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Luke 23

We continue from the false trial where in the High Priest has just declared that Jesus admits being the Messiah, to taking Jesus before Pilot the chief military man over Judea for punishment.

When a lie is being promoted it is usually necessary to add additional lies that embolden the first lie. In the unlikely event the first lie fails there are now backup and alternative lies to carry on with.

Just so you have a sense of how it works in real time we have seen a lie told about General Flynn that he was a Russian Agent. It was a lie, but in order for the public to believe that lie additional lies had to be told that emboldened the first lie.

We have seen this very same evil tactic used right in front of our eyes. So, when we consider what tactic is being used here against our Lord Jesus Christ, we understand the process more clearly.

The public in this case with Jesus is lied to by the Religious Leaders. The people believe their religious leaders and gave no

thought that they would lie to them, they all hated Rome so any lie that was against Rome was a worthy cause. Just like today, they hate Donald Trump so any lie that is anti-Trump is a worthy cause.

Again, I am not equating the two events I am just pointing out that lack of imagination of evil. The two laws of Mike Agresta held true then as they do today; MA 1; People are stupid. MA 2 People are easily duped. Undisputed laws!

Jesus Before Pilate

[\(Matthew 27:11-14; John 18:28-40\)](#)

**1And the whole multitude of them arose, and led him unto Pilate.
2And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.**

Really, is that what the religious leaders found about Jesus. The original lie was that He falsely claimed to be the Messiah according to the High Priest. Now the allegation is that Jesus is telling people not to pay their taxes. Big jump for anyone with integrity but not for evil. Satan and those who follow him have no shame, nor morality, no sense of right and wrong, it is all about the cause. In this case the cause is to Crucify Jesus the Messiah. That is all that matters for evil to prevail.

An additional interesting component to a viable lie is that it has to have a little bit of truth in it to make it feasible. The little bit of truth in the lie told in the verse 2;

“We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar”

Jesus never said that; in fact, we know that Jesus when asked said to **“*render unto Caesar what is Caesar and render unto God what is God’s.*”**

3And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. 4Then said Pilate to the chief priests and to the people, I find no fault in this man.

As bad as Rome was evil ran into a small problem, a man with at least a small amount of integrity at least to start with. Pilate asks Jesus a question based on the lie of the Jewish religious leaders; “art thou the King of the Jews?” Jesus replied similarly to the Sanhedrin; **“*Thou sayest it*”**. Not acknowledging his statement to be true, just acknowledging that Pilate said it. Pilate did not want to deal with this issue for a lot of reasons, not the least of which was he was not convinced that Jesus had violated any Roman law.

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

The Sanhedrin was sensing that they were not moving Pilate so they had to up the amount of evidence and started reaching for anything that might move their case against Jesus.

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

Anyone trying to dodge a situation like Pilate was being put into would look for any alternative. When the term Galilee was mentioned Pilate jumped at it. If Jesus was from Galilee then He would fall under Herod's jurisdiction.

Jesus Before Herod

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

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

Herod was the one that had married his brother's wife and John the Baptist had repeatedly chastised him for adultery. Herod eventually had John the Baptist beheaded as a gift to his wife's daughter. Some people had told Herod about Jesus, the miracles He had created and He had wondered from time to time if Jesus were in fact a resurrected John the Baptist; all of these things caused Herod to want to see Jesus in person.

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

There are few things that infuriate people in power more than demanding answers from a person and getting no response. Herod seems to have maintained his composure but it infuriated the Sanhedrin representatives and they again shouted their lies in front of Christ likely trying to get Him to respond. Jesus said nothing.

10And the chief priests and scribes stood and vehemently accused him. 11And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Apparently, Pilate saw some humor in how Herod returned Jesus to Pilate's custody and for whatever reason that seems to have healed a rift between the two.

The Crowd Chooses Barabbas

([Matthew 27:15-23](#); [Mark 15:6-11](#))

13And Pilate, when he had called together the chief priests and the rulers and the people, 14Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

Pilate at first makes a prudent pronouncement; Innocent.

15No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16I will therefore chastise him,

and release *him*. [17](#)(For of necessity he must release one unto them at the feast.)

It appears that beating Jesus was intended to appease the Jewish Religious leaders and likely Pilate thought that would calm the crowd down. Additionally, Pilate must have instituted some sort of pardon for someone being held in honor of Passover and so his intent was to release Jesus after having Him beaten.

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

It is not clear here but in other gospels it reveals that the religious leaders had scattered throughout the crowd with a suggestion whispered into their ears. The goal was the killing of Jesus and their best opportunity was through the Roman government and Pilate was the representative there that day. Barabbas means “son of a famous man or rabbi”. He was a convicted robber, murderer and leader of an insurrection against Rome. The religious leaders had chosen this man for release over Jesus Christ.

[19](#)(Who for a certain sedition made in the city, and for murder, was cast into prison.) [20](#)Pilate therefore, willing to release Jesus, spake again to them.

In the Gospel of Matthew, it is revealed that Pilate’s wife had come to him after having had a dream;

Matthew 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

God knew that Satan had a plan to disrupt the Salvation message and that was to kill the messenger the Messiah. Satan ostensibly reasoned that by killing the Son of God He would no longer be a threat to his plan. Little did Satan know that by Jesus death and resurrection that it would fulfill God's plan of the perfect blood sacrifice required by God's Law to save mankind. Satan working within the ranks of the Sanhedrin did exactly as God knew he would and the people under the influence of Satan would react exactly as God knew they would. But Pilate did not want to be a participant in this and in the end will absolve himself of the death of Jesus. So the death falls squarely on the heads of the Sanhedrin and the people of Jerusalem.

21But they cried, saying, Crucify *him*, crucify him. 22And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. 23And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24And Pilate gave sentence that it should be as they required. 25And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Matthew 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water,

and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

We are not told much about Pilate's heart as toward Jesus but there are indications that not only did Pilate believe Jesus to be innocent but that through the remarks of his wife and his own actions including washing his hands of Jesus Crucifixion, which in a sense is repentance that Pilate was more than a little curious as to who this man Jesus really was? Only God knows Pilate's heart and we will find out in due time as to that question but it was clear that Pilate did not want anything to do with killing Jesus. Pilate's career depended on keeping the peace in Judea and that played more important than his personal feelings on the matter of Christ.

The Crucifixion

(Psalm 69:1-36; Matthew 27:32-44; Mark 15:21-32; John 19:16-27)

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

Consider the idea of being the person forced into this situation; forced to carry the cross of a person you do not know but probably have heard of. A person that is about to die on the very cross that you are carrying. A person that has been beaten so savagely that he is unable to carry the instrument of His own death. Crowds yelling from all sides, soldiers pushing and shoving you and the convicted man up a hill toward Golgotha. Not

knowing really what is expected of you, both from the Romans, or from the man who is doomed.

From Jesus we know that He had asked God to let this cup pass from His lips but then Jesus said; “Not my will but your will be done”. Jesus heard these words to King David who was given them as a prophesy; David and Jesus were both in distress of the coming flood that was to carry them away to death. Both Kings, one the Savior of the World.

Psalms 69:1 Save me, O God; for the waters are come in unto my soul.

2I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5O God, thou knowest my foolishness; and my sins are not hid from thee.

6Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7Because for thy sake I have borne reproach; shame hath covered my face.

8I am become a stranger unto my brethren, and an alien unto my mother's children.

9For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10When I wept, and chastened my soul with fasting, that was to my reproach.

11I made sackcloth also my garment; and I became a proverb to them.

12They that sit in the gate speak against me; and I was the song of the drunkards.

13But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

17And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

23Let their eyes be darkened, that they see not; and make their loins continually to shake.

24Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25Let their habitation be desolate; and let none dwell in their tents.

26For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27Add iniquity unto their iniquity: and let them not come into thy righteousness.

28Let them be blotted out of the book of the living, and not be written with the righteous.

29But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30I will praise the name of God with a song, and will magnify him with thanksgiving.

31This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32The humble shall see this, and be glad: and your heart shall live that seek God.

33For the LORD heareth the poor, and despiseth not his prisoners.

34Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

27And there followed him a great company of people, and of women, which also bewailed and lamented him. 28But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31For if they do these things in a green tree, what shall be done in the dry?

In the midst of His own turmoil and pain Jesus still prefers to reach out to a lost world. Giving them council as to how to prepare. He is doing the same thing for us today in prophesy about what is coming to the world.

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

Malefactor is a wrongdoer a miscreant.

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

The original name of this location is “Golgotha” meaning “the skull”. It was shaped like a skull being most likely the reason of its name. However, there was a legend that this is where Adam was buried. A good deal of archeology has taken place and many within the archeological society of Israel believe there is ample evidence to confirm that this was indeed the place of Adam’s burial.

[34](#)Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. [35](#)And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. [36](#)And the soldiers also mocked him, coming to him, and offering him vinegar, [37](#)And saying, If thou be the king of the Jews, save thyself. [38](#)And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

[39](#)And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. [40](#)But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? [41](#)And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [42](#)And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. [43](#)And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

The Death of Jesus

[\(Psalm 22:1-31; Matthew 27:45-56; Mark 15:33-41; John 19:28-30\)](#)

44And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45**And the sun was darkened, and the veil of the temple was rent in the midst. **46**And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. **47**Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. **48**And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. **49**And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Burial of Jesus

([Isaiah 53:9-12](#); [Matthew 27:57-61](#); [Mark 15:42-47](#); [John 19:38-42](#))

50And, behold, *there was* a man named Joseph, a counseller; *and he was* a good man, and a just: **51**(The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. **52**This *man* went unto Pilate, and begged the body of Jesus. **53**And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. **54**And that day was the preparation, and the sabbath drew on. **55**And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. **56**And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

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