

Nuggets and Gems from the Bible

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ARRESTED
AND JUDGED

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Living Stream Ministry
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ARRESTED

[Luke 22:47—23:25](#) records the arrest and judging of Jesus Christ, the Man-Savior. When the Lord Jesus went to the Garden of Gethsemane, He realized that He would be arrested there. Of course, the eleven disciples did not know what was happening. But the Man-Savior knew what He was doing and what steps He was taking. He went to the place where He would be delivered to those who were coming to arrest Him and put Him to death.

When the Lord Jesus was arrested, three categories of people were around Him: those who arrested Him, His disciples, and those who judged Him. The ones who arrested the Man-Savior were evil religionists. They were religious, but they were false, hypocritical, and filled with deceit.

The second category of people around the Lord Jesus when He was arrested consisted of His followers. The disciples had a good intention, but they were altogether in the natural realm. When

the Lord Jesus told them that they would be stumbled, Peter rose up to deny it: “Lord, I am ready to go with You both to prison and to death” (Luke 22:33). Moreover, when the Lord told the disciples to be prepared to face the situation, they thought that it was necessary for them to buy swords to fight. When the Lord was about to be arrested, “those around Him, seeing what was about to happen, said, Lord, shall we strike with a sword? And a certain one of them struck the slave of the high priest and took off his right ear” (22:49-50). Here we see that the disciples immediately resisted.

After the Man-Savior was arrested, “Peter was following at a distance” (v. 54b). This is an indication that Peter would deny the Lord. Peter then sat with a number of others by the fire that was kindled in the middle of the courtyard (v. 55). This is another indication that he was about to deny the Lord. Verses 56 and 57 say, “And a certain servant girl, seeing him seated facing the light of the fire, and looking intently at him, said, This man also was with him. But he denied, saying, I do not know Him, woman!” After Peter denied the Lord two more times, a cock crowed, and “the Lord turned and looked at Peter, and Peter remembered the word of the

Lord, how He had said to him that before a cock crows today, you will deny Me three times” (vv. 60-61). Then Peter went outside and wept bitterly (v. 62).

We know from the other Gospels that the other disciples were scattered. From all this we see that the Man-Savior’s followers were natural; they were in the old creation. It is no wonder it was necessary for them to be brought to the cross, terminated, and replaced.

Let us consider more fully those who arrested the Man-Savior. While He was still speaking to His disciples, Judas drew near to Him to kiss Him (Luke 22:47). “But Jesus said to him, Judas, are you delivering up the Son of Man with a kiss?” (v. 48). After pointing out to Judas that he was delivering up the Son of Man by kissing Him in a false way, the Lord said to the chief priests, officers of the temple, and elders who had come up against Him, “Have you come out with swords and clubs as against a robber? While I was with you daily in the temple, you did not stretch out your hands against Me; but this is your hour and the authority of darkness” (vv. 52-53). The God-forsaking and God-offending opposers, afraid of the people who had warmly welcomed the Man-Savior and were

gladdened by His speaking ([Mark 12:37](#)), dared not arrest Him in the daytime or in a public place like the temple. Instead, they arrested Him subtly in the deep night, as though arresting a robber ([Luke 22:52](#)).

The Man-Savior was not afraid of being arrested. On the contrary, He was bold to face the situation, and He even rebuked the falsehood of those who arrested Him. Actually, the Lord was not arrested; He gave Himself over to those who arrested Him. If He had not done this, who could have arrested Him? According to [John 18:4](#), the Lord Jesus asked them whom they were seeking. When they answered Him that they were seeking Jesus the Nazarene, “He said to them, I am” ([v. 5](#)). The record in John goes on to tell us that when “He said to them, I am, they drew back and fell to the ground” ([v. 6](#)). This indicates that they did not actually arrest the Man-Savior, but that He willingly allowed them to arrest Him.

As we read [Luke 22:47—23:25](#), we need to realize who it was who was arrested and judged. The One arrested was the very God, God in a man. This means that God was arrested by His creatures, and even arrested in a way of falsehood. Should not the just and righteous God have judged them immediately? But instead of

judging them, He tolerated them. He accepted being arrested in order to accomplish redemption both for His followers and for those who arrested Him.

In [22:63](#) we are told that the men who were holding the Man-Savior “mocked Him, beating Him.” Then we see that “blindfolding Him, they questioned Him, saying, Prophecy! Who is it that hit you? And they said many other things against Him, blaspheming” ([vv. 64-65](#)). The One they were mocking, beating, and blaspheming was the God-man; the One who suffered this was God in a man. If we keep this point in mind as we read this chapter, we shall be deeply impressed that it was the God-man who was blindfolded and blasphemed.

JUDGED

In [Luke 22:66—23:25](#) the Man-Savior was judged by the Jewish Sanhedrin ([22:66-71](#)) and by the Roman rulers ([23:1-25](#)). “When day came, the elders of the people, both chief priests and scribes, were gathered together, and they led Him away to their Sanhedrin, saying, If you are the Christ, tell us” ([22:66-67a](#)). The Sanhedrin was a council composed of the chief priests, the elders, the lawyers, and the scribes. It was the

highest court of the Jews ([Acts 4:5-6, 15; 5:27, 34, 41](#)).

When the Man-Savior was asked if He was the Christ, “He said to them, If I tell you, you will by no means believe; and if I ask you, you will by no means answer. But from now on the Son of Man will be seated at the right hand of the power of God” ([Luke 22:67b-69](#)). The Lord’s answer indicates that He not only was the Son of Man on earth before His crucifixion, but also indicates that He will be the Son of Man in the heavens on the right hand of God after His resurrection ([Acts 7:56](#)) and also at His coming back on the clouds. His answer also indicates that He is God’s Christ, His Anointed. Otherwise, He could not be seated at the right hand of the power of God.

[Luke 22:70](#) says, “And they all said, Are you then the Son of God? And He said to them, You say that I am.”

The Greek words rendered, “You say that I am,” may also be translated, “You say it, because I am.” When the ones judging the Lord heard His answer, they said, “What further need do we have of testimony, for we have heard it ourselves from his mouth?” ([v. 71](#)). They were excited and, thinking that He was blaspheming God in

saying that He was the Son of God, they condemned Him.

Realizing that according to Roman law they did not have the power to execute anyone, the religious leaders transferred the Man-Savior to Pilate: “And the entire multitude of them rose up and led Him before Pilate” (23:1). Pilate was a Roman procurator, an agent of Caesar Tiberius in Judea, A.D. 26-35. Not long after he unjustly delivered the Lord Jesus up to be crucified, his government ended abruptly. He was banished and later committed suicide.

Under God’s sovereignty the Man-Savior was judged not only by the Jewish leaders as a sheep before the shearers (Isa. 53:7), but also by the Roman governor as a criminal before the accusers. He was judged in this way so that He might die to save sinners with His life as a ransom (Mark 10:45), not only for the Jews represented by the Jewish leaders, but also for the Gentiles, represented by the Roman governor.

The Jewish leaders accused the Lord before Pilate, saying, “We found this man perverting our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, a king” (Luke 23:2). Pilate then asked Him saying,

“Are you the King of the Jews? And answering him, He said, You are saying it” (v. 3). The Lord’s answer, according to Alford, is to be understood as a strong affirmative.

Pilate was not able to find any fault in the Man-Savior. “And Pilate said to the chief priests and the crowds, I find not one fault in this man” (v. 4). Nevertheless, “they were insisting, saying, He stirs up the people, teaching throughout the whole of Judea, beginning from Galilee even unto here” (v. 5). Because he did not want to offend the Jews, Pilate acted in a subtle way. When Pilate realized that the Lord Jesus was of the jurisdiction of Herod, “he sent Him up to Herod, who also himself was in Jerusalem in those days” (v. 7).

[Luke 23:8](#) says, “And when Herod saw Jesus, he rejoiced greatly, for he was wanting to see Him for a considerable time, because he had heard concerning Him, and was hoping to see some sign done by Him.” Herod questioned the Lord “with many words; but He answered him nothing” (v. 9). The Lord’s not answering Herod was a fulfillment of [Isaiah 53:7](#).

Herod may have been disappointed when the Man-Savior did not answer his questions. “Herod with his soldiers, despising Him and

mocking, threw around Him splendid clothing and sent Him back to Pilate” (Luke 23:11).

Luke 23:13 and 14 say, “And Pilate, calling together the chief priests and the rulers and the people, said to them, You brought this man to me as one who turns away the people, and behold, I have examined him before you and found not one fault in this man regarding the accusations you bring against him.” Here “turns away” implies turning away the people from their civil and religious allegiance. Pilate went on to tell the people that neither did Herod find anything in the Lord Jesus worthy of death. Then Pilate declared, “I will therefore discipline him and release him” (v. 16). When Pilate said this, “they cried out all together, saying, Away with this man, and release to us Barabbas!” (v. 18).

Wanting to release the Lord Jesus, Pilate again called the people (v. 20). “But they were shouting, saying, Crucify, crucify him! But he said to them a third time, Why, what evil has this man done? I have found no cause of death in him; I will therefore discipline him and release him. But they were urgent with loud voices, asking that He be crucified; and their voices prevailed” (vv. 21-23). The Jewish death penalty was by stoning (Lev. 20:2, 27; 24:14; Deut. 13:10; 17:5).

Crucifixion was a heathen practice ([Ezra 6:11](#)), adopted by the Romans for the execution of slaves and heinous criminals only. To crucify the Lord Jesus was not only a fulfillment of the Old Testament ([Deut. 21:23](#); [Gal. 3:13](#); [Num. 21:8-9](#)); it was also a fulfillment of the Lord's own word concerning the mode of His death ([John 3:14](#); [8:28](#); [12:32](#)), which could not be fulfilled by stoning.

[Luke 23:24 and 25](#) say, "And Pilate gave sentence that their demand be carried out. And he released him who, because of insurrection and murder, had been thrown into prison, whom they were asking for; but Jesus he delivered up to their will." The sentence given by Pilate exposed to the uttermost the darkness and injustice of man's politics. This was a fulfillment of the prophecy in [Isaiah 53:5](#) and [8](#) concerning the Man-Savior's suffering.

THE PORTRAIT OF THE MAN-SAVIOR

In [Luke 22:47—23:25](#) we need to be impressed with four pictures. The first picture is the portrait of the Man-Savior, the portrait of the God-man. Due to the surrounding persons, the portrait of the Man-Savior is very clear. In this portrait we

see the God-man, the One who is perfect, dignified, and full of divine splendor and of human virtues.

This God-man was arrested, mocked, blasphemed, despised, and judged. But as He passed through all this, He was fully portrayed as having the highest standard of morality, as possessing the human virtues with the all-surpassing divine splendor. He was fully qualified to be the Substitute for the sinners for whom He intended to die.

THE PORTRAIT OF THE DISCIPLES

The second picture we see in this portion of Luke is that of the Man-Savior's followers. From what we see in this picture, we cannot give any credit to the eleven disciples, especially to Peter, John, and James, in their natural life. However, as we view the picture presented here of the Lord's disciples, we need to realize that this is a picture of us as well. Here we have a portrait of what we all are in the natural life.

THE PICTURE OF THE RELIGIOUS PEOPLE

The third picture we see is the picture of the

religious people. They were false, deceitful, and full of pretense.

THE PICTURE OF THE ROMAN RULERS

Finally, we have a picture of the Roman government and its rulers. With these Roman rulers there was no justice. In this picture we see the darkness and corruption of Roman politics.

DEATH, RESURRECTION, AND JUBILEE

As we consider these pictures, we can understand the situation in the midst of which the God-man went to the cross. We need to realize that He was not brought to the cross—He went to the cross. On the cross He laid down His soul-life purposely to accomplish an all-inclusive death. This death ushered Him into resurrection. Through His death and resurrection the jubilee is accomplished. The jubilee is a release from bondage and the entering into the enjoyment of the Triune God ([Luke 4:17-21](#)). Furthermore, the Man-Savior brought His followers with Him into death. In this way He terminated them so that they could be replaced and germinated. Then

in His resurrection they could enjoy Him as their jubilee.

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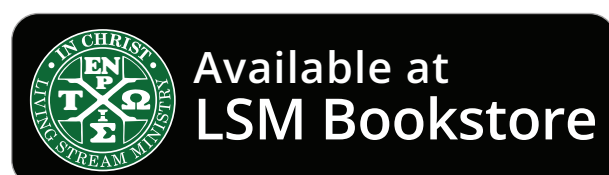
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