


Sinners Put the Son of God on Trial

Luke 23:1 – 25


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May 9, 2010



The Sanhedrin brings Jesus before the Roman governor

- **Luke 23:1, 2**

Then the whole body of them arose and brought Him before Pilate. And they began to accuse Him, saying, “We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King.”



Pilate believes Jesus is innocent

- **Luke 23:3, 4**

And Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “It is as you say.” And Pilate said to the chief priests and the multitudes, “I find no guilt in this man.”

They portray Jesus as a trouble maker

■ **Luke 23:5, 6**

But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place." But when Pilate heard it, he asked whether the man was a Galilean.

Herod Antipas was tetrarch of Galilee

■ **Luke 23:7**

And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

Herod wants to see a sign

■ **Luke 23:8, 9**

Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing.



Jesus is mocked as He predicted

■ **Luke 23:10, 11**

And the chief priests and the scribes were standing there, accusing Him vehemently. And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.



Herod and Pilate reconcile

■ **Luke 23:12**

Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.

■ **Acts 4:27**

For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,



Pilate is convinced that Jesus is not provoking sedition against Rome

■ **Luke 23:13, 14**

And Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him."

Both Roman authorities think Jesus is innocent

■ **Luke 23:15, 16**

No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. I will therefore punish Him and release Him.

The Jewish leadership and people prefer to have a known criminal released

■ **Luke 23:18, 19**

But they cried out all together, saying, "Away with this man, and release for us Barabbas!" (He was one who had been thrown into prison for a certain insurrection made in the city, and for murder.)

The people who used to support Jesus have turned against Him

■ **Luke 23:20, 21**

And Pilate, wanting to release Jesus, addressed them again, but they kept on calling out, saying, "Crucify, crucify Him!"

Hatred and animosity toward Jesus led to His death

■ **Luke 23:22, 23**

And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him." But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail.

Pilate prefers peace to justice

■ **Luke 23:24, 25**

And Pilate pronounced sentence that their demand be granted. And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

Applications and Implications

- 1) We need to understand and declare the historicity of the Bible
- 2) God's plan and human responsibility are compatible
- 3) The sinless Savior was condemned by sinners to justify sinners

1) We need to understand and declare the historicity of the Bible



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2. Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called Ensigns, into Jerusalem. This excited a very great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden underfoot: for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens themselves had at the procedure, a vast number of people came running out of the country. (Josephus)

1) We need to understand and declare the historicity of the Bible

■ **2Peter 1:16** (HCSB)

For we did not follow cleverly contrived myths when we made known to you the power and coming of our Lord Jesus Christ; instead, we were eyewitnesses of His majesty.

2) God's plan and human responsibility are compatible

■ **Acts 4:27, 28**

For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur.

3) The sinless Savior was condemned by sinners to justify sinners

■ **Mark 14:63, 64**

Tearing his clothes, the high priest said, "What further need do we have of witnesses? You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.

3) The sinless Savior was condemned by sinners to justify sinners

■ **Romans 5:8, 9**

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.
