

• LESSON 10 (March 8) •

“It is Finished”

The first nine lessons of this study (and the thousands of years' worth of historical scope we've worked to wrap our minds around) have been gradually building and persistently pointing to an incredible moment.

What did the LORD God's dark promise to the serpent in Genesis 3:15 mean? How would it be fulfilled?

“I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

What did John the Baptist intend to convey in John 1:29 when he pointed at Jesus of Nazareth and said, “Behold, the Lamb of God who takes away the sin of the world”?

Why would the author of Hebrews write what he did in Hebrews 10:1-4? So much blood had been shed! But...

Since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.

And Paul? On what basis could he draw the worldview-altering connections contained in Galatians 3:19-29?

Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one.



What does it all mean?

• Genesis 3:15 –

• John 1:29 –

• Hebrews 10:1-4 –

• Galatians 3:19-29 –

Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

What does it all mean? We could look to many of Jesus' claims in an effort to shed light on the ultimate significance of Genesis 3, John 1, Hebrews 10, and Galatians 3. For the purposes of this study, consider John 10:14-18.

"I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

"Behold, the Lamb of God!" He lays down his life to fulfill the heavenly Father's plan. Behold, the blood which accomplishes what millions of bulls and goats could not. Behold, the seed of woman who bruises the serpent's head. Behold, the opportunity for justification in Jesus Christ.

Jesus: "I am the good shepherd" (John 10:14). What did he mean?

We get the sense that Jesus is revealing something very important in John 10:16. What is it?

In your own words, how would you summarize the substance of John 10:17-18?

The first nine lessons of this study have been gradually building and persistently pointing to an incredible moment. Behold, that moment. Jesus of Nazareth is suspended between heaven and earth on a Roman cross.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!” (Matt 27:45-54)

John, in documenting the same event, testifies:

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit. (John 19:28-30)

What is finished? Consider this insight from Hebrews:

- Jesus, the Lamb of God, has been offered once to bear the sins of many (9:28)
- Jesus entered, not into holy places made with hands, but into heaven itself on our behalf; he

“Behold, the curtain of the temple was torn in two, from top to bottom” (Matt 27:51; Mark 15:38; Luke 23:45).

How have the first nine lessons of this study (and the thousands of years’ worth of historical scope we’ve worked to wrap our minds around) been gradually building and persistently pointing to this incredible moment?

The veil tore *from top to bottom!* What did this mean? What difference does it make?

entered once for all, not by means of the blood of goats and calves but by means of his own unblemished blood, thus securing an eternal redemption (9:11-14)

- Jesus now serves as the apostle and high priest of the Christian's confession (3:1; 4:14)
- As our high priest, he is able to sympathize with our weaknesses; he was tempted in every respect as we are, but he lived a perfectly sinless life (4:15)
- Because of his unblemished sacrifice and intercession, we can draw near with confidence to God's throne to receive mercy and grace (4:16)
- Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself (3:3)
- Jesus holds his priesthood permanently because he endures forever as the perfect interceding Savior of all who draw near to God through him (7:24-8:6)
- Whereas it was impossible for the blood of bulls and goats to take away sins, Christians can confidently draw near to God in full assurance of faith; a new and living way has been opened to us into the holy places of God by the blood of Jesus (Heb 10:1-22)

CLOSING THOUGHT: No wonder Jesus confidently claimed, "Something greater than the temple is here" (Matt 12:6). Whereas the Old Testament ordinances, regulations, and patterns served as "a shadow of the things to come, the substance belongs to Christ" (Col 2:16-17).

"It is finished." The blood of God's Lamb has been shed.

Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises (Heb 8:6)

"It is finished." The veil between God and men was torn.

What God foretold by the mouth of all the prophets, that his Christ would suffer, he has thus fulfilled (Acts 3:18).

"It is finished."

"It is finished." The New Testament is full of commentary on the significance of Jesus' final statement. If you were asked, "*What* is finished?" how would you answer?

In what way was Jesus "greater" than the temple (Matt 12:6)?

"The substance belongs to Christ" (Col 2:16-17). What did Paul mean?