

Luke 23:35–46

“Jesus Displaying Himself through Saving Us by Refusing to Save Himself”
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How can you go to Paradise? Pastor leads his family in today's "Hopewell @Home" passage. Luke 23:35–46 prepares us for the morning sermon on the coming Lord's Day. In these twelve verses of Holy Scripture, the Holy Spirit teaches us that what the mockery in Luke's account all had in common was "Save Yourself." But Jesus was showing Himself to be the Christ, the Chosen One, the King, the God and Savior... precisely by not saving Himself from the cross. To this the criminal, Christ, and the creation itself all testified.

Saturday, October 16, 2021 • Read Luke 23:35–46

Questions from the Scripture text: What were the people doing (v35)? What were the rulers doing? And saying? Who else mocked (v36)? By doing what? And saying what (v37)? What was written over Him (v38)? In what languages? What did the inscription say? Who else blasphemed Him (v39)? What did he say? What did the other criminal do (v40)? Saying what? What did he point out was the same? But what was different about their condemnation (v41)? What were they receiving? But what does he say Christ has done? Then to Whom does he speak (v42)? What does he call Him? What does he ask Him to do? When? How does Jesus begin His response to emphasize the answer (v43)? About what time does He promise? With Whom does He say the criminal will be? Where? What time was it (v44)? What happened? Until when? What happened to produce this darkness (v45)? And what happened to what veil? What does Jesus do at the beginning of v46? Then to Whom does He speak? What does He say He is going to do? And then what does He do?

Luke's selections of what to report of Jesus's time on the actual cross focus upon mocking and upon mercy.

First, there is the mocking of the rulers, the soldiers, and even one of the criminals. v35 seems to imply that the people started the “He saved others...” sneering, and that the rulers were happy enough to jump in and join with them. The motivations are slightly different. For many of the people, the way the week had started (cf. 19:38), they were probably hoping that Jesus would be the One who brought them out from under Rome. Surely, it was a disappointment to see the mocking sign in v38. For the rulers' part, they had persistently resisted the idea that Jesus is the Christ, and they probably now feel vindicated.

The soldiers also mock (v36). The sour wine is not the same as the wine-with-gall that Jesus refuses in other gospels. This particular wine was something that soldiers would drink when they were coming off of their shift. It's part of the mocking. To their soldier sensibilities, a man can't be a king who can save others if he can't even save himself (v37). Finally, one of the criminals mock, and the mockery is of the same kind: “if You are the Christ, save Yourself and us” (v39).

All of the mocking comes from the same wicked place of denying that Jesus is the Christ. It comes from a place of being spiritually dead and expresses a rebellion that deserves Christ's wrath. Jesus has claimed to be the Christ, the King, the glorious One Whom you blaspheme if you mock Him (cf. v38). Do you receive His claim—even when you do not experience the exact type of freedom which you had desired, and even when He does not seem to be defeating His enemies, and even when you are wickedly tempted to treat as insignificant His divine glory? If you do not receive Christ's claims, you will receive wrath.

But in the second place, for those who receive Him there is mercy. Ironically, it may actually be the words of the mockers that the Lord uses to prompt the criminal that gets saved. He has heard the words... “the Christ” (v35) ... “the chosen of God” (v35) ... “the King of the Jews” (v37) ... “the Christ” (v39) ... and now at the last “save Yourself and us” (v39).

But why “and us”? Is that what a great King would do? Let the guilty off? Keep those who are justly condemned from receiving the due reward of their deeds?

This second criminal comes to a wonderful answer: yes! Yes, He would! That's the explanation for why He does not “save Himself.” It's not because He cannot. It's because He will not. It's because “this Man has done nothing wrong” (v41)—but look at the man on the other cross! And look at the people. And look at the rulers. And look at the Roman soldiers. These all deserve wrath. There is only One Who does not, and here He is on the next cross, precisely because He is the glorious One, the King, the Christ—dying for sinners.

So, he asks for mercy. He's drawn the opposite conclusion from everyone else. Jesus is a King, and He is the only hope that this criminal has for not receiving the “due reward of our deeds.” He pleads the mercy of the King, “Lord, remember me.” He expresses confidence in the King, “when You come into Your kingdom.”

And Jesus rewards both the plea for mercy and the confidence. The criminal is correct about Jesus's identity and power. Jesus is just a few hours from paradise (v43). And the criminal is correct about Jesus's compassion. The criminal is also now just a few hours from paradise. Three hours pass (v44). The creation acknowledges its Creator in the darkening of the sun (v45a). The temple acknowledges its obsolescence in the tearing of the veil (v45b). And Jesus asserts His authority—sending His soul exactly where three hours prior He had said it would go: into His Father's hands. Into paradise.

And one criminal's soul went with Him. Into the Father's hands. In the presence of His Lord and King, Jesus. Into paradise.

Where will your soul go, dear reader, when it departs this world? If you trust in Jesus's kingship, divinity, compassion, and power, you can know the answer: it will go to paradise!

What have you done with Christ's claims about Himself? When you leave this world, will you be receiving the due reward of your deeds, or will you be with Him in paradise?

Sample prayer: Lord, You are the Christ, the chosen One, the King, the glorious One! If we receive the due reward of our deeds, then we will be justly condemned. Remember us from Your kingdom, and gather us to Yourself in paradise when it is time for us to leave this world. For, we ask it in Your Name, AMEN!

Suggested songs: ARP32AB “What Blessedness” or TPH340 “There Is a Fountain Filled with Blood”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 23, beginning in verse 35, and going through verse 46, 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, it's a soldier is also mocked him coming and offerings him.

Sour wine and saying, if you are the king of the Jews, say yourself and in the description, also is written over him and letters of Greek, Latin and Hebrew. This is the king of the Jews then one of the criminals who are hanged blasphemed and saying, if you are the Christ, save your self and us but the other answer and rebuke him saying, do you not even fear God seeing you under the same condition sorry.

Do you not even fear God seeing you on the same under the same condemnation and we indeed just leave for we receive the do 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, certainly, I say to you today, you will be with me and paradise.

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 avail of the temple was torn into. 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

So far the reading of God's inspired and inherent worked.

The Lord Jesus had the authority, had the ability to save himself from the cross.

He did not have even to become a man. He didn't have to suffer being mocked and humiliated. He didn't have to suffer being whipped, he didn't have to suffer being crucified, he didn't have to suffer the wrath of God knowing and just like, we were talking to the other day about the role of the judgment in the hellishness of how and how part of what Jesus illustrates as a knowing worm, a worm that doesn't die is the fact that the person in hell will have their conscience perfectly and unstopably, quickened at the judgment, Jesus, who perfectly knows, God and hates sin with the perfect hatred.

And knows what it is and knows that he has ours in on himself. Didn't have to go through that, he didn't have to go through knowing what he had on him and attached to him for our sakes. And knowing the wrath of God, who is everywhere and sees all things and responds, rightly and justly, and second Corinthians 5:21 tells us that he who knew knows in Jesus became sin.

And so he would know the immediate theory that is described many places in the Bible as burning fire. So there was burning fire in the Old Testament. Sacrifices. That's why Jesus described hell. As also not just the worm that cannot die but the flame that cannot be quenched. Second Thessalonians.

One says, destruction comes from the presence of God and his glory forever, upon those who are hell. And so there was everything that the Jews and the Romans did to him, but what he bore in his soul to bear our sin and he didn't have to do any of that, well, there was a sense in which he had to do that, once God was determined within himself, or because God is determined within himself.

There's no really once and past tense and God, that's beyond us because we live in time, but because God is determined in himself to save and elect people. Who would be sinners there is what's called an absolute consequent necessity. What we hear about in our passage this morning was the only way a sinner like you who deserve the hell could enter paradise and Luke draws attention to that to the fact that Jesus doesn't save himself.

Look at the in three instances of mocking that we have in our passage. Okay, the verse 35, the rulers. Say he saved others. Let him save himself. If he is the Christ, the chosen of God, and, of course, he's not saving himself precisely because he is the Christ of God.

The soldiers, say, if you are the king of the Jews, save yourself, but he's delivering his people, not the ethnic juice. I'm not because that is real, which is the Israel by faith is scripture elsewhere calls them us the Israel of God. He is our king and he was delivering us as our king.

That's what a king does for his people. King Jesus saves us but he was doing it by not saving himself. And the third mocking was the criminal that doesn't get converted right? One of the criminals who are hanged. Blasphemed reminding us that he has God because he's not just mocked.

He's blasphemed mystreamed him saying, if you are the Christ, save yourself and us but it was precisely because he was saving one of those criminals and us that he wasn't saving himself. And so, Luke is, is and the Holy Spirit by Luke is. In this particular account of the crucifixion is, especially highlighting,

Jesus's unwillingness to come down from the cross, because he is saving us because he is the Christ because he is the chosen of God, because he is our king and kings deliver their people and we needed.

Deliverance and yet there is a sense in which he is saving himself. He just has to wait a few hours and endure darkness and enjoy the wrath of God and endure as eviction. But he, as he says, and John 10, when he talks about laying down his life for his sheep, I think it's in the same context there.

He has authority to lay down his life. He has authority to take it up again. And right now he's using his authority to lay down his life. But he's still looking and he's coming into his kingdom and this is the way that he's going to begin to his kingdom and you have another criminal and he hears the rulers of the Jews.

Say, if you are the Christ, save yourself and he's observing Jesus and he has probably heard pilots verdicts as he was paying attention to what's going on in the justice system that morning because he's also on trial. And also could end up crucified today. And if he did end up crucified today, but he's heard pilot say at first, and then later three times there's no fault in him.

And he's observed how Jesus handles himself. These come to a conclusion, he may have been handed over by the Jews and he may have been crucified by the Romans, but he's a king. He's not just a king. He's a Lord. And he is not just a Lord, but this criminal decides that he Jesus is his Lord and he said to Jesus, Lord, remember me, when you come into your kingdom, let me have you as my Lord.

Let me have you as my master. Let me have you as my king. I don't deserve it. But if you are willing, remember me, take me as one of your subjects as you come into your kingdom. Now, it takes great faith, doesn't it to look at the man who is being crucified next to you and say this guy is coming into a kingdom.

Look at the greatness of the king. The world says, you're out of your mind that guys about to die. He's the most humiliated conquered man on earth right now and yet the Holy Spirit gives us criminal spiritual eyes to see and know that it is the Christ. It is, the chosen of God, it is the king of his people.

It is the one who whom verse 39 calls, blaspheme God, the son himself who is next to him. And with that holy spirit, given faith, recognizing who Jesus is, he says you are my hope you and I are dying right now. I'm not saying save yourself like this other guy on the other side of you, but I'm believing that you are coming into a kingdom even without perhaps precisely because you are not saving yourself.

And please don't save yourself if that's not what you're doing here. But save me very different. Isn't it than the save yourself and us? So he trusts in Jesus, and Jesus says, to him, as surely, I say to you today, you will be with me in paradise because Jesus when he has finished offering himself up for us and bearing in his body, the curse and the wrath of God for the sins of all who would believe in him.

He turns just father, he says all right father sending my spirit to you. Now, he has authority over his soul. Yes, authority over his spirit. He dismisses his spirit to his father and then he breathes his last. Minor interesting lesson there. For not having to use heroic measures. When there is a believer when there is anyone that the point of death scripture testimony, that the soul may depart before the last breath leaves the lungs can solve departing being what the Bible teaches us is what happens at death.

Remember Rachel's soul was departing for, she was dying the Holy Spirit tells us in Genesis So minor point. The major point is that. Jesus. Dismissed. His spirit to his father. Any braids is last and died. One important thing because there's so much misunderstanding of this and the churches is that Jesus did not go to hell after the cross.

He had endured hell on the cross. He was enduring hell. Even at the time that he was telling the criminal who was being saved by Jesus as enduring L for him today, you will be with me in paradise, you know, three hours of darkness elapsed, the sun itself, the creation itself.

Recognizing who this was, who this is who was dying the people mocked, but the criminal recognized Christ correctly, the creation recognized Christ correctly, and of course, Christ himself recognized himself correctly. And he said today, you will be with me in paradise. And so the lesson of this passage and I was some of the Bible as a whole is how you can go to paradise, because the just reward or what verse 42 of 41 calls, the due reward for your deeds, is that you would receive the knowingworm that doesn't die.

The burning flame that isn't clenched, the just penalty in your conscience and in the theory of God upon your sin and it's guilt forever and ever. But because Jesus is God himself, who has taken on flesh, the divine person suffering by means of his human nature. Can in just three hours endure, what would have been an unending?

Eternity of hell? For all of those for him. He was dying and you turn to this Jesus and you call him your Lord and you ask him that he by his paying for your sin and raiding hell. As it were as the king to deliver, his people would bring you to be with him in paradise because of, who he is, God, the Son

fully God and fully, man, because of what he has done.

Becoming a man in order that he might obey in our place and atone in our place and because of what he has done in not saving himself. You look to him and ask for a place in his kingdom because of who he is and what he has done just like this other criminal debt.

And that is the way instead that instead of receiving the dural of your deets, by the man who has done nothing wrong, you can be with him in paradise spray

Our Lord Jesus.

There's, Away in which we read about what you suffered and we grieve that this had to be the way. This is the only way that we could be saved. And yet, we were joists over the glory that you had with, which you have magnified yourself as the Christ as the chosen.

One as the king as our God. By saving us on this way. We praise you for finishing the work. We praise you for the authority in which you laid your life down, and dismissed, your spirit. We praise you for your resurrection. Three days later and your glory and power in it.

And we know. Oh Lord not the intensity of the wrath that we deserve because we don't know our sin like we should we don't know your holiness like we should. But we know that you have endured that wrath and we thank you for it and we look to you and we say Lord, remember us in your kingdom of which you reign and bring us home at last when we leave this world to paradise that when we are absent from the body, we will be present with you.

We will be perfected in holiness. We pray that you would amaze us with who you are and what you have done for us and that your spirit would give us faith to have all of our hope be because of who you are and to have all of our hope be because of what you have done.

And give us the faith of that dying thief, where we ask it in your name, Lord, Jesus. Amen.