

## Lesson 9

### The Crucifixion of Jesus

#### Part 2

#### Christ's First Utterance From The Cross

**LUK 23:34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.**

1. This utterance must have come as a shock to everyone.
2. Most or all victims of crucifixion would beg for mercy or curse their executioners or both.
  - a. The first "they" could refer to the Roman soldiers based on the second "they" referring to the soldiers who cast lots for "His garments."
  - b. The word first "they" is usually interpreted to refer to His executioners and those who had condemned Him or had any part in His death.
3. Jesus prayed that they would be forgiven.
  - a. Jesus had come to save all who would follow Him. (Lk. 19:10; Jn. 3:16, 36; 14:6; Heb. 5:9).
  - b. He taught we must love our enemies (Matt. 5:43-48), and Jesus was now willing to forgive even those who beaten Him, humiliated Him and were putting Him to death.
4. The words "for they know what they do" are puzzling.
  - a. These vicious men certainly knew they were crucifying an innocent man.
  - b. Even Pilate had declared over and over again that Jesus was innocent. (Mk. 15:14; Lk. 23:4; Jn. 19:4,6).
  - c. They knew the claims of Jesus to be the Son of God and the Messiah though they did not believe them or were afraid to confess faith in Jesus.
  - d. They did not know they were fulfilling Old Testament prophecy. (Psa. 22:16, 18; Isa. 53:1-12).
  - e. They did not know or accept the fact that they were crucifying the Savior of the world. See Jn. 4:42; Matt. 1:21; Lk. 2:11; Jn. 1:29; Acts 5:31).
  - f. They did not know if they refused to put their faith in the One they had crucified that they would be lost forever. (Jn. 3:36; 8:24).
  - g. The same Jesus was given "all authority in heaven and on earth" and exalted at the right hand of God. (Matt. 28:18; Acts 2:32-36).

5. Some believe Jesus forgave them, at that moment, without repentance.
  - a. This would be in violation of what Jesus had earlier taught about repentance and obedience. (Matt. 4:17; Matt. 7:21; Lk. 13:3, 5; Jn. 3:36).
  - b. This contradicts what Jesus taught us to do, that is, forgive those who repent. (Lk. 17:3,4).

LUK 17:3 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.

LUK 17:4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

- c. The Bible reveals that on the day of Pentecost the Jews had not been forgiven, but Peter accused them of putting Jesus to death by the hands of lawless men. (Acts 2:23).

ACT 2:23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

- d. These words were addressed to the Jewish multitude.
- e. There is not even an implication that Peter meant they were already forgiven. (Acts 2:23).
- f. The Jews did not believe they had been forgiven, and out of godly sorrow asked what they had to do to be forgiven. (Acts 2:37).
- g. Peter had produced godly sorrow in thousands of them that led to their repentance. See Cor. 7:10.

2 COR 7:10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.

- h. Peter affirmed they must repent and be baptized “for the forgiveness of sins.” (Acts 2:38). See Acts 22:16.
  - 1) The preposition “eis” [ace] does not mean “because of.”
  - 2) It means “for, in order to” as in Matthew 26:28.
  - 3) “eis” [ace] is a word that looks forward - not backward.

MAT 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

**Note:** The word “for” in the words “for many” comes from “peri” [peh ree] meaning “concerning, about,” the second “for” is from “eis” [ace]. It is used in Matthew 12:41 with the meaning of “at.” NASB, NIV, Marshall

- 3) Jesus did not die because men were already forgiven, but He died that man might be forgiven.
- i. Some 3,000 were baptized that day “for the forgiveness of sins” (Acts 2:38, 41), but many still refused to obey Christ and be forgiven.
- j. Those who refused to repent remained unforgiven and lost until they turned to God.
- k. God has never forgiven man in any age without repentance.
- l. Undoubtedly some of these, who did not repent on Pentecost, did later accept Christ.

- m. The book of Acts records the conversion of many Jews who later repented and also the conversion of Samaritans and Gentiles.

### Mockers

**MAT 27:44** And the robbers also who had been crucified with Him were casting the same insult at Him.

**MAR 15:30** save Yourself, and come down from the cross! "

**MAR 15:32** "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" And those who were crucified with Him were casting the same insult at Him.

**LUK 23:35** And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."

**LUK 23:36** And the soldiers also mocked Him, coming up to Him, offering Him sour wine,

**LUK 23:37** and saying, "If You are the King of the Jews, save Yourself!"

**LUK 23:38** Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."

1. The words "passing by" suggest the place of execution was on a highway or near a highway. (Matt. 27:39; Mk. 15:29).

**MAT 27:39** And those passing by [Golgotha] were hurling abuse at Him, wagging [shaking] their heads,

**MAR 15:29** And those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days,

2. They mocked Jesus in a variety of ways.

- a. They falsely charged Jesus with the statement He would destroy the temple. (Matt. 27:40; Mk. 15:29). See Jn. 2:19-21.

- b. They called upon Him to prove His Sonship by coming "down from the cross." (Matt. 27:40).

**MAT 27:40** and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."

- c. They mocked Him stating He could not even save Himself; much less others. (Matt. 27:41,42; Mk. 15:31).

**MAT 27:41** In the same way the chief priests also, along with the scribes and elders, were mocking Him, and saying,

**MAT 27:42** "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him.

**MAR 15:31** In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself.

- d. This challenged to prove His Kingship by coming down from the cross. (Matt. 27:42).

**MAT 27:42** "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him.

- e. They challenged Christ to prove His Sonship by being delivered by God. (Matt. 27:43).

**MAT 27:43** "He trusts in God; let God rescue Him now, if He delights in Him; for He said, 'I am the Son of

**God."**

### **The Two Thieves**

**MAR 15:32 "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" And those who were crucified with Him were casting the same insult at Him.**

**LUK 23:39 And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"**

**LUK 23:40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?"**

**LUK 23:41 "And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."**

1. Both robbers, at first, mocked Jesus. (Matt. 27:44; Mk. 15:32).
2. One of thieves continued his abuse of Jesus. (Lk. 23:39).
3. The other thief rebuked the first thief. (Lk. 23:40).
  - a. He recognized they were suffering justly for their crimes. (Lk. 23:41).
  - b. He exclaimed "but this man has done nothing wrong." (Lk. 23:41).

### **Second Utterance**

**LUK 23:42 And he was saying, "Jesus, remember me when You come in Your kingdom!"**

**LUK 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."**

1. The penitent thief made an urgent request of Jesus. (Lk. 23:42).
  - a. We do not know what he knew about Christ's kingdom.
  - b. He may have heard about the preaching of Jesus or of John the Baptist. (Matt. 3:2; 4:17).
  - c. He may have even heard John the Baptist or Jesus preaching.
  - d. Not everyone who heard them repented.
  - e. One cannot be sure that he knew nothing about the kingdom.
  - f. He could tell by the abuse Jesus was receiving and by the inscription above Jesus' head that He claimed to be a king.
2. Jesus responded with these words "Truly I say to you, today you shall be with Me in Paradise. (Lk. 23:43).
3. The Greek word "paradeisos" [pah rah day sahs] is used several times in the New Testament.
  - a. The word "Paradise" has a Persian origin meaning, "a park, a place of pleasure, a garden of trees of various kinds," and it is used here as the equivalent of "Abraham's bosom [Abraham's side]." (Lk. 16:22).
  - b. "Abraham's bosom" is a place of comfort for the righteous dead. (Lk. 16:25).

- c. It was used in the Greek Septuagint for the garden of Eden.
- 4. It is not used of heaven here for on resurrection day Jesus said He had not yet ascended to heaven. (Jn. 20:17).
- 5. It is not used of heaven in Luke since the Bible teaches no one has ascended into heaven except Jesus Christ. (Jn. 3:13).
- 6. "Paradise" means "the third heaven" or "Abraham's bosom" in 2 Corinthians 12. (2 Cor. 12:2,4).

2CO 12:2 I know a man in Christ who fourteen years ago-- whether in the body I do not know, or out of the body I do not know, God knows-- such a man was caught up to the third heaven.

2CO 12:4 was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak.

- 7. "Paradise" is used in the book of Revelation for heaven. (Rev. 2:7).

REV 2:7 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.'

- a. It is place where "the tree of life" is. (Rev. 2:7; 22:2).
- b. The Paradise of Revelation is an eternal place. (Rev. 22:5).
- c. Words can be used differently in different contexts.
- d. The word heaven can be used in at least four different ways: (1) The heaven where the birds fly (2) The heaven or heavens where the sun, moon and stars are (3) The third heaven (Abraham's bosom), (4) and the heaven of heavens where God, Christ and the "Holy Spirit. the angels" abide.

#### 8. **Why was the thief saved without baptism?**

- a. The words of Jesus certainly indicate the thief was saved.
- b. We cannot know for sure if the thief was baptized or not since the Bible is silent on the subject. Any argument is an argument from silence and not fact.
- c. He lived under the Law of Moses that did not require baptism.
- d. The New Covenant did not go into effect until after the death and ascension of Jesus of Christ into heaven to reign at the right hand of God.
- e. The New Covenant requires baptism. (Matt. 28:19,20; Mk. 16:16; Jn. 3:5; Acts 2:38; 22:16; Gal. 3:26, 27; 1 3:21; Tit. 3:5).
- f. Jesus on more than one occasion forgave people without baptism during His ministry. (Lk. 7:48; Mk. 2:5, 10).

LUK 7:48 Then He said to her, "Your sins have been forgiven.

MAR 2:5 And Jesus seeing their faith \*said to the paralytic, "Son, your sins are forgiven."

MAR 2:10 "But so that you may know that the Son of Man has authority on earth to forgive sins"--He \*said to the paralytic,

## Those Standing Near The Cross

**JOH 19:25** Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

**JOH 19:26** When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"

### Third Utterance

**JOH 19:27** Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.

1. John lists some ladies who had the encourage and love to stand near the cross. (Jn. 19:25-27).
2. The Synoptic writers also mention these devoted women. (Matt. 27:55,56; Mk. 15:40, 41; Lk. 23:49).

<b>The mother of Jesus - Mary</b>	<b>Jn. 19:25</b>	
<b>Mary's sister</b>	<b>Jn. 19:25</b>	
<b>Mary the wife of Clopas</b>	<b>Jn. 19:25</b>	
<b>Mary Magdalene</b>	<b>Jn. 19:25; Lk. 8:2; Matt. 27:56; Mk. 15:40</b>	
<b>The disciple whom Jesus loved</b>	<b>Jn. 19:25, 26.</b>	
<b>Mother of James &amp; John</b>	<b>Matt. 27:56</b>	
<b>Salome</b>	<b>Mk. 15:40.41</b>	<b>May be the same as mother of James and John</b>

- a. These women had followed Jesus from Galilee. (Matt. 27:55).
- b. They had come to minister to Him. (Matt. 27:55).
- c. The Synoptic writers all record that they beheld Jesus "from apart." (Matt. 27:55; Mk. 15:42; Lk. 23:49).
  - 1) Soldiers kept a space free around the cross, and most would stay away because of fear.
  - 2) The wicked Sanhedrists crowed as close as they dared.
  - 3) Others came to see the spectacle or witnessed it as they passed by the place of public execution.
  - 4) These women were exceptions to the rule, and drew near Jesus out of love..
  - 5) It appears from John's account that these women including the apostle John were "standing by the cross." (Jn. 19:25, 26).
  - 6) It is reasonable to assume that their love compelled them to draw near the cross.
3. Jesus committed the care of His mother to the apostle John. (Jn. 19:27).

- a. One of His last actions was to provide for His beloved mother.
  - b. All children need to be concerned about their parents, and must honor them. (Eph. 6:2; 1 Tim. 5:8).
4. It is not known why Jesus committed the care of His mother to John rather than His brothers and sisters.
- a. During the ministry of Jesus His brothers were not believers. (Jn. 7:5).

JOH 7:5 For not even His brothers were believing in Him.

- b. After the resurrection His brothers are listed with the believers along with Mary Jesus' mother. (Acts 1:13, 14).
- c. His sisters may or may not have been believers, but they are never listed among the believers.

MAT 13:56 "And His sisters, are they not all with us? Where then did this man get all these things?"

MAR 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him.

- d. They were, at least for a time, unbelievers - "and they took offense at Him." (Mk. 6:3).
- e. Joseph was probably dead though the Bible does not record his death.
- f. We know nothing of Joseph after the time Jesus was 12 years of age. (Lk. 2:41-52).
- g. The Bible always presents Joseph in a favorable light.
- h. It is noteworthy to point out the Bible does not record the death of Mary or any of His brothers and sisters.
- i. Not recording the death of a person has little, if any, significance.
- j. The New Testament records the death of very few people.

"Scripture taken from the NEW AMERICAN STANDARD BIBLE®,  
 © Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation  
 Used by permission." ([www.Lockman.org](http://www.Lockman.org))