

unmitigated sufferings of the cross.”[4] Jesus was willing to go through the pains of death so we did not have to thirst again (John 4:14).[5] The second offering was not mixed with any “pain killer.” Jesus was human and felt the physical pain. He did this for YOU and for ME.

**“It is finished” (John 19:30).** A.T. Robertson said these are words of victory. Strong said the word means to accomplish or complete. Genesis 3:15’s prophecy was about to be fulfilled at the death of Christ. Jesus’ goal was always do the Father’s will (John 4:34; 17:4). He was the goal of the law (Romans 10:4; Matthew 5:17). With Jesus’ death, we can know that the Old law was taken out of the way, being nailed to the cross (Colossians 2:14) and also have the victory (1 Corinthians 15:55-57) over sin, death, and Satan.

**“Father, into thy hands I commend my spirit” (Luke 23:46).** Tom Wacaster said, “If the order of these seven phrases as presented here is correct, then the first words spoken from the cross were to the Father, as were also the last.”[6] Even in the midst of suffering our Lord talked to His Father. He willingly gave up His life (John 10:18) and His soul did ACTUALLY leave His body (James 2:26). One pointed out that this willingness on the part of Jesus would have made an impression on the soldier (Matthew 27:54; Luke 23:47). The final words before Jesus’ death were one of yielding and surrendering. He accomplished the plan that had been planned for eternity (Ephesians 3:11).

Not too many people pay attention to the last words of those on death row, but we should to Jesus’. Just from these fifty-three words, we can see His great suffering, His ultimate compassion, His desire to save, and His relationship with His Father. These words should cause us to appreciate the love, life, and death of Jesus even more.

#### Endnotes

1Tom Wacaster, *The Magnificence of Jesus A Commentary on the Gospel of John Volume II*, 2015, p. 380.

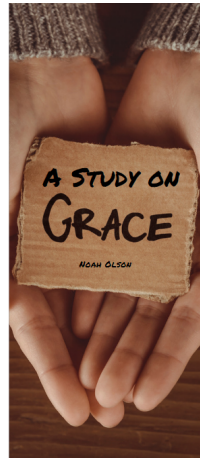
2Strong’s Concordance

3Robert R. Taylor, Jr., *Studies in the Gospel of John*. Quality Publications, 1998.

4Albert Barnes, eSWORD Module

[5]Bob Winton, *An Outlined Commentary on The Gospel of John*.  
/wp-content/uploads/2022/09/Textual/18-Winton-John.pdf  
[6]Tom Wacaster, *The Magnificence of Jesus A Commentary on the Gospel of John Volume II*, 2015, p. 384.

#### Other Tracts



For more tracts call: 816-508-8904 or go to [wordswrittenontheheart.org](http://wordswrittenontheheart.org)



# “Fifty-Three Last Words from a Dying Man”



Noah Olson

There are many one-line phrases that are well-known and upon hearing them, we often think of movies, historical speeches, or sports.

- “Hello. My name is Inigo Montoya. You killed my father. Prepare to die.”
- “I have a dream.”
- “Winning isn’t everything, it’s the only thing.”

These “one-liners” are not lengthy, but they are powerful. While these quotes occurred on a film set, platform, or in the football sphere, some of the most powerful words ever said were on a cross. Jesus’ words while dying, show His compassion, forgiveness, humanity, humbleness, and love. We also should keep in mind that these sayings by our Lord are not said in the presence of many friends, while he is wearing the best clothes, or while He was at peace. Instead, he was in the most excruciating pain He had ever felt, yet His words manifest His love. He did not revile (1 Peter 2:21-22) and He cared about others. Let us examine the Seven sayings said by the suffering Savior.

**“Father, forgive them; for they know not what they do” (Luke 23:34).** It is of importance to note that Jesus exclaimed these words AFTER He was

- Betrayed (Luke 22:47-48).
- Denied (Luke 22:55-62).
- Struck (Luke 22:63).
- Blasphemed (Luke 22:65).
- Mocked (Luke 23:11).
- Beaten and scourged (John 19:1).
- Crowned with thorns (Matthew 27:29).
- Crucified (Luke 23:34: “Then”).

Jesus did what no man would even dare to do--die for one’s enemies (Romans 5:6-8). Not only were these His enemies, they were His “worst” enemies. Isaiah foretold of Jesus’ intercession for the lost (Isaiah 53:12). In John 17, Jesus prayed for His disciples and other believers, but here, instead of pleading for the destruction of souls, He desired their salvation (cf. Luke 9:54-56). Even when men destroyed His life, He wanted to save the life of others. Jesus besought God’s willingness to grant them the opportunity to repent and have forgiveness, and it was fulfilled just weeks

later (Acts 2:36-38). Truly, what magnificent love, grace, care, and forgiveness Jesus showed.

**“Verily I say unto thee, To day shalt thou be with me in paradise” (Luke 23:43).** The suffering thief became the saved thief. Imagine how wonderful the words from the lips of the Savior meant to the ear of the sinner! Jesus’ main mission was to come to save mankind (Matthew 20:28; Luke 19:10) and even on His deathbed He saved a soul. There are four observations in regards to this phrase.

*“I say.”* It was only Jesus who had the authority to say these words. No man, no woman, priest, or preacher could say what Jesus said. Only Jesus’ words can bring salvation (John 6:63, 68; Acts 4:12).

*“unto thee.”* Jesus did not direct His message to the railing thief, but to the repentant one (Luke 24:40-42). It was his recognition of his error that paved the way for him to be saved. Tom Wacaster said that he wanted Christ to remember him and not to forget him![1]

*“Today.”* Not tomorrow or next week, but the same day of their death. They both would reside in paradise together for some time. How wonderful these words would have meant to the sinful and hurting thief, understanding he would be in joyful, comforting bliss with the Savior the very same day!

*“paradise.”* The word means a pleasure park[2] and is also called Abraham’s bosom in Luke 16:22. This is the third heaven Paul referred to (2 Corinthians 12:2-4)--the waiting place for the judgement which includes all the righteous. Instead of pain, there could be comfort; instead of heartache, joy; in place of anxiety, peace.

Our Savior’s words of salvation truly lead credence to the patience that God has up until our dying breadth (Hebrews 9:27; 2 Peter 3:9).

**“Woman, behold thy son!...Behold thy mother” (John 19:26, 27).** Mary stood by the cross, while her Son was killed on it. She likely was crying, in anguish, and heartbroken. Jesus knew this. While He could have only cared about Himself, He wanted His mother to be cared for. He loved her. He puts the responsibility of his

mother’s care not into the hands of his physical brethren, but unto John, His beloved apostle. He was to take care of her as if she were his own mother. Jesus was concerned about the welfare of His mother during His final hours.

**“My God, my God, why has thou forsaken me?” (Matthew 27:46; Mark 15:34).** Jesus proclaimed these words at the ninth hour (3 p.m.). He had been on the cross for six hours and He was about to die. Here, Jesus cries to His Father. What does He mean by forsaken? It is not good to assume that the Father turned His back on Jesus. This view does not hold too much weight and note the following as to why.

- Christ was sinless (Hebrews 4:15) and did everything to please His Father (John 8:29). The Father only forsakes those who leave Him.
- The Psalmist, who prophesies of Christ, explicitly states that the Father did not leave Him (Psalm 22:24b).

Instead, it is better to assume that Jesus was quoting Psalm 22:1 to the unbelieving Jews, claiming “this is me...I am him,” or that He was asking the Father why He left Him on the earth to die here.

Jesus went through the pain of the cross, so we might become rich (2 Corinthians 8:9; Philippians 2:5-8). Jesus suffered so we could live (1 Peter 3:18).

**“I thirst” (John 19:30).** Jesus was human. The eternal Word (John 1:1) became flesh (John 1:14), and suffered like a human. He went through all of the pains and temptations humans face. This statement by Jesus fulfilled prophecy (Psalm 69:21) and manifested His humanity. Roman crucifixions brought about thirst.[3] The first offering of drink, Jesus refused (Matthew 27:34) because it was something given to relieve pain. Jesus would not allow any such thing. Barnes mentions, “Our Lord, knowing this, when he had tasted it refused to drink. He was unwilling to blunt the pains of dying. The ‘cup’ which his ‘Father’ gave him he rather chose to drink. He came to suffer. His sorrows were necessary for the work of the atonement, and he gave himself up to the