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## **Transfers in the Kingdom – *Luke 23:13-43***

**Introduction** – Luke's gospel has declared that Jesus is the New Adam, the New Israel, the Jubilee of God, the True King, Prophet, and Priest. But how does the New Adam/Israel become the New Covenant Head of a New Humanity? There must be a transfer, a death, and a resurrection.

**Son of the Father** (vv13-25) – Jesus is returned to Pilate who, in agreement with Herod, wants to flog Jesus (who has been a problem) but then release Him. At that time there had become a standing tradition at Passover for the Roman authorities to release a prisoner sentenced to death (hence providing a Roman Passover). Pilate also tries to use this tradition to release Jesus.

**Barabbas** – But the crowd, apparently stirred up against Jesus by the chief priests, cry out for the a man convicted of sedition and murder to be released instead. "Bar-Abba" means "son of the father," and the irony is pointed here. The crowd chooses insurrection over peace with Rome and with God. They replace "the son of the father" with the true Son of the Father as a substitute for the Passover gift. No one else noticed that day but a criminal – Jesus would die for another.

**Take Up My Cross** (v26) – When it comes to the Passion of Christ, we often focus our attention on the intense physical suffering that Jesus endured. The Roman scourging, the beatings left Jesus without much life. Crucifixion is an agonizing torture ending in a slow suffocation. The text of the scriptures seems to emphasize other important aspects of these scenes.

**Simon a Cyrenian** – Simon became a follower of Jesus and his sons were known in the church by the times of the gospel-writings (Mark 15:21). Normally, prisoners were required to carry their own crosspieces, but we see the true humanity of Jesus after all He has endured to this point. Simon shows us literally what Jesus had instructed all his disciples to do – to take up their cross and follow Him. What is the picture? Disciples of Jesus Christ are united with Him in His resurrection life because they are united with Him in His death.

**Judgments and Mockings** (vv27-38) – Israel does not realize what she is bringing upon herself. The women are mourning for Jesus, but He tells them they should mourn for themselves and for what is to come. They are the Daughters of Jerusalem, and Jesus now gives an upside-down beatitude. Barren wombs were normally not considered a blessing, but Jesus is warning that those who now have sons will see those sons grow up to be the true rebels against Rome and it would have been better if those sons had never been born. The destruction of Jerusalem is again being prophesied and again it is being prophesied that it will happen in this very generation. The judgment will be so severe that they will cry out for their immediate death rather than the slow, tortuous judgment that God will put them through (Hos 10:8, Rev 9:6). This is the point of his green-wood parable: Jesus wasn't a rebel leader. He wasn't dry wood ready for burning. If they are doing this to him, what do you think they will do when real rebellion runs through the streets of Jerusalem? The Prince of Peace is being crucified. What will happen then to the genuine Jewish warlords?

**"Forgive Them"** – Remember Luke 12:10 and the "unforgivable sin"? Jesus asks the Father to forgive them, for they are ignorant. The apostles will repeat this later (Acts 3:17). But when the Jews turn against the Spirit-filled church, this blasphemy of the Holy Spirit is not forgiven and Jerusalem is destroyed.

**Prophecy-Mockings** – Little details continue to confirm the fulfillment of the Scriptures in Jesus Christ. They divide His garments and cast lots (Psalm 22:18). Satan has returned with his temptations (Luke 4:3, 9). They mock His thirst with vinegar (Psalm 69:21). And Pilate, obviously in mockery (but clearly as a warning to any who would dare to stand against him or Rome), puts up a sign declaring Jesus to be the King of the Jews – but he does so in every language (Rev 7:9-10).

**This Is the King of the Jews** (vv39-43) – Here is the picture of Israel divided, along with all mankind. These criminals were guilty with Barabbas of sedition (Mark 15:7). One mocks Jesus with unbelieving Israel and the Jewish leaders. The other recognizes his own guilt and that Jesus is innocent, being crucified in someone else's place. He cries out for salvation and acknowledges Jesus' Kingship. Jesus replies that he will be with Him in Paradise. In Jewish thought, this wasn't the final resting place, but the place of rest and refreshment before the resurrection. The word was also used as the Greek translation of the Hebrew word "Garden" and represented the restored Israel (Isaiah 51:3).

**The Gospel at the Cross** – Here is the story of the gospel. We were Adam, a son of the father, but a rebellious son. We are rebels against God and we are participants in the murder of Jesus. The true Son of the Father comes and takes our place,

bearing our sins and the penalty of those sins upon Himself.

We are united with Jesus as His disciple in life when we are united with Him in His death, taking up His cross (our cross) and following Him.

We have already blasphemed Jesus and rebelled against God in our lives and in our nature and Jesus will forgive this blasphemy. But the blasphemy against the Holy Spirit, against the church as the Israel of God, against the gospel as the only way of salvation, will only bring great judgment.

And so Jesus is publicly displayed as crucified and as King of the Jews. Those who turn and mock this presentation will die.

Those who see their Savior and cry out to Him will live. We are the New Israel in Jesus Christ, for we have been born again. *drh*

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