

➤ “into your hands”

■ 9:44; 20:19; 22:21; 22:53

iii. It is in the midst of the darkness that Christ is seen.

### III. The Great Divide and You (23:47)

A. Isaiah 52:13 – 53:12:

B. What do you see?

#### LIVE THE STORY

*We must not only love the Gospel Story, we must begin to live the Gospel Story, indeed, to have the Central Character live in us.*

- What does it mean to say that the human race, though ultimately unified in its condemnation of Jesus, is ultimately also divided by the cross of Christ?
- How do you think it happened that this criminal who hung on a cross next to Jesus thought Jesus was going to come into a kingdom? Why should that surprise us?
- Does it ever seem like darkness has conquered in your life? How did Jesus faith respond in this moment? What did Jesus “not do” that some might expect in a moment of crisis?
- What does it mean to say that faith is about entrusting yourself to the Father's hands even when you are in the hands of others?
- What does Isaiah 53:1 tell us we must do to be on the right side of the Great Divide? How does it tell us this happens?
- What does this account tell us that might give us hope for the advance of the Gospel even though the world gets darker?
- What does this account direct us to put our hope in for any confidence that others will believe in Christ?
- What are the various ways Isaiah 52:13 – 53:12 describes the responses of people to the suffering Messiah? How have you responded?

## The Cross as the Great Divide

Jerry Cisar — April 13, 2014

Text: Luke 23:26 – 56

### Introduction

A. Unification and Separation

i. Proverbs 24:11-12

ii. While mankind is united in its condemnation of Jesus Christ, this unity is short lived.

iii. Romans 11:32

B. The Cross and the Great Divide

### I. The Great Divide Symbolized and Prophesied (23:26–34a)

A. Not only the words of Jesus, but the actions surrounding them are instructive.

i. Simon

ii. A group of women mourning and wailing for Jesus.  
a) Men mocking and beating Jesus (22:63).

b) Jesus turns.

B. Jesus speaks twice: *One pronounces judgment; the other forgiveness.*

- i. “Daughters of Jerusalem” (28-31)
  - a) Jesus entered Jerusalem, “Rejoice.” (Zech. 9:9)
  - b) Jesus leaves Jerusalem, “Weep”

C. Jesus prays for their forgiveness. (34)

- i. This “*them*” was the “*their*” to whose will Jesus had been surrendered (25).
- ii. The cross of Jesus stands right between two criminals.
  - a) *Just as Barabbas, the convicted insurrectionist and murderer represented the generic man—all of us—these two criminals represent all of humanity.*
  - b) *How we respond to the crucified Messiah, what we see when we behold Him on the cross, will determine which of the two convicts we are.*

## II. The Great Divide Revealed (23:34b–56)

A. The dividing of Jesus clothes as the soldiers cast lots.

- Psalm 22:6-8, 17-24

B. Observe with me...

- i. v35 The people with the Jewish leaders
- ii. v36-37 The soldiers
- iii. v39 One of the criminals

C. A contrasting chain of events begins with the cross.

- i. V40 “*But the other criminal...*”
- ii. V47 Then a Centurion
- iii. V48-49 All the people seeing what happened and the appearance of the woman disciples.
- iv. V50-52 *a member of the Council...*

D. What starts this division?

- i. The criminal... (23:40-43)
  - a) He sees himself.
  - b) He sees the righteousness of Jesus.
  - c) He sees something surprising.
- ii. The Triumph of Darkness (23:45-46)
  - a) “*...when darkness reigns.*” (22:53)
  - b) “*Father, into your hands I commit my spirit.*” (Psalm 31:5)
    - Psalm 31:11-14
    - While others mocked, “*Save Yourself,*” Jesus was quietly trusting God.