

Foothills Christian Assembly Sermon August 22, 2021
Luke 23: 46 "Father, Into Your Hands I commit My spirit"

There were also two others, criminals, led with Him to be put to death. 33 And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34 Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. 35 And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God." 36 The soldiers also mocked Him, coming and offering Him sour wine 37 and saying, "If You are the King of the Jews, save Yourself." 38 And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS 39 Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." 40 But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? 41 And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." 42 Then he said to Jesus, "Lord, remember me when You come into Your kingdom." 43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise." 44 Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45 Then the sun was darkened, and the veil of the temple was torn in two. 46 And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last. 47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" 48 And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. 49 But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. 50 Now behold, there was a man named Joseph, a council member, a good and just man. 51 He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. 54 That day was the Preparation, and the Sabbath drew near. 55 And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. 56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

I. Introduction

- a. Psalm 31:1-5 "In You, O Lord, I put my trust; Let me never be ashamed; Deliver me in Your righteousness. 2 Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, A fortress of defense to save me. 3 For You are my rock and my fortress; Therefore, for Your name's sake, Lead me and guide me. 4 Pull me out of the net which they have secretly laid for me, For You are my strength. 5 Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth."
- b. Luke 23: 46 "Father, Into Your Hands I commit My spirit"
 1. Christ's Words on the cross in Luke (v34,43,46)
 2. The events while Jesus was on the cross (Luke, synoptics)
 3. Jesus entrusts His spirit to His Father and dies v46
 4. The witnesses respond v47-49
 5. Questions to know, love and obey God

- II. Christ's Words on the cross in Luke (v34,43,46)
 - a. V34 "Then Jesus said, "Father, forgive them, for they do not know what they do."
 - 1. Jesus begins His cross-time with His Father.
 - 2. Jesus remains compassionate toward His tormentors.
 - 3. Jesus intercedes for His tormentors.
 - b. V43 "Assuredly, I say to you, today you will be with Me in Paradise."
 - 1. Jesus is sure He will very shortly be delivered by His Father.
 - 2. Jesus promises redemption to the believing thief, bringing the thief into the Father's redemption.
 - 3. Jesus points us all back to Eden.
 - c. V46 ""Father, 'into Your hands I commit My spirit.'""
 - 1. Jesus ends His cross-time with His Father.
- III. The events while Jesus was on the cross and at His death (Luke and other Gospels)
 - a. Jesus crucified between two criminals (Lk v33)
 - b. Jesus asks His Father to forgive His tormentors (Lk v34)
 - c. The soldiers divide His garments (Lk v34)
 - d. Jesus is mocked by the people, rulers, soldiers, Pilate and hard-hearted thief. (Lk v35-39)
 - e. Repentant thief defends and praises Jesus and asks Jesus for redemption (Lk v40-42)
 - f. Jesus promises to redeem the repentant thief (Lk v43)
 - g. 3 hours of darkness, darkened sun (Lk v44,45)
 - h. Jesus gives responsibility for His mother to John (Jn 19:25-27)
 - 1. "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" 27 Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home."
 - i. Jesus cries out to God in anguish around the time of His death (Mk 15:34; Mt 27:46).
 - 1. "And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"
 - 1. Quoting Psalm 22:1 "My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning? 2 O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent. 3 But You are holy, Enthroned in the praises of Israel. 4 Our fathers trusted in You; They trusted, and You delivered them. 5 They cried to You, and were delivered; They trusted in You, and were not ashamed. 6 But I am a worm, and no man; A reproach of men, and despised by the people. 7 All those who see Me ridicule Me; They shoot out

the lip, they shake the head, saying, 8 "He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!"

- j. Temple veil torn, earthquake, rocks split, opened graves, many resurrected saints (Matthew 27:51-53)
 - 1. "50 And Jesus cried out again with a loud voice, and yielded up His spirit. 51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, 52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many."
- IV. Jesus entrusts His spirit to His Father and dies v46
 - a. "And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last."
 - 1. This loud cry is likely when Jesus uttered, "'Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"
 - 1. This is the deepest depth of Christ's suffering upon the cross. He does not call God His Father. He declares He has been forsaken by His God and asks why. Such a doleful cry has never left other human lips. No soul has ever plunged so deep into darkness.
 - a. Henry "Surely never sorrow was like unto that sorrow which extorted such a complaint as this from one who, being perfectly free from sin, could never be a terror to himself; but the heart knows its own bitterness. No wonder that such a complaint as this made the earth to quake, and rent the rocks; for it is enough to make both the *ears of every one that hears it to tingle*, and ought to be spoken of with great reverence."¹
 - 2. Jesus was forsaken by His Father so that we will never be forsaken by God. Never. It may feel that way sometimes, but we are never forsaken.
 - a. Henry "When *his soul was first troubled*, he had a *voice from heaven* to comfort him (Jn. 12:27, 28); when he was in his agony in the garden, there appeared an angel from heaven strengthening him; but now he had neither the one nor the other. God hid his face from him, and for awhile withdrew his rod and staff in the darksome valley. ...He let out upon his soul an afflicting sense of his wrath against man for sin. Christ was made *Sin* for us, a *Curse* for

¹ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1769). Peabody: Hendrickson.

us; and therefore, though God loved him as a Son, he frowned upon him as a Surety.”²

3. Brothers and sisters, whenever you are feeling forsaken of God, call to mind your Savior upon the cross, hear His loud cry to God, remember His bitter depths, the waves of God’s frowning and fierce wrath upon Him, Jesus the One truly forsaken under God’s wrath, and praise Christ your Surety, Who lives and ever brings you safely before God, beloved in the smile of the Father. Remember His cross-cry as you cry out under your cross.
 - a. Henry “That Christ’s being *forsaken* of his Father was the most grievous of his sufferings, and that which he complained most of. Here he laid the most doleful accents; he did not say, “Why am I scourged? And why spit upon? And why nailed to the cross?” Nor did he say to his disciples, when they turned their back upon him, *Why have ye forsaken me?* But when his Father stood at a distance, he cried out thus; for this as it that *put wormwood and gall* into the affliction and misery. This brought the *waters into the soul*, Ps. 69:1–3.”³
2. “Father, into Your Hands I commit My Spirit”
 1. Jesus ends His cross-time with His Father, as if the vast dark storm of lonely anguish could not keep out the bright, mighty beam of His Father’s Love. God, even though presently forsaking Jesus, can be trusted as Father, so while drowning in the deluge of the curse, Christ’s faith persists, trusting His Father will guard His Beloved Son’s Life. Dear saints, will you look to Jesus in His hour of suffering and remember His faith, whenever you face your little storm-clouds? What have we ever faced in comparison? Let your faith soar to heaven and grow up into faith like Christ.
 - a. Henry “In this address to God he calls him *Father*. When he complained of being forsaken, he cried, *Eli, Eli, My God, my God*; but, to show that dreadful agony of his soul was now over, he here calls God *Father*. When he was giving up his life and soul for us, he did for us call God *Father*, that we through him might receive the adoption of sons.”⁴
 2. Jesus is both the Great High Priest and the Lamb of God, voluntarily offering up Himself to God.

² Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1769). Peabody: Hendrickson.

³ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1769). Peabody: Hendrickson.

⁴ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

- a. Henry “Christ made use of these words in a sense peculiar to himself as Mediator. He was now to *make his soul an offering for our sin* (Isa. 53:10), to *give his life a ransom for many* (Mt. 20:28), *by the eternal Spirit to offer himself*, Heb. 9:14. He was himself both the priest and the sacrifice; our souls were forfeited, and his must go to redeem the forfeiture. The price must be paid *into the hands* of God, the party offended by sin; to him he had undertaken to make full satisfaction. Now by these words he *offered up the sacrifice*, did, as it were, lay his hand upon the head of it, and surrender it; *tithēmi*—“I *deposit* it, I pay it down into thy hands. Father, accept of my life and soul instead of the lives and souls of the sinners I die for.” The *animus offerentis*—*the good will of the offerer*, was requisite to the acceptance of the offering. Now Christ here expresses his cheerful willingness to offer himself, as he had done when it was first proposed to him (Heb. 10:9, 10), *Lo, I come to do thy will.*”⁵
 - b. Hebrews 9:11-14 “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”
3. Will you live and die with this faith in your Father’s lovingkindness?
 - a. Henry “Christ has hereby left us an example, has fitted those words of David to the purpose of dying saints, and hath, as it were, sanctified them for their use. In death our great care should be about our souls, and we cannot more effectually provide for their welfare than by committing them now into the hands of God, as a Father, to be sanctified and governed by his Spirit and grace, and at death committing them into his hands to be made perfect in holiness and happiness. We must show that we are

⁵ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

freely willing to die, that we firmly believe in another life after this, and are desirous of it, by saying, *Father, into thy hands I commend my spirit.*⁶

V. The witnesses respond v47-49

- a. "So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" 48 And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. 49 But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things."
- b. A Gentile Roman centurion, surely, at the very least a willing observer of Christ's beatings and mockings and crucifixion, has gone from crucifier to glorifying God.
 1. Henry "He was a Roman, a Gentile, a stranger to the consolations of Israel; and yet he *glorified God*. He never saw such amazing instances of divine power, and therefore took occasion thence to adore God as the *Almighty*. And he bore a testimony to the patient sufferer: "*Certainly this was a righteous man, and was unjustly put to death.*" God's manifesting his power so much to do him honour was a plain evidence of his innocency. His testimony in Matthew and Mark goes further: *Truly this was the Son of God*. But in his case this amounts to the same; for, if he was *a righteous man*, he said very truly when he said that *he was the Son of God*"⁷
- c. The mocking crowd now mourns. Their experience at the cross has changed them somehow.
 1. Henry "*They smote their breasts, and returned.* (1.) They laid the thing very much to heart for the present. They looked upon it as a wicked thing to put him to death, and could not but think that some judgment of God would come upon their nation for it. Probably these very people were of those that had cried, *Crucify him, crucify him*, and, when he was nailed to the cross, reviled and blasphemed him; but now they were so terrified with the darkness and the earthquake, and the uncommon manner of his expiring, that they had not only their mouths stopped, but their consciences startled, and in remorse for what they had done, as the publican, they *smote upon their breasts*, beat upon their own hearts, as those that had indignation at themselves. Some think that this was a happy step towards that good work which was afterwards wrought upon them, when they were pricked to the heart, Acts 2:37."⁸

⁶ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

⁷ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

⁸ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

2. But, note, they beat their breasts AND RETURNED. A moment's deep regret and chest pounding is not the same thing as real faith.
 1. Henry "They did not show any further token of respect to Christ, nor enquire more concerning him, but went home; and we have reason to fear that in a little time they quite forgot it. Thus many that see Christ evidently set forth crucified among them in the word and sacraments are a little affected for the present, but it does not continue; they smite their breasts, and return. They see Christ's face in the glass of the ordinances and admire him; but they *go away, and straightway forget what manner of man he is, and what reason they have to love him.*"⁹
- d. "But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things."
 1. Note the contrast between the centurion/crowd and the disciples of Jesus. The centurion gives a definitive statement about Christ. The crowd displays a definitive attitude of mourning. Christ's followers are only watching. No definitive response. They are still waiting for something. Some part of them is looking for more from Jesus.
 2. Note how Luke honors the women who had followed Jesus from Galilee. They are away from their homes. They stand with Jesus to the end, no evidence they ever scattered or ran away like the disciples. Only John is mentioned by any of the Gospel writers as having been present at Christ's crucifixion.
 3. Calvin "I consider this to have been added in order to inform us that, while the disciples had fled and were scattered in every direction, still some of their company were retained by the Lord as witnesses. Now though the Apostle John did not depart from the cross, yet no mention is made of him; but praise is bestowed on *the women* alone, who accompanied Christ till death, because their extraordinary attachment to their Master was the more strikingly displayed, when the men fled trembling. For they must have been endued with extraordinary strength of attachment, since, though they could render him no service, they did not cease to treat him with reverence, even when exposed to the lowest disgrace. And yet we learn from Luke that all the men had not fled; for he says that *all his acquaintances stood at a distance*. But not without reason do the Evangelists bestow the chief praise on *the women*, for they deserved the preference above the men. In my opinion, the implied contrast suggests a severe reproof of the apostles. I speak of the great body of them; for since only one remained, the three Evangelists, as I mentioned a little ago, take no notice of him. It was in the highest degree disgraceful to chosen witnesses to withdraw

⁹ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1909). Peabody: Hendrickson.

from that spectacle on which depended the salvation of the world. Accordingly, when they afterwards proclaimed the gospel, they must have borrowed from *women* the chief portion of the history. But if a remedy had not been miraculously prepared by Providence against a great evil, they would have deprived themselves, and us along with them, of the knowledge of redemption.”¹⁰

VI. Questions to know, love and obey God

- a. Ephesians 3:14-21 “For this reason I bow my knees to the Father of our Lord Jesus Christ, 15 from whom the whole family in heaven and earth is named, 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the width and length and depth and height-- 19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. 20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

¹⁰ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 3, pp. 328–329). Bellingham, WA: Logos Bible Software.