

Guidelines to Bible Study

Study One: Father Forgive Them.

1. Anger, Bitterness, Revengefulness, a Sense of Betrayal, etc.
2. No, He was not powerless:
Mt26 – He could have called angels
Jn18 – The soldiers couldn't even stand when He said "I am He" (Sounds like the OT "I am" from the burning bush) and Jesus successfully negotiates the release of the disciples.
Jn19 – Pilate and the Chief Priests (who handed Jesus over, also includes Judas) were guilty of sin, but they were working in the parameters of what the Sovereign God *allows*. i.e. They would not have been able to bring Jesus to this mock-trial unless God actually allowed it.
3. If time allows, you could split them into four groups, reading from Jesus' arrest to burial in each of the Gospels. Mark each time Jesus suffers (e.g. Whipped, slapped, humiliated, stripped, etc.) Otherwise just draw up a quick list from people's general knowledge...
4. God the Father (Abba)
Focus on the fact that our earthly father-child relationships can be problematic
But Jesus enjoyed a harmonious dependent relationship with His Father.
During His ministry He got up early in the morning to pray
He prayed in Gethsemane
He prays on the cross.
5. No God does not always spare us from tough times
(Job is a good example) The Hebrews passage is not only about discipline as punishment it is also about the Father allowing us to suffer as part of a bigger plan.
6. He is praying for those who crucified Him.
7. Personal responses. It's just powerful to see forgiveness as a cancelled debt.
8. It's really "all of the above"
 - There are sins we don't even know we are committing.
 - But there are things we recklessly do without realising the ramifications
 - We don't realise who Jesus is and what it means for Him when we sin.So, in summary, "we don't know/realise/grasp/understand that Jesus has to pay for all the things we do wrong."
9. When Jesus is on the cross, He, is in the fullest sense of the word playing the part of our "scapegoat." He is the Son of God and has the authority of God the Father behind Him, but here on the cross, He is primarily the sacrifice. It is appropriate for Jesus, who is taking our place on the cross at this point, to pray (intercede – see Isaiah passage) to God for the forgiveness of our sin.
10. The point of the application here, is to emphasise the importance of prayer. Jesus couldn't teach or touch people on the cross, but He could pray. It would seem that prayer was the bedrock of His ministry. When He was about to make big moves, when He was tired, when He faced the cross, and even on the cross Jesus prayed.
11. For us – revenge and hate
For Jesus – forgiveness (came first of the seven)
In Jesus' mind we were forgiven even before He finished suffering and dying on the cross. He prays for our forgiveness right at the outset – that's what He wants and that's what He will achieve.
12. He **sat** down – (all old covenant priests **stood** at their duties at the temple because their work was never finished.)
When Stephen sees Him, Jesus is standing, as though to welcome Stephen, and

maybe because the work of forgiving carries on being done through us.
Finish of Heb12:3 “Consider Him who endured such opposition from sinful men so that you will not grow weary and lose heart.”

Study Two: I tell you the truth: Today you will be with me in Paradise

1. Wages, Prize, Award – You earn them by hard work and achievement.
2. No, they saw and heard the same things. They got the same “exposure” to Jesus yet one mocked and one repented.
3. Probably to portray that the Romans and Jews considered Him even worse than the two zealots.
4. Please note: **There is no Mark 15:28 but there is a footnote to 27.**
The presence of the criminals is important because
 1. It fulfils prophecy
 2. Demonstrates Jesus identification with sinful humanity. He can save us because He represents us.
5. In Matthew both criminals mock (at the outset), but it seems that one of them after mocking observes that Jesus does not retaliate but forgives. It seems he realises who Jesus is. Remember that they were on the crosses for six hours.
6. His agenda was his own immediate comfort (“Steak on the plate”)
He just wanted off the cross. It was a very self-centred, self-justifying position. He is not sorry for what he has done, and he arrogantly believes that if Jesus *were* to come down from the cross, an important zealot like himself should automatically be saved too!
7. There's a whole list here and I may even have missed some:
 - Pilate's sign “This is the king of the Jews”
 - The mocking of the Jews which talked about how He saved others
 - The soldiers mocking which referred to Jesus claims about the Kingdom of Heaven
 - The incredible beating that Jesus had taken (Thorns and Scourging)
It was said that not many people survived a scourging and yet Jesus was scourged & crucified
Why did they hate Him so much?
 - Jesus incredible prayer of forgiveness
 - His serenity and peace – (he refused the narcotics that were offered to dull the pain)
 - *Any others you can see?*
8. **(1)“Don't you fear God”**
He comes to grips with eternity, judgement and that there is a God we must answer to.
It's not just “life's a pain and then you die.” We have eternity in our hearts and we must come to grips with God.
(2)“...we are getting what our deeds deserve”
He realises (and confesses) his sin. He shows realization, remorse and repentance.
(3)“But this man has done nothing wrong”
He is realizing who Jesus is: The Sinless Son of God (see “Your Kingdom” below...) He realises Jesus is up to something on the cross because He is without sin and so doesn't belong there unless he is doing something about our sin (He is the Saviour) and in his request below, he demonstrates that He understands that Jesus is the King.
(4)“Jesus, remember me when You come into Your Kingdom”

He is reaching out in trust and faith to Jesus (Jesus means "Saviour") to save him. He isn't making the arrogant assumptions the other guy made, but demonstrates that he has no hope unless Jesus is merciful to him.

9. (Don't take too long with these....)

- Who: The thief who asked for mercy – Jesus addresses him personally (2nd person, singular)
- What: Salvation – to be with Jesus – forever. (See Jn17:3)
- When: *Today* – From the moment we reach out to Jesus in true repentance we are assured of salvation. See Jn17:3.
- Where: Paradise - Heaven
- Why: Only because Jesus is paying the price for the man's sins.
- How: Jesus (the one who has done nothing wrong) pays the price for the one (who ***isn't*** going to get what his sins deserve.)

10. We use Amen as the ending to a prayer. It's actual meaning is "this is sure and certain."

When preachers preach and the congregation shouts "Amen!" when they make a strong point, it is actually a very good practice. When Jesus says "Amen, I say to you..." he means for the man to be absolutely and completely certain that he has been saved.

We, too can be absolutely certain that if we come to Jesus as this man did, we are saved!

11. No. He couldn't even scratch his nose. He couldn't even kneel before Jesus. He couldn't do anything to impress Jesus and he doesn't even try.

A death-bed prayer, if pre-meditated, would lack sincerity. For a death-bed prayer to be effective, it would need to be a sincere expression of the four attitudes or realisations in question 8.

The evidence is of his sincerity are:

His courage: He is the only person in the whole scene admitting allegiance to Jesus

His humility: He is not arrogant, but humbly requests (does not demand) Jesus to save him

His love: He springs to Jesus' defence.

(When people truly turn to God, then blasphemy really bugs them!)

12. Wages, Prizes and Awards don't apply to what the criminal received.

Grace, Mercy, Unmerited Favour.

Compare Ps106:1-8 to Luke23:42:

A recognition of God's goodness – He *remembers* them even though they have sinned and He does it for His name's sake – not theirs.

13. Try to get people to relate to the song...

Study 3: Woman, here is your son... Here is your mother.

This is a shorter, and less complicated study than last weeks'.

Get five different people to read 1,2,3,4,5 of the Background info while you read the first paragraph.

The basic point of the third word is the incredible unselfish, other-centeredness of Jesus which overflows to others at the cross.

1. Most people become very self-centred and self-absorbed when they are suffering. Let folk talk about it for a bit. Even those who don't want to be a burden to others are more motivated by pride than unselfishness. There are exceptional people who are thoughtful and considerate, but not many.
2. On a human level it, must have been exceptionally painful and traumatic. The point of the Luke reference is that it was prophesied, but that wouldn't have made it easier. There would have been a sense of loss, purpose, and direction. This was made even more painful by the fact that Jesus siblings didn't believe. (see q.3)
3. Jesus siblings did not believe. They rejected Jesus. They thought He was crazy.
4. I think it is very likely that she was embarrassed. Jesus rebukes her and her sons quite sharply. She, as Jesus' Aunt would have been quite exposed when Jesus summoned all the disciples together to give them all a lecture on humility. Yet she is at the cross! Here's what William Barclay says:

Salome was the woman he had rebuked – and yet she was there at the Cross. Her presence says much for her and for Jesus. It shows that she had the humility to accept rebuke and to love on with undiminished devotion; it shows that he could rebuke in such a way that his love shone through the rebuke. Salome's presence is a lesson to us on how to give and how to receive a rebuke.

5. Jesus as the oldest child was taking responsibility, even from the cross, for taking care of his mother. It's an important lesson about respecting our parents.
6. That Jesus would take the time and trouble in one of His Seven Words to take care of "house-keeping" reveals some important principles:
 - His unselfishness and other-centredness.
 - His sensitivity to Mary and John's needs
7. One would imagine that she could have taken offence, but we read that John took Mary into his home. So, not only had she got over the rebuke, but she saw her sister's need and her son's need.
8. It gave John responsibility and something that he (the youngest) could do for Jesus. It was something that built John up – maybe even made a man of him.
9. Jesus was reinforcing a new principle: The family of God. Earthly genetic families are important, but through faith we become family too. He wanted Mary to have family that nurtured her in the faith. He saw that his brothers weren't ready to provide that yet.
The church is our family
 - when our children emigrate
 - when our spouse passes away and children are busy
 - when our family don't believe
 - when our family fight or reject us.
10. They needed each other:
It was a two-way street.
Mary needed someone to mother (John was still young) and someone who would provide for her
John needed responsibility and someone who helped him remember Jesus.
They needed each other and we need each other and its a two-way street.
11. For reflection and discussion...

Study Four: My God, my God why have You forsaken me?

1. There are probably three reasons for this
 1. Effect: There are other places in the gospel where Aramaic phrases are given to us.
Mark 7:34 when he heals the deaf man (*Ephphata*)
Mark 5:41 when he raises the dead girl (*Talitha koum!*)
John 20:16 where Mary calls him *Rabboni*.
(John 5:2; 19:13; 19:17; 19:20) These words were probably attention grabbing. A bit like we throw in Afrikaans words into English sentences for effect: "Now that was a *lekker* holiday!"
 2. To connect listeners to Ps.22:1, but more on that later...
 3. It connects us to the agony of the cross – in moments of extreme stress we revert to our "Mother Tongue"
2. Three hours. Some people have tried to explain it as a sandstorm or eclipse.
It's probably neither. Safest is to say that it was supernatural darkness to symbolise the darkness of our sin resting on Jesus' shoulders and the divine abandonment.
3. Psalm 22
4. I have put the psalm below and underlined the direct connections between the Psalm and the Cross. There are more subtle ones, I'm not sure one should spend too much time on the Psalm. The following points are very important:
 - Jesus quotes the first line *verbatim*.
 - The psalm was well-known and His Jewish hearers would have no doubt what He was referring to
 - The psalm is a psalm about suffering. When one reads it, one should see it first as a hymn that connects to suffering and second as a psalm that is ultimately fulfilled in Christ.

1 My God, my God, why have you forsaken me?
Why are you so far from saving me,
so far from the words of my groaning?

2 O my God, I cry out by day, but you do not answer,
by night, and am not silent.

3 Yet you are enthroned as the Holy One;
you are the praise of Israel.

4 In you our fathers put their trust;
they trusted and you delivered them.

5 They cried to you and were saved;
in you they trusted and were not disappointed.

6 But I am a worm and not a man,
scorned by men and despised by the people.

7 All who see me mock me;
they hurl insults, shaking their heads:

8 "He trusts in the LORD; let the LORD rescue him.
Let him deliver him, since he delights in him."

9 Yet you brought me out of the womb;
you made me trust in you even at my mother's breast.

10 From birth I was cast upon you;
from my mother's womb you have been my God.

11 Do not be far from me, for trouble is near
and there is no one to help.

12 Many bulls surround me; strong bulls of Bashan encircle me.
13 Roaring lions tearing their prey open their mouths wide against me.
14 I am poured out like water, and all my bones are out of joint.¹
My heart has turned to wax; it has melted away within me.

¹ If this is understood as ligaments tearing and pulling, then crucifixion does this. The spear piercing His side bringing blood and water is also relevant here.

15 My strength is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;²
you lay me in the dust of death.

16 Dogs have surrounded me;
a band of evil men has encircled me,
they have pierced my hands and my feet.

17 I can count all my bones;
people stare and gloat over me.

18 They divide my garments among them
and cast lots for my clothing.

19 But you, O LORD, be not far off;
O my Strength, come quickly to help me.

20 Deliver my life from the sword,
my precious life from the power of the dogs.

21 Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.

22 I will declare your name to my brothers;
in the congregation I will praise you.

23 You who fear the LORD, praise him!
All you descendants of Jacob, honor him!
Revere him, all you descendants of Israel!

24 *For he has not despised or disdained
the suffering of the afflicted one; (The sacrifice was accepted the temple curtain tore)*
he has not hidden his face from him
but has listened to his cry for help.

25 From you comes the theme of my praise in the great assembly;
before those who fear you will I fulfill my vows.

26 *The poor will eat and be satisfied;
they who seek the LORD will praise him--
may your hearts live forever! (Living Water, Bread of Life, Communion)*

27 *All the ends of the earth
will remember and turn to the LORD,
and all the families of the nations
will bow down before him, (Philippians 2:6-11)*

28 for dominion belongs to the LORD
and he rules over the nations.

29 All the rich of the earth will feast and worship;
all who go down to the dust will kneel before him--
those who cannot keep themselves alive.

30 Posterity will serve him;
future generations will be told about the Lord.

31 They will proclaim his righteousness to a people yet unborn-- for he has done it.

5. If darkness in Psalm 139 represents the depths of failure and rebellion, then the relevance is that Christ took on our darkness to bring His light to us.
6. There are a lot of verses here, but its worth going through them, get different people in the group to look them up, to save a bit of time. If you go through these, it nicely connects the OT sacrificial system to the Christ.
What's also important is that it demonstrates how cohesive Scripture is and the "Scripture interprets Scripture principle."

Here are the verses for your reference with comments:

- 2Corinthians5:21;
God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

2 Jesus fifth word on the cross was "I thirst"

Jesus was sinless, but took on our guilt so that we could inherit His righteousness.

- Galatians 3:13;
Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."
The "tree" was old testament language for crucifixion – the point is that this kind of death was considered "God-forsaken." This does not mean that everyone else who died by crucifixion was God-forsaken, because the crucifixion doesn't alienate us from God, but it was a physical punishment that came to represent a spiritual punishment.
- Deuteronomy 12:23;
But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat
In OT times they were not to eat blood because blood represented life. If you let something bleed long enough, it would die – life is in the blood. It doesn't mean that we can't have rare steaks. It just meant that whenever blood was sprinkled over a priest or temple furniture, people knew that something had died for that forgiveness. It was preparing them for Jesus sacrifice.
- Hebrews 2:9;
But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.
He died in our place.
- Hebrews 7:26-27;
Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. 27 Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.
OT High priests had to sacrifice again and again! Jesus gave a perfect sacrifice: His obedient, sinless life.
- Hebrews 9:11-14;
When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. 13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
This kind of summarises where we have been coming to...
- Hebrews 9:18-22;
This is why even the first covenant was not put into effect without blood. 19 When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. 20 He said, "This is the blood of the covenant, which God has commanded you to keep." 21 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. 22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.
This connects nicely to the Deuteronomy passage.
- 1 Peter 2:24;
24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.
This connects nicely to the Galatians verse and Isaiah 53.
- 1 Peter 3:18
18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,
Puts the substitution principle in place again.

7. No, He was not caught by surprise, I think that there are two aspects here:

| | |
|---|--|
| <i>PS 69:4 Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal.</i> | <i>LK 23:40 But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."</i> |
| <i>PS 69:9 for zeal for your house consumes me, and the insults of those who insult you fall on me.</i> | <i>John2:14 In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. 15 So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. 16 To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!" 17 His disciples remembered that it is written: "Zeal for your house will consume me."</i> |
| <i>PS 69:21 They put gall in my food and gave me vinegar for my thirst.</i> | <i>John19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."</i> |

5. This speaks of Jesus' faithfulness to God's Will and Word.
6. **(You could leave this question for homework if time is short.)**
Make sure you look at the footnote about Hyssop in the question.
 - *Ex12:22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe.*
 - *LEV 14:1 The LORD said to Moses, 2 "These are the regulations for the diseased person at the time of his ceremonial cleansing, when he is brought to the priest: 3 The priest is to go outside the camp and examine him. If the person has been healed of his infectious skin disease, 4 the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the one to be cleansed. 5 Then the priest shall order that one of the birds be killed over fresh water in a clay pot. 6 He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. 7 Seven times he shall sprinkle the one to be cleansed of the infectious disease and pronounce him clean. Then he is to release the live bird in the open fields.*
7. I think one can make a connection
Verse 2 connects to "My God My God...."
Verse 3 connects to the mockery of the priests "He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'" (Mt27:43)
Verse 4 could even connect to the triumphal entry
 - *PS 42:1 As the deer pants for streams of water, so my soul pants for you, O God. 2 My soul thirsts for God, for the living God. When can I go and meet with God? 3 My tears have been my food day and night, while men say to me all day long, "Where is your God?" 4 These things I remember as I pour out my soul: how I used to go with the multitude, leading the procession to the house of God, with shouts of joy and thanksgiving among the festive throng.*
8. There is a sense that Jesus is the prime example of this, he hungered for God's will (Jn4:34) and indeed His thirst was met when He finished His work on the cross.
 - *MT 5:6 Blessed are those who hunger and thirst for righteousness, for they will be filled.*
 - *JN 4:34 "My food," said Jesus, "is to do the will of him who sent me and to finish his work.*
9. While He is talking about Spiritual Thirst, we must believe that the physical thirst He refers to on the cross also have spiritual ramifications. He thirsted so that we won't have to!
 - *JN 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."*
 - *Jn7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.*

10. Make sure you look at the footnote!

The question at the end of the third bullet is all important!

John says: "Knowing that **all** was completed..."

This means that the work was done! The kingdom is secured.

We have access to the Father's Kingdom! The hope of Mt.26:29 is now secure!

- *Mt26:29 I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."*
- *John 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."*

11. Three thirsts:

Physical thirst

Thirst for God: When we are lost and without forgiveness

Thirst for Righteousness: When we have found God and we are transformed people.

Study 6 - "It is finished"

Note to leaders: This study has a lot of cross-referencing. It could be considered tedious, but it is a great opportunity to deepen your group's understanding of the "Scripture interprets Scripture" principle. It will also demonstrate the centrality of the work of Christ, His incredible focus, and the wonderful truth of how he saved us. Work quickly through questions 1,2,3 and spend quality time on 4,5,6,7.

1. In each of these pictures Jesus is portrayed as being in charge of the situation. Sometimes subtly and sometimes more obviously:
 1. John13:21-30
He identifies Judas as the betrayer and sends him off to do his work
 2. John 18:1-8
It's a whole detachment of soldiers but when He says "I am He" (Grk "I even I AM" - Goes back to the Old Testament Holy name of God) the soldiers collapse. He demands the release of the disciples and makes Peter put away his sword and heals Malchus' ear.
 3. Matt.26:59-66
When we read the other gospels we find that the Saducees and Pharisees can't pin a decent charge on Jesus – their witnesses conflict and they can't find decent evidence and so Jesus "helps" them by stating that He is the Son of God – which they consider blasphemy and punishable by death. So Jesus "springs the trap" on Himself.
 4. John 18:29-19:22
In this long account of Jesus and Pilate, it really seems as though Pilate is the one on trial. He bounces backwards and forwards trying this and trying that. But it really is Jesus who is in control in the interaction and he does not do anything to try and free himself.
 5. John 19:17,25-30
Jesus carries His own cross, He takes care of His Mom, He fulfils Scripture, He *gives up* His Spirit.
2. DO THIS QUICKLY – Don't spend too much time here!
Here are the fulfilments and the verses. Some may argue that some of the links between the OT and the life of Jesus *seem* tenuous, but it is the sheer number of them that make the case.
 1. The betrayal by a close friend (Ps 41:9)
9 Even my close friend, whom I trusted,
he who shared my bread,
has lifted up his heel against me.
 2. being forsaken by the disciples (Ps 31:11),
11 Because of all my enemies,
I am the utter contempt of my neighbors;
I am a dread to my friends--
those who see me on the street flee from me.

3. false accusations (Ps 35:11),
11 Ruthless witnesses come forward;
they question me on things I know nothing about.
4. His silence before the judges (Is 53:7),
7 He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before her shearers is silent,
so he did not open his mouth.
5. His numbering with the transgressors (Is 53:12),
12 Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.
For he bore the sin of many,
and made intercession for the transgressors.
6. the crucifixion (Ps 22:16),
16 Dogs have surrounded me;
a band of evil men has encircled me,
they have pierced my hands and my feet.
7. the mockery of the crowd (Ps 109:25),
25 I am an object of scorn to my accusers;
when they see me, they shake their heads.
8. the taunt that the Lord does not save him (Ps 22:7,8),
7 All who see me mock me; they hurl insults, shaking their heads:
8 "He trusts in the LORD; let the LORD rescue him.
Let him deliver him, since he delights in him."
9. the casting of lots for his garments (Ps 22:18),
18 They divide my garments among them and cast lots for my clothing.
10. the prayer for his enemies (Is 53:12),
12 Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.
For he bore the sin of many,
and made intercession for the transgressors.
11. being forsaken by God (Ps 22:1),
1 My God, my God, why have you forsaken me?
Why are you so far from saving me,
so far from the words of my groaning?
12. the drinking of wine-vinegar (Ps 69:21),
21 They put gall in my food
and gave me vinegar for my thirst.
13. the committal of his spirit into the hands of the Father (Ps 31:5),
5 Into your hands I commit my spirit;
redeem me, O LORD, the God of truth.
14. the piercing of his side (Zech 12:10),
10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace
and supplication. They will look on me, the one they have pierced, and they will mourn for him
as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.
15. his bones not being broken (Ps 34:20),
PS 34:20 he protects all his bones,
not one of them will be broken.
16. his burial in a rich man's tomb (Is 53:9)
9 He was assigned a grave with the wicked,

and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.

3. These passages reveal Jesus' focus on doing the will and work of the Father:
 1. When He was Twelve years old: Lk2:49
"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" (Another way of translating it is to say "about my Father's business.")
 2. After speaking to the woman at the well: John4:34
"My food," said Jesus, "is to do the will of him who sent me and to finish his work."
 3. At Transfiguration: Luke 9:30-31
Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.
(It's amazing to note that the Greek word for "departure" is "Exodus" which means departure, but it also implies setting God's people free from Slavery.)
 4. Talking to His Disciples: Luke 12:50
But I have a baptism to undergo, and how distressed I am until it is completed!
(Baptism here, means immersion into suffering or the "cup of suffering to drink.)
 5. Work completed: John17:4 & 19:30
I have brought you glory on earth by completing the work you gave me to do.
4. The point of looking at these verses is to indicate that Jesus has obtained our salvation. He received our sin's wages, He opened access to the Father, He cancelled the penalty of the law by carrying it on the cross, He cleansed our guilt and our consciences.
 1. Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
 2. Mark 15:38 The curtain of the temple was torn in two from top to bottom.
 3. Colossians 2:14 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. 15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.
 4. Hebrews 9:11-14 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place **once for all** by his own blood, having obtained eternal redemption. 13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
5. Hebrews10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made). 9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second. 10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ **once for all**. 11 Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. 12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.
6. Andries Combrink writes this: *"Christ, and Christ alone, has accomplished our salvation. We know that, but we find it so hard to believe. We have to be so careful about the ancient heresy of adding to the work of Christ. In fact, every time we take pride in our faithful attendance at Sunday services, every time we pat ourselves on the back for being such a faithful supporter of Church and Kingdom, every time we think our standards and level of righteousness are so much higher than anyone else's, every time we become self-righteous about our support of Christian work, we have stooped to work's righteousness again.*
"It is finished," said our Lord. He did what needed to be done to save us from our sins. There is nothing we need do, there is nothing we can do, to complete this work of redemption."
7. Out of love, gratitude and to become more and more like (which is what the Holy Spirit does in us

anyway.)

Study 7 – Father into Your hands I commit my Spirit.

1. “Father forgive them...” - a prayer for others – a prayer of His purpose (to forgive us)
“Eoi Eloi lama sabachthani...” - a prayer of great pain – a prayer as He is obtaining forgiveness
“Father into Your hands...” - a prayer of completion – a prayer that concludes His work.
2. “The temple curtain was torn in two...” - The work of **forgiveness** was completed. The temple curtain represented the gap between God and humankind – it separated the Holy of Holies from the rest of the temple. Its tearing represented the completed work of Jesus.
Rom8:1 Therefore, there is now no condemnation for those who are in Christ Jesus, 2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. 3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering.
3. The work of facing and defeating death.
1Cor15:20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive. 23 But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. 24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death.
Heb2:9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.
4. Jesus Death:

- 4.1. *Jn20: 31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. 36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," 37 and, as another scripture says, "They will look on the one they have pierced."*

A Passover Lamb could not have broken bones. In order to expedite death for those being crucified, the Romans would break the knees so that the victims could not push themselves up to breathe, this meant that they quickly died of asphyxiation. Jesus died before this action was necessary.

The piercing provided medical proof (blood and water intermingled) that Jesus had died.

Just more Scripture fulfilled – incredible attention to detail.

- 4.2. *Mt.27:50 And when Jesus had cried out again in a loud voice, he gave up his spirit.*
Mk.15:37 With a loud cry, Jesus breathed his last.
Lk.23:46 Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.
Jn20:30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

These verses are significant because they indicate that Jesus gave up His spirit and breathed His last. He was not a helpless victim -

JN 10:17 The reason my Father loves me is that I lay down my life--only to take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.

This is also seen in the way in which Jesus sends Judas off to do what he must, the way Jesus controls the arrest, the way He takes charge of the court proceedings and the trial before Pilate. He is

not a helpless victim but a willing sacrifice.

5. The Immediate Effects of His Death

5.1. *Mt.27:51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. 52 The tombs broke open and the bodies of many holy people who had died were raised to life. 53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people. 54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"*

Lk.23:48 When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away.

- Temple Curtain Tore

- Earthquake:

- People were raised from the dead ¹

- Centurion exclaims "Surely He was the Son of God" ²

- The "masses" who had gathered to witness the crucifixion were moved with regret and sadness.

5.2. *Ex.19:18 Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, 19 and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of God answered him.*

The earthquake. The ground shook at the giving of the Law and now as Christ fulfills the law it shakes again. The law is no longer the only option. We have grace and forgiveness.

6. Jesus trusts the Father

6.1. *In you, O Lord, I have taken refuge;*

Let me never be put to shame;

deliver me in your righteousness;

Turn your ear to me,

come quickly to my rescue;

be my rock of refuge,

a strong fortress to save me.

Since you are my rock and my fortress,

for the sake of your name lead and guide me.

Free me from the trap that is set for me,

for you are my refuge.

Into your hands I commit my spirit;

redeem me, O Lord, the God of truth.

7. More personal responses...

8. Personal responses...

1 They did not stay alive but their appearance at the time of Jesus' death is an indicator of the powerful work Jesus is about to accomplish, it is a precursor to Jesus becoming the first one to be raised to *eternal* life.

2 Luke has "The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man." The fact that he didn't just say that Jesus was a righteous man, but praised God puts this into the same kind of league as recognising Jesus as the Son of God.