

Luke 23

Luke 23.1-7

V1 – Jesus had been declared guilty, according to the Sanhedrin

-**Read Mark 14.61-64** – Guilty of blasphemy

"Whole body" – See *Luke 22.66* – elders, chief priests, scribes

-**Why did the Jewish leaders take Jesus to Pilate?** The Jews did not have the authority to execute people, only the Roman government did

V2 – **How did the charges before Pilate compare with the charges before the Sanhedrin?** Very different

-The Messiah (anointed one) – king, temple utensils, etc. were anointed (or set apart) for service to God

-**Did Jesus forbid them to pay taxes?** No – *Luke 20.22*

V3 – Pilate must have been a little suspicious of the Jews

-John gives a much more thorough description of this scene – **Read John 18.33-38**

-Pilate didn't just accept everything the Jews said

V4 – **What was the official ruling of Pilate?** Not guilty

-Pilate declared the innocence of Jesus

-*"Multitudes"* – a large crowd was gathering

V5 – The Jews didn't think Pilate had taken them seriously – they expanded the charges

-**What new charge did they bring against him?** Disturbing the peace

-**Their mistake?** Mentioning that he was from Galilee

-Pilate thought of a way out: just turn it over to the Galilean officials

V6-7 – Pilate was in a difficult position – rebellious Jews vs. Roman law

-Pilate had had so much trouble with the Jews – he just wanted a way out

-Solution: Turn in over to Herod

Luke 23.8-12

V8 – **What had been this Herod's attitude toward the truth in the past?**

-He had had John the Baptist beheaded and had wanted to see if Jesus was John the Baptist resurrected – *Matt. 14.1-2*

-**Read Luke 13.31-32**

-**What was Herod's goal?** To see some miracles

V9 – **Why did Jesus not answer Herod?** There was no need to satisfy his curiosity

V10 – **Why accuse him "vehemently"?** When your case isn't good, you shout a lot

-The Jews possibly thought Herod was not going to rule in their favor

V11 – **Why was Jesus given a robe to wear?** For the sake of mockery

-Think of the great privilege of seeing Jesus, the Son of God, but these people mocked him

V 12 – We don't know why Pilate and Herod had been enemies

-Ernest Hemingway: "Fanatics make poor friends"

-Herod was a fanatic (as with the beheading of John the Baptist)

-**The result of Pilate showing "honor" to Herod?** They became good friends

Luke 23.13-25

V 13 – **Why did Pilate call the "people" together?** According to brother Boles, to see if there was any popular support for Jesus

V 14-16 – **Pilate's conclusion?** Jesus was not guilty

-**Herod's conclusion?** Not guilty

-**But how did Pilate plan to resolve the conflict?** A compromise: Have Jesus beaten and then release him

V 17 – **A custom?** A prisoner was to be released at Passover each year

V 18 – **What effect had the Jewish leaders had on the crowd?** They had incited them against Jesus

-**Who did they want released?** Barabbas

V 19 – **What does Luke tell us about Barabbas?** He was an insurrectionist and murderer

V 20 – **What did Pilate want to do?** Release Jesus – **Read John 19.7-11** – He talked with Jesus

-Pilate seems almost to have realized who Jesus was

V 21 – Still they demanded death for Jesus

V 22 – Notice: Jesus was declared innocent 3 times

-Pilate asks "Why?" – Strange for the judge to ask the people for a decision

V 23 – **At this point what did Pilate do?** He washed his hands – **Read Matt. 27.24-26**

V 24 – Pilate gave in to their demands

-**Why did Pilate give in?** **Read John 19.12** – Because of his reputation and his career

V 25 – **The next event?** Barabbas was released

Luke 23.26-32

V 26 – **Who had to bear the cross?** Simon of Cyrene – **Read Mark 15.21**

-**What does *Mark 15.21* indicate?** He was later converted to Christ and his two sons became famous preachers in the church

-*Acts 2.10, 6.9* – People from Cyrene were present on Pentecost (probably there for the Passover)

-**Why was Jesus too weak to carry the cross?** Awake all night, beaten, bleeding

V 27 – Word spread rapidly

- The disciples of Christ and other sympathizers were probably in this crowd
- What was the reaction of the women?** In mourning

V 28 – **Did Jesus not appreciate their sympathy?** He appreciated it, but wanted to make a point

V 29 – **What was coming for the city of Jerusalem?** Terrible, terrible days

- What was the Jewish view of "barren women"?** Bad – it was a disgrace not to have children
- But what would people say?** Thanks for the fact they were barren

V 30 – They would ask the mountains to fall on them

V 31 – A proverb – If a green tree dies in good times, what will happen in a drought?

- Read 1 Peter 4.18**
- The punishment of the guilty will be much more severe

V 32 – Isaiah prophesied that the Messiah would be killed between wicked men (*Isaiah 53.9*)

Luke 23.33-38

V 33 – None of the four gospel writers dwell on the physical act of the crucifixion

- Some preachers go into all the gruesome details of death by crucifixion, but the Four Gospels do not do that
- Why not?** The burden of being bearing the sins of the world was worse than the actual physical death of Christ
- God didn't want us to dwell on the external forms of religion
- It is unfortunate that the Catholic Church has emphasized the crucifix so much
- It amounts to idolatry (bowing down to graven images)
- Also, the crucifix shows Jesus on the cross, but he is no longer on the cross

Notice that "Calvary" is not used in twentieth and twentieth-first century translations – it is not a Greek word

- But it comes from Latin – it appears in the KJV in *Luke 23.33*
- Matt. 27.33, Mark 15.22, John 19.17* – the place of the skull (Golgotha in Greek)
- We have many songs that use the term "Calvary," but it is actually not a Biblical term

V 34 – One of the seven statements that Jesus made from the cross

- The Jews were ignorant of the enormous crime they were committing
- Some say: Forgiveness without repentance here - But no – they were forgiven on the Day of Pentecost when they repented and were baptized – **Read Acts 2.36-38**

V 35 – **The challenge of some of the spectators?** Let him save himself

- Interesting: They admitted that he saved others – in other words, they were not disputing his many miracles
- Yet even today, the typical person does not accept him as the Messiah, the Son of God

V 36 – **Who else joined in the mockery?** The soldiers

V 37 – The soldiers echoed the rulers in v 35

V 38 – Deep irony – **Read John 19.19-22**

- How did Pilate get revenge on the Jews?** The sign above Christ (Pilate was mocking the Jews)
- Was Jesus their king?** Yes – not in a political sense, but he was the Messiah, the spiritual King of the Jews

Luke 23.39-43

V 39 – According to Matthew, both started out mocking Jesus (*Matt. 27.44*)

- But one stopped and repented
- The other one echoed the words of the Jewish rulers (v 35)

V 40 – **What could have changed the mind of the penitent man?** Maybe the words of Jesus:

Father, forgive them, for they do not know what they are doing

- Meaning of the question in v 40?** Don't you fear God too much to mock this innocent man?

V 41 – **What did the man admit?** He deserved his punishment

V 42 – The criminal knew that forgiveness was still possible, even in the last few seconds of his life!

- Maybe he didn't have a good concept of the kingdom, but he wanted to be a part of it

V 43 – Notice what he had done: he confessed his sins, rebuked his companion, defended Jesus, asked Jesus to remember him

- In the Jehovah's Witnesses Translation (New World Translation), they punctuate this statement to read: "Truly I say to you today, you shall be with me in Paradise" – They want to put the comma there to help bolster their belief that only the 144,000 go to heaven, not the rest of the saved
- However, the word "today" is never added to "*Truly I say to you*" – **See Luke 21.32**
- 2 *Cor. 5.6-8* tells us that to be absent from the body is to be at home with the Lord
- Also remember the account of the rich man and Lazarus (not a parable!)
- So our Lord said, "*Truly I say to you, today you shall be with me in Paradise*" – They would be together in Paradise later that day! What a moving passage!
- Our evangelical, Baptist, and other friends say that this man was saved without being baptized
- But how do they know he had not been baptized by John the Baptist? (The writer of these notes has never found a person who could answer that question!)
- Read Matthew 3.5-6** – very important
- Also, Jesus died before *Acts 2.38* – If he had wanted to give any particular person salvation, he could have done so before his death - **Read Hebrews 9.16-17**
- So this criminal was saved and is waiting for us to arrive in heaven
- What a great privilege it will be to meet this man who was saved at the last possible second of his life!

Luke 23.44-49

V 44 – **When did the darkness begin?** Noon – till 3:00 p.m.

- Why darkness?** The creation was a product of the Son of God (*Col. 1.15-17*); it was in sympathy also

V 45 – **What other phenomenon took place?** The veil of the temple was torn from top to bottom
-See *Matt. 27.57* – It was no accident that it was torn from top to bottom
-**What as the purpose of the tearing of the veil?** The Old Law had come to an end
-**Read Col. 2.13-17, Heb. 9.12-28** – Powerful passages!

V 46 – **Significance?** Going to be with God the Father
-Notice the calmness of Jesus in going through death

V 47 – **What things had convinced the centurion?** The words of Jesus, the darkness, the earthquakes

V 48 – **Maybe a feeling of guilt? Maybe a feeling of calamity coming on?**
-Maybe this is why do many were baptized on the Day of Pentecost

V 49 – Women and followers were at a distance

Luke 23.50-56 (parallel accounts in all four gospels)

V 50 – **What do we know about Joseph of Arimathea?** A good and righteous disciple of Christ

V 51 – He had not voted for the crucifixion
-He was waiting for the kingdom to come (it still had not been established at this point)

V 52 – According to Mark, Joseph of Arimathea "boldly" asked for the body of Jesus

V 53 – The body of Christ was "wrapped"
-**What is the significance of this verse to the Shroud of Turin?** It is a phony
-*Isaiah 53.9* was fulfilled – buried in the tomb of a rich man

V 54 – The Sabbath began at sunset on Friday
-Note: the "day of preparation"
-It was the day before the Sabbath
-The crucifixion took place on the Day of Preparation (*Mark 15.42, Luke 23.3-4, John 19.14*)
-*Lev. 23.11-12* seems to indicate that the Passover was on the Sabbath
-The Jews of the First Century believed it to be on the Sabbath (*Zondervan Bible Encyclopedia, IV, 848*)

V 55 – **The goal of the women?** To further embalm the body of Christ – probably going to come back Sunday morning

V 56 – Rest on the Sabbath

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