

## **Dr. Daniel K. Darko, Gospel of Luke, Session 33, Arrest and Crucifixion (Luke 23) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Darko, Luke, Session 33, Arrest and Crucifixion (Luke 23), Biblicalelearning.org, BeL**

**Dr. Daniel K. Darko's Session 33 lecture on Luke 23** examines the arrest and crucifixion of Jesus, providing a detailed, verse-by-verse analysis. The lecture **compares Luke's account with those of other Gospel writers**, highlighting unique aspects such as Peter's denials and the portrayal of the crowds. **Darko emphasizes the cultural context of mocking** and explores the legal proceedings before the Sanhedrin and Pilate. Ultimately, the session **underscores the significance of Jesus's innocent suffering and death** as the core of the Christian gospel, inviting listeners to personal faith and discipleship.

**2. 20 - minute Audio Podcast Created on the basis of  
Dr. Darko, Luke, Session 33 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (New Testament →  
Gospels → Luke).**



**Darko\_Luke\_Sessio  
n33.mp3**

### 3. Briefing Document: Darko, Luke, Session 33, Arrest and Crucifixion (Luke 23)

#### Briefing Document: Dr. Daniel K. Darko on Luke 23 - Arrest and Crucifixion

##### Executive Summary:

This briefing document summarizes the key themes and important ideas presented by Dr. Daniel K. Darko in his session on Luke 23, focusing on the arrest and crucifixion of Jesus. Dr. Darko emphasizes Luke's unique perspective on these events, highlighting Peter's denial, the mockery of Jesus, the trial before the Sanhedrin and Pilate, the crucifixion scene, and the significant figures involved. He draws comparisons with other Gospel accounts to underscore Luke's specific theological and narrative aims, particularly concerning discipleship, shame, the involvement of leadership in Jesus's condemnation, and the themes of innocence and forgiveness.

##### Main Themes and Important Ideas:

#### 1. Luke's Unique Contribution to the Passion Narrative:

- Dr. Darko posits that while other Gospels offer important perspectives (John on saving knowledge, Mark on succinctness and dramatic suffering), Luke provides a crucial detail and a particularly relevant understanding of Jesus's actions.
- He emphasizes that the session will not only recount the basic events but also highlight how different Gospel writers present the account and focus on Luke's specific emphasis for his audience, Theophilus, and wider readership.
- *"Others have said perhaps Mark gives us a succinct understanding of what Christ came to do and the price he came to pay for us. I may add, if I may, that perhaps Luke provides us with a detail, an aspect of the Gospel that is so crucial and relevant to understanding what Jesus did in graphic detail."*

#### 2. Peter's Denial: Discipleship, Weakness, and Redemption:

- Dr. Darko meticulously analyzes Peter's denial in the high priest's house, emphasizing Luke's portrayal of Peter as a disciple who followed Jesus but at a distance due to fear and a desire to fit in.
- He contrasts Luke's account of the actors involved in the three denials (young girl, man, man, focusing on humiliation and regional identity) with those in Mark and Matthew. John's account is noted for its less vivid description of the denials.

- The significance of the rooster crowing coinciding with Jesus's gaze upon Peter is highlighted as the catalyst for Peter's remembrance and bitter weeping, signifying shame, remorse, and the potential for repentance.
- *"Luke used the word following. He followed Jesus, the word he likes to use to actually emphasize discipleship. So, Peter followed Jesus, but Luke also wants us to know that he followed as a disciple, but he followed with hesitation, so he followed at a distance."*
- *"And then, for me, in these narratives, one of the most important words came out, and he remembered. Remembrance. Peter, remembering what he had been taught or told by Jesus, is going to set the platform for repentance."*

### **3. The Mocking and Shaming of Jesus:**

- Dr. Darko stresses the cultural significance of mocking in the ancient Mediterranean honor and shame culture, arguing that it was a form of severe psychological and emotional attack, aiming to publicly destroy Jesus.
- He details the physical and verbal abuse Jesus endured while in custody, including being blindfolded and asked to prophesy who struck him.
- *"But you see, in the ancient Mediterranean culture, in honor and shame culture, mocking could be as damaging as somebody stabbing you. Ridiculing someone in public to put them to shame can destroy them mentally and emotionally."*

### **4. The Trial Before the Sanhedrin:**

- The session outlines the proceedings before the Sanhedrin, the supreme religious council of the Jews, noting that Luke's account does not include the false witnesses mentioned in Mark.
- The key questions posed to Jesus (whether he is the Christ and the Son of God) and his somewhat reluctant responses are discussed, suggesting the Sanhedrin had already decided his fate.
- Dr. Darko clarifies the role and composition of the Sanhedrin in Second Temple Judaism, emphasizing their limited power to issue a death sentence by crucifixion, necessitating their appeal to the Roman authority, Pilate.

- *"In both instances, he gives the reluctant answer. The answer is not quite satisfactory, but it seems that in Luke's account, Luke is presenting to us that this is a group of people who had already made up their minds on what to do with Jesus before the trial; they began the formalities."*

## **5. Jesus Before Pilate and Herod:**

- The charges brought against Jesus before Pilate are detailed: misleading the nation, forbidding paying tribute to Caesar, and claiming to be Christ, a king. Dr. Darko points out the severity of these charges under Roman rule and their lack of solid grounding.
- Pilate's initial assessment of Jesus's innocence and his attempt to involve Herod Antipas (due to Jesus being a Galilean) are described.
- Herod's curiosity and subsequent mockery of Jesus, along with his soldiers, are noted. The unexpected reconciliation between Pilate and Herod on this day is highlighted as a significant observation by Luke, suggesting the leaders were united in their opposition to Jesus.
- *"Quickly, part of the observations to be made here is that Jesus was brought to Pilate, who is in town because of the festival, and the level three charges against him... One should note that these charges before a Roman official have severe implications."*
- *"Luke is saying that before we try to put the blame on all the people, it is the leaders who are in to get Jesus, not everybody."*

## **6. Condemnation and the Crucifixion Process:**

- Despite Pilate's repeated declarations of Jesus's innocence, the crowd, at the instigation of the leaders, demands the release of Barabbas (imprisoned for insurrection and murder) and the crucifixion of Jesus.
- The carrying of the cross by Simon of Cyrene, a Jew from North Africa, is mentioned, with Dr. Darko emphasizing the unexpected honor bestowed upon him.
- Luke's focus on the women who mourned for Jesus on the way to the cross is significant. Jesus's response, telling them to weep for themselves and their children due to the coming judgment on Jerusalem, is analyzed.

- *"Jesus is condemned to die, not for the wrong he had done... And the audience had opted to let the man who was responsible for the riot and murder go and let Jesus be killed."*
- *"Luke mentions that on the road to the cross, there will be women following Jesus, and these women were in sorrow; they were beating their breasts, and they were wailing in loud voices. Jesus hears this woman, and Luke tells us that even on the way to the cross, Jesus will pay attention to the outcasts who are following him."*

## **7. The Crucifixion Scene:**

- Luke's account of the crucifixion at "the place that is called the skull" is detailed, noting the presence of two criminals crucified alongside Jesus.
- Jesus's prayer for forgiveness ("Father, forgive them, for they know not what they do") and the division of his garments are mentioned.
- The mockery by the rulers and soldiers, and the interaction with the two criminals (one railing at Jesus, the other acknowledging his innocence and seeking remembrance in Jesus's kingdom) are recounted. Jesus's promise to the penitent criminal ("Truly, I say to you, today you will be with me in paradise") is discussed, with a lighthearted clarification about the meaning of "paradise" in this context.
- The supernatural events at the moment of Jesus's death – darkness over the land and the tearing of the temple curtain – are highlighted. Dr. Darko presents three common interpretations of the torn veil: signifying the destruction of the temple, the end of the old covenant, and the opening of access to God for all.
- Jesus's final words in Luke ("Father, into your hands I commit my spirit") and his death are recorded. Luke's omissions compared to other Gospels (Golgotha, wine mixed with myrrh, Aramaic cries) are noted.
- *"Jesus said, Father, forgive them, for they know not what they do..."*
- *"And he said, Jesus, remember me when you come into your kingdom, and he said to him, truly, I say to you, today you will be with me in paradise."*
- *"The curtain of the temple was torn in two..."*
- *"Jesus called out with a loud voice, said Father, into your hands I commit my spirit, and having said that, he breathed his last."*

## 8. The Witnesses to Jesus's Death and Burial:

- Dr. Darko emphasizes the presence of various eyewitnesses: the watching crowd (though not mocking in Luke), the scoffing rulers, the mocking soldiers, and the two criminals.
- The reaction of the centurion (praising God and acknowledging Jesus's innocence) and the disturbed crowd (beating their breasts) are highlighted.
- The women who followed Jesus from Galilee are noted as eyewitnesses who intended to prepare his body for burial.
- The significant role of Joseph of Arimathea, a member of the Sanhedrin who did not consent to their decision, is emphasized. His actions of requesting Jesus's body, wrapping it in linen, and laying it in a new tomb are detailed, signifying honorable treatment despite the humiliation of crucifixion.
- The significance of a new tomb and the typical burial practices of the time are explained.
- *"Luke will remind us that in the death of Jesus, even the centurion who is presiding over the event will praise God and say that this man is certainly innocent."*
- *"Now, there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man who had not consented to the decision to their decision and action, and he was looking for the kingdom of God. The man went to Pilate and asked for Jesus's body."*

### Conclusion:

Dr. Darko's session on Luke 23 provides a detailed examination of the arrest and crucifixion of Jesus, emphasizing Luke's distinctive narrative and theological contributions. He highlights themes of discipleship (exemplified by Peter's failure and potential redemption), the unjust treatment and public humiliation of Jesus, the culpability of the Jewish leadership, Jesus's unwavering innocence and forgiveness, and the honorable burial provided by Joseph of Arimathea. The session underscores the central message of the Christian gospel: Jesus's sacrificial death for humanity, offering salvation and a place with him to those who believe.

**Further Study/Considerations:**

- The differences in the portrayal of Peter's denials across the Gospels.
- The cultural significance of shame and mocking in the first-century Mediterranean world.
- The historical and theological implications of the tearing of the temple veil.
- The varying accounts of the inscription on Jesus's cross and their potential interpretations.
- The significance of Joseph of Arimathea's role as a dissenting member of the Sanhedrin and his actions regarding Jesus's burial.
- The meaning of "paradise" in Jesus's promise to the criminal.
- Personal reflection on the themes of sin, repentance, forgiveness, and discipleship in light of Jesus's suffering and death.

## 4. Study Guide: Darko, Luke, Session 33, Arrest and Crucifixion (Luke 23)

### Luke 23: Arrest and Crucifixion - Study Guide

#### Quiz:

1. Describe Peter's denial of Jesus in Luke's Gospel. How does Luke emphasize Peter's discipleship even amidst his denial?
2. According to Dr. Darko, what is significant about the mocking of Jesus in the context of ancient Mediterranean culture? Provide an example from Luke's account.
3. What were the three charges brought against Jesus before Pilate by the Sanhedrin, and why were these charges specifically chosen?
4. Explain Pilate's initial reaction to the charges against Jesus and his subsequent actions. Why did he send Jesus to Herod?
5. Describe the encounter between Jesus and Herod. What was Herod's reaction, and what did he and his soldiers do to Jesus?
6. Why was Barabbas released instead of Jesus? What does this incident reveal about the crowd's influence and Pilate's decision-making?
7. Who was Simon of Cyrene, and what role did he play in the crucifixion narrative in Luke's Gospel?
8. Summarize Jesus's interaction with the women who were mourning for him on the way to the cross. What was his message to them?
9. Describe the scene of Jesus's crucifixion according to Luke, including the interactions with the criminals and Jesus's words.
10. Who was Joseph of Arimathea, and what actions did he take after Jesus's death that were significant?

#### Answer Key:

1. In Luke's Gospel, Peter denies knowing Jesus three times in the same courtyard. Luke emphasizes Peter's discipleship by stating that he "followed" Jesus, a word Luke often uses for discipleship, though he followed "at a distance" due to fear.



2. Dr. Darko explains that in the honor and shame culture of the ancient Mediterranean, mocking was deeply damaging, potentially leading to a desire for death due to public shame. In Luke, the soldiers blindfold Jesus and mockingly ask him to prophesy who struck him, aiming to humiliate him publicly.
3. The three charges were misleading the nation, forbidding the payment of taxes to Caesar, and claiming to be Christ, a king. These charges were crafted as civic and criminal issues rather than purely religious ones, intended to fall under Roman jurisdiction and compel Pilate to act.
4. Pilate initially found no guilt in Jesus and stated this three times. Hoping to avoid direct responsibility, he sent Jesus to Herod, the ruler of Galilee, after learning that Jesus was a Galilean, thus placing the matter under Herod's jurisdiction.
5. Herod was pleased to see Jesus, hoping to witness a miracle. However, Jesus remained silent despite Herod's extensive questioning and the vehement accusations of the chief priests and scribes. Herod and his soldiers then treated Jesus with contempt, mocked him, and sent him back to Pilate.
6. Barabbas, imprisoned for insurrection and murder, was released because it was Pilate's custom to pardon one prisoner during Passover, and the crowd demanded Barabbas's release and Jesus's crucifixion. This reveals the crowd's power and Pilate's yielding to their demands despite his belief in Jesus's innocence.
7. Simon of Cyrene was a man coming in from the country who was seized and forced to carry the cross behind Jesus. Dr. Darko highlights Simon, potentially a Jew from the North African diaspora, as an unexpected figure who, in carrying the cross, was unknowingly placed in a position of honor.
8. Jesus turned to the mourning women and told them not to weep for him but for themselves and their children, prophesying the difficult times that were coming for Jerusalem. This shows Jesus's concern for others even on his way to the crucifixion.
9. At the place called the Skull, Jesus was crucified between two criminals. He prayed, "Father, forgive them, for they know not what they do." One criminal mocked him, while the other rebuked him and asked Jesus to remember him in his kingdom, to which Jesus replied, "Truly, I say to you, today you will be with me in paradise."

10. Joseph of Arimathea was a member of the Sanhedrin who did not consent to their decision against Jesus. He was a good and righteous man, a disciple of Jesus awaiting the kingdom of God. He boldly asked Pilate for Jesus's body, wrapped it in linen, and laid it in his own brand-new tomb.

### **Essay Format Questions:**

1. Analyze Luke's portrayal of the key figures involved in the arrest and crucifixion of Jesus (e.g., Peter, Pilate, Herod, the crowd). How does Luke's presentation of these individuals contribute to his overall message in this section of the Gospel?
2. Discuss the significance of the differences in the accounts of Peter's denial and the inscription on the cross among the four Gospels (as highlighted by Dr. Darko). What might these variations suggest about the perspectives and purposes of the different Gospel writers?
3. Evaluate the role of shame and mockery in the arrest and crucifixion narrative in Luke 23. How does understanding the cultural context of honor and shame illuminate the events and the suffering of Jesus?
4. Explore the theological implications of Jesus's words and actions on the cross in Luke's Gospel, particularly his prayer for forgiveness and his promise to the criminal. What do these moments reveal about Jesus's character and his mission?
5. Consider the significance of Joseph of Arimathea's actions in the burial of Jesus according to Luke's account. How does his role contribute to the narrative and foreshadow future events?

## Glossary of Key Terms:

- **Pericope:** A self-contained passage or extract from a text, often used in biblical studies to refer to a specific narrative unit.
- **Sanhedrin:** The supreme religious council of the Jews in Jerusalem during the time of Jesus, composed of priests, elders, and scribes, responsible for interpreting Jewish law and administering justice in religious matters.
- **Blasphemy:** The act or offense of speaking sacrilegiously about God or sacred things; in Jewish law, it could be a capital offense.
- **Ius Gladii (Latin):** Literally "the right of the sword," referring to the power of a Roman official, such as a prefect, to impose the death penalty.
- **Diaspora:** The dispersion of the Jewish people beyond Israel. In the context of Luke 23, Simon of Cyrene is mentioned as a Jew from this dispersed population in North Africa.
- **Sore Wine:** A sour or acidic wine, similar to vinegar, which was sometimes offered to those being crucified, possibly as a form of mockery or a crude pain reliever.
- **Golgotha:** An Aramaic term meaning "the place of the skull," the location outside Jerusalem where Jesus was crucified (mentioned in other Gospels but translated by Luke).
- **Myrrh:** A fragrant resin used in ancient times for various purposes, including embalming and mixing with wine. Its omission in Luke's account of the drink offered to Jesus is noted by Dr. Darko.
- **Centurion:** A commander of a century (around 100 soldiers) in the Roman army. In the crucifixion narrative, the centurion present at Jesus's death makes a significant declaration about his innocence.
- **Arimathea:** The Jewish town from which Joseph, the one who buried Jesus, came. His membership in the Jerusalem council indicates a certain level of prominence.

## **5. FAQs on Darko, Luke, Session 33, Arrest and Crucifixion (Luke 23), Biblicalelearning.org (BeL)**

### **Frequently Asked Questions: The Arrest and Crucifixion of Jesus in Luke 23**

#### **1. How does Luke's account of Peter's denial of Jesus differ from other Gospels, and what might be Luke's specific emphasis?**

Luke's account presents Peter's three denials as occurring within the high priest's courtyard, unlike Matthew and Mark, where some denials take place outside. Furthermore, Luke highlights the progression of Peter's denials: first denying knowing Jesus as an individual, then denying being one of his disciples, and finally denying his Galilean origin, thus distancing himself from Jesus on multiple levels. Luke uses the term "following" to describe Peter's initial actions, a word he often associates with discipleship, but emphasizes that Peter followed "at a distance" due to fear. Luke seems to emphasize Peter's human frailty and the power of remembrance ("And Peter remembered the saying of the Lord..."), setting the stage for his later repentance, which is also highlighted by Luke's mention of Peter weeping bitterly. Additionally, Luke notes the differing actors who prompt Peter's denials compared to other Gospels, suggesting a possible emphasis on the initial humiliation of Peter denying Jesus before a young servant girl, followed by denials before men.

#### **2. What significance does Luke attribute to the mocking and shaming of Jesus by the guards and the Sanhedrin?**

Luke portrays the mocking of Jesus, including blindfolding him, beating him, and demanding he prophesy who struck him, as a significant act of psychological and emotional destruction within the honor and shame culture of the ancient Mediterranean world. Dr. Darko emphasizes that in such a culture, public ridicule could be as damaging as physical violence, potentially leading to a sense of utter shame that could drive a person to despair. The relentless attempts to shame Jesus publicly aimed to undermine his spiritual authority and his claims.

### **3. According to Luke, what were the charges brought against Jesus before the Sanhedrin, and how did Jesus respond?**

Before the Sanhedrin, Jesus was questioned about whether he was the Messiah (Christ) and the Son of God. Unlike Mark, Luke does not mention false witnesses at this stage. Jesus's responses are described as reluctant and somewhat indirect. When asked if he was the Christ, he replied that if he told them, they would not believe, and if he asked them, they would not answer. However, he then stated that "from now on, the son of man shall be seated at the right hand of the power of God." When pressed further about being the Son of God, Jesus responded, "You say that I am," an answer interpreted by the Sanhedrin as a confirmation, leading them to conclude they needed no further testimony. Luke suggests that the Sanhedrin had already decided Jesus's fate and were merely going through the formalities.

### **4. What were the accusations leveled against Jesus when he was brought before Pilate, and why were these charges significant to the Roman governor?**

The Sanhedrin accused Jesus before Pilate of three main offenses: misleading the nation, forbidding the payment of taxes to Caesar, and claiming to be Christ, a king. These charges were significant to Pilate because they were not merely religious matters but had civic and political implications. Leading the nation astray could be seen as undermining Roman authority and peace. Forbidding taxes was a direct affront to Caesar. Claiming to be a king posed a challenge to Roman rule. Dr. Darko notes that while these charges were largely unfounded based on Jesus's teachings in Luke, they were crafted to necessitate Roman intervention and the potential for a death sentence, which the Sanhedrin themselves were not authorized to carry out by crucifixion.

### **5. What role did Herod play in the events leading to Jesus's crucifixion, according to Luke?**

When Pilate learned that Jesus was a Galilean, falling under Herod's jurisdiction, he sent Jesus to Herod, who was in Jerusalem for the festival. Herod was pleased to see Jesus, hoping to witness a miracle. However, Jesus offered no answers to Herod's extensive questioning. The chief priests and scribes vehemently accused him before Herod. Herod and his soldiers treated Jesus with contempt, mocked him, dressed him in splendid clothing, and sent him back to Pilate. Notably, Luke records that Pilate and Herod, who had previously been enemies, became friends on that very day due to this interaction involving Jesus.

## **6. How does Luke portray the decision for Jesus to be crucified and Barabbas to be released?**

Luke emphasizes that Pilate found no guilt in Jesus, stating this on three occasions. He initially desired to release Jesus, consistent with the Passover custom of pardoning a prisoner. However, the crowd, at the instigation of the leaders, vehemently demanded the release of Barabbas, a man imprisoned for insurrection and murder, and insisted on Jesus's crucifixion. Despite Pilate's repeated declarations of Jesus's innocence, he ultimately yielded to the persistent demands of the crowd and released Barabbas, handing Jesus over to their will. Luke highlights that the condemnation of Jesus was not based on justice but on the prevailing public outcry orchestrated by the authorities.

## **7. Who were some of the key individuals and groups present during Jesus's journey to the cross and at the crucifixion site, according to Luke, and what were their reactions?**

Luke mentions several key individuals and groups: Simon of Cyrene, who was compelled to carry Jesus's cross; a great multitude of people and women who mourned and lamented for him; the rulers who scoffed at him; the soldiers who mocked him; the two criminals crucified alongside him (one who railed at him and another who acknowledged his innocence and asked to be remembered); the crowd who stood by watching; and the centurion who, upon witnessing Jesus's death, praised God and declared him innocent. Luke particularly highlights the women's sorrow and Jesus's compassion towards them, even on his way to the cross.

## **8. What details does Luke provide about Jesus's death and burial, and what significance can be drawn from these details?**

Luke records Jesus's prayer for forgiveness for those crucifying him ("Father, forgive them, for they know not what they do"), the inscription placed above him ("This is the King of the Jews"), his interaction with the penitent criminal where he promised him paradise that day, the darkness that fell over the land, the tearing of the temple curtain, and Jesus's final words committing his spirit to the Father. Luke omits some details found in other Gospels, such as the Aramaic cry and the wine mixed with myrrh. He highlights the presence of eyewitnesses and the centurion's declaration of innocence. For the burial, Luke introduces Joseph of Arimathea, a respected member of the Sanhedrin who had not consented to their decision. Joseph, described as good, righteous, and awaiting the kingdom of God, requested Jesus's body from Pilate, wrapped it in linen, and laid it in a new, unused tomb carved in rock. This burial by a respected figure in a new tomb signifies an honorable treatment of Jesus's body, contrasting with the typical fate of crucified criminals.