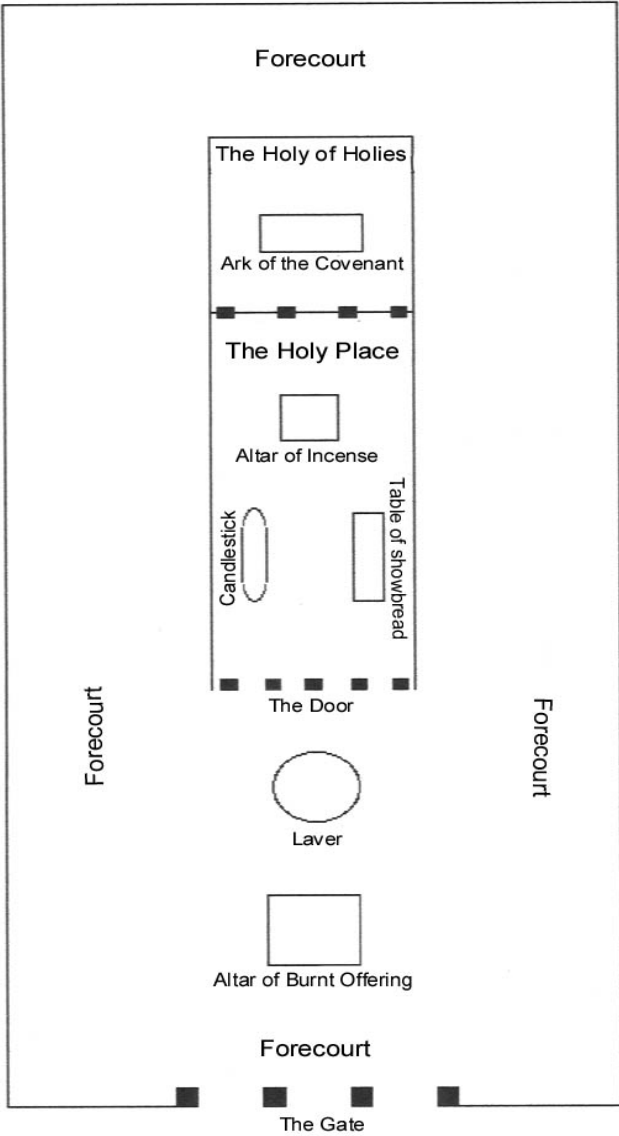


# Luke (Chapter 23)

## The Book of the NEW MAN in Christ

"Verse by verse" the deeper meaning of this Bible-book, explained in the light of the Israeli Tabernacle.

### Plan of the Israeli Tabernacle



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## Part III

### The life in 'the holy of holies' of the marriage child of God

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#### Chapter 23

### The 7 blood steps of Jesus Christ, which led to the fulfilment of His sacrifice on the cross of Calvary.



1st blood step:

#### Jesus before Pilate, as His (earthly) judge.

23 verse 1-7: *"And the whole multitude of them arose, and led him unto Pilate. And 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. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And 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."*

The accusing crowd of chief priests, elders and scribes – with a growing number of followers among the disappointed people; disappointed, because this Messiah did not meet their expectations of divine invincibility – led the captive and shackled Jesus to the Roman judge Pontius Pilate, who was also the representative of Rome. Their (false) accusation was that Jesus would have forbidden to pay taxes to the emperor, and with this they stirred up the people against Him. But their main accusation was that He called Himself Christ, the King. And whoever called himself king, rebelled against the emperor of Rome. Therefore Pilate questioned Him on this point. But Pilate understood all too well – because Jesus Christ did not act in secret, and Pilate must have known of the sermons of this Man – that the issue was a religious conflict among the Jews themselves, and that they had handed Him over to the judge out of spite and jealousy. That therefore was the reason Pilate wanted to release Him, saying: "I find no fault in this Man!"

When Pilate, however, heard that Jesus was born in Galilee, he thought to be rid of this "dirty matter" by sending Jesus on to the judge over that area, namely king Herod, who "happened to be" at Jerusalem.

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## 2<sup>nd</sup> blood step:

### Jesus handed over to the curiosity and the mockery of Herod.

23 verse 8-12: *"And 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. Then he questioned with him in many words; but he answered him nothing. An the chief priests and scribes stood and vehemently accused him. And 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. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."*

Herod hoped to be surprised by Jesus with a "show" of His power. Therefore he was glad, when Jesus was handed over to him. He had heard so much about His wonderful power, and even thought that He might be John the Baptist, who was brought back to life by God (see Matthew 14:1-2). Because of his curiosity he spoke much with Jesus, and asked Him many questions, but the Lord Jesus did not answer him by a single word. Therefore Herod became angry and mocked Jesus, together with his soldiers. He also showed Jesus his contempt by putting a shining **purple** garment on Him (Mark 15:20 and John 19:2). After that he sent Jesus away, back to Pilate. Yet Pilate's action by sending Jesus to him, pleased Herod. Was there enmity between them at first, from that time on they were friendly.

## 3<sup>rd</sup> blood step:

### Bar-Abbas preferred over Jesus.

23 verse 13-25: *"And Pilate, when he had called together the chief priests and the rulers and the people, Said 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: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one prisoner unto them at the Passover feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And 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. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And 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."*

Pilate wanted to release Jesus, because he found Him not guilty. And because it was the custom that a prisoner received remittance for punishment during the Passover feast (i.e. the memorial festival of Israel's exodus from Egypt by God's hand, whereby the Passover lamb was slaughtered), Pilate therefore tried to release Jesus at the Passover. Pilate therefore asked the people: "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" despite the fact that he knew they had handed over Jesus because of spit and jealousy (see Matthew 27:17-18). But the people, stirred up by the chief priest and rulers of the people, demanded increasingly violently His crucifixion (and thus the release of Bar-Abbas).

Jesus is the Son of God the Father, Who is in heaven; while Bar-Abbas means "son of the father". Bar-Abbas was a murderer and rioter, and therefore his action tells us which father he was a son of, namely "the father from the depth" thus the devil. The people preferred this son of the devil over the Son of God; the rioter and murderer they preferred over the Savior, while He had done nothing but deeds of love among them. And, because Pilate, the Roman judge, could no longer control the very rebellious people, he handed over Jesus unto a true "people judgment" (which means that the people, instead of the judge, sentenced Jesus)...

## 4<sup>th</sup> blood step:

### Jesus carried His cross (with great difficulty) on the way to Calvary.

23 verse 26-32: *"And 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. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, 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. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death."*

According to the story that was handed down from generation to generation, it was said that Jesus collapsed several times already under the heavy weight of the cross, therefore they forced Simon of Cyrene, who was on his way home from the field, to carry the cross in the place of Jesus. Most probably Jesus had not slept the entire night before, because first the temple guards and later on the Roman soldiers had flogged and tortured His body till He bled.

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In spite of His own miserable condition, the Savior yet remembered the Jewish people and mankind, over whom God's judgment would come because of their un-repentance. He already saw before Him the destruction of Jerusalem in the year 70 after Christ. This was the reason He said: "Daughters of Jerusalem, weep for yourselves and your children..." Further in the future (namely at the end of the Great Tribulation) He saw the great final battle Armageddon (see Revelation 6:12-17; 16:16 and 19:11-21) pass by His spiritual eye, and also the divine judgment which will (have to) come over the entire anti-Christian world and all the horrors thereof. Seeing this, He voiced a threefold judgment: "For, behold, the days (viz. in the end-time) 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." In other words: "Blessed are the women, who do not have any children", for these are only born unto the judgment. Moreover, these are children who only grow up in the **greatest** iniquity (Ezekiel 21:25); children who only grow up to cause their parents grief!

"Then shall they begin to say to the mountains, fall on us; and to the hills, Cover us." Revelation 6:16-19 tells us the reason why the people who live in the end-time of this world (i.e. the world in its present form) will want to be covered by crashing mountains and hills, for it is written: "Hide us from the face of Him, That sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand (then)?" God's terrible anger will then burst out over a world which has become altogether anti-Christian. His last words to them – words that also contain a judgment, and that were uttered with a loving heart full of sorrow – were: "For if they do these things in a green tree, what shall be done in the dry?" The "green, living tree" was He. He had to undergo this gruesome death in the place of the sinner (the dry wood). He bore in their (and in our) place the judgment of God over sin, because He, in His great mercy, died in our place! But what will God's judgment be over them, who choose the dryness of the spiritual death over the divine life of Him.

## 5<sup>th</sup> blood step:

### The crucifixion of Jesus Christ.

23 verse 33-43: *"And when they were come to the place, which is called Calvary (or Golgotha), there they crucified him, and the malefactors, one on the right hand, and the other on the left (of Jesus). Then said Jesus, Father, forgive them; for they know not what they do. and they parted his raiment, and cast lots. 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. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the king of the Jews. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said to him, Verily I say unto thee, **To day** shalt thou be with me in **paradise** (i.e. the place where those who died "justified", rest)."*

In Mark 15:25 we read that they crucified Jesus at the third hour, that is at 9.00 A.M our time. It was only at around the sixth hour (12.00 noon our time) that that darkness came over the whole earth. The first three hours Jesus hung on the cross there was normal light. But, during the last three hours He hung on the cross a strange darkness came over the whole earth. This tells us something: During the first three hours Jesus hung **voluntarily** on the cross. If He had wanted to He could have come off it by divine power. Therefore His thoughts during the first three hours were still devoted to the people around Him: Such as His plea to the Father for forgiveness for His murderers ("they do not know what they do"); His concern for Mary, His mother, whom He put in the care of the apostle John (John 19:26-27), and also His promise to the "good" murderer – who asked Jesus, the King, while they hung together on the cross, to remember him when He would have come in His Kingdom – that he would be with Jesus in paradise after his death.

## 6<sup>th</sup> blood step:

### Jesus entered the realm of the dead (the place where the dead sinners are)

23 verse 44-48: *"And it was about the sixth hour, and there was a darkness over **all the earth** until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. 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. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."*

Darkness came over **all** the earth for three hours. God wanted to say something by this. For He sent His Son into the realm of sin and spiritual death in the place of lost man; He bore the punishment we, sinners, deserve. His hanging on that cross now was **final**; no turning back was possible. He was then permanently made sin by God (2 Corinthians 5:21), that He bear the punishment, which is the result of sin, in our place. In God's eyes He was then (like) the "copper snake" Moses was to raise on a staff (see Numbers 21:1-9). Therefore God had to separate Himself from Him, which resulted in the Son's cry: "Eloi, Eloi, lama sabachtani" (Translated: My God, My God, why hast Thou forsaken me!" – see Mark 15:34).

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And, in this severe struggle and spiritual dryness of this death (**by** and **for** our sins!), He complained: "I thirst!" (John 19:28). They then wanted to give Him vinegar to drink – something they always gave the crucified to numb the pain – but He refused to drink it (Mark 15:23). His thirst on the one hand related to the divine life, from which He was cut off at that moment; and on the other hand His thirst for souls He seeks to save!

When the last three hours were almost gone, He still gave the cry of triumph: "It is finished!" (John 19:30). He had met the difficult demand of divine justice – that He, as the Lamb of God, had to be slain for the sins of mankind. With the assurance of the victory (over satan and sin) at His side, He then quietly went to His death, and resigned were His last words: "Father, in Thy hands I **commend** My Spirit." When we check the original Greek, then this "commending" means: entrust to. In other words He wanted to say: "Father, do with My spirit as You please!"

When Jesus gave the ghost, God testified of this fact. There was a testimony unto judgment: God made the earth to quake, and the rocks to tear (Matthew 27:51b). But there also was a testimony of God's grace: the veil which hung between the Holy Place and the Holiest of holy of the Israeli Tabernacle tore from the top to the bottom (Matthew 27:51a). By this great deed of mercy of Jesus' death (on the cross) reconciliation with God was established and the (repentant) sinner may approach (closely) unto God's throne. Also were graves of saints opened; saints, who just like Jesus, were raised from the dead and came out of their graves, after which they appeared to many (Matthew 27:52-53). And all this testified of the complete reconciliation between God and men; a reconciliation the death (on the cross) of God's Lamb brought for the person who is sanctified in God! The tearing of the veil (i.e. the curtain separating the Holy Place from the Holiest of holy) was all the more a miracle of God, because this veil, as we know through tradition, was of fabric of some ten centimeters thick. When the centurion saw all these signs which accompanied the death of God's Son, he had to admit: "Truly, this Man was righteous!" "This was God's Son!" (Matthew 27:54b). The crowds, which watched all events around Jesus' crucifixion unto the end, also saw these signs. And fear came into their hearts. Did they lay (violent) hands on the Son of God? Therefore they beat themselves upon the chest, when they returned home.

## 7<sup>th</sup> blood step:

### Three days and three nights in the realm of the dead.

23 verse 49-56: *"And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (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. This man went unto Pilate, and begged the body of Jesus. And he took it down (from the cross), and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."*

Joseph of Arimathaea was a counselor, a member of the Sanhedrin, the Jewish Council. He was, although in secret, a follower of Jesus, and had not agreed to His death. However, when Jesus had died, this fear for the Jews in him made way for courage. He took the body of Jesus from off the cross, because it was a few hours before the start of the day before the Sabbath (Mark 15:42), whereby is meant the "pre-Sabbath" in relation to the Passover feast. Together with Nicodemus, a righteous lawyer (see John 19:39), who in secret also was a disciple of Jesus, he paid the last honor to Jesus. They anointed Him, wound Him in linen cloths and laid Him in the sepulcher Joseph in the first instance had hewn for himself.

The body of Jesus lay here for the full three days and three nights, the mysterious time God established for winning **the complete victory** of the Lamb of God over sin and death. For it is written: "And if Christ be not raised, your faith is vain; **ye are yet in your sins**" (1 Corinthians 15:17). Also: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights **in the heart of the earth**" (Matthew 12:40). Let us pray that God will grant us grace, so that we obtain insight and wisdom regarding this mysterious time, regarding these three days and three nights.

## The end of Chapter 23 (from Part 3)

By E. van den Worm  
2nd revised edition, January 2000

P.S.:

For Chapter 1 till 22, see our Blog at:

2009-11-10, 12-10 and

2010-1-10, 2-10, 3-10, 4-10, 5-10, 6-10, 8-10, 9-10, 10-10, 11-10, 12-10, and

2011-1-10, 2-10, 3-10, 4-10, 5-10, 6-10, 7-10, 8-10 and 9-10.