matt. 27:48).

3. Some thought there might be a possibility that Elijah might come and take Jesus down from the cross. (Matt. 27:49).

4. Some or many believed in the second coming of Elijah.

a. Some believed John the Baptist was the Elijah to come.

MAT 11:14 "And if you are willing to accept it, John himself is Elijah who was to come.

b. Jesus did not mean John was the literal Elijah, but he had come "in the spirit and power of Elijah." (Lk. 1:17).

c. Some had even held that Jesus was Elijah. (Matt. 16:13-15).

MAT 16:13 Now when Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, "Who do people say that the Son of Man is?"

MAT 16:14 And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets."

MAT 16:15 He said to them, "But who do you say that I am?"

"I Am Thirsty"

Fifth Utterance

JOH 19:28 After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."

JOH 19:29 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.

JOH 19:30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

1. John reports that this utterance was a fulfillment of prophecy.

2. John makes it clear that Jesus drank "the sour wine." (Jn. 19:30).

3. There are several probable reasons for this action.

a. This wine was not mixed with "gall" or "myrrh" to drug Him and dull His senses or to make one more manageable when being crucified.

b. The suffering of Jesus had ended, and He had fully suffered for the sins of mankind.

c. The words "knowing that all things had already been accomplished" means Jesus had fully suffered for the sins of mankind, and was about to die to complete the atonement for the sins of mankind.

d. The shedding of Christ's blood in death would complete His sacrifice for man.

"It Is Finished"

Sixth Utterance

MAT 27:50 And Jesus cried out again with a loud voice, and yielded up His spirit.

MAR 15:37 And Jesus uttered a loud cry, and breathed His last.

LUK 23:46 And having said this, He breathed His last.

JOH 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

1. Jesus had completed the sacrifice for sin.
2. He had voluntarily died, and “yielded up His spirit” to God. (Jn. 10:18).
3. He had shed His blood in His death and had made Himself the “propitiation” [atoning sacrifice] for the sins of mankind. (1 Jn. 2:2; 4:10).
4. The word “expneo” [ehk **pneh** oh] used in Mark and Luke means “to breathe out, expire, die.”
5. John 10:17-18 does not prove Jesus did not die from physical causes, but that He voluntarily gave His life for mankind.

Jn. 10:17 "For this reason the Father loves Me, because I lay down My life so that I may take it again.

Jn. 10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

The Veil Of The Temple

MAT 27:51 And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split,

MAR 15:38 And the veil of the temple was torn in two from top to bottom.

LUK 23:45 the sun being obscured; and the veil of the temple was torn in two.

1. The Synoptic writers all report the splitting of “the veil of the temple.” (Matt. 27:51; Mk. 15:38; Lk. 23:45).
2. It was split “in two from top to bottom.” (Mk. 15:38).
3. The veil [a heavy curtain] separated the Holy Place from the Most Holy Place in the Tabernacle and later the Temple. (Exod. 26:31-33).
4. Only the High Priest could enter the Most Holy Place, and he could enter it only once a year on the day of atonement. (Heb. 9:7).

HEB 9:7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

5. God dwelt in the Most Holy Place between the cherubim.
6. The exact significance of the splitting of the veil is left to interpretation.
7. It seems to include the following.
 - a. It signified the end of the earthly priesthood. See. Heb. 6:19,20 ; 9:11.

HEB 6:19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

HEB 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

HEB 9:11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

- b. Jesus would become the High Priest. (Heb. 2:18; 4:15).
- c. The way to the Father [the Most Holy Place, heaven] had now been opened through Jesus Christ.

8. Matthew adds “and the earth shook; and the rocks were split.”

- a. From the following verse this statement appears to refer to area about Jerusalem.
- b. Note the reference to “the holy city” [Jerusalem] in Matthew 27:53.

MAT 27:53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many.

"Scripture taken from the NEW AMERICAN STANDARD BIBLE®,
© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation
Used by permission." (www.Lockman.org)