

**THE PASSION OF OUR
LORD**

5 Week Study

1. The Upper Room
2. Garden & Arrest
3. Trial before the Council
4. Trial before Pontius Pilate
5. The Crucifixion

“Now the Feast of Unleavened Bread drew near, the one called the Passover.”

Goes back to Exodus 12, God gives the directive through Moses to observe the 1st Passover meal after twilight on the 14th day of the month of Nissan.

This was to begin a 7-day memorial of that day which became known as the Feast of Unleavened Bread. Instructions are found in Exodus 12:14-20.

Also found in Leviticus 23:4-8, Deuteronomy 16, Exodus 23:14-15,

It would be begin with worship together, a holy assembly or convocation and end with one-Ex. 12:16.

In those days, the two festivals were frequently regarded as one and the names used interchangeably (Luke 22:7, Acts 12:3-4). Even though, the Passover was technically only the 1st meal after twilight, and then the Feast of Unleavened bread began the next day.

v. 2-”And the chief priests and scribes were continually seeking (imperfect) how to put him to death, for they were continually fearing (imperfect) the people.”

They feared the people rising up against them if they killed Jesus because he had become so beloved by the people. Palm Sunday is in view here. Luke 19:37, John 12:12, 17-19-The Pharisees were there and witnessed this-"Look, the world has gone after him"-John 12:19.

John tells us more about this-John 11:45-53.

v. 3-"And Satan entered into Judas, the one called Iscariot, the one being out of the number of the twelve."

John tells us the same thing-John 13:2, 27. Luke told us that the devil left Jesus after the temptation until an opportune time-Luke 4:13

Jesus reveals even as early as John 6:70-71 that he knew Judas would betray him through the devil.

Certain things had already been revealed about Judas-he had objected to Mary using the expensive perfume on Jesus to anoint him before he entered Jerusalem on Palm Sunday. John 12:4-8.

"Why Iscariot? Probably because two apostles were named Judas (Luke 6:16). The betrayer is identified by Iscariot or "man from Kerioth-hezron", his hometown, making him the only apostle from Judea. The others came from Galilee."-Text note in Lutheran Study Bible-p. 1762.

Also Jesus had a brother named Judas-Matt. 13:55, Mark 6:3.

v.4-"And after he departed, he was discussing with the chief priest and officers or commanders, how he might betray him to them."

Notice the commanders and officers are there.

v. 5-"and they were glad or rejoicing, and agreed to give him silver."

The Pharisees had their opportunity to do it in secret. To arrest Jesus in a place away from the crowds because how would they have known where Jesus was outside of following him with spies. Judas knew Jesus and his disciples would be in the Garden. Confirmed in v. 6.

v. 7-"And the day of Unleavened Bread came, the one which it was necessary to sacrifice the Passover Lamb"

They would sacrifice the Passover Lambs, one year old lambs or goats in the temple court of the priests in the afternoon of that day-between 2:30-5:30 p.m. on the 14th of Nissan. The Jewish day (Passover) didn't start until after sun down. Therefore, people would get their lambs or goats from the temple that afternoon and bring them home for the meal. The Passover would begin around 6 p.m.

There is great debate as to whether the evening of the Passover was the 14th or 15th of Nissan.

v.8-Peter and John-part of the close inner circle of Jesus.

Why only two? Lenski-"every reader of Jewish descent knew that only two men were allowed to bring the lamb into the Temple court." p. 1037

This is unique to Luke-Luke alone tells us who they were.

What preparations were needed? "The task of preparation for the Passover included making ready the room, providing the lamb, the unleavened bread, and other food, and cooking the meal or arranging for helpers to do this. Since Jerusalem was crowded at the Passover season, and the meal had to be eaten within the confines of Jerusalem, the obtaining of a room was a matter of importance."-Marshall p. 791.

v. 10-11-Jesus says "behold"-usually a word used to mark importance or something unexpected from God.

A man carrying a jar of water was unusual in those days-typically women's work. The man carrying the jar of water was Jesus' signal to the disciples that this man was the one they should follow. He would stick out as unusual.

It seems to show that Jesus set up this encounter sometime before. Remember he had been in Jerusalem teaching from Sunday to that day. Also, it was because Jesus didn't want to be disturbed with his disciples. He already knew what Judas had planned. He didn't want things to happen before they were supposed to happen.

Jesus must have set up the signal "The teacher says to you."

v. 12- a room upstairs. Show picture.

v. 13-It happened just as Christ said.

v. 14-15-"An eager desire or longing I have desired this Passover to eat with you, before the suffering of me."

Jesus gives us them a veiled reference to what is about to happen to him. His whole ministry had led to this moment.

The mention of the hour just seems important. He says, "This movement from the day to the hour indicates the urgency of the moment."p.819.

v. 16-"for I am saying to you that no longer I will eat it with you until when it is fulfilled in the kingdom of God."

Lenski explains this as meaning, "the next Passover Jesus will eat with his disciples will be the heavenly one. It will occur when this earthly Passover shall be fulfilled in the kingdom of God, when all that it prefigured about the Lamb of God that was slain for our sins and about our participation through faith in this sacrifice for our sins will reach its ultimate fulfillment in the kingdom of glory in heaven."-p. 1041.

The Marriage Feast of the Lamb depicted in Revelation 19. This is referenced in Luke 22:30, but also earlier in Luke in Luke 13:29, 14:15, 24. Revelation 3:20. Also Matthew 8:11.

v. 17-About the order of this-Look at Excursis p. 1764 in Lutheran Study Bible-Description of the Passover Meal.

Just argues this is most likely the 2nd cup, the cup of redemption, which is filled before the narration of the Exodus redemption and the midrash over the food and is drunk at the conclusion of the redemption narrative. It brought to a close the 'teaching' part of the Passover service and prepared for the breaking of the bread, which started the main meal"-p. 821.

v.18-Jesus is reiterating the same thing as v. 16.

"until when the kingdom of God comes"- Just says, "The kingdom is fulfilled with Jesus' death and resurrection, though the fullness of the kingdom will not be revealed to all until the eschaton."-p.822.

v.19-"This is my body, the one concerning you, it was given, this do (imperative) in remembrance of me."

Eucharisto-gave thanks.

Remember the Passover was supposed to be done in remembrance of God's past redemption of his people out of Egypt.

Now Jesus is saying in a veiled way a new Passover Lamb has come, whose body was going to be given as sacrifice concerning them, so they could be spared and redeemed. Notice there is no mention of the Lamb. I Corinthians 5:7, John 1:29, Revelation-The Lamb who was slain.

v.20-Which cup? This is the cup of blessing after the main meal is eaten.

"this the cup, the one of the new covenant, in my blood, the one concerning you, was poured out."

So many connections-Goes back to Exodus 24. Also Jeremiah 31:31-34.

Isaiah talks a lot about making things new-Isaiah 42:9, 43:19, 48:6.

Hebrews explains this-Hebrews 9:11-22.

Talked about also in Hebrews 8:6-7, 13, 10:9-10.

Last will and testament.

"It is, to be sure, a new covenant, but covenants could be instituted in many ways. This one-the new covenant-is instituted in the form of a last will and testament. Jacob and Moses are OT examples of leaders who, just before their deaths, gave blessings that also were their last will and testament for the benefit of their heirs, who would become the new leaders of Israel. Jesus' Passover is similar in that it too is a testamentary blessing bequeathed to his heirs, who would become the leaders of the New Israel."-Just p. 823.

v.21-"Again behold, the hand of the one who is betraying me is with me on the table."

Jesus had revealed earlier that Judas would betray him-6:70-71. Also, in John, Jesus reveals this-John 13:10-11, 18-19.

v.22-"for or because the son of man according to the (way) it was determined or fixed or set (perfect passive participle) he is going or traveling, however woe to that man through whom I am being betrayed."

Matthew adds more-"It would be better for him not to have been born."

v.23-"and they began to dispute or discuss to themselves the one which out of them who was about to do this."

Matthew records the words and exchanges-Chapt. 26.

v. 24-"and also it began "a love of strife"-dispute or argument among them to which of them he was thinking or considering to be greater."

This is unique to Luke. Perhaps some jealousy because Jesus had only taken Peter, James, and John up the mountain for his transfiguration and had only sent Peter and John to make preparations.

Perhaps it stemmed from who got to sit closest to Jesus, in the seat of honor at the feast.

However it could have stemmed from what happened during the feast that Luke doesn't record. Jesus' washing of his disciples feet. Look at John 13:4.

Lenski argues that one of Jesus' disciples should have volunteered to wash the feet of Jesus and the others, but none of them did because none of them wanted to take on the role of a servant among them. Perhaps the dispute began before the meal where they each had stated why they shouldn't be the one to do it. Jesus then takes the opportunity to do it and use it as a lesson for them.

It is perhaps what is in the background of Jesus' words to them in vs. 25-30. They are acting like the world and how they operate.

v.26-the youngest was usually the one who had to assume this role as the foot washer.

Lenski-"Jesus means that any disciple who is truly spiritually great will always show his greatness, not by putting himself above others in lordly fashion, but by putting himself below others like an undistinguished young man."-p. 1058-1059.

Lenski-"The one who is really chief in the sense that the others gladly follow him and regard him as their leader is in all his leading to act as one who is rendering free, voluntary, glad service and ministrations to others."-p. 1059.

It is the same kind of message as Luke 9:46-48. Also, Matthew 20:25-28. He is repeating what he had told them earlier when the dispute had arisen-Matthew 20:20ff.

v.26-But you, not thus.

serves-diakonon.

v. 27-All of them would agree the one who gets to sit at the table, unlike a servant was greater. Jesus reverses this.

Jesus was clearly the greatest among them, but yet he served.

v.28-They had remained with Jesus despite rejection and opposition.

v. 29-As a result, their faith that led them to follow meant they had a share in His kingdom.

v. 30. Jesus points them to the end when they will all sit at the table of heaven with Him and judge the twelve tribes of Israel. Goes back to Matthew 19:27-30.

Judge-I Corinthians 6:2. They will rule with him as kings.

Just sees this as not referring to condemning old, unbelieving Israel, but to the responsibility of shepherding and oversight in the New Israel, the church.-p. 849.

v.31-"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat."

Repeating of a name was a sign of endearment, but also expressing an element of sadness or pity, like Martha, Martha or Jerusalem, Jerusalem.

you-plural-it isn't just talking about Peter, but all the disciples.

It is like Job in the Bible.

sifting of wheat-To separate the grain from the chaff, a time of testing.

v.32-"But I have prayed, as in pleaded, concerning you in order that your faith not fail or come to an end or die out, and you when, after you have turned, strengthen (imperative) your brothers."

[GING] **evklei,pw**

evklei,pw *fail, die out* Lk 22:32; give out of money 16:9 (the v.l. o[tan evkli,phte here means when you die); grow dark, perh. be eclipsed 23:45; come to an end Hb 1:12.* [eclipse] [pg 60]

Jesus obviously knows about Peter's soon-to-be denial, but Jesus had prayed for Peter that his faith would not fail or die out, so after that, he would be the leader of the disciples and strengthen them as he had done before.

Jesus' words to Peter in John 21 is his recommissioning of Peter for this task.

v.33-And he said to him, "Lord, with you, I am ready or prepared also to travel or go into prison and into death."

Matthews gives us more-Matthew 26:30-35.
John 13:36-38.

v.34-Very clear from all four Gospels.
Rooster crows because the sun is beginning to come up. It gives us a further time reference for Jesus' trial.

v.35- Only found in Luke.

Goes back to Luke 9:3, 10:4. It was to show absolute trust in their Sender Jesus. He knew that doors would be opened to them and they would be provided for. It happened for them as he said.

v.36-Jesus is alerting them the situation has now changed. He would no longer be physically present with them. People would no longer be as receptive to them after all that would soon take place, so people would not be taking them into their homes as before and providing for them.

purse-to carry money, knapsack to carry food and clothing.

cloak-outer garment, like a coat.

Now they would have need to defend themselves at times.

A roman short sword. Not an offensive weapon, but a defensive one.

Lenski-"It is better to freeze at night than to be killed."-p. 1068.

This might have contributed to their fear on the night of his resurrection.

v.37-This is a quote from Isaiah 53:12.

"This is the only direct quote from Isaiah's Suffering Servant songs in any of the gospels' passion narratives."-Just p. 852.

Jesus is showing them that all that is about to take place is in fulfillment of that section of Scripture.

It might be why, aside from the Holy Spirit, the new church always understood Isaiah 52-53 as referring to Jesus-Acts 8-Philip & Ethiopian Eunuch.

transgressors or law breakers-2 Corinthians 5:21. I Peter 2:22-24.

v. 38-Read text note on the two swords.

They had two swords on them already. Jesus' statement, "It is enough or it is sufficient" shows that this is not to be the main focus on his words. He is not calling them to all take up arms to fight, but that perhaps he was speaking figuratively as a way of telling them hostility and persecution will be in their future.

v.39-as was his custom-Luke 21:37 tells us that Jesus and his disciples had been lodging in the Mount of Olives during the week. Also John 18:2 reveals this.

Notice Luke doesn't mention the Garden.

Judas then knew where to find Jesus.

The other Gospels tell us they sang a hymn and went out to the Garden.

Where a grove of olive trees was located.

v.40-Pray-imperative.

Jesus knew what they were going to face in the coming hours. Their faith was going to be greatly tested. Satan would work on them to abandon all hope and faith in Christ in that hour.

v.41-stone's throw away-Read text note.

Kneeling was not the usual posture for prayer in those days among the Jews. A sign of humility.

The cup-It goes back to Isaiah 51:17-22, Psalm 75:8, Revelation 14:10, 16:19. Read text note in Isaiah 51:17. Related to the bowls of wrath poured out in Revelation 16.

This was Jesus' human side talking, knowing all that he was about to face.

But the divine part of Jesus accepts his Father's will. He would be obedient unto death.

v. 43-Detail found only in Luke.

Hearkens back to I Kings 19-Elijah, Or Daniel in Daniel 6. Also earlier in Jesus ministry after his temptation-Matt. 4:11. Also Psalm 91:11.

v.44-"And while being in agony"-English word from this Greek word-Describing the weight emotionally, mentally, and physically upon Jesus at this time knowing what he was facing.

He prayed earnestly or fervently

Read text note on drops of blood. This would be interesting to Luke as a doctor.

v. 45-sleeping for sorrow.

Think about all that Jesus had revealed to them.

Luke 22:31-34-Peter's denial

Luke 22:35ff-need for a sword and provisions.

From the other Gospels-Judas' betrayal

John 16.

It also be from Jesus' clear sorrow and distress they could tell he was in-Matthew 26:37.

Luke is meaning to tell us their sleep wasn't just from tiredness at the hour of the night, but also from the emotional strain of all this news.

Matthew and Mark reveal that Jesus left them and prayed and came back finding them sleeping three times.

- v.46-Jesus stresses again their need for prayer in that moment. Satan had requested to sift them as wheat. They needed to be in prayer about what they were going to face.
- Lenski- "Ordeals become temptations when we listen to the devilish suggestion that God has abandoned us, and that it is useless to cling to Jesus as our Lord."-p .1072.

v.47-"Even while he was speaking, behold.".

The crowd-John describes them-18:3-5, also Matthew 26:47.

kiss him-"filasai"-from fileo-frequently used in greeting, as a greeting of friendship. Usually a special indication of love. Used in Luke 15:20 for the Father's greeting of the prodigal son. What a betrayal. Remember Luke tells us Satan entered into Judas-22:3.

Greet each other with a holy kiss-Romans 16:16, I Corinthians 16:20, I Thessalonians 5:26, I Peter 5:14.

v.48-Jesus reveals that this was a particularly cold and devilish way to reveal him as the man.

Matthews tells us that Judas had set this up as his sign of who to arrest-Matt. 26:48.

v. 49-Luke has the disciples ask this question, asking for permission.

Matthew and Mark have them acting right away.

They had misinterpreted the need for the swords. It would for after Jesus' departure.

v. 50-Who is this one? John 18:10 reveals it is Peter who acted in haste. Satan is already acting on Peter to thwart Jesus' plan.

Luke is giving us intimate detail-right ear.

He reveals it is servant of the high priest-John tells us his name-Malchus-18:10.

v.51-Luke alone has the healing of this man's ear-Luke would include this detail as a doctor.

v.52-53-Jesus reveals again who is behind this-Satan.

Satan does his best work at night, under the cover of darkness.

Done here in secret, at night, when the crowds were not around. Relates to John 13:30.

v.54-House of the High Priest-John tells us in John 18:12-14 that Jesus was led to Annas, who was not the acting High priest at that time. The acting high priest was Caiaphas, Annas' son-in-law. However, Annas was still seen as a symbolic high priest. Evidently, high priests used to be high priests for life in Jewish culture, but when the Romans took over, they limited the time in the office of these men.

"In ancient days, the high priesthood was an office for life, but since the days of Herod and the Roman rule the dignity had been degraded from a permanent and sacred religious office to a "temporary secular distinction."-Fahling p. 627.

Annas was the elder father of the family. Caiaphas was his son-in-law and acting high priest. Perhaps they took Jesus to Annas first to bide time until the Council could get to Caiaphas' house. Also, many probably still viewed Annas as the true high priest. Annas had been deposed of his position by the Romans in 26 A.D.

Luke makes clear that Peter followed from afar.

v. 55-Who are the "they"? Servants of the high priests and officers (John 18:18, text note on 18:3). They were not allowed into the proceedings.

John tells us in John 18:15-18 how Peter was allowed into the courtyard. It was because of the disciple who was known to the high priest. We believe this disciple was John, the writer of the Gospel of John.

It was John then who directs the servant girl to let Peter into the courtyard of the high priest. Peter doesn't go in to watch. Perhaps at the direction of John.

v.55-They kindled a fire because it was the middle of the night and colder.

v. 56-The same servant girl as John 18:16.

How did this servant girl know this? It could be because as she took further notice, took a close look, she noticed he did not belong. He wasn't someone she recognized.

Also, perhaps her suspicions were raised by John insisting that Peter come in.

She was perhaps alerting by this statement the Temple guard or officers present in the courtyard that one of Jesus' followers was in their midst.

"looked intently or stared" at him.

She said, "This one was with him."

v. 57-"and he denied it."

Interestingly, the Greek "deny" is the one Jesus had used earlier in his ministry when he said,

^{ESV} **Luke 9:23** And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me."

^{ESV} **Luke 12:9** but the one who denies me before men will be denied before the angels of God."

Peter certainly doesn't deny himself in that moment, but says, "Women, I do not know him."

One commentary says about the word "deny", "Two meanings are implicit, 'to refuse to recognize' and 'to abandon and deny solidarity with someone.'-Rogers p. 168.

The Greek word for "know" means, "be intimately acquainted with or stand in a close relation to."-BDAG p. 693.

- v.58-It seems no know really moved on the question of the servant girl at first because it says, "And after a short (time), another, after they saw him, began to say, "And you are out of them or one of them.""
- And Peter began to say, "I am not."

v. 59-"And after about an hour passed"-this detail tell us Jesus' trial is going on inside the high-priests house, while Peter remains outside.

It is hard to know what Peter was really doing here. I suppose he didn't want to leave to arouse suspicion, but he also must have had enough fear to stay away from the trial.

We might think of another instance in Peter's life like this. The time he got out of the boat and walked on water. He had the faith to take the step, but when he truly realized the peril, such as the waves when he walked on water, or the peril he was in by being in that court, he perhaps couldn't take that next step of faith.

Jesus of course had warned Peter about this (Matthew 26:30-35, Luke 22:31-34). The words of John 13:36-38 is the most telling.

- It says, "Simon Peter said to him, 'Lord, where are you going?' Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward.' Peter said to him, 'Lord, why can I not follow you now? I lay down my life for you.' Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times.'" -John 13:36-38
- Jesus had warned Peter not to follow him, but Peter's impulsive attitude got the best of him again. His spirit was willing, but his flesh was weak.

"one other one began to insist"-They were becoming more and more convinced Peter did not belong, but was one of them with Jesus.

Interestingly, the Greek literally reads in this verse, "on the basis of truth this one was also with him, for also he is a Galilean."

How did this man know he was a Galilean? Matthew reveals to us that Peter's accent betrayed him (Matthew 26:73).

v.60-It makes it clear that "immediately" after the final denial that the rooster crowed.

Matthew and Mark tell us that Peter began to invoke a curse upon himself and swear an oath to them that he did not know the man.

Matthew and Mark then give us the detail that Peter went out and wept bitterly after this.

Luke alone has the detail found in Luke 22:61. The detail that Jesus turned and looked at Peter.

It says, "And after he was turned, the Lord looked at or fixed his eyes upon Peter." It was the look Luke tells us that caused Peter to remember the words Jesus had spoken to him that he would deny him three times.

This must have been after the trial of Jesus inside and Jesus being brought out of the house to be formally sentenced by the elders and chief priests at first morning light. Both Matthew and Mark tell us that it was morning after this. It has truly been a long-sleepless night for Peter.

Now notice what is missing from Luke? It is the secret trial of Jesus that occurred in the house of Caiphas. What is interesting about that detail is that their secret trial of Jesus at night was illegal by their own established Jewish law.

According to the Mishnah, an ancient Jewish collection of Rabbinical teachings , it says "capital trials (like Jesus') must begin with reasons for acquittal, not conviction. Also, capital cases must be tried in the daytime, and the verdict must be given in the daytime; moreover, that verdict cannot be given on the same day as the trial. This means that capital trials cannot be held on the eve of a Sabbath or a festival day, presumably because the giving of a verdict on the next day would violate the Sabbath or the feast day"-Gibbs p. 1466.

Now the Mishnah is a collection of the Jewish "oral traditions or oral law", passed down through the generations from rabbis teachings, which was eventually collected over a 150 year time period and finally published in its form around 200 A.D.

Matthew and Mark tell us that false witnesses testified against Jesus and Mark tells us they didn't agree. One pointed out Jesus' words found in John 2:19 that Jesus said he would destroy the temple and rebuild it in three days. Of course, this was a serious charge that they probably figured might move the Roman authorities to sentence him to death.

In the end though, it was their direct question of Jesus whether he was the Christ, the Son of God and Jesus' answer that was the final straw for their verdict.

What is also interesting about this trial is that it was really just a formality. They had already decided before to arrest Jesus and seek to put him to death (Luke 22:2, Matthew 26:3-5).

They then decide to push for his condemnation and death in the house and then they mocked him, spit on him, strike him, and slap him, saying, "Prophecy to us, you Christ! Who is it that struck you?" (Matthew 26:67-68, Mark 14:65) Luke then tells us the same thing in vs. 63-65.

- v.66-"And as day came."-Matthew 27:1, Mark 15:1 and this verse all tell us that when day came or as soon as it was morning,
- The Council met formally where they usually held court and made the official sentence of capital offense to make it appear legal and right. Once again, they are seeking to do all this without the larger crowd of Jews in Jerusalem, who had been praising Jesus, finding out about this. The assembly the night before was not where they usually held court, but was the house of Caiaphas.

v.67-They are once again making the sentence the night before official by asking Jesus again to state that he was the Christ.

v.67-71 is confirming the exchange that Matthew and Mark reveal already happened that night.

Jesus' response in v. 67-68 is perhaps Jesus' way of saying, "I have already told you this and yet you do not believe it, so all this formality doesn't matter You have already made up your mind."

v.69-Jesus said the same thing in Matthew 26:64, Mark 14:62.

By this saying, Jesus was saying he was the Christ because He will be exalted to the right hand of God one day.

Christ means "Anointed One." Who were anointed ones in those days? Prophets, Priests, and Kings.

It goes back to Luke 20:41-44. It is what Jesus taught in the Temple just two days before. Jesus revealed then that Psalm 110:1 was speaking about Him, where it says "The Lord says to my Lord, 'Sit at my right hand, until I make your enemies your footstool.'" - The same is found in Matthew 22:41-46, Mark 12:35-37. Those Gospels tell us the Pharisees were present and Jesus addressed his words to them.

It is another illusion to Jesus being exalted to the right hand of the Father. A testimony confirmed over and over in Scripture-Mark 16:19, Acts 2:33, 5:31, Romans 8:34, Ephesians 1:20, Philippians 2:9, Hebrews 1:3, 2:9, 8:1, 10:12, 12:3, I Peter 3:22, Revelation 5. It is of course alluded to in Psalm 110:1, 5, Psalm 2, Daniel 7:9-14.

v.70-Jesus had already told them many times. He doesn't need to say it again. The proof should have been in His actions and words.

Look at John 10:31-39.

By Jesus' illusion to sitting at God's right hand one day, He had already said he was the Son of God. We can think of John 3:9-15, 6:50.

v.71-Did it really come from Jesus' own mouth? It had, but not directly. He said, "you say that I am."

LUKE 23

v. 1-They are now bringing Jesus after their early morning Council session to Pilate.

v. 2-Three false claims given by the Jewish leaders to Pilate about Jesus.

1. Misleading "our" nation. The Jews.

The Greek word used here can be translated, "making crooked, or perverted or misleading or turning away."

2. Jesus taught the opposite-Luke 20:19-26. The word for tribute is just another word for tax. Found also in Romans 13:6ff.

3. Even saying that Jesus was calling himself Christ, the King is a lie.

At no recorded time do you have Jesus calling himself the Christ nor a King. I looked it up in the Greek, through Bible Works. At no point does Jesus do this. Others say it about him, but never Jesus himself.

People calling Jesus King-Luke 19:38-the crowds on Palm Sunday.
Nathaniel-John 1:49. The Wise Men-Matthew 2:2.

People calling Jesus, the Christ-Peter-Matthew 16:16, Luke 9:20. Jesus actually tells them to tell no one that he was the Christ-Matthew 16:20.

Jesus has a veiled reference to him being the Christ in Matthew 22:42-45, but he doesn't come right out and say it. The angels say it in Luke 2:11 about him on the night of his birth. Simeon-Luke 2:26, makes reference to Jesus being the Christ. The demons knew he was the Christ-Luke 4:41., Andrew-John 1:41.

They are all operating according to the Father of lies Satan-Look at John 8:39-47.

This claim of saying Jesus was calling himself Christ, a King would be an interest and concern of Rome, if Jesus acted in rebellion against them because he was trying to seize power. Of course, it was not even remotely why Jesus came.

Just's Luke Commentary-"King" would be interpreted by a Roman official as "a leader of the resistance."-p. 895.

They are really just trying to paint a picture of Jesus as an insurrectionist, inciting the people to rebellion.

v.3-Jesus' answer-"You are saying (it).

Jesus had not come to be a king of one nation or just one group of people. What was promised about Him? It was promised He would reign like King David over the house of Jacob-Luke 1:32-33.

However, those who would become a part of the house of Jacob would be the children of the promise-Children of Abraham by faith in Christ, which would include both Jews and Gentiles-Galatians 3:7-9, Romans 9:24-26

Look at Luke 2:32-What Simeon said.

Revelation confirms this-Revelation 7-the great multitude before the throne praising Christ, as the exalted Son of God.

This fulfilled the prophecy of Isaiah 2:1-5 & Micah 4:1-3 & Isaiah 56:1-8 & 9:1-7 & 60:3, Zechariah 8:20ff,

v.4-"no guilt"-as in just cause legally to sentence this man to death or any other crime. It was a technical legal term in that time.

In what sense? Arthur Just captures this well.

"Jesus is most certainly 'The King of the Jews', but it was obvious to Pilate that Jesus was not a king who gave Rome any reason to be concerned. From Pilate's vantage point, Jesus was not the kind of king to be feared or fought; he was a weak leader with no following, a laughable king."-Just-Luke Commentary-p. 896.

John gives us more of this conversation between Jesus and Pilate. Look at John 18:33-38.

John picks up with John again at v. 38.

Jesus is showing by these words that the accusations of the Jewish leaders against him were false. If he had come to lead an insurrection, why didn't they fight to prevent his arrest?

v.37-Jesus words are meant to tell Pilate He was speaking the truth when everyone else was speaking falsely.

v.5-"But they were urgent"

The Greek term for urgent is only found here in the NT. It means "to grow strong or insistent". The King James translates it, "And they were the more fierce."

They claim he "stirs" up the people.

This Greek term translated "stirs up" is only found here and in Mark 15:11. In Mark, it is used for how the chief priests stirred up the people against Jesus.

It can also mean "to disturb, incite, upset."

It is used as a negative thing.

v. 6-Pilate seized on the news that Jesus was perhaps from Galilee. He was hoping to pass the buck.

v.7-If Jesus was actually from Galilee, he had the opportunity to send it to Herod and not have to rule himself.

Just says, “In Roman law, there was some precedent for sending an accused man back to his home territory for trial, but only if there was an exceptional reason. Normally a defendant was tried in the territory of his crime by the official over that territory.”

This part of Jesus' trial is only found in Luke.

Why could Pilate do this? Herod was in Jerusalem for the Passover and it is quite probable that he was staying in the Hasmonean palace, just west of the temple court, a short distance from the Fortress Antonia, where Jesus had appeared before Pilate. -Just p. 901

Who is this Herod? This is Herod Antipas, the son of Herod the Great who was the Herod at Jesus' birth. He ruled as a tetrarch over Galilee, part of Roman rule, until 39 A.D. He was in Jerusalem because of the Passover as Galilean pilgrims would travel to Jerusalem for the Passover.

He is first mentioned in Luke in Luke 3:1, and is the one who beheaded John the Baptist-details in Mark 6:14ff.

Luke tells us Herod had been hearing about Jesus and longed to see him when he began hearing about his ministry and following-Look at Luke 9:7-9.

v. 8-"He rejoiced greatly"-Goes back to Luke 9. Herod was finally getting to see this famed Jesus.

He was hoping to see Jesus more as a novelty act rather than to take him serious. He wanted Jesus to perform a miracle for show.

v. 9-It says, "And he questioned him with considerable words or at some length, but he (Jesus) answered to him nothing.

Perhaps an illusion to Isaiah 53:7, quoted in I Peter 2:22, 25.

v. 10-The chief priests and scribes weren't going to be left out of this trial either.

"vehemently or vigorously"

v. 11-"treated with contempt or despised him"-The only other time used in Luke is Luke 18:9.

It fulfills the words of Isaiah 53:3 & Psalm 22:6. It is a different Greek word used in Greek translation of Isaiah 53, but the same Greek word used in Psalm 22:6. Psalm 22 of course is used by Jesus on the cross-"My God, My God, why have you forsaken me?"

mocked him-Luke had already used this word in Luke 22:63 for how the chief priests soldiers mocked Jesus. Jesus had used this word in Luke 18:32 when he told his disciples what would soon happen to him.

It perhaps is another allusion to Psalm 22. Psalm 22:7. Also Psalm 35:15-16 could allude to this.

the mockery is dressing him in splendid or bright, radiant clothing to mock him as a supposed king.-

Herod didn't want to do anything with Jesus. Beneath him.

v.12-Why did they become friends over this? Well, it was perhaps because they both were pleased that the other found no fault in Jesus and equally despised him and this whole process. They were in agreement on Jesus. It is ironic isn't it that two enemies become reconciled over Jesus.

Just-"How ironic that Pilate and Herod, two rulers notorious for executing punishment hastily, when given the opportunity to put Jesus to death, declare him innocent before His Jewish accusers."-p. 902.

We don't know what might have caused their enmity with each other. It could perhaps be related to what is reported in Luke 13:1-3 although we don't know.

v.13-16-Pilate emphasizes again that he finds not basis for charges of death for this man, even pointing out that Herod agrees.

No guilt-same word as 23:4.

v.15-"nothing worthy of death is being done or performed by him.

"being done or performed"-perfect tense. It denotes both past and present.

v.16-"punish him"-It is the word for discipline used in Hebrews 12:6ff. It can have the specific meaning "to whip or flog."

v.17-Notice that this verse is missing. You can look at your text notes. According to Just, the overwhelming manuscript evidence is to omit this verse.

v.18-The crowds cry for Barabbas instead. Why?

Matthew tells us in 27:15 that it was the governor's custom at the Feast to release a prisoner chosen by the crowd. John tells us it was a custom of the Jews-John 18:39. The Jews would ask for a prisoner to be released.

Evidently, no extra-biblical works speak to this practice. It is only found in the Gospels.

It was perhaps to show a favorable side of Rome, that they could be merciful, particularly during this Feast. It was to perhaps throw a bone of sorts to the Jews during this time, if they felt one of their own had been wrongly imprisoned.

Text note in Lutheran Study Bible- "Local custom designed to reduce tensions among crowds at the feast and thus to keep a lid on anti-Roman sentiment."-p. 1695

It also allowed for Pilate to test the resolve of the people as to how strongly they wanted to have Jesus crucified. Surely they wouldn't choose Jesus to die when compared to a notorious, murderous criminal. If they did, it would tell him how serious they were about his death.

Matthew tells us that Pilate asked them who should be released. Luke has the crowd bring up to Pilate that he had this option of doing this. It was the crowd showing how serious they were about Jesus' death.

v. 19-Reveals how bad of a criminal and man Barabbas was.

v. 20-21-Pilate tries to argue his case for Jesus, but the crowds would not have it.

v. 22- It was perhaps Pilate appealing to their conscience, as if to say, do you really want to kill this man when he has not done anything knowingly evil, like Barabbas.

Of course, what Pilate didn't know was this was the will of God. Although he had been warned by his wife who had a dream about Jesus that he was righteous man and without fault. Satan however won out. Look at Matthew 27:18-20.

Pilate again is trying to appease the crowd by having Jesus punished and then released.

John 19:1-12 tells us Pilate did have Jesus flogged and punished and it still did not appease the crowd.

v.23-They were urgent or pressing.

great or loud voices.

"their voices" prevailed or became dominant. They drowned out Pilate or anyone else's cry to the contrary.

v.24-Pilate gives in.

v.25-Jesus was delivered over "to their will"

Luke does not record any of the things Pilate said to the crowd, like what is found in Matthew 27:24 after they were starting to riot and cause a stir and he felt his hands were tied-Look at Matthew 27:24-26.

Their will-In Acts, the apostles hammer the point against the Jewish leaders that Jesus' death was on them. Look at Acts 2:22-23, 3:12-15, 4:8-10.

Finally, what the leaders of the Jews had been plotting and desiring for some time was finally coming true.

Both Matthew and Mark have Pilate then take Jesus back at this point into his headquarters and his soldiers place the purple cloak on him, the crown of thorns, strike, mock, and spit on him. They mock him and then put his clothes back on him to be led out to be crucified.

Whether this happened before the final verdict or after really doesn't matter, but it fulfills Old Testament Scripture about Jesus.

Isaiah 50:6, 53:8, Psalm 109:25, 22:7.

Notice Luke never mentions this being done to Jesus.

v. 26-Simon of Cyrene-Cyrene was a city in Northern Africa where Libya is found today. They evidently had a large Jewish population living there in Jesus' day, so it is surmised that Simon was in Jerusalem at that time for the Passover. Luke tells us he was coming in from the country.

“Luke perhaps mentions where Simon was from because he knew of the Cyrenians in the early history of the church (Acts 6:9, 11:20, 13:1).”-Marshall p. 863.

Mark tells us this- “And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.”-Mark 15:21

We believe Mark and the other Gospels mention their names because they had become known in the church. This is often why they give specific names in the Gospels.

The Commentator Lenski writes this about these sons of Simon mentioned, “It has been generally agreed that both sons held positions in the later church that were prominent enough to have them named when their father was to be identified. It has likewise been assumed that Simon’s strange contact with Jesus led to his conversion and thus to the prominence of his sons in the church.”-Mark Commentary p. 701

Some speculate whether the Rufus mentioned here in Mark is also the Rufus mentioned by Paul in Romans 16:13. There is no way of knowing for sure.

The Commentator Marshall tells us, “it was usual custom for condemned men to carry their own cross.”
—p. 863.

Therefore, the fact that the Roman soldiers ask Simon to do this we believe implies that Jesus was breaking down under the load of his cross beam and therefore, needed help to carry it.

Keep in mind, Jesus had been flogged and beaten and lost a lot of blood by this point in the narrative. He was a real human being, in true flesh and blood after all.

v.27-Luke tells us a great multitude was now following, including women who were mourning and lamenting.

Who was this crowd? Surely those present for the trial under Pontius Pilate, but perhaps news had begun to spread about what was happening to Jesus. This crowd probably consisted then of some of the people who were praising him on Sunday as he rode into Jerusalem. We know some of this disciples and mother was there.

Of course, the disciples probably spread the word after scattering and alerted his mother and her friends and relatives about what was taking place. Had they been there for the trial? It is hard to know. Or were these just other women because we know the Jewish custom was having people wail and lament over one's death.

Luke tells they were literally "beating their breast", which was the technical meaning of the first term to mourn, and lamenting in such a way that was usual. The second word could be translated "sang a dirge", the typical song of lament-Matthew 11:17, Luke 7:32

v.28-31-This is only recorded in Luke. Jesus' address almost seems to imply these weren't just women he knew, but others. John has these mourners present after Lazarus' death in John 11:31-33.

This is Jesus reiterating what he had said in Luke 21:20-24. This was Jesus prophetically speaking about the Roman invasion of Jerusalem in 70 A.D. in response to a rebellion by some of the Jews. They surrounded the city and starved it out. It was a horrific time for the Jews and it was when the temple in Jerusalem was destroyed. It has never been rebuilt. It was Jesus' warning to his followers to get out of the city when they saw those signs. It also served as a type for the time before the end, before His return one day.

They are amazing words, aren't they? Here is a man who is in so much pain and agony telling them not to be weeping for him, but for them and their children because of the distress coming of those days in 70 A.D.

v. 29-directly relates to Luke 21:23. Usually childlessness was a shame in Israel, but is preferred to the coming suffering.

v.30-It is Jesus alluding to Hosea 10:8. An allusion to this is also found in Revelation 6:15-16. It is once again Jesus saying a quick death by the mountains falling on them would be preferred to the terror and tremendous plight of those days. Eusebius, the famous church historian, describes the days of the Roman invasion upon Jerusalem in 70 A.D. and how bad it was. People were starving to death because the Romans cut off their food supply. Jesus alludes to this destruction of Jerusalem also in Matthew 22:7. Also Matt. 21:41.

v.31-Lenski-a Lutheran Commentator interprets this verse like this, “The green wood is Jesus in his sinlessness, the dry wood the Jews of Jerusalem in their sinfulness which had reached a state where it was ripe for judgment....If Jesus must suffer as he does, sinless as he is and bearing only the sins of others, what will they have to suffer who sin until the judgment?”-Luke Commentary p. 1129

Arthur Just who wrote the Luke Commentary for Concordia Publishing House said this as well, “the moist wood refers to Jesus and the dry wood to those who reject Jesus.”

He also sees this as alluding not just to the Jews of Jesus's day, but the time before the end.

He writes, "To understand this mysterious proverb one must recognize that implied here in the eschatological context are the fire of God's wrath and a present/future contrast. Now-the time of Jesus' earthly ministry and the church age-is the time of green wood, when God is patient and merciful, allowing time for growth and the fruit of repentance. But just as the rainy season gives way to the dry season, the time will come when God's patience will expire and his fire will blaze over all the earth."-p. 920.

This would relate to what is talked about in Revelation 6. 2 Peter describes the earth perishing by fire in the last day.

v.32-33-Luke alone records the two criminals before they are mentioned hanging next to Jesus.

They too were led away and made the trek up the hill.

Greek word for “criminals or evil doers”.

This was to fulfill Luke 22:37- “And he was numbered with the transgressors.”-Referring to Isaiah 53:12.

Mark refers to them as being “thieves or robbers”. It is why we refer to the one as the thief on the cross-Mark 15:27, Matthew 27:44. Luke uses this word in Luke 10:30 in the Parable of the Good Samaritan.

I could not find in any of my books how typical this was to crucify three “criminals” at a time. The typical people crucified by the Romans were run away slaves, thieves, and enemies of the state. They were made to be public spectacles and examples of what happens to people who defy the state of Rome or harm its citizens.

v.33-And when they came upon the place (topos), the one called (kravion)-Lenski translates this Cranium-English word comes from this Greek word.

Kravion was the Greek translation of the Aramaic term Golgotha found in Matthew 27:33, Mark 15:22. Calvary- from Latin-calvaria.

Lutheran Study Bible text note-It could be named this because it was the place for crucifixions or because the rock face there looked like a Skull. Lenski p. 1130 believes this.

They would crucify outside of the city-The exact location of Golgotha is debated. Hebrews 13:12 verifies this.

v. 34-forgive-the word forgive in the Greek means “to send away or to cancel or pardon” depending on the context.

This is we believe Jesus’ first words from the cross, at least that are recorded.

Arthur Just argues Luke records these words of Jesus from the cross when others do not because it fits some of his themes in his Gospel-p. 932-934

1. The theme of God’s forgiveness in Christ-It is first spoken of in 1:77.
2. The ignorance of those crucifying him
3. It fits Luke’s Christology-Jesus is the incarnation of God’s love, mercy, compassion, and forgiveness for all, including God’s enemies.

v.34-dividing up his clothes-This continues Luke's theme of showing in his narrative how Jesus fulfilled the words of Psalm 22 as this detail fits Psalm 22:18.

The Gospel of John has more details of this event and directly says these actions fulfilled Psalm 22:18-Look at John 19:23-24.

Interestingly, Roman soldiers usually did this with their sentenced criminals and most of the time, they hung their completely naked. We don't know whether this was the case with Jesus, but it is quite probable given how usual crucifixions of criminals went. It would have further solidified Jesus' humiliation through all of this.

Read Professor Gibbs-p. 1549-1550.

v. 34-”by casting lots”

“A common way was to place lots in a helmet and to shake them until one flew out; another way was to reach in and to draw out one by one.”-Lenski p. 1135-Luke Commentary.

A lot was typically a stone or stick. This was a game of chance, but Proverbs 16:33 tells us God guides the decision. It is of course what the disciples do in Acts 1:26 to decide the twelfth disciple after Judas' departure. The first priest Aaron, the brother of Moses, was allowed this means for making decisions, using the Urim and the Thummim, in his breastplate. Look at Exodus 28:29-30. Used in Joshua 18:8.

v.35-There were spectators-The people-Goes back to 23:27. John tells us who some of those people were-Look at John 19:25-27.

Rulers-These were the Jewish rulers-chief priests and scribes-Mark 15:31.
Members of the Sanhedrin.

Scoffed or ridiculed him-Used earlier by Luke in Luke 16:14. It is also a Greek word found in the Greek translation of Psalm 22:8 & 35:16. Both Psalms have strong prophetic allusions to Jesus' suffering.

Save himself-imperative-command.

Remember everyone else was calling Jesus the Christ. He most certainly was, but others always say that about him. However, the clear ways Jesus fulfilled the Messianic Psalms and Scriptures clearly showed this truth.

“the Chosen one”-The Greek translation of the OT has Joshua called this in Numbers 11:28. Interestingly, the Hebrew Joshua, translated into Greek, is Jesus. Moses was called that in Psalm 106:23. Isaiah 42:1 is one of the Suffering Servant Songs and has that servant referred to as my chosen one-clearly connected with Christ. Ironically, this is also how God the Father refers to Jesus during his transfiguration-Luke 9:35. By their own words, they are telling us Jesus is the Christ.

v. 36-a different Greek word for “mock or make fun of”-Used earlier in Luke 22:63, 23:11. Now Jesus has been mocked by the guard of the Jewish rulers, the guard of Herod, and now the guard of Pilate.

“sour wine”-Cheap wine drunk by soldiers. This offer was mockery and a joke. This connects with Psalm 69:21. This also has lots of prophetic allusions we could say to Jesus’ suffering and death.

v. 37-38-This had to do with Pilate’s trial and why he had Jesus punished by them in an attempt to appease the Jewish leaders-23:3. The Gospel of John has more detail. Look at John 19:19-22. The Jewish leaders objected to Pilate posting this title. It would have showed mockery to the Jewish nation that this one who claimed to be their king was now being killed by Rome in such a gruesome way.

v.39-one of the criminals railed at him-literally in the Greek-blasphemed him. This could imply he was a fellow Jew that he knows what the crowd meant by the Christ, but it could be that he just felt the need to mock along with the crowd. It was perhaps his pain and misery talking and bitterness if he had maybe heard about this Jesus before and what he had done, and yet was doing nothing. Interestingly, Matthew and Mark tell us both criminals or thieves were mocking Jesus in this way-Matthew 27:44, Mark 15:32.

Does Luke's Gospel contradict? Well, it is often speculated that at first the other criminal also joined in the ridiculing, but after hearing Jesus' words from the cross, such as in 23:34, and as the hours grew by and Jesus was not responding to the mockery with hate or contempt that he was led to see Jesus differently.

v.40-"Do you not fear God"-This could imply he too was a fellow Jew. According to one commentary I read, "no Roman citizen could be crucified."-Arndt p. 467.

It was generally reserved to make statements, so Jews sentenced would be crucified to send a message to the rest of the Jewish nation.

It shows that seeds of contrition for his sins was being worked in this man's heart. As Proverbs 1:7 says, "The fear of the Lord is the beginning of wisdom."

"since you are under the same judgment or sentence."

It was perhaps his way of saying, "how can you mock this man when we are hanging here too under judgment? Shouldn't our hearts not be speaking condemnation upon another condemned man, but seeking God's mercy.

v. 41-The other criminal admits his punishment was deserved for his wrongdoing. He is brought too repentance we believe through the words of Jesus from the cross.

Just- "This man's catechesis came through watching the passion of Jesus, the simple words of absolution that Jesus spoke over his enemies, and the cruel mocking of the suffering, righteous Messiah. This evildoer on the brink of death and hell is the first to be converted by Jesus' announcement that sin is forgiven by virtue of the cross. He is the first to embrace Jesus as the one who saves others, the Christ, and the King of the Jews." -p. 937.

How did this man know Jesus had done nothing wrong? Had he heard about Jesus before? Was it just what he surmised from the way Jesus was responding to his enemies. At the very least, you have the Lord working in someone by His Spirit to testify to Jesus' innocent in this. The unblemished Lamb of God is going to die for His people.

v. 42-he said, “Jesus, remember me when you come into your kingdom.”

Important things to note from this statement.

1. The man calls Jesus by name. Did he already know his name before or did he just surmise it by the events of the day. At no point does Luke record Jesus being named in the presence of this criminal. How did he learn it? It could be that he had heard of Jesus before.
2. Remember me-imperative-command. It was really the man asking Jesus to put in a good word for him to His Father. He had heard Jesus praying to His Father from the cross about forgiveness, so he is asking for forgiveness through these words. He is really saying, “O king, do not bar me out of heaven because of my sins and my crimes.”
3. Into your kingdom-faith has been worked in this man’s heart to believe Jesus really is a king. Notice “your kingdom.” Had he come to believe that dying man next to him really was the Christ, the promised one. Remember darkness had come over the land at this point. What else had he heard from Jesus at this point on the cross. He knew even in his pain he was asking for forgiveness upon his enemies. What earthly man would ask for such a thing.

v. 43-"Amen, I am saying to you."-A common phrase used by Jesus meant to say, "Listen up, I am telling you the truth."-Jesus uses it frequently in his sermon on the Mount in Matthew 5-7. John has Jesus saying this frequently in his Gospel.

Notice "today". Stress on "with me." It comes before the rest in the Greek, "today with me, you will be in the paradise."

"in the paradise."-This word is found just three places in the New Testament-1. Here 2. 2 Corinthians 12:3 3. Revelation 2:7

Interestingly, it is the way the Greek translation of the Old Testament translates Genesis 2:9ff, Gen. 3:1ff referring to the Garden of Eden. Of course, Revelation depicts the future home of the saints of Christ in a renewed paradise, modeled after the original Garden of Eden.

It is the way St. Paul describes his experience of being caught up into paradise to receive visions from the Lord.

It is probably just Jesus' way of telling the man that he will be with Jesus in His Father's kingdom of heaven, described as a paradise.

Some Biblical scholars have debated whether this is some intermediary place or just some part of heaven, yet the key phrase is Jesus says, "*today with me* you will be in the paradise." As Just says, "To be with Jesus is to be in paradise."-p. 939.

Therefore, that day he would begin to fully experience heaven, the place where Jesus will reside forever. Jesus would commit his spirit to His Father that day and go and be with Him. This criminal would as well.

Lenski, a commentator on Luke, is convinced these details show this man was a Jew because he speaks about the kingdom (Messianic language), as well as the term paradise would have been understood more fully by Jews connecting it with the Garden.

v.44-6th hour-it would have been noon. It would have been the 6th hour from sunrise. 9th hour-3:00 p.m.

The significance of the darkness?

Its meaning cannot be known with absolute precision, but several meanings are generally taken from it.

1. It stands for the Father's abandonment of His Son in that moment as He is taking upon himself the sins of the world.

Quote from Gibbs, seminary professor in St. Louis, "The darkness that surrounds the scene is the Father's own contribution to the meaning of what is happening. These verses proclaim that Jesus' death on the cross is the supreme experience of abandonment. The great and terrible Day of the Lord has come. God's judgment has come-but it has come upon His own Son."-p. 1566. Jesus' quote from the cross of Psalm 22:1 would seem to cement this meaning when Jesus says, "My God, My God, why have you forsaken me."

Darkness and judgment are often associated in Scripture and as a visible sign of eschatological events of judgment.

You can see this in Joel 2:31, 3:14-15, Isaiah 5:30, 13:9.

Jesus talked about signs in the sun and moon signaling important events, such as His return one day for judgment-Matthew 24:29, Mark 13:24, Luke 21:25.

Some connect this event with the words of Amos in Amos 8:9-10.

Gibbs says, “Given the theology that Matthew’s narrative has marshalled in relation to Jesus’ death on the cross, it seems almost certain that the darkness chiefly signifies eschatological judgment, coming now already into the present time. The Day of the Lord is nigh, God will visit judgment now.”-p. 1566

2. Some see it as God the Father signaling the profound event of His Son's death and significance through the means of His creation.

Luke had told us earlier when Jesus was arrested that Jesus said to Judas, who Satan had inhabited, and to the Jewish leaders present, "But this is your hour, and the power of darkness."

God the Father was allowing his son to be handed over to Satan, for him to do his worst. Jesus was being obedient to his Father in allowing this. Of course, what Satan didn't know is that Jesus' death would be his defeat (I John 3:8, Hebrews 2:14). It was perhaps signaling the long promised "Light of the world-Jesus'" life was now being snuffed out because of the darkness of sin in the world, brought into the world through Satan's temptation. All of creation had been suffering since the time of the Fall and its curse, so it was perhaps God the Father giving a sign in His creation of just what an important event was happening in Jesus' death. Even creation shared in this moment. The darkness of Satan's hour was being signaled.

We believe there is significance to this happening at noon.

1. The sun would normally be giving its fullest light to the earth at that hour, but Luke tells us literally in v. 45, “the sun failed or ceased to give light.” This can have no other explanation than God the Father purposely doing this. Remember He first created light on day 1. He didn’t create the sun until the 4th day. He has complete control over both light and the sun and its purpose.
2. The fact that this lasted for 3 hours defies all normal astrological explanations of this phenomenon. It wasn’t just some eclipse. Plus, according to a couple commentators, “an actual eclipse is impossible at the Passover season of full moon.”-Marshall p. 875.

v. 45-Luke gives the detail of the curtain in the temple tearing in two. Matthew makes it clear that this happens upon Jesus' death and is torn from top to bottom. This of course signifies that God the Father did this tearing.

So what is the significance behind this occurrence.

1. The temple curtain we believe is the one separating in the temple at this time the Holy Place from the Most Holy Place or from the Holy of Holies.

God had given instructions about this curtain when he first told Moses to make the Tabernacle, what preceded the temple.

These are found in Exodus 26. If you have a Lutheran Study Bible, there is an excellent picture of this on p. 139. This curtain is specifically mentioned in Exodus 26:31-35.

Now the Most Holy Place was where the Ark of the Covenant was supposed to go in the Tabernacle. This represented God's presence among the people. It was made to hold the Commandments the Lord gave Moses and it was where the Lord would come down and speak with Moses (Exodus 25:21-22). Moses then is given instructions in Exodus 29 on how to consecrate Aaron and his sons as priests, so they too could enter the Most Holy Place. However, after Nadab and Abihu, the sons of Aaron, offered unauthorized fire before the Lord in Leviticus 10, the Lord restricted access to the Most Holy Place except once a year on the Day of Atonement. Read Leviticus 16. He also could only access the Most Holy Place after having first bathed and made sacrifices for himself in order to enter. Hebrews 9:6-7 confirms this.

Now at the time of Jesus, we aren't sure what was really behind the curtain because we believe the Ark of the Covenant was probably destroyed by this point. Josephus, the famous Jewish historian, described the Most Holy Place as having “nothing at all”, which was accurate at the time he wrote it in the 1st century.

The last mention of the Ark is in 2 Chronicles 35:3. It might have been destroyed by the Babylonians. If you have a Lutheran Self Study Bible, it has details about the history of the ark on p. 495.

The Lord had prophesied the destruction of the Ark in Jeremiah 3:16.

Regardless, Jews still viewed the Most Holy Place part of the temple as the place where God still resided amongst the people.

Therefore, what is the significance of this tearing?

1. This has been debated through the years, but many Biblical scholars view it as signifying that we now have access to God in a new way through the sacrifice of Christ. He has become the gate into the kingdom of heaven, as He instituted a new covenant, therefore His death signified that the barrier that exists between God and us because of our sins has now been broken down. Our sins have been atoned for once and for all, and so Christ has given us access to God's presence. Hebrews 10:19-23 alludes to this fact. Also, Hebrews 9 goes into this.

The Lutheran study Bible says this in its text note, "The old system of sacrifice, priesthood, and temple worship ended; Jesus' sacrifice opened the way for every repentant sinner to enter into God's presence."-p. 1770

2. Others see it as signifying that now the function of the temple is no longer. Some see the tearing of the curtain as signifying God's presence departing the Jerusalem temple. It would no longer be needed with all the sacrifices done there because Christ became the sacrifice needed to forgive all our sins (Hebrews 10:5-14). The curtain's function would no longer be needed.

Just sees this as showing that God's presence has shifted from the temple to Jesus. He says, "Jesus is the new temple!" As he says later, "Access to the heavenly gifts is no longer to be found in the temple's sacrificial cultus, but in Jesus, who is the once-and-for-all sacrifice for the world's sin."-p. 943. He also says later, "The torn curtain signifies that end of the old way of approaching God. Now there is a new way to approach God and to participate in a new creation through Christ's resurrection."-p. 944.

Lenski agrees with this-p. 1151 in his Luke Commentary.

3. Others even go further in this view. They say this signifies that the temple would eventually be destroyed because of its obsolete function.

Gibbs says, “The temple and the sanctuary will come under judgment because of how the religious leaders have rejected the Son of God....The tearing of the curtain of the sanctuary, then, is primarily a sign and prediction of the destruction that will be visited upon the city and the temple at its center.”p. 1577-78

This of course would happen when the temple would be destroyed by the Romans in 70 A.D.

v.46-Luke just has Jesus calling out in the moment of his death, “Father, into your hands I commit spirit.”

He leaves out Jesus quoting Psalm 22:1 from the cross, “My God, My God, why have you forsaken me” and the reaction of the bystanders which is found in both Matthew and Mark.

Mark says about the moment of Jesus’ death, “And Jesus uttered a loud cry and breathed his last.”

Matthew says, “And Jesus cried out again with a loud voice and yielded up his spirit.”-Luke actually tells us what was spoken during this loud cry. This was Luke’s 3rd statement from the cross. John has the other 3-”Woman, behold, your son.”, “I thirst”, and “It is finished.”

Jesus is dying the same death we all will experience as humans. The separation of body and soul or spirit. He was committing his life, the spirit His Father gave Him in his human birth to the Father that gave it. His body, like ours, was just a vessel for His spirit. It goes back to Ecclesiastes 12:7, which says, “the dust returns to the earth as it was, and the spirit returns to God who gave it.”

His empty, lifeless body would be put in a grave, just like ours one day. His Spirit had gone to His Father. The apostle Paul talks about that happening one day with us in 2 Corinthians 5:6-8 where it says, “So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.”

Revelation talks about the spirits of the saints before the throne of God-Revelation 6:9-11, 7:9-11.

The apostle Stephen says the same thing in Acts 7:59.

v.47-the centurion-A centurion had command over 80-100 soldiers. He was the one keeping watch over Jesus and his crucifixion.

Luke has this centurion glorify or praise God and saying, “Indeed or really or certainly this man was righteous or innocent.” The Greek word used is usually the word translated “righteous.”

Matthew has this centurion filled with awe as he saw the earthquake that Matthew tells us happened at Jesus’ death. He has him then say, “truly a son of God was this one.” Remember the centurion would have been Roman and not a Jew. They are both saying the same thing. An innocent, righteous, more than meets the eye man, was Jesus.

v.48-all the witnesses were “beating their breasts”-A sign of remorse and sorrow. Like in Luke 18:13-tax collector.

v. 49- “And all his acquaintances”-literally, “all the ones who were knowing him”

Luke also places the women at the foot of the cross-The women mentioned in v.27. But it sets the stage for the women who went to the tomb. The witnessed Jesus die. The ones from Galilee-This would have include Mary Magdalene because she was from Magdala, a village in Galilee on the west shore of the Sea of Galilee. Luke mentions her and other women in Luke 8:2-3. Of course, this would include Mary, his mother as well. Luke lists 3 women who went to the tomb on Easter morning, plus others who remained unnamed.

v.50-Joseph-Luke tells us he was from the Jewish town of Arimathea-It is not known where this town was located. Also, we don't know anything about this Joseph other than what the Gospel's tell us.

A member of the council-The Sanhedrin.

“good and righteous”-Luke is distinguishing him from the other chief priests and scribes.

v.51-Luke gives us the background that Joseph did not agree with his fellow Council members in putting Jesus to death.

Who was looking for or better translated, “waiting for, anticipating” the kingdom of God.

He is described in much the same way as Simeon in Luke 2:25, and Anna in Luke 2:38. Both had also been waiting for or anticipating the kingdom of God. He had been waiting for the Messiah. Matthew tells us he had become a disciple or follower of Jesus and his teaching (Matt. 27:57). John tells us Joseph was a disciple too, but a secret one for fear of his fellow Jews.

v. 52-”this one went to Pilate and asked for the body of Jesus.”

This was bold move, which shows his faith. Matthew tells us Joseph was rich (27:57). This also would have made Joseph unclean by going into the presence of Pilate, a Gentile, but he was going to be unclean anyway because of his handling of Jesus’ body.

Pilate had control over Jesus’ body. The fact that he decides to release Jesus’ body to Joseph could show us one of several things.

1. He wanted to release Jesus before his death, so why not now. He didn’t care about this Jesus and was worried about him as a political threat.
2. It could be that He released Jesus’ body to them almost as a sign of concession for sentencing who he believed was a innocent man. This was atypical practice. Remains of an executed criminal often were left unburied or at best put in a dishonored place in a pauper’s field. Now the Romans would release the bodies to close relatives or friends to bury if requested. This would have been unusual to release him to someone who was neither, but perhaps Pilate was moved that one of the Sanhedrin who had been crying out for his death would desire to bury him.

v. 53-Joseph must have asked the centurion to stall the usual removal of the body, went to see Pilate, and now comes back with Pilate's permission to take the body.

Luke gives us two important details.

1. He had Jesus' body wrapped in a linen shroud.

These would have been long strips of fine linen used for the purpose of wrapping the limbs and body. John tells us Nicodemus helped prepare the body by wrapping it according to the usual Jewish custom. They put spices, a very generous amount (John 19:39), between the linens not to embalm the body, but just to mask the smell of the decay. The head would be wrapped separately with other cloths after he was placed in the tomb.

2. He laid him in a new tomb. It was to be his tomb, but he put Jesus in it. The fact that Jesus is buried in a rich man's tomb perhaps was fulfilling the prophecy of Isaiah 53:9. John tells us this was a rock-face in a garden.

v.54-”It was the Day of Preparation, and the Sabbath was beginning.”

This detail clearly places this day as Friday, the day before the Sabbath began which would have been Friday night at sundown according to Jewish reckoning.

Many preparations had to be made by Jews on that day because the next day was the Sabbath when they were not able to doing any work.

Luke is giving us this detail to tell us what day it is, but also to express the haste in which Joseph and the others had to get Jesus’ body off the cross and into the tomb before the Sabbath started at sundown. It would have given them about three hours. It is why it is important that Joseph has a tomb close to where Jesus was crucified (John 19:41-42). John tells us this tomb was in the garden near to where Jesus was crucified. He also tells us it was the Day of Preparation.

v. 55-Luke mentions the women again who had been at the cross and now saw where and how his body had been laid.

It sets up the detail of Luke 24:10. Matthew tells us these women were specifically-Mary Magdelene and another Mary.

v. 56-They returned and prepared “aromata and mura”-spices and ointments.

Luke is telling us that with the little bit of time left before sundown on Friday the women used that time to prepare the spices and ointments they typically used to perfume the body, so it did not smell too badly. Bodies would decay quickly in that climate.

Now did they know about the spices and ointments Jesus had already received from Joseph and Nicodemus? Surely they would have seen because they went from the cross to the tomb unless they left for a while in between time. They were probably in addition to what Jesus had already received. They wanted them to be ready, so they could leave first morning light on Sunday, after the Sabbath.

Luke then makes it clear they observed the Sabbath according to the commandment. They did not do any work on Saturday. It had to be done on Friday.

Easter morning-Luke 24

v.1-1st day of the week-Sunday. Sabbath-word for week.
The same phrase is used in all four Gospels.

It was a typical usage for Sunday-Acts 20:7, I Corinth. 16:2,
John 20:19.

Deep dawn-meaning very early morning. Perhaps while it
was still dark and the sun was just starting to come up.

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The Greek word for deep-used to describe the deep well
in John 4:11

John alone mentions that it was still dark when Mary Madgalene went to the tomb. This was because the Greek word used to describe the time is *prwi*. This word was used at the time to describe the period of the night from 3-6:00 in the morning or what was considered the fourth watch of the night. The issue is whether this is the same time frame described by the other three Gospels.

Luke describes it as “very or exceedingly early in the morning”, probably just at the beginning of the sunrise or dawn. This is consistent with Matthew who describes it with a participle in the Greek, which means “at the dawning or as it began to dawn.”

Mark mentions that it was after the sunrise when the women went to the tomb, but more than likely he was describing their trip there, which they started right around dawn or a little before.

Lenski- “Why so early? For the best of reasons even as all the evangelists note the earliness. Jesus had been dead since Friday; bodies start to decompose very quickly in that climate, wherefore also the dead are buried the same day, or, if they die too late for sepulture, the next day. All haste was necessary in the minds of these women, even hours counted if they wanted to find Jesus’ body in a condition that made it possible still to handle it.”-p. 1169.

“they came to the tomb or grave”

“while they were bearing or bringing the spices (Greek word aromata), which they had prepared.”-It goes back to 23:55-56. Aromatic spices.

Why the spices? What would they do? Arndt argues the reason why the women went to the tomb that morning was because they had witnessed the preparations of Jesus body and felt them inadequate because they had to do it in such haste before the Sabbath.

Therefore, they wanted to go and properly prepare his body or at least spread the fragrance in his tomb- Arndt- “The women not only saw the tomb, but they witnessed that such embalming as took place was hasty and perfunctory. Therefore, they resolved to attend to this labor of love in a more satisfactory fashion.”-p. 478.

This was an anointing or fragrancng of the body. John 19:39-40 already mentioned a fair amount of preparing had already taken place on Friday-75 pounds of myrrh and aloes were already used on that first evening. More was purchased for the return of the women after the Sabbath. Some see the amount of myrrh and aloe brought by Nicodemus as excessive. It would have been quite expensive, perhaps showing the honor and guilt Nicodemus felt over Jesus' death. Some have said it perhaps showed Jesus was getting a royal burial.

How it would work? They would wrap the body in the linens and throughout the process they would put in this resin or powder of myrrh and aloe-

Myrrh-an aromatic gum resin from a tree in that area. Used extensively by the Egyptians for burial purposes.

Aloe-a powdered wood-most highly prized for the delightful odor which it releases when the wood decays.

It preserved the body.

Who are the women? The same women mentioned in 8:1-3, and who watched the crucifixion from a distance (23:49). They had been with Jesus since early in his ministry and would be key members of the early church (Acts 1:14).

The actual women are mentioned in v. 10.

v.2-“And they found the stone rolled away from the tomb.”-Matthew records for us that it was the angel who rolled the stone away associated with an earthquake.

v.3-“and after they had entered, they did not find the body of the Lord Jesus.”

They go into the tomb and look.

v. 4-“And it came to pass while they were perplexed or at a loss concerning this, Behold (idou), two men approached or stood by them, in flashing or gleaming clothing.

Word for flashing and gleaming only found here and in 17:24-used for lightning flashing from east to west.

Luke does not use the Greek word for angel, but describes them in such a way as to tell us they were angels. Matthew only mentions one angel, but he does call it an angel. Mark only mentions one angel and calls it a young man.

Why does Mark describe the angel in this way?

Well, at that time in history, I guess there were some who believed angels did not have wings and in fact these angels might have disguised themselves to look like humans. This is not out of the question. In Genesis 19 in the story of Lot housing the two angels, the people of the city thought they were men and they are mentioned as men on some occasions. Therefore, while it says he is a young man, it says he was in a white robe implying an angelic messenger. Once again, why just mention one? We do not know, other than Mark evidently was only concerned about mentioning the one angel who spoke to the women.

John mentions two angels-20:11-12. This is after however Mary Magdalene ran back to tell Peter and John and they had left.

v. 5-“and they were being afraid”-

[GING] e;mfoboj

e;mfoboj, on afraid, startled, terrified Lk 24:5, 37; Ac 10:4; 24:25; Rv 11:13.* [pg 64]

“they bowed their faces to the ground”-Luke alone has this detail.

They (the angels) said to them (the women), “Why are you seeking the living amongst the dead”-

Matthew has the angels telling the women, “do not be afraid, for I know you seek Jesus who was crucified. He is not here, for he has arisen, as he said, Come, see the place where he lay.”

Mark says- “do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him.”

v. 6-“He is not here, but (alla) he was raised (passive tense), remember (imperative) how he spoke or told to you, while you were still in Galilee.”

The angels here direct the women to Jesus’ words to show he had told them this would happen.

Jesus predicting his resurrection-Matthew 16:21, 17:9, 22-23, 20:17-19. Luke 9:22, 44, 18:33, Jesus had also used Jonah’s three days in the belly of a whale as foreshadowing his death and resurrection-Matt. 12:39, 16:4, Also, he had referred to his body as a temple that would be destroyed and raised in three days-John 2:19.

v.7-“Saying that it was necessary for the son of man to be handed over into the hands of sinful men, and be crucified, and the third day to rise.”

v. 8-“and they were remembering his words.”-The women remembered that he had told them. But they didn't understand before. Look at 9:45, 18:34.

v. 9-“And after returning from the tomb, they announced or told the news to all the eleven and all the others.”

Who are the others? Perhaps part of the larger 72-
Luke 10. Jesus had sent out before. Family, friends.

v. 10- Mary Magdalene-She is mentioned in all four Gospels. Introduced in Luke 8:1-3. She doesn't go to the tomb right away, but is actually the first to report the news according to John 20. She later comes back to the tomb and is greeted by the angels and then meets Jesus.

Joanna-wife of Chuza, Herod's household manager-Luke 8:1-3. She would have been high social class being the wife of the household manager for Herod Antipas. Nothing else is really known about her.

Just says, "She may be included here because she is the wife of someone in Herod's service, indicating that Jesus' message is reaching into high places in terms of the secular realm."-p. 331.

Mary the mother of James-Who is this Mary?-Mentioned in Mark 15:40, 47-The mother of both James and Joseph-Matt. 27:56

Mark 15:4-mentions James the younger and Joses-

James identity is uncertain but he could be James, Son of Alphaeus, one of the twelve-(Luke 6:15).

This could also be the mother of Matthew or Levi the tax collector-Mark 2:14, 3:18.

Lenski says she is the wife of Cleopas and a sister of Mary, the mother of Jesus.

The other women-one of them must have been Salome, mentioned in Mark.

Salome-perhaps the mother of James and John, the sons of Zebedee-15:40-Matthew 27:56. She is only mentioned by name in Mark.

v.11- “and their words seemed before them as or like an idle tale or tall tale or nonsense, and they were unbelieving.(imperfect-continually being unbelieving).

v.12- “And Peter, after he had arisen, ran to the tomb and after he had bent over or stooped over, saw the line cloths lying there alone. And he departed by himself marveling (about) what had happened or had become.”

Notice Luke gives the detail that Peter never went into the tomb. John gives us the rest of the story-John 20:3-10.