

Jesus' Death, According to Luke**Introduction**

- My dear sis/bro/Xp, on GF, you/I, & Xians all ovr wrld, gathr tog at hill outside Jrslm, watch God die. That's what doing here today, isn't it? We've come be w/J & stand bsd cross as suffers/dies. And this: no common crmnl. This: Wrld made flsh, incrn Lord, God who came be one/us, live amng us – now dying like us; dying for us, in our place, as substt – **“pnshmnt that brght us peace, upon him” (Is 53:5)**. And that pnshmnt: horrfc. I won't go into all gory details of Rom crucfxn, like how: railroad spikes hammr thru wrists, & bdy wght pulls dwn on wounds; or how anthr spike driven thru archs/ft, which are then forced bear wght/bdy fr benth; or how whip-scarred back rubs vs a splntrd wooden beam. No need go into all gory details.
- But one persn who'd undrstnd crucfxn: Lk – Dr, med physcn; undrstd how bdy wrks. Lk also: histrn; tells us in opnng wrds/Gos: **“carfly invstgtd evthng fr begnning... [in order] write ordrlly acnt” (3)**. Lk: one who wrote re J's birth Bthlhm, how **“In those days CA issued decree...” (2:1)**. Lk wrote re swaddling clothes, manger, no room in inn, shphds, angels. Lk told us how Mary trsr'd up all, ponderd in hrt; and how Sim told Mry that smday sword'd pierce her soul. Lk took us Bthlhm; today Calvary. Lk took manger; now cross, where J's hnds/ft piercd; where Mry's soul piercd; and where today we behold J's dth acc to Lk.

Jesus Is With Us – ³³*When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left.*

- **Vs. 33.** Was it called Place/Skull (Gol, Calvry) bec hill shaped like skull, or bec hill place/dth? I don't know. But what do know: when look at those 3 men dying on Skull, one/them dsn't belong. J isn't suppsd be there, flankd/felons, **“numbrd w/trnsgrssrs” (Is 53:12)**. Up there w/murderers!
- Which is why used bother me whnvr I'd see 3-cross display – you know, big cross in mid, 2 smaller on side. Used bother me see 3-cross display, bec seemd me: memrlzng 2 crmnl. We shld focus on J alone; forget other 2 convicts. But then realzd that lookng at J w/those 2 crmnl is like lookng at J w/us. J came be w/us, w/sinful law-brkr like us. Those 2 crmnl reprsnt us; humanty. And all humanty can be divided into 2 grps: those bel J Sav, & don't. 1/crmnl did come bel J Sav; other not. So when you see J flankd/felons, R/L, or whnvr see 3-cross display, think re this – On one side: that's evone who rejects J. On other: that's you/me/all bels. In mid: J, who left home/hvn be w/us: live w/us, & die for us, save us. Thnk you, J, for comng be w/us!

Jesus Forgives Us – ³⁴*Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.*

- Only Lk recrds J: **vs. 34a**. Don't know what doing?! Really?! Seems me like knew exctly what doing when: whippd skin off bck; pressd bdy dwn vs wood; swung hammr drive nails thru flesh. Seems knew exctly! But suppose didn't know to whom doing it. Didn't know: J: Creatr; Almgthy God; smday stnd before J/Jdg. **“Ev eye'll see him, even those who piercd him” (Rev 1:7)**. Didn't know; were too busy **“dividing...” (vs. 34b)**.
- When we sin, do we know what doing? Seems know exctly! We plan, carry out, & even enjy disobying God. And we know whom we're sinning vs – better than soldrs did! But that's what makes these wrds/J so pwrfl! **Vs. 34a**. He's forgivng soldrs, yes; but also us! We're as guilty as they for: crucifying J; focusing on earthly instd etrnal, clothing/kngdm. But it's not just bld that flows fr cross. Fr cross flows forgvnss – for you! No matter what: you've done; shame bear; guilt carry – whthr you knew what doing or not – reason J went to cross: forgive your sins. Fr cross flows forgvnss – for you/me/all, forever. Thank you, J, for forgiving us!

Jesus Came to Save Us – ³⁵*The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is God's Messiah, the Chosen One.”* ³⁶*The soldiers also came up and mocked him. They offered him wine vinegar* ³⁷*and said, “If you are the king of the Jews, save yourself.”*

- **Vs. 35-36.** Bitter irony here: mocking: Sav; one whose name litrly means Sav. Remem angel to Joe: **“You are to give him name J, bec save ppl sins” (Mt 1:21)**. J did come to save! Just not himself! J didn't come: to live easy life, but die; be served, but serve; avoid cross, but carry it. Remem when he said: **“Shall I not drink cup Fr's given me?” (Jn 18:11)?** Remem when he said: **“My hrt is trbld, and what shall I say? ‘Fr, save me fr this hr?’ No, it was for this very reason I came to this hr” (Jn 12:27)?** J came save us, not self! He cld've: saved self; come dwn fr cross; called dwn legions/angels & ended whole thing. But didn't. Instd, drank cup/God's wrath right dwn to dregs!

- But no one here undrstd that. Evone's taunting/mockng him. And what they don't undrstd – what I pray we undrstd & bel: J is God's Mes, Chosen One, Sav, who came save not self but us – fr sin & dth, Stn & hell – so that we could live w/him forever in hvn! Thank you, J, for coming to save us!

Jesus Is Our True King – ³⁸*There was a written notice above him, which read: This is the King of the Jews.*

- **Vs. 38.** A king: symbol strngth, authrty, glry. This notice abv J's head calling him king: meant be offensive – to J (Just look at this pwrless/pitiful king!); and to Jews (Guess what, Jews? Only king you'll ever have: Rom Empr; and only place a Jewish king belongs: on cross!). This notice was an intentional insult.
- But what PP cld nvr've imagined: his sign was actly accurate! J actly is a king – diff kind king over diff kind kngdm – but kng nonthlss. In fact, Kng/kngs, Lrd/lrds. And smday when we (& Pilate) stnd before J's throne in hvn, we'll see our true King in all strngth/authrty/glry. But on GF, glry is hidden behind wknss & dth. Our Kng dies/suffers hell for his ppl, to save fr hell. This is his true glory! Thank you, J, for being our true King!

Jesus Is Sinless – ³⁹*One of the criminals who hung there hurled insults at him: "Aren't you the Messiah? Save yourself and us!"* 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."*

- **Vs. 39-41.** Surprsnly imprssv wrds! I'm not sure what impresses me more: his rebuke of fellow felon; his comment re fearing God; his mid-exctn admssn/guilt; or his recognn that J'd done nthng wrong. Earlier, was mocking J; now he's had major change/hrt. He undrstds his own guilt; he undrstds J's innocence.
- But what dsn't undrstd: just how innocent J really was. When said **vs. 41b**, probly just meant J hadn't killd anyone like he had. But those wrds: prfndly theolgc! J had nvr done anythng wrong. J: sinless/perf/holy, in thght/wrd/deed, ev day/life. Smthng else man didn't undrstd: when J gave up his life, also gave us his sinless life; J creditd his sinlssnss to us – so that now, when God Fr looks at us, dsn't see our sin; instd, sees sinless perfctn/Son. Thank you, J, for being sinless & for giving your sinlssnss to us.

Jesus Brings Us to Heaven – ⁴²*Then he said, "Jesus, remember me when you come into your kingdom."* ⁴³*Jesus answered him, "Truly I tell you, today you will be with me in paradise."*

- **Vs. 42-43.** Ever heard: dthbed convrsn? It's when an unbel is about to die; but just before die, come faith J & bel Gos. That's a dthbed convrsn; & that's what have here. His dthbed was a cross. But in final momnts/life, HS changd his hrt, sparkd his faith, & allowed him see J as his Sav, King, God.
- Lk: only Gos writer who records this exchnng; and I'm glad did, bec it allows me/you place ourslvs right next J & make same reqst, **vs. 42**. "J, remem: your love/me, not my sins; proms, not unworthnss; remem mercy, & bring me be w/you frvr." And then we get to hear J say this: **vs. 43**. Whthr that today is this day or smday in future, J here is promsng bring us to hvn, to perf/etrl paradise in God's presence. And not bec we desrv it! Don't desrv hvn any more than this crcfd crmnl. But this is God's grace, his undsrvd love for sinners – that in face/dth, we do not have fear jdgmnt or hell, bec J proms us paradise! Thank you, J, for bringing us to hvn.

Jesus Submitted to His Father – ⁴⁴*It was now about noon, and darkness came over the whole land until three in the afternoon,* ⁴⁵*for the sun stopped shining. And the curtain of the temple was torn in two.* 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.*

- **Vs. 44-46.** Lk tells us: when J born, dark nighttime sky was made bright by angels; but when J died, bright daytime sky was made dark by God. I think when God Fr saw Son dying, turned face away & wept – that's why sun stopped shining. If you've ever lost child, if you've ever watchd son/dghtr die, you know that terribl pain. God knows it too. God knows what it's like: watch child die; lose son.
- Only Lk records these final wrds J spoke fr cross. By this point, J cld hardly speak, but managed to cough out one last msg for his Dad, **vs. 46b**. "I did what you asked me do, Dad; now it's done; bring me home."
- 2 things. 1) J did this, all/this, for you, to save you, bec loves you. Endured unimgnbl for you. And 2) Whnvr God asks you go thru a hard time (dth loved one, dth/child, your own dth) – you'll nvr be alone. Your God is your Fr; and he'll always be w/you. You have 2 fathers: sinful earthly & perf hvnly. Your earthly father may let you down; but your hvnly Fr nvr will. J's Fr is your Fr & mine; and J is our Bro. Our Bro submitted to our Fr's will & laid dwn life for us, bec loves us. Dr Lk recrds details. And on this GF, we, like Mry, treasure up all these things & ponder them in hrt. Thank you, J, for submitting to your Fr's plan to save us. In name...