

Luke 23 - Jesus Before Pilate, Herod, Pilate Again; Barabbas Released; Jesus is Beaten; The Crucifixion; The Thief on the Cross; The Burial

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

- (5) Trials, crucifixion, and burial (Luke 22:63—23:56)
 - (C) Trial before Pilate (23:1-7)
 - (D) Trial before Herod (23:8-12)
 - (E) Trial before Pilate (23:13-25)
 - (F) Crucifixion (23:26-49)
 - (G) Burial (23:50-56)

Luke 23

(C) Trial before Pilate (23:1-7) (Cf. Matt 27:11-14; Mark 15:2-5; John 18:29-38)

Jesus Delivered to Pilate (Matt 27:2; Mark 15:1b; Luke 23:1; John 18:28)

1 Then the **entire assembly of them** set out and brought Him before Pilate.

1 Then the whole body of them got up and brought Him before Pilate.

1 Then the whole crowd got up and took him to Pilate.

1 And the whole multitude of them arose, and led him unto Pilate.

- "...entire assembly of them" - the Sanhedrin

- Pontius Pilate served as governor of Judea from 26-36 AD, after which he was recalled to Rome, then passed out of official history

— Pilate was hated by the orthodox Jews; once put up pagan banners in the Jewish Temple; and, sent armed spies into the Temple to silence Jewish protesters (Luke 13:1-3)

2 And they began to bring charges against Him, saying, "We found this man misleading our nation and forbidding *us* to pay taxes to Caesar, and saying that He Himself is Christ, a King."

2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

2 They began to accuse him, "We found this man corrupting our nation, forbidding us to pay taxes to Caesar, and saying that he is the Messiah, a king."

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

- There were three charges (only found in Luke):

(1) He perverted the nation

- He was accused of leading the Jews away from their duty to Rome (Cf. Ex 5:4; 1 Kings 18:17; Acts 13:6-8; 17:5-9)
- Implicit in this charge was the accusation that Jesus was a false prophet

(2) He opposed paying the tax to Caesar

- They accused him falsely; Jesus had said the opposite (Luke 20:25)

(3) He claimed to be a king

- This charge was true (Cf. 22:69-70)
- The blasphemy charge was worded to sound as if Jesus was an insurrectionist
- This was the only issue in which Pilate showed concern

The Roman mentality: Pilate and the Roman forces in Judea are there to assure "peace."

The religious Jews are therefore putting the situation in front of Pilate in terms of the kind of concerns that Rome would have.

3 Now Pilate asked Him, saying, "So You are the King of the Jews?" And He answered him and said, ***"It is as you say."***

3 So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, ***"It is as you say."***

3 Then Pilate asked him, "Are you the king of the Jews?" He answered, ***"You say so."***

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, ***Thou sayest it.***

- It seems strange that after getting Jesus to confess to one of the charges leveled by the Sanhedrin (the only one that was actually truthful), that Pilate would declare Jesus innocent (v4)

— However, Luke did not record the conversation that took place between v3-4 (Cf. John 18:35-38a)

— In that conversation, Pilate learned that Jesus did not claim to be a king in the ordinary sense. He concluded that Jesus posed no threat to the Roman occupation in Palestine.

4 But Pilate said to the chief priests and the crowds, "I find no grounds for charges in *the case of this man.*"

4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man."

4 Then Pilate told the high priests and crowds, "I do not find anything chargeable in this man."

4 Then said Pilate to the chief priests and *to the people*, I find no fault in this man.

- Jesus was pronounced innocent (3x: v4,14,22) by the personal representative of the ruler of the known world
- Pilate would make seven different moves to find a loophole (John 18:29,33,38; 19:1,4,9,13)
- Three other witnesses also proclaimed Him not guilty:
 - King Herod (v15)
 - One of the malefactors (v40-43)
 - The Roman centurion (v47)

5 But **they** kept on insisting, saying, "He is stirring up the people, teaching all over Judea, starting from Galilee, as far as this place!"

5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."

5 But they kept insisting, "He is stirring up the people with what he teaches all over Judea, from where he started in Galilee to this place."

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

- "...they" - the Sanhedrin

- The continuing protests of the Sanhedrin led Pilate to send Jesus to Herod for further examination

6 Now when Pilate heard *this*, he asked whether the man was a Galilean.

6 When Pilate heard it, he asked whether the man was a Galilean.

6 When Pilate heard this, he asked whether the man was a Galilean.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

- He likely did this to placate the Jewish leaders and to ensure he had not overlooked an issue that might merit punishment

7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, since he also was in Jerusalem at this time.

7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

7 When he learned with certainty that Jesus came from Herod's jurisdiction, he sent him off to Herod, who was in Jerusalem at that time.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

- Herod had a longer and more complete understanding with Jewish affairs compared to Pilate

(D) Trial before Herod (23:8-12)

8 Now Herod was **overjoyed** when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

8 Now Herod was very glad to see Jesus, because he had been wanting to see him for a long time on account of what he had heard about him. He was also hoping to see some sign done by him.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

- "...overjoyed" - Herod was previously interested in seeing Jesus (9:9), but it was only so he could be entertained by some miracles

9 And he questioned Him at some length; but He offered him no answer at all.

9 And he questioned Him at some length; but He answered him nothing.

9 So he continued to question him for a long time, but Jesus gave him no answer at all.

9 Then he questioned with him in many words; but he answered him nothing.

- Herod had silenced the voice of God by murdering John the Baptist

— It was not Herod who was judging Jesus; it was Jesus who was judging Herod

10 Now the chief priests and the scribes stood *there*, vehemently charging Him.

10 And the chief priests and the scribes were standing there, accusing Him vehemently.

10 Meanwhile, the high priests and the scribes stood nearby and continued to accuse him vehemently.

10 And the chief priests and scribes stood and vehemently accused him.

- The strong resolve of the Jewish leaders eventually overcame the weak will of the Roman official

11 And Herod, together with his soldiers, treated Him with contempt and mocked Him, dressing Him in a brightly shining **robe**, and sent Him back to Pilate.

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

11 Even Herod and his soldiers treated him with contempt and made fun of him. He put a magnificent robe on Jesus and sent him back to Pilate.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

- The further accusations of the Jewish leaders, plus the insult that Herod felt for begin rebuffed, resulted in more contempt and mocking for Jesus (Cf. Is 53:7)
- This mistreatment showed Herod's true attitude toward Jesus
- "...robe" - this may or may not have been the same robe that Pilate's soldiers later placed over Jesus after beating Him (Matt 27:28; Mark 15:17; John 19:2)
- Luke did not record Herod's judicial opinion, but the implication is that he viewed Jesus as harmless and possibly phony (v15)

12 And so Herod and Pilate became friends with one another that very day; for previously, they had been enemies toward each other.

12 Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.

12 So Herod and Pilate became friends with each other that very day. Before this they had been enemies.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

(E) Trial before Pilate (23:13-25) (Cf. Matt 27:15-26; Mark 15:6-15; John 18:39—19:16)

- 13 Now Pilate summoned to himself the **chiefpriests**, the **rulers**, and **thepeople**,
- 13 Pilate summoned the chief priests and the rulers and the people,
- 13 Then Pilate called the high priests, the other leaders, and the people together
- 13 And Pilate, when he had called together the chief priests and the rulers and the people,
 - "...chief priests...rulers" - Jesus' enemies, out to have Him killed
 - "...the people" - *laos*; throughout Luke, "the people" (*laos*) is distinct from "the crowds" (*ochlos*)
 - *laos* describes people who did not oppose Jesus as their leaders did (Cf. v27,35; 24:19; Acts 2:47). Many people from this group believed in Jesus.
 - *ochlos* describes the people who sought Jesus for what they could get out of Him
 - In this verse, Jesus' enemies as well as those who viewed Him favorably, or neutral, both heard Pilate's verdict

14 and he said to them, "You brought this man to me on the ground that he is inciting the people to revolt; and behold, after examining *Him* before you, I have found no basis at all in *the case of this man* for the charges which you are bringing against Him.

14 and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.

14 and told them, "You brought this man to me as one who turns the people against the government. And here in your presence I have examined him and have found him 'Not Guilty' of the charges you make against him.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

- Again, Pilate pronounces Jesus innocent after receiving Herod's opinion

— This is Pilate's attempt to put the matter to rest

15 No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

15 No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

15 Neither does Herod, because he sent him back to us! Indeed, this man⁷ has done nothing to deserve death.

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

- Pilate announced that Herod's verdict agreed with his own

16 Therefore I will punish Him and release Him."

16 Therefore I will punish Him and release Him."

16 So I will punish him and let him go."

16 I will therefore chastise him, and release *him*.

- Pilate evidently punished Jesus, both because He had caused Pilate trouble, and as a concession to the Jewish leaders

— However, this is counter to logic: if Jesus was innocent, He should have been released

— In Roman law, sometimes a light beating was given, along with a warning, so that an accused might be more careful in the future

Barabbas is Released (Cf. Matt 27:15-25; Mark 15:6-14; Luke 23:17-23; John 18:39-40)

17 [Now he was obligated to release to them at the feast one *prisoner*.]

17 [Now he was obliged to release to them at the feast one prisoner.]

17 Now he was obligated to release someone for them at the festival.

17 (For of necessity he must release one unto them at the feast.)

- This verse is not present in many ancient manuscripts. It may have been added later, after scribes were influenced by Matt 27:15 and/or Mark 15:6.

18 But **they** cried out all together, saying, "Away with this man, and release to us Barabbas!"

18 But they cried out all together, saying, "Away with this man, and release for us Barabbas!"

18 But they all shouted out together, "Away with this man! Release Barabbas for us!"

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

- "...they" - the Jewish leaders and "the people" (Iaos, Cf. v13)

— "They" rejected justice, and demanded the release of a man guilty of insurrection; Pilate (and Herod) had just declared Jesus innocent of that crime

— Jesus had gone about healing and restoring people to life; Barabbas had murdered them

— The people had allowed their leaders to influence them to demand a perversion of justice

19 (He was one who had been thrown into prison for a revolt that took place in the city, and for murder.)

19 (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)

19 (This man had been put in prison for murder and for a revolt that had taken place in the city.)

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

- Barabbas was a robber, a murderer, and an insurrectionist (John 18:40)

— He may have been a leader of the Zealots who were working for the overthrow of Rome

20 But Pilate, **wanting to release** Jesus, addressed them again,

20 Pilate, wanting to release Jesus, addressed them again,

20 But Pilate wanted to let Jesus go, so he appealed to them again,

20 Pilate therefore, willing to release Jesus, spake again to them.

- "...wanting to release" - Pilate tried again (Cf. v14,16), but his appeal for reason led to increased demands for Jesus' capital punishment (Cf. Matt 27:22; Mark 15:13)

21 but they kept on crying out, saying, "**Crucify**, crucify Him!"

21 but they kept on calling out, saying, "Crucify, crucify Him!"

21 but they continued to shout, "Crucify him! Crucify him!"

21 But they cried, saying, Crucify *him*, crucify him.

- "...crucify" - the Jews now called for His crucifixion, the worst of all punishments

22 And he said to them a third time, "Why, what has this man done wrong? I have found in His case no grounds for a sentence of death; therefore I will punish Him and release Him."

22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him."

22 Then he spoke to them a third time: "What has he done wrong? I have found nothing in him worthy of death. So I will punish him and let him go."

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

- A third appeal for reason only led to louder and stronger cries for Jesus' crucifixion

23 But they were insistent, with loud voices, demanding that He be crucified. And their voices *began to prevail*.

23 But they were insistent, with loud voices asking that He be crucified. And their voices *began to prevail*.

23 But they kept pressing him with loud shouts, demanding that Jesus be crucified, and their shouts began to prevail.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

- "...prevail" - Pilate yielded to the frenzy of the people

— He wanted to preserve peace, and his position in the Roman government more than he wanted to promote justice

— It was the will of the people, not Pilate, that led to Jesus' crucifixion

Jesus is Beaten (Cf. Matt 27:26; Mark 15:15-19; Luke 23:24-25; John 19:1-5)

24 And so Pilate decided to have their demand carried out.

24 And Pilate pronounced sentence that their demand be granted.

24 Then Pilate pronounced his sentence that their demand should be carried out.

24 And Pilate gave sentence that it should be as they required.

- Pilate capitulated to the "will" of the people.

— This was in perfect harmony with God's will (Acts 2:23)

— In Matthew's account, Pilate formally washed his hands, affirming his innocence (Matt 27:24-25)

25 And he released the man for whom they were asking, who had been thrown into prison for a revolt and murder; but he handed Jesus over to their will.

25 And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

25 So he released the man who had been put in prison for revolt and murder—the man whose release they continued to demand—but he let them have their way with Jesus.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

- Barabbas and Jesus changed places: the condemned was set free; the innocent incurred the punishment

Pilate was a complex character. He openly said that Jesus was innocent, yet he permitted Him to be beaten and condemned Him to die. He carefully questioned Jesus and even trembled at His answers, but the truth of the Word did not make a difference in his decisions. He wanted to be popular and not right; he was more concerned about reputation than he was character. If Herod had silenced the voice of God, then Pilate had smothered it. He had his opportunity and wasted it. [Wiersbe]

(F) Crucifixion (23:26-49) (Cf. Matt 27:27-34; Mark 15:16-22; John 19:17)

26 And when they led Him away, they seized a man, **Simon of Cyrene**, as he was coming in from the country, and placed on him the cross to carry behind Jesus.

26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.

26 As they led Jesus away, they grabbed Simon, a man from Cyrene, as he was coming in from the country, and they put the cross on him and made him carry it behind Jesus.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

- Normally, criminals condemned to crucifixion had to carry the large crossbeam of their own cross to the place of execution. Apparently Jesus' severe beating made it impossible for Him to carry it the whole way to Calvary.

- "...Simon of Cyrene" - Simon of Cyrene had come 800 miles from Africa to celebrate the Passover (Acts 2:5-11)

— He *literally* forsook all, took up his cross, and followed Jesus (Cf. 9:23; 14:27). He laid aside his personal plans, became associated with Jesus publicly in His humiliation, and followed in His footsteps as His servant. He is a good example of an ideal disciple.

— Simon Peter had promised to go to prison and to death for his Lord, yet he slept instead of prayed, and then denied Him under pressure

— Simon may have been converted in the process of carrying the cross; He was the father of Alexander and Rufus—two men Mark assumed his Roman readers would know.

— See note on Simon the Cyrene in Mark 15:21

27 Now following Him was a large crowd of the people, and of women who were mourning and grieving for Him.

27 And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.

27 A large crowd of people followed him, including some women who kept mourning and wailing for him.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

- As far as the Gospel records are concerned, no woman was ever the enemy of Jesus, and there is no record of a woman being hostile to Christ

— His teachings and redemption have done much to dignify and elevate women; the news of His birth was shared by women; and, His resurrection was announced first to a woman

28 But Jesus turned to them and said, **“Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.”**

28 But Jesus turning to them said, **“Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.”**

28 But Jesus turned to them and said, **“Women of Jerusalem, stop crying for me. Instead, cry for yourselves and for your children,**

28 But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

- **“...Daughters of Jerusalem”** - Jewish women of the city of Jerusalem

- **“...weep for yourselves, and for your children”** - Jesus urged them to mourn their own fate, and the fate of their children, more than His. They were weeping over the injustice of one man's death, but He was grieving over the coming destruction of an entire nation.

— This is in accordance with the curse, which they took upon themselves during His trial when they said, **“...his blood be upon us and upon our children”** (Matt 27:25)

— It is the nation that they should be concerned over...a judgment that was fully justified (19:41-44)

— The Lord's intercession postponed God's judgment on the nation for 38 years giving them additional opportunities to be saved (Acts 3:17-19)

— Jesus had already given several warnings to the people of Jerusalem (Cf. 11:49-51; 13:1-5,34-35; 19:41-44; 21:20-24)

— If, being innocent, Jesus experienced such a fate as crucifixion, what could the Jews who had rejected Jesus anticipate?

29 **For behold, days are coming when they will say, 'Blessed are those who cannot bear, and the wombs that have not given birth, and the breasts that have not nursed.'**

29 For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

29 because the time is surely coming when people will say, 'How blessed are the women who couldn't bear children and the wombs that never bore and the breasts that never nursed!'

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

- Jewish women considered barrenness a misfortunate and children a blessing (Cf. Ps 127:3)

— Jesus announced that in the future, the opposite would be true. They would see their children suffer and wish they had never been born.

— The context is Jesus' quote from Hosea 10:8, a passage describing Israel's idolatry and God's judgment for it

30 Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'

30 Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

30 Then people will begin to say to the mountains, 'Fall on us!', and to the hills, 'Cover us up!'

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

- They are asking for protection from God's fierce wrath (Cf. Hosea 10:8; Rev 6:15-16)

— The Tribulation is in view in the Hosea passage; also likely the destruction of Jerusalem in 70 AD and the judgments on Jerusalem in the Tribulation

— The destruction by the Romans in 70 AD would be a foretaste of the worse judgment still future

31 For if they do these things when the tree is **green**, what will happen when it is **dry**?"

31 For if they do these things when the tree is green, what will happen when it is dry?"

31 And if they do this when the wood is green, what will happen when it is dry?"

31 For if they do these things in a green tree, what shall be done in the dry?

- This phrase was a figure of speech which means, "If they treat Me this badly when I am innocent, what will happen to you, or how much greater will you suffer, you who are guilty indeed and deserve it?"

— If the Romans condemned to death the One they admitted to be innocent, how would they deal in the future with those whom they found guilty?

- "...green [tree]" - good conditions resulting from God's blessings

- "...dry [tree]" - bad conditions resulting from God's judgment

32 Now two others, who were **criminals**, were also being led away to be put to death with Him.

32 Two others also, who were criminals, were being led away to be put to death with Him.

32 Two others, who were criminals, were also led away to be executed with Jesus.

32 And there were also two other, malefactors, led with him to be put to death.

- Prophetic fulfillment (Luke 22:37; Is 53:12)

- "...criminals" - robbers (Matt 27:38); Greek word *lestes* signifies a brigand, "one who uses violence to rob openly"

Jesus is Crucified(Cf. Matt 27:35-56; Mark 15:23-41; Luke 23:33-43; John 19:18-24)

A common execution method adopted by the Roman Empire, crucifixion was the cruelest form of execution imaginable. It was a very painful death, sometimes taking 9 days for a person to die. It was reserved for the worst criminals; as part of the ceremony, the criminal would carry his crossbar through town to the crucifixion site—"bearing his guilt."

33 And when they came to the place called **The Skull**, there they crucified Him and the criminals, one on the right and the other on the left.

33 When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.

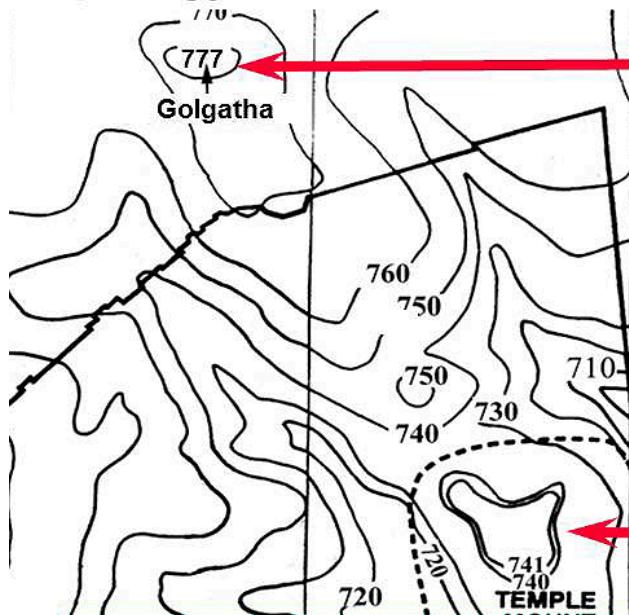
33 When they reached the place called The Skull, they crucified him there with the criminals, one on his right and one on his left.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

- "...The Skull" - from the Latin, *calvaria*; the Greek *kranion*, gives us the English *cranium*. The Aramaic word is *Golgotha*.

- Jesus' position between the criminals symbolized His centrality in the event and His proximity to all sinners

Topology of Mount Moriah



Peak: Akedah
"Golgatha"

Threshing Floor
of Arunah

All the burnt offerings and the sin offerings
were to be on the north side Lev 1:11; 6:25

Jesus was crucified about 9am and remained on the cross until 3pm. From noon to 3pm there was darkness over all the land (Mark 15:25,33).

Soldiers Divide Jesus' Garments (Cf. Matt 27:35-36; Mark 15:24; Luke 23:34; John 19:23-24)

34 [But Jesus was saying, **"Father, forgive them; for they do not know what they are doing."**] And they cast lots, dividing His garments among themselves.

34 But Jesus was saying, **"Father, forgive them; for they do not know what they are doing."** And they cast lots, dividing up His garments among themselves.

34 Jesus kept saying, **"Father, forgive them, because they don't know what they're doing."** Then they divided his clothes among them by throwing dice.

34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

- In contrast to the hate and rejection expressed in crucifixion, Jesus asked for forgiveness for the Roman soldiers crucifying Him and those Jewish leaders who did so in ignorance.

— The point of offering forgiveness for those who acted in ignorance is reiterated in Acts 3:17 and 1 Cor 2:8.

Summary of Events

- (1) Jesus arrived at Golgotha (Matt 27:33; Mark 15:22; Luke 23:33; John 19:17)
- (2) He refused the offer of wine, vinegar and myrrh (Matt 27:34; Mark 15:23)
- (3) Nailed to the cross between two thieves (Matt 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18)
- (4) First Cry: "Father forgive them for they know not what they do" (Luke 23:34)
- (5) Garments allocated (Matt 27:35; Mark 15:24; Luke 23:34; John 19:23)
- (6) Jews mocked Jesus (Matt 27:39-43; Mark 15:29-32; Luke 23:35-37)
- (7) Conversed with two thieves (Luke 23:39-43)
- (8) Second Cry: "You will be with me in paradise" (Luke 23:43)
- (9) Third Cry: "Woman, behold your son," "Behold thy mother" (John 19:26-27)
- (10) Darkness from noon to 3pm (Matt 27:45; Mark 15:33; Luke 23:44)
- (11) Fourth Cry: "My God, My God, Why hast thou forsaken me!" (Matt 27:46-47; Mark 15:34-36)
- (12) Fifth Cry: "I am thirsty" (John 19:28)
- (13) He drank wine vinegar (Matt 27:48; Mark 15:36; John 19:29)
- (14) Sixth Cry: "It is finished" (John 19:30)
- (15) Seventh Cry: "Father, into your hands I commend my spirit" (Luke 23:46)
- (16) He dismissed His Spirit (Matt 27:50; Mark 15:37; Luke 23:46; John 19:30)
- (17) Temple veil torn (Matt 27:51; Mark 15:38; Luke 23:45)
- (18) Roman soldiers declare, "Surely He was the Son of God" (Matt 27:54; Mark 15:39)

For a more detailed chronology of Jesus' crucifixion and burial, see [Chronology of the Crucifixion](#).

Seven Cries from the Cross

- (1) "Father, forgive them for they know not what they do" (Luke 23:34)
- (2) "Today shalt thou be with Me in paradise" (Luke 23:43)
- (3) "Woman, Behold thy Son! Behold thy mother!" (John 19:26-27)
- (4) My God, My God, Why hast Thou forsaken me?" (Ps 22:1)
- (5) "I thirst" (John 19:28; Cf. Ps 69:21)
- (6) "It is finished" *Tetelestai!* Paid in full (John 19:30)
- (7) "Father, into Thy hands I commit My spirit" (Luke 23:46)

35 And the **people** stood by, watching. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, **His Chosen One.**"

35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."

35 Meanwhile, the people stood looking on. The leaders were mocking him by saying, "He saved others. Let him save himself, if he is the Messiah of God, the chosen one!"

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

- "...people" - *laos*; this fulfilled prophesy (Ps 22:7)

- "...His Chosen One" - what the Father acknowledged Jesus to be at the Transfiguration (9:35; Is 42:1; 1 Peter 2:4)

36 The soldiers also ridiculed Him, coming up to Him, offering Him **sourwine**,

36 The soldiers also mocked Him, coming up to Him, offering Him sour wine,

36 The soldiers also made fun of Jesus by coming up and offering him sour wine,

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

- The soldiers were the third group of people to mock Jesus (Cf. Mark 15:29-32)

— They mocked His claim to be the King of the Jews in competition with Caesar

- "...sour wine" - vinegar; a mock relief for His sufferings (Ps 69:21; Cf. Matt 27:34)

37 and saying, "If You are the **King of the Jews**, save Yourself!"

37 and saying, "If You are the King of the Jews, save Yourself!"

37 saying, "If you are the king of the Jews, save yourself!"

37 And saying, If thou be the king of the Jews, save thyself.

- See note: **The Mockeries of Jesus** in Matt 27:44

- "...King of the Jews" - likely a reference to Pilate's epitaph nailed above His head

38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."

38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."

38 There was also an inscription over him written in Greek, Latin, and Hebrew: "This is the King of the Jews."

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Pilate's Epitaph

John 19:19-22:

19 And Pilate wrote a title, and put it on the cross. And the writing was, "Jesus Of Nazareth The King Of The Jews."

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

(In the Greek): Pilate answered them in the perfect tense, "What I have written will always remain written."

If one were translating from Latin or Greek to Hebrew, which the soldier making the sign would need to be doing, there's a high likelihood that he would translate the Greek definite article as the Hebrew letter "vav" or add a connective that isn't in the Latin, intending in that context to make the larger phrase translate into Hebrew/Aramaic as "Jesus of Nazareth, that is, King of the Jews." If the sign said this in Hebrew or Aramaic, it would generate precisely the objections noted by the Pharisees to amend the sign to read 'He said that he was King of the Jews.' — Dr. William Welty, ISV Foundation

Pilate's Epitaph

The Jews The King The Nazarene Jesus

HaYehudim v Melech HaNazarei Yeshua

ישוע הנצרי ומלך היהודים

ה ר ה י
H W H Y

Acronym on YHWH! [Remember, Hebrew goes from right to left.] If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Matt 27:18; Cf. Mark 27:65-66!)

The Thief on the Cross

39 One of the criminals who were hanged *there* was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"

39 One of the criminals who were hanged *there* was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"

39 Now one of the criminals hanging there kept insulting him, "You are the Messiah, aren't you? Save yourself...and us!"

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

- Earlier, both rebels engaged in mocking Jesus (Matt 27:44; Mark 15:32). But as one of them reflected on the scene, like Simon of Cyrene, he, too, realized that the One being mocked was indeed the Messiah.

40 But the other responded, and rebuking him, said, "Do you not even fear God, since you are under the same sentence of condemnation?

40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?

40 But the other criminal rebuked him, "Aren't you afraid of God, since you are suffering the same penalty?

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

- The saved thief viewed the blasphemy of the other thief as worthy of divine judgment, on top of human condemnation

41 And we indeed *are suffering* justly, for we are receiving what we deserve for our crimes; but this man has done nothing wrong."

41 And we indeed *are suffering* justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."

41 We have been condemned justly, because we are getting what we deserve for what we have done, but this man has done nothing wrong."

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

- He admitted his own guilt and did not attempt to excuse his acts. He went even further and defended Jesus' innocence.

42 And he was saying, "Jesus, **remember** me when You come into Your kingdom!"

42 And he was saying, "Jesus, remember me when You come in Your kingdom!"

42 Then he went on to plead, "Jesus, remember me when you come into your kingdom!"

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

- "...remember" - a call for salvation

— He claimed nothing deserving of Jesus' mercy, but simply asked for grace in spite of his guilt

- His statement anticipated that Jesus would live (rise from the dead) and that He would return, raise the righteous dead, and establish His kingdom on earth
- The “other” thief called on Jesus to save them and Himself from the cross (v39); the “saved” thief called on Jesus to save him from hell

43 And He said to him, **“Truly I say to you, today you will be with Me in Paradise.”**

43 And He said to him, **“Truly I say to you, today you shall be with Me in Paradise.”**

43 Jesus told him, **“I tell you with certainty, today you will be with me in Paradise.”**

43 And Jesus said unto him, **Verily I say unto thee, To day shalt thou be with me in paradise.**

- This was Jesus’ second quote from the Cross, accepting the faith and repentance of the rebel

— The rebel’s request was simply to be remembered at the Second Coming. Jesus’ response was that he wouldn’t have to wait until then, rather he would begin that very day.

- “...Paradise” - “Abraham’s bosom” (16:22-26); on that day, both of them would die and go to the same section of *Hades*, where Paradise was located at that time

— Notice Jesus doesn’t correct the implication made by the penitent thief on the cross, that the kingdom was future. Jesus doesn’t correct his implication by saying, the kingdom is here now, as we hang here on these crosses.

- What hope in this witness!! The man was saved wholly by grace; it was a gift of God (Eph 2:8-9). He did not deserve it and he could not earn it.

— His salvation was personal and secure, guaranteed by the Word of Jesus Christ (Cf. 2 Cor 12:1-4)

- This episode is a death blow to those who argue that one must be baptized to be saved. See [Soteriology 10 - Baptism \(John 3:5\)](#) for additional arguments on why baptism is not required for salvation.

Salvation Lessons from the Thief on the Cross

The “Thief on the Cross” conversion shows us seven truths that the thief understood, which are important because they are the same realities that all must embrace for justification:

- (1) Recognize the brevity of his life. His life was coming to a soon end, and he was concerned about what would happen after death (Ps 103:15-16; James 4:14).
- (2) He understood the reality of the afterlife, that life after death was just as real as the present life. This is why he spoke with such confidence about the coming kingdom (v42). Because God has designed the immaterial part of mankind to life forever (Eccl 3:11), all people will live forever.
- (3) He understood His guilt before God (v41). He knew he was a sinner (Rom 3:23).

(4) He understood the uniqueness of Jesus Christ. From the other thief's rebuke in v40, it's clear that the saved thief understood that Jesus was God. He confirms this in v41 while claiming Jesus "hath done nothing amiss."

(5) He understood that Christ had the power to save him. Not only did he understand his own guilt, he also understood that Jesus could do something to help him with his specific predicament.

(6) He understood that he could not be saved through his own good works or acts of self-righteousness (do something to merit favor with God). He could not join a church or small group, couldn't be baptized, couldn't help his neighbor, etc. He was in a helpless position, as are we. We are incapable of doing any righteous acts to merit God's favor (Is 64:6).

(7) It is never too late to ask God for salvation. Although he was on the doorstep of death, he believed it was not too late to cry out to Christ for mercy. Although convicted of a capital crime, he did not believe his sin and lack of righteous works would in any way inhibit Christ's ability to save him.

Jesus Dies (Cf. Matt 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:28-30)

44 It was now about the **sixthhour**, and darkness came over the **entireland** until the **ninthhour**,

44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour,

44 It was already about noon, and the whole land became dark until three in the afternoon

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

— "...sixth hour...ninth hour" - 12-3pm; Jesus was on the cross at 9am

— Three days of darkness preceded the first Passover in Egypt (Ex 10:21ff); three hours precede this Passover.

— "...entire land" - *oikumenel*, refers to the inhabited world. Everywhere the earth was inhabited, it was complete darkness. It could not have been a solar eclipse since Passover always occurs on a full moon.

— Darkness marks the spiritual death of the Messiah; this was "the cup" that Jesus prayed to be taken away in the Garden of Gethsemane. During this time, Jesus was spiritually dead and separated from God the Father.

— Throughout Scripture, darkness was a sign of divine judgment. There was darkness in Gen 1:2 because of the fall of Satan. One of the 10 plagues of Egypt was the plague of darkness.

— With the sins of the world placed on Jesus, the wrath of God was poured out upon Him in judgment, and the darkness was the visible evidence of it.

Signs Accompanying Jesus' Death (Cf. Matt 27:51-56; Mark 15:38-41; Luke 23:45,47-49)

45 because the sun stopped shining; and the veil of the temple was torn in two.
45 because the sun was obscured; and the veil of the temple was torn in two.
45 because the sun had stopped shining, and the curtain in the sanctuary was torn in two.
45 And the sun was darkened, and the veil of the temple was rent in the midst.
- Luke moved the tearing of the temple veil up in the narrative, while Jesus was still alive on the cross. Matthew and Mark placed it after Jesus' death, as a consequence of that event.
— Luke records it as a sign of God's wrath, a judgment on Judaism for rejecting the Messiah
— It was a foreshadow of the judgment coming on Jerusalem that Jesus predicted

46 And Jesus, **crying out with a loud voice**, said, **"Father, INTO YOUR HANDS I ENTRUST MY SPIRIT."** And having said this, **He died**.
46 And Jesus, crying out with a loud voice, said, **"Father, into Your hands I commit My spirit."** Having said this, He breathed His last.
46 Then Jesus cried out with a loud voice and said, **"Father, into your hands I entrust my spirit."** After he said this, he breathed his last.
46 And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.
- "...crying out with a loud voice" - refers to Jesus' 6th quote from the cross: *Tetelestai*, "It is finished"
- "...Father, INTO YOUR HANDS I ENTRUST MY SPIRIT" - Jesus' 7th and final quote from the cross.
— He now addressed the Deity not as "My God," but as Father. The paternal relationship was restored...Jesus' spiritual resurrection was complete.
— In this prayer, Jesus offered Himself to God as a sacrifice for the sins of the world
— His words were similar to those that many Jews used in prayer before they went to sleep at night (Cf. Ps 31:5)
- "...He died" - His physical death (Cf. Mark 15:37; Luke 23:46; John 19:30)
— Literally means "He dismissed His spirit"; shows the voluntary nature of His death
— This completed an eternal transaction between Him and the Father (Is 53:4-6,10-12)
This was actually a Jewish bedtime prayer, and tells us how Jesus died: confidently, willingly, and victoriously (John 10:17-18).
— Those who know Jesus as their Savior may die with the same confidence and assurance (Phil 1:20-23; 2 Cor 5:1-8)

- God rested after six days of creation (Gen 2:1-3), so Jesus rested after six hours on the Cross, in which He made a new creation (2 Cor 5:17)
- Three events took place upon Jesus' physical death:
 - (1) The Temple veil also ripped "from top to bottom" (Matt 27:51; Mark 15:38)
 - (2) An earthquake (Matt 27:51)
 - (3) Resurrection of Many Saints (Matt 27:52-53)
- God's presence was now open for all who would come to Him by faith through Jesus Christ (Heb 9:1—10:25)

47 Now when the centurion saw what had happened, he *began* praising God, saying, "This man was in fact innocent."

47 Now when the centurion saw what had happened, he *began* praising God, saying, "Certainly this man was innocent."

47 When the centurion saw what had taken place, he praised God and said, "This man certainly was righteous!"

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

- He was impressed by the darkness, the earthquake, and the manner in which Jesus suffered and died (Matt 27:54)

48 And all **the crowds** who came together for this spectacle, after watching what had happened, *began* to return *home*, beating their chests.

48 And all the crowds who came together for this spectacle, when they observed what had happened, *began* to return, beating their breasts.

48 When all the crowds who had come together for this spectacle saw what had taken place, they beat their chests and left.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

- "...the crowds" - *ochloi*, a mixed group

— Their reaction was to "smote their breasts," symbolizing their grief at the tragedy of Jesus' crucifixion (Cf. 18:13)

49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

49 But all his acquaintances, including the women who had followed him from Galilee, were standing at a distance watching these things.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

OT Prophecies Quoted in the Gospels (Final Week)

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26)
- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9)
- Would be like a smitten shepherd (Zech 13:7)
- Would be given vinegar and gall (Ps 69:21)
- They would cast lots for His garments (Ps 22:18)
- His side would be pierced (Zech 12:10; Ps 22:16)
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20)
- Would die among malefactors (Is 53:9,12)
- His dying words foretold (Ps 22:1; 31:5)
- Would be buried by a rich man (Is 53:9)
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jonah 1:17)
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1,11)

He was crucified on a cross of wood; yet He made the hill on which it stood! What held Him to that cross? It wasn't the nails: At any time He could have said, "Enough already; I'm out of here!" It was His love for you and me.

(G) Burial (23:50-56) (Cf. Matt 27:57-66; Mark 15:42-47; John 19:38-42)

50 And a man named Joseph, who was a member of the Council, a good and righteous man

50 And a man named Joseph, who was a member of the Council, a good and righteous man

50 Now there was a man named Joseph, a member of the Council, a good and righteous man—

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (he had not consented to their plan and action), *a man* from Arimathea, a city of the Jews, who was waiting for the kingdom of God—

51 (he had not consented to their plan and action), *a man* from Arimathea, a city of the Jews, who was waiting for the kingdom of God;

51 he had not voted for their plan and action—from the Jewish town of Arimathea; and he was waiting for the kingdom of God.

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

- Joseph and Nicodemus were both members of the Sanhedrin, but were not present at the vote against Jesus (since the vote was unanimous, Cf. 22:70; Mark 14:64)

52 this man went to Pilate and asked for the body of Jesus.

52 this man went to Pilate and asked for the body of Jesus.

52 He went to Pilate and asked for the body of Jesus.

52 This *man* went unto Pilate, and begged the body of Jesus.

- Joseph must have been rich and powerful. This fulfills Is 53:9.

53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

53 Then he took it down, wrapped it in a linen cloth, and laid it in a tomb cut in the rock, in which no one had yet been laid.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 It was a preparation day, and a Sabbath was about to begin.

54 It was the preparation day, and the Sabbath was about to begin.

54 It was the Preparation Day, and the Sabbath was just beginning.

54 And that day was the preparation, and the sabbath drew on.

- In the Greek, "When the *Sabbaths* were past" (Matt 28:1)

— There were two "Sabbaths" - the Saturday Sabbath and The Feast of Unleavened Bread, a high holy day

55 Now the women who had come with Him from Galilee followed, and they saw the tomb and how His body was laid.

55 Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.

55 So the women who had come with Jesus from Galilee, following close behind, saw the tomb and how his body was laid.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

- The women were at the tomb, and saw how they had laid Jesus' body

— The next day, they prepared spices to anoint His body for their return Sunday morning to honor Jesus further

56 And *then* they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

56 Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

56 Then they went back and prepared spices and perfumes, and on the Sabbath they rested according to the commandment.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

- The fact that they were preparing to have Him embalmed after the Sabbath shows that they were not expecting the Resurrection