



TEXT SUMMARY

In our text, [Luke 23:32-46](#), we see Luke's account of the death of Jesus on the cross. The Romans didn't invent crucifixion, but they perfected it as a tool of state terror. Crucifixion was reserved for the lowest status of offenders: slaves, rebels, violent criminals. It was designed to be the most degrading and excruciating way to put a man to death. The message, communicated through the public agony of its victims, was clear: This is how Rome deals with rebels against public order. The practice was so gruesome that the word "crucifixion" was not to be used in polite society.

INTRODUCTION (observation):

1. A man's last words are always significant.
 - How many times does Jesus speak in our text?
 - What does He say?
2. There was a strange temporary alliance that day between the Jewish leaders and the Roman soldiers. How did they both respond together to the sufferings of Jesus?

DISCUSSION (INTERPRETATION):

We are not told anything about the other two men who were crucified with Jesus that day except that they were both criminals. Jesus has a brief conversation with one of them. What happened to that man that day? (See [this famous clip](#) from a sermon by Allister Begg about that astonishing conversation.)

What does this brief exchange between Jesus and the criminal suggest about what it means for a person to put his/her faith in Christ? How much theology does someone need to trust Christ as Savior?



So what? (Application):

The sermon focuses on the suffering of Jesus. His physical suffering was great, but if we focus solely on the physical sensations – His experience of the beatings and piercings – we miss the broader range of His suffering. The suffering of the Son didn't begin at the cross; He suffered from the time He entered the world in Mary's womb.

1. What do these texts tell us about the extent and the timing of Jesus's suffering?

- Phil 2:6-8
- Luke 2:44

2. What do these texts tell us about the purpose of Jesus's suffering?

- Gen 3:15
- Isa 53:4-10

3. **We are not comfortable dwelling on the suffering of Jesus.** We have a strong compulsion to race past Friday's bitter sorrows to Sunday's resurrection joy. But we must not let ourselves miss the sweetness of the Sacrifice, what He gave up, what He was willing to endure on our behalf.

What does it mean to you that Jesus suffered in this way? What difference would an awareness of His agony make in your priorities, your relationships, your daily life?