

The Triumphal Exit

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 13 April 2025

Preacher: Pastor Andrew

[0 : 00] Open your Bibles, if you would please, to Luke chapter 23. Luke chapter 23. And those who are kind of familiar with where we are in the flow of this story and so instead of entitling this the triumphal entry, we're gonna see this as the triumphal exit.

That what Jesus will do in going to the cross and what Jesus will accomplish there is once for all victory over sin and death is the triumph that we all celebrate.

You celebrate, I celebrate. If you've come to a place of recognizing what Christ has done for you and you have come to terms with your personal sin, your need for him, you've asked for forgiveness, it's because of this day, the day that we're gonna read about in our passage in Luke chapter 23, the triumph of the cross in this triumphal exit.

For the last 14 weeks, we've been moving through this final week, this Passion Week of Christ beginning on the previous Friday. We will call this kind of Good Friday.

And by the way, I just want to remind you to come on Good Friday, this coming Friday, and we're gonna talk about the significance of the cross and what the cross accomplished for us.

[1 : 37] And I would encourage you to be here. It'll be a special time of blessing for you. But as we were kind of laying out the sermons that would kind of be part of this series, and we came to Palm Sunday, which is typically the triumphal entry, it just didn't make sense to talk about the cross on this day.

But you know, the more I've looked at it over the past couple of weeks, the more I realize not only the similarities, but also the contrast of this day, the more I've looked at it over the past couple of weeks, the more I've looked at it over the past couple of weeks.

You know, going back to the previous Friday, Jesus is coming into Jericho with his disciples, and he will turn to his disciples, we'll find in Luke chapter 18, and he'll tell them exactly what this week is going to hold for them.

Luke 18, beginning in verse 31, says, And in talking, or excuse me, in talking to the twelve, he said to them, See, we're going up to Jerusalem, and everything that is written about the Son of Man, by the prophets will be accomplished, for he will be delivered over to the Gentiles, and will be mocked, and shamefully treated, and spit upon.

And after flogging him, they will kill him, and on the third day he will rise. But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

[3 : 04] How could they have missed words that were so clear, so direct, so simple? Well, they missed it because of their expectation, of what they thought this Son of Man was going to do, what they thought Messiah was coming to accomplish.

And they understood what the promises were, but they didn't get the timing of all of it. And Jesus wanted to help set a new expectation.

Wanted to help them understand that suffering needed to come first, and then glory would follow. And so Jesus would confirm this picture throughout this week, and especially in Luke chapter 21, the previous chapter, verse 27, Jesus says, And then they will see the Son of Man coming in a cloud with power and great glory.

This all is going to happen at the end of the age. Jesus wanted them to know that their appreciation and expectation of a king was right and good, and that Christ would eventually fulfill the things that were spoken of by the prophets.

And so as Jesus rides into Jerusalem, those who are familiar with the Old Testament would have known Zechariah 9.9, which says, Rejoice greatly, O daughter of Zion!

[4 : 23] Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you! Righteous and having salvation is he! Humble and mounted on a donkey, on a colt, the foal of a donkey!

And so as Jesus mounts that donkey and rides into Jerusalem, this expectation of the Son of Man, who's coming to establish his kingdom, would have been ignited in the hearts of all the people. There's no wonder there's a frenzy. There's no wonder that this long-awaited king, this thought that he had come, finally to fulfill this promise. And so as the crowds go out to join and welcome Christ into the city, we find from the gospel records, in Matthew chapter 21, we find they say, Hosanna to the Son of David!

In Mark's account, they say, Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest! Then in Luke's account, Blessed is the king who comes in the name of the Lord!

Peace in heaven, in glory in the highest! And that's what they understood Jesus to accomplish and to do. That's what they expected him to fulfill.

[5 : 45] And so, in coming to this morning, and thinking about this passage, wondering, how does the triumphal entry compare with this triumphal exit?

And I'm amazed at the number of details that we see in both accounts that kind of set this contrast in comparison side by side.

We see that rather than Jesus entering the city, he's exiting the city. We see that rather than being celebrated by people, those people who are with him are now mourning.

We see that rather than being celebrated as a king, he's now numbered as a criminal. And we see the crowds, that while they cheered Hosanna to the Son of David, now they mock.

And the prominent theme of our passage this morning, which is a lot like the triumphal entry in the concentration of this title, Christ, the chosen one, the king, the son of David, comes kind of to a great level of concentration in this passage, very much like what we see at the triumphal entry.

[7 : 00] Just briefly look at Luke chapter 23, verse 35 to 39. It says, The people stood by, watching, but the rulers scoffed at him. He saved others, let him save himself, if he is the Christ of God, the chosen one.

In mocking, but still this title, this recognition of what Jesus had embraced to himself, this title of king, this chosen one. And then the soldiers pick up the mocking in verse 36.

The soldiers also mocked him, coming up and offering him sour wine and saying, If you are the king of the Jews, save yourself. And Pilate creates an inscription that is put above Christ's head.

There was also an inscription there in verse 38, Over him, this is the king of the Jews. And then in verse 39, one of the criminals who were hanged, railed at him saying, Are you not the Christ? Save yourself and us. Like no other time in the ministry of Jesus, this title, Christ, the coming one, the king of the Jews, comes out into the open.

[8 : 16] Christ is here. This was not a time of tragedy. This was a time of triumph. Jesus was, in fact, and is the king.

And we're going to see that as we move our way through this passage. We're going to see the triumph of the king. The triumph of our savior, Jesus. We pick it up in verse 26.

We're going to begin to see the triumphant king, who is gathering his people from the nations. The triumph of the king, in gathering his people from the nations.

Let me read for us, the next several verses, kind of give us a context for our passage today. And then just zeroing in for a moment on verse 26. It says, And they led him away.

They seized one Simon of Cyrene, who was coming in from the country. And they laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of people, and women, who were mourning and lamenting for him.

[9 : 18] But turning to them, Jesus said, Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.

Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things, when the wood is green, what will happen when it is dry?

Triumphant in gathering his people from the nations. We come to this first verse, verse 26, and we need to ask ourselves the question, is Simon the Cyrene, kind of this incidental kind of character, that just seems to fit in the story, or is it by design?

And I believe, the more I have looked at this passage this week, I recognize that this is not just incidental. Of course, everything that's unfolding in this passage, is happening according to the divine and perfect plan of God, from before the creation of the world.

And so, Simon the Cyrene is here for a reason. Well, initially, we know that from the gospel of John, that Jesus began to carry his own cross.

[10:34] John 19, 16, so he delivered him over, speaking of Pilate, delivered him over to them to be crucified, so they took Jesus, and he went out bearing his own cross to the place, that is called the skull, which in Aramaic, is called Golgotha.

Jesus, initially, carried his own cross, but we can appreciate that a Christ, who was weakened by all the physical trauma, that his body endured, over the last 24 hours, has been weakened in a significant way.

His hour-long struggle in prayer to the Father, and the strengthening work of that angel, but then he falls exhausted to pray some more, all night long trial, in at least three different places.

The physical abuse that he suffered, at the hands of wicked men. The hair that was pulled out of his face. The face that was used as a punching bag, and slapped across the face.

The crown of thorns that was placed on his head, and the reed that was used, to pound those thorns into his flesh. The scourging, the beating, the back and torso, and back of his legs, that were torn open by the whip, that had shards of bone, and wood, and glass, embedded into it.

[11:57] This loss of blood, and physical abuse, had taken its toll, for sure, on the life of Jesus.

And walking with this burden of the cross, this cross beam, which had been anywhere between, 70 to 100 pounds, Jesus is struggling, to carry this cross.

And it seems a strange detail, to include, they seized Simon of Cyrene. But we find this detail, in our passage today.

Jesus of course, has been walking step by step, in the father's will, and each piece, of this story, is given to us, by design. Although Jesus was, weakened by, the loss of blood, and the physical pounding, Simon of Cyrene, is drawn out of the crowd, and is asked to, to carry, this cross beam, for the Christ.

Simon, which was a typical, a common name, in, first century Israel. There's at least, nine, individuals, named Simon, throughout the New Testament.

And being from Cyrene, it was a city, in the northern part, of Africa. In what would be, the current day, of Libya. You see, Cyrene had, nearly 100,000 Jews, that were living there.

[13:21] An establishment, that was there, of Jews. And now pilgrims, had made their way, to Jerusalem. We would find, these pilgrims, who would be present, not only during, the Passover feast, but would stay, 50 days later, and would also be present, at the day of Pentecost.

Acts chapter 2, verses 7 and 11, kind of describe for us, the individuals, that would hear, the word, the mighty works of God, that were shared to them.

Those who were from Egypt, and from parts of Libya, belonging to Cyrene. This is not, an incidental, piece of information. The significance, of this, points to the triumph, of the Lord, in beginning, to fulfill the promise, that he had made, to Israel.

The promise, that he had made, to them, in the midst, of their rebellion, that when, he had scattered them, because of their rebellion, to Babylon, and to Assyria, and the nations, that would come, and to scatter them, across the face, of the earth, that God, by his grace, would forgive, and restore, and bring, his people, back, to Israel.

Jeremiah 29, 14, the prophet says, I will be found, by you, declares the Lord, and I will restore, your fortunes, and gather you, from all the nations, and all the places, where I have driven you, declares the Lord, and I will bring you, back, to the place, from which, I sent you, into exile.

[14:53] And I believe, this is just, a glimmer, a shadow, of that fulfillment, that God, is beginning to work out, for his people, and in drawing them, back to the land, that God will draw, his triumph, in drawing, his people back, to the nation.

Second, we find, this triumphant, the triumphant, Christ, who is securing judgment, for the disobedient, in verses 27, to 31.

It says, and there followed him, from a great multitude, of the people, and of the women, who were mourning, and lamenting, but turning, to them Jesus said, daughters, of Jerusalem, do not weep, for me, but weep for yourselves, and for your children, for behold, the days are coming, when they will say, blessed are the barren, and the wombs, that never bore, and the breasts, that never nursed, then they will begin, to say to the mountains, fall on us, and to the hills, cover us, for if they do, these things, when the wood is green, what will happen, when it is dry, this great multitude, is following, after Jesus, it's the same word, by the way, of the multitude, that came out of Jerusalem,

at the beginning of the week, to greet Jesus, and welcome him, into the city, already very early, in the morning, Jesus was crucified, around nine o'clock, in the morning, and yet, all of this attention, and all of the, the visibility, has taken place, so people are, have moved, to the scene, we find this group, of women here, it's only mentioned, in Luke, who are these women, well they're mourning, in lamenting women, this word for mourning, is to cut, to cut to the heart, to cut to the quick, to mourn, it's the same word, that is used, for the mourning, that we find, in Luke chapter eight, where Jesus will go, to the home, of Jairus, and he will raise,

Jairus's daughter, but you remember, as Jesus is making his way, through that home, the mourners are there, those professional, weepers are there, they're doing their job, of providing some consolation, to Jairus, and his wife, and the family, they're wailing, it's emotional response, to the, to the things, that are unfolding, in front of them, we don't know, because Luke doesn't tell us, whether or not, their mourning, and lamenting, is sincere, but we can get, a taste, of whether or not, it was sincere, based upon, Jesus's response, to them, notice, Jesus provides, this direct response, to these women, they're not weeping, because they're true disciples, but they seem, to be weeping, for some sense, of sympathy, that they recognize, the horror, of what Jesus, is about to experience, but they, they demonstrate, through their life, they don't really, understand, the message, they haven't really, become followers, of Christ, and I say that, because of what Jesus, indicates, do not weep, for me, but weep, for yourselves, weep, for yourselves, judgment, is coming, weep, for yourselves, because of all, the things, that I had promised, during this week, that would befall, Jerusalem, this destruction, of the temple, this international, crisis, that will begin, to break loose, this day, of the Lord, and this period, of judgment, that will come, and the final, culmination, of the son of man, that will come, in the clouds, with power, and glory, no don't weep, for me, weep, for yourselves, judgment, is coming, Jesus, had said, that all things, that were written, about the son of man, would be fulfilled, and Jesus, has already, warned mothers, especially, that during this time, it will be difficult, the barrenness, that was often, looked at, in first century, as a plight, to mothers, would now, actually see, be seen, as a blessing, Luke 21, 23, alas, for women, who are pregnant, and for those, who are nursing infants, in those days, for there will be, great distress, upon the earth, and wrath, against, this people, and because of, the wrath of God, this day of the Lord, this judgment, that is coming, on the wicked, those who reject, the message of Christ, and Jesus directing, his attention to them, calling these women, who are mourning, and sympathizing, with what was about, to unfold,

[19:32] Jesus wants to redirect, and help them understand, the situation, in which they're living, that they will be, recipients of, this divine, judgment, and things, will be so bad, that they will call, for the rocks, to fall, on their heads, eliminate this, difficulty, as soon, as possible, and so the certainty, of this promise, even though, the son of man, is on his way, to the cross, even though, Jesus Christ, will be killed, in on that day, that good Friday, the end, is not over, Jesus is securing, condemnation, on the unjust, he is securing, once for all, through his death, on the cross, that there will be, judgment, that will be paid, that will be had, on those, who refuse, the offer, of mercy, and then Jesus, makes this very, interesting statement, we find in verse 31, for if they do, these things, when the wood is green, what will happen, when it is dry, any of you, who have built, a campfire, or tried to start, a campfire, will know, that when you, take limbs, or twigs, from trees, that are green, it's very difficult, to try to start, that fire, but when you take, those limbs, or sticks, from trees, that are on the ground, have been there for a while, they're dry, you know how much easier, it is to start the fire, and Jesus now, is helping these ladies, he's kind of, bringing them back, to the whole purpose, for their mourning, their mourning for him, because of, this apparent judgment, that has come upon Christ, he's going to the cross, and Jesus is this, this green, this green tree, this perfect man, this righteous individual, there is life, in Christ, and yet, he is still facing, judgment, how much more then, how much more, will those who deserve judgment, face, the judgment of God, face, even the judgment, from Rome, this warning, is brought front, and center, to help, these ladies, understand the significance, of this moment, and for us,

Jesus, wants us to recognize, as he did Nicodemus, back in John, chapter 3, verses 17, and 18, that condemnation, is on, all of those, who choose, not to believe, God did not, send his son, into the world, to condemn the world, but in order, that the world, might be saved, through him, whoever believes, in him, is not condemned, but whoever, does not believe, is condemned already, because he has not, believed in the name, of the only, son of God, God, the sympathy, that was given, by these women, their hearts, of compassion, in recognizing, what Jesus, was going to endure, wasn't

enough, there needed, to be faith, there needed, to be understanding, and who Jesus was, and this morning, this morning, whatever, is on the outside, whatever you feel, in terms of devotion, to God, whatever, whatever you want, to be true, in terms of, of your commitment, to try to, following after him, it doesn't matter, if there's not genuine, faith in your life, if you don't believe, in him, then you're condemned, already, do you believe, in the son, do you believe, in the Christ, do you believe, in the one, the Messiah, who's coming, to establish his kingdom, on this earth,

Jesus is triumphant, in condemning sin, but it doesn't end there, the hope is found, in verses 32, to 43, that Jesus, is triumphant, in providing, a way of forgiveness, he's triumphant, in providing, a way of forgiveness, it doesn't just, end, with condemnation, there's hope, for those who trust, for those who believe, for those who, recognize their sin, he provides, this way, of forgiveness, and, and, and, and, I want to just, kind of zero in, on these two statements, that Jesus makes, first, in verse 34, where he says, Father, forgive them, for they know not, what they do, this first statement, of Jesus, on the cross, Father, forgive them, forgive them, they know not, what they do, and then the, then the correlating statement, we find in verse 43, truly I say to you, today, you will be with me, in paradise, forgiveness, secured, forgiveness, realized, today, today, he will be with me, in paradise, there is forgiveness, this offer, that's extended, of mercy, and grace, of our savior, because of the triumph, on the cross, how is it possible, well there's several reasons, why it was possible, that we find, in our text, first, it was possible, this providing a way, of forgiveness, was possible, because, Jesus became sin, for us, he became sin, for us, notice in verse, 32, two others, who were criminals, were led away, to be put to death, with him, and when they came, to the place, that is called, the skull, they were, there they crucified him, and the criminals, one on his right, and one on his left, and Jesus said, father, forgive them, for they know, not what, they do, it's important, for us to understand, that forgiveness, forgiveness, is not just something, that God can grant, because he wants to, that forgiveness, is not something, that God can do, and just kind of, overlook sin, that he can act, as if sin doesn't matter, that he can kind of, turn a blind eye, to it in some way, no, no you understand, and we all understand, that justice, a perfect, righteous, holy God, a righteous judge, cannot just, allow sin, to happen, without consequence, he cannot turn, a blind eye, you understand this, if you ever get, have ever gotten, into an accident, and, and whether or not, it was, the person, had an intentionally, run into you, or it was an accident, if they, if what you're, what you're expecting, for them to do, is to cover, the cost, of the accident, or the damage, that's been done, to your car, that's what justice, demands, and if, this case, was taken, to a judge, for whatever reason, because he, denied culpability, then you would, take it to a judge, perhaps, and, and if the judge, recognized, that this individual, was guilty, but this person said, hey, please forgive me, and the judge says, eh, all right, no problem, you're free, we wouldn't call that, justice, would we, well the same is true, of, of God,

God cannot, as a righteous, and holy judge, turn a blind eye, to sin, justice, demands, consequence, and that code, has been hardwired, into every, one of us, so in order for God, to extend, forgiveness, a price, needed to be paid, and that's what we find, in Romans chapter 6, verse 23, the wages of sin, is death, but, while it is unjust, to overlook, rebellion, and wickedness, it's also, unjust, for God, to condemn, innocence, it's wrong, for God, to execute, or condemn, an individual, who's done nothing wrong, so how was it, that the perfect, holy savior, would die, on the cross, we find, through this chapter, on seven occasions, Jesus is declared, innocent, just briefly, look at that with me, in chapter 23, verse 4, notice,

[27 : 46] Pilate said, to the chief priest, in the crowd, I find no guilt, in this man, then dropping down, to verse 14, you brought me, this man, as one who is, misleading the people, and after examining, him before you, behold, I did not find, this man guilty, of any, of your charges, against him, then in verse 15, neither, did Herod, for he sent, him back to us, look, nothing deserving, of death, has been done, by him, then verse 22, a third time, he said to them, why, what evil, has he done, I have found, in him, no guilt, deserving, of death, then in verse 41, this is the, the criminal, on the cross, it says, and we, indeed justly, we've been condemned, we've been condemned, justly, for we are receiving, the due, reward of our deeds, but this man, has done, nothing wrong, and then finally, in verse 47, now when the centurion, saw that, saw what had taken place, he praised God, saying certainly, this man, was innocent, the innocence, of Christ, that comes, right out, into the open, through this entire chapter, how can God, the father, allow, his innocent son, to be condemned, well it's because, this innocent son, became sin for us, this innocent son, embraced the sin, for you and me, so that we can enjoy, the benefits, of his, his payment, we find,

Luke chapter 23, verses 32, to 43, to others, were, were criminals, were led away, and put to death, with him, Jesus was numbered, right along, with the criminals, we find in verse, chapter 22, verse 37, that Jesus, states that this, this will be a reality, he tells his disciples, I tell you, that the scripture, must be fulfilled in me, and he, speaking of himself, was numbered, with the transgressors, for what was written, about me, has its fulfillment, I must be, counted, as one, his transgressor, and Jesus, was condemned, as a criminal, and Jesus, became sin for us, as we find, in 2nd Corinthians, 5:21, it says, for he made him, who knew no sin, to be sin for us, that we, might become, the righteousness, of God, in him, Jesus, became, sin, and by him, becoming sin, he has made, a way, for forgiveness, by taking, the punishment, that we deserve, that, the, the, The just and righteous condemnation that we deserve, Jesus, the righteous and holy God, took in our place. So that we could enjoy the benefits of his death in payment for us.

So the cross was more than an instrument of death. The cross was an instrument of triumph. Triumph as Jesus offers forgiveness.

In verse 34, we see that Jesus, he extends forgiveness. We see that. He says, Father, forgive them for they know not what they do.

[31 : 14] And we see this heart of Christ and his willingness to extend this mercy and this grace having gone through all that Jesus went through leading up to this point.

And here he is now pinned to the cross and his heart explodes with a desire to forgive. It is so unlike us, wouldn't you say?

This past week, trying to decide whether or not to share this. This past week, somebody told me something that was absolutely crushing.

It just devastated me. Thursday, Friday, Saturday. Now, I realized that the biggest problem with the statement and why I was struggling wasn't necessarily because it was a wrong statement.

It may be right. But really because of my own personal pride. So that was kind of at the heart of my response here. But at the end of the day, it hurt. It hurt bad. It just knocked the wind out of me.

[32 : 26] And so rising up in my heart, rising up in my heart, and I imagine in your hearts too, we'd be like, okay, is that how you want it?

Is that how you want to play? Okay, fine. Friendship over. Right? That's kind of what we want to say. And now, I don't necessarily have a power for revenge.

Right? I can do my little thing. But Jesus, Jesus on the cross, he has every power to exact revenge in that moment to everyone who is standing there at the foot of his cross.

Every single person. And what does Jesus do? Father, forgive them. They know not what they do. He extends forgiveness.

He doesn't do what was so natural for us. He responds in the grace of God. He conveys the blessing for the sake of cursing. And when reviled, he did not revile in return, but he entrusted himself to him who judges justly.

[33 : 35] That is our God. And that's what makes forgiveness possible. Next, we see the forgiveness of God by remaining obedient to the will of God.

Remaining obedient to the will of God. And I just, I want to read this briefly. There's a lot to share here. We don't have time for all the details. And I just want to focus and concentrate on what we see here.

I want you to see in this, in the next several verses, from verse 36 all the way to 39, I want you to see all the individuals that threw it in Christ's face, that said, prove who you are.

If you're the Christ, come on down. Prove that you're the person you say you are. And every one of us in this room, by the way, would say, okay, fine. You want me to prove the statements that I made?

I'm coming down. I'm going to show you. But not our Savior. Because our Savior remained obedient to the will of God. Notice verse 36. Come on.

[34 : 53] Show us who you are. Are you the Christ of God? Are you the chosen one? Come on down and prove it. If not, we know you're a fraud. So, now the soldiers pick up the mantle.

The soldiers also mocked him coming up and offering him sour wine and saying, if you are the king of the Jews, save yourself. And then this mocking inscription that's written above our Savior, there was also an inscription over him, this is the king of the Jews.

You can almost hear the little sarcastic laugh behind the words. And finally, verse 39, even the criminals got a part in this.

One of the criminals, and by the way, the gospel records in Matthew and Mark include them both. But here Luke just is drawing out towards the end of this. One of the criminals who were hanged, nailed, excuse me, nailed at him saying, are you not the Christ? Save yourself and us. So why did Christ stay? Well, Christ stayed to offer forgiveness to you. Christ stayed and remained obedient to the will of God so he could offer salvation and life. [36 : 12] It's amazing. We also find in verses 40 to 43 that Jesus makes a way to heaven. He's making a way to heaven.

We see this here in his interaction with this other criminal. Verse 40, But the others rebuked him. This is the other criminal rebuking the first one, saying, Do you not fear God since you are under the same sentence of condemnation?

And we indeed justly, for we are receiving the due reward of our deeds? But this man has done nothing wrong. And he said, Jesus, remember me when you come into your kingdom. And he said to him, Truly I say to you, today you will be with me in paradise. Today you will be with me in paradise. This promise of a criminal who's tacked to a cross has no way to demonstrate his commitment.

He's not going to be getting baptized. He's not going to be going to church. He's not going to be doing any special merit to get or earn the salvation that he's going to enjoy that very day.

[37 : 25] It happens through faith in Christ alone and through the work of Christ on the cross for his sake. But I want you to recognize, and we have to do this briefly, I want you to recognize the marks of genuine conversion that are taking place in this criminal.

First, I want you to see, and we see this in our text, that this man, he demonstrates and shows a proper fear of God. He shows a proper fear of God.

Notice that with me. He says in verse 40, Do you not fear God since you are under the same sentence of condemnation?

Do you not realize what you deserve? Here we are, in the final moments of our life, and instead of humbling your heart and accepting the fact that you are a rebel, you are condemned.

What are you doing? Do you not fear God? If you've been condemned by men, how much more will you be condemned by God? Second, he demonstrates and shows his humility.

[38 : 34] He recognizes himself as a sinner. We see that in verse 41. And we indeed justly, for we are receiving the due reward of our deeds.

But this man has done nothing wrong. He recognized what he deserved. He recognized that he was receiving and experiencing justice, condemnation because of his sin.

Three, he demonstrated the proper regard for Jesus. In verse 42, he says, Jesus, remember me when you come into your kingdom.

Somehow, this man had eyes of faith and was able to see that Jesus was the only way. Somehow, he's able to recognize, and this is only by the power of the Holy Spirit illuminating his heart and eyes to see what most could not see.

To recognize that Jesus was this way, this truth, this life, and that only by trusting in Jesus could he enjoy the benefits of salvation. And fourth, fourth, he demonstrates remarkable faith.

[39 : 43] Remarkable faith. It's incredible. He says, Jesus, remember me when you come into your kingdom. Really? Come into your kingdom?

He's gonna die that day, just a couple of hours. And somehow, this criminal has the faith to know that Jesus will be resurrected.

He knows it. Maybe he saw the resurrection of Lazarus. Maybe he heard Jesus say on the resurrection and the life. I don't know. But he had eyes of faith to see Jesus is the Christ.

Jesus is the king. He's gonna establish his kingdom. And will you remember me when that happens? The same is true for you. It must be true for every true disciple.

Have you come to a place of fearing and revering God? Do you recognize that he is holy? That he is totally other from you? And that because of your sin, because of my sin, we deserve judgment and condemnation.

[40 : 42] But only through the forgiveness of our Savior and the death that he paid for us on the cross that we can enjoy forgiveness for sin. We come to a place of faith and recognizing that Jesus is the only way.

We can't trust our own merit. We can't trust our own good things. We can't trust in other things outside of Christ. We can only trust him for salvation.

Finally, Jesus is triumphant in accomplishing God's plan of redemption. He's triumphant in accomplishing God's plan of redemption. Let me just read these verses for us and make a couple of comments to close.

It says, it was now about the sixth hour and there was darkness over the whole land until the ninth hour. While the sun's light failed and the curtain of the temple was torn in two, then Jesus, calling out with a loud voice, said, Father, into your hands I commit my spirit.

And having said this, he breathed his last. When the centurion saw what had taken place, he praised God, saying, certainly this man was innocent.

[41 : 54] And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home, beating their breasts and all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

Of course, there's a lot for us to share, but let me just summarize this for us. There is a three-hour window here between 12 noon and 3 o'clock in the afternoon.

The time when the sun is at its apex, the brightest parts of the day in its darkness over the land. Now, it's not dark because God is not present.

It's dark because God is present in his rage against his son. His wrath is being poured out on his son in that moment.

He is present in that event of disciplining the sin that was laid on his son. But Jesus will say in this account of Luke, Father, into your hands I commit my spirit.

[43 : 01] This is the final phrase that Jesus will say during this time on the cross. It's preceded by the statement that he makes in John 19, verse 30, where he says it is finished.

Meaning the work of paying for sin on the cross was accomplished. It is finished. And so now Jesus can commit his spirit to God.

His faith is demonstrated in this statement. He knows that God will see the sacrifice that he has paid as one that's acceptable.

One that is sufficient for us. and we see as kind of a direct result of all of these events we see the centurion.

A centurion, perhaps the first Gentile convert as it were. He comes to recognize who Jesus really is. Maybe he doesn't understand the full gravity of what has taken place but he makes this significant statement here at the cross.

[44 : 07] Truly, this man was a son of God. So what do we do? What do we do with this passage and recognizing the triumph of our Savior in accomplishing and fulfilling all that was necessary to bring us back to God?

Well, there's a couple things. The first is do you know Jesus this morning? Have you come to a place of recognizing your sin?

Come to a place of understanding who God is and has it created within you a proper fear of him? A proper fear that leads to respect and laying down and coming to him asking for forgiveness demonstrating humility repentance and turning away from your sin and turning to God and claiming and making him the Lord of your life?

If you've not done that this morning and the Spirit is stirring your heart to say I need to understand more. I know that I would love to share and there are many here who would love to share with you how to have that personal relationship with Jesus.

And there are many probably most of this room perhaps who have come to a place of entering in and enjoying the benefits of the forgiveness that Christ offered here on the cross.

[45 : 33] And the closing encouragement or challenge I would like to leave with you is from Romans chapter 8 verses 31 and 32. It says this What then shall we say to these things?

If God is for us who can be against us? He who did not spare his own son but delivered him up for us all how shall he not with him also freely give us all things?

If God has accomplished and done the greatest work the best work the hardest work in overcoming the debt of sin for us in inviting us to enjoy salvation and the benefits of forgiveness if God has done the greatest work then everything else is just so petty and so small all of these things that we think are so large in our life are so small to Christ do we trust him?

are we satisfied with the fellowship that we enjoy with Christ and like Christ are we willing to embrace the will of God for our life whatever that means whether it's good or bad the seasons of life that you're in is there a heart that is open and receptive and willing to see that Jesus is greater than

my things greater than my circumstances because he created within us a satisfaction a contentment a willingness to understand that that whatever challenges are in your way are so small to God entrusting him with those things praying for him to use those things and asking for God to give us this heart this heart that we've seen in Christ this willingness to entrust all of these things to God and to trust him regardless of what those are may God help us may God help us to walk in the steps of Christ in joy in benefit from his triumph

Paul will say later on in Romans chapter 8 he says we are more than conquerors through him who loved us why is that possible well because of the victory the triumph that Jesus claimed for us on this day let's pray oh Lord we thank you thank you for your son Jesus in this triumphant exit from Jerusalem and what he accomplished for us on the cross and all that's available to us in Jesus through faith God I pray that our lives would demonstrate not only a commitment to you because of what you've done for us but that it would show a life that is steady a life that is secure a life that is settled because we're able to trust you that you're over all things and I pray that that would be the reality and the window of our life would show our faith in you in that way in Jesus name amen
[48 : 38] God bless you have a great day