

*“Great Grace!”*

**1. Intro:**

- 1.1. **Outline:** **Toward The Cross**(26-31); **On The Cross**(32-43).  
 1.1.1. **Commandeered to Carry; Weeping Warning; Great Grace; Fantastic Faith; Absolute Assurance.**

**2. TOWARD THE CROSS! (26-31)**

- 2.1. **COMMANDEERED TO CARRY!** (26)  
 2.2. Simon apparently from **Cyrene** in Africa.  
 2.2.1. **He bears it “after” Jesus.** That either can mean Jesus took the front & Simon carried the rear(lighter side). **Or**, Jesus took it to the gate of the city(which He did) then Simon carried it from the gate to Calvary.
- 2.3. **WEEPING WARNING!** (27-31)  
 2.4. The **only words recorded** as falling from His lips between His condemnation & the hours when He hung on the cross.
- 2.5. Mourning should not be directed toward Him, but reserved for themselves.  
 2.5.1. This points to the judgment coming on Jerusalem. [both 70ad & mid-trib]
- 2.6. **Don’t weep for me...weep because your sins made it necessary that He should die!**  
**Don’t weep for me...weep because your sins nailed the Redeemer to the tree!**  
**Don’t weep for the crucifixion...weep over your transgression!**  
 2.6.1. **Key** → To weep over a **dying Savior** is to weep over **the remedy!**  
 2.6.1.1. It’s wiser to wail over **the disease** then **the surgeon’s knife.**
- 2.6.2. Jesus is never to be the object of **pity** but instead of **wonder & true worship.**
- 2.7. (29) When persecution hits moms wouldn’t want their children to experience it. Plus all the problems with running for your lives & being separated from your kids.
- 2.8. (31) A proverbial expression probably meaning here *“If the Romans so treat the innocent Jesus, what will be the fate of the guilty Jerusalem?”*<sup>1</sup>  
 2.8.1. Fire consumes **green**(moist) **wood** slowly, but **dry wood** burns swiftly.  
 2.8.2. **If suffering was inflicted on an innocent man, how much more would be done to sinners?**  
 2.8.3. **Jesus** was the **green wood** which the **Jews** were kindling; **but** the days were to come when the **Romans** would do the same thing to the **Jewish people**, who were like **dry wood** ready to be consumed when Jerusalem was conquered.

<sup>1</sup> Search The Scriptures; Stibbs; pg.33

### 3. ON THE CROSS! (32-43)

- 3.1. **GREAT GRACE!** (32-38)
- 3.2. **There they crucified Him** – the 1<sup>st</sup> century counterpart to firing squads & electric chairs.
- 3.2.1. Crucifixion – designed to torture & humiliate the victim.
- 3.2.2. The gospels do not focus on **the torment** Jesus endured, **but on the significance of His death!**
- 3.2.3. **The cross** – the center of human history.
- 3.2.3.1. All the **OT** working **up to** it; the **NT** working **out from** it!
- 3.3. **Calvary** – Whether the **Greek** *Kranion*; **Latin** *Calvaria*; **Hebrew** *Golgotha* each means the place of the skull. [explain hillside in shape of]
- 3.3.1. **Would you be opposed to a church being named “Skull Chapel”?**
- 3.3.1.1. That’s what *Calvary Chapel* means.
- 3.4. (34) **7 sayings on cross** – here we have 3 in Luke. (1<sup>st</sup>, 2<sup>nd</sup>, & 7<sup>th</sup>)
- 3.4.1. 1<sup>st</sup> & last are prayers to the Father.
- 3.5. **Father, forgive them, they know not what they do -**
- 3.6. **What Grace!** – When someone wrongs me, I immediately think, “*you know exactly what you’re doing!*”
- 3.6.1. Never let **suffering** drive you away from the **throne of Grace**, but rather let it drive you closer to it.
- 3.6.2. The **more suffering** that came Jesus’ way, the more He sought out **Grace** from His Father!
- 3.6.2.1. It seems the thicker the **suffering**, the thicker the **Grace!**
- 3.6.3. **No resentment, no anger, no lurking desire for punishment upon the men who were maltreating Him.** [No, not even a little!]
- 3.6.4. Wow...it’s as if God is saying that he doesn’t desire the death of a sinner, but rather that all should turn to Him & repent! (2 Pet.3:9)
- 3.7. **Forgive** – contraction “*forth*” “*give*”, or **give sin forth** that it may go clean away, out of sight out of mind. (like the Scapegoat of old)
- 3.8. **They know not – do we ever?** Sin is always greater than it seems, because sinners never know the extent of the loss involved.
- 3.9. **Q: Was this prayer answered?**
- 3.9.1. **Acts 2:23** – emphasis on “**you**”. 3000 who were justly accused of his crucifixion became believers in Him(41).
- 3.9.1.1. I would say Jesus’ prayer was answered!
- 3.10. Well, Jesus’ plea was, “**Father, forgive them, they know not what they do.**”
- 3.10.1. Our plea needs to be, “**Father, forgive me, for I know now what I’ve done!**”

- 3.11. **FANTASTIC FAITH!** (39-42)
- 3.12. 2 criminals raise the question of why some people **believe** & some **don't**?
- 3.12.1. Both seemed to have been exposed to the **same sights & sounds**.
- 3.12.2. Yet one joined in the mockery of Jesus; & the other stopped & believed.
- 3.12.3. "One saved that **none should despair**; only one that **none should presume**."
- 3.13. Let's be honest, **did Jesus look like He was able to save anybody, hanging there on the cross?** – What **Great Faith** this thief showed.
- 3.13.1. Probably this story of **faith** is the most remarkable in all the ministry of Jesus.
- 3.14. Ok, so what did it for this one thief? - Why the remarkable turn around?
- 3.14.1. Let's crawl onto the **cross** & into the **mind** of this thief for a moment.
- 3.14.2. Was it **the gospel** from his enemies? – "He saved others; let him save himself" - Hmm...**He saved others? Maybe can save me???** 😊
- 3.14.3. Was it from **watching** Jesus going through all the brutality of a crucifixion w/o any **protest** & w/o a **whimper**?
- 3.14.4. Was it when he heard Jesus pray? – Talking to One beyond, & address Him personally as Father.
- 3.14.5. Was it when he heard Jesus pray? – That the men who were wronging Him might be forgiven.
- 3.15. (40,41) He speaks across the body of Jesus to the other thief & rebukes him.
- 3.15.1. **His confession of his sin** – (41a "we...")
- 3.15.2. **His confession of Jesus Holiness** – (41b "but this man...")
- 3.16. (42) Then in a **blaze of glory**, this **flame of light** ignites, & recognizes Him as king, redeemer, & Lover & Savior of his soul!
- 3.16.1. This man **with no instruction**, nor an **invitation**; becomes an accepted believer in the Lord Jesus Christ.
- 3.17. He calls Him **Lord!** – This man hanging next to him, though on a cross also, has the power to get off the cross & save himself, but chooses not to save Himself but to save others instead.
- 3.17.1. Was he the 1<sup>st</sup> to see **the Lord**...in **the victim**?
- 3.17.2. **He believed**...Jesus **had a kingdom**.  
**He believed**...Jesus **had power** in it.  
**He believed**...being **remembered by Jesus** would be advantageous.  
**He believed**...Jesus would remember him **in spite of sin**.
- 3.18. **ABSOLUTE ASSURANCE!** (43)
- 3.19. **Paradise** – We need a Middle-Eastern mindset.

- 3.19.1. If you're from an arid area, where there are very **few trees & water** is **scarce**, then what would **Paradise** be to you?
- 3.19.2. **Pardesa** is a Persian word meaning garden. This word is used in Semitic language to mean a beautiful garden full of trees, flowers & springs of water. [very fertile, well watered, wild flowers, beautiful]
- 3.19.3. Now how did **paradise** sound to this **thirsty & suffering** thief?
- 3.19.3.1. A promise of him sitting in the shade under a tree. Green gardens all around him. His thirst quenched with ice cold water from a stream. Pain no more. Comfort, bliss, & beauty beyond imagination...with **One** who is now his new found **Friend!**
- 3.19.3.2. Compare that to what he was facing just moments prior!
- 3.20. **Today** – according to the **Aramaic** manner of speech, the emphasis in this text is on the word **today!**
- 3.21. **Assuredly I say unto you**(even when dying on the cross, He had power over the unseen world), **today**(the emphasis in this text) **you will be with me**(not wait for the kingdom) **in Paradise.**
- 3.22. An **old poem** by *Miriam LeFevre Crouse* reads,  
**Three men shared death upon a hill,**  
**But only one man died;**  
 The other two –  
**A thief & God Himself – Made rendezvous.**  
 Three crosses still  
 Are borne up Calvary's Hill,  
 Where Sin still lifts them high;  
 Upon the one, sag broken men  
 Who cursing die;  
 Another holds the praying thief,  
 Or those who, penitent as he,  
 Still find the Christ,  
**Beside them on the tree.**
- 3.22.1. Imagine....**a thief & God Himself** in rendezvous? (a pre-arranged meeting)
- 3.23. **Illustration about Faith** – A thirsty man sees a **water pump** in the middle of the desert. His water bottles are empty and he comes upon this pump. Tied to it is a hand written note put there by someone before him. The note reads "I have buried a bottle of water to prime the pump. Don't drink any of it. Pour in half of it to wet the leather. Wait, and then pour in the rest. Then pump. The well has never gone dry, **but** the pump must be primed to bring the water up. When you are through drawing water, refill the bottle and bury it in the sand for the next traveler."  
**Warning!** You are going to be tempted to **not believe** this note, & want to just consume the bottle. If you do, you'll soon be **thirsty again**, & so will be everyone else that follows you!

- 3.23.1. That's the choice that we all have. We can empty it all on ourselves, but then we'll be empty again.
- 3.23.2. Or, we empty it on onto God's hands. If we do so He promises that He will give us **living water** that will become **in us** a fountain, springing up into everlasting life!