

**Sermon Text:** Luke 23:26-56 Humanity Kills the King

**Though Jesus is mocked as a false and failed savior-king, at the cross He exercises His mercy and power to save.**

**1) The Misinterpretation of Christ Crucified**

- a) Pity for Jesus (23:27-31)
- b) Mockery for Jesus (23:32-33, 35-39)
  - i) Jesus Crucified between Two Criminals (23:32-33)
  - ii) Jesus Mocked by Inscription of His Charge (23:38)
  - iii) Mocked by Jewish Religious Elite (23:35)
  - iv) Mocked by Roman Soldiers (23:36)
  - v) Mocked by a Criminal (23:39)

**2) The Mercy of Christ Crucified (23:28-31, 34)**

- a) Jesus' Merciful Warning (23:28-31)
- b) Jesus' Merciful Prayer (23:34)

**3) The Majesty of Christ Crucified (23:40-43)**

- a) One criminal *Sees* the majesty of Jesus (23:40-42)
- b) Jesus Has Power to Save Even in Death (23:43)
- c) The Power of Darkness Defeated (23:44-45a)
- d) The Presence of God Departed/Descended (23:45b)
- e) The Spirit of Jesus Commended (23:46)

**4) The Message of Christ Crucified**

- a) The Centurion (23:47): The Righteous One Died for the Unrighteous: A call to see Christ in light of Scripture (v. 34, Psalm 22:18; v. 36, Psalm 69:21; v. 46, Psalm 31:5; v. 49, Psalm 38:11). "The crucified and risen Jesus is the hermeneutical key to Israel's Scripture, while the key to understanding Jesus' messianic vocation is found in the Davidic psalms" (Hays, *Echoes of Scripture in the Gospels*, p. 237, slightly edited).
- b) The Crowds (23:48): Mourn for Your Sin Displayed in Humanity's Crucifixion of Christ: A call to cast yourself on the mercy of Christ Crucified.
- c) The Acquaintances/Women: A call to follow hard after Christ Crucified (23:26, 50-54 Joseph of Arimathea Honors Jesus in Burial).
- d) A call to bear witness to Christ Crucified.

**Doxology:** To Him who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen.