

**A Study of the Gospel of Luke, Part Two
Lesson 21**

1. Jesus foretold that he must “suffer many things and be rejected” (Lk. 9:22), and that he would be “delivered over to the Gentiles,” who would “mock him, insult him, spit on him, flog him and kill him” (Lk. 18:32–33). Skim Luke 22:63–23:25 (which has been included at the end of this lesson) and underline how his words were fulfilled.

► **Read Luke 22:63—23:25.**

2. The writer of Hebrews encourages us to consider Jesus, “who endured such opposition from sinners, so that you will not grow weary and lose heart” (Heb. 12:3).
And Peter writes, “Christ suffered for you, leaving you an example, that you should follow in his steps” (1 Pet. 2:21).
How does seeing Jesus’ response to suffering help you when you suffer? (Consider 1 Pet. 2:21–23.)

► **Reread Luke 22:63–71.**

3. Early in the morning, after hours of being taunted and abused by the guards, Jesus is led before the full council of religious leaders. Why is it futile for Jesus to answer their question about whether he is the Messiah? (vv. 67–68; Also consider prior interactions he has had with them, such as Luke 20:3–8.)
4. It seems like Jesus’ powerful accusers have his fate in their hands, but Jesus knows that this is his time of “departure,” which Moses and Elijah spoke with him about at the transfiguration (Lk. 9:31).
 - a. What else does Jesus know that changes everything and that will enable him to endure the suffering he must face on this day? (v. 69)
 - b. What is the significance of this? (Ps. 110:1; Acts 5:31; Rom. 8:34; Eph. 1:19b–23)

5. As the elders know well, when Jesus uses the term “Son of Man,” he is identifying himself as the one spoken of in Daniel. Why does this anger the elders? (Dan. 7:13-14; Jn. 10:31-33)

Blasphemy

Blasphemy “not only involved reviling the name of God... but also included any affront to his majesty or authority.... Jesus’ claim to be the Messiah and, in fact, to have majesty and authority belonging only to God was therefore regarded by Caiaphas as blasphemy, for which the Mosaic law prescribed death by stoning (Lev 24:16).”¹ Under Roman law the Jewish leaders did not have the authority to execute anyone.

6. The elders have been looking for a way to trap Jesus (Lk. 11:53-54; 20:19-20). What does he say that is finally sufficient for them to call for his death? (22:70-71)

► Reread Luke 23:1-25.

7. The elders, powerless to execute Jesus (Jn. 18:31), but eager to see him put to death, now take Jesus off to Pilate. Since claiming to be the Son of Man would not be a sufficient charge to merit death in Roman courts, they think up other charges. What three charges do they bring? (Lk. 23:2)
8. Where does this strong desire to have Jesus killed come from? (Jn. 8:37-47; 11:45-53)
9. Pilate’s question to Jesus conveys his disbelief: “Are *you* the king of the Jews?” (23:3; emphasis added). Given the charges the Jews have made, Pilate is expecting a “resistance fighter.”² Who does he see before him instead? (Is. 53:2-4, 7-8)

10. When Pilate hears that Jesus is from Galilee and is therefore under Herod's jurisdiction, he quickly sends him to Herod, possibly hoping that doing so would relieve him of his responsibility.
 - a. What is Herod's attitude toward Jesus? (23:8)

 - b. Why do you think Jesus refuses to answer any of Herod's questions?

11. Find the four times Jesus is proclaimed innocent in Luke 23 and circle them on the attached printout.
 - a. Though he is innocent, what do the people demand? (23:18, 21, 23; * Acts 3:13–15)

 - b. How is the exchange of the innocent Jesus for the guilty Barabbas a picture of what Christ has done for us sinners?

12. Review your answers to question 1, and then read Isaiah 53, the major Old Testament passage on the suffering of Christ. What has Jesus brought about for you through his suffering?

* For further study

¹ Kenneth L. Barker, Gen.Ed. *NIV Study Bible, 10th Anniversary Edition* (Grand Rapids: Zondervan, 1995). 1524 (footnote on Mark 14:64).

² Leon Morris. *The Gospel According to St. Luke: Tyndale New Testament Commentaries* (London: Inter-Varsity Press, 1980), 320.

The Guards Mock Jesus

⁶³ The men who were guarding Jesus began mocking and beating him. ⁶⁴ They blindfolded him and demanded, “Prophecy! Who hit you?” ⁶⁵ And they said many other insulting things to him.

Jesus Before Pilate and Herod

⁶⁶ At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. ⁶⁷ “If you are the Messiah,” they said, “tell us.”

Jesus answered, “If I tell you, you will not believe me, ⁶⁸ and if I asked you, you would not answer. ⁶⁹ But from now on, the Son of Man will be seated at the right hand of the mighty God.”

⁷⁰ They all asked, “Are you then the Son of God?”

He replied, “You say that I am.”

⁷¹ Then they said, “Why do we need any more testimony? We have heard it from his own lips.”

23 Then the whole assembly rose and led him off to Pilate. ² And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.”

³ So Pilate asked Jesus, “Are you the king of the Jews?”

“You have said so,” Jesus replied.

⁴ Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”

⁵ But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

⁶ On hearing this, Pilate asked if the man was a Galilean. ⁷ When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

⁸ When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. ⁹ He plied him with many questions, but Jesus gave him no answer. ¹⁰ The chief priests and the teachers of the law were standing there, vehemently accusing him. ¹¹ Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. ¹² That day Herod and Pilate became friends—before this they had been enemies.

¹³ Pilate called together the chief priests, the rulers and the people, ¹⁴ and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. ¹⁵ Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. ¹⁶ Therefore, I will punish him and then release him.” ^[17] ^[a]

¹⁸ But the whole crowd shouted, “Away with this man! Release Barabbas to us!” ¹⁹ (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

²⁰ Wanting to release Jesus, Pilate appealed to them again. ²¹ But they kept shouting, “Crucify him! Crucify him!”

²² For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.”

²³ But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. ²⁴ So Pilate decided to grant their demand. ²⁵ He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.