

Luke 23:35–46

The King of Paradise Brings a Subject Home

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Main idea: While others doubted Him because He wasn't saving Himself, Jesus was actually displaying Himself precisely by not doing saving Himself! By not saving Himself, He purchased and liberated an innumerable multitude of sinners who would come to saving knowledge of Him as the Christ, King, God, and Lord Who suffered the due penalty of their sins in order to bring them home to His Paradise.

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:

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.

Introduction: The science of living blessedly forever. How to go to paradise.

1. Jesus Not Saving Himself

- a. The Christ, the chosen of God, by not saving Himself
- b. The King, the greatest Champion and Liberator, by not saving Himself
- c. God, Who subjected Himself to humiliation and death
- d. The Christ Who saves criminals, by not saving Himself
- e. Each group of mockers had their reasons to doubt and motivations to mock. What are your reasons? And will you be led by them into the same doubting and mocking?

2. Jesus Saving Sinners

- a. What the Criminal Saw
 - i. God is to be feared infinitely more than Rome
 - ii. In ourselves, we are justly under the condemnation of God as the due reward of our deeds
 - iii. Jesus was under that condemnation on the cross
 - iv. Jesus had done nothing wrong
 - v. Jesus was still Lord over this entire situation
 - vi. Jesus might be his own Lord, and he Jesus's subject
 - vii. Salvation is not at all by what His subjects do for Jesus, but by what Jesus does for them
 - viii. This was the means by which Jesus was coming into His kingdom
- b. What the Christ Said
 - i. Salvation comes by belonging to Jesus and being with Jesus
 - ii. Jesus was just about done suffering and would be in Paradise that day
 - iii. Jesus was still the Son
 - iv. Jesus laid His life down by His own authority, and His soul did indeed depart to paradise
- c. What the Creation and the Ceremonial Law confirmed

Conclusion: Jesus bore Hell for three hours. Will you be among those who deny Him and bear Hell forever? Or will you be with Him in Paradise? When Jesus breathed His last, the saved thief knew where He had gone. And he knew that he, too, would be there with him shortly.

(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)

We come now to worship God, and hearing of his word preached, for which we turn and our copies of that word to Luke 23 where we hope by his help to have versus 35 through 46 as our portion this morning, so let us ask him for that help.

Lord our God.

We come humbled, that you would suffer, the do penalty for our sin. You had done nothing wrong and apart from you we can do nothing. Right?

So help us by your spirit. We pray in the preaching and in the hearing of your word preached that you might kill all doubt. And denial of who Christ is and grant us to see the light of the knowledge of your glory in his face, but faith that we might know him.

As the only begotten of the father, whom you gave to be our Christ to be our King to be our deliverer. So help us by your spirit, we pray. And the portion of bringing us at last to know you and your son Jesus in paradise, help us by your spirit.

We pray in the portion that you have assigned to this morning. This passage this preaching, this hearing for, you are all our hope for it. We ask in Jesus name. Amen. So let us rise. As we come to hear the word of God read and let us pay attention and store our hearts up to him in a way that is appropriate to the fact that these are the words of God.

Luke 23 verses 35 through 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, 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 and letters of Greek, Latin and Hebrew.

This is the king of the Jews, then one of the criminals who were hanged blasphemed him saying, if you are the Christ, save yourself and thus but the other and answering rebuked him saying, do you not even fear God seeing you, are under the same condemnation and we indeed justly for we received 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.

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 and too. 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.

I'm in, please be seated.

Verse 43. Jesus says, to the believing criminal today, you will be with me in paradise.

Men tend to have their own ideas of what paradise is for this criminal who doesn't the Lord brought to faith, the paradise of paradise had already begun for him. He was the one who could see who Jesus is what Jesus is doing and that it wasn't just for Jesus.

And fact, it was very much for criminal, exactly. Like he was, we have our ideas and what paradise is? They try to sell it and adds and billboards, and commercials and license plates.

What? We really don't know because we don't know him and we don't know what the creation is all about and we don't know what we are all about. I don't know what history is all about until we know Christ. So I have or had a seminary professor friend who had just in one of our lectures and just returned from something, in which he had to fly, is probably a teaching trip, and he told how he had sat next to someone, and they very excitedly told him about, you know, what?

They were traveling for and what they were doing and then they turned to him and they said, what do you do? And he said, well, I'm a teacher and the person at all. That's nice. What do you teach and quoting William Perkins and we don't know to our shame but was more red than Calvin in the 17th century in England, Scotland.

He said, oh, I teach the science of living, blessedly forever, and of course, that was the start of a conversation for this. Passage teaches us the science of living lessly forever that teaches us who Christ is and what he was doing that. He was not saving himself because that's precisely how the king was bringing a subject home to paradise.

And so what we are doing here, this morning is we attend to the word that the spirit has inspired also for that purpose, that faith might come by hearing and hearing the Word of Christ. Is we are studying the science of living blessedly forever. We are listening to especially the the mocking Luke, as we thought about a little bit less week at the beginning of the sermon.

The the gospel accounts of the crucifixions are all different the arrangement what he includes. It's all very intentional to communicate to us particular things and here he gives us the three mockings that are all of the form if you are. Or if he is, if you are then save yourself, save yourself, save yourself.

And so that presents us with the question. Who is he is? He these things that they are saying if you are about him and if he is, why doesn't Jesus just save himself Point, doesn't he just come down? Well, it doesn't, he just summon legions of angels, why doesn't he just speak a word of Almighty power and destroy them all, as he will in the last day when he is at the head of his hosts and you have all of this glorious army behind him.

And yet, he's the only one who gets any kills that day because they're all slain with the sword that comes from his mouth. His word. Why doesn't he do that? While Jesus doesn't save himself because he is saving sinners and he gives us a case study right in the text of him, saving a sinner both as he dies for him and takes the penalty for his sin.

And as the man has brought to faith, and what he recognizes about, who Jesus is and what Jesus is doing. And what part we may have and what Jesus is doing. So those are the the two main headings. That two main ideas under, which will be considering this passage this morning.

First. Jesus not saving himself and then Jesus, saving sinners, verse 35. The people stood looking on, but even the rulers with them sneered saying now the people and the rulers probably have two different motivations behind this mocking. The people you remember at the beginning beginning of the week had highly irritated these same rulers because they were praising Jesus as the king and they were saying hosanna Lord, say because they thought the kingdom was coming now and here was a guy who is gonna throw Rome off of their backs.

And yet now here he is on a cross with in the Roman official language Latin and the Roman common language in the Roman Empire, that almost everybody would know, Greek. And also in Hebrew, just in case, there were any Jews there, who didn't know, Greek, the king of the Jews and the disappointment of their expectations versus the reality was emblazoned of Jesus's head.

The rulers of course feel pretty vindicated. They don't like the sign they want it doctored. We learn from another gospel. Oh, just add the words. He claimed to be above the king of the Jews, but they feel vindicated that he's not, they think this is the great display that all though, they had at one point.

Perhaps even feared, that Jesus might be the Christ. This proves he's not.

So the people stood looking on and even the rulers with them sneered saying he says others, let him save himself. If he is the Christ, the chosen of God and one of these criminals is getting an education. The man next to me has claimed to be the Christ has claims to be the chosen of God.

Well, he's displaying himself as a Christ and the chosen of God exactly by not saving himself. He even at one point has, has talked to himself in the Holy Spirit as led us, ease drop on Jesus'. Self-talk saying, what shall I say, save me from this hour? But for this purpose, I have come in the gospel of Luke if we had gone all the way through and not kind of picked up fairly recently towards the end of the gospel, we would have seen him setting his face to Jerusalem, He had come to do this but because he's the Christ, he is the chosen one of God because he's the only one who being God and men could both suffer as a man being selected from among men and yet suffer with a value equal to the glory of God.

And so, in Hebrews talks about Jesus, being the mediator, being the one who could be offered for us, it talks about selection and choosing you and I are elected in Christ. If we believe in him, we are elected in Christ from before the world began. But his son is the only one who adding humanity to himself, humiliating himself, taking the form of a bond slave and being found in appearance as a man.

He's the only one who could do this work. In fact, the fact that he's on the cross next to the criminal as proof that he is the chosen one of God. Part of it, He is also mocked, not just by the people in the rulers, but he's mocked by the Romans, the soldiers also mocked him coming and offering him sour wine.

There are three offerings of drink to Christ on the cross. Two of them are this sour wine and one is the wine mixed with gall something to numb or take the edge off of the pain, something that the Lord Jesus refused Here. It's not offered in sincerity The they offer him the sour wine saying, if you are the king of the Jews, save yourself.

Well, it probably helped if we knew what the sour wine is This. Our wine was first century Gatorade for Roman soldiers. It was something that they would drink when they were coming off their shift or. Or if they had sweat too much and you can't have in your failings a guy with cramps, the whole point of the face is that everybody would operate together and there would be no weaknesses and we'd all be safe and effective together.

Jesus is offered the sour wine and takes it in John 19 where he's cried out, I thirst. And in order to cry out, it is finished at that point. When he cries out, I thirst, there's been a difference even for at least some of these soldiers, or maybe it's a new shift or or who knows, but they give him the drink and he takes it.

And at that point, he cries out, it is finished as a marvelous passage in its context. We can't preach every passage we refer to, but as marvelous of Jesus having drunk, the cup of God's wrath cries out, I thirst that's exhausted. Now, and they give him the sour wine, having had his sip of the Roman soldier, Gatorade, he's able to make the last cry with his finished.

These soldiers are mocking him. It says, king of the Jews up there but Roman soldiers, know what a king should be. The king should be a champion often. The emperor would be a general who had proved himself in battle and was able to lead his people and deliver them.

This guy can't even deliver himself. 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 was also written over him and letters of great platinum and Hebrew. This is the king of the Jews as a big joke to them.

They were Roman soldiers. And this guy was a pathetic Jew who had been humiliated. He wasn't a king of anything as far as they were concerned. Need a little bit of Gatorade, so you can deliver your Jewish people, Mr. King. That's the sense of the mockery. If you are the king of the Jews, save yourself.

But he is the king, isn't he? He has his Israel, his Israel. That is not a kingdom like the other kingdoms in Daniels in the Nebuchadnezzar's vision with the great big idol in each, part of the idol, is representing one of the great kingdoms of the world. We know that not all who are descended from Israel are Israel, but there is an elect.

There are those who we see are the Israel of God, because they are the Israel by faith. The ones that God brings to faith by his word Romans 9, and 10, so forth. And he is their king. He is the stone cut without hands. The grows into the great mountain destroys and replaces all the other kingdoms.

He's the one about whom you'll read and revelation the rejoicing. The kingdoms of this world have become the kingdom of the Lord. In Christ, is the greatest champion meant. He's saving his subjects precisely at this moment by not saving himself. Then one of the criminals first 39 who were hanged.

Blasphemed him saying If you are the Christ save yourself and thus

Well first of all, he blesses him, there's a clue there to the identity of who this is on the cross, isn't there? It's as mocked and couple of other places here. It says black speed. Jesus is the glorious one to speak against him as blasphemy. This criminal was already guilty of burglary theft probably violent crime as well, but here he is guilty of something far greater is guilty of blessing.

The glorious one that's going to come out and the other criminals response as he has now begun to recognize who this is, that is being mocked that he is the Christ. He is the chosen one. He is the king of the Jews. And so when as the spirit by Luke's, pin tells us that the the first criminal blasphemes Jesus, the second criminal understands says to you not even fear.

God, do you realize what you are doing and speaking against this one?

If you are the Christ, save yourself and thus and us. What? A really good king, what a really good Christ. Save people like those criminals that were hanging to his right and to his left. Absolutely. Jesus came to save sinners because that's the only kind of people there are.

And that is the prerequisite for being saved.

And that's what criminal number two concludes isn't it? Which is when he when he finishes he doesn't say, do you? Not even fear God no man. Who was the Christ? Would save someone like me or you, but after he's done addressing the other criminal, he turns to the Lord Jesus, doesn't he?

And he asks, for the same thing in a different way. He doesn't say, save yourself and us. He says, when you've come into your kingdom, remember me when you have come into your kingdom, he understands that Jesus isn't saving himself right now, but that he is a king and he's coming into a kingdom.

And he intends to say, criminals, like him, like he is each group of markers, had reasons to doubt, and motivations to mock, but if you doubt that Christ, is that Jesus is the Christ. That Jesus is the king that Jesus is the glorious. One against him to speak his blasphemy.

Maybe you are like the crowd and it seems kind of disappointing and pathetic to look that people and churches, that believe these things about this one. The way this church does and other faithful churches do that. Jesus is the chosen of God, the anointed the prophet priest and king God himself saving because only he can that chosen one, maybe you're disappointed, he's not having the cultural impact you ought to would.

Or maybe you don't have much time for Jesus's position in the church as the Christ because you're hoping that church will be all about how impressive you are. And so, people being impressed with him, just doesn't really do it for you. And so you're always talking about yourself and following your own plans and coming up with your own ideas instead of talking about Christ and rejoicing over the instruction of his word and defining what is right to do by what Jesus says to do, trusting that he will do as he wills with his church in the way that he has said that he will do it.

But if in any of those ways or for any of those motivations or perhaps like criminal number one, your mindful of your pain but you're not mindful of your sin. You're not up there saying. This is the dupeny from my this is the dual reward from my deeds and just irritated by the lot that you got dealt and you want to Jesus who will make things easier for you.

Now, rather than one who will save you from your sin for whatever reason, if you don't see that, Jesus here is not saving himself precisely because he is the Christ. The chosen, the king, the one to him of whom to speak against him, is blessed for me who saves sinners.

Like you are, if you're focused on other things or your motivation leads, you not to or hardens you in not believing in Jesus Christ and looking to him to save you. Then you will be among those who have marked and blasphemed and you will not have had the dup penalty for your deeds.

The dual reward for your deeds, paid for, by the Lord Jesus on the cross. But as we continue in the past, especially with this second criminal now, and what the criminal saw, which we can deduce a little bit of a times, understand a little bit, at a time. From what he says, we can see that the criminal saw that Jesus is all of these things that he was being mocked for saying, or, for being or that the idea of his being and more.

And so, we'll see what the criminal saw. And it's Jesus is saving sinners and we'll see what the Christ said, both to the criminal and then three hours later to his father. And it's that he's saving centers or at the end that he has saved. Sinners and we'll see what the creation and the ceremonial law confirmed throughout those three hours with the darkness and then at the end with the sun itself and the tearing of the curtain.

So we see that Jesus was not saving himself precisely, because he is all of those things that they were mocking the idea of. And that's because he was saving sinners.

Sorry, I lost my place. The other answering. This is the other criminal verse 40, the other answering rebuked him saying, do you not even fear? God, there's something here in the way that criminal number two responds to criminal. One that says, there's something more frightful than Rome. There's something more frightful than all of the Jews turning against either.

Something more frightful than the leaders of the Jews. Wanting you to be executed, there's something more frightful than the Roman Empire and all of the power of the state being used to put you through torture and death. Rome was executing this guy, but that was not the most frightful thing.

And so the criminal who understood that his glass for me to speak against Jesus, the, the criminal who understood that he is a sinner, who deserves nothing good. He deserves crucifixion, but he doesn't just deserve crucifixion. He doesn't just deserve for the Romans to whip him until his flesh is ribbons and put him up on a cross with thorns pressed into his head and then do that to the other criminals.

But he didn't just deserve to have to push up on the nail in order to get every breath for as long as he could until because they outlasted Christ, the men on his right and left had to have their legs broken so that they couldn't push anymore. And then that would be it.

No more breaths.

Says do you not even fear God do you not even understand that? There is someone more powerful than Rome more just than Rome and full of holy wrath against our sin. And here you are being executed about to leave this world and you don't fear God.

Now, there are many things in our lives that the Lord does to get our attention. You can read for instance, in the life of Israel, on a macro, on a large scale and so on 78, all the things that God did and still they wouldn't turn from their sin.

And still, they wouldn't turn from their sentence till they wouldn't turn from their sin and many of us have gone through things in our lives that are are great. Big waving flags that say, this is a world that is embodied to corruption and decay and people are sinners and all of the misery now is just a four.

Taste is just a small sample of what we deserve for sin.

And then we come and we see Christ on the cross. And we hear about what sin deserves from the Bible and it doesn't even phase us. And the scripture comes to us this morning. And it says, do you not even fear God? Do you not realize that what this criminal was enduring was not as bad as what he was?

Bringing upon himself? Do you not even fear? God seeing you are under the same condemnation and we indeed justly for we received the due rewards of our deeds but this man has done nothing wrong, there's something marvelous in this second criminal saying that because when he says do you not fear God for we indeed are under the same condemnation.

He's not talking about the condemnation of Rome. He's talking about the condemnation from God and he says, we are under the same and we indeed justly hear what he's saying. He understands that Jesus is the Christ, that Jesus is the king. Jesus is the one to speak against him is to blaspheme and show that you don't fear God, that Jesus has done nothing wrong.

And yet, Jesus is under the condemnation of God.

Is they all? How could a man the criminal on a cross? How could he come to conclusions like that if you didn't even have the book of Romans? But the Holy Spirit, is the one who gives faith The Holy Spirit who carried Paul along as he wrote Romans and the Holy Spirit by whom alone.

Someone who reads Romans can come to those conclusions. And is it hard for the Holy Spirit as a man? Next to Jesus hearing all these things and the would is it hard for the Holy Spirit to give that man? A recognition of who Jesus is even to the extent that he's under condemnation from God for something he didn't do.

Because Jesus on the cross, the scripture tells us he who knew no sin, second Corinthians 5:21 very similar to what the man says here. This man has done, nothing wrong became sin, so that we could become the righteousness of God. And in that Jesus bore our sin in his body, the scripture says, and all the torture for Christ.

All the torture for Christ. One of the one of the most horrible parts or maybe the, who knows, how does a horror of hell will be the fact that those who are cast into? Hell, will have had their consciences immediately quickened. There are many who rebel against the knowledge of God and rebell against the commandments of God and and pushed down on the truth of the scripture and God in his justice, doesn't have to let rebels in this life, recognize that we are sinners against the glorious, God who made us, and that we deserve a hell, as great as his glory, which is why for Jesus who is God.

And man that can be three hours but for sinners who are just men, it will be forever and the Lord Jesus describes it in terms of a worm that does not die and a flame. That is not quenched. Just to say there is that torture from inside that knowing and devouring from inside for unending ages, that is part of hell.

And then, there is that burning flame from outside. So second Thessalonians, 1 talks about, Jesus appearing in fire and those who will receive from from his presence and glory destruction forever. You see, you can resist the idea of who Jesus is and you can resist, the idea of your sin and you can resist the idea of or the reality.

We should be saying of what your sin deserves. Now you won't be able to then because at the judgment there are no appeals. You don't get to present evidence or make a case, the one who judges knows everything and is perfectly. Just and the word that lays us there.

Now, Hebrews chapter 4 mercifully in a surgical way rather than as an executioner sword dividing from soul between soul and spirit and bone in Maryland. Revealing the thoughts and intentions of the heart is helping us because we all have to appear before him at the last completely exposed. You say, well, I don't like the scripture laying me open, Well, unless you get laid open, and unless you turn from your sin, to this one who saves sinners and who is glorious with God's glory and yet is under condemnation on this cross.

In our passage this morning, It will be infinitely worse before you stand. When for you when you stand exposed at the judgment and you will not be permitted then to deny his glory to deny his commandments to deny your breaking of them to denying that you deserve the everlasting hell that you are about to go to and that acute knowledge, that quickening of your conscience that sharpening of the knowledge of these things in a way that you are unable to stop will be a worm that doesn't die and as all of God's holy fury is bent forever and ever upon you, it will be a flame.

That is not quenched Well. Dear congregation, the Lord Jesus, who is perfectly righteous who even in his human nature is still filled with the spirit and full measure. He knows how bad our sin is, he knows what it deserves. There's not a particle of resistance in him to the justice of God in God's wrath against our sin.

And if the criminal next to him, understood that Jesus was under the same condemnation even though he had done nothing wrong, how much more does the Lord? Jesus know, the wrath of God for yours and mind, the sins of all who would ever believe in him. Because he doesn't have any pretenses that some of us are more stable than others, He knows and embraces, the wicked.

The fact of the wickedness of every one for whom, he is dying that will come to faith in him.

Jesus was under condemnation on the cross, but had done nothing wrong. This is what the criminal saw, he turns to Christ. He says to Jesus Lord, it's marvelous, isn't it? Something if you are the Christ that doesn't know, he's not saying. If you are the king of the Jews, there's none of the sarcasm.

None of the doubt Here. Jesus is under an imaginable suffering in the lowliest most humiliated and that was a big part of what crucifixion was to do, is the humiliation aspect of it to make, not just execute, but to make an example of them, humiliate them in that way and still beholding him and that condition.

This one that was being brought to faith says, Lord. He recognizes that Jesus is still Lord, and that Jesus is Lord over this entire situation. His question about why doesn't Jesus save himself is answered by why? Whatever reason he doesn't. Whatever. Reason he wills. He's the Lord. He's the master, he is his life as not being taken from him.

He's laying it down, Lord, but he's not just, the Lord, generally is the Lord who is taking subjects for himself. He says to Jesus, Lord. Remember me, Some people want to lead people in the center's prayer. Whatever that is, there are lots of prayers for centers in the Bible and usually it goes something like asking to come into your heart.

Well, how about Lord? Remember me salvation is not by even by my recognizing who you are, although I come to you in that recognition salvation is by you. Remembering me. Lord save me. Lord, have mercy on me. Lord remember me you who are dying for sinners. I miss sinner.

Remember me as you rule and all of the blessing and authority and kingdom that you were taking for yourself and expressing in your dying, you're purchasing centers by your blood. Remember me, purchase me salvation is not at all by what Jesus is subject to for him. But by what Jesus does for his subjects, and this was the means by which Jesus was coming into his kingdom.

Lord, remember me when you come into your kingdom, it's Marvelous faith. And it's the faith that the spirit gives, when he's saving somebody, when he is applying to somebody the salvation that Jesus was winning on the cross that you would recognize who he is that, you would recognize who you are, as a sinner that you would recognize that you are the kind of person that he was dying for.

And when you come to faith in him, you realize he was specifically dying for you not to make things possible. But accomplishing it laying down his life for his sheep. That's what the criminals saw, what Christ says. There's also that he is saving sinners. Jesus says to him verse 43, assuredly?

I say to you today. He will be with me in paradise. Yes. Jesus says not only. Will I remember you? I will bring you to be with me in paradise, is to belong to Jesus and to be with Jesus in the blessedness that is rightfully his and by his mercy to you yours with him.

Salvation comes by belonging to Jesus and being with Jesus assuredly, I say to you today. You will be with me. I am a king. I am a Lord as you thought you're exactly right about me. You don't have to worry that you work going to believe in Jesus as the king who saves his subject by dying for them that you're going to believe all these things that this criminal has been believing and that somehow some way it'll turn out to have been a religious fairy tale, a crutch for people who just need to feel better about things.

No, those things about Jesus are true. He is the Lord, he is a king and he does save by remembering sinners.

This is today, you will be with me. Let me add in paradise. We know, we know where he is going. He makes that clear. Now, think about this kids, some of you kids, maybe like some of my kids where there are days on the calendar that you count every day.

How many days there are until then? And maybe it's a trip to Panama City Beach or might be a different day, your birth day, something like that and maybe you're even allowed. If mom permits it, my wife is gracious. She permits it. I don't permit. You all know. I like the beautiful handwriting on the boards and on the calendars and things maybe you are allowed to exit days and then you come to the day and it's that day and you when you wake up and you run down, you don't exit out.

Do you, you know, exit the day we use the one that's been circled. It's the one you've been looking forward to. Can you imagine the joy of the thief? When Jesus tells him, that paradise is not an eventually someday a long ways away. Today, you will be with me in paradise and immediately the text checks are watches for us and says it's already new.

It's the sixth hour. They counted roughly from about six and six in the morning to day. You will be with me in paradise. Now, it was about the sixth hour and the hope and the joy of the man. You can endure almost anything. If you know that it's a limited time and especially if it's a small amount of limited time.

What a gospel word from the dying Savior to this believing thief. You don't know if yours is a today, you are gathered with his people. You are being led by him from paradise and the worship in which congregations on earth. Join heavenly Zion the assembly of the firstborn. You have a great part of the heavenliness of heaven, even now,

Jesus was just about done, suffering would be in paradise that day. Some people have been mistaken because of things that have been recited in churches and not well understood and they thought that Jesus went to hell for three days. No, he dismisses his spirit and his spirit goes to his father.

He went to paradise first. We can put that together from the gospels. His legs didn't have to be broken because he was already dead. The other ones like were broken. When Jesus breathes his last, the believing thief knows exactly where he went. Can't wait to breathe his last two and go be with him in paradise.

Jesus is saving sinners and what the criminal concluded and, and addressed Jesus on the basis of Jesus affirms and he affirms it to you, there is paradise with Christ in Christ for sinners, who look to him as all of their hope for salvation. And if the criminal on the cross, had hope you sinner though.

You be condemnation though. You deserve you have opened Jesus Christ. If you would love to him by faith and say Lord, remember me, I deserve the hell, but you took it on the cross and you are coming, you have come into your kingdom. Remember me, When I breathe my last, take me to be with you where you are.

What Christ said he doesn't just address the criminal. He addresses his father. He addresses God is about the six hour there was darkness, overall, the earth until the ninth hour and the sun was darkened. And the veil of the temple was torn in two. We have a lot to do this morning and the worship of God will just take that third point.

If you're looking on the outline to see just there just now the creation acknowledging who it is that is under condemnation. Now, there's no such thing as a three-hour eclipse, and it wasn't even an eclipse because if you read the text carefully, the sun is dark. And after the three hours, this is a darkness that could not shine through.

This is a supernatural darkness because the one who is the light and who spoke it into existence,

Is the one who is bearing, the penalty for the sin? And the presence of God, with men is no longer in a building on a hill in Palestine because the presence of God was for a while. Made known in a building on a hill in Palestine. There was a curtain to keep you out of that.

Very, very dangerous holiness. But the holiness has been satisfied and the place is being obsoleted by Jesus is dying. In the cross paradise is being within the presence of God is especially with him. So the creation and the ceremonial law confirm with the criminals saw, and what Christ says that he is the son and that he is saving centers.

And Jesus had cried out with a loud voice. He said, father into your hands. I commit my spirit. You don't have authority to tell where your soul where to go, when you die. And that is how the Bible defines death, who tells us about Rachel that as she was naming Ben on E who ends up being Benjamin.

Because her husband chose a different name that she was dying for her. Soul was departing, you don't get to command your soul. Jesus did because he's not just a man, a body and a soul. That's one nature. But he also has that nature that he has had from all eternity that nature in which he's able to say before Abraham was I am.

And he says, father into your hands. I commit my spirit. I dismiss I send I entrust.

This particular word other ones, he sends his spirit and having said this, he breathes his last very very minor application. But it bears saying, Jesus dismissed his spirit and then his last breath expired. We don't need by heroic measures to keep the body machine going because we don't have control over when the spirit departs.

You don't deny the kind of aid and charity to a dying person that you would deny to any living person. You treat with love and generosity and respect. But some of you may someday be in a situation where there's a decision to be made and the illusion that we are able to retain the spirit, God has by heroic measures, maintained people in the past, but you're not under obligation to do that Jesus, dismisses, his spirit is gone, and then the body breathes his last couple moments of physical functioning at that point, but he is the Lord, no one took his life from him.

He had authority to let down and his father. Loved that he was laying down his life for his sheep. That's what the criminal saw. That's what the search creation and ceremonial law confirmed. It's what Christ said he was saving sinners and he took one of them to paradise with him.

That day, Jesus bore health, three hours, and we will either be among those who die in their doubt and their unbelief and their mocking and bear. Hell forever, or we will be among the believing criminal and those who recognize that. This was the God, man. The Christ, the king and he was under condemnation.

Even though he had done nothing wrong, because it was exactly for sinners, like you and I are. And that those who look to him for salvation will be with him forever and paradise. Will you not look to the Lord Jesus for your salvation? So that you may know whether it is today or many many, many days from now, when you breathe your last, you will be with him and paradise, man.

Let's pray.

Lord. We thank you for this really, very simple, but extraordinary gospel that you have life and light in. You you who are infinitely, glorious and have to speak against. You is to commit. A blasphemy that is as big as your glory, that you gave yourself for centers that you are under the same condemnation.

And this passage on that cross that you really did come and do this and that you're flesh and blood body, really was torn and crucified and you breathe your laughs and that you're flesh and blood body came up again. Glorious resurrected from the grave. So we thank you for this truth.

We thank you for this reality. We know that we are unable to embrace it to part from the work of your spirit. And so we pray for out your spirit and for those who have not embraced, grant them to do so. And for those who of us, who have, we believe help our unbelief.

Increase our faith. Make us to live out of the confidence that we know who you are and we know what you have done and we know that you have taken us as your subjects because you are the one who by your spirit. Gave us the faith. Give that salvation.

We pray unto your glory for. We ask it in your name. Amen.