

Using Anchor and Meaning Theory to Understand Human Suffering: Case Study of Conversation Text Luke 23:39-43

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ARTICLE INFO	ABSTRACT
<p>Keywords: Luke 23:39-43, suffering, happiness, Jesus, Anchor and meaning theory</p>	<p><i>This study examines the narrative of human suffering as depicted in Luke 23:39-43 using Anchor and Meaning Theory. It focuses on the contrasting responses of two criminals crucified alongside Jesus, shedding light on their differing reactions to suffering. The first criminal represents a self-centered perspective, seeking immediate relief without recognizing Jesus' redemptive role, while the second criminal demonstrates faith, acceptance, and a transformative understanding of suffering. By exploring this dialogue, the study highlights the theological significance of suffering, emphasizing its potential for spiritual growth and redemption when anchored in faith. Employing an integrative causality approach, this research utilizes verbal analysis to uncover the cognitive and spiritual dimensions of the narrative. The findings contribute to pastoral care practices by offering insights into addressing human suffering with a focus on faith, redemption, and hope. This study seeks to provide a deeper understanding of the transformative power of suffering, encouraging individuals to embrace faith as a pathway to eternal salvation and joy.</i></p>

INTRODUCTION

Luke's synoptic narrative regarding human suffering appears in various events. The attraction and driving force appear that suffering should end and end with confirmation of happiness. Happiness after suffering is accepted by humans. Instead of being confused, worried, discouraged and covered in rejection, why am I suffering so much? The mystery of suffering is solved because hope in belief becomes certain. Suffering becomes meaningful by the presence of the great work of God's grace upon humans.

Exploration of the text of Luke 23:39-43 contains an intentional conversation, focusing on how the writer of Luke provides the composition of the conversation between the two criminals and Jesus using different rules. Jesus' response to the statement of two criminals shows the reality of the depths of the human mind. Both regarding the center of consciousness, as well as the originality of faith which is manifested in a fundamental belief. There is a link between human words that originate from his heart and his hopes when experiencing suffering. This is certainly a concern for humanitarian services and servants. Be it counselors, educators, therapists, servants of God and so on. It is also indicated that human cognition plays an important role in responding to suffering. Two different provisions provide two different perspectives regarding the happiness that all humans desire. That readers know how to behave to please God (Wanamaker, 1990), as Charles A Wanamaker mentioned. Two criminals use different points of view, the first has a negative perspective, the other has a positive perspective regarding his suffering.

What humans have lost through suffering needs a basis so that hope can be realized in meaningful conversation. In fact, humans are justified or declared wrong because of their words before God, the Owner of Life. Authenticity is a conversation with hope to whom an individual anchors his entire life. This is a full belief with determination and purposeful faith. Faith is the driving force for genuine discovery to receive guidance beyond human boundaries to the meaningful territory beyond. A different world, not just an exodus. but it is also an inner journey to find the true Creator.

The ending is by entering the house of happiness where truth, peace and fullness of life become a reality. It is in this inner journey and religious pilgrimage that suffering ends and is abandoned by the owner of the body. To then release all his burdens and become a free individual - the disposition of his spirit and soul towards eternal life. When elaborated into the articulation of pastoral theology using an

eclectic approach, at least the description of the journey to the afterlife produces actual findings regarding human suffering.

Purpose:

1. Explore the meaning of human suffering linked to the suffering of Jesus.
2. Explore the content and meaning of suffering through the conversational narrative of Luke 23:39-43
3. Apply anchor and meaning theory to the narrative of the conversation in Luke 23:39-43

Literal Pattern Luke 23:39-43.

The NKJ version of the verbatim text of Luke 23:39-43 is as follows: Luke 23:39-43
New King James Version

³⁹ Then one of the criminals who were hanged blasphemed Him, saying, ^[a]“If You are the Christ, save Yourself and us.”

⁴⁰ But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? ⁴¹ And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” ⁴² Then he said ^[b]to Jesus, “Lord, remember me when You come into Your kingdom.”

⁴³ And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

Two criminals with two realities of cognitive depth and inner awareness. One (P1) denied that he deserved help because of the suffering he was experiencing. However, the second criminal (P2) did not try to justify himself because he really had to suffer as a result of his actions. P1 is intuitive and impulsive, but P1 is reflective and full of awareness to realize.

When elaborated verbatim as follows:

Criminal 1 (P1) verse 39 : Save yourself and us. (σῶσον)

Criminal 2 (P2) verse 40 : Do you not fear God (τὸν θεόν)

verse 41 : this man did not commit any crime

verse 42 : remember me when you enter your kingdom. (βασιλείαν)

The Creator verse 43 : today you will be with Me in heaven. (παραδείσῳ)

Pedaling is in the form of further quotations to show the existence of divisions in the verbatim conversation. The essence of the conversation intended by Luke is:

A Human response without a conscious basis is seen in vv. 39

B Human response based on consciousness vv. 40

C Human assessment of the essence of Jesus' suffering v. 41

B': Man's statement of faith will live on the other side, v. 42

A' Jesus' assurance statement: the final position of the believer v. 43.

Starting from the verbatim chiasmic pattern of this conversation, it shows that the assessment of Jesus as King and Messiah is the highest criterion for the Gospel of Luke to assess human suffering. Jesus did not commit any crime, showing the objective quality of the suffering He experienced. He experienced it but it remained hidden to them without any basis for belief. Why did Jesus the Savior suffer? The affirmation of hidden meaning does not simply negate P1's response which only thought about his own safety and getting help immediately. Also, in identifying suffering, there must be a certain reason or motive.

In contrast to P1's understanding, the essence of Jesus' suffering is explained in such a way by Luke with the aim of making someone gain wisdom in their suffering. Namely safety or complete happiness. His epistemic basis or justification becomes natural because He suffered for him. The life of a perishing human being can only be redeemed by the innocent life of Jesus. David Gooding said, but mankind has rebelled against that will and insisted on serving their ownwill. The result: spiritual, moral, and often physical, chaos.(Gooding, 2013)

In fact, Jesus' suffering was not similar to human suffering. That's why P2 is more advanced than P1. His faith results in salvation, namely a life full of meaning. Where he himself laid the proper foundation for Jesus' suffering on his side. P1 lays a false foundation regarding Jesus' suffering in a verbal composition with the content of persuasion so that the suffering will end soon. P1 uses persuasive cognitive. In contrast to P1, P2, even though he is on the verge of death, does not lose his words and does not lose his identity. P1 has actually lost his words and his identity. P1 misjudged Jesus' suffering. There are two domains of what humans say about themselves. P1 justifies himself because he uses his cognitive abilities, P2 makes absolutely no effort to justify himself so that the suffering will end immediately. Evaluation of a person's suffering, the basis for which according to Luke is separated into two groups, first is cognitive encouragement without a basis of faith towards justification. And second, inner encouragement in realizing and asking for God's mercy.

This initial description is the basis for recognizing how the final conversation around the crucifixion of Jesus by Luke is explored. The approach uses verbal analysis of P1 and P2. Based on several logical priorities. First, the criminal's statement (P1) has a subjective reasoning structure. Both of himself and of Jesus at the heart of the suffering. Second, the criminal's statement (P2) is not only right on target,

also objective but has an original faith-based reasoning structure. And third, Jesus' own answer to the two criminals. P1 did not get a justification response from Jesus, without any response. P2 elicits a response from Jesus. Jesus' response has a reasoning structure to be studied.

Significance of Research

1. This article highlights several important themes such as repentance, forgiveness, salvation and faith in God's mercy. Even though he was guilty of a crime with the consequence of being sentenced to death, one of the criminals (P2) admitted his mistake and sought help in Christ. Meanwhile, the other (P1) continues to close the depths of his heart by opposing and not believing (Greek: *apisteuon*) that Jesus is able to help him. P1 had doubts until his last breath. Overall, this text teaches Luke's readers about humility before God and that it is never too late to experience a change in the content of one's life. No matter how far you have strayed from His path.
2. In the case of these two criminals, their story appears in several different versions in Christian literature. Each version may emphasize different aspects or add new details based on the author's interpretation or cultural context. Despite these variations, the story remains an important part of Christian faith and self-understanding. Especially in pastoral care and education about why humans suffer. Many modern people ask where is God when I suffer? For this reason, this study was formulated through the use of anchor theory and the meaning of the conversation in Luke 23:39-43.

Sublimation of Problems

1. There are differences in human responses to their own suffering.
2. There are different human views regarding the meaning of Jesus' suffering.
3. Luke's prioritization of proper faith regarding Jesus' suffering actually goes beyond judgment of humans who are suffering. In this way those who suffer do not lose words and identity.

The Real Problem

An original form of faith based on the meaning of Jesus' suffering for sinful humans is the answer. Theologically, this is an open door to entering the dimension of happiness with Him. And for Luke the minutes of the conversation at Calvary are hope (realized in prayer and belief). Hope is based on the actions and words of Jesus at Calvary. Jesus' redemption is God's partiality for humans in their suffering. Through faith produces happiness.

Human Mental Schema

Mental schemas at a glance can help people make decisions more efficiently. People rely too much on the first information they receive and from then on do not adjust their judgment about the issue enough. This is called anchor reasoning. The concept of cognitive decisions in the humanities aspect is starting to be introduced as a form of reasoning. The Nobel prize winner stated that although people strive to make rational choices, human judgment is subject to cognitive limitations. A truly rational decision will involve weighing all the potential costs and benefits that may be obtained from each alternative (Herbert Simon, 1950) (Burns & Roszkowska, 2016) Although this idea is directed at decision making by considering managerial aspects, Herbert Simon's idea can also be applied to the area of conversation based on biblical texts. With this application, it is hoped that the theological description regarding human suffering can be answered in the case of Luke 23:39-43.

Several studies have addressed human suffering from theological and philosophical perspectives. Wanamaker (1990) explored the cognitive and faith-based responses to suffering in biblical texts, emphasizing the role of belief in transcending pain. Gooding (2013) analyzed the interplay between suffering and divine wisdom, highlighting its redemptive significance in the New Testament. Luhrmann et al. (2010) examined how prayer and faith shape individual perceptions of suffering, revealing the psychological and spiritual resilience fostered through religious practices.

Despite extensive theological discussions on suffering, limited studies focus on the conversational narrative in Luke 23:39-43 to analyze human responses to suffering. Prior research has primarily addressed doctrinal interpretations or historical contexts, leaving a gap in understanding the practical implications of Jesus' interaction with the criminals for modern pastoral care and spiritual guidance. This study aims to fill this gap by applying Anchor and Meaning Theory to this narrative, offering fresh insights into the cognitive and spiritual dynamics of suffering.

This research introduces a unique perspective by combining theological exegesis with psychological frameworks, specifically Anchor and Meaning Theory, to analyze Luke 23:39-43. Unlike previous studies, it emphasizes the cognitive processes and faith-based transformations evident in the dialogue between Jesus and the criminals. This approach provides a deeper understanding of how faith and hope can redefine the meaning of suffering in a contemporary context.

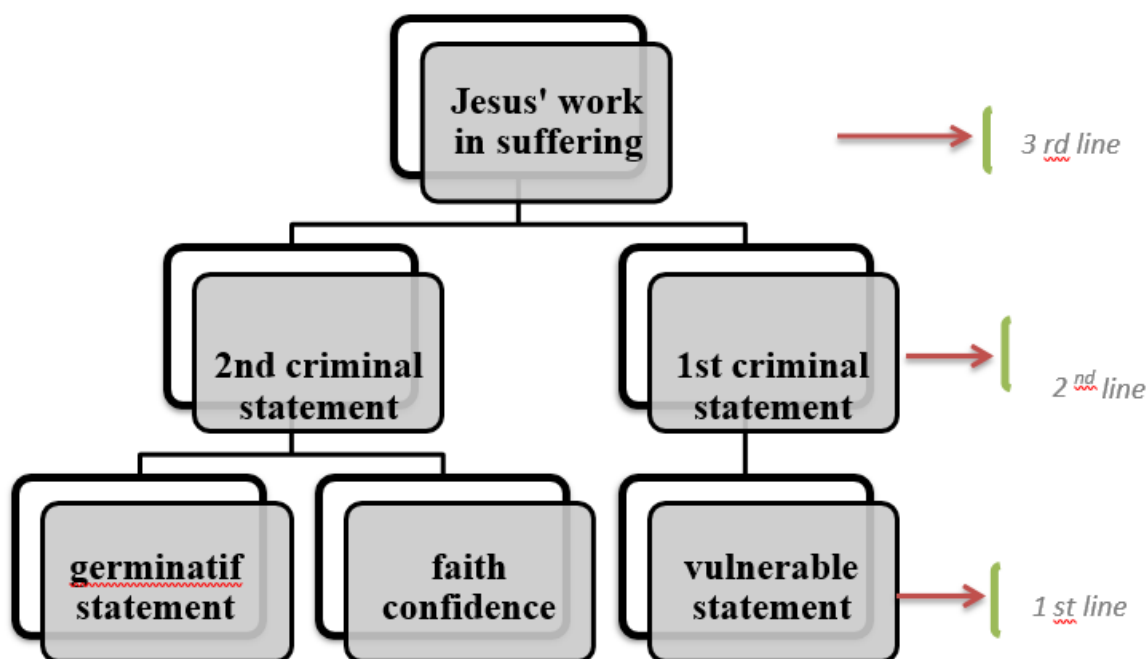
The objective of this study is to explore the theological and psychological dimensions of human suffering as depicted in Luke 23:39-43, with a focus on its redemptive and transformative potential. Practically, the findings aim to enhance pastoral care strategies by providing a framework for addressing suffering with a focus on faith and redemption. Theologically, this research contributes to a deeper

understanding of the Gospel narrative, enriching Christian education and spiritual formation. It also seeks to inspire individuals to find hope and meaning in their suffering through a closer relationship with Christ.

METHOD

Referring to the problems in this study and the use of cognitive reasoning, the approach considered appropriate to approach the central issue of the conversation in Luke 23:39-43 is to use an integrative causality approach (Russo, 2023). Namely, explaining elements of the conversation between criminal one (P1) and criminal two (P2) regarding their own suffering in contrast to the suffering of Jesus for humans. By prioritizing the element of faith as the final determinant to ensure the ultimate goal of human suffering. Described as in the following picture.

Chart 1. Three Stages of Conversation



Discourse of Fig 1.

First line: the importance and benefits of pastoral care move the content of the statement
Susceptibility to germinative statements and faith beliefs

Second line: human response when suffering

Third line: the suffering of Jesus as the center of Christian theology

The explanation of the figure in chart 1 includes things such as a person's subjectivism when he suffers, and also the presence of an objective understanding of the suffering he experiences by focusing on two main things, namely: a. awareness that he deserves to experience suffering and

b. reflecting Jesus' suffering into his suffering. This is the essential scope of Christian stewardship. The target indicates a move-on or concrete displacement (cf. John 5; 24). Also, the image in chart 1 shows that Jesus' words are a force for forming faith and hope because the two go hand in hand (creed + accepting Jesus' words). This reality has an impact on the meaning of suffering itself in a new perspective. And what is central to Christian theology is showing God's partiality towards suffering humans. Proven through the suffering of Jesus (Probatum per passionem domini nostri Iesu Christi).

Human Suffering: A Philosophical Perspective

Philosophical reflections on the nature of suffering touch the deepest aspects of the human soul and experience, but still focus on the outermost issues with an existential scope of humanity. There is a problem of human suffering that has not been adequately addressed. Aspects of why humans suffer and the contribution of suffering itself to the survivors (in this case P1 and P2) especially to the growth of faith and hope. So there is a need for appropriate references to the essence of suffering. The target has shifted significantly. This central issue can be elaborated into a constructive, directed and exploratory conversation.

Suffering cannot be assessed independently of the subject experiencing it. Suffering is generally undesirable; its origin may be physical or essentially mental, or it may arise from a series of undesirable circumstances leading to the infiltration of a demonic human enemy. His mission was to take his life and lose his words (cf. Gen. 3, Romans 3:23; 6:23). Humans as existential creatures need glory and power from outside themselves. So there is a need for answers from outside the subject so that the panorama of human

suffering can be seen more broadly.

Suffering shows the person that the good that has been lost needs to be reclaimed, mourned, dealt with, or compensated or overcome. The loss of a good thing is the objective side of suffering. Suffering, because the loss of something good means there is something bad about that person. Thus, suffering shows a deficiency in human well-being and makes it incomplete (cf. John 10:10).

The loss of some good things can threaten self-understanding, perception of the future, the possibility of achieving goals and pursuing goals, or can cause a complete disruption of daily life patterns and relationships. Adequate resources are needed so that survivors are able to get through it and even reduce various conflicts in their life journey, especially their goals, identity and meaning as a person in the center of their consciousness.

Based on the mental realm of psychology, philosophy, and much theology (Tedeschi & Calhoun, 2004); (John Paul, 1984); (Larchet, 2002); (Scheler, 1992) (Kierkegaard, 2009); (Van Zeller, 2015) states that suffering can lead to growth and development. Like survivors of the past who suffered in the camps of Hitler's regime. Namely, Dietrich Bonhoeffer, also Corrie ten Boom to Erich Fromm. It is suspected that the element of suffering which involves the recognition of the loss of a good thing is what makes suffering also have the potential to develop personal maturity in an existential sense. The word germinative factor is often used, namely a variable that fosters strong beliefs. Suffering indicates that something is wrong that must be overcome. Actions to repair the harm may result in good outcomes in the future. The functional role of stewardship exists in this area.

For those who endure suffering, at least the suffering itself also has the potential to lead to post-traumatic growth including a greater appreciation of life and changes in priorities, closer relationships, recognition of new opportunities in life, greater personal strength, and spiritual development (Jensen & Meckling, 2019); (Geysler-Fouchè & Munengwa, 2019)). And all of this is directed at the individual's attitude towards the burden of his suffering. Both his words and his understanding of himself. The sublimation of the meaning of suffering from a philosophical perspective conveys that goodness has existed in humans existentially.

Human Suffering: A Theological Perspective

Augustine underscores the inconsistency in this, instead, offering a picture in which life is naturally vulnerable (known as: vulnerable factor) and uncertain, incapable of being safely protected from pain, either by inner detachment or outer prosperity: if we can truly learn that our mortal life is in fact susceptible to suffering, humans can learn in terms of patience and fortitude, and, most important of all, hope – the belief that true and lasting happiness can be found elsewhere than in this world.

The treasury of Christian theology refers to the book of Isaiah, chapter 52:13–53:12, showing that there is someone who suffers from illness, pain and perhaps even death because of other people's sins (Isaiah 53:4–6, 8–9, 12). His suffering is traditionally given the title: suffering servant. Although the servant's suffering is not doubted or questioned, the nature of this suffering has given rise to much debate. Is the suffering of a servant a 'substitute' suffering for the suffering of others? Is this involuntary suffering? How does the New Testament Gospels see such a figure? Especially the Gospel of Luke.

Two scholars frequently referenced, in connection with their opposition to the continued use of the concept of vicarious suffering for Isaiah 52:13–53:12, and the Old Testament in general, are (Geysler-Fouchè & Munengwa, 2019) The COVID-19 crisis that occurred last February 2020, its crisis phenomenon throughout the world has made this statement real and has exposed the vulnerabilities that are often hidden in the created world, and humanity in particular. The vulnerability factor or vulnerability is manifested in all relationships between humans, the relationship between humans and nature, and the relationship between humans and God. Both the physical experience of the sufferer and the accompanying needs such as safety, hunger and pain, among others, are expressed in two types of relationships. The former, however, also includes mental needs and experiences such as love, acceptance, sadness, and more. (Rabie-Boshoff & Buitendag, 2020)

This description and discourse on the area of human understanding and suffering makes it a matter of human cognition and experience with the environment that has shaped his mental schema in a concrete and relational way. Human cultural factors will be the main contributor in the formation of this mental schema. So that on occasions when humans experience a life crisis, their verbal statements as a real response to the reality they face are evidence of this impression. P1 represents most humans on this earth. Only a handful like P2. And it will be directed towards his vision of life over the span of his life. The image of his inner world is a manifestation of his instinct to continue living and surviving. And epistemologically, this must be based on strong beliefs. Faith grows the hope of experiencing full meaning despite suffering but will be happy in the future.

Human Suffering: A Didactic Perspective

The process of living life depicts the didactic process of humans towards their fullness. Using the term human fall into the sin of rebellion (cf. Gen. 3:1-21), God's goodness is hindered in the journey to the fullness of human life. The effect of the original sin by placing the ability of reason on a par with God's provision in the garden of Eden, results in the fact that something is missing in human existence. God, the

Creator of all things, is considered equal to humans and has autonomy over his own life/ does not require the involvement of God's grace. The form of submission is replaced with the euphoria of equality with the Creator.

From the fall of humans to the murder of others in Gen. 4 and continuing to develop into agnostic and hedonistic in living their lives (seen in Gen. 6), humanity's journey finally reaches its lowest point. Death and separation from God without any insight into the truth in the center of human consciousness. Fear of God. Always want to justify themselves and blame others (representation P1). Only Noah and his family remained and God ensured that this remnant had the potential to enable his life to continue and adhere to the covenant.

God's covenant with Noah was set against the remnants of the human race and also left a residue that humans wanted to be separated from God's glory and His presence. Through the construction of the tower of Babel, the human race finally did not understand each other and the construction of the tower ended and stopped. Once again, the didactic aspect of human failure is based on carnal or lustful initiative. Then God planned a very new theology of calling, He addressed the figure of Abram in the land of Ur in Chaldea by calling him out of the realm of the idolatry of his ancestors. He promised him a pure covenant bond that was 100 percent God's creative idea so that from Abraham's descendants in the future, the knowledge of Himself through Jesus would be whole, complete and reliable. Genesis 12, Genesis 15 and Genesis 17 are God's didactic components in forming Abraham's faith and hope so that he will later become the father of believers and give birth to kings on this earth.

So at least the didactic segment of human suffering is examined based on the failure of the first human and his descendants until it is revised and renewed through the figure of Abraham. Apparently God is confirming the plan for human redemption through the path of faith based on the resurrection of the dead (cf. Romans 4:17). This awakening reality is a form of continuity and a state of creation of everything from nothing. It is explicitly stated in Romans 4:17 and also Hebrews 1:1-4. The main figure is His only Son, the Word who became flesh and the cornerstone of the true building of God (the tabernacle). Jesus Christ is called the Messiah, Son of David, Son of Man. Matthew 17:1-5, as well as an important passage from Jesus as King of the Jews (Luke 23) shows the allusion between suffering and justice. Partisanship as well as punishment for crimes. Love in grace redeems a suffering creation. Individual autonomy in living their lives is covered by the goodness of God through His Son. And this is possible because following the example of Abraham who believed in God and now his descendants believe in the words of His only begotten Son as stated by the second criminal (P2).

In fact, the didactic segment of human suffering related to the primacy of Jesus, the Son of David in Luke, includes at least the main things: a. the failure of the first humans in the past was handled in humane ways but presented in a supernatural way, b. the essence of human suffering cannot be compared with the suffering of Jesus. Because He Himself carried out His human life through a path of suffering and ultimately crucifixion, c. Humans who are suffering have the opportunity to receive God's grace when they are able to translate that suffering into the anchor of faith in Christ as seen in P2.

The Meaning of Jesus' Suffering for Humans

Jesus came into contact with human suffering not only through what He did and the message He taught, but He also brought that suffering closer by experiencing it himself. The Bible tells about it. Locution and illocution lead to the crucifixion. Through His public Life He experienced exhaustion, domestication, and misunderstanding from those closest to Him. These misunderstandings, supported by the hostility of His enemies, became more and more united. He accepted and departed for His suffering and death with full awareness of this. That mission He was destined to fulfill. And it was precisely through this human suffering that He felt fully that He accomplished His mission. Jesus suffered willingly and He suffered innocently. Jesus never lost His words and also never lost His identity.

He answered that question with "what" He taught and "why" He suffered. This answer can be summed up in one definitive sentence: "The Word of the Cross." It is difficult to deny the fact that human suffering reached its breaking point in the passion and death of Christ. At the same time, human suffering entered a new dimension. It has been associated with the love of God, with the love that creates goodness, that is, drawn through suffering, just as Christ's ultimate good through suffering – the redemption of the world – was drawn from the cross and from the cross it continually renews itself. It is on the cross that one must ask again the question regarding the meaning of human suffering and read on the same cross the answer to that question. It is in the cross of Christ that redemption is not only achieved through suffering, but also human suffering itself is redeemed.

The crucifixion of Jesus means: Every human being is invited to do so, to take part in His redemption of mankind by preaching and living the good news. Each person is also called to take part in the suffering he experiences so that redemption can be achieved. In bringing about redemptive suffering, Christ has raised human suffering to the level of redemption. In this way, everyone who combines their suffering with the suffering of Christ can take part in Christ's redemptive efforts

Nouwen suggests that hospitality answers the question of how Jesus' wounds can be a source of healing. Nouwen believes that this includes things like 'care and compassion, understanding and

forgiveness, friendship and community'. Jesus did this with the intention of offering hospitality to his companions or fellow humans (Rabie-Boshoff & Buitendag, 2020). Hospitality, as a healing force, requires that 'the host feel at home in his own home, and that he [create] a free and fearless place for unexpected visitors' (Rabie-Boshoff & Buitendag, 2020). Jesus, as friend to his wounded human partner, offered a unique place – a place where care and fellowship were provided, where healing occurred to the wounded human partner.

God's power can be found in the wounds that Jesus experienced – a unique power 'that transforms human lives by bringing healing through forgiveness'. Based on the description of this verse, the presence of Christ for suffering humans is very much needed. Understanding the existential epistemology of humans in their suffering requires redemption at a higher level than human suffering in their respective eras. This should be directed at what Luke mentions with Paradise vocabulary. Redemption must be linked to the Paradise lost by man, and this loss results in suffering for man.

Jurgen Moltmann takes a further view by stating that eschatological revelation is a must to be taught (Deane-Drummond, 2016). This can be seen from the contents of Jesus' eschatological revelation regarding Paradise to criminals who believed in Him.

The direction of the conversation is intertwined with despair, faith and hope.

Rely on chiasmic patterns to develop interpretations of their meaning and use. Intentional constructive conversations are directed at fulfilling faith and hope in articulating the guarantees that will be obtained. For those who are out of breath, table 1 below can be a reference. Through a cognitive reasoning approach.

Table 1. Direction of Conversation Covering Despair, Confidence and Hope.

Human Dimension	Content of Conversation	Criminal Response	Jesus' Response
Verse. 39: 1. life is in crisis - κρεμασθέντων (kremasthenton) having been hung 2. behavioral aspects - κακούργων (kakourgōn); Criminals. 3. salvation - σῶσον (sōson)	1. The villain's assessment of who Jesus is – in the phrase: "if." This demands proof 2. Calling Jesus the Christ. 3. Get rescued immediately	1. His orientation towards Jesus the Son of Man gave no reason for his suffering and answer to the criminal's the suffering of Jesus are in demands. Jesus was silent and one understanding. He did not respond in the slightest. 2. Interpreted it with the diction of immediate safety	
Verse. 40: 1. Propriety of receiving in kind - ἐπιτιμών (pitimōn): was rebooking. 2. fear Allah - φοβῆ-Phobē: do fear 4. condemnation - κρίματι (Krimati): judgment	1. Corrects the first criminal's assessment of who Jesus is. 2. The second criminal directs him to fear God and live under God's judgment.	1. The first criminal does not provide any more arguments	1. Jesus listened to what the second thief said.
Verse. 41: 1. his deepest needs ἡμεῖς -hēmeis: we μὲν - men: Indeed 2. justified necessity - δικαίως-dikaiōs: justly? ἄξια-axia:worthy 3. awareness of Accepting the consequences ἐπράξαμεν- epraxamen: we did ἀπολαμβάνομεν apolambanomen:we are receiving; 4. the innocent are also punished - οὐδὲν-ouden: nothing. ἄτοπον -Atopon: wrong.	1. The second criminal has the deepest and most authentic awareness, he can accept the consequences of his evil behavior and deserves to be punished. 2. The second criminal saw that Jesus did not deserve to be punished. The criminal recognized Him as righteous, innocent.	1. The second criminal was able to see the truth about himself, his suffering and also honestly saw that Jesus' suffering should not be hanged. 2. The second criminal at the end of his life had a basis for hope and that began with seeing that he deserved to be punished and then seeing that Jesus did not deserve to be put to death.	1. Jesus listened to what the second thief said both about himself and about the punishment he received.
Verse. 42: 1. last words before death a form of confession of belief 2. content of the creed: Ἰησοῦ, Ἰησοῦ: Jesus, Μνήσθητί-mnēsthēti: remember μου - mou:me 3. his faith is directed to	1. relies on the statement of faith in Jesus the King who came into the world. 2. This second criminal had hope that Jesus would remember him. 3. Basically hope in Jesus because He is true, He is	1. The response of the first villain is not visible. 2. The response of the second villain is clear and bold in his belief.	

Jesus as King eschatological hope: ἐλθῆς elthēs: You come εἰς- eis: into τὴν - tēn: the βασιλείαν basileian: kingdom. able to save, He is King. This is the content of the creed (confession of belief)

<p>Verse. 43: 1. Jesus' answer and guarantee for those who believe in Him Ἀμήν-Amēn Truly Σοι -soi: to you λέγω-legō: I say, σήμερον-sēmeron today μετ'-et':with ἐμοῦ-emou: Me.</p>	<p>1. Jesus' guarantee of the salvation of believers. 2. Don't wait a long time. This contrasts with the persuasive words of the first criminal to be rescued immediately but not because of his belief.</p>	<p>1. Jesus' answer is a word of assurance of salvation for believers. There is no delay in being saved if you believe in Him as the Righteous One and Savior King.</p>
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Source: Text of Luke 23:39-43

The Explanation of Table 1.

First of all, it is indicated that the first criminal (P1) was in his urgent and immediate hope of being rescued but ignored the appropriateness of receiving appropriate punishment. This awareness is not visible in him. Second, the first criminal (P1) was wrong in knowing Jesus, there was not the slightest element of a creed or confession of belief in Jesus but he put forward the need for salvation without a correct understanding of who Jesus really was. Third, the second criminal (P2) had the provision to hope in Jesus and this was based on the awareness that he deserved to receive punishment and undergo the death penalty for. Based on the conversation on the cross, his suffering did not find meaning in suffering at the human level, but at a higher level – the level of Christ's suffering. Yet at the same time, from this level of Christ who saves, the meaning of suffering descends to the human level and in a sense becomes one's personal response. Only then does the individual find in suffering that inner peace and even spiritual joy can be experienced. This is the essence of joy and peace. Peace with yourself, with Allah the Creator and with others. The final description makes human suffering normal and tolerable because it is still in the world. Conversations based on faith in reconciliation in Jesus are important for today's postmodernist humans. Also aimed at millennials and Z generation who are easily provoked into ending their lives.

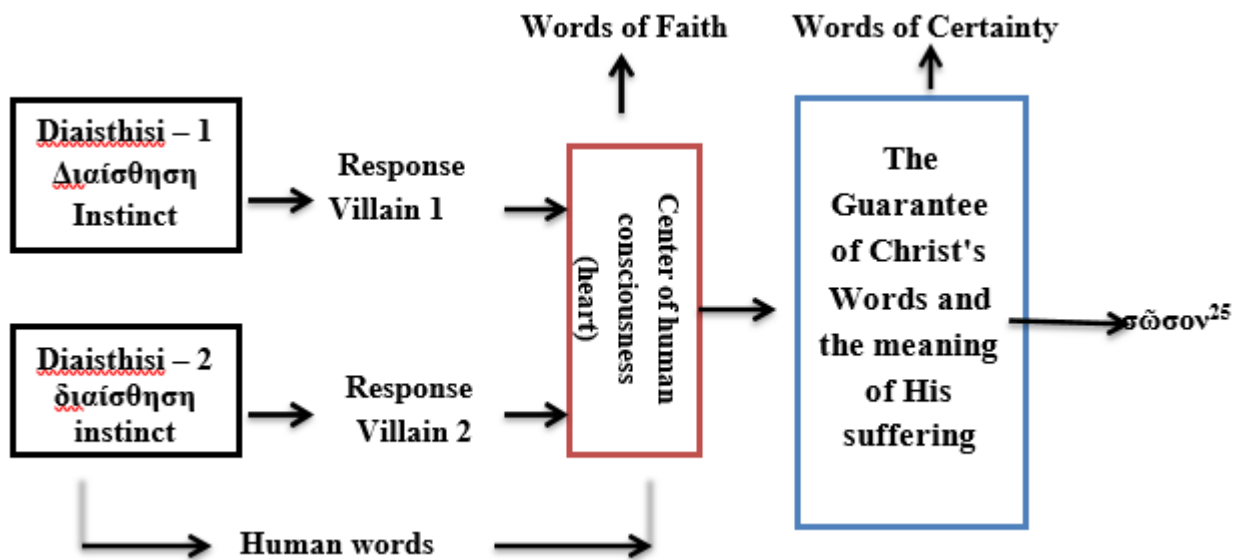
his crime, but he did not give up in saying the right things about Jesus and his request to Jesus in his eternal hope. Fourth, the second criminal (P2) received the fulfillment of his hope through the words of Jesus and assurance with Jesus that very day.

RESULT AND DISCUSSION

By using a two-way cognitive reasoning scheme, it is certain that the direction of the conversation at the cross reflects the dynamics of humanity. The essence is in the final statement of humanity represented by the first and second villains. Does it contain germinative factors or just vulnerable factors? So it is certain that the movement from vulnerable factors to germinative factors must use a precise and accurate basis. From the case of this conversation, using the words of Jesus, therapists, educators, servants of God, counselors unite individuals so that the seeds of faith and hope become integrated. The goal is to experience the fulfillment of the promise "today you will be with me in Paradise." Experience happiness with Jesus Christ.

It is depicted in figure 2 below.

Chart 2. Process of Justification of Sinful Man



Villain 1st's suffering and his response reflect that suffering should be resolved as quickly as possible according to humanity. This can be seen from his verbal statement to Jesus, the Son of David. Villain 1 could not see the aspect of Jesus the King to himself. Also the dimension of his consciousness was closed seeing the eschatological hope contained in Jesus, the Son of David. Even though his final statement is about suffering, it is confronted with the meaning of Jesus' suffering as a redeemer for human suffering. His verbal statement has the connotation of blaming Jesus.

Meanwhile, for Criminal or P 2, he was able to confirm that the reality he experienced was worthy of being accepted because he was indeed guilty. So P 2 never blamed Jesus for not immediately ending his suffering. P 2 put his faith and hope that one day Jesus would come as King, he asked Jesus to remember him in the future. This is an authentic and genuine form of belief that reflects his verbal statement when Jesus came as King. Jesus answered the eschatological faith with a phrase: today (Greek: semeiron) you will be with me in Paradise. The villain's faith combined with his hope for the future was answered with Jesus' decree today. An adequate preposition because villain 2nd attributed his dying life to Jesus' ability to help him in that difficult time.

The first criminal or villain (P1) only puts forward his vulnerability, while criminal or Villain 2 (P2) moves from a vulnerable state to a germinative state (having faith and hope). P1 ends his suffering in his inability, but P 2 finishes it by prioritizing Jesus' ability to help him.

The concept of truth that criminal or P 1 understands reflects his understanding of the writing on Jesus' head: "Jeshua of Nazareth, King of the Jews" INRI) and its manifestation within the framework of a bond and Jesus doing what he said Jesus would do to him. However, criminal 1/P1 lost confidence in his own words, so he tried to link them to Jesus who was crucified and suffering but without any basis of faith (cf. Hebrews 11:1, 6). Jesus' suffering was real but interpreted differently and did not benefit him. Rationality without faith is useless.

Things are different for P 2, the concept of truth that he understands in his own words, both for the conditions he experienced, those experienced by P 1 and the condition of Jesus, the son of David, who suffered. P 2 states in a belief that Jesus is innocent; we who are guilty should be punished. P 2 does not deny the fact that his words and identity have been lost, including his friend P 1 (who was about to breathe his last breath), but P 2 is able to link it to the identity of Jesus and the words above his head in a formula of faith. An eschatological belief. The result he received was that the P 2 obtained grace and received value for his suffering because he understood the words of Jesus and His redemptive actions in a coherent way. Jesus was able to restore the loss of his words and identity so far and Jesus guaranteed that he had full access because of his faith. At this level, the locution, illocution and perlocution in Jesus confirm the faith and hope of the second villain. Jesus' atonement theology had a significant influence on the second criminal. The second thief had the words that had been lost again by the words of Jesus. Even his identity which was previously dim now shines again through the suffering of Jesus, the Son of David, the King.

It can be ascertained that the role of faith in human suffering is crucial and vital and prevents humans from being isolated. Jesus' full assurance is the accurate solution to that reality. The identity of Himself as King when humans suffer has answered Job's crucial question, where are You God when I suffer? (cf. Job 31-32).

Discussion

The limited access that P1 and P2 have can be seen from their anxiety at the end of their breath.

Both provide an important picture in Christian theology of the reality of human life. The crucified individual feels lost in him because he will move to another world that he does not yet understand. P1 felt insulted and P2 realized the insult. This kind of condition can be overcome by basing conversations that lead to cultivating germinative factors within the person. This idea must be implanted into his heart based on Jesus' words that He had conquered man's last enemy: death (cf. Romans 8:30-37). Jesus experienced humiliation but He was steadfast in the certainty of His mission for sinners.

The depiction from the Gospel of Luke shows the formation of faith in happiness directed towards the truth of Jesus, the Son of David, the King who suffered for Jews and Gentiles. Jesus is the King of all nations. He suffered, died and rose again in order to restore what humanity had lost. Namely Paradise. The vocabulary of Paradise provides clues to the sublime things in humans before falling into sin. Namely, a harmonious relationship with God the Creator is human happiness.

Additional components of the importance of confession of faith include praising or deepening the relationship with God, as represented by P2. Most people in Indonesia view themselves as having a two-way bond, namely being relationally involved with God (cf. Hall & Fujikawa, 2013), a relationship in where God speaks to them through prayer (Luhmann, 2012). For Stark (2017), he argues that one of the main purposes of prayer and statements of faith is to strengthen the relationship between the believer and the divine. In P1, the desire to build a relationship with God did not develop at all.

Recent scholarship by (Luhmann et al., 2010) stated that a person's perception of God's character is cultivated over time through prayer and reading Biblical texts (see: Psalm 1:1-3 and Joshua 1:7). Such experiences can also determine the way people view God, as well as influence the feelings a person may experience when praying and studying Jesus' words and the impact on their affections.

Watts (2001) states that mentally individuals will be free to open their hearts to God in the form of unwavering appreciation (Watts, 2001). This form of surrender can help individuals to calm their mind or body and can help the recovery process for their suffering. (Meisenhelder & Chandler, 2001) suggest that this form of prayer of surrender (faith and totality) is beneficial for the mental because this attitude of faith can strengthen a person's relationship with God, fostering a deeper sense of love and appreciation for God. This can be seen in the verbal statement of criminal 2 in the Lukas case. The verbal statement contains elements of faith and hope. In the psychological aspect, it is known as a transformation experience.

In the case of Luke 23, P1 focuses on his own time. But the second criminal focuses on God's timing. So Luke ensures that his readers can be sure that the author is presenting well the different reasons for human suffering. Likewise, Jesus' suffering at Golgotha, seen from the perspective of time, is understood not in a purely human sense but in the sense of redemption according to God's plan. Adoration in prayer and confession of faith has the benefit of shifting the focus from the survivor to a more transcendent entity, which can help the individual put personal problems in a much more purposeful perspective.

Originality

Based on the preliminary idea of justification as mentioned by (Frege & Dummett, 2019) who quotes Hilbert's perspective, the essence of the conversation that fosters belief in Luke 23:39-43 simply shows that the concept of truth is born from a more basic justification. And it does not require an *implicit understanding* of the truth. The figure of P1 himself seems to base the suffering he experiences on *emotional impulses*. This is different from P2 itself, a statement of faith to obtain justification because Jesus was a righteous man and did not deserve to be punished. For P2, he is not ashamed to express his inner world which is vulnerable and troubled (:chaos). The context of P2's self-recovery, epistemologically, regarding his suffering before Jesus himself, who also suffered but without fault, is P2's attempt to enter the dimension of Jesus' suffering concretely. P2 opened his heart to the suffering of Jesus and P2, in an episteme-rational framework as mentioned by Richard Foley (2012), obtained the Paradise he longed for in the form of eternal happiness. Opening the door of his heart and trusting Christ was a valuable entity for him before he died. *P2 develops a belief that is epistemically true and rational.* (Foley, 2012) In this case, P2 has justified knowledge and beliefs, and this is a form of core concept along with P2's goals, needs and values. The figure P2 states everything he understands about his life issues in the form of faith reaching a rational episteme. Jesus justified him and led him to Paradise - the form of true happiness which is P2's highest desire.

Regarding the *meaning* of recovery that occurs in P2 and not in P1, the essence for Lori A Paul is that a person's transformative experience can be realized and experienced because the concept of that experience basically changes the lives of those who live it so that they are changed by the intertwining of their individual identities and perspectives (Britto, 2024). The framework of thought mentioned by Lori A. Paul shows that P2 himself has actually made his decision and P2 has moved on from a condition of surrender to fate towards his mental attitude of receiving transformative justification from Jesus. And this is truly an invaluable individual experience. The constructive conversation from Luke 23:39-43 is in line with what Lori A. Paul touched on. P2 does not lose his identity and even accepts the change in perspective of his suffering. In pastoral language, move-on from vulnerable factors to germinative factors.

Practical Implication

Pastoral care within the church and Christian care can emulate the primacy of Jesus' attitudes and words towards human suffering. The human aspect of time must be guided into God's timing so that those who are developing mental schemas move towards transformative experiences and not self-pity.

Social Implication

This article about the conversation at Luke 23:39-43 provides important insight into how to build relationships with those who suffer. This approach to reality is possible because survivors are given space to open up to the world of their suffering through persuasive conversations so that they find the true truth.

End Remarks

The conversation about restoring identity at the cross in Luke 23:39-43 is the story of the end of physical humanity. The use of a cognitive reasoning approach by looking at the literal structure of the conversation provides an understanding that at the edge of a person's final breath, it is certain that the person who is with Jesus in Paradise is the one who has now put his life (which had previously been alienated due to his carelessness, ignorance, mistakes in actions) into the area of Jesus' redemption. In the transformative rational epistemic realm, P2 himself refuses to be an apathetic fatalist. Jesus carried out eschatological redemption for believers (perlocutionary aspect). P2 sees His great work once and for all (Hebrews 10:10). In fact, His work only occurred in one incident at Golgotha. In contrast to that, those who are on the edge of their life path without having a solid anchor of faith will disappear and be completely lost without ever being accompanied by Jesus. This type of person only has guidance limited to anchor reasoning. P1 does not have transformative experiences. We should turn to the reasoning of faith which is the centrality of God's love and justice (: the cross) in His Son.

The conversation at the moment of the crucifixion of Jesus, the Son of David, provides confirmation to Luke's readers that the happiness they desire, it is time for faith in Jesus to be returned to humans. Luke shows the path of suffering through Jesus' crucifixion as the gateway to experiencing what Lori A Paul calls a transformative experience. For the apostle Paul, it is said to be a new creation (2 Cor 5:17). Even though He is King of all nations, Jesus established His kingdom through suffering, aiming for human dignity to be re-functioned in the light of God's redemption. Today's vocabulary (: semeiron) should be interpreted based on the work of Jesus on Calvary as a whole. Luke shows his readers that human suffering because the enemy has taken away what is good from him, for Luke it is Paradise. In the Gospel of John it is called life (zoe). The vocabulary of Paradise for Luke appears along with the word 'today.' This emphasizes complete salvation, moving towards eternal life with Jesus the King. And the anchor of the reasoning of faith is focused on Jesus because He is the key to getting the garden of happiness again.

CONCLUSION

The Gospel of Luke, particularly in Luke 23:39-43, provides a profound narrative of human suffering and differing responses to it, as illustrated by the two criminals crucified alongside Jesus. Using the anchor and meaning theory to analyze this passage reveals contrasting approaches to suffering and identity. P1 exemplifies a self-centered response, marked by a struggle to rationalize his suffering and a lack of faith in Jesus. This approach leads to a loss of identity and meaning, as he prioritizes escaping his pain without acknowledging the redemptive suffering of Jesus. In contrast, P2 demonstrates a transformational response by affirming his faith in Jesus amidst suffering, leading to salvation and profound joy.

The narrative underscores the duality of human reactions to suffering: one rooted in denial and self-preservation, the other in acceptance and faith. These responses mirror contemporary human experiences, reflecting the diverse ways people seek meaning and hope in their trials. Ultimately, the passage invites reflection on the transformative potential of faith and the deeper joy found in trusting Jesus, even in the midst of profound suffering.

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