

received by faith a remedy for their snakebite, and did not die. The sinner who looks by faith to Christ, who was "lifted up" suspended between heaven and earth on the cross of Calvary, and who died there being made sin for us, receives salvation from sin ...*That whosoever believeth in him should not perish, but have eternal life.*

Continuing with this thought of Jesus being "lifted up" on the cross, go to JOHN 8 for a moment. In JOHN 8:12-59 Jesus give His discourse on He being the Light of the world, and the Light of life. In JOHN 8:28 we read: *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.* In JOHN 12 a few short days before His death upon the cross Jesus continued this teaching, saying in JOHN 12:31 *Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die.* We know Jesus died upon the cross a short while later. JOHN 12:34 *The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

The Crucifixion of Jesus (Continued)

We have spent much time reviewing many thoughts about the cross, and the tree that was made the cross, so let's now return to LUKE 23, and read the next few verses. LUKE 23:27 *And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry?*

This part of the crucifixion story is not told by any of the other gospel writers. Let examine why Luke is the only gospel writer to reveal this information. Starting in verse 27 we find ...*a great company of people, and of women, which also bewailed and lamented him.* The words "bewailed" and "lamented" here is an expression of grief and mourning accompanied by weeping and wailing, and the beating of one's breast. We must take into account that this great company of people consisted of people who themselves were beneficiaries of Jesus healing ministry, having been cured, or delivered from an untold number of ailments, or dispossessed of devils. Then in verses 28-31 Jesus addresses these weeping and bewailing women in the crowd; the "Daughters of Jerusalem." Let's spend a few moments considering why the Holy Ghost had Luke write this information that the other gospel writers left out, and perhaps once again it was Jesus mother Mary who told Luke this information.

Luke was a close follower of the Apostle Paul, a point we have many times emphasized in this study. And as a student, and close follower of the Apostle Paul we must also realize that Luke had been taught by Paul the facts of the Bride of Christ, which we also often cover even in this study. We have in the preceding lessons examined thoughts from JEREMIAH 17:7 & 8, concerning the her tree, with "her roots," and how this is symbolic of the characteristics that will be found in the Saints that will be in the Bride of Christ. "Her roots" in JEREMIAH 17:8 speaks to her heart attitude. And as JEREMIAH 17:10 also indicates, it is the Lord Jesus Christ who is the heart examiner. Our Brother Luke would have been familiar with what the Apostle Paul wrote in ROMANS, and would have thus also known ROMANS 8:27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.* We mention all of this to note that Luke no doubt was a bridal Saint, and also had a heart after God's own heart. The

heart of the Bride of Christ will be a heart that is especially sensitive, and in tune with Christ's own heart. The joint-heirs that will reign with Christ will manifest this quality. Such a heart will be full of the Holy Ghost!

So what does this have to do with what we just read in LUKE 23:27-31? When Luke was told what Jesus said unto the "Daughters of Jerusalem," Luke was very sensitive to this, Luke himself manifesting the traits of the Bride of Christ, and keenly interested as to what Jesus told these women in His greatest hour of testing. Jesus with His words to the "Daughters of Jerusalem" was expressing His concern for their own spiritual growth. Jesus addressed the "Daughters of Jerusalem" because He knew their female hearts were tenderer, and sensitive than the heart of a man, and Jesus fully understood their expressions of grief. Luke being a racecourse runner seeking God's best recognizes the importance of Jesus thoughts, and words here. Jesus the Master Teacher was on His way to being hung on the cross here, and bear the weight of all the sin in the world, yet He had compassion on the "Daughters of Jerusalem," and here stopped to give them instructions pertaining to a future time beyond what they could yet comprehend. Ignoring the pain and suffering He was here going through, Jesus took the time to comfort, and also warn the "Daughters of Jerusalem." Brother Hawkins in his LUKE commentary here wrote: "He knows that His race is about run and He will shortly be with His Father, so He has no need for their tears. We are sure that He did appreciate their love and concern, but His instructions to them concern the days of the great tribulation, which are even now yet future. Those women who are childless are called blessed as they do not have to witness the death of their children. As we see from the next verse," (LUKE 23:30) "*there is a concerted effort to escape the judgments as "...they shall begin to say to the mountains, Fall on us; and to the hills, Cover us."*" Jesus is insistent that these things are coming because "*If they do these things in a green tree, what shall be done in the dry?*" (LUKE 23:31). These things are what was being done to Him. He was the Green Tree, the only thing with any life in it, and they were destroying it. The dry refers to the massive spiritual declension, which is even now occurring in the end of the age. Unregenerate man has not improved from the time of Jesus, and thus the attitudes and actions, which He witnessed, continue even on a larger scale. Truly it is a dry and desolate wasteland, devoid of spiritual life and vitality." {End of quoting Brother Hawkins.}

Some commentators of scripture fail to see that Jesus prophecy here in LUKE 23:29-31 concern the days of the great tribulation, which is yet future. But we must remember that Jesus, during his triumphal entry into Jerusalem, gave another prophecy concerning the days that some of these very same people, and these "Daughters of Jerusalem" faced during their lifetime. We find this in LUKE 19:41-44. LUKE 19:41 *And when he was come near, he beheld the city, (Jerusalem) and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! (Recall that "Salem" means peace (HEBREWS 7:2), and it also means "complete," or "perfect" as in perfect peace. Jerusalem means: "double peace.") but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* This prophecy was fulfilled in 70 A.D. as the future emperor Titus besieged Jerusalem, and destroyed it.

Back to the crucifixion of Jesus in LUKE 23, it is also interesting to note that the phrase "daughters of Jerusalem" is found eight times in scripture; seven times in THE SONG OF SOLOMON, and here in LUKE 23:28. The "daughters of Jerusalem" are not typical of the Bride of Christ even though one of the meanings of the number eight is BRIDE. From the context of what we read in LUKE 23:29 & 30 we find this group, these "daughters of Jerusalem" as Brother Hawkins also noted, in the days of the great tribulation. The Bride of Christ will be raptured before this time. In the SONG OF SOLOMON 5:8 & 9 we find the "daughters of Jerusalem" not knowing the beloved Christ the Bridegroom to be more than another beloved. Furthermore we find in REVELATION 4:9, and in REVELATION 5:8 & 9 the Bride of Christ, "the four living creatures," leading out in praise and worship, and this bridal company is noted to be from "*...every kindred, and tongue, and people,*

and nation...” in REVELATION 5:9. From what nation comes the “daughters of Jerusalem?” The answer of course is Israel.

We must then appreciate our fellow race-course runner Luke noting how our lovely Lord and Saviour, and soon coming bridegroom took time out on His way to Calvary to address the “daughters of Jerusalem.” They were not the joy that was set before Him noted in HEBREWS 12:2. We must also realize that our lovely Lord and Saviour, and soon coming bridegroom Jesus Christ also took a time out for these last two thousand years to allow the time for His wife to make herself ready as REVELATION 19:7 indicates. One cannot expect to be the Bride of Christ without the power of the Holy Ghost guiding our lives into the deeper truths found in Paul’s gospel message, the very message that reveals the great mystery of the Bride of Christ. {Study EPHESIANS 3:1-9, and EPHESIANS 5:22-33.}

LUKE 23:32 *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.*

Was Jesus a malefactor? A malefactor is an evil doer, a criminal, and obviously Jesus was not a malefactor. LUKE 23:32 and 33 doesn’t say that Jesus was a malefactor either. When Jesus was brought before Pilate in JOHN 18:30 they accused Him of being a malefactor saying: *...If he were not a malefactor, we would not have delivered him up unto thee.* The last part of ISAIAH 53:12 tells us *...and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.* So we see that Jesus was regarded as a wrong doer, a malefactor, a transgressor, thus fulfilling the Old Testament scripture we just read in ISAIAH 53:12. Death was the penalty of the transgressor as ISAIAH 53:12 also informs us. ISAIAH 53:12 *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.* As Brother Hawkins also noted in this month’s Grace and Glory (July 2022): “Believers will never know the price Jesus paid as He was literally made, or became that which he absolutely abhorred during those awful hours on Calvary.”

In LUKE 23:33 we find a unique word; a word found only one time in scripture, yet this word written by Luke is probably one of the most famous words to believers. The word is “Calvary.” Again let’s reference Brother Hawkins commentary on LUKE here. “Though “Calvary” is such a common word among Christians today, both in song and sermon, it is found only one time in Scripture. This is surely not just because Luke was a Gentile, using the Greek, rather than the Hebrew word. Both Golgotha and Calvary mean “skull,” but the latter comes from a word meaning “the hair of the head,” and also “horn.” The inspiration of the Holy Ghost is marvelous! Hair, in Scripture, signifies weakness; horn means power. In one word, Luke who portrays Christ as the Man, has captured the very essence of Genesis 3:15: *And I will put enmity between thee and the woman, and between thy seed and her seed: it (He) shall bruise thy head, and thou shalt bruise His heel.* The Seed of the woman assumed all the frailties, limitations, and weaknesses of humanity and is now come to Calvary where He bows to the ultimate weakness of death. It is this weakness however, which provides the power through the resurrection, to crush the serpent's head. Furthermore, it is fitting that here, at the place of the skull, Jesus not only crushed Satan's “skull,” or head, but He also won back the headship, or authority, which Adam lost to this arch enemy in the Garden of Eden.” {End of quoting Brother Hawkins.} LUKE 23:33 *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.*

The Six Hours at Calvary

Each of the four gospel writers gave four viewpoints of the crucifixion of Christ Jesus. Each gospel record reveals details the other accounts leave out. Some particulars are mentioned by all four of the gospel authors. C. I. Scofield in his reference Bible lists the order of the events at the

crucifixion in his notes from MATTHEW 27:33, and came up with fifteen events, and seven separate cries from our Lord and Saviour Jesus Christ as He hung on the cross. No individual gospel writer covers all of these fifteen events, or seven cries, because each gospel writer was inspired differently by the Holy Ghost as to what to record in scripture. It is almost impossible to cover what Luke wrote about the six hours at Calvary without incorporating the time-line of events that are covered in the other gospel accounts. So that is how we will proceed through this portion of our study on Luke, and what scriptures he was inspired to write.

The first event during the six hours of Calvary is Jesus arrival at Calvary, which Luke recorded in LUKE 23:33. LUKE 23:33 *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.* MARK 15:25 gives us the time of day when they crucified Jesus. MARK 15:25 *And it was the third hour, and they crucified him.* This would have been about nine o'clock in the morning.

Luke doesn't record the second event of the six hours of Calvary that Scofield notes, which is the offer of the stupefying drink, which Jesus refused just prior to be placed upon the cross. MATTHEW 27:34 *They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.* MARK 15:23 *And they gave him to drink wine mingled with myrrh: but he received it not.* This mixture was used as a painkiller, but Jesus refused it here because He knew he must bear the full impact of God's judgment upon sin. Later in LUKE 23:36 we will find the second time Jesus was offered this drink as the soldiers mocked Him.

Continuing with Scofield's time-line of the fifteen events of the six hours of Calvary he mentions the fact that we read above in LUKE 23:33 that Jesus was crucified between two thieves, a fact also noted in all four gospel records. See also MATTHEW 27:38; MARK 15:27; and JOHN 19:18. This was Scofield's third event.

We find the fourth event in LUKE 23:34, a prayer of Jesus that only Luke records. LUKE 23:34 *Then said Jesus, Father, forgive them; for they know not what they do.* This is the first of seven cries Jesus made while upon the cross. This first cry was a compassionate prayer that the Man Christ Jesus offered unto God the Father in keeping with the peace offering He Himself became upon the cross. He pleads with God the Father forgiveness for His tormentors, that they might find peace with God, and Divine fellowship with Him. This is how He upon the cross ...*made intercession for the transgressors...* that we read about in ISAIAH 53:12 above.

Scofield's fifth event of the fifteen events of the six hours of Calvary is also recorded in LUKE 23:34, and all four of the gospel records. LUKE 23:34 *...And they parted his raiment, and cast lots.* We will spend a little time here as some further details are revealed in Matthew and John's accounts. The soldiers parting Jesus garments can be also found in MATTHEW 27:35; MARK 15:24; and JOHN 19:23. MATTHEW 27:35 reads: *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.* PSALM 22:18 is the Old Testament scriptural reference quoted from here, which reads: *They part my garments among them, and cast lots upon my vesture.* It was David who wrote the 22nd PSALM. Was David a prophet? Well MATTHEW 27:35 states that he was, and so does Peter in his first sermon found in ACTS 2. ACTS 2:29 *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.*

(A little side note here. Was Abraham a prophet? We just read that David was a prophet, though we don't usually think of him as such, nor do we commonly think of Abraham as a prophet. But God called Abraham a prophet in GENESIS 20:7! If God called Abraham a prophet, he was a prophet. And didn't prophet Abraham know exactly where to send his servant to find a bride for Isaac in GENESIS 24?)

Now let's look at JOHN 19:23 in the context of the soldiers parting Jesus garments, for the Apostle John reveals more here than our brother Luke was inspired to write. JOHN 19:23 *Then the*

soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. Recall that the Apostle John in his gospel record pictures Christ Jesus the Son of God as the Supreme Divine Eternal Heavenly ageless One, the soaring flying eagle, the One who causes us to have upward heavenly look, the One whose name is exalted above all names. Our Apostle Paul also wrote many scriptures in essence pointing out how Christ Jesus is the Son of God, the Supreme Divine Eternal Heavenly ageless One, the soaring flying eagle, the One who causes us to have upward heavenly look, the One whose name is exalted above all names. Note how Apostle Paul states this in 1 TIMOTHY 6:14-16 that *...our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* The Apostle Paul also sixteen times in HEBREWS calls Christ Jesus a great High Priest, *...who is set on the right hand of the throne of the Majesty in the heavens...* HEBREWS 8:1. Now let's connect the dots with what we read in JOHN 19:23. The woven coat without seam mentioned in JOHN 19:23 represents the High Priest's garment akin to what Aaron wore in his ministry as priest. In EXODUS 28:32, and 39:27 we find Aarons coat to also be a woven work. Here in JOHN 19:23 we see that Jesus coat was seamless, indicating that it had no starting point, or ending. This coat of Jesus represents His eternalness, that He had no beginning, and has no ending! He is everlasting to everlasting. PSALMS 90:2 states: *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.* This coat Christ Jesus our Lord and Saviour wore here on earth was *...woven from the top throughout.* He came from the throne of the Majesty on high, the very **top**, *...But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross...* PHILIPPIANS 2:7 & 8. Christ Jesus died on the cross, and rose from the dead so that His name would be proclaimed **throughout** all the earth. PHILIPPIANS 2:9-11 continues: *Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Such action defines **"throughout."**

We must also note that Jesus' *...coat was without seam, woven from the top throughout...* certainly was a priceless flawless garment. Considerable skill and **workmanship** was necessary to make such a garment. I find it interesting that the word **"workmanship"** is found exactly seven times in scripture; seven being the number that points to SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION. Such **"workmanship"** requires the leading and guiding of the Holy Spirit to bring us to SPIRITUAL PERFECTION, and SPIRITUAL COMPLETION. EPHESIANS 2:10 further explains: *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Aaron's coat mentioned above that he wore in his service as priest, was also made by skilled hands guided by the spirit of God. The following verses in EXODUS help explain how the masterpieces of the tabernacle in the wilderness were created. EXODUS 31:1 *And the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel {in the shadow (protection) of God} the son of Uri, {my light, fiery} the son of Hur, {white} of the tribe of Judah: {he shall be praised} 3 And I have filled him with the spirit of God, {the Holy Spirit} in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.* EXODUS 35:30 *And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold {Deity of Christ}, and in silver {redemption}, and in brass {judgment}, 33 And in the cutting of stones, to set them, and in carving of wood {shittum wood*

speaks of Christ perfect humanity}, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab {Father's tent}, the son of Ahisamach {brother of support}, of the tribe of Dan {judging}. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue {heaven}, and in purple {royalty}, in scarlet {atonement, (bloodshed/blood)}, and in fine linen {righteousness}, and of the weaver, even of them that do any work, and of those that devise cunning work.

Jesus seamless coat ...woven from the top throughout... certainly was also made by tender loving hands also guided by the spirit of God, but who manufactured such a coat? We are not specifically given this information in scripture, but perhaps our brother Luke gives us a clue in LUKE 8. LUKE 8:1 *And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, {a tower} out of whom went seven devils, 3 And Joanna {Jehovah is a gracious giver} the wife of Chuza Herod's steward, and Susanna, {a lily} and many others, which ministered unto him of their substance.* It certainly is a very real possibility that these faithful women very easily, with tender loving skill and cunning hands guided by the leading of the Holy Spirit, could have spent the time necessary, and their resources, and their substance, to make Jesus such a seamless coat, which He treasured, and wore everywhere He went. Truly this was a priceless garment simply because of the love that went into making this seamless coat. Luke mentions some of these very same women in LUKE 24:10, and recall that Luke got his information for his gospel record from "eyewitnesses" (see LUKE 1:2). Only Luke in scripture mentions Joanna, and Susanna, so perhaps these were two of Luke's "eyewitnesses." It is apparent that these women were also indeed devout Disciples of Christ, and perhaps witnesses there where Jesus was crucified on the cross of Calvary.

We are going through Scofield's fifteen events at the crucifixion of Jesus, which he notes in his footnotes of MATTHEW 27:33. Scofield's sixth event is the Jews mocking Jesus. However as we will notice here in a moment, it was more than just the Jews mocking, and deriding Jesus here at the cross. This is recorded in MATTHEW 27:39-44; MARK 15:29-32; and in LUKE 23:35-39. LUKE 23:35 *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. 38 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.* Note here that "the people stood beholding," and "the rulers also derided Him," and "the soldiers also mocked Him," and certainly some of these were Roman soldiers, and also in verse 39 we find "one of the malefactors railed on Him." Brother Hawkins notes here: "All of these tell us of the united rejection of Jesus by all men, whether common, religious, Gentile, or criminal. Their messages, though spoken in derision, do have a thread of redemptive truth to them, as they declare: *"He saved others; let Him save Himself, if He be Christ, the chosen of God."* He had indeed saved others; however, that was the very reason that He could not save Himself. How different are the ways of God and man! The demands which they made in order to prove that He was the Christ, was diametrically opposed to God's requirement that He remain on the Cross. ...As noted, the overall attitude is one of mockery... ." {End of quoting Brother Hawkins.}

We have referenced the following scripture several times in this study: 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;... .* Jesus didn't come into the world just to save the Jewish sinners, He came into the world to save all sinners, for "...all have sinned..." as both ROMANS 3:23 and 5:12 state. This is why Luke, a gentile, wrote in LUKE 23:38 *And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.* The Jews could read this, the Romans could read this, and the Greeks could read this. The Apostle John noted the very same thing

in JOHN 19 adding some additional insight. JOHN 19:19 *And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.* 20 *This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.* 21 *Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.* 22 *Pilate answered, What I have written I have written.* So we find that it was Pilate who wrote this inscription, and all the spectators, and witnesses at the crucifixion of Jesus could read this inscription in their own familiar language. MATTHEW 27:37 states that's this inscription read: "THIS IS JESUS THE KING OF THE JEWS." MARK 15:26 records the wording this way: "THE KING OF THE JEWS." LUKE 23:38, which we read above, states: "THIS IS THE KING OF THE JEWS." And JOHN 19:19 from above reads: "JESUS OF NAZARETH THE KING OF THE JEWS." It is the same message translated slightly different from each gospel writer, perhaps because of the variations in the different languages. No matter what language it is written in, the fact remains that JESUS IS THE KING OF THE JEWS, they nationally just haven't yet accepted Him as their King. That day is coming, but before it does, He will have His Bride by His side!

The seventh event noted by Scofield at the crucifixion of Jesus concerns the two thieves, who were also crucified at the same time. As noted by Scofield in his third event, all four gospel accounts mention the two thieves crucified on either side of Jesus, but only Luke records the repentant thief. The Gospel According to LUKE portrays Jesus Christ as THE MAN complete with all the frailties, tests, temptations, pains, and sorrows that are common to mankind. Additionally Luke also presents Christ as the peace offering, a fact Brother Hawkins also brought out in his LUKE study book. The Holy Ghost inspired Luke to precisely record the conversation between the two thieves, and Jesus. All were on their deathbed, so to speak. And we know each individual verse of scripture is important. Here is their conversation: LUKE 23:39 *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.*

We spent some time a few pages back discussing much about the heart examiner, who is Christ Jesus. We read in JEREMIAH 17:10 *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* As the heart examiner Jesus Christ knows the sincere cry of the repentant sinner. Even though Jesus too was upon the cross, His ear is ever open to hear the repentant cry of the sinner. *He is ever merciful...* PSALMS 37:26 tells us. We also read in PSALMS 112:4 that *...He is gracious, and full of compassion, and righteous.* He is the Saviour! *...He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness...* as 1 JOHN 1:9 instructs. ROMANS 10:13 states: *For whosoever shall call upon the name of the Lord shall be saved.* The repentant thief on the cross did just this as we read above in LUKE 23:42 *Lord, remember me when thou comest into thy kingdom.* Getting saved is a simple process, and requires only one thing, and that is to believe on the Lord Jesus Christ. The Philippian jailor asked Paul and Silas in ACTS 16:30 *...Sirs, what must I do to be saved?* 31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* One more example on how simple it is to be saved takes us back to ACTS 9 when the chiefest of sinners got saved. His name was Saul of Tarsus, and ACTS 9:5; ACTS 22:8; and ACTS 26:15 all record the moment he believed, which was when he said *"Who art thou, Lord?"* It was at that instant that Saul of Tarsus passed from death unto life having believed on the Lord Jesus Christ, knowing it was Jesus who had arrested him from traveling further down that sinful path he was headed.

While we are here examining the facts of LUKE 23:39-43, let's examine the important thoughts found in each of these verses. Again we read in LUKE 23:39 *And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.* Did this malefactor believe on the Lord Jesus Christ? The answer of course is no he did not believe on the Lord Jesus

Christ, and only acknowledged Christ to be an “if.” Note that Jesus did not answer this first malefactor, nor did He have too, because the other malefactor answered the first thief with words of truth, which are found in LUKE 23:40 & 41 -- *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.* Note these words in verse 40 “*Dost not thou fear God?*” Again the answer was “no,” but the second thief in stating this confirms that he indeed did fear God, and rebuked the first malefactor for not fearing God, seeing that were going through the same kind of punishment. In verse 41 the second thief continues speaking to the first thief acknowledging that they were indeed justly condemned for their sinful doings, and affirms that Jesus Christ had done nothing wrong. Keep in mind that these two thieves were witnesses to the proceedings concerning the crucifixion of Jesus. These thieves were ordinary criminals, Jesus was not, however as ISAIAH 53:12 notes Jesus *...was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.* Then in verse 42 the repentant thief addresses Jesus: *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.* We discussed some things concerning verse 42 earlier, but note the faith of this second thief compared to the lack of faith found in the first thief. The first thief said: “*If thou be Christ, save thyself and us.*” The second thief said “*Lord, remember me when thou comest into thy kingdom,...*” not “if” thou comest into thy kingdom. The facts of HEBREWS 11:6 were manifest by this second thief, for HEBREWS 11:6 in part tells us: *... he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him.* One could not be any more diligent than this second thief, who only had a few short hours to live, and he knew it!

We will spend a little more time discussing Jesus response to the repentant thief in LUKE 23:43, as Jesus says fourteen very important words to him. Fourteen is the number associated with DELIVERANCE or SALVATION, and that is exactly what this second malefactor received here. LUKE 23:43 *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.* These fourteen red-letter words are words of truth, for Jesus always spoke the truth, and never wasted any of His words. The day we got saved was the best day of our life up to that moment in time, for that was the instant our eternal life began. This last day on earth of the repentant thief’s life was also the best day of his life, because he accepted Jesus as his Saviour! 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

I want to insert here Brother Hawkins comments on LUKE 23:43, as he gave very insightful thoughts here. Brother Hawkins wrote: “*Today shalt thou be with Me in Paradise,*” also answers a pertinent question concerning life after death. It is an immediate happening with no speculation or doubt. The fate of the believing thief is just as sure as that of Jesus. Luke 16:23-26 informs us that Paradise, or the abode of the righteous dead, is also referred to as “*Abraham’s Bosom*” and is separated from the abode of the wicked dead by a great fixed gulf, so that one cannot come near the other. The Old Testament refers to the abode of all dead as “*Sheol*,” which is translated “hell, or grave.” Hades is the Greek equivalent for Sheol. It is evident that there are two compartments to it, for we read of the “lowest hell” in DEUTERONOMY 32:22, and hell beneath or from beneath in PROVERBS 15:24 and ISAIAH 14:9.”

“Referring to Jesus, David writes: “*Thou wilt not leave my soul in hell (Sheol); neither wilt thou suffer thine holy One to see corruption*” (PSALMS 16:10). The hell to which the psalmist refers is “upper sheol,” or Paradise, and according to Peter, “*He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water*” (1 PETER 3:19-20). There were those in Noah’s day who apparently repented when the judgment waters began to fall. They were too late to enter the ark and their bodies drowned, but like the thief on the cross, they too, were remembered and their spirits went to Paradise. The message, which Jesus preached to these spirits was probably one of deliverance, for having been raised in resurrection, “*...Thou hast ascended on high, Thou hast led captivity captive...*” (PSALMS 69:18). The captivity

which Jesus led, were all those in Paradise whom He took back to heaven with Him. According to Matthew, some of them received their glorified bodies at that time, but all of them were transferred to heaven with Jesus. Thus Paul emphatically declares: “...*We are confident I say, and willing rather to be absent from the body, and to be present with the Lord...*” (2 CORINTHIANS 5:6). He also said: “*Having a desire to depart, and to be with Christ, which is far better*” (PHILIPPIANS 1:23). Today, “...*to be with Me in Paradise...*” means to be with Christ in heaven, waiting for a glorified body.” {End of quoting Brother Hawkins.}

In our discussion of the six hours at Calvary we have been going over C. I. Scofield’s the order of the fifteen events of the crucifixion that he lists in his notes from MATTHEW 27:33. In his order of events Scofield mentions seven cries Jesus made while upon the cross. The eighth event Scofield notes is the second cry from the cross, which Jesus spoke here in LUKE 23:43 -- ...*Verily I say unto thee, To day shalt thou be with me in paradise.* We covered this fourteen-word statement in the preceding paragraphs.

The ninth event in Scofield’s order of events at the crucifixion concerns Jesus third cry upon the cross, which is found in JOHN 19:26 & 27. JOHN 19:26 *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.*

These are very important words of scripture, which contain some deep thoughts. The disciple standing by, whom He loved, was the Apostle John, who also mentions himself as the disciple whom Jesus loved in JOHN 13:23; JOHN 20:2; JOHN 21:7 and 20 rather than writing me, or I John. Jesus here on the cross addresses His mother Mary as “**Woman**,” so let’s discuss this, as it is very revealing.

The first mention of “**Woman**” is in GENESIS 2:22 & 23. GENESIS 2:21 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: **she shall be called Woman**, because she was taken out of Man.* Before Eve even had a name she was called “**Woman**.” Before Eve had a name she became the first sinner! GENESIS 3:13 *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* GENESIS 3:15 is the first prophecy in scripture, and concerns our Lord and Saviour Jesus Christ. The “**Woman’s**” seed speaks of Christ, as ISAIAH 7:14 explains: *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* Let’s now read a few verse from MATTHEW 1. MATTHEW 1:18 *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.* We read in GALATIANS 4:4 ...*God sent forth his Son, made of a woman...* . This was the plan of God from the

eternities past, to send us a Saviour made of a **woman**, and this **woman** was Mary the mother of Jesus.

Back to GENESIS 3:15 for a moment: *And I will put enmity between thee and the **woman**, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* The **woman's** seed is Christ Jesus, who shall bruise the serpent's (Satan's) head, while the serpent shall bruise His heel. The seed of the serpent bruised the Seed of the **woman** on the cross of Calvary where Satan manifest himself as prince of this world, able, because of his power over men, to hang Christ upon the cross, and kill the Prince of Life. However that was Satan's eternal defeat. That was the way of victory for the Seed of the **woman**. We read in JOHN 12:31 & 32 these words of Jesus: *Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me.* Three days after being hanged on the cross Jesus Christ rose from the dead, thus His wounding was only a bruise on the heel. After Christ has reigned for a 1000 years as King of kings, and Lord of lords, that old serpent Satan shall be cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever according to REVELATION 20:10. Thus in the end the Seed of the **woman**, Christ Jesus, is absolutely triumphant over all the power of the devil.

Now back to JOHN 19:26 *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman**, behold thy son!* Jesus in addressing His mother Mary as "**Woman**" wasn't being disrespectful in the least, but rather was expressing to her the big picture, which had it's origins back there in GENESIS 3, which we just read, where we find the first prophecy of the redeemer in scripture. Note this as you consider why Jesus called Mary "**Woman**:" not once do we ever find Jesus addressing His mother Mary, as "mother." We noted in His first recorded words in scripture, when he was twelve years old Jesus said to His mother and Joseph: *...How is it that ye sought me? wist ye not that I must be about my Father's business?* ...LUKE 2:49. Here Jesus was pointing out the fact that His attention was on doing what His heavenly Father had sent Him to do. His focus was always on things above.

In JOHN 2 at the marriage at Cana where Jesus performed His first recorded miracle, we find the next recorded words between Jesus and his mother Mary. JOHN 2:1 *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, **Woman**, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.* Jesus here in addressing His mother Mary as "**Woman**" was expressing to her the greatest of tenderness, and strongest affection. Mary was told by the angel Gabriel in LUKE 1:28 *...Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among **women**.* Jesus in addressing His mother Mary as "**Woman**" was still showing her that she was highly favored, and blessed among **women**, and had been told things, and shown things no other "**Woman**" had witnessed. Mary had heard marvelous things from John the Baptist's father Zacharias in LUKE 1:57-80, and had witnessed the speech of the shepherds on the night of Jesus birth in LUKE 2:8-20. Mary, Jesus mother, had also been told by Simeon the prophet in LUKE 2:34 & 35 -- *...Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.* These words came to pass as Mary stood before the cross, watching her Son die in agony. Now here in JOHN 19:26 while witnessing this scene at the cross, Jesus *...saith unto his mother, **Woman**, behold thy son!* All thirty-three and a half years of her being with Him knew that His last words spoken unto her were very tender words of utmost respect, and she was overwhelmed with the fact that she was this historic "**Woman!!!**"

Further note here that Jesus told His mother here to "*behold thy son;*" to look upon this horrific scene of the cross upon which Jesus now hanged, and to take it all in. Why did Jesus make such a statement to His mother? Jesus said "***Woman**, behold thy son!*" because He knew that this would finally give her the answer to all of the thoughts, and things she had been pondering in her

heart ever since the angel Gabriel first appeared unto her. The last thirty-three plus years with Emmanuel would now make sense to her, so Jesus last words to His mother were: "*Woman, behold thy son!*" Certainly these words were a comfort to her.

JOHN 19:27 *Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.*

We will also spend a little time discussing this, and we have covered some of these same thoughts in Sunday School lessons past. Imagine the care of your own Mother being turned over to someone outside the family. Jesus was the firstborn of Mary, and had basically taken care of her since Joseph had died probably since before the time of Jesus ministry. James, the next oldest of Jesus brothers, would be the next one in line to take care of his Mother, but since James wasn't a believer at the time of Jesus death, Jesus entrusted the care of His Mother over to one of His most trusted disciples, who it turns out to be the Apostle John. So how do we know that James, or the rest of Jesus brothers, and sisters were not believers until after Jesus death and resurrection? The Apostle John wrote about this in JOHN 7:5, where we read: *For neither did his brethren believe in him.* The word "brethren" here means children of the same mother. It wasn't until after Jesus death and resurrection that Jesus brothers and sisters believed in Him. As you study ACTS 1:3 you will see that Jesus spent forty days of time after His resurrection showing Himself alive by many infallible proofs. In 1 CORINTHIANS 15:7 Paul writes that one of these who saw Jesus alive after His resurrection was James the Lord's brother. In GALATIANS 1:19 Paul writes of himself also seeing "James the Lord's Brother" upon his first visit back to Jerusalem after getting saved. Probably that is when James the Lord's Brother told Paul that he too saw Jesus after His resurrection. So we next read in ACTS 1:14 of some events that took place between when Jesus was taken up with a great cloud of witnesses in ACTS 1:8, and the day of Pentecost in ACTS 2. Here is what ACTS 1:14 says: *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* "His brethren" mentioned in ACTS 1:14 were Jesus brothers, who became believers after Jesus death and resurrection. Taking this one step further we find Jesus brother James becoming the Pastor of the church at Jerusalem, and James was the Pastor of the church at Jerusalem when Paul first met James in GALATIANS 1:19. James the Lord's brother was still the Pastor in charge in Jerusalem during the famous conference held in Jerusalem in ACTS 15. James the Lord's brother, after Jesus appeared unto him after His resurrection, spent one hundred percent of his time and effort focused upon doing the Lord's will, and with the guiding help of the Holy Ghost in his life, he devoted the rest of his life being the Pastor of the church at Jerusalem. If the Lord could take the chiefest of sinners, Saul of Tarsus, and make him the Apostle Paul the chiefest Apostle, how hard would it be for the Lord to take Jesus brother James, and make him the Pastor of the church at Jerusalem? Once again we see that with God nothing is impossible. And this is the same James, the Lord's brother, who wrote the Epistle of JAMES! In the book of JAMES, James wrote much about patience. One such verse is JAMES 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, (full of affectionate pity) and of tender mercy.* Certainly our Lord and Saviour Jesus Christ was very patient with His brother James, and His other brothers, and sisters as he also is with me and you.

Consider this for a moment, since we are talking about the patience of our Lord and Saviour. How patient was Jesus with Saul of Tarsus? Saul of Tarsus was permitted by our Lord to persecute Christians after the stoning of Stephen. Saul of Tarsus was a Pharisee, and the son of a Pharisee, and had been taught by another Pharisee, named Gamaliel, a doctor of the law of Moses, the finer points of Old Testament scripture. Saul of Tarsus probably had the best head knowledge of Old Testament scripture than any one before him. Saul of Tarsus could even brag that as touching the righteousness, which is in the law, he was blameless. Study PHILIPPIANS 3:6 to see this. Later he would acknowledge that all of this zeal, all of this knowledge, had brought him to the point that he was the chiefest of sinners, because in his unbelief he persecuted Christians, meaning that he persecuted Christ! Saul of Tarsus became our Apostle Paul, and late in life Paul wrote the following to Timothy

in 1 TIMOTHY. 1 TIMOTHY 1:12 *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* This “longsuffering” Paul wrote of here in verse 16 speaks to the patience of our Lord and Saviour Jesus Christ. When Saul of Tarsus got saved on the road to Damascus, and filled with the Holy Ghost three days later, all of that expertise he had of Old Testament scripture, and all of the head knowledge of Old Testament scripture, was channeled into the proper direction, and rightly divided truth, and became a large part of New Testament scripture, as the Apostle Paul wrote his one hundred chapters we know as Paul’s gospel. Paul quotes Old Testament scripture constantly in his letters and epistles. Christ Jesus unfolded the Old Testament scripture in the writings of our Apostle Paul. Marvel at the patience of our Lord and Saviour Jesus Christ as you study Paul’s gospel.

Consider this also: for His 30 plus years here on earth Jesus also poured Old Testament scripture into his unbelieving brothers and sisters. It wasn’t until after His death and resurrection that Jesus brothers, and sisters became believers. When they finally believed, they also realized that they had been privileged to hear incredible stories of truth from Jesus as they grew up with Him. Every word Jesus spoke was truth. Note some things found in JUDE. JUDE 1:1 *Jude, the servant of Jesus Christ, and brother of James,...* . This younger brother of Jesus, and James also wrote an epistle where some unique things are mentioned in this short book of 25 verses. Jude mentions in verse 9 of Michael the archangel contending with the devil as he disputed about the body of Moses. In verses 14 & 15 Jude writes: *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* Since we don’t read these statements anywhere else in scripture, where do you suppose Jude came up with this information? Jesus when growing up with His brothers could have very easily revealed to His own brothers the words spoken by Enoch, and facts about Michael the archangel contending with the devil as he disputed about the body of Moses, even though at the time He made known these facts His brothers didn’t believe in Him. However Jesus knowing the end from the beginning, also knew that after His resurrection His brothers would become believers, and the Holy Ghost would remind them of the words they heard from Jesus as He carried on conversations with them during His many years growing up with them. Jesus being the Word of God always spoke the truth, so the stories He told his family were still the truth. I believe that is where Jude came up with the information he wrote in his little epistle of JUDE. Thus we find a very happy ending to our story of Jesus brothers reaffirming what is said in ISAIAH 55:11 *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Now back to JOHN 19:27 for a moment. JOHN 19:27 *Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.* We here find Jesus turning the care of His mother Mary over to the Apostle John because as we noted above, Jesus brothers, and sisters were not yet believers at the time of Jesus crucifixion. Jesus here told the Apostle John: *Behold thy mother!* Jesus was telling John that He was entrusting His mother Mary into the care of John, who was closer to Him than His own brothers, who didn’t yet believe in Him as their Saviour. Jesus had already observed for some years now how the Apostle John had treated His mother as family, and since Jesus own brothers were not yet believers, it would only be proper to leave His mother Mary in the good hands of a disciple, who loved the Lord very deeply, knowing that this disciple would also love, and care for His mother in the same fashion. We read that immediately *...from that hour that disciple took her unto his own home.*

Continuing examining Scofield's order of events at the crucifixion of Jesus found in his footnotes of MATTHEW 27:33, we come to number 10 on his list, which is called "the darkness." This is recorded in MATTHEW 27:45; MARK 15:33; and in LUKE 23:44 and the first part of verse 45, which we will read. LUKE 23:44 *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,....*

Let the magnitude of these two scriptures sink into your heart. Let the Holy Spirit take you to this scene. When Luke writes under the inspiration of the Holy Ghost in verses 44 and 45 that *...there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened,...* realize that this was not a natural phenomenon like a total eclipse, but rather a supernatural event ordered by God the Father as the Son of Man died upon the cross. This darkness lasted three hours. Every living being on earth experienced this darkness. This miraculous darkness should have caused all men to realize that Jesus Christ indeed is the Light of the world, the Light of life as Jesus Himself stated in JOHN 8:12. JOHN 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* They had just crucified the Light of the world, and because of this *...there was a darkness over all the earth.* This was an attention getting unexpected darkness. The Egyptians in the days of Moses got to experience a taste of this kind of darkness. EXODUS 10:21 *And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.* If you have ever experience a total eclipse, which only lasts a few seconds in one place, the temperature drops, the wildlife get quiet, and it is a rather eerie experience. Now imagine three hours of this. How many unbelievers during this time were brought to the point that they realized Jesus Christ was indeed the Son of God? Only God can answer that question. We read in 1 JOHN 1:5 *...that God is light,...* and during these agonizing three hours while Jesus took upon Himself all the sin of the world, and as Brother Hill used to tell us, God the Father could not look upon sin with the least degree of allowance, thus we find the three hours of darkness. One scripture that backs Brother Hill's statement up is HABAKKUK 1:13, which speaks of the Lord, and in part reads: *Thou art of purer eyes than to behold evil, and canst not look on iniquity.*

At the conclusion of these three hours of darkness is when the last five events Scofield's records at the crucifixion of Jesus found in his footnotes of MATTHEW 27:33 transpire. Scofield's eleventh event is Jesus fourth cry while upon the cross, which is recorded both in MATTHEW 27, and MARK 15. MATTHEW 27:46 *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?* MARK 15:34 *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?* Here Jesus is quoting PSALMS 22:1, the scripture that best expresses the extremity, and intense agony of His suffering while bearing the weight of all the sin of the world! PSALMS 22:1 reads: *My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?* Never before has Jesus addressed God the Father as My God. Jesus has always addressed God the Father as either "Father," "My Father," "O Father," or "our Father." Now feeling the fact that God the Father has turned His eyes away from Him, because God indeed could not look upon sin as Jesus bore all the sin of the world upon the cross, the only cry Jesus could utter here was: *My God, my God, why hast thou forsaken me?* No words could express this void forsaken feeling Jesus was now going through in His final dying moments here on earth. The innocent Christ Jesus bore our sins upon the cross because this was the only way He could take away the sin of the world! Jesus here upon the cross did bear the full fury of God's rejection and wrath. Words cannot express this dark empty void feeling Jesus experienced at this time.

Scofield's twelfth event is Jesus fifth cry upon the cross, which is found in JOHN 19:28. JOHN 19:28 *After this, Jesus knowing that all things were now accomplished, that the scripture*

might be fulfilled, saith, I thirst. The scripture referenced here is PSALMS 69:21, which reads: *They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.* JOHN 19:29 *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.* MATTHEW 27:48 records the same thing stated like this: *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.*

Number thirteen in Scofield's list of fifteen events at the crucifixion of Jesus found in his footnotes of MATTHEW 27:33 is the sixth of the seven cries Jesus made while upon the cross. This is found recorded in JOHN 19:30. JOHN 19:30 *When Jesus therefore had received the vinegar, he said, It is finished:...* . This is the victor's cry, and Jesus was here saying: 'I have completely finished the work God the Father sent me to do, down to the last detail. It is finished once for all.' Let's read the Apostle Paul's commentary about this found in HEBREWS 10. HEBREWS 10:4 *For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.*

The fourteenth event in Scofield's list of fifteen events at the crucifixion of Jesus is the seventh cry of Jesus upon the cross, which is recorded in LUKE 23:46. LUKE 23:46 *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit...* .