## A Study of the Gospel of Luke, Part Two Lesson 22

## ► Read Luke 23:26-43.

- 1. Jesus started off carrying the crossbeam of his own cross (Jn. 19:17), but at some point the Romans need to press Simon of Cyrene into service to carry it. Why might Jesus have been unable to carry it the whole way? (Mt. 27:26, 30)
- 2. Who accompanies Jesus on his way to be crucified? (v. 27)
- 3. While the women who are mourning Jesus' impending death mean well, for whom does Jesus say they should be mourning instead? (v. 28)

Jesus is once again looking ahead to the destruction of Jerusalem by the Romans in A.D. 70. How does he view this future catastrophe? vv. 29–30 Green Tree, Dry Tree

Lk. 13:34–35	In verse 31 Jesus continues to speak about the destruction that will befall Jerusalem, using the image of a tree to make this point: "Just as it is unnatural for succulent, green wood to be
Lk. 19:41–44	burned, so contrary to nature is it for Jesus, the Innocent and Perfect Man, the Son of God, to undergo suffering and death. And where even He, who is guiltless of any sin against God or man, is to suffer and be crucified, how much worse
□ * Lk. 21:20–24	will be the fate of the guilty nation which, like dry wood ready to be burned, is ripe for the impending judgments." <sup>1</sup>

- 4. What very difficult piece of his own teaching is Jesus living out even as he hangs on the cross? (v. 34a; Lk. 6:27–36)
- 5. There is deep humiliation in hanging on a cross as a criminal—likely naked—in front of crowds of people. Among the crowds, too, are those who are not content just to gawk, but who mock Jesus in his pain.
  - a. What are the common threads among their jeers? (vv. 35, 37, 39)
  - b. Why do you think these jeers would be particularly vicious and painful for Jesus?
  - c. Whose voice do the mockers seem to be echoing? (4:3, 9–11; 🛄 Mt. 16:21–23)
  - d. Jesus could have saved himself. Why doesn't he? (Jn. 6:38; Eph. 2:1–5; Titus 3:3–7)

What does he do instead? (Lk. 23:46; 1 Pet. 2:23)

- 6. It was common practice for the executing authorities to post a notice informing the public of the condemned person's crime.
  - a. According to the notice posted on the cross, what is Jesus' "crime"? (v. 38)
  - b. The inscription about Jesus turned out to be controversial. Read John 19:19–22. What are both Pilate and the Jewish leaders missing?

7.	Verse 33 tells us that Jesus is crucified between two criminals. a. What prophecy does this fulfill? (Lk. 22:37; Is. 53:12)		
	<ul> <li>b. In what more profound way was Jesus "numbered with the tra Heb. 2:14–18)</li> </ul>	ansgressors" (Is. 53:12)? (2 Cor. 5:21;	
8.	fter the first criminal taunts Jesus, the second criminal rebukes the first. What point does he make? vv. 40–41)		
		Paradíse	
	How does this second criminal show faith in Jesus? (Consider the man's words and the situation in which they are being spoken.)	The word <i>paradise</i> refers to "the abode of the blessed in the coming world." <sup>2</sup>	
		This word has an interesting origin: it came from the Persian language, where it meant "garden." <sup>3</sup> In fact, the Septuagint (the translation of the Old Testament used by Greek- speaking Jews and Christians around Jesus' time) uses this word for the Garden of Eden in Genesis	
	With what promise does Jesus reassure him? (v. 43)	2:8. <sup>4</sup> Thus it is possible that "Jesus' words hint at a restoration of the intimate, personal fellowship with God that existed in Eden before the fall." <sup>5</sup>	
10	. The events narrated in this week's passage fulfill a number of Old Psalm 22. What parallels do you see between the psalmist's lame the cross?		
<sup>1</sup> No <sup>2</sup> Le	For further study prvel Geldenhuys, The Gospel of Luke: The New International Commentary on the New Testam on Morris, The Gospel According to St. Luke: Tyndale New Testament Commentaries (London:		
(Ma	d. ank E. Gaebelein, Gen. Ed. <i>The Expositor's Bible Commentary with the New International Vers</i> . tthew, Mark, Luke) (Grand Rapids: Zondervan, 1984), 1044. ne T. Dennis, ed., <i>ESV Study Bible</i> (Wheaton: Crossway Bibles, 2008), 2011, note on 23:39–4		