

Steve Greenberg's Handout

Week 46 Sunday August 1, 2026: Luke 23:1-31 Jesus Judged By Pilate

Luke 23:1-5 Jesus was handed over to Pilate to be judged (Matt. 27:1-2, 11-14; Mark 15:1-5; John 18:28-38)

Luk 23:1 Then the whole multitude of them (**entire assembly and council**), arose, and led (**or brought**) Him(**Jesus**) to Pilate (**Roman governor**).

Only Rome could sentence someone to death (John 18:31), so the Sanhedrin brought Jesus to Pilate (**Roman governor with power to put someone to death**). The charges are now changed from religious ("blasphemy") not acceptable at the Roman Court, to political ones, which like forbidding to pay taxes was not true, but He is a King.

Jesus Predicts His sufferings with details

Luk 18:32 "For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.

Luk 23:2 And they(**entire assembly and council**), began (**to state their case and**) to accuse Him(**Jesus**), saying, "We found this fellow perverting (**misleading**) the nation (**from their loyalty to Rome**), and forbidding to pay taxes (**or tribute tax, clearly false**) to Caesar (**the Roman government**), saying that He Himself is Christ (**the Messiah, the Anointed One**), a King (**Jesus claiming to be King would be a direct challenge to Caesar**)."

1. Jesus was a revolutionary (perverting the nation and their loyalty to Rome).
2. Jesus incited the people not to pay their taxes to Caesar.
3. Jesus claimed to be a King in opposition to Caesar

Luk 23:3 Then Pilate asked Him(**Jesus**), saying, "Are You the King of the Jews?" He(**Jesus**) answered him(**Pilate**) and said, "**It is as you say (you have said so, yes, I am the King of the Jews)**."

Do You Have a Good Witness?

1Tim 6:12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

1Tim 6:13 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate,

1Tim 6:14 that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,

Luk 23:4 So Pilate (**turned and**) said to the chief (**or leading**) priests and the crowd, "I find no fault (**no guilt**) in this Man (**I find no basis for a charge against this man**)."

Luk 23:5 But they were the more fierce (**persistent**), saying, "He(**Jesus Christ**) stirs up (**incites**) the people (**to rebel and riot**), teaching throughout all Judea (**everywhere**), beginning (**starting**) from Galilee (**way up north**) to this place (**Jerusalem**)."

Jesus also taught that the gospel brings division in the sense that people respond differently to Him. For example: The gospel itself is good news, but people's responses to this truth, divide humanity into those who believe and those who reject Him.

(Jesus said) "Do you suppose (think) that I came to grant peace on earth? I tell you, no, but rather division." (Luke 12:51)

Who do you say Christ is?

Jhn 7:40 Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

Jhn 7:41 Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee?"

Jhn 7:42 "Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?"

Jhn 7:43 So there was a division among the people because of Him.

Jhn 14:6 Jesus said to him(**Thomas**), "I am the way, the truth, and the life. No one comes to the Father except through Me.

Luke 23:6-12 Jesus was handed over to Herod to be judged (Matt. 27:1, 2, 11-14; Mark 15:1-5; John 18:28-38)

Luk 23:6 When Pilate heard of Galilee, he(**Pilate**) asked if the Man(**Jesus**) were a Galilean.

Prophetic Messianic reference

Act 4:25 "who by the mouth of Your servant David have said: 'Why did the nations rage, And the people plot vain things?'

Act 4:26 The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ (Messiah) (Psalm 2:1-2).'

Act 4:27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

Act 4:28 "to do whatever Your hand and Your purpose determined before to be done.

Luk 23:7 And as soon as he(**Pilate**) knew that He(**Jesus**) belonged to Herod's jurisdiction (**Herod Antipas, was a tetrarch under Rome, of Galilee**), he(**Pilate**) sent Him(**Jesus**) to Herod, who was also in Jerusalem at that time (**for the Passover**).

Jesus lived in the city of Nazareth, until thirty years of age, and then Capernaum, in his later years, Galilee of which Herod Antipas was tetrarch.

Luk 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

Luk 23:8 Now when Herod (**Antipas**) saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him(**Jesus**), because he had heard many things about Him, and he hoped to see some miracle (**or sign**), (**Herod wanted to see something amazing, a supernatural display**) done by Him(**Jesus**).

Previous conversations: Herod, Jesus and Pharisees

Luk 13:31 On that very day some Pharisees came, saying to Him(**Jesus**), "Get out and depart from here, for Herod wants to kill You."

Luk 13:32 And He(**Jesus**) said to them, "**Go, tell that fox (Herod), 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.'**"

Herod Antipas is the same ruler who ordered the execution of John the Baptist.

Luke 3:19–20 – John publicly rebuked Herod Antipas for taking his brother's wife, Herodias. Herod imprisoned John the Baptist.

Matthew 14:1–12 and **Mark 6:14–29** – At a banquet, after a promise made following a dance by Herodias' daughter, Herod ordered John the Baptist to be beheaded.

Luke 9:7–9 – When Herod heard about Jesus, he was perplexed because some people were saying John had risen from the dead. Herod even said:

"John I beheaded, but who is this about whom I hear such things?"

Luke adds, "And he(Herod) kept trying to see Jesus."

That last statement explains **Luke 23:8**: "He had desired for a long time to see Him..."

Herod's interest in Jesus had been building for months. It was fueled by: Reports of Jesus' miracles, rumors that John the Baptist had returned and his own guilty curiosity after John's execution.

Luk 23:9 Then he(**Herod**) questioned Him(**Jesus**) with many words (**many questions over some time**), but He(**Jesus**) answered him nothing (**refused to answer him, made no reply**).

Luk 23:10 And the chief (**leading**) priests and scribes (**experts in the law**) stood and vehemently accused Him(**Jesus**) (**shouting their accusations, heatedly**).

Luk 23:11 Then Herod, with his men of war (**Herod was in Jerusalem for the Passover these were his personal soldiers and bodyguards**), treated Him(**Jesus**) with contempt and mocked Him, arrayed (**or dressed**) Him in a gorgeous (**royal like**) robe, and (**Herod**) sent Him back to Pilate.

Luke lists three claims and because Jesus did not answer Herod his soldiers mocked Him and treated Him extremely bad

Treated Him with contempt – They regarded Jesus as worthless or beneath them (**rather than recognizing His true Kingship**).

Mocked Him – They ridiculed His claim to be a king.

Dressed Him in splendid clothing – They put an elegant or bright robe on Him, as a sarcastic imitation of royal attire, implying, "Here's your king!"

Then Herod sent Jesus back to Pilate, signaling that he found no capital offense worthy of execution.

Prophetic Messianic reference: A Man of sorrows and acquainted with grief.

Isa 53:3 He(**Jesus**) is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Isa 53:4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

Isa 53:5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

Isa 53:6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

Isa 53:7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

Isa 53:8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

Luk 23:12 That very day Pilate and Herod became friends with each other, for previously they had been at enmity (**enemies**) with each other.

Luke 23:13-25 Pilate Seeks Jesus' Release but the Voices of the Men and of the Chief Priests Prevailed, Crucify Him, so Pilate grants the crowd's Request (Matt. 27:15–26; Mark 15:6-15; John 18:38-19:16)

Luk 23:13 Then Pilate, when he had called (**summoned**) together the chief (**leading**) priests, the rulers (**religious leaders**), and the people,

Luk 23:14 said to them, "You have brought this Man to me, as one who misleads (**corrupts and incites**) the people (**or is leading a revolt or rebellion**). And indeed, having examined Him (**thoroughly**) in your presence (**with all your accusations**), I (**Pilate**) have found no fault (**no guilt**) in this Man(**Jesus**) concerning those things (**no basis for your charges**) of which you accuse Him; (**Second time, Pilate acknowledges Jesus' innocence**).

Luk 23:15 "no, neither did Herod, for I sent you back to him (**Herod sent Him back to us**); and indeed nothing deserving of death has been done by Him.

Parallel passage in the Gospel of Mark,

Mar 15:14 Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"

Luk 23:16 "I will therefore chastise (**punish**) Him (**by flogging, to teach Him a lesson**) and release Him"

Luk 23:17 for it was necessary for him to release one to them at the feast. (**All the gospels Matt 27:15; Mark 15:6; John 18:39 tell us about releasing one prisoner, but for some reason, not in NU Greek manuscripts: which is used by ESV, NIV, CSB, and others**).

Parallel passage in John: Adds details on the Soldiers Mocking Jesus

Jhn 19:1 So then Pilate took Jesus and scourged Him.

Jhn 19:2 And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe.

Jhn 19:3 Then they said, "Hail, King of the Jews!" And they struck Him with their hands.

Jhn 19:4 Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."

Jhn 19:5 Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"

Luk 23:18 And they all cried out (**loudly shouting**) at once (**causing a mighty roar**), saying, "Away with this Man (**kill him**), and release to us Barabbas"—(**they knew the custom to release one at Passover**)

Luk 23:19 (**Barabbas**) who had been thrown into prison for a certain rebellion (**insurrection against the government**) made (**started**) in the city, and for murder.

Parallel passage in John

Jhn 18:39 "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"

Jhn 18:40 Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

Peter later speaking to the people

Act 3:13 "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

Act 3:14 "But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

Act 3:15 "and killed the Prince of life, whom God raised from the dead, of which we are witnesses."

Luk 23:20 Pilate, therefore, wishing to release Jesus, again called out to them (**tried to address them**).

Luk 23:21 But they shouted (**kept shouting**), saying, "Crucify Him, crucify Him!"

Luk 23:22 Then he(**Pilate**) said to them the “third time”, "Why, what evil has He done? I have found no reason (**no grounds**) for death (**worthy or deserving of death penalty**) in Him. I will therefore chastise Him (**punish by flogging**) and let Him go."

Luk 23:23 But they were insistent (**unrelenting, evil mop mentality**), demanding with loud voices that He be crucified. And the voices (**and shouting**) of these men and of the chief (**leading**) priests prevailed.

Luk 23:24 So Pilate gave sentence that it should be as they requested (**sentenced Jesus to die as they required and demanded**).

Parallel passage in Mark

Mar 15:15 So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.

Luk 23:25 And he(**Pilate**) released to them the one they requested, who for rebellion (**insurrection against the government**) and murder had been thrown into prison; but he delivered Jesus (**over**) to their will (**their requirement**).

Isa 53:8 He(**Jesus**) was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

Luke 23:26-31 Jesus was led to the place to be Crucified, Simon carries the Cross (Matt. 27:32–44; Mark 15:21–32; John 19:17–24)

Luk 23:26 Now as they led Him(**Jesus**) away, they laid hold of (**or seized**) a certain man, (**named**) Simon a Cyrenian(**Cyrene, a port city in northern Africa**), who was coming from the country(**side**), and on him(**Simon**) they laid the cross, that he might bear it, (**and walk**) after Jesus. (**The crossbeam was usually placed on the nape of the neck like a yoke and crossbar only weighed approximately 75 to 125 pounds**).

Remember: Jesus had been scourged so His physical condition may have prevented him from carrying the cross like others.

Simon the Cyrene was the father of Alexander and Rufus, disciples who lived in Rome

Parallel passage in Matthew

Mat 27:32 Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear, His(**Jesus**) cross.

Luk 23:27 And a great multitude (**large crowd**) of the people followed Him(**Jesus**), and women who also mourned (**intense grief**) and lamented (**were wailing for**) Him.

Jesus quotes from Zechariah 12:10-14: Mourning for the Pierced One

Zec 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

Zec 12:11 "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.

Zec 12:12 "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; ...

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

Luk 23:29 "For indeed the days are coming in which they will say, 'Blessed are the barren (childless), wombs that never bore (never given birth), and breasts which never nursed!'

Mat 24:15 (Jesus said)"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),

Mat 24:16 "then let those who are in Judea flee to the mountains.

Mat 24:17 "Let him who is on the housetop not go down to take anything out of his house.

Mat 24:18 "And let him who is in the field not go back to get his clothes.

Mat 24:19 "But woe to those who are pregnant and to those who are nursing babies in those days!

Mat 24:20 "And pray that your flight may not be in winter or on the Sabbath.

Mat 24:21 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Luk 23:30 "Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover (or bury) us! (Hos 10:8 below)

Jesus is applying Hosea's prophecy of judgment to the coming judgment on Jerusalem.

Hos 10:8 Also the high places (wickedness) of Aven (a reference to Beth Aven as a derogatory name), the sin of Israel, Shall be destroyed. The thorn and thistle shall grow on their (pagan) altars; They shall say (in despair) to the mountains, "Cover us!" And to the hills, "Fall on us!".' (Expressing the idea that people would become so terrified by God's judgment that they would rather be buried under mountains in their sin, than face Gods wrath).

Tribulation Period

Rev 6:15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

Rev 6:16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"

Rev 6:17 "For the great day of His wrath has come, and who is able to stand?"

Rev 9:6 In those days (Tribulation Period) men will seek death and will not find it; they will desire to die, and death will flee from them.

Luk 23:31 "For if they do these things in the green wood, what will be done in the dry?" (meaning if these things are done to me (Jesus, the innocent righteous One), the living tree (green moist), what will happen to you, the dry (dying) tree (representing Jerusalem the guilty nation, especially those who have rejected Jesus)."

You might say: if the innocent One has to suffer, what will happen to the guilty (cost of rejecting the Messiah).

End & Prayer

Extra Scriptures: