



Morningside Church

Sermon Discussion Guide

Title: The Crucifixion of the King

Date: March 24, 2024

Scripture Text: Luke 23:32-49

Notes:

Today we continue our sermon series leading up to Easter. So far, we've looked at the *Coronation of the King*, and the *Confrontation of the King*. Today's sermon is focused on the *Crucifixion of the King*. This was Jesus' purpose for coming, to be the sacrifice required for our sins. Ever since sin entered the world through Adam and Eve's disobedience, God had a plan to redeem us. He sent His Son, the only One qualified to pay the price. This was God's expression of His love for us. Let's take a look at some of the elements surrounding the crucifixion of the King.

I. The Crowds (Luke 23:35-38)

While Jesus hung on the cross, those who stood nearby mocked and ridiculed Him. "He saved others; let Him save Himself". He did indeed save others, healing the lame, deaf, blind, performing miraculous signs and wonders. All proof that He was the Messiah, the Chosen One. Yet those who mocked Him overlooked the proof. They were too wrapped up in their own priorities to see God at work.

- List examples of miracles Jesus performed.
- Why do you think the religious leaders overlooked these as evidence that Jesus was the promised Messiah?
- How did the religious leaders' and many of the people let their expectations get in the way of recognizing who Jesus was?
- How is Jesus perceived today?
- What are examples of ways people's expectations of Jesus hinder their recognition of Jesus as Savior?
- How have your expectations gotten in the way of seeing God at work?

II. The Criminals (Luke 23:39-42)

Two criminals were crucified with Jesus. Both deserving of death, but only one recognized it. The first criminal was looking to be saved without repentance. Looking for a way of deliverance from the circumstances of his sin without changing. The second criminal knew he was getting what he deserved, and that Jesus had done nothing wrong. He feared God and confessed Jesus as Lord ([vs. 42](#)). He too was seeking deliverance, but not from his circumstances, but to be with Jesus in His kingdom.



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- Here are two individuals with equal access to Jesus, yet two very different responses.
 - How would you describe the motive of the first criminal?
 - How about the second criminal?
 - How do you think their motives affected how they responded to Jesus?
- Describe how this situation may look today.
- How can our motives, even as Christians, affect how we respond to or obey Jesus?
- What are ways we can keep our motives in check and be open to responding how Jesus wants?

III. The Christ ([Luke 23:43](#))

With the second criminal's response to Jesus, He assured him that he would be with Him in paradise (heaven). The second criminal had not made it to church, nor partook in the Lord's Supper, or was baptized. He was saved by grace through faith ([Eph. 2:8-9](#)). The redemptive work of Jesus is enough! No other works are needed. Jesus is the way, the truth and the life, no man comes to the Father but through Him ([John 14:6](#)).

- Describe what you think went through the mind of the second criminal upon hearing Jesus' response in [vs. 43](#).
- What are examples of additional 'works' that people today directly or indirectly feel are needed for salvation?
- Why might people get wrapped up in the need for works instead of accepting the simplicity of the gospel?
- Describe in your own words the *plan of salvation*.

The criminal believes him to be God whom he does not recognize as guilty. He acknowledges him to be righteous whom he does not think of as a sinner. He says to that other complaining thief, "We certainly are receiving what is due our deeds, but this man has done nothing wrong" [v. 41]. He understood that Christ received these blows because of others' sins. He sustained these wounds because of others' crimes. The thief knew that the wounds on the body of Christ were not Christ's wounds but the thief's; therefore, after he recognized his own wounds on Christ's body, he began to love all the more.

Maximus of Turin (c. 380 – c. 465 AD)