

2/22/15

Luke 23

Having tried Jesus in three separate religious courts the Jewish leaders know they need the authority of the Roman government for capital punishment.

23:1-25 The trial of Jesus before the Roman courts.

23:1-5 The leading away of Jesus before Pilate.

* The parallel passages. Matt. 27:1-2, 11-14;
Mk. 15:1-5; Jn. 18:28-38

- 1) The whole multitude refers to the members of Sanhedrin. vs. 1
 - a) The religious trial of Jesus has taken place, now comes His political trial, both have three phases.

a) Annas.	a) Pilate.
b) Caiphas.	b) Herod.
c) Sanhedrin.	c) Pilate.
 - b) The time is early morning when the elders, chief priests and scribes left Anna's house. Matt. 27:1-2; Mk. 15:1; Lk. 22:54
 - 1)) Luke omits the trial with Caiphas, Annas' son-in-law who prophesied the death of Jesus. Jn. 18:13-14

- 2)) Jesus reputedly said He would be delivered up to the Gentiles, fulfilling the type of death on the cross. Lk. 9:42, 4-45; 17:25; 18:32; 22:15
- c) Pilate was the procurator or governor of Judea under Emperor Tiberius, 26-36 A. D.
 - 1)) He resided in Caesarea on the Mediterranean, but on Jewish Feast days he resided at Jerusalem.
 - 2)) Jesus was led to the Praetorium, the military barracks and judgment hall, at the Antonio fortress. Jn. 18:28
 - 3)) Pilate had entered Jerusalem with the Roman standard infuriating the Jews, following him to Caesarea, met in an Amphitheater, threatening to kill them, they called his bluff and he failed before them.
 - 4)) Later he robbed the temple money to build aqueduct, resulting in riots and he planted men and killed Jews.
 - 5)) Philo tells us the Jews had threatened to exercise their right to report Pilate for his evil deed, cruelty and murders.

- 6)) Pilate also hung shields with the Emperor name in Herod's palace and he refused to remove them, finally he was ordered to by Tiberius.
- 7)) Pilate was afraid he might lose his position; he was in trouble with Rome.
- 2) The charges against Jesus. vs. 2
 - a) The first was sedition, “perverting the nation.” vs. 2b-c
 - * The word perverting “deastrepho” means to twist the loyalty of the Jewish nation against Rome.
 - b) The second, tax evasion, forbidding to pay taxes to Caesar. vs. 2d
 - * The previous chapter. Lk. 20:20-26
 - c) The third that He was a rival to Caesar by Jesus saying He was Christ, a King. vs. 2e-f
 - * Pilate knew the Sanhedrin led Jesus to Pilate for envy and had no power in capital punishment. Matt. 27:18; Mk. 15:10; Jn. 18:31
- 3) The question Pilate asked Jesus. vs. 3
 - a) The first two he dismissed, but the third, “Are you King of the Jews?”, emphatic, “You, are You”, Jesus did not look like a King, beat and battered. vs. 3a-c

- b) His answer was, “It is as you say”, a definite yes. vs. 3d-e
 - 1)) All three synoptic gospels record this answer, Jesus asked Pilate if this was his own conclusion or mere information? Matt. 27:11; Mk. 15:2; Jn. 18:34
 - 2)) The leaders did not enter the Praetorium with Jesus, lest they be defiled for the Passover, the epitome of hypocrisy. Jn. 18:28
 - c. Jesus ended up examining Pilate; three times Pilate examined Jesus privately in the Praetorium. Jn. 18-19
 - * Pilate said, “What is truth.”
 - 4) Pilate tells the accusers of Jesus that He finds no fault in Him. vs. 4
 - a) The verdict is stated three times. vs. 4, 14, 22
 - b) John also records it three times. Jn. 18-19
 - 5) The people objected to the verdict of Pilate. vs. 5
 - * Repeating the charge **of sedition with stronger words!**
- 23:6-12** The sending of Jesus before Herod.
- 1) Pilate saw an opportunity to escape judging Jesus hearing Jesus was Galilean, he inquired if it was so. vs. 6

- a) The account of Pilate sending Jesus to Herod is unique of Luke. vs. 6-16
- b) Pilate asked Jesus . Herod's self-serving mind was quick.
- 2) Pilate ceased the moment, seeing Jesus belonged to Herod's jurisdiction, he sent Him to Herod. vs. 7
 - a) Herod Antipas was the son of Herod the Great, one of three made tetrarchs over their father's kingdom at his death in 4 B. C., his was Galilee and Perea.
 - b) The word sent "anapempo" is a technical word for remitting a case from one court to another, usually a higher one.
 - c) Pilate would appear honorable and respectful deferring the case of Jesus to the rightful regional authority of Herod, while getting out of the mess.
 - * Parallel passages.
- 3) Herod anticipated seeing Jesus. vs. 8-9
 - a) He was exceedingly glad to see a long desiring to see Him. vs. 8a-c
 - * Herod sought to see Jesus. Lk. 9:9
 - b) He saw Jesus as entertainment, hearing many things about Him, wanting to see a miracle performed by Jesus." vs. 8d-e

- 4) Herod examined Jesus, possibly about the three accusations, but Jesus rebuked Him by being silent. vs. 9
 - a) Jesus knew the heart of Herod, he had beheaded His cousin John the Baptist at Herodias request for exposing his adulterous with her. Lk. 3:19-20; Mk. 6:24-25
 - 2) Herod heard of Jesus doing miracle and said Jesus was John risen from the dead and Jesus call Herod a female fox when He was told Herod wanted to kill Him. Matt. 14:1-2; Lk. 13:31-32
 - 4) Jesus knew Herod was insincere and vile, His silence was the strongest rebuke, Herod had gone too far and given up!
- 5) Herod was pressured by the Jewish leaders to rule against Jesus, "And the chief priests and scribes stood and vehemently accused Him." vs. 10
 - * They accused Jesus vehemently "eutones", meaning forcibly with very strong words, found only one other time in the New Testament. Acts 18:28
- 6) Herod looked down on Jesus and ridiculed Him. vs. 11

- a) The word contempt “exoutheneo”, means to account as nothing, to despise utterly.
 - b) Mocked “empaizo”, means play with or make fun of someone.
 - c) Herod had Jesus ridiculed, “arrayed Him in a gorgeous robe”, brilliant, bright.
 - 1)) The word arrayed “periballo”, means to throw around or put around Jesus.
 - 2)) A gorgeous robe “lampros esthes”, means a shining elegant apparel.
 - 3)) The other gospels say purple and scarlet, no contradiction, those refer to Pilate. Matt. 27:28; Mk. 15:17
 - d) Herod dismissed Jesus, “and sent Him back to Pilate.”
- 7) Herod was reconciled with Pilate at the expense of Jesus. vs. 12
- a) Their common enemy united them. vs. 12a
 - b) Their selfish ambitions separated them. vs. 12b
 - * No reason is given, but Pilate has shed Galilean blood and Rome had disposed his brother Archelaus in 6 A. D. , and put Pilate in his place? Lk. 13:1

- 23:13-25** The sending of Jesus back to Pilate
- 1) Pilate summoned all. vs. 13
 - * Pilate was counting on the people in the crowd on the side of Jesus.
 - 2) Pilate confirmed his first judgment of innocence over Jesus, emphatic in the Greek. vs. 14
 - 3) Pilate reported the judgment of innocence by Herod over Jesus also. vs. 15
 - * The law required two or three witnesses for the death penalty. Deut. 19:15; Matt. 18:16
 - 4) Pilate told the Jews, “I will therefore chastise Him and release *Him*” vs. 16
 - * To scourge Jesus 39 lashes with the cat of nine!
 - 5) Pilate tried to use the Passover Feast to escape not dealing with Jesus any more by the parenthetical explanation. vs. 17
 - 6) Their immediate response was intolerance. vs. 18
 - 7) The man was a true criminal. vs. 19
 - a) Matthew says, “And at that time they had a notorious prisoner called Barabbas.” Mat. 27:16; Mk. 15:7
 - b) All four gospels name Barabbas, Jesus was to be numbered with the transgressors. Is. 53:12
 - 8) Pilate did not want to sentence Jesus to death, “Pilate, therefore, wishing to

release Jesus, again called out to them.”
vs. 20

- 9) Pilate was answered, “But they shouted saying, “Crucify Him, crucify Him!” vs. 21
- a) The Greek indicates they continued repeating their demands,
 - b) Pilate lost all control by asking the people what they wanted him to do with Jesus.

23:26-49 The leading away of Jesus to the cross.

23:26-31 The way to the cross.

- 1) After the scourging of Jesus, they led Jesus parading Him through the street, know as the “Via Dolorosa”, the way or road of pain. vs. 26
 - a) Criminals always bore their cross to the place of execution, so they pulled from the crowd one Simon a Cyrenian and compelled him to bear the cross for Jesus being too weak. Matt. 27:32
* led as a lamb to the slaughter. Is. 53:7
 - b) “Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.” Mk. 15:21

- c) Some believe he is Rufus mentioned by Paul. Rom. 16:13
- 2) The great multitude were His followers, but the focus is on the women mourning and lamenting Him. vs. 28
* Many followed Jesus from Galilee, ministering to Him, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who were looking at His crucifixion from afar. Matt. 27:55; Mk. 15:40
- 3) Jesus tenderly warned them “daughters of Jerusalem” to weep for themselves and their children, in view of the coming judgment in 70 A. D. vs. 28
* Verse 28-31 are unique of Luke.
- 4) The horror of the day is indicated by two things. vs. 29-30
 - a) The praising of barren women and those not having nursed children. vs. 29
 - b) They would call on the mountains to fall on them and the hills to cover them. vs. 30
* The also will be the case at sixth seal. Rev. 6:16
- 5) The deserved judgment is expressed through a proverb, “For if they do these things in the green wood, what will be done in the dry?” vs. 31

- a) The judgment on Jesus was unjust, a green tree does is not cut down and burned, He was innocent.
- b) The judgment coming on the Jews in Jerusalem would be deserving and just, dry wood to be burned.

23:32-38 The crucifixion of Jesus.

- 1) Two others, criminals, led with Him to be put to death. vs. 32
* The other two synoptic gospels have robbers, thieves KJV. Matt. 27:38;
Mk. 15:27
- 2) Arriving at Calvary, Golgotha, the place of the skull, the two robbers were crucified on the right and left hand of Jesus. vs. 33
* As prophesied. Is. 53:9, 12; Jn. 19:17
- 3) Jesus interceded for His executioners to be forgiven, explaining they did not understand the full significance of their action, not that they were crucifying Him. vs. 34
* Prophetic of His garments, casting lots. Ps. 22:18; Jn. 19:24
- 4) The people and religious rulers looked on, literally “turning up the nose” scoffing and deriding Jesus at His claim to save other, challenging to save Himself, being the chosen Messiah of God. vs. 35

* Ps. 22:12-13; Matt. 27:39-43; Mk. 15:29-32

- 5) The soldiers also mocked Him, offering Him sour wine, taunting Him to save Himself, if He was the King of the Jews. vs. 36-37

* Ps. 69:21; Matt. 27:34; Mk. 15:36

- 6) 38* Over His head on the cross an read in Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. vs. 38

* Matt. 27:37; Mk. 15:26; Jn. 19:19

23:39-43 The two criminals crucified with Jesus.

- 1) One of the criminals hanging on the cross blasphemed Jesus to save Himself and them, if He was the Messiah. vs. 39
 - a) Matthew say both did. Matt. 27:44
 - b) Perhaps after a while conviction prompted the heart of one to stop?
- 2) The other criminal rebuked him, asking, “Do you not even fear God, seeing you are under the same condemnation? For they were guilty and deserving, but Jesus was innocent and blameless. vs. 40-41
* Luke alone records the words of the thieves.
- 3) Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” vs. 42

- a) The thief equally distant from Jesus had a change of heart and believed by faith that Jesus was the Messiah, able to save and give him eternal life.
- b) The other did not!
- 4) The promise of Jesus to him, “Assuredly, I say to you, today you will be with Me in Paradise.” vs. 43
 - a) Paradise was the bosom of the Father at that time was in Hades, a two-fold compartment. Lk. 16:22-25
 - b) Jesus transferred Paradise to the third heaven. 2Cor. 12:4; Rev. 2:7
 - * A Persian word for garden, where the king invited on special people to be with him.
 - c) After the resurrection Jesus led captive those who died in faith to heaven. Eph. 4:9-10; 1Pet. 3:19-21

23:44-49 The death of Jesus on the cross.

- This man was the Son of God, Mk. 15:39
 -prior to His death Jesus committed Mary to John. Jn. 19:26-27
- 1) The time was the sixth hour, 12 P. M. but it was dark until the ninth hour, 3 P. M. the sun being darkened and the veil in the temple tore in two. vs. 44-45
 - a) The Passover was on a full moon, so this was no eclipse.

- b) The veil indicated the way to God was now not limited to the Jew and the Old Covenant was done away.
- 2) Jesus dismissed His spirit to the Father with a loud voice and took His last breath. vs. 46
 - * As prophesied. Ps. 31:5
 - b) The abandonment by the Father, due to the fact Jesus became sin, “My God, My God why have You forsaken Me?” Ps. 22:1; Matt. 27:46, Mk. 15:34
- 3) The response of the centurion saw was that he glorified God and said, “Certainly this was a righteous Man!” vs. 47
 - a) Mark has, “Truly this Man was the Son of God!” Mk. 15:39
 - b) “So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!” Matt. 27:54
 - c) John says Jesus said, “It is finished.” Jn. 19:30
- 4) The reaction of sorrow and grief of those who loved and were looking to Jesus. vs. 48
- 5) In contrast all His acquaintances, and the women who followed Him from Galilee,

stood at a distance, watching these things. vs. 49

23:50-56 The burial of Jesus.

- 1) A man named Joseph claimed the body of Jesus. vs. 50-51
 - a) He was Arimathea and a council member, a good and just man. vs. 50
 - b) He had not consented to their plot and betrayal and was waiting for the Kingdom of God. vs. 51
 - 1)) being a secret disciple and Nicodemus. Jn. 19:38-39
 - 2)) Himself waiting for the Kingdom of God. Mk. 15:43
 - 3)) had become a disciple of Jesus. Matt. 27:57
 - c) He went to Pilate and asked for the body of Jesus. vs. 52
 - * Usually the bodies of criminals were left for birds to eat or cast into the Valley of Hinnom.
- 2) Joseph removed the body of Jesus from the cross and wrapped it in linen and placed it in a new tomb. vs. 53
 - a) The physical body is a mere shell for our spirit.
 - b) The soul and spirit live on with God.
 - c) The soul is our intellect, emotions and will.

- d) The spirit is the real us, after the image and likeness of God.
- e) The believer is instantly present with the Lord at death, his body will be glorified at the Rapture. 2Cor. 5:1-8; 1Thess. 4:16-17
- 3) The day was the Preparation, Friday sundown, the Sabbath drew near. vs. 54
- 4) The women who had come with Jesus from Galilee followed observing the tomb and how His body was laid. vs. 55
- 5) The women were going to prepared spices and fragrant oils, rested on the Sabbath according to the Law and come back to the tomb. vs. 56