

LUKE 20

In 5 minutes...

WHEN:

- The events of chapter 20 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Messiah and Son of God.
- Enemies of Jesus - The chief priests, scribes, elders, and Sadducees.
- Wicked Tenants - Characters in Jesus' parable who abused what was entrusted to them.

WHERE:

- These events occurred in Jerusalem during the last week of Jesus' life.

LUKE 20



OVERVIEW:

- JESUS' AUTHORITY CHALLENGED (20:1-8):
 - + The chief priests, scribes, and elders, approached Jesus and asked, "Tell us by what authority you do these things, or who it is that gave you this authority."
 - + Jesus told them He would answer their question if they answered His.
 - + He asked them if John the Baptist's baptism was from God or from man.
 - + They were too cowardly to answer, so Jesus refused to answer their question.
- PARABLE OF THE WICKED TENANTS (20:9-18):
 - + Jesus told a parable about a man who owned a vineyard and rented it out to tenants.
 - + Rather than pay the owner his due, everytime his servants came to collect, the tenants abused them.
 - + Eventually, the owner sent his son, thinking he would be shown greater respect, but the tenants killed him.
 - + Jesus said, that upon his return, the vineyard owner would destroy the wicked tenants and find better ones.
- JESUS QUESTIONED BY HIS ENEMIES (20:19-40):
 - + In an attempt to trick Jesus, the scribes and chief priests asked Him if they should pay taxes to Caesar.
 - + Jesus responded, "...render to Caesar the things that are Caesar's, and to God the things that are God's."
 - + The Sadducees tried to trip Jesus up by asking a hypothetical question about a woman with 7 husbands.
 - + Jesus informed them their confusion on the issue was due to their failure to properly read the scriptures.
- JESUS QUESTIONS HIS CRITICS (20:41-44):
 - + To humble the Jewish leaders, Jesus asked them a question about David referring to Jesus as his "Lord."
 - + The Jewish leaders, who were supposed to be experts in the Law, had no idea how to answer the question.
- JESUS WARNS AGAINST THE SCRIBES (20:45-47):
 - + After humiliating the proud Jewish leaders, Jesus turned to the crowds and rebuked the scribes.
 - + He warned the people about their self-centeredness and greed.

BIG PICTURE:

- For three years, the Jewish religious leaders had been searching for an angle to take down Jesus.
- This chapter represents one of their last attempts to undermine Jesus in a semi-legal way.
- Following this embarrassment, they determined they were just going to have to murder Him.

TAKEAWAYS:

- If Jesus was here today, He would outsmart modern religious critics just as easily as the Jewish religious leaders.
- The scribes, Sadducees, and priests thought their arguments were super challenging, but they weren't for Jesus.
- Our modern "sophisticated" arguments wouldn't be any more difficult for Jesus to dismantle.

- Jesus wasn't afraid to condemn the Jewish religious leaders in public.
- There are times when calling out sin publically is necessary.
- Especially when the person you are calling out claims to be a guide of other people's faith.

LUKE 20

Luk 20:1 One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up

Luk 20:2 and said to him, “Tell us by what authority you do these things, or who it is that gave you this authority.”

Luk 20:3 He answered them, “I also will ask you a question. Now tell me,

Luk 20:4 was the baptism of John from heaven or from man?”

Luk 20:5 And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’

Luk 20:6 But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John was a prophet.”

Luk 20:7 So they answered that they did not know where it came from.

Luk 20:8 And Jesus said to them, “Neither will I tell you by what authority I do these things.”

- One day, when Jesus was teaching in the Temple, He was confronted by the Jewish authorities.
- The chief priests, scribes, and elders wanted to question Him.
 - o They asked Him who gave Him authority to overturn the Temple tables, perform miracles, and preach a new message.
 - o Was it an honest question?
 - o Answer: It wasn't, are you surprised?
- In order to expose their dishonesty, Jesus committed to answering their question if they could answer one of His first.
 - o “...was the baptism of John from heaven or from man?”
 - o Essentially, He was asking if John the Baptist made up his teaching or if he was a prophet with a message from God.
- The Jews discussed it amongst themselves and quickly discovered they were in a dilemma.
 - o They couldn't say John made it up because it would put them out of favor with the common people.
 - The common people believed John was a prophet.
 - The Jewish leaders feared they would be stoned if they insulted John.

- They couldn't say it was from God because they rejected John's teaching.
 - If they admitted it was from God, Jesus would ask them why they didn't heed John's words.
 - Not to mention, they would have to accept Jesus as the Christ because John confirmed Jesus as the Messiah.
- They were stuck.
- Like any good politician, they dodged the question.
- They responded, "We do not know" (Mark 11:33).
- Their dishonesty had been exposed, and because of their inability to answer the question, Jesus didn't answer theirs.

- APPLICATION:

- Jesus spoke boldly about the nature of God, right vs wrong, and truth vs. error.
 - His bold speech led to His physical death.
- The Pharisees, scribes, chief priests, Sadducees, and elders refused to take a stand on controversial issues.
 - Their cowardice and silence preserved their safety and reputation with the people.
- But at the end of time, the script will be flipped.
 - Those who spoke boldly for God, will be preserved in God's love for eternity.
 - Those who remained silent, to preserve their reputation with other people will experience spiritual death.

- APPLICATION:

- Jesus didn't allow His time to be consumed with answering questions from dishonest people.
 - Some people ask questions with the sole intention of tricking someone or tripping them up.
 - We should be careful with our time.
 - Don't allow closeminded critics to consume your time to the point that you don't have any time left to find honest hearts.
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Luk 20:9 And he began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while.

Luk 20:10 When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed.

Luk 20:11 And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed.

Luk 20:12 And he sent yet a third. This one also they wounded and cast out.

Luk 20:13 Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’

Luk 20:14 But when the tenants saw him, they said to themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’

Luk 20:15 And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them?

- The Parable:

- A man planted a vineyard.
 - He put a great deal of effort into the vineyard.
 - “...put a fence around it and dug a pit for the winepress and built a tower...” (Mark 12:1).
- He leased the vineyard to some tenants and then took a long trip into another country.
 - The tenants would have been responsible for caring for the property and nurturing the plants.
 - When harvest came, they would pay the owner by giving him a percentage of the crop.
- Around harvest time, the owner sent a servant back to the vineyard to collect what was due him.
 - Instead of paying the owner his fare share, the tenants beat up his servant, and sent him away with nothing.
 - The owner sent a second servant, but he was also beaten up, treated shamefully, and sent away with nothing.
 - The owner then sent a third servant. The tenants wounded him and threw

him out of the vineyard.

- Finally, the master decided to send his son, assuming the tenants will have greater respect for him.
 - But upon recognizing the owner's son and realizing he was the heir of the property, the wicked tenants decided to kill him.
 - That is exactly what they did!
 - Jesus concluded the parable with a question, "What then will the owner of the vineyard do to them?"
- The Interpretation:
- Jesus didn't give us the interpretation, but the context is enough to reveal the meaning.
 - God had put a lot of work into the nation of Israel.
 - He trusted them to keep His commandments and statutes.
 - But they often failed Him.
 - God sent many messengers to the Jews to ask them to give Him what He deserved (worship and reverence and faithfulness and single-hearted devotion).
 - They treated God's messengers very poorly.
 - God continued sending messengers, eventually sending servants like Jeremiah, Ezekiel, Amos, and Malachi.
 - Some were beaten, some were stoned, and some were killed.
 - Eventually, God sent His Son (Jesus).
 - You would think the people would respect His Son, but that wasn't the case.
 - A few days after these words were spoken, the rebellious tenants of the nation of Israel would take Jesus outside of the city and kill Him.
 - They would attempt to make themselves the true rulers of God's people.
 - Jesus was condemning the Jews, specifically their religious leaders, for being wicked tenants.

Luk 20:15 And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them?

Luk 20:16 He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Surely not!"

- In Matthew's gospel the Jewish leaders answered Jesus' question.
 - o What would the owner do with the wicked tenants?
 - o Mat 21:41 They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."
 - o They judged the wicked tenants quickly.
 - o They knew what ought to happen to people who abused their position.
 - o They could see other people's sins but not their own.
- This answer isn't recorded in Luke's account, we only have Jesus' confirmation and restatement of their answer.
- When Jesus confirmed their answer, something must have clicked in their minds or Jesus must have indicated somehow that they were the tenants, because they immediately rejected His conclusion.
- "Surely not!"
 - o They rejected the idea that they acted like the wicked tenants.
 - o They rejected the idea that they would be relieved of their spiritual leadership.

Luk 20:17 But he looked directly at them and said, "What then is this that is written: "The stone that the builders rejected has become the cornerstone"?"

Luk 20:18 Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."

- This was a quotation from Psalm 118:22-23.
- Jesus was the cornerstone of God's work on earth.
 - o The cornerstone was the first (and most important) stone laid in the foundation of a building.
 - o All the other stones were placed according to the level and positioning of the cornerstone.
- But those who had been entrusted with the revelations of God (Jews) were going to reject the cornerstone (Christ).
 - o They didn't consider Jesus "foundation material."
 - o Like the vineyard owner's son, they didn't respect Him, and they were already making plans to kill Him.
- But God had already accounted for their stubborn hearts and woven His redeeming work through the hardness of their hearts.

- He wasn't surprised at their rejection.
- His will couldn't be stopped by their rebellion.
- We all ought to spend some time marveling at God's plan for salvation.
- The foundation laid by Jesus was the only eternal foundation.
 - Its the only permanent foundation durable enough to overcome all adversaries.
 - Forces will come against the cornerstone and try to destroy it, try to smash it.
 - But no force will succeed.
 - Instead, the things that come against the cornerstone will be "broken to pieces" and crushed.
- For generation, people, groups, and governments have tried to destroy the work of Jesus, but Jesus and the Kingdom of God have survived them all.
- Many of those adversaries have dissolved into history.
- Eventually, all of them will disappear into the past and only the Kingdom of God will be left.
- The Jewish leaders to whom Jesus spoke these words were just the beginning of many failed attempts to stop God's work.

Luk 20:19 The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people.

Luk 20:20 So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor.

- The scribes and chief priests were furious at Jesus for comparing them to the wicked tenants, but they were afraid to do anything to Jesus for fear the people would oppose them.
- They decided to return to their underhanded ways and send agents into the crowd.
 - The agents were instructed to ask Jesus tricky questions.
 - The scribes and chief priests were hoping He would slip up in His words so they could pounce.
- This shows us how dishonest the Jewish leaders were.
 - They were willing to do anything to undermine Jesus.
 - When they realized they were no match for Jesus face-to-face, they resorted to deceit.

- They would do anything not to be defeated.
 - Truth wasn't the issue; their pride was the issue.
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- APPLICATION:

- Someone who loves truth and values truth is ok with being corrected.
 - But someone who is proud will go to any length to avoid what they perceive as the humiliation of correction.
 - We need to be mindful and aware of how we respond to correction.
 - Our response to correction reveals a lot about the condition of our hearts.
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Luk 20:21 So they asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God.

Luk 20:22 Is it lawful for us to give tribute to Caesar, or not?"

Luk 20:23 But he perceived their craftiness, and said to them,

Luk 20:24 "Show me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's."

Luk 20:25 He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

Luk 20:26 And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.

- The sneaky spies came to Jesus and asked Him a question about taxes.
 - They started off with some flattery, hoping to conceal their true intentions.
 - They asked, "Is it lawful for us to give tribute to Caesar, or not?"
- What was their angle here?
 - They probably thought they could trap Jesus no matter which way He responded.
 - If He told the people to pay their taxes, He would lose some of His popularity and the Pharisees, chief priests, and scribes could go around telling people Jesus was a Roman sympathizer (obviously not what the people were looking for in a Messiah).
 - If Jesus told the people they didn't have to pay their taxes, Jesus' enemies could report Him to the Roman authorities and have Him arrested.

- Genius!... or so they thought.
- Jesus was not deceived by their flattery.
 - He knew immediately who they were and why they had come.
 - In Matthew’s account, Jesus accused them directly of being “hypocrites” (Matt 22:18).
- He then asked for a denarius (coin used for paying tribute).
 - They would have brought Him the coin shown below:



- This is likely the same coin referred to in Matthew 20:1-16 in the parable of the laborers in the vineyard.
- The man pictured is Emperor Tiberius who reigned from 14 AD – 37 AD.



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- Jesus asked them whose likeness (face) was on the coin and they responded “Caesar’s.”
- Jesus told the people to give Caesar what belonged to him and give God what belonged to

Him.

- You'll have to forgive me if I'm wrong about this next point, but I can't help but think Jesus was asking people to connect an unstated truth when talking about the likeness on the coin.
 - o Why did Jesus ask for the coin?
 - o Everyone knew who was on the coin.
 - o They didn't need to physically see it.
 - o I think it may have been an object lesson.
 - o Jesus was setting up His critics and the listening audience for a truth the coin revealed about their relationship to God.
 - o Jesus' enemies confirmed the coin bore Caesar's likeness and Jesus told them that what bears Caesar's likeness belonged to Caesar.
 - o "Give Caesar his silver if he asks for it."
 - o But if they had read the scriptures, they would have also had to confirm a greater truth based on this principle.
 - o Whose image and likeness did they bear? God's (Genesis 1:26).
 - o What did that mean?
 - o It meant what bore God's likeness belonged to God.
 - o So, give Caesar your silver and give God your heart!
- Is it possible the text should be understood as follows:
 - o "Show me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's" He said to them [gesturing to the money] "Then render to Caesar the things that are Caesar's, [gesturing to the individuals surrounding Him] and to God the things that are God's."
 - o It was certainly a masterful answer!
 - o It isn't surprising that Jesus' critics marveled at His answer.
 - o They didn't have any rebuttal.

- APPLICATION:

- o Although it isn't the main point of this text, it is important to note that Jesus instructs us to pay taxes to our government.
- o We may not agree with everything the government leaders support, but we are to fulfill our responsibility as citizens.

- Jesus certainly didn't support everything the Roman government stood for.
 - I'm glad this text is in the Bible, otherwise I think I'd have a dilemma of conscience giving money to a government that supports abortion, and unnatural marriages, and verbally supports sin.
 - We are not going to be held responsible for the way some people abuse our tax dollars.
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Luk 20:27 There came to him some Sadducees, those who deny that there is a resurrection,

Luk 20:28 and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother.

Luk 20:29 Now there were seven brothers. The first took a wife and died without children.

Luk 20:30 And the second

Luk 20:31 and the third took her, and likewise all seven left no children and died.

Luk 20:32 Afterward the woman also died.

Luk 20:33 In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

Luk 20:34 And Jesus said to them, "The sons of this age marry and are given in marriage,

Luk 20:35 but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage,

Luk 20:36 for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection.

Luk 20:37 But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.

Luk 20:38 Now he is not God of the dead, but of the living, for all live to him."

- This passage has a parallel in Mark 12:18-27.
- Who were the Sadducees and how did they differ from the Pharisees?
 - Who were the Pharisees?
 - Generally made up of wealthy men who turned their attention to religion.
 - They had significant influence among the common Jewish citizens.
 - Promoted strict adherence to the Old Testament laws and oral traditions.

- Promoted Jewish culture rather than Hellenization (Greek/Roman influence).
 - Believed in the supernatural.
 - Believed in an afterlife
- Who were the Sadducees?
 - Upper economic class among the Jews (contrast with Jesus' followers).
 - They had significant influence with the governing Roman authorities.
 - Rejected the Pharisees' binding of tradition. Viewed the written Torah (first 5 books of the Old Testament) as the only binding law.
 - More friendly to Hellenization.
 - Limited belief in the supernatural.
 - Rejected the resurrection of the body, the afterlife, and angels.
 - Responsible for the management of the Temple in Jerusalem.
- Some of the Sadducees approached Jesus with another challenging question.
- As is mentioned above and in Luke 20:27, the Sadducees rejected the idea that people would resurrect from the grave after death.
- The question they brought to Jesus was one they believe to be very tricky.
 - They seem to be setting Moses' Law against the resurrection.
 - Suggesting if one was true the other couldn't be true.
- The Hypothetical Question:
 - To understand the question, it is important we know a few things about the Old Testament Law.
 - According to the Old Testament Law, when a married man died without having a son, the widow was not to marry again outside the family.
 - Instead, the brother of the man who died was required to marry his dead brother's widow and have children with her.
 - The first son of their union was considered the son of the dead brother.
 - You can read about this in Deuteronomy 5:5-10.
 - The Sadducees' exaggerated question asked, what if this happens 6 times in a family with 7 brothers?
 - On earth, the widow would have been married to 7 different men, so who would be her true husband when she and her 7 husbands were resurrected from the dead.
 - They obviously believed this was a great dilemma.

- The Answer:
 - Jesus obviously didn't believe this is a great dilemma.
 - Their confusion about the issue was due to their fundamental misunderstanding of the marriage relationship in eternity, and their failure to look closely at the scriptures.
 - In two short statements, Jesus dismantled the false dilemma, and used Moses' own record of God's words in Exodus 3:6 to show them the foolishness of their view on the resurrection.
 - (1) The question about the woman's true husband following the resurrection was irrelevant, because marriage doesn't exist in eternity.
 - The marriage relationship as we know it will not continue through death and into the next life.
 - The resurrected will be like the angels who are neither married nor given in marriage.
 - It's interesting that Jesus mentioned the angels to prove His point.
 - The Sadducees didn't believe in angels.
 - Jesus was not-so-subtly telling them they were wrong about more than just the marriage issue.
 - (2) In regard to the resurrection, God's own words, when speaking to Moses out of the burning bush, confirmed the resurrection of the dead.
 - Exo 3:5-7 - Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." And he said, "I **am** the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters.
 - Notice, Jesus chose a text from the Torah. The Sadducees believed the Torah to be inspired.
 - The text records a conversation God had with Moses at the "Burning Bush."
 - When God was talking to Moses, Abraham, Isaac, and Jacob were 400+ years dead.
 - But God didn't say, "I *was* the God of your father, the God of Abraham..."

- God said, “I *am* the God of your father, the God of Abraham...”
- He was their God, currently and presently, even 400+ years after their physical deaths.
- Jesus indicated God’s words to Moses were very specific and not accidental.
 - God intentionally chose “am” over “was.”
 - He was not the God of a bunch of long-gone dead people who existed only in the past tense.
 - He was the present tense God of some people who were long gone from the earth but still very much alive.
- The Sadducees “question” was mute.
 - Physical marriage does not translate to the spiritual realm.
 - And, the resurrection of the dead is a truth confirmed by Moses in the scriptures the Sadducees claimed to believe.
- No contradiction or dilemma existed between the commands of Exodus 3 and the resurrection of the dead.

Luk 20:39 Then some of the scribes answered, “Teacher, you have spoken well.”

Luk 20:40 For they no longer dared to ask him any question.

- The crowds were astonished at Jesus’ teaching (Matt 22:33).
 - This may have been a point of great contention in Jewish circles, as may have been the question about paying taxes.
 - Jesus, in a few sentences, answered both questions.
- It probably made the people rethink what it meant to be an “expert” in the Law.
- Even the scribes had to admit Jesus’ wisdom.
 - They said, “Teacher, you have spoken well.”
 - We don’t know if their compliment was genuine or if they only said it because they couldn’t think of anything else to say.
 - I imagine there were some among the Jewish leaders who came to recognize Jesus’ legitimacy.
 - Whether they ever confessed their convictions isn’t known.

Luk 20:41 But he said to them, “How can they say that the Christ is David's son?”

Luk 20:42 For David himself says in the Book of Psalms, ““The Lord said to my Lord, “Sit at my right hand,

Luk 20:43 until I make your enemies your footstool.””

Luk 20:44 David thus calls him Lord, so how is he his son?”

- Rather than the Pharisees or Sadducees asking the questions, Jesus had a question of His own.
- He intended to make clear to the people that their rulers were not the experts they claimed to be.
- He asked His critics for their interpretation of a scripture in the Psalms.
 - o If they were experts, they ought to have no problem.
 - o Especially considering there were multiple of them.
- In Psalm 110:1, David referred to the Christ (Messiah) as “Lord.”
 - o This term would have been used to refer to a superior.
 - o But how could a father be inferior to one of his descendants?
 - o In those days, a father was held in higher honor than his children.
 - o If the Christ was nothing more than a physical descendant of David, it doesn't make sense for David to refer to Him as a superior.
 - o There must have been something more to the Messiah than just being a physical son of David.
 - o In verse 42-43, Luke records David's words about the exaltation of the Messiah at the throne of God and how all things will be subjected to Him.
- Jesus asked the Jewish scholars how to explain David's comments.
- They had no idea how to respond!
- “And no one was able to answer Him a word...” (Matt 22:46).
- This text suggest the Jewish scholars believed the Messiah would be a descendant of David, but they did not take texts like Isaiah 7:14 literally.
 - o “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (Isaiah 7:14)
 - o Immanuel means “God with us.”
 - o There was something extraordinary about the Messiah.
 - o The Messiah was God!

- If the Jews believed the Messiah would be divine, they wouldn't have had any problem answering this question.
- But they could provide no answer.
- In stumping His critics, Jesus was doing a few things:
 - o (1) He was opening the minds of the people to the true nature of the Messiah.
 - o (2) He was humbling the Jewish religious leaders by stumping them with their own scriptures.
- The Jewish elite had been whipped, and they finally learned their lesson and retreated.
 - o They weren't smarter, or cleverer, or wiser, or better students of the Law than a 30-year-old from Galilee.
 - o They stood no chance against Him on a battlefield governed by reason and civility.
 - o They would not return to question Jesus anymore.
 - o They would resort to uncivilized violence to keep their hemorrhaging pride alive.

Luk 20:45 And in the hearing of all the people he said to his disciples,

Luk 20:46 "Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts,

Luk 20:47 who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

- This was one of the most, if not the most, severe condemnation Jesus spoke against the Jewish religious leaders.
- This condemnation is recorded at greater length in Matthew 23.
- Jesus boldly condemned the scribes for their abuse of God's religious system.
- "Beware of the scribes, who like to walk around in long robes..."
 - o Matthew mentions how they loved to be admired for their religious devotion.
 - o Mat 23:5 They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,
 - o Their religion was motivated by pride.
 - o They were more interested in receiving praise from men than giving praise to God.

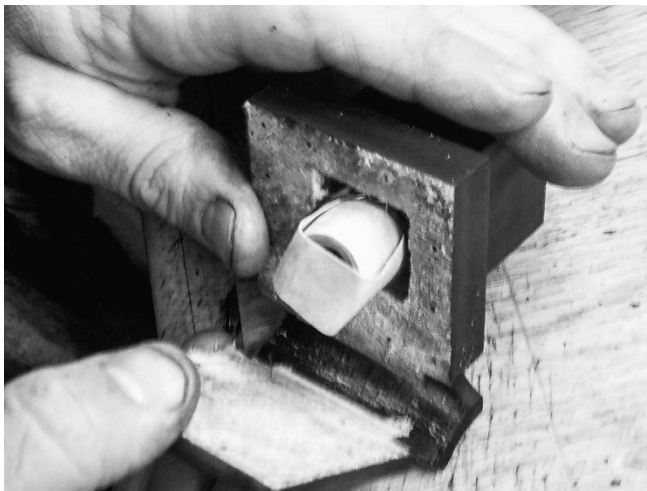
○ APPLICATION:

- This was not just a Pharisee and scribe problem.
 - This is an everybody problem.
 - When we've escaped the pride that keeps us outside of Christ, we then have to begin a new battle with pride inside the Church.
 - Satan does an excellent job at tempting religious people to become proud in their religious devotions.
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○ What was a phylactery?



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- A phylactery is also known as a tefillin.
- It contained small rolls of parchment on which were written passages from

the Old Testament scriptures.

- It is thought the phylactery was created in response to Deuteronomy 1:18
 - Deu 1:18 You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.
 - Although many Jews believed this passage to be metaphorical, others created specific traditions of practices around these words.
- Archeological evidence in Qumran (where the Dead Sea Scrolls were found) confirm the existence of phylacteries in the 1st Century.
- A phylactery had two parts.
 - The first, was the small box worn on the head which contained Torah passages.
 - The second, was the leather band wrapping around the forearm.
 - Additional traditions developed around these two items.
 - Debate existed about the order in which the Torah passages had to be placed inside the phylactery.
 - There were also rules about the length of the leather arm strap and how many times it had to be wrapped around the arm.
- What were the “fringes” or long garments of Matthew 23:5 and Luke 20:46?
 - This probably referred back to a command given to the people of Israel in Numbers 15:37-40.
 - Num 15:37-40 - The LORD said to Moses, “Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to where after. So you shall remember and do all my commandments, and be holy to your God.



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- Today, we see blue clothing everywhere, but in the ancient world, it was probably much less common to see blue fabric.
- God told the Jews to wear blue tassels to remind them of God's commands.
- Apparently, the Pharisees and scribes made theirs especially large to indicate their respect for the Law.
 - There are also early rabbinic traditions which specify the number of strings which needed to be dyed blue and what type of dye was to be used.
 - Some rabbis even cursed those who used cheaper dye alternatives.
 - Other scriptural principles were often pulled into these debates to give legitimacy to a particular position.
- Is it hard to see why Jesus was mad at the scribes and Pharisees?
- They cared so much about the tassels on their clothing, but cared nothing for the poor and sick.
- What's more, the only reason they cared about the tassels on their clothing was because they hoped people would admire them.
- The Pharisees and scribes weren't concerned at all for the weightier matters of the Law (Justice, mercy, and faithfulness) but they cared a whole lot about their tassels, because when they wore them, they knew they looked good in the eyes of other men.
- They were only religious because it brought them attention.

-
- APPLICATION:

- It is possible to be surrounded by religious practice and scriptural study and have no affection for God.
- The Pharisees did it everyday. They had scripture on their forehead, wrapped around their arms, and hanging from the corners of their clothing, but they didn't love God or know Him.
- Consider a child who grows up in a strong church with godly parents.
 - They grow up attending Bible class.
 - Reading the Bible.
 - Participating in "Church activities."
 - Singing.
 - Praying.
- And then as soon as they leave the house, their faith seems to evaporate.
- How does that happen?
- Because they were good at religious practice, but the deeper meaning behind the practice was never appreciated.
- A person can be surrounded by beauty and never appreciate it.
- A person can be surrounded by people who love God and never learn to appreciate God themselves.
- A person can go through the motions but observing someone in a motion doesn't reveal everything about the state of their heart.

-
- Jesus also said the scribes liked "greetings in the marketplace."
 - This must have been more than a simple "hello."
 - These greetings must have in some way indicated the scribe's "importance."
 - The scribes were people of importance in the community and they savored the fact that people recognized them and greeted them as such.
 - The scribes loved to have seats of honor at feasts and in the synagogues.
 - Again, a need for recognition.
 - Their egos were their interest.
 - Jesus advised them on this issue back in Luke 14:10.
 - Clearly, they didn't put His words into application.
 - They devoured "widow's houses."

- This was a serious accusation under the Law of Moses.
- The Psalms refer to God as the protector of widows, but these Jews had been using God's name to abuse them.
- Psa 68:5 Father of the fatherless and protector of widows is God in his holy habitation.
- Deu 27:19 “Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.’ And all the people shall say, ‘Amen.’
- Finally, Jesus mentioned how they “for pretense” made long prayers.
 - Synonyms for “pretense” include: trick, con, sham, hoax, and fabrication.
 - Their prayers were fake, intended to communicate more to men than to God.
 - They prayed a really long time to make others believe they were really holy.
- “They will receive the greater condemnation.”
 - There are sinners who are selfish, prideful, extortioners, blasphemous, liars, thieves, etc...
 - But then there are sinners who are selfish, prideful, extortioners, blasphemous, liars, and thieves, and use God's name as a way to mask their intentions.
 - “They will receive the greater condemnation.”

LUKE 21



In 5 minutes...

WHEN:

- The events of chapter 21 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Messiah and Son of God.
- 12 Apostles - Jesus' students and closest companions on earth.
- Widow with 2 Coins - A poor widow who Jesus observed near the Temple treasury.

WHERE:

- These events occurred in Jerusalem during the last week of Jesus' life.

LUKE 21



OVERVIEW:

- THE WIDOW WITH TWO COPPER COINS (21:1-4):
 - + Jesus was sitting by the Temple treasury and observed a poor widow offering two copper coins.
 - + He told His disciples she had given more than all of those who offered out of their riches and abundance.
- JESUS FORETELLS JERUSALEM'S DESTRUCTION (21:5-33):
 - + The Apostles were walking through the Temple and admiring its construction.
 - + Jesus told them a day was coming when the whole complex would be destroyed.
 - + The Apostles proceeded to ask Him, "when will these things be, and what will be the sign when these things are about to take place?"
 - + Jesus told them wars, false messiahs, natural disasters, and persecutions would come before Jerusalem fell.
 - + In their persecutions, the Apostles were to bear witness of the good news of Jesus' life on earth.
 - + Eventually, Jerusalem would be surrounded by Gentile armies and destroyed.
 - + The disciples were to flee to the mountains for safety.
 - + Great distress would come upon the city, everything would be destroyed, and many would die.
 - + They would "see the Son of Man coming in a cloud with power and great glory."
 - + Just as the leaves on the fig trees indicated summer was around the corner, the signs described by Jesus would indicate Jerusalem's destruction was imminent.
 - + Jesus prophesied Jerusalem would be destroyed within the lifetime of His current generation.
- A WARNING TO BE WATCHFUL (21:34-38):
 - + Jesus told His disciples to be on the lookout for the signs of the cities demise.
 - + They would not want to be caught off guard when the opportunity to escape to safety presented itself.

BIG PICTURE:

- God was extremely patient with the Jews in the Old Testament, and even as they rejected Jesus during His life.
- The destruction of Jerusalem in 70 A.D. was the tipping point.
- God's wrath was poured out on the city and its inhabitants as a result of hundreds of years of unfaithfulness.

TAKEAWAYS:

- Every time Jesus predicted the future His predictions were accurate.
- His prophecies weren't vague generalizations about the future, they were specific, detailed, and verifiable.
- God is very patient, but there is a limit to His mercy.
- If you are like me, it isn't hard to look back at your life and realize how patient God has been with you.
- God gives us abundant opportunities to seek Him out and to find salvation through His Son.
- But one day time will run out.
- When we die or when Jesus comes back, the time for repentance will be past and God will judge the world.
- Take advantage of God's patients while it is still available.

LUKE 21

Luk 21:1 Jesus looked up and saw the rich putting their gifts into the offering box,

Luk 21:2 and he saw a poor widow put in two small copper coins.

Luk 21:3 And he said, “Truly, I tell you, this poor widow has put in more than all of them.

Luk 21:4 For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”

- Jesus sat down with His disciples across from the treasury (Mark 12:41).
 - o The treasury was probably the area of the Temple where people gave their Temple tax and free-will offerings.
 - o The money would have been used for the administration of the Temple.
 - o The money was probably also used to line the pockets of the High priests and Sadducees.
- First, Jesus observed many rich people casting in large sums of money.
- Second, He observed a poor widow casting in “two small copper coins.”
 - o The coins were the last of her money.
 - o The amount was so small many would have considered it insignificant.
 - o Imagine throwing two pennies into the church collection basket.
 - o *Check out the *Coins of the Bible* PowerPoint at the end of these notes for more info*
- But even though the monetary value was next-to-nothing, Jesus told His disciples she had given more than all the rich people.
- Jesus was focused on the heart of the giver.
 - o He cared more about the condition of the heart than the monetary value.
 - o The widow couldn’t give gold, but her heart was made of gold.
- The entire scene described here stood in contrast to God’s instructions in the Law of Moses.
 - o There are several texts in the Old Testament (see Deuteronomy 24 and 26) that remind the Jewish people to remember the fatherless and the widows when gathering tithes and keeping feasts.
 - o Here we see a scene where people were gathering tithes and keeping feasts (many had gathered in Jerusalem for Passover), yet a widow was walking amongst them

ignored.

- Jesus could have used this as another opportunity to condemn the Jews for their neglect, but instead, He chose to highlight the widow's faith.
-

- APPLICATION:

- If you want to focus on all the negative things you see in the Church, all the people not doing their jobs, all the people abusing their positions, you can!
 - But you can also find people who are doing their best to serve and trust God in big and small ways.
 - Jesus balanced both by shifting His attention from the hypocrisy of the Pharisees, Sadducees, and scribes to the obedience of this woman.
 - No doubt, there were other failings of the Jewish elite Jesus could have touched on.
 - He could have railed against the filthy rich Sadducees, who were probably going to misuse this woman's last two mites given in good faith.
 - He could have expressed His disgust about the rich people who didn't care about the poor.
 - But He didn't!
 - He pulled a single act of obedience out of a sin saturated environment and held it up for His disciples to observe.
 - God help us to be able to do the same!
-

- APPLICATION:

- Why does God ask us to give financially to care for physical and spiritual needs?
 - God doesn't need money.
 - He can accomplish just as much with \$0 in the collection basket as He can with \$1,000.
 - God feeds the sparrows without handing them cash to use at the grocery store.
 - He elaborately decorates the flowers without swiping a credit card.
- So, what is the point? Why give?

- Over and over again in the Bible we see God’s desire to work alongside men.
 - Things that God could accomplish on His own, He accomplishes in partnership with humans.
 - He gives us an opportunity to be part of His work.
 - I don’t think I know all the reasons God chose to design His world this way, but I do think we should recognize the incredible privilege.
 - God has given us the high honor of being able to participate in the accomplishing of His desires.
 - Not because He has to, but because He wants to.
 - It should be a privilege, not a burden, to turn our resources over to God and allow Him to work through us.
-

○ APPLICATION:

- Small things do not go unnoticed by God.
 - Jesus was only on earth a short period of time.
 - The gospels record only a few days of His ministry.
 - The Holy Spirit considered this moment important enough to be recorded in several gospel accounts.
 - This widow almost certainly had no idea she was being observed.
 - Her act was commonplace in the eyes of most.
 - But God observed her common act of faith, and used it to teach billions of people across multiple generations.
-

○ APPLICATION:

- How often do you imagine Jesus sitting across from you, observing your actions?
- How much more conscious would you be, of even your smallest actions, if you knew Jesus was sitting across from you and observing you?
 - Would you do things you wouldn’t otherwise do?
 - Would you not do things you otherwise would?
- Col 3:17 - And whatever you do, in word or deed, do everything in the

name of the Lord Jesus.

Luk 21:5 And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said,

Luk 21:6 “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.”

Luk 21:7 And they asked him, “Teacher, when will these things be, and what will be the sign when these things are about to take place?”



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- Modern readers may not consider models of the Temple in Jerusalem to be that impressive, but we have to remember the Temple was the most impressive man-made structure many of the ancient Jews every saw.
 - o They didn't have the internet to look up the 7 wonders of the world.
 - o They couldn't hop on a plane to see the pyramids.
 - o Many of them had spent their entire lives in Judea.
- To the Jews, the Temple was spectacular, not only for its architectural splendor, but for its religious significance.
- In these verses, Jesus' disciples were admiring the construction and pointing it out to Him (Mat 24:1).

- Herod had dedicated a lot of manpower, time, and money to making the Temple great again.
- The disciples probably thought the Temple had a bright future.
- But Jesus was about to inform them otherwise.
- Jesus told them a day was coming when all the stones that made up the Temple would be thrown to the ground.
- Luke doesn't tell us the emotional response of the disciples, but they were probably shocked.
- They asked the obvious question, "when?"
 - "...when will these things be...?"
 - "...and what will be the sign when these things are about to take place?"

Luk 21:8 And he said, "See that you are not led astray. For many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them.

- Jesus began His answer in verse 8.
- Before the destruction of the Temple, the disciples would encounter false Messiah's.
 - When Jesus ascended back to heaven, He left a lot of Jews with unfulfilled expectations.
 - They wanted the Messiah to establish a Jewish kingdom on earth.
 - But Jesus wasn't going to give them an earthly kingdom.
 - This left an open door to anyone who wanted a little fame.
 - Many of the unsatisfied Jews were willing to follow anyone who promised to fulfill the expectations of their imaginations.
- Jesus warned His listeners not to heed the words of anyone who claimed to be the Messiah after His ascension.
- Some of these false Messiah's are recorded in Biblical and secular history.
- Here are a few references found in the book of Acts and the writings of Josephus, a 1st Century historian.
 - [A.D. 46.] Now it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas, (10) persuaded a great part of the people to take their effects with them, and follow him to the river Jordan. For he told them he was a prophet: and that he would, by his own command, divide the river, and afford them an easy passage over it. And many were deluded by his

words. However, Fadus did not permit them to make any advantage of his wild attempt: but sent a troop of horsemen out against them. Who falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. This was what befel the Jews in the time of Cuspius Fadus's government. (Antiquities 20.5.1; see also Acts 5:36).

- [A.D. 55.] These works that were done by the robbers, filled the city with all sorts of impiety. And now these impostors and deceivers persuaded the multitude to follow them into the wilderness: and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God. (21) And many that were prevailed on by them suffered the punishments of their folly. For Felix brought them back; and then punished them. Moreover there came out of Egypt, about this time, to Jerusalem, one that said he was a prophet; (22) and advised the multitude of the common people to go along with him to the mount of olives, as it was called; which lay over against the city, and at the distance of five furlongs. He said farther, that he would shew them from hence how, at his command, the walls of Jerusalem would fall down: and he promised them that he would procure them an entrance into the city through those walls, when they were fallen down. Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem; and attacked the Egyptian, and the people that were with him. He also slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight; but did not appear any more (Antiquities 20.8.6; see also Acts 21:37-39).

Luk 21:9 And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

Luk 21:10 Then he said to them, “Nation will rise against nation, and kingdom against kingdom.

Luk 21:11 There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.

- Something about war and natural disasters tempts people to believe “the end is near.”
- But Jesus informed the Apostles that wars and natural disasters were not a sign of an immediate destruction.
 - A great famine inflicted the land during the reign of Claudius Caesar (Acts 11:28); (Antiquities 20.2.5).

- Numerous wars, skirmishes, and rebellions occurred within the borders of the Roman Empire.
- A magnitude 5-6.5 earthquake hit the cities of Pompei and Herculaneum on the Italian peninsula in 62 A.D..
- These kinds of events marked the beginning of the end for the Temple, like labor pains before the actual birth (Matthew 24:8).
- However, as mentioned, they did not indicate the Temple would be immediately destroyed.
- Later in the chapter Jesus will discuss other signs that indicate imminent destruction.

Luk 21:12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake.

Luk 21:13 This will be your opportunity to bear witness.

- One of the very first signs leading up to the destruction of the Temple would be the persecution of the Apostles.
- Following Jesus' ascension, Jesus' enemies and those who opposed the gospel turned their sights on the 12 Apostles.
- Very early in the book of Acts, we see the Apostles being beaten, killed, and thrown in prison.
- The Apostle Paul, whose letters we will read later in the New Testament, was one of the persecutors of the early disciples.
- Secular history tells us the majority of the 12 were murdered on account of their faith.
- There are many traditions about the later lives and deaths of the 12 Apostles. Not all of the traditions can be verified, but I thought I would include some of them below for those interested:
 - Peter – Martyred by being crucified upside down.
 - Andrew – Went to Russia to preach the gospel, eventually crucified.
 - Thomas – Preached as far as India, killed with a spear.
 - Philip – Taught the gospel in Carthage (North Africa), killed by a Roman official.
 - Matthew – Went to Persia and Ethiopia, some say he was not martyred, others say he was stabbed to death.

- Bartholomew – Travelled extensively to India, Armenia, and Arabia, no clear tradition on how he died.
- James (son of Alpheus) – Preached in Syria, stoned or clubbed to death.
- Simon the Zealot – Ministered in Persia, killed after refusing to offer sacrifices to a false god.
- Mattais (replaced Judas) – Preached in Syria, burned to death.
- John – Traveled to Ephesus, died of old age.
- James (son of Zebedee) – Killed by Herod (verified by the Bible).
- Judas Iscariot – Killed himself after betraying Jesus (verified by the Bible).
- In their lives, the Apostles stood before many local religious leaders, civil leaders, kings (Herod and Agrippa), and even Caesar.
- They met those occasion, not with fear, but with the anticipation they would offer an opportunity to bear witness of their experience with Jesus and the salvation He offered.
 - The Apostles bore witness when they were arrested and thrown in prison in Acts 5.
 - Stephen bore witness before his martyrdom in Acts 7.
 - Paul bore witness when accounting his own conversion to Agrippa in Acts 26.

Luk 21:14 Settle it therefore in your minds not to meditate beforehand how to answer,

Luk 21:15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

- The 12 Apostles weren't men of high rank, they were men of Galilee.
- It's unlikely they had ever spoken with anyone more significant than a local magistrate.
- Additionally, the Apostles knew they didn't fully grasp Jesus' work.
 - They didn't understand all of His intentions or teachings.
 - The idea that they would have to stand before a King and give testimony about the Kingdom of God would have been terrifying.
- Jesus reassured them, when the time came, they would be capable of representing Him well.
 - The Holy Spirit was going to enable them.

- This concept shouldn't have been completely foreign to the Apostles because the same thing had happened when Jesus sent them out to preach and perform miracles in Luke 9 (see the parallel passage in Mat 10:19-20).

Luk 21:16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.

Luk 21:17 You will be hated by all for my name's sake.

Luk 21:18 But not a hair of your head will perish.

Luk 21:19 By your endurance you will gain your lives.

- Christians were going to be ratted out and persecuted by their own family members.
- There were probably many devout Jewish families that were divided over the identity of Jesus.
- Some parents may have considered their children heretics for following Jesus of Nazareth.
 - Perhaps they thought it was their obligation to report them as violators of God's Old Testament Law.
 - It isn't uncommon to hear about family members punishing their relatives (sometimes with violence) for abandoning the Muslim faith in Islamic countries.
 - Similar actions may have been taken in Jewish families.
- "You will be hated by all for my name's sake."
 - We need to be careful about people who preach the gospel as some kind of "your best life now" strategy.
 - Faithful discipleship for the Apostles, and many 1st Century disciples, meant persecution.
 - Jesus was very upfront about the difficulties associated with being His disciple.
 - This is why He emphasized the necessity of counting the cost (Luke 14).
 - Becoming a Christian should never be considered a strategy for obtaining an easy, care-free, trouble-free life.
- But although the Apostles would face hardships, Jesus promised not a hair of their heads would perish.
 - This wasn't a promise of physical preservation.
 - This was a promise of eternal preservation.

- Eternal preservation was/is what matters.
- No matter what the enemies of Jesus did to His Apostles, they were safe!
- Their resurrection and eternal security were guaranteed by Jesus' own resurrection.
- Jesus wanted the Apostles to know that persecution was coming. He wanted them to know He was going to enable them to bear witness effectively. He wanted them to know He was going to be in control through it all.

Luk 21:20 “But when you see Jerusalem surrounded by armies, then know that its desolation has come near.

- This was a more specific sign of the destruction of the Temple.
- The Apostles would know desolation was near when they saw the city of Jerusalem surrounded by armies.
- In order to understand the rest of this passage we need some historical context.
- Jesus was referring to the destruction of the city of Jerusalem by the Roman empire in 70 A.D..
 - Jesus spoke the words of Luke 21 sometime around 33 A.D., 35-40 years before the destruction took place.
 - This destruction of Jerusalem in 70 A.D. is an important event to understand for anyone interested in biblical interpretation, Jewish history, or Roman history.
- I want to include a bit of information from scriptures and secular sources to help us understand this historical event.
- This information will help us interpret the remainder of Luke 21.
- I will try to make this as concise as possible.
- THE DESTRUCTION OF JERUSALEM:
 - The siege of Jerusalem was not a spur of the moment siege on a singular city of the Jews.
 - The Jews had staged a rebellion against the Romans in Judaea (Jerusalem and beyond).
 - By the time the Roman army, under the command of Vespasian, arrived at Jerusalem, they had already put down several Jewish rebellions located throughout the countryside.
 - The army surrounded the city, limiting the movement of those inside, and

prepared to subjugate it.

- Josephus, Jewish Wars 4.9.2-3:
 - And now the war having gone through all the mountainous country, and all the plain country also, those that were at Jerusalem were deprived of the liberty of going out of the city. For as to such as had a mind to desert, they were watched by the zealots. And as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides... 2. Now as Vespasian was returned to Cesarea, and was getting ready with all his army to march directly to Jerusalem, he was informed that Nero was dead... Wherefore Vespasian put off at first his expedition against Jerusalem, and stood waiting whither the empire would be transferred, after the death of Nero. Moreover, when he heard that Galba was made Emperor, he attempted nothing, till he also should send him some directions about the war. However, he sent his son Titus to him, to salute him; and to receive his commands about the Jews. Upon the very same errand did King Agrippa sail along with Titus, to Galba. But as they were sailing in their long ships by the coasts of Achaia, for it was winter time, they heard that Galba was slain, before they could get to him; after he had reigned seven months, and as many days. After whom Otho took the government, and undertook the management of publick affairs. So Agrippa resolved to go on to Rome, without any terror, on account of the change in the government. But Titus, by a divine impulse, sailed back from Greece to Syria, and came in great haste to Cesarea, to his father. And now they were both in suspence about the publick affairs: the Roman empire being then in a fluctuating condition: and did not go on with their expedition against the Jews: but thought that to make any attack upon foreigners was now unseasonable; on account of the solicitude they were in for their own country. And now there arose another war at Jerusalem.
- Vespasian withdrew his men at Jerusalem to await the outcome of the power struggle in Rome.
- Several men were positioning themselves to claim Nero's throne, Vespasian among them.
- Civil war in Rome:
 - In Rome, three emperors rose and fell from power in a matter of months (Galba, Otho, and Vitellius).
 - In 69 A.D. Vespasian claimed the kingdom and became Caesar.
- Civil war in Judea:
 - When Vespasian's men withdrew from Jerusalem, a power vacuum was

created, and many Jewish sects battled each other for wealth and supremacy.

- Although the Romans had withdrawn, there was still significant Jewish bloodshed.
- Even after Vespasian's withdraw, many Jews still couldn't escape Jerusalem, and were held captive inside the city by the leaders of the warring sects.
- Eventually, these factions gained access to the Temple and turned it into a fortress.
- Josephus recorded the abominable actions of some faction leaders:
 - For he [John] permitted them to do all things that any of them desired to do. While their inclination to plunder was insatiable: as was their zeal in searching the houses of the rich. And for the murdering of the men, and abusing of the women, it was sport to them. They also devoured what spoils they had taken, together with their blood; and indulged themselves in feminine wantonness, without any disturbance, till they were satiated therewith. While they decked their hair, and put on women's garments, and were besmeared over with ointments: and that they might appear very comely, they had paints under their eyes; and imitated not only the ornaments, but also the lusts of women: and were guilty of such intolerable uncleanness, that they invented unlawful pleasures of that sort (Jewish Wars 4.9.10).
- The civil war within the city walls resulted in much of the food supply being burned.
- Josephus wrote:
 - Those men made the temple of God a strong hold for them, and a place whither they might resort, in order to avoid the troubles they feared from the people: the sanctuary was now become a refuge, and a shop of tyranny.
 - the temple was defiled every where with murders. (Jewish Wars 5.1.2)
 - And the same advantage that Eleazar and his party had over him, since he was beneath them; the same advantage had he, by his higher situation, over Simon. On which account he easily repelled the attacks that were made from beneath, by the weapons thrown from their hands only: but was obliged to repel those that threw

their darts from the temple above him, by his engines of war. For he had such engines as threw darts, and javelins, and stones; and that in no small number. By which he did not only defend himself from such as fought against him, but slew moreover many of the priests, as they were about their sacred ministrations. For notwithstanding these men were mad with all sorts of impiety, yet did they still admit those that desired to offer their sacrifices: although they took care to search the people of their own country beforehand; and both suspected, and watched them. While they were not so much afraid of strangers: who although they had gotten leave of them, how cruel soever they were, to come into that court, were yet often destroyed by this sedition. For those darts that were thrown by the engines came with that force, that they went over all the buildings, and reached as far as the altar, and the temple itself; and fell upon the priests, and those (2) that were about the sacred offices. Insomuch that many persons who came thither with great zeal from the ends of the earth, to offer sacrifices, at this celebrated place; which was esteemed holy by all mankind; fell down before their own sacrifices themselves, and sprinkled that altar which was venerable among all men, both Greeks and Barbarians, with their own blood; till the dead bodies of strangers were mingled together with those of their own country; and those of profane persons with those of the priests: and the blood of all sorts of dead carcasses stood in lakes in the holy courts themselves. And now, “O most wretched city, what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thy intestine hatred? For thou couldst be no longer a place fit for God; nor couldst thou long continue in being, after thou hadst been a sepulchre for the bodies of thy own people; and hadst made the holy house itself a burying place in this civil war of thine. (Jewish Wars 5.1.3)

- Josephus tells us, John, the leader of the faction held up in the Temple, abused the holy items dedicated to the worship of God.
- The Jewish factions were destroying their own Temple.
 - And now, as the city was engaged in a war on all sides, from these treacherous crowds of wicked men; the people of the city between them were, like a great body, torn in pieces. The aged men, and the women were in such distress by their internal calamities, that they wished for the Romans; and earnestly hoped for an external war, in

order to their delivery from their domestical miseries... They [3 factions] agreed in nothing but this, to kill those that were innocent. (Jewish Wars 5.1.5)

- After the Roman Empire stabilized, Vespasian was proclaimed emperor.
- His first priority was to ensure control of Alexandria and Egypt. After doing so, he turned his attention back to the unsubdued rebellious Jews.
- Vespasian needed to return to Rome to further steady the empire. He determined to send his son, Titus, to tie up loose ends in the Holy Land.
- When Titus surrounded the walls of Jerusalem a second time, the 3 warring factions finally stopped fighting each other (at least for a while).
- While Titus' legions surrounded the city, and were preparing their camps, the Jews decided the time for action was upon them.
 - They poured out of the city and took the Roman legion by surprise.
 - After an initial victory, the Jews were driven back to the city, but it wasn't long before they charged out again with "such mighty violence, that one might compare it to the running of the most terrible wild beasts" (Jewish Wars 5.2.5).
 - They drove the Romans back and almost captured Titus himself.
 - Titus made the decision to draw the legion back and make camp in the mountains.
 - But the Jews persisted.
 - They followed the Romans and challenged them again.
 - Titus turned to fight them and engaged in hand-to-hand combat.
 - The rest of the legion followed their general and drove the Jews back into the city once more.
- The Romans needed more time before they were prepared to begin a proper siege, and as the Jews waited, the 3 factions started fighting again.
 - It was the time of unleavened bread and the Temple was opened for worship and sacrifice.
 - However, one of the faction leaders disguised his men as worshippers and attacked the faction within the Temple.
 - They murdered the true worshippers and the innocents and made pacts with the opposing faction.
- One day, while Titus was riding around the city, one of his companions was injured by a dart from the wall of the city.

- This so infuriated Titus he decided to press the assault on the city.
- After a time, Josephus was sent to negotiate terms of peace, but the discussions were not successful.
- Josephus also described a window of time in which many of Jerusalem's oppressed citizens escaped the city.
 - Titus let many of them go free into the countryside.
 - But when the Jewish faction leaders discovered the deserters, they watched the gates of the city and slit the throats of anyone they suspected of deserting.
 - In some ways, the citizens of Jerusalem feared the Romans less than their own corrupt countrymen.
- Josephus recorded the horrors the Jewish leaders inflicted on the citizens.
 - They were starving due to a food shortage.
 - They created tortures to force people to tell them where their food was hidden.
 - They took to robbing, murdering and cannibalism.
 - It is therefore impossible to go distinctly over every instance of these men's iniquity. I shall therefore speak my mind here at once briefly; that neither did any other city ever suffer such miseries; nor did any age ever breed a generation more fruitful in wickedness than this was from the beginning of the world. Finally, they brought the Hebrew nation into contempt (Jewish Wars 5.10.5).
- The Romans started crucifying people they caught outside of the walls in hopes the Jews would surrender.
- Titus was willing to spare the city from absolute destruction, but the faction leaders would not surrender.
- The Jews put up a good fight and Titus had to adjust his tactics.
- He determined to build a wall around the city and starve them out.
- So many people died in the city the Jews started throwing their bodies over the wall into the valley.
- When Titus saw this, Josephus recorded:
 - ...when Titus, in going his rounds along those valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan; and spreading out his hands to heaven, called God to witness, that this was not his doing (Jewish Wars 5.12.4).

- To make a very long story short, the obstinacy of the Jews continued to the very end.
 - The Jews gained a few small victories which prolonged their stay in the foodless city.
 - Ultimately, the walls were breached, and the city was levelled.
 - Josephus recorded that Titus told his men not to destroy the temple, but his command was forgotten in the heat of battle and the entire temple structure was brought to the ground.
 - Thousands were killed.
 - Blood ran through the streets.
 - Everything the Jews valued was reduced to rubble.
- In another of Josephus' books, Antiquities, he told his readers the prophet Daniel predicted the desolation of the Jews by the Romans.
 - and that from among them there should arise a certain King that should overcome our nation, and their laws, and should take away their political government, and should spoil the temple, and forbid the sacrifices to be offered, for three years time." And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision; and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government; and that our country should be made desolate by them (Antiquities 10.11.7).
- Now that we know a little bit about the destruction of Jerusalem, lets return to the text.

Luk 21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation has come near.

Luk 21:21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,

- The Jews were supposed to take action when they saw "Jerusalem surrounded by armies"
 - This was true when Vespasian's army first surrounded the city.
 - It was also true when Titus' army surrounded the city.
 - The city being surrounded was a sign of imminent desolation.
- Jesus disciples were to stay away from Judea and Jerusalem entirely.
- They were told to go to the mountains and not return to the city.

- You can imagine, many Jews probably returned to Jerusalem when they saw Vespasian's initial force withdraw.

Luk 21:22 for these are days of vengeance, to fulfill all that is written.

- Whose vengeance?
 - o God's vengeance!
 - o God was going to use the Romans to punish the Jews for their rejection of His salvation.
- These events fulfilled prophecies found in the Old Testament, specifically those in the prophet Daniel.

Luk 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.

Luk 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

- Escaping the city would be especially difficult for pregnant woman or a new mother.
- Matthew's gospel records Jesus' instruction to pray their day of escape wouldn't fall on a Sabbath day or in the winter.
 - o Mat 24:20 Pray that your flight may not be in winter or on a Sabbath.
 - o Why the Sabbath day?
 - o It would have looked really suspicious to walk out of the city of Jerusalem on Sabbath, because the Jews had rules about how far they were allowed to walk.
 - o It would have looked especially suspicious if a whole family walked out together.
 - o It also would have looked suspicious if the family was carrying anything for their journey, because the Jews weren't supposed to carry burdens on Sabbath.
 - o They would have stuck out like a sore thumb to anyone trying to catch deserters.
- There were only small windows of time for the Jews to escape the city between the departure of Vespasian and the rise of the 3 warring factions.
- And even when those windows appeared, the slightest hindrance could be a factor of life or death.

Luk 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

- By the time the siege of Jerusalem concluded, hundreds of thousands of Jews would be dead, and close to 100,000 would be taken captive and sent throughout the Roman Empire.
- Jesus appropriately described the city's destruction as a trampling.
- The trampling was going to continue "until the times of the Gentiles" were fulfilled.
 - o There has been a lot of debate about the meaning of this phrase.
 - o I will present a basic interpretation, but I admit, this verse could be much deeper than what I've presented.
 - o My interpretation:
 - God would permit the Gentile Romans to do as they wished with the city until His purposes were fulfilled.
 - The once Holy city, the center of worship for God's people under the Old Covenant, was going to be given over into the hands of Gentiles until God's will was accomplished through them.
- It isn't surprising that Jesus wept over the city of Jerusalem.
 - o God wanted the Jewish people to be a people dedicated to Him.
 - o They were supposed to be in a special relationship with Him.
 - o But for centuries the Jews had refused to acknowledge Jehovah as their God.
 - o Now, God was prepared to use a Gentile nation to destroy the people, and the places that were once special to Him.

Luk 21:25 "And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves,

Luk 21:26 people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.

Luk 21:27 And then they will see the Son of Man coming in a cloud with power and great glory.

- Matthew records a similar statement, “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken (Mat 24:29).
- There is no question these verses are tough to interpret.
- The language here sounds like Jesus was talking about His second coming and the end of the world, but in Luke and Matthew’s account of this conversation, Jesus told the Apostles all of these things would happen in their lifetime.
 - Mat 24:34 Truly, I say to you, this generation will not pass away until all these things take place.
 - Luk 21:32 Truly, I say to you, this generation will not pass away until all has taken place.
- A few things to keep in mind when interpreting these verses:
 - (1) As was just stated, these verses fall under Jesus’ statement in Mat 24:34 and Luke 21:32.
 - The signs in the sun, moon, stars, the roaring of the sea, and the Son of man coming in a cloud, were going to be observable to the generation to whom Jesus was speaking.
 - These weren’t signs for a far-off generation.
 - If you are still alive today (which I assume you are) you can look outside and see the stars in the sky and the sun still shining.
 - If these signs appeared in the lifespan of the Apostles, Jesus clearly intended for His words to be understood in a figurative way.
 - The stars didn’t literally fall from heaven.
 - The moon is still reflecting the light of the sun.
 - (2) The Old Testament used similar language to describe non-world ending events.
 - Although this language may conjure up apocalyptic images in our minds, the minds of a Jewish audience familiar with the prophets, would have been drawn back to the Old Testament scriptures.
 - Isa 13:9-10 - Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.
 - This verse isn’t about the end of the world, it is about God’s punishment

on the nation of Babylon.

- Eze 32:7-8 - When I blot you out, I will cover the heavens and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over you, and put darkness on your land, declares the Lord GOD.
 - These verses weren't about the end of the world, they are found in a section of scripture where God was pronouncing judgement on the nation of Egypt.
- With this knowledge, how do we interpret verses 25-26 in context?
- Jesus was announcing a judgement on the city of Jerusalem, within the lifetime of the living generation.
 - He was employing the language of the prophets to announce a similar judgement to the ones they announced on Gentile nations (Egypt and Babylon).
 - Imagine being a Jew who had heard this kind of language read from the scriptures in synagogue.
 - God used it to prophecy against Babylon, and now Babylon was a ruin.
 - God used it to prophecy against Egypt, and now the ancient Egyptian Empire was a ruin.
 - It would be frightening to hear Jesus utilize the same phrases to describe the fate of your homeland.

○ APPLICATION:

- Putting ourselves into the shoes of a 1st Century Jewish person can help us understand the New Testament.
- Additionally, familiarizing ourselves with the Old Testament Jewish scriptures will aid us in understanding much of the New Testament.

-
- What about the Son of Man (Jesus) coming in a cloud with power and great glory?
- Was this meant to describe a literal coming of Jesus?
 - Did anyone see Jesus descending in a cloud around 70 A.D.?
 - To my knowledge, there is no record of anyone claiming to witness anything similar.
 - I would suggest this passage should be interpreted figuratively.
 - The Son of Man would come to Jerusalem in 70 A.D..

- He would accomplish God’s will in the city.
 - He would arrive with a display of His power and glory.
 - Not in a personal arrival, but representatively, through the Romans.
 - It is God who ordains when nations rise and fall.
 - He builds nations in order to use them in His sovereign will.
 - He humbles and passes judgement on nations that disobey Him.
 - In the big picture, it was Jesus who orchestrated the destruction of Jerusalem.
 - He determined when and how it would happen.
 - That’s how He could prophecy about it 35 years prior.
 - In a physical sense, the Romans arrived in Jerusalem in 70 A.D. to destroy the city.
 - But in a spiritual sense, and in a bigger sense, Jesus arrived in Jerusalem in 70 A.D. to bring judgement on the Jews.
- The Jewish religious leaders wanted to crucify Jesus.
 - They thought killing Him would be the end of Him.
 - But they were wrong!
 - They couldn’t stop Jesus from becoming a king.
 - And the judgement of 70 A.D. would be proof that Jesus was on the throne.
 - In that sense, the Jews who crucified Him would see Him again.
 - They would see Him in the power that came against their city and leveled it to the ground.
 - They were to recognize Rome as the hand of Jesus.
 - Their destruction came at the design of the Son of Man.
 - He was the power and mastermind behind it.

Luk 21:28 Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

- The Apostles had asked about the signs leading up to the destruction of the Temple.
- In the last few verses, Jesus described several of them.

- When the Apostles began to recognize the signs, they were to “straighten up” and raise their heads.
- They needed to be alert, because their redemption, their salvation from the upcoming horrors in Jerusalem, depended on their recognition and response to the signs.
- This “redemption” may also refer to the disciple’s deliverance from their Jewish persecutors.
 - o The Jews persecuted the early church relentlessly.
 - o The destruction of Jerusalem was, in part, Jesus saving His disciples from the hardships the Jews inflicted on them.

Luk 21:29 And he told them a parable: “Look at the fig tree, and all the trees.

Luk 21:30 As soon as they come out in leaf, you see for yourselves and know that the summer is already near.

Luk 21:31 So also, when you see these things taking place, you know that the kingdom of God is near.

- A simple but effective illustration.
- If you missed the lengthy study of fig tree botany in Matthew 21 go check that out for a fuller understanding of fig trees in Palestine.
- The new leaves of a fig tree become visible in late March or early April.
- The appearance of the fig leaves indicated summer was right around the corner.
- In the same way, the appearance of the signs Jesus described would indicate the judgement of the city was right around the corner.
- When they saw the signs, they would know the Kingdom of God was near.
- It was advancing on Jerusalem to destroy those who opposed the reign of the Messiah.

Luk 21:32 Truly, I say to you, this generation will not pass away until all has taken place.

Luk 21:33 Heaven and earth will pass away, but my words will not pass away.

- The events described would take place while the Apostle’s generation was still alive.
- Some of the original 12 were still alive in 70 A.D..
- In verse 33, Jesus affirmed the security of His prophecy.

- Jesus' words were more sure than the earth the Apostles stood on and the heavens that hung above them.
- The earth and sky would sooner dissolve than Jesus' words not come true.
- One day the earth and sky will be gone, but all of Jesus' words will remain.

Luk 21:34 "But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap.

Luk 21:35 For it will come upon all who dwell on the face of the whole earth.

Luk 21:36 But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man."

- Again, Jesus told the Apostles to be watchful.
 - o They were not to get caught up in drunkenness and dissipation.
 - o Dissipation - the squandering of money, energy, or resources.
 - o The disciples were to be watching for the signs, they were not to be distracted.
 - o Distracted people walk into traps.
 - o Spiritually distracted people walk into Satan's traps.
 - o They couldn't afford to miss the signs and get caught off guard because it would cost them their lives.
- "For it will come upon all who dwell on the face of the whole earth (Luk 21:35).
 - o The invasion of Judea and Jerusalem by the Romans was a somewhat local event, so why did Jesus say it would affect the "whole earth."
 - o He must have been using this phrase in a similar way to the way Luke used it in Luke 2:1.
 - Luk 2:1 In those days a decree went out from Caesar Augustus that all the world should be registered.
 - Caesar Augustus didn't have authority over the entire world.
 - The phrase was used to denote the totality of Augustus' empire (the Roman Empire).
 - o It seems Jesus used similar language to denote the totality of the citizenship of Judea and Galilee.
- The disciples needed to be watching for the signs, and they needed to be praying for strength to escape the coming calamities.

- If they did, they would be able to “stand” (survive) the day when the Son of Man came to their land to judge it.
-

- APPLICATION:

- There are a lot of parallels between the judgement of Jerusalem and the judgement of the world at the end of time.
- As we mentioned, some of the language in chapter 21 sounds like it could be referring to the end of time and I don't think that is by mistake.
- The judgement of Jerusalem was a lesson, not just to the Jews, but to everyone!
- Consider some of the parallels:
 - Jesus promised to judge the Jewish nation in the future.
 - Jesus promised to judge the world in the future (end of time).
 - The judgement of Jerusalem was a result of their sins.
 - The judgement at the end of time is a result of sin.
 - The wicked Jews were to be punished when the Son of Man came representatively through the Romans in 70 A.D..
 - All wicked people will be punished when the Son of Man makes His personal return to judge the world.
 - Jesus offered His Jewish listeners a way to escape the judgement of Jerusalem.
 - Jesus offers everyone a way to escape the judgement of sin.
 - The judgement of Jerusalem was punishment for the wicked Jews, but redemption for the disciples.
 - The final Judgement day will be punishment for sinners, but a day of redemption for the faithful.
 - Jesus told His Apostles to be watchful in order to escape the upcoming judgement of their nation.
 - Jesus instructed Christians to be watchful so they are not caught off guard when He returns.
- There are probably other parallels, but these are sufficient to show the similarities.
- The Jews probably never thought they would be judged like the nations their prophets spoke against in the Old Testament.
- Many probably scoffed at the idea that God would ever destroy His holy city,

Jerusalem.

- But they were wrong!
 - The Kingdom of God will put down any nation and any individual that opposes its reign.
 - The Jews were not exempt.
 - And we will not be exempt!
 - Don't get caught off guard thinking you'll never face judgement.
 - The Son of Man is coming in the clouds with power and great glory.
 - Will He find you opposing the Kingdom of God and destroy you in judgement?
 - Or will you find redemption on that day, having heeded Jesus' instructions before His arrival?
-

Luk 21:37 And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet.

Luk 21:38 And early in the morning all the people came to him in the temple to hear him.

- Jesus spent the last week of His life teaching in the Temple.
- Teaching about the gospel, the Kingdom of God, and the work He was about to accomplish to save men from their sins.

COINS OF THE BIBLE



TIBERIUS DENARIUS

ROMAN DENARIUS



- Parable of the Laborers in the Vineyard – Matthew 20
 - Translated “Denarius” in ESV, “penny” in KJV, and “shilling” in ASV
- Question About Taxes to Caesar – Mark 12:13-17
 - **Mar 12:15-16** But, knowing their hypocrisy, he said to them, “Why put me to the test? Bring me a denarius and let me look at it.” And they brought one. And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar’s.”
- Many suggest that these were the “silver coins” referenced in the Parable of the Lost Coin in Luke 15:8-10



MITE / PENNY

MITE OR PENNY



- Settling with an Accuser– Luke 12:59
 - “I tell you, you will never get out until you have paid the very last penny.”
 - Translated “mite” in KJV
- Widow with 2 mites – Mark 12:41-44
 - “And there came a certain poor widow, and she threw in two mites, which make a farthing.”
 - 2 mites = 1 farthing (KJV) / 1 penny (ESV)



SHEKEL

SHEKEL



- The Temple tax was $\frac{1}{2}$ shekel/person – Exodus 30:13
- 2 Drachma = $\frac{1}{2}$ Shekel (Mark 17:24-27 ESV)
 - Full Shekel sometimes called a tetradrachm
- Therefore, the shekel Peter found in the fish's mouth would have been worth 4 Drachma and paid the full tax for two people (Jesus and Peter)
- Equivalent to ~2 days wages
- Averaged 14 grams in weight

SHEKEL



- The temple tax was paid using the Tyrian Shekel
 - This is what they "money changers" would have been exchanging common currency for in the Temple when Jesus overturned their tables
 - Why was the Tyrian Shekel used?
 - Purer silver
 - Priests would not use the image of the Roman Emperor in God's house
 - Very lucrative for the Jewish elite
 - Broke two of the 10 commandments (1) No graven images (2) No other gods
 - The 30 pieces of silver Judas received for betraying Jesus were probably Tyrian Shekels – Matthew 26:15; 27:3-5

LUKE 22



In 5 minutes...

WHEN:

- The events of chapter 22 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Messiah and Son of God.
- 12 Apostles - Jesus' students and closest companions on earth.
- Judas Iscariot - One of the 12 Apostles who betrayed Jesus.
- Enemies of Jesus - The Jewish leaders who were plotting to kill Jesus.

WHERE:

- These events occurred in Jerusalem during the last week of Jesus' life.

LUKE 22



OVERVIEW:

- JUDAS PLOTS TO BETRAY JESUS (22:1-6):
 - + As Passover approached, the Jewish leaders were trying to find a way to murder Jesus.
 - + They struck a deal with Judas Iscariot to pay him money if he would betray Jesus to them.
- JESUS EATS THE PASSOVER WITH HIS APOSTLES (22:7-23):
 - + On the day of the Passover feast, Jesus sent Peter and John to find a room and prepare the meal.
 - + Peter and John went into the city, found an upper room, prepared the Passover, and when everything was ready, Jesus and the others arrived.
 - + While eating the Passover memorial, Jesus taught the Apostles about a new memorial He wanted them to observe. This memorial was meant to remind them of His death on the cross for them.
 - + Jesus gave them bread as a memorial of His body and wine as a memorial of the new covenant (promise) sealed by His blood.
- CONVERSATIONS AROUND THE TABLE (22:24-38):
 - + Jesus discussed several important topics with the Apostles around the Passover table.
 - + He taught them that the greatest in the Kingdom of Heaven are those who are servants to others.
 - + He foretold that Peter would deny Him that evening.
 - + He warned the Apostles about the dangers ahead of them in their ministries and foretold His own death.
- THE ARREST (22:39-54):
 - + Jesus took the Apostles to the Mount of Olives where He prayed earnestly about His upcoming death.
 - + The Apostles slept while Jesus prayed.
 - + Judas, who was leading a crowd of Jesus' enemies, approached Jesus and kissed Him.
 - + The Apostles were ready to do battle with Judas' mob, but Jesus told them to put their swords away.
 - + Jesus allowed Himself to be arrested and was taken into the house of the high priest.
- PETER DENIES KNOWING JESUS (22:54-62):
 - + Peter followed Jesus at a distance all the way to the high priest's house.
 - + While awaiting the outcome of Jesus' trial, three people asked Peter if he was a disciple of Jesus'.
 - + He denied knowing Jesus, but was soon overcome with sorrow after realizing His prophecy had come true.
- JESUS QUESTIONED AND BEATEN (22:63-71):
 - + Jesus was forced to endure a phony trial where He was mocked and beaten through the night.
 - + The next morning, the Jewish council assembled and condemned Him to death.

BIG PICTURE:

- The entire Bible has been leading up to this point.
- Jesus' arrest was accomplished by wicked men, but would result in God's victory over wickedness.

TAKEAWAYS:

- When things appear out of control, God is in complete control.
- There has never been an occasion where God lost control over a situation.

LUKE 22

Luk 22:1 Now the Feast of Unleavened Bread drew near, which is called the Passover.

- What was the Passover?
 - The Passover was a Jewish memorial instituted when the Jews were in slavery in Egypt (See the book of Exodus).
 - God sent 10 plagues on Egypt and before the 10th plague, the people were told to kill a lamb and paint its blood on their doorposts to protect them.
 - If God found the blood on their doorposts, the firstborn of their households would be spared from the punishment on Egypt.
 - This is why it was called the “pass-over,” if the blood was on their door, God passed over their house.
 - Every year the Jews remembered the event by killing a lamb and eating it with unleavened bread.
- What was the Feast of Unleavened Bread?
 - Following the Passover evening, 7 days were dedicated to the Feast of Unleavened Bread.
 - This was to remind the Jews of their departure from Egypt and how God delivered them from Pharaoh.
 - Deu 16:3 - You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt.
 - Lev 23:5-6 - In the first month, on the fourteenth day of the month at twilight, is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread.
- It appears, during the 1st Century, the term “Passover” was used to refer to the entire celebration (The Passover feast and the Feast of Unleavened Bread).

Luk 22:2 And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

- What were the Jewish religious leaders up to?

- Were they meditating on how God had saved them from Egyptian slavery?
 - Nope!
 - They were plotting murder.
 - Little did they know, Jesus was the Lamb of God who would allow Himself to be killed so all men could be saved from punishment (yeah, God's plan was pretty amazing)!
 - o The Jews didn't need saving from Egypt anymore.
 - o The Jews and Gentiles needed saving from their slavery to sin.
-

- APPLICATION:

- o The story recorded in the Bible becomes more and more incredible the better you know the scriptures, both Old and New Testament.
 - o It is amazing to see how God wove His plan through the generations.
-

Luk 22:3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve.

Luk 22:4 He went away and conferred with the chief priests and officers how he might betray him to them.

Luk 22:5 And they were glad, and agreed to give him money.

Luk 22:6 So he consented and sought an opportunity to betray him to them in the absence of a crowd.

- Here begins the famous story of the betrayal of Jesus by Judas Iscariot.
- Have you ever met anyone named Judas?
 - o Probably not!
 - o This story explains why.
- Satan "entered into Judas."
 - o Satan succeeded in corrupting Judas' heart.
 - o John mentions this in his gospel.
 - o Joh 13:2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him...
- This wasn't the first time Satan had been allowed into Judas' heart.
 - o John 12 tells us he had a problem with stealing.

- Joh 12:6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.
- Did Satan make Judas sin?
 - Was this a case of “the devil made me do it!”
 - No, that isn’t the way to interpret this verse and the Bible never leads us to believe Satan has the power to force us to do things against our will.
 - So, what does it mean that “Satan entered into Judas” or “the devil... put it into the heart of Judas”?
 - Consider the very first sin, all the way back in the Garden of Eden (Genesis 3).
 - Adam and Eve were in the Garden of Eden when the serpent (Satan) came to Eve and planted an idea (a temptation) in her mind.
 - Eve had the choice to accept or reject the idea Satan had put into her head.
 - The same was true for Judas:
 - Satan put an idea in the mind of Judas.
 - He knew Judas had a weakness for money, so he presented him with an opportunity to make some (verse 5).
 - It was up to Judas what to do with the idea.
 - Would he cast it out of his heart and mind?
 - Or would he allow it to take root?
 - Unfortunately, Judas permitted Satan’s corruption to enter his heart and find a home there.
- Judas agreed with the chief priests and officers to betray Jesus for 30 pieces of silver (Matthew 26:15).
 - They wanted an inside man to betray Jesus to them when the crowds weren’t around (verse 6).
 - They couldn’t risk a riot.
 - The Romans permitted the Jewish leaders to hold on to a portion of their power, but even that power would be taken away from them if they stirred up trouble.

- APPLICATION:

- It is possible to be surrounded by the best examples in the world and for them not to rub off on you.

- Satan is cunning and wants us to fall in love with the idols around us (in this case money) rather than fall in love with the One True God (Jesus).
-

- APPLICATION:

- It is possible to spend years listening to the words of Jesus and for them to never change our hearts.
 - Judas listened to Jesus speak for three years, but the truths he heard did not penetrate his greed hardened heart.
 - As Christians, we can be “good students” of God’s word, but are we allowing it to change us from the inside out?
 - Simply hearing and “studying” are not enough.
 - Like the seed that fell on the path (Luke 8:5), the seed can bounce right off of us and get snatched up by the birds.
-

Luk 22:7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.

Luk 22:8 So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.”

Luk 22:9 They said to him, “Where will you have us prepare it?”

Luk 22:10 He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters

Luk 22:11 and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’

Luk 22:12 And he will show you a large upper room furnished; prepare it there.”

Luk 22:13 And they went and found it just as he had told them, and they prepared the Passover.

- The day of the Passover arrived, and preparations had to be made for the feast.
- Jesus sent Peter and John into the city to locate a man who had a suitable room (remember they couldn’t eat it at their houses because they lived in Galilee).
- During Passover, the city of Jerusalem would have swelled with large numbers of visiting celebrants.
- Hospitality was very important in Jewish culture and it was common for Jerusalem’s residents to host guests during the feast.

- Peter and John were told to go into the city and find a man carrying a water pot.
- When they found him, they were to follow Him and ask the master of the house for a place to eat the feast.
- Jesus told them they would be directed to a furnished “upper room” where they were to prepare the elements of the Passover.

Luk 22:14 And when the hour came, he reclined at table, and the apostles with him.

- I would encourage you to also read John’s account of the Passover in John 13-16.
- When the Passover was prepared and evening came, Jesus reclined around a table with the 12 Apostles.
 - o In those days, dining rooms were not outfitted with western style tables and chairs.
 - o Jesus and the Apostles would have reclined on the floor while eating around a low table.

Luk 22:15 And he said to them, “I have earnestly desired to eat this Passover with you before I suffer.

Luk 22:16 For I tell you I will not eat it until it is fulfilled in the kingdom of God.”

Luk 22:17 And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves.

Luk 22:18 For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

- Jesus had been looking forward to the day He could eat this particular Passover with His Apostles.
- I thought of a few reasons why that may have been the case:
 - o This Passover marked the beginning of the climactic work of Jesus.
 - o It was at this Passover that Jesus would finally reveal the deeper meaning within the elements.
 - The Jews thought the feast was just about their deliverance from Egypt.
 - But it was much more than that!
- This was going to be the last time the Apostles observed this feast in the traditional way.

- Jesus' death was only a few hours away, and it would fulfill what the Jewish Passover foreshadowed.
 - o The Jewish Passover gave the Jews the picture of a sacrificial lamb through which the Jews found salvation from the 10th plague in Egypt.
 - o God designed that feast to be a shadow of a greater salvation to come.
 - o Jesus earnestly desired to eat this Passover with His Apostles so He could finally reveal how that greater salvation was going to play out.
 - o Jesus was going to play the role of the sacrificial lamb and give His blood, not just for the salvation of the Jews, but for the sins of the whole world.
 - Fulfill - bring to completion or reality; achieve or realize...
 - Jesus wouldn't eat the Passover again until what the Passover typified was reality.

Luk 22:19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

Luk 22:20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."

- Have you ever wondered why Christians eat little pieces of bread and drink grape juice when worshipping?
- Perhaps you've heard this ritual referred to as "Communion" or "The Lord's Supper."
 - o From an outsider's perspective, I can understand how strange it must seem.
 - o Stranger still, is the description of the bread and grape juice as symbols of Jesus' body and blood.
 - o Are Christians pretending to be cannibals?
- The practice of the "Lord's Supper" in churches has its origins in this text.
- Understanding this text and the Old Testament background behind it will help us understand what Jesus was doing.
- Jesus took the Passover symbolism all the Jews were familiar with and gave it a new meaning.
- He took the images associated with their salvation in Egypt and pointed to the greater salvation.
- They had all gathered around a lamb who had given its blood to remind them of their salvation.

- While they were eating the lamb, Jesus took bread, gave it to the Apostles, and said, “This is my body, which is given for you.”
 - o They put down the lamb’s body.
 - o They ate the bread that was meant to symbolize Jesus’ body.
- Ultimately, the lamb killed in Egypt to save the people from God’s wrath was a shadow of a greater Lamb.
 - o If you’ve ever heard Jesus called the “Lamb of God” this is why!
 - o Jesus allowed Himself to be killed to offer salvation from God’s wrath on sin.
- Jesus then took a cup of grape juice or wine (depending on translation) and gave it to the Apostles.
 - o He told them to drink from it because it represented His blood.
 - o This was the second Passover picture.
 - o The blood of the lamb in Egypt covered the Jew’s doorposts and kept them safe.
 - o Jesus’ blood is what covers Jesus’ disciples and keeps them safe by forgiving their sins.
 - o Jesus chose the wine to be the symbol/memorial of His blood.
- They had gathered to eat the Passover, and everything had been prepared.
- But their lamb was going to be substituted out mid-meal and replaced.
- Jesus was going to put Himself in the place of the lamb and He instituted this new memorial so all of His followers would remember what He was about to do for them.
- Jesus’ blood would bring about a new covenant/testament between God and men (verse 20).
 - o When Jesus’ blood was spilled, the Old Testament was removed and replaced by the New Covenant/Testament.
 - o This New Covenant changed the relationship between God and men.
 - o It invited men to be a part of the Kingdom of God and to be His children.
 - o The New Covenant offers salvation to men through the sin cleansing power of Jesus’ blood.
- So, that is why Christians eat little pieces of bread and drink little cups of juice.
 - o They are not the physical body and blood of Jesus.
 - o They are a symbol to help us in the memorial of our Lamb and our deliverance from sin.
- Did the Apostle’s understand exactly what Jesus was doing?

- Probably not!
- But after seeing Jesus sacrifice Himself on the cross, the pieces would have started falling into place.
- Jesus certainly never felt the need to spell out every detail of everything He tried to communicate.
- I wonder if that is because when you put all the pieces in place on your own, and finally see the big picture for yourself, it is always more impactful than someone just telling you all the details up front.

Luk 22:21 But behold, the hand of him who betrays me is with me on the table.

Luk 22:22 For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”

Luk 22:23 And they began to question one another, which of them it could be who was going to do this.

- Even though Jesus loved His Apostles enough to die for them, one of them was still planning to betray Him.
- Jesus didn’t reveal the identity of the betrayer, even though He knew.
- Obviously, we know it was Judas.
- But the other Apostles didn’t know who Jesus was talking about.

- APPLICATION:

- We are not always as observant and perceptive as we wish we were.
 - It’s hard to believe the Apostles didn’t suspect Judas, but there is no indication they did.
 - There are people, even in our churches, that have wicked motives and are exceptionally skilled at disguising them.
-

Luk 22:24 A dispute also arose among them, as to which of them was to be regarded as the greatest.

- This seemed to be a pretty popular topic of conversation among the Apostles.

- Mat 18:1 At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?”
- Luk 9:46 An argument arose among them as to which of them was the greatest.
- They were ambitious and hoped for high positions in the Lord’s Kingdom.
- But this desire sprung from a misunderstanding of the true nature of God’s Kingdom.
- In John’s account of the Passover meal (John 13) he began by telling us how Jesus took the position of a servant and washed the Apostle’s feet before they ate.
- Jesus was their Lord, but rather than lord over them, He humbled Himself to serve them.
- In verses 25-30, He reemphasized this principle in response to their jockeying for greatness.

Luk 22:25 And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.

- The kings of the Gentiles (like Caesar) acted like most kings throughout history.
 - They were considered greater than the peasantry below them.
 - They were the lords and their servants served them, attending to their every need.
- They were called “benefactors.”
 - Benefactor - a person who gives money or other help to a person or cause (Oxford).
 - In ancient days, a king was referred to as a benefactor when he distributed conquered lands to those who served under him.
 - Some kings probably relished being called “benefactor” by those beneath them.

Luk 22:26 But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves.

Luk 22:27 For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

- Earthly leaders may have lorded over those below them, but the Apostles were not to expect to fill similar roles as leaders in the Kingdom of God.
- Leadership in the Kingdom of God is service to others.
- Greatness in God’s Kingdom manifests itself in humility.

- In most companies and organizations, positions of leadership are generally awarded to those of greater age.
- Younger, less experienced associates have to do the “grunt” work and pay their dues before “moving up.”
- But the ladder of success in the Kingdom of God is very different than that of human organizations.
 - o Those who God will honor are those who never see themselves above the “grunt” work of serving their Lord.
 - o God wants people who are seeking to advance the gospel, not those seeking to advance themselves.
- As Jesus was teaching this principle verbally, He was displaying it through His actions.
 - o Evidently, the Apostles were all reclining around the table and Jesus was serving them.
 - o Traditionally, the “greatest” and most honored person in the room sat at the table while others served him.
 - o But Jesus wasn’t demanding the Apostle’s service.
 - o The Greater was serving the lesser.
 - o The King of Heaven was washing feet, setting silverware, and making sure His disciples were comfortable.

- APPLICATION:

- o This scene probably stuck with the Apostles the rest of their lives.
- o Even though we weren’t in the upper room eating Passover with them, we should meditate on this scene, so it doesn’t escape our recollection when we feel too entitled to do the work of a servant.

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- Isn’t it incredible that God, the Creator of galaxies, wanted us to see Him in this light?
 - A Servant to His creation.

Luk 22:28 “You are those who have stayed with me in my trials,

Luk 22:29 and I assign to you, as my Father assigned to me, a kingdom,

Luk 22:30 that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

- Jesus made a similar statement in Matthew 19.
 - Mat 19:28 Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
 - The life of service described by Jesus was not easy, but it also wasn’t forever.
 - One day, when the Apostle’s service was over, they would be greatly honored by God.
 - Heaven is the reward for those who serve the King.
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- APPLICATION:

- o The general application is true for us.
 - o We are called to be servants for a short period of time (our earthly lives).
 - o It is not an easy life.
 - o But we are assured of future glory and rest from our labors.
 - o It is essential that we allow God to honor us when He sees fit and not try to take honor for ourselves too soon.
 - o Too many people can’t wait for heaven and attempt to receive honor from men on earth.
 - o They want to be served and praised here and now.
 - o They reject the example of Jesus because of their impatience.
-

- While it is true that all disciples will be honored by Jesus in heaven, the language of this text leads me to believe Jesus was talking about a special reward for the Apostles.
 - o He said the Apostles would sit on 12 thrones judging the twelve tribes of Israel.
 - o How would they judge the 12 tribes?
 - It may be that their lives will be held up as examples to their fellow Jews of how they should have responded to Jesus.
 - The Jews who rejected Jesus will have no excuse on Judgement Day when they see how their countrymen accepted Christ as Messiah and followed Him.
 - o It may also be that these thrones are a special reward given to the 12 Apostles for their unique work in the foundation of the Church.
 - o Beyond what is stated here, Matthew and Luke don’t give us any additional details.

Luk 22:31 “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,

Luk 22:32 but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”

Luk 22:33 Peter said to him, “Lord, I am ready to go with you both to prison and to death.”

Luk 22:34 Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

- The Apostle Peter’s betrayal of Jesus is one of the most well-known Bible stories.
- In the upcoming verses, during some tense moments following Jesus’ arrest, Peter was going to deny ever knowing Jesus.
- In verses 31-34, we see Jesus telling Peter about his betrayal before it happened.
- Jesus told Peter the Devil desired to have him.
 - o He desired to use Peter the same way he was going to Judas, he wanted to destroy him.
 - o He desired it, but Jesus interceded on Peter’s behalf.
 - o The Bible, specifically books like Job, inform us that Satan is permitted to exist by God, but is on a leash of sorts.
 - o His influence and power are limited and extend only so far as God allows.
 - o Evidently, Jesus’ prayer for Peter had shortened Satan’s leash.
- Satan wanted to sift Peter like wheat.
 - o What does that mean?
 - o When you harvest wheat, you have to separate the good part from the part you can’t eat (chaff).
 - o Today, we have machines that automate the removal of the chaff, but in ancient times it had to be done by hand.
 - o Imagine a sifting device, maybe similar to the strainer in your kitchen, that allowed the heavier grains of wheat to fall through while catching the lighter chaff.
 - o When all of the good stuff was sifted out, the chaff was thrown into a fire and burned.
 - o Now imagine a sifting device used to separate those with genuine faith from the those without faith.

- Satan wanted to put Peter into his sifter and shake it around in hopes his faith wouldn't pass the test.
 - In a way, all temptation is like being put into Satan's sifter.
 - "We can imagine a picture like this: Satan has a big sieve with jagged-edged wires forming a mesh with holes shaped like faithless men and women. What he aims to do is throw people into this sieve and shake them around over these jagged edges until they are so torn and weak and desperate that they let go of their faith and fall through the sieve as faithless people, right into Satan's company. Faith cannot fall through the mesh. It's the wrong shape. And so as long as the disciples hold to their faith, trusting the power and goodness of God for their hope, then they will not fall through the mesh into Satan's hands" (Piper).
- Peter would not be destroyed with the faithless, but he would falter.
- Jesus instructed him to strengthen his brothers when he recovered from his coming failure.

- APPLICATION:

- Those who have failed in the past are often uniquely qualified to help others avoid failing in the future.

- APPLICATION:

- Jesus didn't "demote" Peter even though he was about to commit one of the most well-known sins in human history.
- We should be careful about "demoting" fellow disciples when they sin publicly.

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- By this time, Peter should have known better than to question Jesus' accuracy when predicting the future.
 - But Peter protested.
 - He told Jesus he was ready to be thrown into prison and even killed for being a disciple.
 - Peter felt strong in that moment, but his strength would soon evaporate as the circumstances around him shifted in an unexpected direction.
 - Peter illustrated 1 Corinthians 10:12 perfectly.
 - 1 Cor 10:12 Therefore let anyone who thinks that he stands take heed lest he fall.

- Jesus told Peter he would deny Him three times before the rooster crowed.

Luk 22:35 And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.”

Luk 22:36 He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one.

Luk 22:37 For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.”

Luk 22:38 And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.”

- In verse 35, Jesus was referring to the events recorded in Luke 9:1-6 and Matthew 10, when He sent His Apostles to preach about the Kingdom of Heaven in surrounding towns and villages.
 - o On that trip, they had been assured of friends and safety.
 - o They were welcomed into people’s homes and cared for.
 - o They were told not to take an abundance of provisions.
 - o Their journey wasn’t fraught with much trouble.
- In verse 36, Jesus told the Apostles they should expect a very different future.
 - o They were about to face the wolves alone for the first time (Mat 10:16).
 - o The hostility they had been guarded from, in their first preaching mission, would be upon them in a matter of hours.
 - o Judas the betrayer was on his way, at that very moment, to gather a band of armed men to arrest Jesus.
 - o Jesus told the Apostles to gather their moneybags, knapsacks, and swords for the journey ahead.
 - I don’t think these words were meant to be understood literally.
 - I believe Jesus was teaching them the principle of preparedness for what lay ahead.
 - He wanted them to understand the road ahead of them would be much rougher than before.
- In verse 37, Jesus quoted a prophecy about Himself from Isaiah 53:12.
 - o Isa 53:12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was

numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

- Humiliation lay ahead for Jesus.
- He was going to be crucified like a common criminal with other common criminals (He was crucified between 2 thieves).
- Jesus saw His death as a divinely designed event.
 - Judas' betrayal wasn't a surprise.
 - Peter's betrayal wasn't a surprise.
 - Jesus wasn't surprised when He was arrested.
 - Jesus wasn't surprised when He was killed.
- His death was essential to the saving work of God and it had been foretold by God's prophets for centuries.
- Upon hearing of the difficulty ahead, the Apostles pointed out their swords to Jesus.
 - When I hear the word "sword," I usually think of the long, two-handed, double-edged swords of the Medieval knights (or *The Lord of the Rings*).
 - But these swords were probably more like long daggers or the Roman gladius used for personal protection on the road.



- (Roman gladius)
- There is a "holy relic" in the Poznań Archdiocesan Museum in Poland that some claim is Peter's original sword. The same one used to cut off the ear of the High Priest's servant (Luke 22:50).



- (A copy of Peter's sword in the Poznan Archdiocesan Museum).
- The authenticity of the artifact has been questioned by many.
- After the Apostles made Jesus aware of the two swords they had on hand, Jesus responded, "It is enough."
 - There are various ways of interpreting those words.
 - One thing we know is that Jesus never intended His Apostles to use swords to advance His purposes (see Luke 22:50 and John 18:36).
 - So, what did Jesus mean by "It is enough"?
 - To me, it seems like it was a dismissive comment.
 - The Apostles were missing the larger point Jesus was making.
 - But in that moment, Jesus had neither the time nor the desire to correct them.
 - In time they would understand.

Luk 22:39 And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him.

Luk 22:40 And when he came to the place, he said to them, "Pray that you may not enter into temptation."

Luk 22:41 And he withdrew from them about a stone's throw, and knelt down and prayed,

- Leaving the upper room, Jesus brought the Apostles to the Mount of Olives.
- Matthew 26 tells us He went to Gethsemane, a garden on the mount.
- The exact location of Gethsemane is known with some certainty (but still debated).
- If you go to Jerusalem today, you can visit the garden of ancient olive trees.



- Jesus took the 11 Apostles with Him (no Judas), but chose Peter, James, and John to accompany Him further into the garden (Matthew 26:37).
- He told them to watch and pray to avoid temptation. The night ahead of them was going to be full of temptation and fear.
- Jesus left the 3 Apostles and continued on into the garden to pray.
- He was very distressed and troubled about what He was soon to endure.
- His beatings and crucifixion were only a sleepless night away.

Luk 22:42 saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”

- Jesus prayed to God the Father.
- He asked God for another way but submitted Himself to God’s will.
- Although Jesus, in His divine nature, had foretold His death and knew it to be the eternal plan of God, here we see His human nature dreading the physical pain.
- It's very important to notice that Jesus experienced human emotion and dread.
- Can you image if God decided to judge humans but never experienced how hard it was to be human?
- The gods of most religions are far removed from the human experience, but not Jesus.

- APPLICATION:

- God encourages us to make our requests known to Him.
 - But those requests should always be made with humility and submission to God's will.
 - If God chooses not to give us what we request, it is because, in His infinite wisdom, His mind is directing us down another (better) path.
-

Luk 22:43 And there appeared to him an angel from heaven, strengthening him.

Luk 22:44 And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

- Heaven heard Jesus' prayer and an angel was sent to minister to Him.
 - The angel strengthened Him. Exactly how that was accomplished we aren't told.
 - This was similar to what happened in Matthew 4, following Jesus' temptation in the wilderness.
 - Mat 4:11 Then the devil left him, and behold, angels came and were ministering to him.
- As any man would, Jesus agonized over the task before Him.
 - He knew it needed to be done, but that didn't make the doing any more appealing.
 - The intensity of His agony resulted in "sweat... like great drops of blood."
 - As far back as I can remember, Christians have debated whether Jesus' sweat was just like blood or whether it was actual blood.
 - There is a verified medical condition that results in a person "sweating blood."
 - It is called Hematidrosis.
 - It is a very rare condition.
 - It is thought to affect people experiencing "extreme distress or fear, such as facing death, torture, or severe ongoing abuse" (WebMD).
 - Blood vessels under the skin burst and the blood is expelled through the sweat glands.

- I don't think any of us will ever be able to fully relate to the extreme distress Jesus was experiencing.
 - o There are people who have died physically brutal deaths comparable to crucifixion.
 - o But no one has done that while bearing and paying the price for all the sins of humanity.
 - o I suspect there was a spiritual weight to the process that we will never understand.

Luk 22:45 And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

Luk 22:46 and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

- Jesus walked the stone throws distance back to Peter, James, and John and found them sleeping.
 - o They were supposed to be praying.
 - o Instead they were sleeping "for sorrow."
 - o We aren't told what they were sorrowful about.
 - o The text of the gospels don't lead us to believe the Apostles thought they were in any immediate danger.
 - o I suspect they were weighed down by Jesus' sorrow.
 - They were likely able to observe Jesus in His agony a short distance away in the garden.
 - They didn't understand His agony, but they no doubt cared about Him.
 - Watching someone you love suffer and being unable to help them can give a person a great deal of sorrow.
 - Their low spirits may have been the result of what Jesus had told them during the Passover meal.
 - John knew Judas was the betrayer and by this time he had probably told his three companions.
 - Additionally, Jesus had foretold Peter would be the next to deny Him.
 - With all of these factors swimming in their minds, sleep may have been the best way to escape their worry and sadness.
- Certainly, there was a lot weighing on the 3 Apostles, but sleep was not the solution.

- It was a time for prayer, not sleep.
- Jesus wanted them to pray so they would not fall into temptation.
- Would Peter have denied Christ if he had stayed up and prayed?
 - o It is hard to say!
 - o But apparently some of the temptations the Apostle's faced could have been avoided.
- Would we accomplish great things through the power of God or avoid detrimental pitfalls in our lives if we prioritized prayer over sleep?
 - o Jesus' words lead us to believe we would.
 - o Even though the plans of Judas, the chief priests, and the elders were already in motion, Jesus suggested the Apostles' prayers could change certain variables in the way those events played out.
 - o I've heard people suggest prayer is worthless once the wheels of circumstance are in motion.
 - o This verse would suggest otherwise.
- I think there is also a lesson here about God's foreknowledge.
 - o Jesus knew and could announce the ultimate end of any given situation.
 - o He knows the choices everyone will make in any and every given situation from now till eternity.
 - o But He still leaves those choice up to us and there is no indication the choice is an illusion.
 - o Jesus told the Apostles to stay awake and pray.
 - o Jesus told them their prayers could affect spiritual affairs.
 - o When Jesus found them sleeping, He didn't say, "I know I told you to stay awake, but you didn't really have any choice in the matter, you were sovereignly made to fall asleep."
 - o God puts very real choices in front of us and expects us to make the right decision.
 - o That being said, God knows all the choices human beings will choose to make and He weaves His will through those choices (the orchestration of the crucifixion is case-and-point).

- **APPLICATION:**

- o How often do we prioritize prayer over sleep?

- In Jesus' ministry, we see Him prioritizing prayer over sleep on several occasions.
-

Luk 22:47 While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him,

Luk 22:48 but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"

- If you remember, the Jewish authorities were afraid to do anything to Jesus in the midst of the large Passover crowds.
 - Judas led a crowd full of his angry, shamed, and cowardly allies, the chief priests and elders.
 - Matthew tells us they brought swords and clubs.
-

- APPLICATION:

- We should not underestimate the power of addiction, lust, and greed.
 - Judas had watched Jesus humiliate the chief priests and elders time and time again, but when they waived a little bag of money in front of his face, all of a sudden he was ready to turn his back on Jesus.
 - If we allow anger, greed, and lust to control us, they will have us acting in irrational ways.
-

- Why did the chief priests and elders need Judas to betray Jesus?
- It wasn't as if they needed Judas to point Jesus out, they were well acquainted with His appearance.
- I can think of at least three reasons:
 - (1) They may have needed Judas to show them where Jesus was that night (Luke 22:6).
 - The chief priests and officers didn't know where Jesus was going to eat Passover (He didn't have a residence in Jerusalem).
 - They may have had difficulty finding Jesus fast enough to avoid a riot if they hadn't had an inside man.
 - Act 1:16 - "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

- (2) They wanted to use Judas as an insult to Jesus.
 - The Jews may have offered to pay Judas, not because he was essential to their plan, but because betrayal stings.
 - It is a slap in the face to be betrayed by a friend, and the Jews wanted to use Judas to disrespect Jesus as much as possible.
- (3) They may have found Judas a convenient scapegoat.
 - If asked, they could have denied they were the ones who initiated the arrest.
 - You can imagine them saying, “Oh no it wasn’t us; He was turned over by one of His own followers for claims against Judaism and the state!”
- In a scene familiar to Christians and non-Christians alike, Judas kissed Jesus.
- This may sound really odd to modern audiences, specifically those of us in the States, but kissing someone on the cheek as a greeting was common in the ancient world, and is still practiced in many places in modern times.

Luk 22:49 And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?”

Luk 22:50 And one of them struck the servant of the high priest and cut off his right ear.

Luk 22:51 But Jesus said, “No more of this!” And he touched his ear and healed him.

- When the Apostles realized the crowd had come to take Jesus away, some of them asked Jesus if He wanted them to fight.
- Peter didn’t wait for Jesus to respond. In a moment, he had drawn his sword and lopped off the ear of the servant of the High Priest.
- John’s gospel tells us the man’s name was Malchus and it was his right ear that was severed (John 18:10).
- But in a move that probably surprised Peter and Jesus’ would be captors, Jesus told Peter to put his sword away.
- He proceeded to heal Malchus’ ear.
- He then made it abundantly clear that the last thing He needed was Peter’s little sword.
 - If He wanted, He could have replaced His 12 followers with 12 legions of angels and exterminated His enemies.
 - Mat 26:52-53 Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to

my Father, and he will at once send me more than twelve legions of angels?

- Peter and the other Apostles seemed to think this was their chance to fight for the Kingdom of Heaven.
 - o We have to admire them for their courage.
 - o But they were mistaken.
 - o Jesus' Kingdom wasn't going to be established through military might.
- SIDE NOTE: John's gospel is the only gospel to reveal it was Peter who cut off the High Priest's ear.
 - o Some think the other gospel writers, who wrote before Peter's death, excluded his name to protect him.
 - o John's gospel was probably written after Peter's death, so it was no longer necessary to keep him anonymous.
- In most epic adventure films this is where Jesus (the hero) would whip out His superpowers and takes these fools to school.
- That is the hero the world expects.
- Those are the heroes we idolize.
- But Jesus' wasn't that hero.
 - o Jesus is our hero because He didn't call the 12 legions.
 - o He didn't call the punishing power of God's wrath down from Heaven.
 - o He didn't execute judgement on those who disrespected and undervalued Him.
 - o Jesus is our hero because we are the mob.
 - o And He sacrificed Himself to the mob so they would have a chance to repent one day and be forgiven.

- APPLICATION:

- o We don't see Jesus running away or lying about who He was.
- o He patiently waited and prepared Himself through prayer to accomplish God's work.
- o He could have run, spared Himself the discomfort and agony of the cross, but if He had, the world would never have hope of salvation.
- o Do you remember Jonah in the Old Testament?
 - He tried to run away from what God wanted him to do.
 - He didn't want to go preach to the Assyrians in Nineveh.

- He didn't want the Assyrians to be saved (they were evil).
 - So, he attempted to run away from the mission God gave Him.
 - Jesus wanted all sinners to be saved.
 - so itHis love kept Him from running away from the mission God gave Him.
 - Are we Jonah or are we Jesus?
 - Do we not really care if the world is saved?
 - Or do we really want to see everyone saved?
 - We can save ourselves some discomfort, maybe even some agony, if we don't really care about people.
 - But if we really want to see the lost saved, we will have to face the discomfort of accomplishing the mission of God.
 - Christian avoidance of discomfort is detrimental to the Church's growth and the spread of the Gospel.
 - For many Christians, their faith ends where their comfort zone ends.
 - They are willing to serve God up to the point they start to feel uncomfortable.
 - What if that was Jesus' mentality?
 - We wouldn't have a Savior!
-

Luk 22:52 Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs?"

Luk 22:53 When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

- Although Jesus permitted it, He rebuked those who came to arrest Him.
 - He had been out in public in Jerusalem for days without any protection.
 - Why hadn't they arrested Him then?
 - Why wait till the middle of the night?
 - Of course, Jesus knew the answer.
 - They were weaklings who feared the people and wanted to hide their actions in the dark.

- He was calling out their cowardice to their face.
- How ridiculous it was for these men, who pretended to be so strong, to bring an army under the cover of night to arrest an unarmed man.
- Jesus told them, "...this is your hour, and the power of darkness."
 - Nighttime is when the wicked work.
 - The chief priests and officers had come in the dark to do the dark work of Satan.

Luk 22:54 Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance.

Luk 22:55 And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them.

- Jesus was led to the High Priest whose name was Caiaphas.
 - The High Priest was the leader of the priestly class under the Old Testament Law.
 - Aaron, Moses' brother, was the first High Priest of the Jews.
- John's gospel informs us Jesus also met with Annas.
- Who were Annas and Caiaphas?
 - Joseph Caiaphas was appointed high priest by the Roman governor Valarius Gratus (governor before Pontus Pilate).
 - Before Caiaphas, Annas (Luke 3:1-2) was appointed High Priest of Judaea in 6 A.D., but was removed by the Romans in 15 A.D.
 - Although Annas had been removed, it is thought he still pulled many of the strings in the background (which explains why Jesus was taken to him).
 - Caiaphas was Annas' son-in-law.
 - 5 of Annas' sons would later succeed Him as high priests.
 - Caiaphas was removed by the Romans in 37 A.D.
- SIDE NOTE: The Law of God required the high priests to be descendants of the tribe of Levi.
 - In the 1st Century, this requirement was not longer being respected.
 - The Romans turned the position of High Priest into a position of political appointment for allies and those willing to pay the largest bribes.
 - It was time for a new High Priest.
 - The book of Hebrews tells us how Jesus became the new and better High Priest.

- Jesus was taken to the High Priest for questioning while Peter tailed the crowd, remaining in the courtyard.
 - o You can imagine how confused he must have been.
 - o He had been preparing to fight for the Kingdom of God for years, but when the hour of his expectation came, Jesus told him his efforts were not needed.
 - o Nonetheless, we ought to admire Peter’s courage for following Jesus into the courtyard.
 - o Unfortunately, Peter’s courage was about to fall apart.
- SIDE NOTE:
 - o According to accuweather.com, average low temperatures at night in Jerusalem, in April, are around 48 degrees Fahrenheit.
 - o Definitely cold enough to want to start a fire (Mark 14:67).

Luk 22:56 Then a servant girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.”

Luk 22:57 But he denied it, saying, “Woman, I do not know him.”

Luk 22:58 And a little later someone else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.”

Luk 22:59 And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.”

Luk 22:60 But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed.

- Peter’s denial of Christ is one of the saddest stories in the Bible, but it is a story that eventually has a happy ending.
- Peter’s 1st Denial:
 - o While in the courtyard warming himself around the fire (Mark 14:67), a servant girl recognized Peter in the glow of the firelight.
 - o She asked him if he was a disciple of Jesus’.
 - o Knowing he would probably get in trouble if he admitted to it, Peter denied knowing Jesus.
- Peter’s 2nd Denial:
 - o A little later, another person asked if Peter was a disciple.
 - o He denied again, “Man, I am not.”

- Peter's 3rd Denial:
 - o Finally, about an hour later, a third person recognized Peter as a Galilean and insisted he must have been a disciple.
 - o A third time, Peter denied any affiliation or knowledge of Jesus.
- As the words were coming out of his mouth, the rooster crowed, just as Jesus had predicted.

Luk 22:61 And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times."

Luk 22:62 And he went out and wept bitterly.

- Peter was within eyesight of Jesus when the final words of denial exited his mouth.
- Providentially, their eyes met.
- It's hard to imagine the flood of emotions that must have washed through Peter in that instance.
- He went from being seized with fear, to being disappointment that Jesus had been right in the upper room, to guilt for denying his friend, to sadness that he had abandoned his friend in His hour of need.
- Can you imagine having a faithful friend and betraying them in the final moments of their life?
- What made it worse was that he knew Jesus knew.
- I would like to know what Jesus' eyes communicated to Peter.
 - o Sadness?
 - o Compassion?
 - o Care?
 - o Love?
 - o Disappointment?
- In that moment, Peter probably couldn't even recognize himself.
 - o He had boldly professed his loyalty to Jesus during the Passover meal.
 - o He had drawn his sword against the enemy in the garden.
 - o Now he was cowering in a courtyard pretending to have never met Jesus.
- Peter went out and wept bitterly.

Luk 22:63 Now the men who were holding Jesus in custody were mocking him as they beat him.

Luk 22:64 They also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?”

Luk 22:65 And they said many other things against him, blaspheming him.

- Jesus’ trial quickly dissolved into abuse.
- The Jewish elite didn’t have any intention of giving Him a fair trial.
- They didn’t care to establish fact from fiction, they only wanted Jesus dead.
- They were willing to tell whatever lies, and break whatever laws, they needed to in order to make that happen.
- They blindfolded Jesus, hit Him, and taunted Him by asking Him to guess which one of them had done it.
- One day, on Judgement Day, Jesus will look a man in the eye and say, “It was you!”
 - o But the beautiful thing about Jesus was He practiced what He preached.
 - o Mat 5:39 - But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.
 - o Jesus turned the other cheek to give that man a chance to be saved.
- Jesus is pretty great, right?

- APPLICATION:

- o Take a moment to admire Jesus’ self-discipline in this situation.
 - o When we are mistreated, it’s easy to justify vengeance.
 - o It’s especially hard not to seek revenge when we know we are capable of getting it.
 - o Jesus had the ability to whisper a word and take the life from the men who were abusing Him, but He didn’t.
 - o If anyone ever had the right, it was Jesus.
 - o We need to keep this example in mind when the desire for vengeance swells up inside us.
-

Luk 22:66 When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said,

Luk 22:67 “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe,

Luk 22:68 and if I ask you, you will not answer.

Luk 22:69 But from now on the Son of Man shall be seated at the right hand of the power of God.”

Luk 22:70 So they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.”

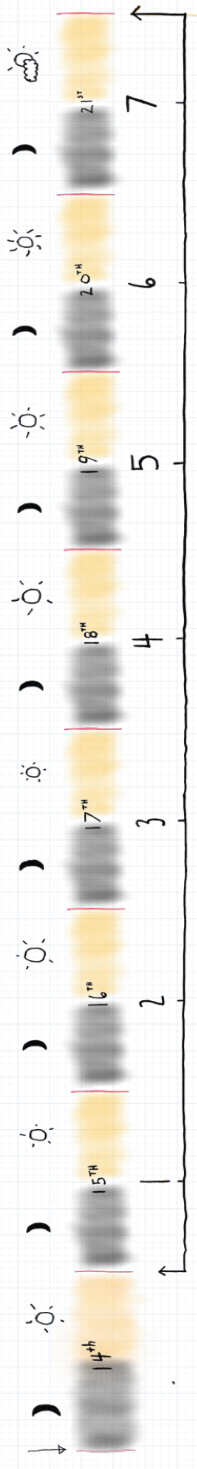
Luk 22:71 Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

- Notice verse 66, where it says, “When day came...”
- Jesus spent the whole night in the custody of His abusers.
- Jesus was taken to the “council.”
 - o Their council was known as the Sanhedrin.
 - o The Sanhedrin was granted limited judicial power by the Romans.
- Jesus was put through another fake examination and trial at this council meeting.
- The other gospels tell us there were a series of lying witnesses, hired by the Jews, who came to the trial and testified of Jesus’ “crimes.”
- Jesus didn’t respond to their accusations, because He knew the council wasn’t interested in the truth.
- Caiaphas wasn’t content with Jesus’ silence and demanded He answer his questions.
 - o “If you are the Christ, tell us” (Luke 22:67).
 - o “I adjure you by the living God, tell us if you are the Christ, the son of God” (Matthew 26:63).
 - o Adjure - urge or request (someone) solemnly or earnestly to do something.
 - o If any blasphemy was to be found in that courtroom, it was to be found in the godless high priest evoking the name of God to undermine God.
- Jesus called out Caiaphas’ hypocrisy.
 - o He wasn’t worthy of receiving an answer to his questions.
 - o No matter how Jesus answered, Caiaphas wouldn’t believe.
 - o Truth didn’t matter to him.

- Nonetheless, Jesus answered his question.
 - He said, “But from now on the Son of Man shall be seated at the right hand of the power of God.”
 - Jesus had referred to Himself as the “Son of Man” often during His ministry.
 - He told Caiaphas He would be seated with God on His throne.
 - An answer like that didn’t leave much room for misunderstanding.
 - Jesus wasn’t just a man, He was the Christ, and He was divine.
- Matthew tells us Caiaphas tore his robes when he heard Jesus’ answer.
 - Caiaphas put on a big show of religious offense, and tore his garments as if he was distraught over the disrespect God had received from Jesus’ words.
 - In reality, Jesus answered exactly as he had hoped.
 - Caiaphas wanted to use Jesus’ claim to accuse Him of blasphemy and put Him to death.
 - Jesus knew He was playing into Caiaphas’ plan with His answer.
 - But Caiaphas didn’t know his plan was playing into God’s plan for redeeming mankind.
- Jesus claimed to be the Christ, and that was enough for them to accuse Him of blasphemy.
 - Notice, there wasn’t any evaluation of Jesus’ claim.
 - They didn’t take the time to evaluate if His life fit the qualifications of the Messiah.
 - They were outraged by His claim because it didn’t fit their view.
 - They were offended because they didn’t like it.
 - If they had taken the time to genuinely evaluate Jesus’ claim to be the Christ, they would have discovered He fit every qualification.

-
- APPLICATION:
 - Outrage and offense are not good measures of truth.
 - Just because something offends you, or doesn’t fit your worldview, doesn’t make that thing right/wrong.
 - Just because something outrages you doesn’t make that thing right/wrong.
 - We need to do an honest evaluation of the things that outrage and offend us, to discover if there is any truth in them.

THE DAY BEGINS
SUNDOWN OF THE
13TH



THE FEAST OF UNLEAVENED BREAD WENT FROM THE "FOURTEENTH DAY OF THE MONTH AT EVENING... UNTIL THE TWENTY-FIRST DAY OF THE MONTH AT EVENING" (EXODUS 12:18).

14TH

- PASSOVER DAY -

- PASSOVER LAMB KILLED AND PASSOVER BEGAN AT TWILIGHT, THE BEGINNING OF THE 14TH DAY (EXODUS 12:6 AND LEVITICUS 23:5)

- THE 14TH IS ALSO THE "DAY OF PREPARATION" (JOHN 19:14).

- PASSOVER NIGHT WOULD HAVE BEEN THE NIGHT OF THE 10TH PLAGUE.

- JESUS WAS CRUCIFIED IN THE MORNING ON THE 14TH DAY

15TH

- UNLEAVENED BREAD -

- THE FEAST OF UNLEAVENED BREAD BEGINS ON THE 15TH (LEVITICUS 23:6)

- THERE WAS TO BE A "HOLY CONVOCATION." NO ORDINARY WORK WAS ALLOWED (LEV 23:7).

- THE PEOPLE WERE TO REMOVE LEAVEN FROM THEIR HOUSES (EXODUS 12:15).

21ST

- THERE WAS TO BE A "HOLY CONVOCATION." NO ORDINARY WORK WAS ALLOWED (LEV 23:8).

PASSOVER AND THE FEAST OF UNLEAVENED BREAD

A series of horizontal lines for writing or drawing.

LUKE 23



In 5 minutes...

WHEN:

- The events of chapter 23 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Messiah and Son of God.
- Enemies of Jesus - The chief priests, Pharisees, scribes, elders, and Sadducees.
- Pontius Pilate - The 5th governor of the Roman province of Judaea.
- Herod - Herod Antipas, son of Herod the Great and ruler of Galilee and Perea.
- Joseph - A member of the Jewish council from the town of Arimathea.

WHERE:

- These events occurred in Jerusalem during the last week of Jesus' life.

LUKE 23



OVERVIEW:

- JESUS ON TRIAL BEFORE PILATE (23:1-7):
 - + The Jewish authorities brought Jesus to the governor, Pilate, hoping to get permission to crucify Him.
 - + When Pilate learned Jesus was a Galilean, he sent Him to Herod Antipas, who had jurisdiction in Galilee.
- JESUS ON TRIAL BEFORE HEROD (23:8-12):
 - + Herod questioned Jesus but Jesus didn't respond to any of his questions.
 - + Herod wanted Jesus to perform a miracle but Jesus didn't oblige him.
- PILATE CONDEMNNS JESUS (23:13-25):
 - + Having not found a reason to execute Jesus, Herod sent Him back to Pilate.
 - + Pilate told the Jews he was planning to release Jesus due to their lack of evidence against Him.
 - + But the Jews protested, yelling, "Crucify, crucify Him!"
 - + Lacking the courage to stand up to the crowd, Pilate relented and gave his permission for the crucifixion.
- THE CRUCIFIXION (23:26-49):
 - + Jesus was taken to a place called "the Skull" and crucified along with two thieves.
 - + Jesus prayed that God would forgive the people "for they know not what they do."
 - + He was mocked by the Jewish rulers and the Roman soldiers who crucified Him.
 - + A sign was put over His head reading, "The king of the Jews."
 - + While they hang dying, one of the thieves mocked Jesus, but the other asked Jesus to save him.
 - + Several miracles occurred while Jesus was on the cross. The sun was darkened in the middle of the day and the veil of the Temple was torn in two from the top to the bottom.
 - + Jesus died at the 9th hour (3pm) after speaking the words, "Father, into your hands I commit my spirit!"
- THE BURIAL (23:50-56):
 - + Joseph of Arimathea went to Pilate, requested Jesus' body, and buried it in his own purchased tomb.
 - + The burial had to be completed quickly, because it was the Day of Preparation before the Sabbath.

BIG PICTURE:

- This chapter and the following chapter describe the most important event in human history.
- Jesus' death and resurrection are humanity's only hope of escaping punishment for sin.
- The Old Testament led up to this event and the church of the New Testament looks back to this event.

TAKEAWAYS:

- Jesus died so we don't have to.
- Every person on earth has sinned.
- The Bible says the punishment for sin is death (Romans 6:23).
- Jesus sacrificed Himself and died in our place, so we can be forgiven.
- In one sense, Jesus' death was ugly, savage, and brutal.
- In another sense, it was the most beautiful thing in the world.

LUKE 23

Luk 23:1 Then the whole company of them arose and brought him before Pilate.

- After a night in the abusive custody of the Jewish elite, Jesus was led to the Roman governor, Pontus Pilate.
- Who was Pontus Pilate?
 - Pilate was the 5th Roman governor of Judaea.
 - He was preceded by Valarius Gratus who had appointed Caiaphas as High Priest.
 - Historical records of his life and rule are sparse and many of the details of his reign are still debated.
 - Pilate had many run-ins with the Jews he governed, which eventually led to his removal from office.
- Why did the Jews bring Jesus to Pilate?
 - History tells us the Jews had their own court system (Sanhedrin) and were able to pass judgements on religious matters.
 - Pilate confirmed their ability to do this when he said, “Take him yourselves and judge him by your own law” (John 18:31).
 - Although the Sanhedrin was granted some judicial authority, they were evidently restricted from crucifying a convicted criminal without their conviction first being ratified by the governor.
 - They wanted Jesus crucified, a particularly humiliating and painful death, but they had to go through Pilate to make it happen.
- The Jews had an agenda and while they were working their agenda with Pilate, God was accomplishing His own agenda.
 - In having Jesus crucified, the Jews were fulfilling Jesus’ own prophecies about His death.
 - Mat 20:18-19 “See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.”
 - Joh 12:32 And I, when I am lifted up from the earth, will draw all people to myself.”

- Pilate may have been in the habit of granting these requests without much thought, we don't know, but we know Jesus' conviction was of particular interest to him.
 - His wife had had a dream about Jesus and warned Pilate not to have anything to do with Him (Mat 27:19).
 - Pilate knew the Jews had convicted Jesus because they were envious of Him (Mat 27:18).
- He did not immediately grant the Jew's request, instead he began questioning Jesus himself.

Luk 23:2 And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king."

- Pilate needed a reason to grant the Jews their wish, so the Jews started making up false accusations.
- They told Pilate Jesus was misleading the nation, instructing people not to pay taxes, and claiming to be a king.
 - Misleading the nation was a somewhat subjective charge. Jesus may not have been leading the nation in the direction the Jewish leaders wanted, but that was hardly a crime.
 - The second accusation was a bold-faced lie. Jesus specifically told the people to pay their taxes earlier that week (Mat 22:21).
 - They told Pilate Jesus claimed to be a king because they knew any claim to political authority would catch Pilate's attention. It was true that Jesus was a King, but not in the sense the Jewish leaders implied.

Luk 23:3 And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so."

Luk 23:4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man."

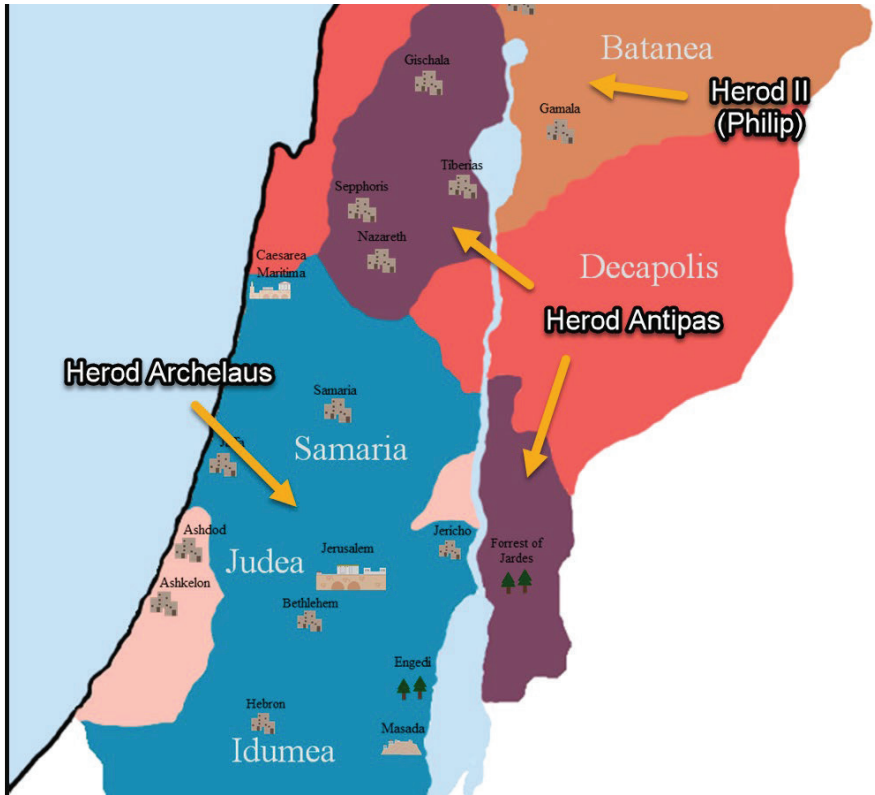
- SIDE NOTE: It's a good idea to read all 4 gospel writer's accounts of these events. The other gospels provide us additional details about Jesus' trial, conversation with Pilate, crucifixion, resurrection, etc...
- Pilate asked Jesus, "Are you the King of the Jews?"

- This would have been an important question for a Roman governor serving under Caesar to ask.
- Caesar had entrusted Pilate to control the ever-rebellious Jews.
- If Jesus claimed to be the king of Judaea, Pilate would have had a serious problem on his hands.
- Judaea belonged to Caesar and anyone who was able to gather such large crowds while claiming to be a king was a threat to Rome.
- Jesus responded to Pilate's question in the affirmative.
 - But John 18:36 records Jesus telling Pilate His Kingdom was "not of this world."
 - His Kingdom was a spiritual kingdom.
 - Because Jesus sought no earthly throne, Pilate saw no reason for Him to be prosecuted under Roman law.
- But the Jewish leaders weren't going to take "no" for an answer.
 - They insisted Jesus was a troublemaker who went around stirring up the people of Galilee and Judea.
 - There was no question Jesus stirred people up, but He certainly didn't stir them up to rebel against Rome, which was probably what the Jewish leaders were hoping Pilate would believe.

Luk 23:6 When Pilate heard this, he asked whether the man was a Galilean.

Luk 23:7 And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

- When Pilate heard the Jews mention Galilee (verse 5), he asked whether Jesus was a Galilean.
- Caesar had put Herod Antipas in charge of Galilee.
- Herod ruled in Galilee (North of Samaria) and Perea (East of the Jordan River) and would have had jurisdiction over the Galileans.



-
- When Pilate discovered Jesus was a Galilean, he had him sent to Herod.
- Herod was in Jerusalem for the feast.
- We aren't sure of Pilate's intentions in doing this.
 - o He was clearly in a tight spot with the Jewish elite and may have saw this as a way out. Jesus was Herod's problem, not his!
 - o Or he may have done it for purely legal reasons, out of respect for the Roman laws of jurisdiction.
 - o Or maybe he just saw it as a convenient way to buy himself some time to consider what he was going to do with Jesus.
 - o Or maybe he did it out of respect for Herod or as a favor to Herod. Pilate may have known of Herod's desire to meet Jesus (verse 8).

Luk 23:8 When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him.

Luk 23:9 So he questioned him at some length, but he made no answer.

Luk 23:10 The chief priests and the scribes stood by, vehemently accusing him.

Luk 23:11 And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate.

- Herod knew John the Baptist (he had him killed) and had heard tales of Jesus.
- He was excited to see Jesus and wanted Him to show off His miraculous power.
- But Jesus didn't oblige him, and after a lengthy questioning session, Jesus didn't even bother to answer Herod's questions.
- Probably feeling Jesus was not nearly as impressive in person as in the stories, Herod and his soldiers mocked Him, dressed him up like a king, and sent Him back to Pilate.

Luk 23:12 And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

- Why didn't Herod and Pilate get along?
 - o We aren't told the specifics, but secular history reveals Herod's judgement was often not to the liking of the Romans.
 - o He made some decisions that threatened the peace of the region.
 - o Pilate may have disliked Him because he made his job harder.
 - o Herod may have disliked Pilate for any number of reasons.
 - o World leaders are usually pretty quick to take offense at any slight from one of their foreign colleagues.
 - o Thin skinned politicians aren't a new phenomenon.
 - o Not to mention, the Herods weren't known for being reasonable people.
- Pilate sending Jesus to Herod and Herod sending Jesus back to Pilate mended their relationship.
 - o Again, we are short on specifics.
 - o How did this exchange restore their relationship?
 - o It may have communicated a mutual respect between the two men.
 - Pilate recognized Herod's jurisdiction and respected it.
 - He probably didn't have to do that.
 - If I understand correctly, Pilate was Herod's superior and probably could have closed Jesus' case without consulting Herod.
 - The fact that he did, seems to have been perceived by Herod to be a sign of respect.
 - In turn, Herod showed respect to Pilate by returning Jesus to him for final

judgment.

Luk 23:13 Pilate then called together the chief priests and the rulers and the people,

Luk 23:14 and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him.

Luk 23:15 Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.

Luk 23:16 I will therefore punish and release him.”

- Pilate and Herod’s questioning of Jesus had convinced Pilate of Jesus’ innocence.
- He then turned to Jesus’ accusers and questioned their judgement for bringing Jesus to him.
- The Jews wanted Jesus killed, but they had no basis for the punishment.
- Consider how foolish this would look if it happened in the modern courts.
 - o Imagine if a prosecutor brought a man to court and told the judge, “I want this man executed for his crimes.”
 - o What would the judge ask the prosecutor?
 - o “What did he do to deserve death and what evidence do you have?”
 - o If the prosecutor responded, “I wouldn’t have brought him to you if he wasn’t guilty, just give him the death penalty,” the judge would probably throw the prosecutor out of his courtroom and take his law license.
 - o The Jews were playing the role of the evidence-less prosecutor.
- Pilate told the Jews he wouldn’t give Jesus the death penalty, instead he would have Him “punished” and released.
 - o Maybe Pilate thought Jesus deserved a punishment for causing him and Herod so much trouble.
 - o I suspect he promised to punish Jesus, not for a crime, but in hopes it would be enough to appease the chief priest’s thirst for blood.

Luk 23:18 But they all cried out together, “Away with this man, and release to us Barabbas”—

Luk 23:19 a man who had been thrown into prison for an insurrection started in the city and for murder.

- The Jews wouldn't accept Pilate's proposal.
 - They may not have had a good reason for Jesus to be executed, but they wanted Him executed anyway.
-

- APPLICATION:

- At this point, Pilate should have stuck to his conviction, released Jesus, and chastised the High Priest with his lying band of Jews.
 - But as we all know, there is a difference between knowing what is right and doing what is right.
 - When we know what is right, we need to take action in that direction as soon as possible, because the Devil is great at talking us out of our convictions.
-

- Who was this "Barabbas" and how did he get into the picture?

- Mat 27:15-16 Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas.
- There was a Passover tradition that the governor would forgive a prisoner of their crimes and release them from jail.
- In the United States, modern governors and presidents often hand out pardons around the holidays.
- Apparently, it was up to the people to decide who was released.
- Pilate gave the people the choice, "Barabbas, or Jesus who is called Christ?" (Matthew 27:17)
- Pilate probably figured he could use this tradition to his advantage.
 - Matthew's gospel calls Barabbas a "notorious prisoner."
 - Mark's gospel calls him a rebel and a murderer.
 - John calls him a robber.
- By only offering the option between Jesus and this notorious criminal, Pilate likely assumed there was no chance the Jews would pick the notorious criminal.
- But he was wrong.
- They shouted, "Away with this man, and release to us Barabbas" (Luke 23:18).
- Pilate's plan didn't work.
- He was going to have to pick a side, Jesus or the Jews!

- More accurately, Jesus or Satan!
-

- APPLICATION:

- We will all have to choose between God (truth) and Satan (lies).
 - There isn't a third option.
 - You can't ride the fence.
 - There is no middle ground between good and evil.
 - You must decide between one camp or the other and your choice will determine your eternal fate.
-

- APPLICATION:

- If you know the end of this story, you'll know Pilate made the wrong decision.
 - And it's easy to be hard on him for his mistake.
 - But don't we all face similar decisions in our lives, and don't we often fail like Pilate?
 - We have to choose to be on one side or the other.
 - We face the decision between Jesus and Satan.
 - "Is truth really found in Jesus?"
 - "Or should I buy into Satan's lies?"
 - Pilate didn't have any evidence to side with the Jews.
 - But he still did!
 - What about us? Do we have any reason to believe Satan?
 - Has he ever given us any evidence to suggest his way is the best way?
 - That we should listen to him?
 - No!
 - But we still side with him sometimes, don't we?
 - We are faced with Pilate's decision every time temptation forces us to pick a side.
-

Luk 23:20 Pilate addressed them once more, desiring to release Jesus,

Luk 23:21 but they kept shouting, “Crucify, crucify him!”

Luk 23:22 A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.”

Luk 23:23 But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed.

- Pilate tried to reason with the mob, but they weren't there to reason.
- The facts weren't on their side, they knew it, and they resorted to shouting down the opposition.
- How useful has this tactic been for those who oppose right thinking and righteousness?!
- How often do leaders relent, and permit godless things, not because those supporting the godlessness present a case based on evidence and logic, but because they yell and keep yelling until those in authority, worried about the security of their positions, relent?
 - o At this point, Pilate had at least 3 confirmations of Jesus' innocence:
 - (1) His own convictions after talking to Jesus.
 - (2) His wife's dream (which could not have been a coincidence) (Matthew 27:19)
 - (3) Herod's inability to find a crucifiable fault in Jesus (Luke 23:15).
 - o Even so, he didn't want to incite the Jews for fear of their uproar becoming a stain on his political record.
 - o So, he relented to the mob.
 - o The same thing happens all the time today with political and religious leaders.
 - o We need leaders with principle and backbone.

Luk 23:24 So Pilate decided that their demand should be granted.

Luk 23:25 He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

- SIDE NOTE:
 - o Luke doesn't mention the beatings Jesus endured at the hands of the Romans.
 - o For more information see the notes in John 19.

- Pilate was not a man ready to stand against the mob.
 - The noise of their shouting was enough for him to relinquish his convictions about Jesus' innocence.
 - In the most outrageous judicial decision of all history, Pilate forgave the murderer and gave his approval for Jesus to be murdered.
-

- APPLICATION:

- We can learn from Pilate's bad example.
 - We do not want Pilate's legacy to become our legacy.
 - Pilate's weakness and unwillingness to stand up for Jesus has made his name synonymous with cowardice.
 - He will forever be known as a man who didn't stand up for what was right.
 - Is that the way you want to be remembered?!
 - Better to stand with Jesus and suffer for it, than to leave behind an example like Pilate's.
 - Nobody wants to be remembered like that, and we need to remember that when we find ourselves in the crucial hour.
-

- This is what giving into temptation looks like.

- Satan and the Jews wore Pilate down.
 - He grew weary fighting for what was right.
 - 2Th 3:13 As for you, brothers, do not grow weary in doing good.
 - He took the easy road and fell in line with the world.
-

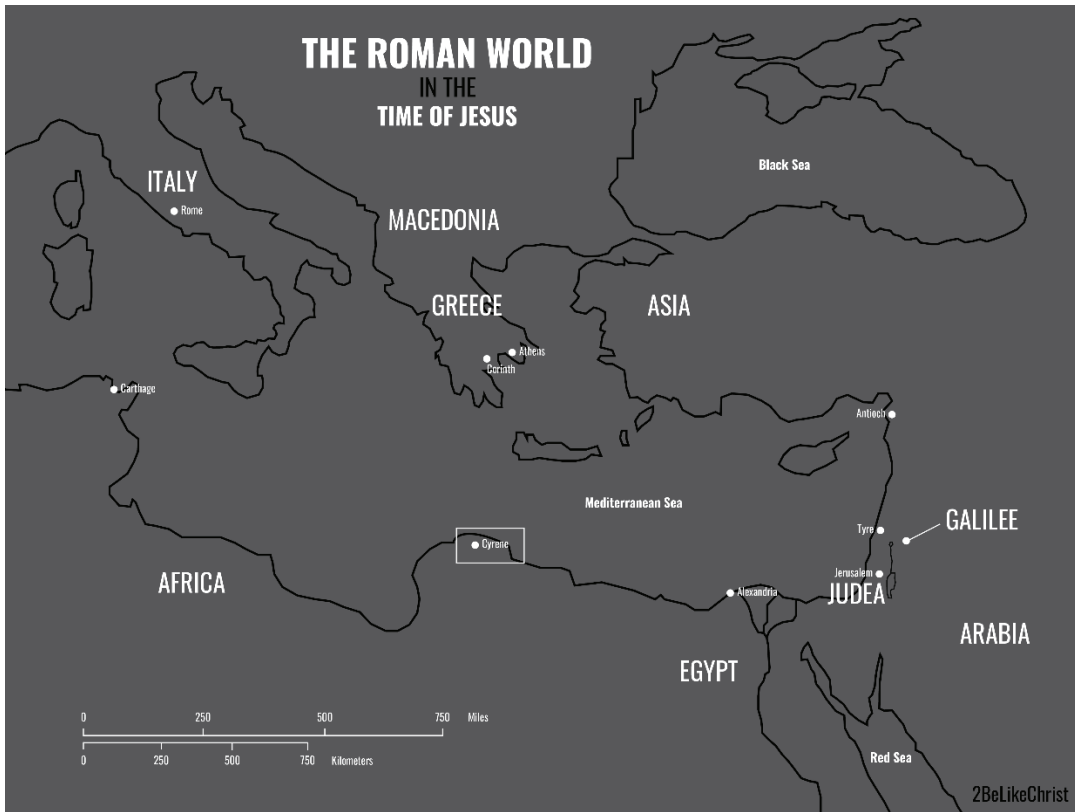
○ APPLICATION:

- Pilate's temptation was similar to the temptations we face.
- The devil is always whispering in our ear:
 - Stop living as part of the minority.
 - Stop fighting your desires.
 - Stop denying yourself.
 - Stop supporting things that are going to make people dislike you.

- You don't need to wake up and fight a war every day, you can be at peace here and now.
 - You don't have to wear yourself out serving God.
 - Just join us and your life is going to get a lot easier!
 - There is a scene in the movie Jason and the Argonauts that illustrates Satan's offer:
 - Jason and the argonauts are on a quest to find a golden fleece.
 - One of the first stops they make on their journey is the island of Lemnos.
 - Lemnos is an island populated entirely by beautiful women.
 - The argonauts quickly become enchanted by the women, finding themselves girlfriends, and finding reasons not to leave.
 - The women employ all kinds of tactics to keep them there enjoying the wine and pleasure.
 - The argonauts are faced with the choice of sailing off into a rough sea with little food, a damaged boat, and facing the discomfort and danger of the unknown, or staying on an island full of attractive women, with plenty of food, and no immediate danger.
 - But if they stay, they will never complete their quest.
 - God and Jesus were very clear that the quest given to Christians is going to be hard, going to be dangerous at times, but it is necessary, and it is the greatest purpose any human being can attach themselves to.
 - Satan is going to try to convince you to stay on Lemnos and abandon the quest God has given you.
-

Luk 23:26 And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.

- Cyrene was a city of North Africa.
- Simon was probably in Jerusalem for the Passover celebration.



-
- The whole cross probably weighed over 300lbs.
- The crossbeam, which many of the condemned were made to carry, was probably upwards of 100lbs.
- That may not have been an impossible burden for Jesus on a healthy day, but after the sleepless night, scourging, and other abuses, it would have felt like a 1,000lbs.
- Looking back in time, some may consider it an honor to have carried Jesus' cross, but in that moment, it almost certainly wasn't.
- Being directly associated with someone on their way to crucifixion wasn't the reputation the average citizen would have wanted.

Luk 23:27 And there followed him a great multitude of the people and of women who were mourning and lamenting for him.

Luk 23:28 But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.

Luk 23:29 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!'

Luk 23:30 Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

- The crucifixion story is a story about selflessness.
- This scene is no exception.
- Some of the women who loved Jesus were following His journey to the place of crucifixion and mourning for Him.
- They were right to mourn over Jesus' suffering and the injustice He endured.
- But Jesus spoke to them about His concern for their wellbeing.
 - Jesus wept because of the calamities that were going to come upon them and on their children.
 - Typically, childbearing and nursing were considered an honor for a woman, but a time was coming when those who had no children would feel blessed.
 - In those days, the daughters of Jerusalem would desire a covering and a hiding place in the mountains.
- What was Jesus talking about?
 - I believe, Jesus was talking about the destruction of Jerusalem in 70 A.D..
 - In Luke 19:41, Jesus wept over the city of Jerusalem because it was a city of injustice and sin.
 - Jesus told the "Daughters of Jerusalem" to do the same.
 - They wept for Him, but He was going to be resurrected to glory.
 - Instead of weeping for Him, they should have been weeping over a city that allowed injustices like the one before their eyes.
 - Jesus told them to weep over the godlessness of Jerusalem, and the consequences it would bring on their neighbors and families.
 - What did that have to do with bearing children or nursing children?
 - If you remember our discussion of Matthew 24 and Luke 21, you'll remember the disciples had a very limited window in which to escape Jerusalem before its destruction.
 - They were to avoid anything that could potentially hinder them from escaping.
 - Being pregnant or having infants usually doesn't aid swiftness.
 - Luk 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.
 - What about the mountains? Why would "they" want the hills to fall on them and cover them?

- Two possible interpretations:
 - (1) Jesus may have been referring to the mountains as a place of safety for the disciples.
 - In Luke 21 and Matthew 24, Jesus told the disciples they would find safety in the mountains.
 - The mountains would “hide” them from the wrath of God being poured out on Jerusalem.
 - Mat 24:16 then let those who are in Judea flee to the mountains.
 - Luk 21:21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,
 - (2) Jesus may have been alluding to the mountains in the way Hosea did in Hosea 10:8.
 - Hos 10:8 The high places of Aven, the sin of Israel, shall be destroyed. Thorn and thistle shall grow up on their altars, and they shall say to the mountains, “Cover us,” and to the hills, “Fall on us.”
 - In Hosea, the sinful people wanted the mountains to hide them from the wrath of God so they could escape their punishment.
 - No doubt, those trapped in Jerusalem during the Roman siege wished for a mountain big enough to hide them from God.
 - We see a similar picture in Revelation 6.
 - Rev 6:15-17 Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?”

Luk 23:31 For if they do these things when the wood is green, what will happen when it is dry?”

- Matthew Henry was helpful to me on this text:
- “These words may be applied, (1.) More particularly to the destruction of Jerusalem, which Christ here foretold, and which the Jews by putting him to death brought upon

themselves: “If they (the Jews, and the inhabitants of Jerusalem) do these things upon the green tree, if they do thus abuse an innocent and excellent person for his good works, how may they expect God to deal with them for their so doing, who have made themselves a dry tree, a corrupt and wicked generation, and good for nothing?” (Henry).

- Jesus pictured himself as a green tree.
 - A green tree is a good tree.
 - It has the potential to bear fruit.
 - It is productive and beneficial to the world.
 - So too was Jesus.
 - He preached the word of God.
 - Kept the Law.
 - Healed people from sickness.
 - Was compassionate and caring.
 - Yet, the rebellious Jews of Jerusalem were about to cut Him down (kill Him), even in all His goodness and innocence.
- How then ought the Jews, being “dry” wood, expect God to deal with them?
 - A dry tree is a dead tree.
 - It isn’t good for anything.
 - It doesn’t bear fruit.
 - It isn’t productive or beneficial to the world.
 - During Jesus’ ministry, He made it clear He thought the chief priests, Pharisees, Sadducees, scribes, elders, and lawyers were dry wood.
 - They didn’t bear fruit.
 - They didn’t help anyone.
 - The day was coming when God would burn up the dry wood in His wrath.
 - What wood is better suited for fire than dry wood?

Luk 23:32 Two others, who were criminals, were led away to be put to death with him.

Luk 23:33 And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.

- Luke names Jesus' place of crucifixion as, "the place that is called The Skull."
 - o John's gospel tells us the Aramaic name for the place was Golgotha (John 19:17).
 - o Although no one knows the exact location of Golgotha with 100% certainty, there is a commonly accepted location just outside the wall of Jerusalem.
 - o If you look closely you can see a skull-like face in the cliffside.



- o The identification of the location is attributed to Constantine's Mother, Helena, in 325, but her information probably came from local people who were familiar with the area.
- In His death, Jesus was associated with common criminals. Two thieves were hung beside Him.
 - o This detail was a fulfillment of an ancient prophecy by the prophet Isaiah.
 - o Isaiah 53:12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.
 - o Jesus just made reference to this verse in chapter 22.
 - o Luk 22:37 For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment."
- What was crucifixion?

- Crucifixion was a form of capital punishment.
- It involved tying or nailing a criminal to a wooden cross and elevating them in the air in sight of all who passed by.
- It was a very humiliating death and was meant to dissuade onlookers from participating in the crimes of the accused.
- The term “crucifixion” could refer to a number of different execution styles:
 - Being hung or nailed on a cross beam (like Jesus).
 - Being nailed to a tree.
 - Being nailed to an upright pole with your hands tied above your head.
 - Being impaled on a wooden stake.
 - Seneca the Younger wrote, “I see crosses there, not just of one kind but made in many different ways: some have their victims with head down to the ground; some impale their private parts; others stretch out their arms on the gibbet.”



- Modern depictions of crucifixion are often inaccurate in their details.
 - Those crucified were usually stripped naked.
 - The nails piercing the hands of the crucified individual were probably not in the palms of the hands as often pictured.

- The Greek word translated “hands” in John 20:25 can refer to any part of the forearm from the elbow to the fingertips.
 - It is thought the palms of a person’s hands would be insufficient to support the weight of the body.
 - Jesus’ hands and feet may not have both been nailed to the cross before He was hoisted into the air.
 - It was common for the victim to be nailed to the crossbeam (patibulum) first (through the hands) and then to be hoisted on to the vertical beam.
 - “Once the victim is secured, the guards lift the patibulum and place it on the stipes already in the ground. As it is lifted, Jesus’ full weight pulls down on His nailed wrists and His shoulders and elbows dislocate (Psalm 22:14). In this position, Jesus’ arms stretch to a minimum of six inches longer than their original length” (www.apu.edu, The Science of the Crucifixion).
 - Those condemned were sometimes responsible for carrying their own cross.
- Each crucified individual was given a “titulus,” which was a sign bearing the name of the condemned and the committed crime.
- How long a person remained on a cross before their death depended on a number of variables:
 - Their physical condition.
 - How badly they had been flogged.
 - Whether they were tied or nailed.
 - The position of their body.
 - Whether the attending soldiers expedited their death:
 - This was done by breaking the legs of the condemned to keep them from lifting themselves up to breath.
 - A spear stabbed into the heart.
 - Soldiers lighting a fire at the base of the cross so the smoke would suffocate the victim.
- Some people hung on the cross for a few hours.
- Some people hung on the cross for days.

Luk 23:34 And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.

- About 5 minutes ago, as I was writing this, I was shocked to learn this statement is only found in Luke.
 - It is one of the most incredible statements of Jesus.
 - What amount of love must saturate a man’s heart for him to ask for forgiveness for the people abusing and murdering him?
 - What kind of a man concerns Himself with the welfare of his murderers while being murdered?
 - Selflessness is hardly a good enough word to describe the picture.
-

- APPLICATION:

- o We should be careful about feeling justified in wishing ill-will on anyone.
 - o Ill will doesn’t belong in the heart of a disciple of Jesus.
-

- What Jesus accomplished on the cross was the fulfillment of Isaiah’s prophecy in Isaiah 53.
 - o Jesus “bore the sins of many, and makes intercession for the transgressors.”
 - o His death made forgiveness possible.
 - o His blood was the redeeming price.
 - o He interceded for us.
 - He stepped in between us and God and payed the price for sin that we owed.
 - He fixed the relationship between us and God that sin damaged.
- Apparently, the belongings of the crucified person went to the soldiers who did the crucifying.
- The soldiers took Jesus’ garments and divided them 4 ways (John 19:23).
- But when they noticed His tunic didn’t have any seams, they decided not to tear it, but to cast lots for it (John 19:24).
- Casting lots may have been similar to drawing straws or rolling dice.
- Jesus tunic:
 - o Jesus’ tunic was unique in that it was seamless.

- Most tunics in those days had a seam and were made by sewing two or more pieces of cloth together.
- Was there any significance to Jesus' tunic?
- Perhaps.
- Jesus' garment was similar to another prominent Jew's garment, the High Priest.
 - 1. The High Priest had a seamless garment.
 - Josephus writes about the High Priest's garment in Antiquities 3.159.
 - "Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck;"
 - 2. The High Priest's garment wasn't to be torn.
 - Jesus' garments weren't torn and the High Priest's garments were not to be torn.
 - Lev 21:10 "The priest who is chief among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes.
- The idea of Jesus as a High Priest will be presented more fully in the book of Hebrews, but the gospel writers may have been pointing us to that conclusion by including these details.
- The casting of lots and the division of Jesus' garments had been prophesied in the book of Psalms.
- Psa 22:18 they divide my garments among them, and for my clothing they cast lots.
- SIDE NOTE:
 - There is an interesting parallel between the tree in the garden of Eden and Adam's nakedness bringing about shame and the tree (cross) on Golgotha and Jesus' nakedness taking away our shame.

Luk 23:35 And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"

Luk 23:36 The soldiers also mocked him, coming up and offering him sour wine

Luk 23:37 and saying, "If you are the King of the Jews, save yourself!"

Luk 23:38 There was also an inscription over him, "This is the King of the Jews."

- Mat 27:41 So also the chief priests, with the scribes and elders, mocked him...
 - If this verse doesn't show the true colors of the Jewish elite, I don't know what does.
 - These men, who were supposed to be minding the religious affairs of the people, went up to Golgotha to mock a dying man.
 - They heckled Jesus, saying, "He saved others; let Him save Himself."
 - Jesus had the power and the right to come off the cross.
 - o It was within His rights as an innocent man.
 - o But He surrendered that right in order give the gift of salvation to mankind.
-

- APPLICATION:

- o There are times as Christians when we ought to surrender our rights to benefit the souls of others.
 - o Just because we have the "right" to do something doesn't mean we should always exercise our right.
 - o A mature Christian will carefully evaluate when it is wise to demand their rights.
-

- The Romans also mocked Him and gave Him sour wine.
 - o The sour wine given to Jesus was probably posca.
 - o Posca was a mixture of wine vinegar (made from poor quality wine or wine gone bad) and water.
 - o Posca was a very common drink in the Roman army.
 - o Sometimes herbs were added for taste.
 - o Posca was only drunk by the lower classes, but there were occasions when generals and emperors would drink it to show solidarity with their soldiers.
 - o The drink is well attested to by ancient historians including Celsus and Suetonius.
- Both the Jews and the Romans mocked the idea of Jesus being a king.
- Jesus' titulus read, "This is the King of the Jews."
 - o In their mind, kings were mighty men, not the man they saw hanging bloody on the cross.
 - o But we know the Jews weren't too good at picking kings.
 - o The first king of Israel, and many who followed him, were lousy kings that led the nation into ruin.

- Jesus wasn't the king they wanted, but He was the King they needed!

Luk 23:39 One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!"

Luk 23:40 But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"

Luk 23:41 And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."

Luk 23:42 And he said, "Jesus, remember me when you come into your kingdom."

Luk 23:43 And he said to him, "Truly, I say to you, today you will be with me in paradise."

- Matthew 27:44 tells us both of the criminals who were crucified with Jesus mocked Him.
- But Luke informs us one of the criminals had a change of heart while on the cross.
- Something that occurred in the hours leading up to Jesus' death convinced the thief Jesus was innocent and He really was a King (maybe the miraculous signs, see 23:44).
- The repentant thief rebuked his fellow thief for mocking Jesus and asked the Lord to remember him when He came into His Kingdom.
- How much the thief knew about the Kingdom of Heaven is unknown, but his attitude towards Jesus when he was initially hung on the cross suggests it was very limited.
- Notice how quick Jesus was to accept his repentance, He said, "Truly, I say to you, today you will be with me in paradise."

- APPLICATION:

- o I love this story because it teaches us 2 amazing things.
- o (1) It is never too late the turn from sin and come to Christ.
- o (2) Jesus is willing to forgive at the 11th hour.
 - Repentance in the final moments of life can be genuine repentance.
 - God doesn't close the door of repentance, even for those who face immanent death.
 - Did He say, "Well, the only reason you want to become a disciple now is because you know you are going to die... so it doesn't count."?
 - Did He say, "You didn't live the rest of your life right; you can't just sneak into heaven at the last moment."?

- APPLICATION:

- I bet Jesus' words made the repentant thief's remaining time on the cross much more bearable.
 - Death becomes much more bearable when we have Jesus' assurance of resurrection.
 - Without Jesus, death is terrifying.
 - Do you have Jesus?
-

Luk 23:44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour,

Luk 23:45 while the sun's light failed. And the curtain of the temple was torn in two.

- There were a number of miraculous signs that accompanied Jesus' crucifixion, one of the most incredible was a darkening of the sun's light in the middle of the day.
- Darkness covered the land when the mid-day sun should have been shining.
 - 6th hour = 12pm
 - 9th hour = 3pm
- Another miracle occurred in the Temple.
- The curtain in the Temple was torn in two from the top to the bottom.
 - The Jewish Temple had two primary rooms, the Holy Place and the Most Holy Place.
 - God's presence dwelt in the Most Holy Place and only one man in Israel (the High Priest) was permitted to enter the room once a year.
 - The rooms were separated by a curtain/veil.
 - Exo 26:31-33 - "And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy.
 - What was the significance of the curtain tearing?
 - After the death of Jesus, all men have access to God through Jesus.

- You don't need to be a special kind of priest to talk to God or "draw near" to Him.
- The dividing curtain, the division between God and man, has been removed.
- Its tearing from top to bottom may indicate this change came as a result of God's action in heaven, not man's action on earth.
- Jesus' sacrifice forgave sins and reconciled the relationship between God and men.

Luk 23:46 Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last.

- Jesus' life was given over to God as the ransom price for sin.
- The Lamb was slain, the offering made.

Luk 23:47 Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"

- The scenes witnessed by the onlookers of Jesus' crucifixion were powerful.
- Powerful enough to change hearts.
- The thief, who had mocked Jesus, repented and confessed.
- The centurion, who mocked Jesus, repented and confessed.
- Though the Jewish officials had hardened their hearts to stone, those with honest hearts saw the truth of what happened at Golgotha.

Luk 23:48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.

Luk 23:49 And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

- "Beating their breast" is a term for mourning.
- The people returned home mourning the tragedy of the day.
 - Some probably thought they had put their trust in the wrong man.

- Some might have worried about the retribution of God.
- Some wept because they lost a friend.
- Mary wept because she lost a Son.
- The Apostles nearly fell into despair because they lost their leader.
- Matthew records the names of three specific women present at the scene:
 - Mary Magdalene
 - Mary, mother of James and Joseph (Joses).
 - Zebedee's wife, mother to of James and John.
- He also mentions "many women" who had followed Jesus and ministered to Him in Galilee.
- John and Mark's gospel give us additional names.
 - Mark 15:40 tells us of a woman named Salome.
 - John 19:25 records the presence of Jesus mother, her sister (Jesus' aunt), and Mary the wife of Clopas.
 - *There may be some overlap between the characters mentioned. In some cases, it is difficult to tell if the characters in each gospel are unique or if the gospel writers described the same person in different ways.

Luk 23:50 Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man,

Luk 23:51 who had not consented to their decision and action; and he was looking for the kingdom of God.

Luk 23:52 This man went to Pilate and asked for the body of Jesus.

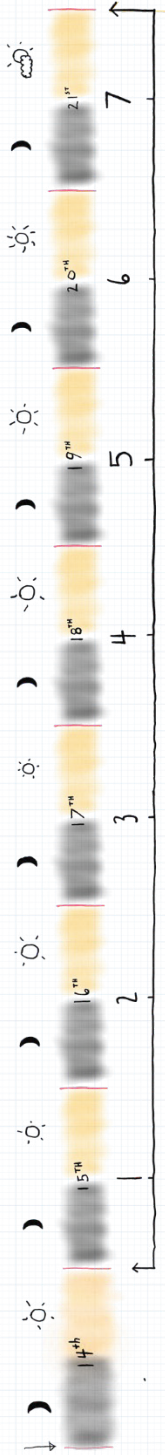
Luk 23:53 Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid.

- We are here introduced to a new disciple, Joseph of Arimathea.
 - Verse 50 tells us he was a member of "the council," which is probably a reference to the Sanhedrin (the Jewish council comprised of Pharisees and Sadducees).
 - He was a follower of Jesus but kept it a secret because he feared his fellow Jews.
 - Keep in mind, the Jewish authorities had power to do significant damage to a person's spiritual life, communal life, and probably their professional life.
 - We know Joseph wasn't the only secret disciple.

- Matthew 27 informs us Joseph was a rich man.
- Joseph went to Pilate and asked for Jesus' body.
- Pilate granted his request.
- John's gospel tells us he was helped by another notable disciple, Nicodemus.
 - We first meet Nicodemus in John 3.
 - He was the Pharisee who came during the night to ask Jesus questions.
 - I think Nicodemus needs to be commended for his actions here.
 - He was a Pharisee.
 - Most of his Pharisee friends hated Jesus.
 - He probably came to Jesus during the night in John 3 because he didn't want his friends to find out he was curious about Jesus' message.
 - But here, he was publicly honoring Jesus by burying Him.
 - The sun hadn't gone down when Jesus' body was taken off the cross.
 - It was still light out.
 - And we know the Jewish leaders knew where Jesus was buried.
 - It seems very unlikely they didn't see their friend Nicodemus participating in the burial.
 - This would have been a bold move on Nicodemus' part.
 - He was probably putting his livelihood and reputation at risk.
 - The same was true for Joseph.
 - Mark 15:43 says, Joseph "took courage and went to Pilate."
 - But isn't it cool to see a man's convictions come out of the darkness (John 3) and into the light (John 19)?
- Together, Joseph and Nicodemus buried Jesus in a tomb located close to Golgotha (John 19:42).
 - The tomb's proximity to the place of Jesus' death was key because they didn't have much time before the sun went down and the day of "holy convocation" began (see chart below).
 - No ordinary work was to be done on the day of holy convocation (Sabbath).
 - If they didn't get Jesus' body in the tomb before sunset, it would have to hang on the cross for several days.

- The day before the holy convocation was known as the Day of Preparation (see chart below).
- The tomb belonged to Joseph and no one had ever been laid in it.
- This wasn't a grave like you'd find in a modern cemetery, it was a tomb cut out of a rock formation, maybe a cliff.
- Matthew tells us a "great stone" was rolled in front of the mouth of the tomb
- The stone would have kept animals and grave robbers out.
- Jesus was wrapped in linen cloths.
- Nicodemus brought spices, aloes and myrrh, which would have been tucked into the folds of the linen cloth (John 19:39).
- The women who had spent time with Jesus in Galilee were present at the tomb and saw where He was buried (this will come into play in the next chapter).
- Ignore the chapter break between 23 and 24, it's all one continuous story.

THE DAY BEGINS
SUNDOWN OF THE
13TH



THE FEAST OF UNLEAVENED BREAD WENT FROM THE "FOURTEENTH DAY OF THE MONTH AT EVENING... UNTIL THE TWENTY-FIRST DAY OF THE MONTH AT EVENING" (EXODUS 12:18).

14TH

PASSOVER DAY

- PASSOVER LAMB KILLED AND PASSOVER BEGAN AT TWILIGHT, THE BEGINNING OF THE 14TH DAY (EXODUS 12:6 AND LEVITICUS 23:5)

- THE 14TH IS ALSO THE "DAY OF PREPARATION" (JOHN 19:14).

- PASSOVER NIGHT WOULD HAVE BEEN THE NIGHT OF THE 10TH PLAGUE.

- JESUS WAS CRUCIFIED IN THE MORNING ON THE 14TH DAY

15TH

UNLEAVENED BREAD

- THE FEAST OF UNLEAVENED BREAD BEGINS ON THE 15TH (LEVITICUS 23:6)
- THERE WAS TO BE A "HOLY CONVOCATION" NO ORDINARY WORK WAS ALLOWED (LEV 23:7).
- THE PEOPLE WERE TO REMOVE LEAVEN FROM THEIR HOUSES (EXODUS 12:15).

21ST

- THERE WAS TO BE A "HOLY CONVOCATION" NO ORDINARY WORK WAS ALLOWED (LEV 23:8).

PASSOVER AND THE FEAST OF UNLEAVENED BREAD

LUKE 24

In 5 minutes...

WHEN:

- The events of chapter 24 were part of Jesus' ministry on earth.
- These events took place approximately 30-33 A.D..

CHARACTERS:

- Jesus - The Messiah and Son of God.
- 12 Apostles - Jesus' students who were distraught over His death.
- Women at the Tomb - Several women who visited Jesus' tomb on Sunday morning.
- Clopas - A disciple who was travelling to Emmaus.

WHERE:

- These events took place in Jerusalem, Emmaus, Bethany, and the surrounding regions.

LUKE 24



OVERVIEW:

- THE EMPTY TOMB (24:1-12):
 - + After the Sabbath Day, on the first day of the week, several women visited Jesus' tomb but found it empty.
 - + They were confused at the scene, but two angels appeared to them and told them Jesus had resurrected.
 - + They reminded the women how Jesus had prophesied about this very event while He was in Galilee.
 - + The women departed the tomb, found the 11 Apostles, and informed them of what they had seen.
 - + Peter and John ran to the tomb to confirm it was empty, but the other Apostles didn't believe.
- JESUS APPEARS TO TWO MEN WALKING TO EMMAUS (24:13-35):
 - + Later that same day, two disciples (one named Clopas) were travelling from Jerusalem to Emmaus.
 - + Jesus miraculously disguised Himself and joined them along their journey.
 - + The two men were sad because they thought Jesus was still dead.
 - + As they walked, Jesus taught them about the Messiah from the Old Testament scriptures.
 - + That evening, while eating dinner, Jesus finally revealed Himself to the two men, but then quickly vanished.
 - + They were so excited to have seen Jesus they ran all the way back to Jerusalem (7 miles) to tell the Apostles.
- JESUS APPEARS TO THE APOSTLES (24:36-49):
 - + While the Apostles were discussing the news, Jesus miraculously appeared in the room with them.
 - + They were all afraid of Him, because they thought He was some kind of spirit.
 - + To prove He wasn't a spirit, He ate some food and invited them to touch the scars of crucifixion that were still on His hands and feet.
 - + He then opened their minds to understand the scriptures about His death and resurrection.
 - + He told them to wait in Jerusalem until they received "power from on high."
- JESUS RETURNS TO HEAVEN (24:50-53):
 - + Jesus took the Apostles to a place near Bethany and blessed them.
 - + As He was blessing them, He was carried up into heaven and out of their sight.

BIG PICTURE:

- Jesus' resurrection is important because it proves God has power over death.
- Jesus' resurrection gives us confidence that God can raise us from the dead.
- Jesus' ascension marked the end of His work on earth.
- After accomplishing everything He intended, Jesus returned to heaven to be glorified with the Father and Spirit.

TAKEAWAYS:

- This story is the "good news" (gospel) that Christians are to share with others.
- Jesus came to earth and died for our sins.
- His selfless sacrifice allows us to be forgiven.
- But Jesus didn't stay dead, He rose from the grave.
- His resurrection gives us confidence that we can resurrect with Him and live with God in heaven.

LUKE 24

Luk 24:1 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared.

Luk 24:2 And they found the stone rolled away from the tomb,

Luk 24:3 but when they went in they did not find the body of the Lord Jesus.

- We left off in chapter 23 with Joseph of Arimathea burying Jesus' body in the garden tomb at the end of the Day of Preparation (14th of the month).
- We pick back up after the Sabbath day (Saturday), on the first day of the week (Sunday).
- On Sunday, at early dawn, "they" went to the tomb.
- Who were "they"?
 - o Remember, there are no chapter breaks in the original writing of Luke.
 - o "They" refers to "the women who had come with Him from Galilee" (Luke 23:55).
- When the women arrived at the tomb with their spices, they found the stone guarding the entrance of the tomb rolled to one side.
- Upon inspection, they discovered Jesus' body was no longer there.

Luk 24:4 While they were perplexed about this, behold, two men stood by them in dazzling apparel.

Luk 24:5 And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead?"

Luk 24:6 He is not here, but has risen. Remember how he told you, while he was still in Galilee,

Luk 24:7 that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise."

Luk 24:8 And they remembered his words,

- The women stood perplexed at the scene in front of them.
 - o Who moved the stone?
 - o Where had Jesus' body gone?
- As they stood around, two men wearing dazzling apparel appeared before them.

- The other gospel accounts tell us these men were angels.
- One of the angels asked the women why they were looking for a living person in a tomb.
- He reminded the ladies how Jesus had told them He would suffer, die, and resurrect after 3 days.
 - o Jesus made a very similar statement to the Apostles in Caesarea Philippi (Mark 8:31).
 - o Mar 8:31 And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.
 - o I am not aware of a verse that records the quotation to the women in Galilee, but don't let that be cause for concern.
 - o Jesus said many things that the gospel writers didn't record.
- It seems very few of Jesus' disciples took His words literally when it came to His predictions about His death.
 - o Jesus taught many new things in figures of speech and parables, many things the disciples didn't fully understand.
 - o They must have assumed Jesus was speaking to them in riddles whenever He spoke about dying.
- As soon as the angels mentioned Jesus' words to the women, they remembered, and the lightbulbs of comprehension began to illuminate.

Luk 24:9 and returning from the tomb they told all these things to the eleven and to all the rest.

Luk 24:10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles,

Luk 24:11 but these words seemed to them an idle tale, and they did not believe them.

Luk 24:12 But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

- The women left the tomb and ran to tell the Apostles.
- All of the Apostles, except Peter, and probably John, had fled when Jesus was arrested in the Garden of Gethsemane.
- At some point, some of them met back up, and the women ran to tell them about the empty tomb and the two angels.
- The women who returned to the 11 Apostles are listed in verse 10.

- One thing to keep in mind, the text of the other gospels suggests Mary Magdalene wasn't with the other women when they initially arrived to tell the Apostles about the tomb.
- She wouldn't inform the Apostles until sometime later.
- See the "Harmony of the Resurrection Accounts" below.
- When the women told the Apostles, they didn't believe them.
 - The story was unbelievable to them.
 - Just the wishful thinking of some silly women.
- When Mary Magdalene brought the news to Peter and John, who were not with the others, their response was a bit different.
 - They took off and ran to the tomb (John 20:3).
 - They observed the empty tomb.
 - They saw the linen cloths in which Jesus had been wrapped.
 - They marveled.
 - They didn't know what to make of the facts before their eyes.
 - The text says they returned home after leaving the tomb.

HARMONY OF THE RESURRECTION ACCOUNTS:

- If you've never read the resurrection accounts found in Matthew, Mark, and John, I would encourage you to read them.
- The only way to get the full picture of what happened that day is to read all 4 writers.
- It isn't difficult to make sense of the story when reading only one account, but harmonizing all four, and the unique details contained in each, can be challenging.
- This challenge has led some Bible skeptics to declare the stories contradictory.
- But if you take the time to think through the various accounts, you will find a harmony in the details.
- The outline below is my current understand of how all the details fit together. I have included the verse numbers where each detail is mentioned in each gospel.
- At the end, there is a numbered chart which is my attempt to visualize the sequence of events.

SEQUENCE OF EVENTS:

- THE STONE IS ROLLED AWAY
 - There was a great earthquake at the tomb and an angel, who had an appearance like lightning and a white robe, descended and rolled away the stone (Matthew 28:2).
 - The guards, in fear, trembled and became like dead men.
- THE WOMEN ARRIVE AT THE TOMB
 - Sunday morning, Mary Magdalene (and other women) came to the tomb while it was dark (John 20:1; Luke 24:1; Mark 16:2; Matthew 28:1).
 - The other women included:
 - Joanna.
 - Mary the mother of James.
 - Salome (Mark 16:1).
 - Other women (Luke 24:10).
 - The women were concerned about who would roll away the stone for them (Mark 16:3).
 - The women saw the stone had been rolled away (John 20:1; Luke 24:2; Mark 16:4).
- MARY MAGDALENE DEPARTS TO FIND PETER
 - Mary Magdalene left the other women and told Peter and John the tomb was empty (implied from John 20:2; 20:13).
 - It seems Peter and John were not with the other disciples.
 - This is reasonable considering they were the only Apostles specifically mentioned to have remained in Jerusalem during Jesus' trial/crucifixion.
 - In addition, Peter is singled out from the other Apostles in Mark 16:7, suggesting he was not with them.
- THE OTHER WOMEN ENCOUNTER TWO ANGELS
 - The women were perplexed (Luke 24:4).
 - The remaining women looked inside the tomb.
 - Two men stood by them in dazzling apparel (Luke 24:4).
 - Mark says they saw "a young man sitting on the right side, dressed in a white robe, and they were alarmed" (Mark 16:5).
 - Mark only mentions one angel.

- Mark probably chose only to focus on the angel who spoke.
- Mark does not say there was *only* one angel.
- Is it a contradiction that Luke says they “stood by them” and Mark says the angel was sitting?
 - Not necessarily, the angels could have stood up.
 - It is also not the case that the Greek work translated “stood by” always refers to physically standing.
 - It is translated various ways in a number of passages:
 - Luk 2:9 And an angel of the Lord **appeared to** them, and the glory of the Lord shone around them, and they were filled with great fear.
 - Luk 10:40 But Martha was distracted with much serving. And she **went up to** him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.”
 - 2Ti 4:2 preach the word; **be ready** in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.
 - 2Ti 4:6 For I am already being poured out as a drink offering, and the time of my departure **has come**.
 - The angels knew who the women were looking for. One of them asked the women why they were seeking the living among the dead (Luke 24:5; Mark 16:6; Matthew 28:5).
 - The angels reminded the that Jesus said, “the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise again” (Luke 24:7).
 - The women remembered the words (Luke 24:8).
 - The angel told the women to go tell the disciples and Peter that Jesus would meet them in Galilee (Mark 16:7; Matthew 28:7).

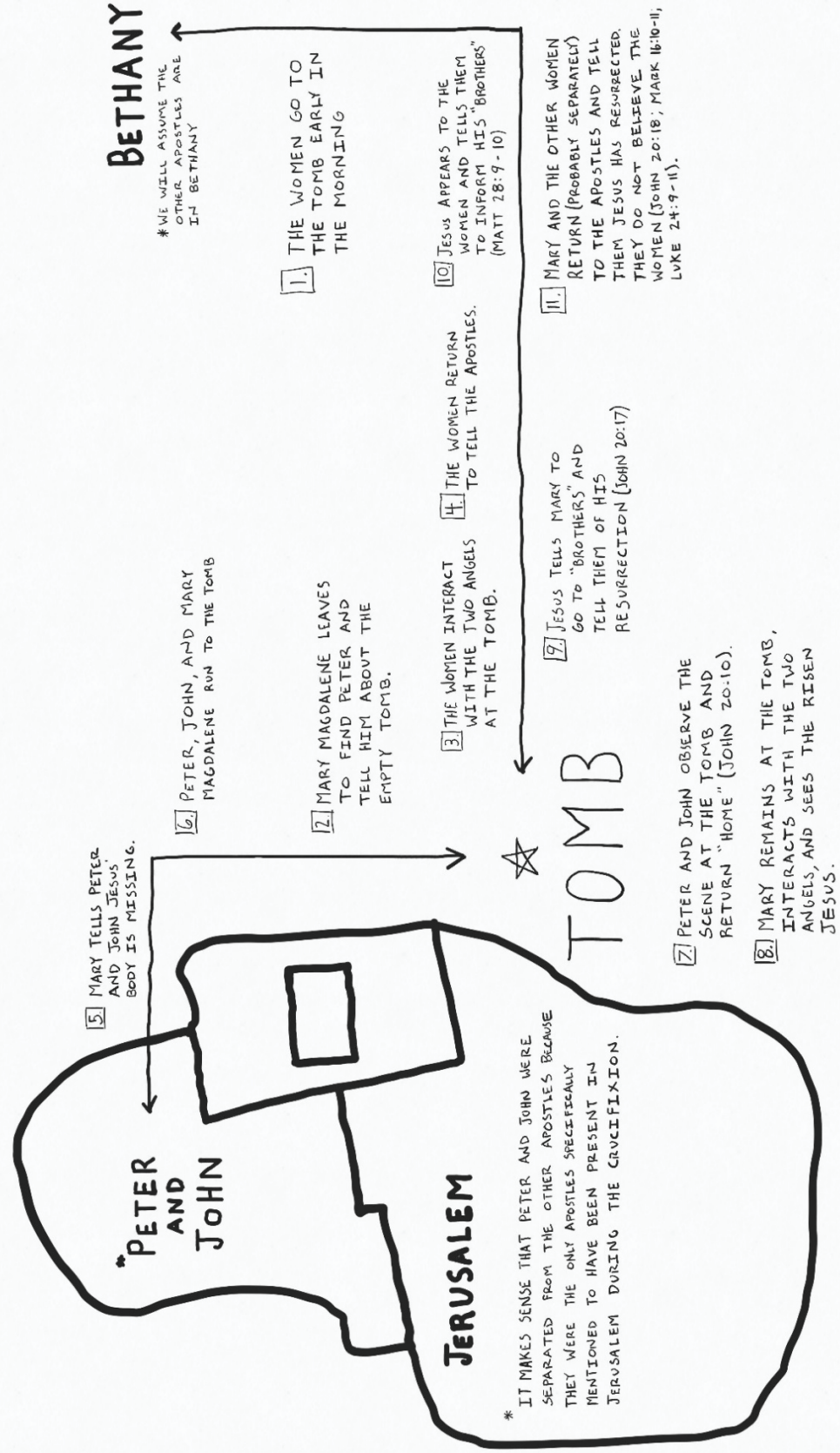
- PETER AND JOHN VISIT THE TOMB

- Peter and John ran to the tomb (John 20:3; Luke 24:10).
- Mary returned with them (Mark 16:9; John 20:11).
- John beat Peter to the tomb (John 20:4).
- Peter went into the tomb first (John 20:6).

- They saw the linen cloths laying in the tomb (John 20:5-6).
- The face cloth was folded and by itself (John 20:7; Luke 24:12).
- The disciples went back home (John 20:10; Luke 24:12).
- JESUS APPEARS TO MARY MAGDALENE
 - Mary Magdalene stood outside the tomb weeping (John 20:11).
 - Mary Magdalene looked into the tomb and saw two angels sitting where Jesus' body had been, one at the head and one at the feet" (John 20:12).
 - The angels asked why Mary Magdalene was weeping (John 20:13).
 - Mary Magdalene turned around and saw Jesus but didn't recognize Him (John 20:14).
 - Jesus identified Himself to Mary (John 20:16; Mark 16:9).
 - Jesus told Mary Magdalene to tell His "brothers" of His resurrection and imminent ascension (John 20:17).
- JESUS APPEARS TO THE OTHER WOMEN
 - On their way back from the tomb, Jesus appeared to the other women (Matthew 28:9).
 - The women worshipped Jesus (Matthew 18:9).
 - Jesus instructed them to tell His "brothers" He would meet them in Galilee (Matthew 28:10).
 - The women returned to the Apostles and told them they had seen the Lord (Luke 24:9).
- MARY MAGDALENE RETURNS TO THE APOSTLES
 - Probably sometime after the return of the other women, Mary Magdalene returned and told the Apostles she had seen Jesus (John 20:18; Luke 24:10; Mark 16:10).
 - The Apostles did not believe Mary's testimony or that of the other women (Luke 24:11; Mark 16:11).

BETHANY

* WE WILL ASSUME THE OTHER APOSTLES ARE IN BETHANY



1. THE WOMEN GO TO THE TOMB EARLY IN THE MORNING

10. JESUS APPEARS TO THE WOMEN AND TELLS THEM TO INFORM HIS "BROTHERS" (MATT 28:9-10)

11. MARY AND THE OTHER WOMEN RETURN (PROBABLY SEPARATELY) TO THE APOSTLES AND TELL THEM JESUS HAS RESURRECTED. THEY DO NOT BELIEVE THE WOMEN (JOHN 20:18; MARK 16:10-11; LUKE 24:9-11).

9. JESUS TELLS MARY TO GO TO "BROTHERS" AND TELL THEM OF HIS RESURRECTION (JOHN 20:17)

4. THE WOMEN RETURN TO TELL THE APOSTLES. AT THE TOMB.

7. PETER AND JOHN OBSERVE THE SCENE AT THE TOMB AND RETURN "HOME" (JOHN 20:10).

8. MARY REMAINS AT THE TOMB, INTERACTS WITH THE TWO ANGELS, AND SEES THE RISEN JESUS.

3. THE WOMEN INTERACT WITH THE TWO ANGELS AT THE TOMB.

2. MARY MAGDALENE LEAVES TO FIND PETER AND TELL HIM ABOUT THE EMPTY TOMB.

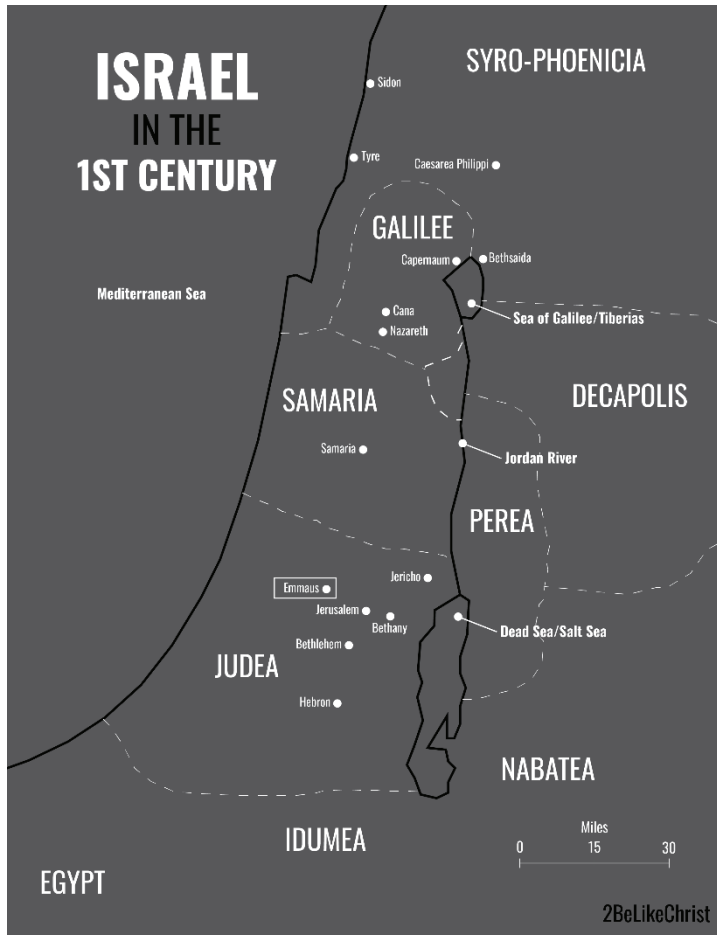
6. PETER, JOHN, AND MARY MAGDALENE RUN TO THE TOMB

5. MARY TELLS PETER AND JOHN JESUS' BODY IS MISSING.

* IT MAKES SENSE THAT PETER AND JOHN WERE SEPARATED FROM THE OTHER APOSTLES BECAUSE THEY WERE THE ONLY APOSTLES SPECIFICALLY MENTIONED TO HAVE BEEN PRESENT IN JERUSALEM DURING THE CRUCIFIXION.

Luk 24:13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem,

Luk 24:14 and they were talking with each other about all these things that had happened.



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- The story in the next few verses is recorded in much less detail in Mark 16:12-13.
- Two disciples were travelling from Jerusalem to Emmaus.
 - o This occurred the same day as the other events we've discussed, Sunday.
 - o Emmaus was about 7 miles Northwest of Jerusalem.
 - o The KJV says, "threescore furlongs."
- The two disciples, one of which was named Cleopas (24:18), were discussing the amazing news of the empty tomb.

Luk 24:15 While they were talking and discussing together, Jesus himself drew near and went with them.

Luk 24:16 But their eyes were kept from recognizing him.

- As they were walking, Jesus came along side them, as if He was a traveler headed in the same direction and looking for some company along the road.
- The two disciples didn't know it was Jesus because "their eyes were kept from recognizing Him."
 - o Jesus miraculously hid His identity from them.
 - o Mark's gospel says He appeared in another form (Mark 16:12).
- Why did Jesus hide Himself?
 - o We aren't given a full explanation, but it may have been because He had something to teach these two disciples (24:27) and revealing Himself to them immediately may not have been conducive to that end.
 - o Its hard to learn and pay attention when you are overly excited.

Luk 24:17 And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad.

Luk 24:18 Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?"

- When Jesus asked the men what they were discussing, they were incredulous.
- The news of Jesus' death had spread to every ear in Jerusalem, citizens and Passover visitors alike.
- The disciples were shocked their new friend hadn't heard about it.
- Their sad countenance seems to suggest that, although they had heard about the empty tomb, they hadn't allowed themselves to believe Jesus was actually alive.
 - o This response matched that of the 11 Apostles.
 - o They didn't know what had happened at the tomb, but they weren't ready to believe Jesus had resurrected.

Luk 24:19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people,

Luk 24:20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.

Luk 24:21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

- Their shocked response hadn't answered Jesus' question, so He asked again, "What things?"
- They told Him they were discussing the events surrounding a man named Jesus who had come from Nazareth.
 - o His mighty deeds.
 - o Powerful teaching.
 - o His death at the hands of the chief priests and rulers.
 - o And their crushed hope that He was the long-awaited Messiah, the redeemer of Israel.
 - Redeem can mean to "win back" (Oxford).
 - They were hoping Jesus would be the one to win back their freedom from Rome and their prestige among the nations.
 - If you remember, in Luke 2, Anna spoke of Jesus as the "redemption of Jerusalem."
 - Luk 2:38 And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.
- Three days had past since there Messiah figure had been killed in Jerusalem.

Luk 24:22 Moreover, some women of our company amazed us. They were at the tomb early in the morning,

Luk 24:23 and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive.

Luk 24:24 Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see."

- They then recounted the news of the morning to Jesus.
- Women had gone to the tomb only to find it empty.
- They had seen angels.
- They reported the news to the disciples.
- Some of the disciples had confirmed the news.

- But to their knowledge, the other disciples hadn't seen Jesus alive.

Luk 24:25 And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!

Luk 24:26 Was it not necessary that the Christ should suffer these things and enter into his glory?"

Luk 24:27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

- I can't help but think Jesus' words in verses 25-26 took the two disciples off guard.
 - o They were Jesus' disciples.
 - o They had talked to eyewitnesses of the empty tomb.
 - o What could this stranger, who they had just educated on current events, teach them about the plans of Jesus?
- Jesus told them they were slow to accept what the prophets had written.
- They had heard of the empty tomb, they had heard Jesus prophecy about His third day resurrection, yet their minds still weren't making the connection.
- He asked them, "Was it not necessary that the Christ should suffer these things and enter into His glory?"
 - o Why was it necessary?
 - o As John the Baptist announced, Jesus was the Lamb to take away the sins of the world (John 1:29).
 - o Now that the sacrifice was made, Jesus would return to glory with God the Father.
 - o Joh 17:5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.
- If I could have access to any of the words Jesus spoke that aren't recorded in the Bible, I think I would request the words of this lesson He taught on the road to Emmaus.
 - o Jesus began at Moses and interpreted the Old Testament writings about Himself to the disciples.
 - o He probably reinterpreted the passages for them, meaning, He interpreted them, not according to the Jewish traditions that foresaw a warrior Messiah destined for a physical throne, but as God intended them to be read.
 - o He showed them how the Messiah's death had always been part of the plan.

- Jesus may have interpreted some of these images of the Messiah from the Old Testament (from David Guzik's commentary).
 - He was the Seed of the Woman, whose heel was bruised.
 - The blessing of Abraham to all nations.
 - The High Priest after the order of Melchizedek.
 - The Man who wrestled with Jacob.
 - The Lion of the Tribe of Judah.
 - The voice from the burning bush.
 - The Passover Lamb.
 - The Prophet greater than Moses.
 - The captain of the Lord's army to Joshua.
 - The ultimate Kinsman-Redeemer mentioned in Ruth.
 - The son of David who was a King greater than David.
 - The suffering Savior of Psalms 22.
 - The Good Shepherd of Psalms 23.
 - The wisdom of Proverbs and the Lover of the Song of Solomon.
 - The Savior described in the prophets and the suffering Servant of Isaiah 53.
 - The Princely Messiah of Daniel who would establish a kingdom that would never end.
-

- APPLICATION:

- It is admirable that these men, who had been privileged to walk with Jesus, were still willing to receive instruction from someone they didn't know.
- They didn't see themselves as being above the instruction of anyone.
- They didn't realize it was Jesus teaching them in that moment.
- They thought they were talking to a stranger, a stranger who they assumed was uneducated on the events surrounding Jesus.
- But they still gave him their ears and heard him out.
- And when they did, they realized he had a lot to teach them.
- Let's not ever allow our pride to keep us from hearing wisdom.
- Wisdom is sometimes found in lowly places.

Luk 24:28 So they drew near to the village to which they were going. He acted as if he were going farther,

Luk 24:29 but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them.

Luk 24:30 When he was at table with them, he took the bread and blessed and broke it and gave it to them.

Luk 24:31 And their eyes were opened, and they recognized him. And he vanished from their sight.

- As their 7-mile walk came to an end, and they neared Emmaus, Jesus acted as if He would continue down the road, but the disciples urged him to spend the night with them.
- Jesus obliged.
- It’s interesting to me that Jesus made it appear as if He was going to continue down the road, even though He knew ahead of time He would spend the evening with the disciples.
 - o Similar language is found in Mark 6:48, where Jesus acted as if He was going to “pass by” the Apostles in the storm while walking on the water.
 - o Why did Jesus do this?
 - o Jesus was God interacting in a human world.
 - o Jesus knew the future before it happened.
 - o If you consider it, if Jesus hadn’t done some of this “acting” His life would be utterly perplexing to us.
 - o A person who knows, controls, and can manipulate the future, who is all powerful, and all knowing wouldn’t act like your average human being on the street.
 - o Even if they were in a human body, they wouldn’t act like you and me.
 - o They would probably go around doing things we would consider baffling.
 - o In some ways, Jesus must have acted out the role of a normal human being so that His life could be comprehended by others.
- While Jesus and the two disciples were sitting around the table, Jesus took some bread, blessed it, and distributed it.
 - o This wasn’t any kind of religious meal, just a common meal.

- Jesus blessed the bread before eating, just as He had before giving bread to the 5,000.
- Mat 14:19 Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing.
- Jesus' example is part of the reason Christians pray before eating.
- It was in that moment that the veil was lifted, and the disciples recognized Jesus.
- As soon as they knew Him, He vanished!
 - I suspect this was a miraculous disappearance.
 - This text is the only place this word is used in the Greek New Testament.

G855

ἄφαντος

aphantos

af'-an-tos

From **G1** (as a negative particle) and a derivative of **G5316**; *non manifested, that is, invisible: - vanished out of sight.*

Total KJV occurrences: 1

Strong's Hebrew and Greek Dictionaries

○

Luk 24:32 They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?”

Luk 24:33 And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together,

Luk 24:34 saying, “The Lord has risen indeed, and has appeared to Simon!”

Luk 24:35 Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

- While on the road, the disciples had recognized there was something special about the stranger they were walking with, but they couldn't quite put their finger on it.

- They must have sensed what the people of Capernaum sensed when they heard Jesus teach with authority “and not as the scribes” (Mark 1:22).
 - Even though it was getting late, they got up immediately, and returned to Jerusalem.
 - o 7 miles sounds like a long way, but I doubt they felt weary on their way back.
 - o They were excited to share good news.
 - o They had seen Jesus alive!
 - o And they finally understood how the events of the past few days fit into the ancient scriptures.
-

- APPLICATION:

- o Are we that excited to share the good news?
 - o Is a 7-mile trip enough to curb our excitement?
 - o I want to be this excited to share the news that Jesus rose from the dead.
-

- The two disciples arrived in Jerusalem, tracked down the Apostles, and told them “The Lord has risen indeed, and had appeared to Simon!”
 - o To my knowledge, this verse is the only verse in the gospels that mentions this appearance to Simon Peter.
 - o The text suggests it was a private appearance.
 - o It isn’t hard to imagine why Jesus would appear to Simon.
 - He was very hard on himself for denying the Lord.
 - The last 3 days had probably been misery for him.
 - Knowing the compassion of Jesus, He probably didn’t want to leave Simon in that hopeless state any longer than was necessary.
 - o Mark tells us the Apostles didn’t believe the two men (Mark 16:13).
 - o SIDE NOTE:
 - When Luke refers to “the eleven,” he does not intend for us to conclude all eleven Apostles were present in that moment.
 - He used it to refer to the special group of men known as Apostles, even when some were absent.
 - It was a title for the group.
 - We do this in modern speech:

- Someone might say, “The senate gathered to vote on the resolution.”
- You can still refer to the collective senate even if all 100 senators don’t show up for the vote.

Luk 24:36 As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!”

Luk 24:37 But they were startled and frightened and thought they saw a spirit.

- The Apostles were probably wondered why Jesus would appear to Mary Magdalene, a number of other women, two disciples on the road to Emmaus, but not to them, His closest companions.
- As they were talking, Jesus appeared in the room.
 - This was not the appearing of an ordinary man walking through the front door.
 - John’s gospel tells us the Apostles were in a locked room because they feared retribution from the Jewish officials.
 - Joh 20:19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.”
 - Jesus appeared in the room miraculously.
- Everyone in the room was frightened and understandably so.
 - Imagine a person just appearing on the couch right beside you.
 - Or someone appearing on the other side of the room when you thought your front door was locked.
- Jesus’ greeting, “Peace to you,” was a common Jewish salutation.
- They thought Jesus was some kind of ghost or spirit.

Luk 24:38 And he said to them, “Why are you troubled, and why do doubts arise in your hearts?”

Luk 24:39 See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

Luk 24:40 And when he had said this, he showed them his hands and his feet.

Luk 24:41 And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?”

Luk 24:42 They gave him a piece of broiled fish,

Luk 24:43 and he took it and ate before them.

- A paraphrase of verse 38 might read, “Why weren’t you expecting this?”
- Jesus told them plainly He was coming back after 3 days, yet they were terrified to see Him.
- He offered them His hands and feet as evidence He was a real man and not a spirit.
 - o He wanted them to touch Him and feel He was really there.
 - o This wasn’t some kind of an illusion that the use of all 5 senses would expose.
 - o They were filled with joy as they examined Him and found Him just as real as any of them.
 - o But as with most moments that seem too good to be true, their joy was mixed with incredulity.
- Jesus asked them if they had anything to eat.
 - o Was Jesus hungry? Maybe!
 - o But I suspect He did this as a further sign of His humanness.
 - o Spirits don’t eat physical food.

Luk 24:44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Luk 24:45 Then he opened their minds to understand the Scriptures,

- The scenes playing out before the Apostle’s eyes were the fulfillment of all Jesus had taught them before His death.
- They were what the Law of Moses pointed towards.
- They were what the prophets prophesied about.
- They had been promised in the Psalmist’s songs.
- In that locked room, Jesus opened the minds of the Apostles to understand the old writings.
 - o This was what He did for the two disciples on the Emmaus road, but in this case, it was miraculous, done by the Holy Spirit.

- Joh 20:22 And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit.”

Luk 24:46 and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,

Luk 24:47 and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

Luk 24:48 You are witnesses of these things.

Luk 24:49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

- As the angel had previously said to the women at the tomb, it was prophesied that the Christ would suffer, die, and be raised the third day.
- The message of repentance for the remission of sins, through Jesus’ blood, was to be proclaimed to every nation on earth.
- It would be preached first in Jerusalem (Acts 2), before being proclaimed across the world.
- The Apostles were to be Jesus’ witnesses that the scriptures had been fulfilled in Him.
 - They were to witness to the fact that the Messiah had come.
 - That He had died.
 - That He had resurrected from the dead.
 - That He offered salvation and forgiveness of sins to all the world.
- How would the Apostles accomplish this world changing mission?
 - Jesus told them He would send them the “promise of the Father.”
 - This was the Helper that Jesus told them about at Passover (John 14:16, 26; John 15:26).
 - The Helper, the Holy Spirit, would empower them to do all Jesus asked of them.
- Jesus told them to stay in Jerusalem until they received the promise (power of the Holy Spirit).

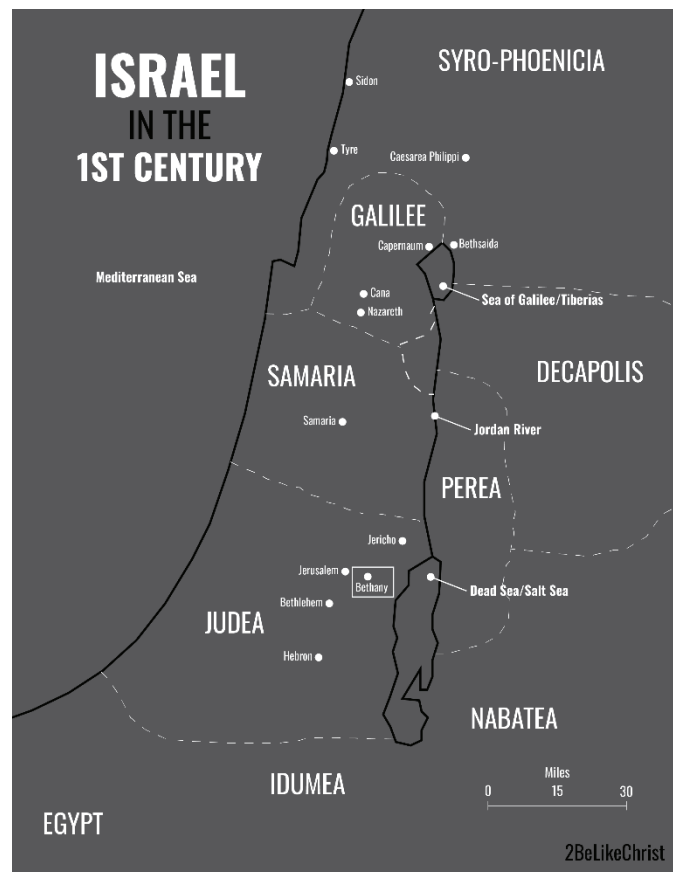
Luk 24:50 And he led them out as far as Bethany, and lifting up his hands he blessed them.

Luk 24:51 While he blessed them, he parted from them and was carried up into heaven.

Luk 24:52 And they worshiped him and returned to Jerusalem with great joy,

Luk 24:53 and were continually in the temple blessing God.

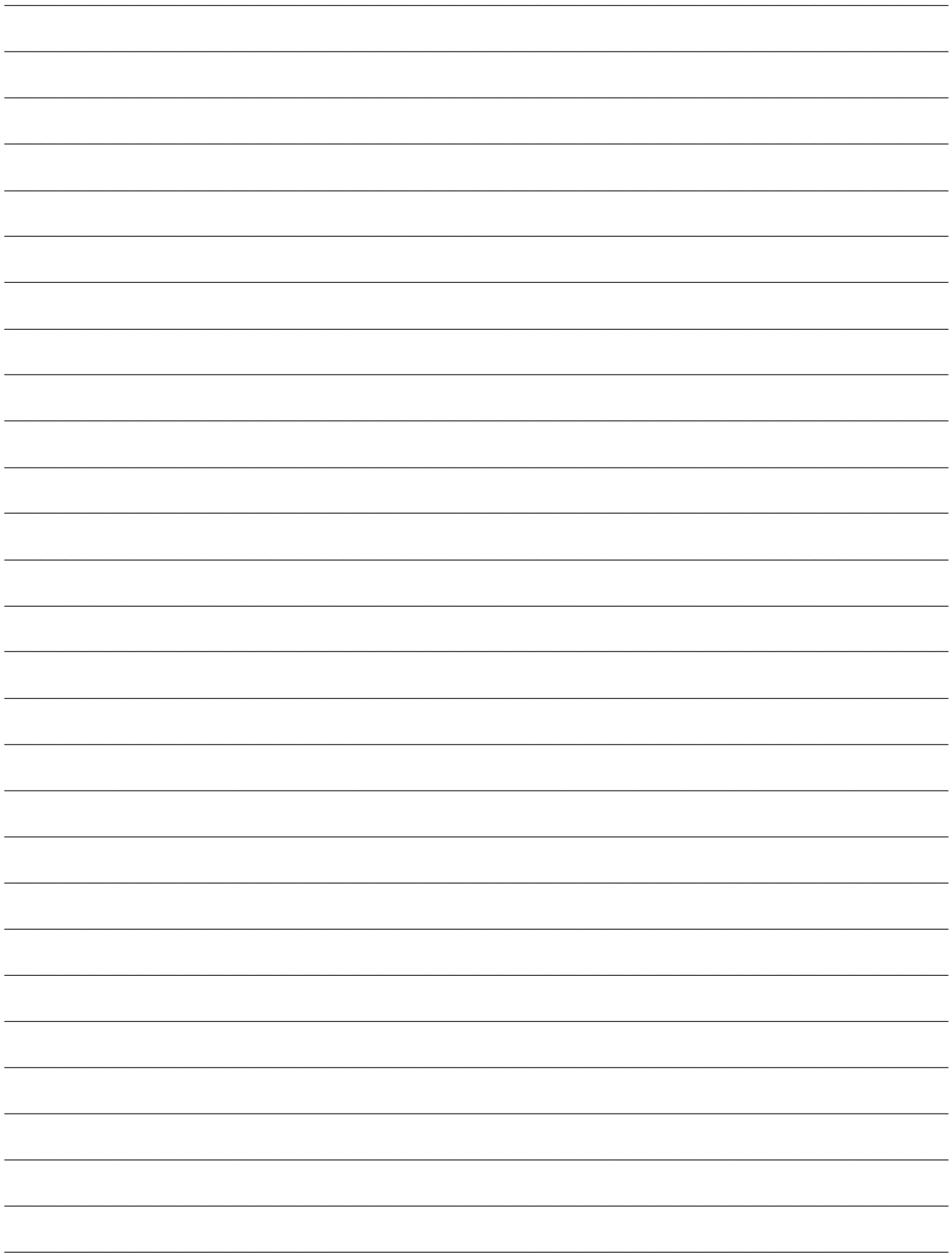
- Several weeks passed between Jesus' appearance to the Apostles in the locked room (verses 36-49) and His ascension (verses 50-53).
- Paul, in 1 Corinthians 15:5-8, informs us Jesus made many more appearances to many more people during this period.
- When Jesus determined to go back to heaven, He took the Apostles out as far as Bethany and blessed them.



- As He was blessing them, He was taken up into heaven.
- Luke returns to this event in the opening of the book of Acts and gives us a bit more detail.
 - o Act 1:9-11 And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

- I'm always amazed at how briefly the gospel writers cover the most significant events in human history.
 - o People write encyclopedia sized books about important historical figures and events.
 - o But the gospel writers cover Jesus' life with incredible brevity.
 - o I don't really know what to make of it.
 - o I guess God can say, in a few Spirit filled words, what men seek to say in a million.
- What happened to the Apostles and the disciples after Jesus left?
 - o Luke will tell us a great deal more in the book of Acts.
 - o But for now, we are told they returned to Jerusalem worshipping and full of joy.
 - o They spent much of their time in the Temple blessing God and telling their fellow Jews about the good news of the resurrection of the Son of God!

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