

## Luke 23: 26-43 (New International Version)

<sup>26</sup>As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. <sup>27</sup>A large number of people followed him, including women who mourned and wailed for him.

<sup>28</sup>Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. <sup>29</sup>For the time will come when you will say, 'Blessed are the barren women, the wombs that never bore and the breasts that never nursed!' <sup>30</sup>Then " 'they will say to the mountains, "Fall on us!" and to the hills, "Cover us!" <sup>[a]</sup>

<sup>31</sup>For if men do these things when the tree is green, what will happen when it is dry?"

<sup>32</sup>Two other men, both criminals, were also led out with him to be executed. <sup>33</sup>When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left. <sup>34</sup>Jesus said, "Father, forgive them, for they do not know what they are doing." <sup>[b]</sup> And they divided up his clothes by casting lots.

<sup>35</sup>The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."

<sup>36</sup>The soldiers also came up and mocked him. They offered him wine vinegar <sup>37</sup>and said, "If you are the king of the Jews, save yourself."

<sup>38</sup>There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.

<sup>39</sup>One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"

<sup>40</sup>But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? <sup>41</sup>We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

<sup>42</sup>Then he said, "Jesus, remember me when you come into your kingdom." <sup>[c]</sup>

<sup>43</sup>Jesus answered him, "I tell you the truth, today you will be with me in paradise."

### Footnotes:

- a. [Luke 23:30](#) Hosea 10:8
- b. [Luke 23:34](#) Some early manuscripts do not have this sentence.
- c. [Luke 23:42](#) Some manuscripts come with your kingly power

## OASIS: The Crucifixion, Luke 23: 26-43

Possible starter question: Let's talk about the word *crux*. Any ideas as to what *crux* means? (Macmillan's Dictionary for Students defines *crux* as "pivotal, fundamental, or decisive point"; *the crux of the matter or argument*; from Latin *crux* meaning cross, torture, trouble.)

Transitional comment: In our next 3 LC studies, starting with this one, we will study what is considered the *crux* of Christianity. I hope we will find these studies deeply clarifying and valuable!

Pray for the Holy Spirit to lead your study (if you haven't already prayed)

### Read and Overview observations:

- Let's listen as someone reads our passage aloud.
- Now take several minutes by yourself to study this passage. Focus on the **who, what, where, and when** type of observation questions.
- Now, let's do a quick overview by listing the different people/groups that surfaced.

### First section (v. 26-31):

- O Let's look at the people present in this paragraph—what are their involvements?  
*(n.b. the "they" refers to the soldiers; usually the condemned person carried the crossbar to the place of execution, but Jesus was probably in weakened condition and required assistance).*
  - I What are some possible reasons why people would have been in the crowd?
  - I What might have motivated the women to mourn and wail?
- O In vs. 28-31, what are the main points that Jesus makes to those mourning and wailing?
  - I In what ways is Jesus "turning the tables?" What is he warning them about?  
*(n.b. This section is unique to Luke's Gospel. The quotation is drawn from Hosea 10:8, from a forewarning about judgment from God, that also includes an invitation to "seek the Lord" in Hosea 10:12. This same quotation is picked up again in Rev. 6:15-16.)*

### Second section (v. 32-39):

- O Consider each person or group in this section. What is their involvement?
- O What are the various taunts and insults directed at Jesus?
- O What is the substance of their accusations? What is the common taunt or challenge?
  - I What are the ironies of their accusations and taunts? What if he had saved himself?  
*(n.b. the central question in much of the Gospels is "who is Jesus?")*
- O What is Jesus' only comment in this section?

- I What do you think they thought “they (were) doing”?  
In what ways do you think they did not know what they were doing?
- I In your opinion, does their lack of knowing excuse them or not?
- I Besides the soldiers, to whom else in this section might this request for forgiveness extend?

Third section (v. 40-43):

- O What has the “other criminal” realized about himself and about Jesus?
  - I How do you suppose he gained these insights?
- O What is the essence of this criminal’s request in vs. 42?
- O How does Jesus respond to his request?
  - I What difference might that have made to him?

Conclusion and last thoughts:

- A In what way might Jesus’ prayer for forgiveness extend ever to us?
- A In what ways can we identify with the “other criminal” who asks to be remembered?
- A In this crux passage, in what ways does Jesus provide for you and me?

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- a. BIG idea: The horror of the cross is also God’s provision for forgiveness and future.
- b. Key verse/idea: Jesus said: “**Father, forgive them...**”
- c. KEY: O = Observation; I = Interpretation; A = Application (or C = Challenge).

Advice to study leaders:

- d. Complement your OIA questions with “process questions” (what else? what more? What do others of you see/think?).
- e. Determine the core questions to ask (know which ones to skip if pressed for time).
- f. Always reword questions in words are comfortable for you (and, if the question doesn’t make sense to you, then discard it.)
- g. When you ask questions, give people ample time to think and respond. How long do you wait? Take your time; don’t rush people but encourage their participation. And avoid answering your own questions!
- h. Timing/pacing: allocate your time and move forward gently, with a steady pace.
- i. Application: Pace the study to conclude with “difference making” application.
- j. Secondary texts—use other texts very sparingly, even if they are relevant. Otherwise, other texts will push you more into the “teacher role,” rather than that of facilitator. It also can cause some people to feel distracted or de-powered.
- k. If you are utilizing this “on-line” study and not part of the OASIS course, I recommend that you get the 1-volume commentary entitled New Bible Commentary, Revised (21<sup>st</sup> Century Edition, IVP). It is well worth the \$40.