"THREE CROSSES"
Luke 23:32-46
4/17/92

INTRODUCTION: Verses 32-38

I. ONE MAN DIED IN SIN (v. 39)

II. ONE MAN DIED TO SIN (v. 40-43)

III. ONE GOD/MAN DIED FOR SIN (v. 44-46)

CONCLUSION:

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V. 32 - "Malefactors" = criminals; violators of Roman and divine law. They were <u>thieves</u> (Mk. 15:27).

This fulfilled the Scripture: "He was numbered with the transgressors" (Is. 53:12; cp. Mk. 15:28)

v. 33

"Calvary" = Gk. kranion (i.e. cranium) - the place of a "skull"; depicting a hill of death

V. 34

A similar prayer was uttered by Stephen (Acts 7)

The reason they didn't know what they were doing is because they didn't realize who they were crucifying! (I Cor. 2:7-8)

V. 35

"Derided" - mocked; snubbed their noses at him.

V. 37

"Save thyself" - deliver thyself; Jesus "could have called 10,000 angels to destroy the

world and set him free. . . but he died alone for you and me."

I. ONE MAN DIED IN SIN (v. 39)

"Railed" = lit. blasphemed; hurled insults

This criminal's unbelief is clearly shown by the word "if" (KJV).

cp. John 8:24 - "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

The choice of this man was made -- for all eternity. He died in his sin.

II. ONE MAN DIED TO SIN (v. 40-43)

"Dead to sin" - cp. Rom. 6:11; I Pet. 2:24

V. 40

"But the other" - this criminal also at first reviled Jesus (Mt. 27:44; Mk. 15:32) but came under conviction which led to his repentance.

A. A fear of God (v. 40)

"Don't you fear God!?" --

He is saying, In moments you are going to go into eternity; you are going to be judged; don't you tremble at the thought?

B. An admission of guilt (v. 41)

C. A recognition of the nature of Christ (v. 41b)

He was the sinless, unblemished Lamb of God.

II Cor. 5:21 - "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Heb. 4:15 - "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all pointed tempted like as we are, yet without sin."

Heb. 7:26 - "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

I Pet. 2:22 - "Who did no sin, neither was guile found in his mouth"

D. A cry of faith (v. 42)

(the repentant criminal no doubt remembered Christ's teaching about his kingdom)

"Remember me" - recall my name; Hymn - "Pass Me Not, O Gentle Savior"

"Paradise" - the third heaven (II Cor. 12:2, 4)

Jesus did not go into hell; His spirit was committed into the Father's hands (v. 46)

III. ONE GOD/MAN DIED FOR SIN (v. 44-46)

V. 44

From 12 - 3:00 p.m. - "Darkness" - is symbolic of the wrath of God's judgment being poured on His Son (He was drinking that bitter cup).

The darkness of the sky was a demonstration of the darkness of sin.

"Cried with a loud voice" - lit. "after crying" (aorist participle).

The words He cried were "It is finished" (Jn. 19:30). I.e. complete; paid in full.

Used of cancelled debts in the ancient world.

The Substitutionary Death of Christ

a. Christ's death for sinners was a predicted event

1) Abraham by faith said to his son Isaac: "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a foreshadowing of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).

2) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:

> "But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)
>
> "The LORD hath laid on him the iniquity of us all" (v. 6)

"For the transgression of my people was he stricken" (v. 8)

"Thou shalt make his soul an offering for sin" (v. 10)

"He shall bear their iniquities" (v. 11)

"He bare the sin of many" (v. 12)

3) Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

b. Christ's death for sinners was a <u>fulfilled</u> event

SEE: Matthew 27:27-54

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. ἀντι (anti) - meaning:

   <u>To take the place of</u> someone else

   Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom <u>for</u> many." (cp. Mt. 20:28)

2. ὑπερ (huper) - meaning:

   To do something <u>on behalf of</u> someone else

Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):

"This is my body which is given <u>for</u> you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed <u>for</u> you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give <u>for</u> the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life <u>for</u> the sheep" (Jn.10:11)
"I lay down my life <u>for</u> the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die <u>for</u> that nation.. . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died <u>for</u> the ungodly" (Rom. 5:6)
"Christ died <u>for</u> us" (Rom. 5:8)
"He . . . delivered him up <u>for</u> us all" (Rom. 8:32)
"Christ died <u>for</u> our sins" (I Cor. 15:3)
"For he hath made him to be sin <u>for</u> us" (II Cor. 5:21)
"Christ . . . gave himself <u>for</u> our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself <u>for</u> me" (Gal. 2:20)
"Christ [was] . . . made a curse <u>for</u> us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself <u>for</u> us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself <u>for</u> it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died <u>for</u> us" (I Th. 5:10)
"Who gave himself a ransom <u>for</u> all" (I Tim. 2:6)
"He by the grace of God should taste death <u>for</u> every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice <u>for</u> sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered <u>for</u> us" (I Pet. 2:21)
"Christ also hath once suffered <u>for</u> sins" (I Pet. 3:18)
"Christ hath suffered <u>for</u> us in the flesh" (I Pet. 4:1)
"He laid down his life <u>for</u> us" (I Jn. 3:16)

c. Christ's death for sinners was an <u>important</u> event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the <u>most essential element</u> of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of

the Gospel message).

d. Christ's death for sinners was a <u>blessed event</u>

Christ became the sinner's substitute so that we would:

1) Have <u>life</u> (Jn. 6:51)

2) Be made <u>righteous</u> (II Cor. 5:21)

3) Be <u>delivered</u> from this present evil world (Gal. 1:4)

4) Be <u>redeemed</u> from the curse of the Law (Gal. 3:13)

5) Be <u>resurrected</u> and <u>raptured</u> to live together with him (I Th. 5:10)

6) Be <u>redeemed</u> from iniquity, purified and zealous (Titus 2:14)

7) Have an <u>example</u> to suffer patiently (I Pet. 2:21, 4:1; cp. I Jn. 3:16)

8) Be <u>brought to God</u> (I Pet. 3:18)

CONCLUSION: