



SERMON REFLECTION GUIDE

Luke, Part 66: The Trials of Jesus - Luke 22:63-23:25 - March 29, 2026

SERMON OUTLINE

Intro - Luke version of Jesus's trials is shorter than the other gospels, but highlights an emphasis on **Injustice** & **Mercy**, **Guilt** & **Innocence**

A. The Abuse of Bullies (Luke 22:63-65)

Even as they mock Jesus as a prophet, they unknowingly prove him a prophet by fulfilling what Jesus had predicted in **Luke 18:32**.

Jesus's variety of sufferings allow him to sympathize all kinds of people.

B. The Questions of the Council (Luke 22:66-71)

Questions: (1) Are you the Messiah?, and (2) Are you the Son of God?

Jesus answers by showing them just how disingenuous they really are - asking questions with their minds already decided.

Jesus's quote in **v. 69** is a powerful combination of **Daniel 7:13-14** with **Psalms 110:1** - both of these are clear OT Messianic prophecies that Jesus applies to himself.

What other testimony do we need? (v. 71)

C. The Innocence of Jesus (Luke 23:1-23)

No other gospel so clearly emphasizes the **innocence** of Jesus during the trials and crucifixion.

The "whole company" (!) of the Sanhedrin bring Jesus to **Pontius Pilate** in order to persuade him that Jesus is a threat to Rome and should be executed (The Jews couldn't do this alone).

The Jews' accusations are obviously false, yet the mention that Jesus is a "king" (**v. 2**) is concerning to Pilate - he asks "Are you the King of the Jews?" (**v. 3**) Jesus is a unique king!

Pilate issues his first verdict of "**Not Guilty**" in **v. 4**

Seeing a way out - he sends Jesus to Herod based on jurisdiction.

Herod (see: **Luke 9:7-9**) wants to see Jesus, but Jesus is *silent* (**Is. 53:7**) Herod mocks and mistreats Jesus, but also does not find him guilty of anything.

Once again - Pilate exclaims that Jesus is innocent (**v. 14-15**)

D. The Attempts of Pilate (throughout)

The word "release" shows up 5 times at the end of our section - Pilate does want to release Jesus and tries several times.

He pronounces a "**not guilty**" verdict 3x (**v. 4, 14, 22**)

He sends Jesus to Herod, he offers to punish and release him (**v. 16, 22**), and also seeks to release Jesus along with the custom of the festival (see: **Barrabas**, **v. 18**)

Pilate KNOWS the right thing to do, but ultimately he is influenced by:

E. The Voice of the People (throughout)

Note the increasing power of the crowd's responses to Pilate's attempts to release Jesus - see: **Luke 23:2, 5, 10, 18, 21, 23** - culminating in: "They were urgent, demanding with loud cries that he should be crucified." (**v. 23**)

The sobering sentence at the end of **v. 23** says it all: "**And their voices prevailed.**"

Pilate knew the right thing to do, but was not brave enough to do it.

How many times are we too influenced by the voice of the crowd, desiring to fit in?

F. The Release of Barabbas (Luke 23:24-25)

"Jesus must suffer." (**Lk. 9:22**) & he suffers as the "righteous for the unrighteous." (**1 Pet. 3:18**)

Barabbas is the **gospel in microcosm** - the **guilty** set free, as the **innocent** takes their place!

It is only the acute recognition of this substitution that brings us to saving faith!



SERMON REFLECTION QUESTIONS

1. What comfort does it bring you to know that Jesus has experienced and is sympathetic to all the difficulties and sufferings of your life?
2. Why are the trials of Jesus so unsettling to us? Why are they unfair?
3. How does Pilate try to exonerate and absolve Jesus?
4. Why do his efforts ultimately fail? Is he blameworthy?
5. What is it about the power of a crowd that is so influential? Are we guilty of being caught up in popular movements or trends?
6. How is Barabbas a picture of us? How do we see the gospel story in miniature with his release?