

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 17

Savior

Savior

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To teach the students that we are in need of saving because of our sins, and Jesus saved us by dying on the cross and rising again.

Key Verses

Luke 23:32-49—Main Teaching Passage
Luke 24

Memory Verse - Romans 10:13 (November Memory Verse)

"For everyone who calls on the name of the Lord will be saved."

Hook

On your cart will be a picture of a firefighter, a lifeguard, and a doctor. Show each picture to the students and ask who the person in the picture. Then ask how each person helps others. Point out that each of these people save/rescue those who are in trouble.

Tell the students that Jesus also saves us from something. Ask what Jesus saves us from (our sin). That is why we call Jesus our Savior.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

At least 24 times in the New Testament, Jesus is referred to as the Savior because of what He did for us on the cross. As we look at the crucifixion account in Luke 23:32-49, our focus is not on the details of the story, but on what Christ accomplished for us.

Jesus died on the cross to forgive us of our sins. Even while He was on the cross, when people were in the very act of crucifying Him, He was asking God to forgive them (verse 34). They were making fun of Him, but He still loved and forgave them.

There was a criminal being crucified on both sides of Him. The one mocked Jesus along with the crowd, but the other realized that Jesus was a holy man and did not deserve to be on the cross. He asked Jesus to remember him when he got to heaven, even though he was a criminal who had done bad things. Jesus answered that the man would join Him in paradise that very day.

Finally, after three hours Jesus died on the cross. The Roman soldier who stood next to His cross realized that Jesus was no ordinary man, but the Son of God. Of course, the story doesn't end there. Luke 24 tells us that on the third day, Jesus rose again from the dead. By dying and then rising again, He had accomplished all that was needed to save us from our sins.

LOOK

Have you ever been in trouble and needed someone to rescue you? Maybe you got separated from your parents at the store, or you hurt yourself and couldn't get up. It can be scary to be in a situation where you need help, and yet thankfully God provides people in our lives to rescue us when we need it, such as parents, teachers, and other adults and loved ones. One word we use for someone who helps people who are in danger or trouble is "savior."

Whenever people are in danger, they need a savior. In our hook, we looked at examples of people who save others in different situations. But the Bible tells us that it's not just people who are lost or in danger that need a savior. Every person who has ever lived, including you and me, needs a Savior, because all of us have a big problem: our sin. Sin is all the bad things we do that displease God, and the Bible says that because of our sin, we deserve a punishment: being separated from God. That's a pretty big problem, but there is good news: God has provided a Savior for us, Jesus, to save us from our sins.

On the cross, we see the reason Jesus came to earth was to forgive us of our sins. Even as the people were hurting Him and making fun of

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

Him, Jesus was forgiving them. When the thief on the cross asked Jesus to remember him in God's kingdom, Jesus forgave his sins and promised that he would go to heaven. But it gets even better. Jesus wasn't just forgiving the people there that day, or the thief next to Him. On the cross, He was making a way for everyone's sin, including yours and mine, to be forgiven!

Every one of us needs Jesus to be our Savior. We need Him to forgive us of our sins and save us so we can be with Him forever in heaven. The good news is that if we want Jesus to save us from our sins, all we have to do is ask. He already did all the work! If you want Jesus to be your Savior and forgive your sins, just tell Him you are sorry for the bad things you have done, ask Him to forgive you, and tell Him that you believe He died for your sins and rose again. Then you can begin your life of following Jesus as your Lord (King) and Savior. Jesus wants to be your Savior today. All you have to do is ask!

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Present the Gospel and give the students a chance to ask Jesus to be their Savior.

Review the events of the story: what did Jesus do to save us from our sin? Who did He forgive from the cross? What happened on the third day?

Pray: Thank Jesus for dying on the cross and rising again to save us from our sins. Thank Him for forgiveness. Ask Him to help us follow Him.

Parent Question: What did Jesus do to save us from sin?

FURTHER STUDY

Commentary on Luke 23:32-49 by David Guzik

3. ([Luk 23:32-33](#)) Jesus is crucified.

There were also two others, criminals, led with Him to be put to death. 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.

a. **When they had come to the place called Calvary:** There was a specific place outside the city walls of Jerusalem yet still close, where people were crucified. At this **place called Calvary** Jesus died for our sins, and our salvation was accomplished. **Calvary** means, “place of a skull,” and it was the place where criminals were crucified.

i. “It is a telling criticism that Fitzmeyer, a Jesuit theologian, observes in an aside comment on [v. 32](#) that the account of Jesus’ road to the cross says nothing about the fourteen stations of the cross, such as the falls of Jesus, the meeting with His mother or with Veronica (“true image”). Such later traditions, though certainly sentimental in appeal, seem to have no historical basis.” (Pate)

b. **There they crucified Him:** In days the New Testament was first written, the practice of crucifixion needed no explanation. In the many generations since then, most people do not appreciate what a person experienced in the ordeal of execution by crucifixion.

vii. How bad was crucifixion? We get our English word *excruiciating* from the Roman word “out of the cross.” “Consider how heinous sin must be in the sight of God, when it requires such a sacrifice!” (Clarke)

c. **There they crucified Him:** The most significant thing about Jesus’ suffering was that He was not, in any sense, the victim of circumstances. He was in control. Jesus said of His life in [John 10:18](#), *no one takes it from Me, but I lay it down of Myself*. It is terrible to be forced to endure such torture, but to freely choose it out of love is remarkable.

i. This was the most important act of this most important life, and this is reflected even in ancient secular histories. The existing mentions of Jesus in ancient extrabiblical literature each highlight His death on the cross.

- A letter written by Mara bar Serapion to his son (ca. a.d. 73)
- Josephus, the Jewish historian (ca. a.d. 90)
- Tacitus, the Roman historian (ca. a.d. 110-120)
- The Babylonian Talmud (ca. a.d. 200)

d. **The criminals, one on the right hand and the other on the left:** In His death, Jesus was identified with sinners – He was crucified between two criminals.

4. ([Luk 23:34-38](#)) Jesus on the cross.

Then Jesus said, “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots. 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.” The soldiers also mocked Him, coming and offering Him sour wine, and saying, “If You are the King of the Jews, save Yourself.” And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: This is the King of the Jews.

a. **Father, forgive them, for they do not know what they do:** The love of Jesus never fails. On the cross, He prayed even for His executioners, asking God the Father to not hold this sin against them.

i. Jesus probably prayed in this manner for His enemies all through His ministry. This prayer was heard and noted because He had no quiet place to pray.

ii. In this Jesus fulfilled His own command to *love your enemies, bless those who curse you, do good for those who hate you, and pray for those who spitefully use you and persecute you* ([Matthew 5:44](#)).

b. **For they do not know what they do:** In this, Jesus recognized the blindness of His enemies in His prayer. This did not excuse the guilt of those who put Jesus on the cross; but Jesus set His enemies in the best possible light in His prayer to the Father. We must pray with the same heart, after the same pattern.

i. "If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an *innocent* man; but they did not know that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer, *Father, forgive them!* that word of prophecy was fulfilled, *He made intercession for the transgressors*, [Isaiah 53:12](#)." (Clarke)

c. **And they divided His garments and cast lots:** On the cross, Jesus retained no material possessions. Even the clothes on his back were taken and **divided** by the roll of the dice. This shows that Jesus came all the way down the ladder to accomplish our salvation. He let go of absolutely everything – even His clothes – becoming completely poor for us, so we could become completely rich in Him.

i. [2 Corinthians 8:9](#) says it like this: *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.*

d. **Even the rulers with them sneered... The soldiers also mocked Him:** Jesus was not honored or encouraged as He hung on the cross. Instead He was scorned and mocked. His religious enemies said, "**He saved others; let Him save Himself if He is the Christ, the chosen of God.**" Yet it was precisely because He did *not* save Himself that He can save others. It could be rightly said that *love* kept Jesus on the cross, not nails.

e. **An inscription also was written over Him in letters of Greek, Latin, and Hebrew: This is the King of the Jews:** In [John 19:21](#) we read that the religious leaders among the Jews objected to this title. They felt it was *false*, because they did not believe that Jesus was **the King of the Jews**. They also believed it was *demeaning*, because it showed Rome's power to humiliate and torture even the "**King of the Jews.**" Yet Pilate would not alter this, and when asked to take down the inscription he answered, *What I have written, I have written* ([John 19:22](#)).

i. "The written *charge* (or *titulus*) was normally carried before a criminal on the way to execution, or hung around his neck, and would then be fixed to the cross, thus reinforcing the deterrent effect of the punishment." (France)

ii. "This venerable eulogy and epitaph, set upon our Saviour's cross, proclaimed him King of all religion, having reference to the Hebrews; of all wisdom, to the Greeks; of all power, to the Latins." (Trapp)

5. ([Luk 23:39-43](#)) A criminal on a cross finds salvation.

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

a. **One of the criminals who were hanged blasphemed Him:** One of the criminals crucified with Jesus joined in the mockery and scorn. He reasoned that if Jesus *were* the Messiah, He should save those who are being crucified with Him (**save Yourself and us**).

b. **But the other, answering, rebuked him:** Both Matthew ([Matthew 27:44](#)) and Mark ([Mark 15:32](#)) indicate that *both* criminals mocked Jesus. Though at first they both mocked Jesus, in the hours spent on the cross, one of the criminals came to see things differently, and to actually put his trust in Jesus.

- This second criminal respected God (**Do you not even fear God**).
- He knew his own sin (**under the same condemnation... we indeed justly, for we receive the due reward of our deeds**).
- He knew Jesus (**this Man has done nothing wrong**).
- He called out to Jesus (**he said to Jesus**).
- He called out to Jesus as Lord (**he said to Jesus, "Lord..."**).
- He believed Jesus was who Jesus said He was (**remember me when You come into Your kingdom**).
- He believed the promise of everlasting life from Jesus.

i. "It is worthy of remark, that this man appears to have been the first who believed in the *intercession* of Christ." (Clarke)

c. **Assuredly, I say to you, today you will be with Me in Paradise:** Jesus answered the trust of the second criminal, assuring him that his life after death would be **with** Jesus, and be in **Paradise**, not torment.

i. Here is something truly remarkable: a deathbed conversion, and may fairly be said to be the only Biblical example of a last-minute salvation. There *is* one deathbed conversion in the Bible, so that no one would despair; but *only one*, so that no one would presume.

ii. Significantly, this thief who trusted in Jesus at the last moment goes to the same heaven anyone else does. This may not seem fair, but in the larger picture it gives glory to the grace of God, not to human merit in salvation. In heaven, we will all be filled to the full with joy and reward; but the degree of our faithfulness now determines how big our container for joy and reward will be in heaven, though all will be filled to the fullest they can hold.

iii. **In Paradise:** "Paradise (*paradeisos*), a Persian word meaning 'garden, park,' was used in the Septuagint for the Garden of Eden ([Genesis 2:8](#)). It then became a type of the future bliss for God's people in [Isaiah 51:3](#)...In the present passage it represents the state of bliss which Jesus promised to the criminal directly after death." (Pate)

iv. This assurance was so important to Jesus that it cost Him something. It *hurt* Jesus to even say these words. "Since speech occurs during exhalation, these short, terse utterances must have been particularly difficult and painful." (Edwards)

v. Jesus answered the second criminal far beyond his expectation.

- The thief on the cross had some distant time in mind; Jesus told him **today**.
- The thief on the cross asked only to be remembered; Jesus said "**you will be with Me**."
- The thief on the cross looked only for a kingdom; Jesus promised him **Paradise**.

6. ([Luk 23:44-46](#)) Jesus dies on the cross.

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. 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.

a. **There was darkness over all the earth until the ninth hour:** The remarkable darkness all over the earth showed the agony of creation itself in the Creator's suffering. "Origen (*Contra Celsus*, ii,33) and Eusebius

(*Chron.*) quote words from Phlegon (a Roman historian) in which he makes mention of an extraordinary solar eclipse as well as of an earthquake about the time of the crucifixion.” (Geldenhuys)

i. A Roman historian named Phlegon wrote: “In the fourth year of the 202nd Olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day turned into dark night, so that the stars in heaven were seen; and there was an earthquake.” (Cited in Clarke)

ii. The crucifixion took place during Passover season, and Passover is always held at a full moon. A *natural* eclipse of the sun is impossible during a full moon.

b. **The veil of the temple was torn in two:** The tearing of the temple veil signified at least two things. First, now man has free access to the throne of grace by the cross. Second, no one should ever think again that God dwells in temples made with hands.

i. [Matthew 27:51](#) notes that the temple was torn *from top to bottom*. God tore it from heaven instead of man tearing it from earth.

c. **When Jesus had cried out with a loud voice:** Jesus cried out something with **a loud voice**, *then* He spoke to God the Father in the lines that follow. [John 19:30](#) tells us what He said: *it is finished*, which is one word in the Greek (*tetelestai* – “paid in full”). This was the cry of a winner, because Jesus had paid in full the debt of sin we owed, and had finished the eternal purpose of the cross.

i. At some point before He died, before the veil was torn in two, before He cried out *it is finished*, an awesome spiritual transaction took place. The Father set upon Jesus all the guilt and wrath our sin deserved, and He bore it in Himself perfectly, totally satisfying the wrath of God for us.

ii. As horrible as the physical suffering of Jesus was, this spiritual suffering – the act of being judged for sin in our place – was what Jesus really dreaded about the cross. This was the *cup* – the cup of God’s righteous wrath – that He trembled at drinking ([Luke 22:39-46](#), [Psalm 75:8](#), [Isaiah 51:17](#), [Jeremiah 25:15](#)). On the cross, Jesus became, as it were, an enemy of God who was judged and forced to drink the cup of the Father’s fury. He did it so we would not have to drink that cup.

iii. [Isaiah 53:3-5](#) puts it powerfully: *He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.*

iv. “Reader! *one drop* of this cup would bear down thy soul to endless ruin; and these agonies would annihilated the universe. He suffered *alone*: for the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.” (Clarke)

v. “The fact that He could raise His voice, when normally a crucified person could barely gasp for breath, indicates that Jesus was still in control of His destiny.” (Pate)

d. **Father, into Your hands I commend My spirit:** His work on the cross accomplished, with prayer Jesus yielded His living **spirit** to God the Father as He yielded His body to death on the cross. This shows that Jesus gave up His life when He wanted to and how He wanted to. No one took His life from Him; He gave it up when His work was finished. Jesus is not a victim we should pity, but a conqueror we should admire.

i. Save your pity for those who reject the complete work of Jesus on the cross at Calvary; for those preachers who do not have the heart of Paul in [1 Corinthians 1:23](#), when he proclaimed the center of the Christian message: *we preach Christ crucified*.

ii. **I commend My spirit:** “Or, *I will commit my spirit-I deposit my soul in thy hands*. Another proof of the *immateriality* of the soul, and of its *separate* existence when the body is dead.” (Clarke)

e. **Having said this, He breathed His last:** Once the work of the cross was accomplished, Jesus felt no further

need to endure the suffering. He yielded His living **spirit** to God the Father and He yielded His body to death on the cross and **breathed His last**.

i. “The words of [v. 46](#), ‘Jesus expired’ (‘breathed out His life’), can be seen to echo [Genesis 2:7](#). There it is said that God breathed into Adam the breath of life, and he became a living soul. The one God breathed into the breath of life – Adam; the other breathed out the breath of life – Jesus. The latter paid the consequences for the sin of the former in order to inaugurate a new creation.” (Pate)

7. ([Luk 23:47-49](#)) The reaction of bystanders at Jesus’ death.

So when the centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous Man!” And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

a. **When the centurion saw what had happened, he glorified God:** At the expiration of Jesus on the cross, the Gentile centurion immediately gave glory to God and understood Jesus for who He was (**Certainly this was a righteous man**).

i. Surely, this centurion had seen many people crucified before. Yet there was something so remarkable about Jesus that he said something about Him that he could say about no one else.

ii. This is a picture of all who come to Jesus through the cross, fulfilling Jesus’ promise *if I am lifted up from the earth, will draw all peoples to Myself* ([John 12:32](#)).

b. The whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned: Others went home sadly; they were too close to Jesus to see how remarkable His death was, and they forgot His promise to rise again.